

# HE MO'OLELO NO MAUI HIKINA- KALIALINUI I UKA A ME NĀ 'ĀINA O LALO

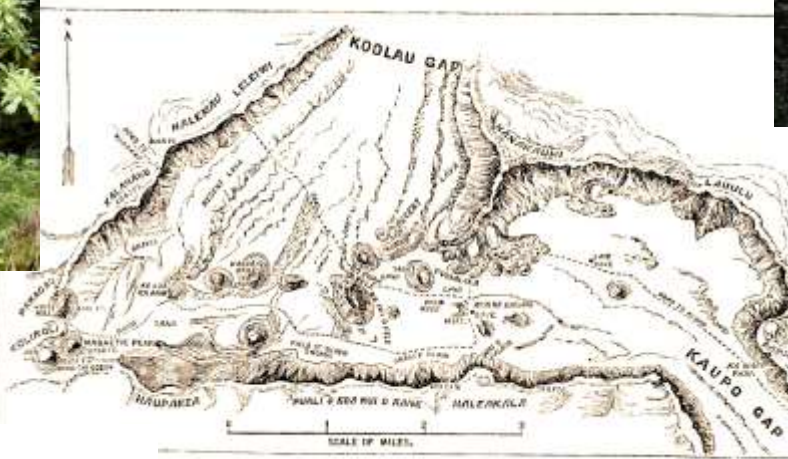
## A CULTURAL-HISTORICAL STUDY OF EAST MAUI – THE UPLANDS OF KALIALINUI, AND THE LANDS THAT LIE BELOW, ISLAND OF MAUI

### “THE WAIKAMOI PRESERVE”



Ōhā at Honomanu i uka  
(Photo No. KPA-1456)

“Wai o ke ola,” Kōlea Vicinity  
(Photo No. KPA-1391)



(in Nordhoff, 1977)



'le'ie at Kōlea, Ko'olau  
(Photo No. KPA 1460)



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**Kumu Pono Associates LLC**



Historical & Archival Documentary Research · Oral History Interview Studies ·  
Researching and Preparing Studies from Hawaiian Language Documents ·  
Māhele 'Āina, Boundary Commission, & Land History Records ·  
Integrated Cultural Resources Management Planning ·  
Preservation & Interpretive Program Development

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THE UPLANDS OF KALIALINUI, AND THE LANDS  
THAT LIE BELOW, ISLAND OF MAUI**

**“THE WAIKAMOI PRESERVE”**

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*JULY 2, 2006*

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## ***EXECUTIVE SUMMARY AND RECOMMENDATIONS***

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The following collection of archival and oral historical-consultation records pertaining to Waikamoi Preserve and the greater watershed of the Haleakalā mountain lands on the island of Maui, was compiled by *Kumu Pono Associates LLC*, at the request of The Nature Conservancy-Hawai'i. This study provides The Nature Conservancy and its partners in management of the Waikamoi Preserve, with a cultural assessment of the Waikamoi Preserve, as required by State review laws governing The Nature Conservancy's stewardship of the preserve's natural resources.

The primary documentation (both archival and oral historical), was collected by the authors over the period of six years, and provides readers with access to a rich and diverse collection of cultural-historical narratives from the island of Maui. The study focuses on lands situated on the eastern slopes of Haleakalā, a region traditionally called *Maui Hikina*, with particular emphasis on those lands which make up and adjoin "Waikamoi Preserve." These lands represent some of the most significant native forest resources remaining in the Hawaiian Islands, and are part of a unique cultural landscape—in that the native flora, fauna, mist, rains, water, natural phenomena and resources, are all believed to be *kino lau* (the myriad body-forms) of gods, goddesses, and lesser nature spirits of Hawaiian antiquity.

Waikamoi Preserve itself—as described in documents of the State Department of Land and Natural Resources-Natural Area Reserve, and the partners in stewardship of the Waikamoi Preserve—is situated in the upper portion of Kalialinui (also historically written, Kalialianui) Ahupua'a, being a land within the traditional district of Kula (now known as Makawao). The preserve is primarily bounded by the *mauka* lands of Ha'ikū iuka (in the Hāmākualoa District) and Pāpa'anui (in the Kula District); though upper Kalialinui also shares a common boundary point—the famed "*Pōhaku 'oki 'āina*" (land dividing stone), situated at the 8,110 foot elevation, at the place called Pālaha, or Pākihi—with Ke'anae (in Ko'olau District), and lands of the Kīpahulu and Kaupō Districts.

Native traditions and historical accounts cited in this study document that no regular habitation, cultivation or intensive land use occurred in the upland region of which the Waikamoi Preserve is a part. Most significant areas of traditional habitation and agricultural uses occurred from the near-shore lands to around the 2,000 foot elevation. Native traditions do, however, provide readers with specific descriptions of travel through the lands which make up and adjoin the Waikamoi Preserve. Practices such as trapping birds and collecting feathers, or the hunting other species of birds for food; and travel to the summit region of Haleakalā to inter remains and deify family members, have been recorded. There are also a number of ancient named sites, including trails, within the preserve, and along its boundaries with other lands. These place names include, but are not limited to: *Leleiwī* (Bone altar), *Halemau'u* (Grass house—in historic times written, Halemau), *Hanakauhi* (To be covered over, as with clouds), *Pōhaku'oki'āina* (cited above), *Kilohana* (To observe, as in the heavens), and *Pu'uokāka'e* (Hill of Kāka'e, an ancient chief of Maui). Place names such as those above, document traditional knowledge of place, and lead us to assume that traditional practices associated with travel to, and customs on the land occurred.

Native witnesses before the Commissioner of Boundaries in the 1870s to 1890s—all of whom were born between the 1780s to 1830s—described travel across the mountain lands of Haleakalā, and knowledge of various natural and cultural features within Kalialinui and neighboring lands. Indeed, one native witness, who in 1871, was 94 years old, reported that Liholiho (Kamehameha II), in ca. 1820, had traveled to the uplands of Kalialinui with a party of chiefs and others, to engage in the ancient sport of "*pana iole*" (shooting mice with an arrow). It is likely that shelters and trail features from that period, also exist at various locations upon the land.

In the years following 1790, when Kamehameha I brought the island of Maui under his control, the entire land of Kalialinui—from mountain top to sea—was held by Kamehameha I and his heirs. In

1848, Kamehameha III granted fee-simple interest of Kalialinui to a chiefly steward, Kamaikaaloa (Kama'ika'aloa), who held the land through the remainder of his lifetime, and subsequently conveyed it to his heirs. Kalalawalu—daughter of Kamaikaaloa and Kealohaaukai—and her husband, Douglas Panee, sold the land of Kalialinui to Haleakala Ranch in 1888. Most of Kalialinui, including the land that became the Waikamoi Preserve, has been held by Haleakala Ranch since that time. In the later 1800s and early 1900s, cowboys of the Haleakala Ranch traveled from the lower Kula lands to the mountain lands of Haleakalā via the “Āina Hou Trail,” passing Halemāu (Halemāu'u) and Leleiwī, and through Kalialinui, towards the Ko'olau Gap lands. The Āina Hou Trail passes along the contour at about the 6300-6400 foot elevation to a place known as the “Āina Hou Bowl.” The Āina Hou Bowl is generally situated between the 6300 to 5600 foot elevation, and noted for a spring which was tapped to feed a historic ranch trough. Lands in this area were used as mountain pasturage by the ranch. The 5,230-acre Waikamoi Preserve was established in 1983 through a perpetual conservation easement in Kalialinui Ahupua'a, with Haleakala Ranch Company.

While little direct knowledge of sites, practices, and features on Kalialinui—the Waikamoi Preserve—has survived to the present day, the historical record clearly describes traditional and customary access on the land. In addition to the Haleakalā Summit trail, which passes through Kalialinui, elder *kūpuna* and *kama'āina* of the Ko'olau, Kaupō and Kula districts have also described trails or routes of access which rise from the lowlands, to the summit region of Haleakalā (see summary of interviews in this study). These trails also connected up with the trail through Kalialinui, for travelers continuing along the northern slopes of Haleakalā. This is particularly true of historically modified ranching trails, when ranching operations extended between the northern and southern slopes of Haleakalā. Also, as early as the 1820s, venturesome foreign travelers set out to explore the then otherwise inaccessible summit of Haleakalā. Often led by native guides, the old trails and shelters were used until 1889, when the Hawaiian Kingdom funded a new “road” to the summit of Haleakalā for visitors.

Early photographs and historical cultural surveys of the Haleakalā summit region, including the Hanakauhi section, depict platforms, shelter caves, *ahu* (cairns), and trails in the region just above Kalialinui (see K. Emory Collection, Book 36, Bernice Pauahi Bishop Museum Archives). Since some of the trails to the summit region pass through Kalialinui, land managers of the Waikamoi Preserve might logically expect at some time, to “discover” evidence of sites in the preserve, that date from antiquity and the historic period.

The purpose of establishing the Waikamoi Preserve was to protect the unique natural resources of the preserve. In the Hawaiian mind, care for each aspect of nature, the *kino lau* of the elder life forms, was a way of life. This concept is still expressed by Hawaiian *kūpuna* (elders) through the present day, and passed on in many native families. Also, in this cultural context, anything which damages the native nature of the land, forests, ocean, and *kino lau* therein, damages the integrity of the whole. Thus caring for, and protecting the land and ocean resources, is a way of life. As *kūpuna* across the islands express it, “Care for the land, the land cares for you.”

In the traditional context above referenced, we find that the mountain landscape, its' native species, and the intangible components therein, are a part of a sacred Hawaiian landscape. Thus, the landscape itself is a highly valued cultural property. Its protection, and the continued exercise of traditional and customary practices in a traditional and customary manner, are mandated by native custom, and State and Federal Laws. It is important to point out that in this discussion, protection does not mean the exclusion, or extinguishing of traditional and customary practices. It simply means that such practices are done in a manner consistent with cultural subsistence, where each form of native life is treasured and protected. *Kūpuna* express this thought in the words, “*Ho'ohana aku, a ho'ōla aku!*” (Use it, and let it live!).

In regards to Waikamoi Preserve program of building and maintaining boundary fencing to protect these treasured resources from degradation by introduced animals. Such programs have a long history in the region. Fencing and control of wild animals dates from the nineteenth century, and was

expanded with the development of the forest reserve programs in the Hāna, Koʻolau, Hāmākua and Makawao reserves—having been established as early as 1905. All of the interviewees and consultation program participants expressed the thought that care of the land, cultural resources, and forest is important.

We recommend that the Waikamoi Preserve managers and field crew members meet with a Department of Land and Natural Resources-State Historic Preservation Division (DLNR-SHPD) staff person, prior to undertaking any work on the fence lines or other ground altering activities. All field crew members employed on any projects in the preserve should be informed of Historic Preservation Guidelines, and made aware that if any stone features (such as walls, terraces, mounds, platforms, shelters, caves, trails or boundary *ahu*) are found, work in the area is to be modified so as to minimize impact on such features. The management staff should also monitor all clearing as it is undertaken, to ensure proper treatment of sites, should any be discovered.

The Hawaiʻi State Historic Preservation Statute (Chapter 6E), which affords protection to historic sites, including traditional cultural properties of ongoing cultural significance; the criteria, standards, and guidelines currently utilized by the DLNR-SHPD for the evaluation and documentation of cultural sites should be complied with. The Maui Island Representative of DLNR-SHPD should be notified of any findings, should they be made.

If inadvertently discovered, burial remains will be protected in place. Work in the immediate vicinity of the remains will be terminated, and the Maui Island Representative of DLNR-SHPD will be notified of any findings. Final disposition of remains will be determined in consultation with DLNR-SHPD, and native Hawaiian descendants of the families associated with Kalialinui and adjoining lands. If any burial remains should be discovered, they will be treated on a case-by-case basis in concurrence with Chapter 6E-43 (as amended by Act 306).

## **ACKNOWLEDGEMENTS**

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The voices of *kūpuna* are among the most precious resources handed down to us from our past. While the historical and archival records help us understand how we came to be where we are today, the voices of the elders give life to the history, and demonstrate how practice and history are handed down and made. To each of the *kūpuna* and *kama'āina* who shared their recollections and history in this study, we extend our sincerest appreciation and *aloha*—

(in alphabetical order)

Steven Cabral, Mary Evanson, Robert Hobdy, the late, James Keolaokalani Hū'eu, Jr., Pōhaku Miki Lee and Leimamo Wahihākō-Lee, Jacob R. Mau, Iokepa Naeole, Helen Nākānelua, and Ted Rodrigues, Jr.

Also to Betsy Gagnè, Stephanie Lu, Art Medeiros, and Moana Rowland —

We extend our sincerest — *Mahalo a nui!*

***Wahi mai nā kūpuna, “A’ohe hana nui ke alu ‘ia!”***

*Māua no me ke aloha kau palena ‘ole — Kepā a me Onaona Maly.*

***O ka mea maika’i mālama, o ka mea maika’i ‘ole, kāpae aku***  
(Keep the good, set the bad aside)

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## INTRODUCTION

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This study of cultural and historical documentary resources was conducted by *Kumu Pono Associates LLC*, at the request of The Nature Conservancy of Hawai'i (TNC-H). A primary objective of the study was to research and report on documentation that would help readers better understand native Hawaiian customs and practices associated with resources of the *āina* (land). We also seek to provide readers with access to a collection of historical records documenting residency, land and water use, and events in the history of lands within and adjoining the Waikamoi Preserve.

The study provides readers with detailed accounts identifying cultural and historical resources of the *Maui Hikina* (East Maui) watershed lands, with emphasis on the forest lands within the Waikamoi Preserve. The Preserve is managed by The Nature Conservancy of Hawaii and funded in part by the Natural Area Partnership program of the State of Hawai'i. The study also includes excerpts from oral history interviews previously conducted by *Kumu Pono Associates LLC*, with elder Hawaiian and *kama'āina* residents of the *Maui Hikina* region. The study was primarily developed from a detailed cultural assessment study—including documentary research and oral history interviews (Maly and Maly, 2002)—and also includes specific land documentation and consultation interviews undertaken for the Waikamoi Preserve study.

The lands that make up the Waikamoi Preserve (*Figure 1*), comprise the upper region of Kaliaiinui—bounded by Pūlehunui, Pāpa'anui, and Ha'ikū iuka. The Preserve also forms the upper region and water source of some seventy-four *ahupua'a* (native land divisions, generally extending from fisheries to the mountain region) which make up the *moku o loko* (districts) of Ko'olau, Hāmākua Loa, Hāmākua Poko; the upper region of Nu'u, Kaupō District; and the southeastern section of the Kula District, in what is now known as the Makawao District, Maui<sup>1</sup>. The Preserve itself, takes its' name from the Waikamoi<sup>2</sup> Stream which finds its source in the upper region of the Preserve, and which flows down slope to the sea at the shore, forming the boundary between the *ahupua'a* of Kōlea and Pu'ukālai-ipu, in the Ko'olau District.

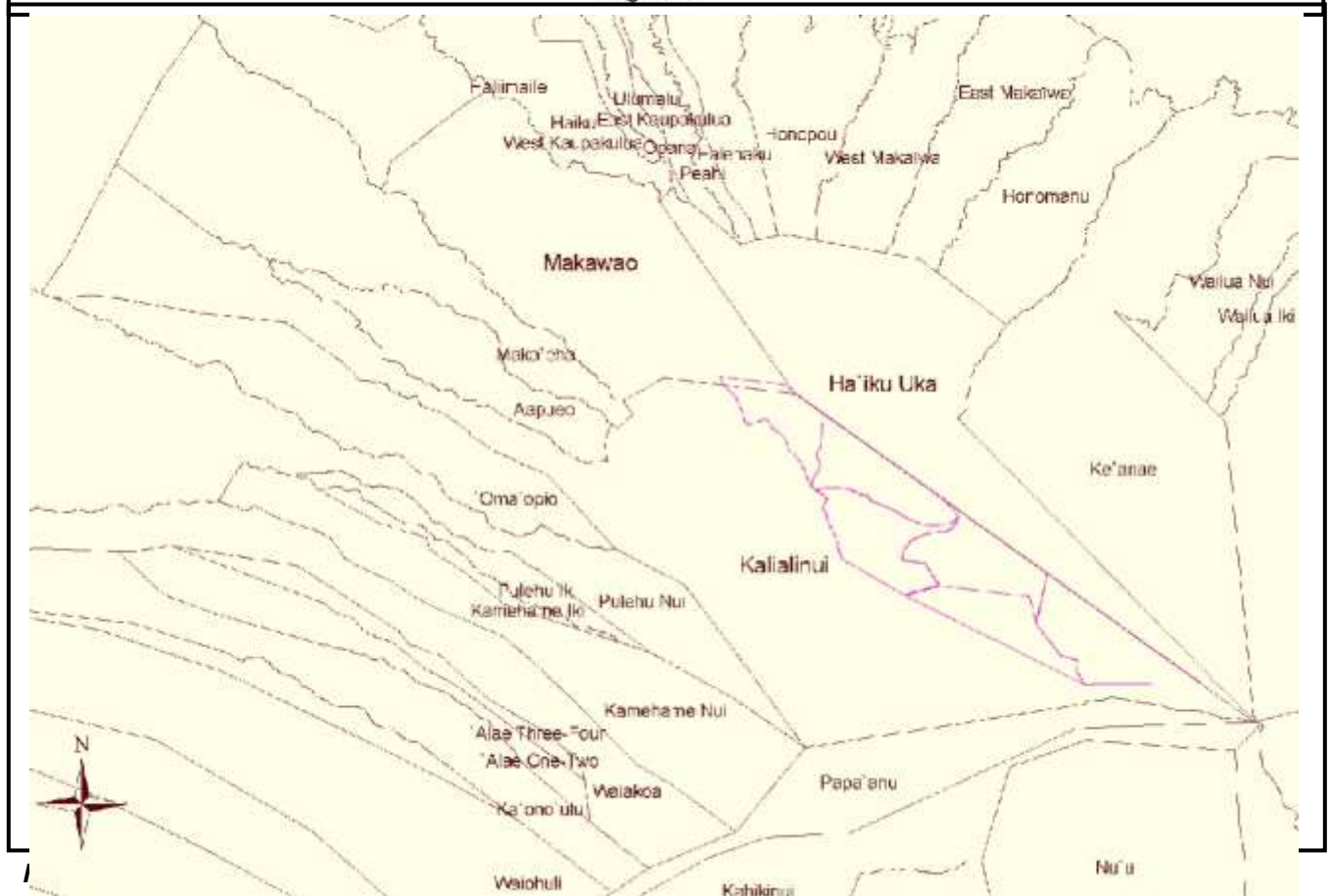
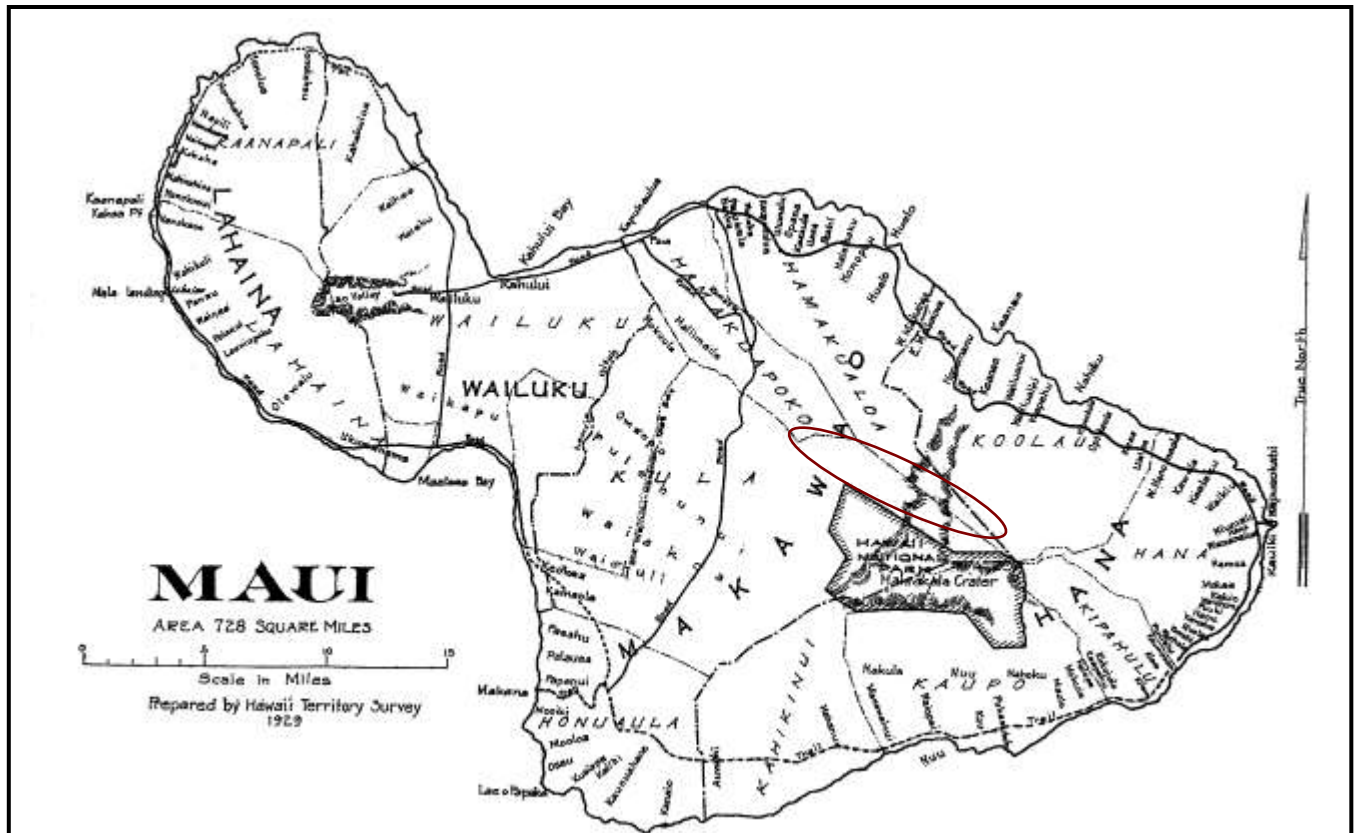
Situated on the eastern slopes of Haleakalā, these lands form the rich watershed forests of *Maui Hikina*, collecting rains (*ua*) and mists (*'ohu*) from the *ko'olau* or windward weather systems that prevail upon the Hawaiian Islands. From ancient times, the abundant rains supported the development of rich forests which are now threatened by invasive species (including alien plants and animals). The rains and forests in turn, led to the formation of hundreds of streams (*kahawai*) and thousands of small feeder tributaries (e.g., *waikahe* and *kahawai li'ili'i*), that have molded the landscape of *Maui Hikina* into one with many large valleys (*awāwa*) and smaller gulches (*kahawai*). These watered valleys and gulches, and their associated flat lands (*kula*), have been home to countless endemic forms of life, and have sustained Native Hawaiian families for centuries.

This study of cultural and historical documentation provides The Nature Conservancy in Hawai'i, government agencies, land owners, and interested parties with a detailed collection of historical information, documenting traditional and customary practices, traditions, and historical descriptions of lands comprising and adjoining the Waikamoi Preserve.

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<sup>1</sup> In the present-day, this district comprises lands which were formerly part of the Hāmākua Poko, Kula, and Honua'ula Districts.

<sup>2</sup> Waikamoi as generally pronounced, has been translated a meaning "Water [of] the *moi* taro" (Pukui, et al., 1974:222). The late James Keolaokalani Hū'eu, Jr. (born 1914), an elder *kama'āina* of the region, and Hawaiian native speaker, recorded that the proper pronunciation of the place name is "Waia kamō'i." The name being given as there was a pond in the stream, in which high royalty (*mō'i*), bathed (see interview in this study).



*by Oval Outline; and Detail of Haleakaala Lands Depicting area of waikamoi Preserve in Kaliahinui Ahupua'a (prepared by TNC-H).*

## ***Environmental Setting and Nature Conservancy Program Overview***

The 5,230-acre Waikamoi Preserve was established in 1983 through a perpetual conservation easement with the landowner, Haleakala Ranch Company. The forests of the Waikamoi Preserve provide vital habitat for twelve native Hawaiian birds, and also provides essential watershed for the island of Maui. The East Maui watershed region is the largest single source of harvested surface water in the state of Hawai'i, with an average harvested flow of 60 billion gallons per year. The preserve lies west of the 7,500-acre Hanawā Natural Area Reserve, and its southern boundary runs along Haleakalā National Park (established in 1916 as a part of Hawaii National Park). These managed areas, together with other state and private lands on the northeast slopes of Haleakalā, represent one of the largest intact native rain forests in the state, comprising more than 100,000-acres. TNC-H has cooperative agreements with several of its public and private neighbors to undertake joint management projects in the region.

In 1989, The Nature Conservancy began an animal removal program which focused primarily on pigs and goats. In 1994, axis deer were observed in Waikamoi Preserve, and this species was added to the list for total ungulate removal throughout the preserve and on adjacent lands. To date, ungulate levels are close to zero for all three species. One of the most important projects completed by TNC-H was the completion of about 2.5 miles of fence in the Waikamoi Preserve. In addition, TCN-H removes alien weed species that threaten native ecosystems using chemical, manual and other control methods. Among the programs proposed to be continued in the Waikamoi Preserve, by TNC-H, and which could have potential impacts on cultural resources are those associated with threat abatement programs, such as building and maintaining fences and controlling weed species.

The goal of this study is to provide resource management agencies, land owners, residents and interested parties with access to historical documentation of native traditions, and cultural and natural features (e.g. storied places, travel and access, land use, and customary practices) of the *Maui Hikina* landscape. By understanding the traditions and history of the land, TNC-H staff, state agencies, and other parties concerned about the care of the natural resources, can also become better stewards of the cultural resources that may be encountered while working in the field.

## ***Cultural-Historical Overview***

We find in native traditions and beliefs, that Hawaiians shared spiritual and familial relationships with the natural resources around them. Each aspect of nature from the stars in the heavens, to the winds, clouds, rains, growth of the forests and life therein, and everything on the land and in the ocean was believed to be alive. Indeed, every form of nature in ancient Hawai'i was believed to be a body-form of some god or lesser deity. In the Hawaiian mind, care for each aspect of nature, the *kino lau* (myriad body-forms) of the elder life forms, was a way of life. This concept is still expressed by Hawaiian *kūpuna* (elders) through the present day, and passed on in many native families. Also, in this cultural context, anything which damages the native nature of the land, forests, ocean, and *kino lau* therein, damages the integrity of the whole. Thus caring for, and protecting the land and ocean resources, is a way of life. Furthermore, in the traditional context above referenced, we find that the mountain landscape, its' native species, and the intangible components therein, are a part of a sacred Hawaiian landscape. Thus, the natural landscape itself is a highly valued cultural property. Its protection, and the continued exercise of traditional and customary practices, in a traditional and customary manner, are mandated by native custom, and State and Federal Laws (as those establishing the *Maui Hikina* Forest and Natural Area Reserves, and the Waikamoi Preserve).

In this discussion, protection does not mean the exclusion, or extinguishing of traditional and customary practices. It simply means that such practices are done in a manner consistent with cultural subsistence, where each form of native life is treasured and protected. *Kūpuna* express this thought in the words, "*Hānai a 'ai!*" (Care for it and be sustained by it!)

In the early 1900s, the *Maui Hikina* forest and watershed lands were determined to be among the most significant in the Hawaiian Islands, and worthy of protection. In between 1907 to 1909, the *Maui Hikina* mountain lands were dedicated as the Ko'olau, Hāmākua and Makawao Forest Reserves, with the summit region of Haleakalā Crater being incorporated into the Hawaii National Park in 1916. In the early 1980s, portions of these forest reserve lands were again signaled out as being part of a unique and fragile system, and efforts led to the development of the Waikamoi Preserve in 1983—a partnership between State and Federal agencies, landowners, and The Nature Conservancy of Hawai'i. The adjoining Hanawā Natural Area Reserve was established in 1986. This partnership has been working together for nearly 25 years, to try and ensure the health and integrity of the natural and cultural resources of the Waikamoi Preserve and vicinity.

## **Study Guidelines**

The historical-archival research conducted for this study was performed in a manner consistent with Federal and State laws and guidelines for such studies. Among the pertinent laws and guidelines are the National Historic Preservation Act (NHPA) of 1966, as amended in 1992 (36 CFR Part 800); the Advisory Council on Historic Preservation's "Guidelines for Consideration of Traditional Cultural Values in Historic Preservation Review" (ACHP 1985); National Register Bulletin 38, "Guidelines for Evaluating and Documenting Traditional Cultural Properties" (Parker and King 1990); the Hawai'i State Historic Preservation Statue (Chapter 6E), which affords protection to historic sites, including traditional cultural properties of on-going cultural significance; the criteria, standards, and guidelines of the Department of Land and Natural Resources-State Historic Preservation Division (DLNR-SHPD) for the evaluation and documentation of cultural sites and practices, Title 13 Sub-Title 13:275-284 (October 21, 2002); and the November 1997 guidelines for cultural impact assessment studies, adopted by the Office of Environmental Quality Control (which also facilitate the standardized approach to compliance with Act 50 amending HRS Chapter 343; April 26, 2000).

In preparing the archival-historical documentary report for this study, the authors reviewed both published and manuscript references in English and Hawaiian—referencing documentation for lands of the immediate study area as well as those for neighboring lands. In an effort to further our understanding of the cultural-historic resources, the authors conducted research in several areas which have not previously received exposure in past studies. Thus, this study provides readers with important documentation pertaining to traditions, land and water use, and events in the history of the *Maui Hikina*.

While conducting the research, primary references included, but were not limited to the following: land use records, including an extensive review of Hawaiian Land Commission Award (L.C.A.) records from the *Māhele ʻĀina* (Land Division) of 1848; Boundary Commission Testimonies and Survey records of the Kingdom and Territory of Hawai'i; and historical texts authored or compiled by—D. Malo (1951); J.P. I'i (1959); S.M. Kamakau (1961, 1964, 1976, and 1991); Chas. Wilkes (1845); A. Fornander (1916-1919 and 1996); G. Bowser (1880); and Handy and Handy with Pukui (1972). The study also includes several native accounts from Hawaiian language newspapers (compiled and translated from Hawaiian to English, by Maly), and historical records authored by nineteenth century visitors, and residents of the region. The records also include important oral testimonies of elder *kama'āina* of the lands which adjoin the Waikamoi Preserve and vicinity.

The archival-historical resources were located in the collections of the Hawai'i State Archives, Land Management Division, Survey Division, and Bureau of Conveyances; Hawaiian Mission Children's Society; University of Hawai'i Libraries; East Maui Irrigation Company and Alexander & Baldwin; private family collections; and in the collection of *Kumu Pono Associates LLC*.

In addition to the historical literature, a detailed review of historical maps and field survey books was conducted. Historical maps copied, and maps referenced during interviews<sup>3</sup>, that help identify sites mentioned in historical narratives include—

- Makawao (Hamakuapoko), Maui; Register Map No. 603 (Alexander, Lydgate, Lyons & Brown, 1872);
- Koolau (District Sheet—Keaa to Makaiwa), Maui; Register Map No. 2052 (Alexander, 1877)
- Map Showing Haleakala Crater – Nuū; Register Map No. 1185 (Alexander 1884);
- Portion of Hamakualoa and Koolau Districts (Peahi to Honomanu), Maui; Register Map No. 2482 (compiled from Reg. Maps 956 & 578; J. Iao, 1915);
- Koolau Forest Reserve – Honomaele to Makawao, Maui; Register Map 2891 (R. Lane, 1932 & 1934).
- Koolau Forest Reserve, Hana and Makawao (County) Districts, Maui. HTS Plat 1067-A (R. Lane, 1932 & 1934);
- State of Hawaii...Water License, Makawao and Hana District, Maui. HTS Plat 1067-B (S. Hasegawa, January 20, 1987);
- State of Hawaii...Nahiku, Keanae, Honomanu, and Huelo Water Leases, Makawao and Hana District, Maui. HTS Plat 1067-C (tracing by W. Aona, 1988).

## ***Natural and Cultural Resources in Hawaiian Culture***

In Hawaiian culture, natural and cultural resources are one and the same. Native traditions describe the formation (literally the birth) of the Hawaiian Islands and the presence of life on and around them, in the context of genealogical accounts. All forms of the natural environment—from the heavens and mountain peaks, through the forests to the watered valleys, across the *kula* (flat sloping lands) and lava plains, and to the shore line and ocean depths were believed to be embodiments of Hawaiian gods and deities. One Hawaiian genealogical account, records that Wākea (the expanse of the sky—father) and Papa-hānau-moku (Papa—Earth-mother who gave birth to the islands)—also called Haumea-nui-hānau-wā-wā (Great Haumea—Woman-earth born time and time again)—and various gods and creative forces of nature, gave birth to the islands. Maui, the second largest of the islands, was the second-born of these island-children. As the Hawaiian genealogical account continues, we find that these same god-beings or creative forces of nature (parents of the islands), were also the parents of Hā-loa-naka-lau-kapalili (long stalk quaking and trembling leaf). This Hāloa was born as a “shapeless mass” and buried outside the door of his parents house (cf. Pukui and Elbert, 1981:382), and from his grave grew the *kalo* (taro). And when the next child was born to these god-parents, he too was called Hāloa (the long stalk or breath of life), and he is credited as being the progenitor of the Hawaiian race (cf. David Malo 1951:3, 242-243; Beckwith 1970; Pukui and Korn 1973). It was in this context of kinship, that the ancient Hawaiians addressed their environment and it is the basis of the Hawaiian system of land use.

## ***An Overview of Hawaiian Settlement, Land Use and Resource Management Practices***

Archaeologists and historians describe the inhabiting of these islands in the context of settlement which resulted from voyages taken in canoes across the open ocean. Archaeologists have proposed that early Polynesian settlement voyages between Kahiki (the ancestral homelands of the Hawaiian gods and people) and Hawai'i were underway by ca. 400 A.D., with long distance voyages occurring

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<sup>3</sup> Packets of historical maps were also provided to interviewees.



fairly regularly through at least the thirteenth century (cf. Cordy 2000). It has been generally reported that the sources of the early Hawaiian population—the Hawaiian “Kahiki”—were the Marquesas and Society Islands (Emory in Tatar 1982:16-18).

For generations following initial settlement, communities were clustered along the watered, windward (*ko'olau*) shores of the Hawaiian Islands. Along the *ko'olau* slopes, streams flowed and rainfall was abundant, and agricultural production became established. The *ko'olau* region also offered sheltered bays from which deep sea fisheries could be easily accessed, and near shore fisheries, enriched by nutrients carried in the fresh water, could be maintained in fishponds and coastal fisheries. It was around these bays that clusters of houses could be found. In these early times, the residents generally engaged in subsistence practices in the forms of agriculture and fishing (Handy and Handy 1972:287).

Based upon early historical observations (ca. A.D. 1778-1850), settlement in the watered valley environments of Hāmākua-Ko'olau, consisted of permanent residences which centered near the shore and spread along the valley floors. Residences also extended inland along near-shore *kula* (flat lands or plateaus), and in fewer instances into the upper valleys. Temporary houses from which mountain resources (such as *olonā*, *koa*, and birds) were collected, extended into the upper valley areas, among fields on stream flats and on adjacent slopes. Two primary forms of agricultural sites occur in these watered valley contexts, they are the *lo'i kalo* (irrigated and drainage taro farming field systems) on the valley floors and slopes; and the *kula* and *kīhāpai* dry land farming plots where crops such as *'uala* (sweet potatoes), *kō* (sugar canes), *kalo* (taro), *mai'a* (bananas and plantains), and *wauke* (paper mulberry) were cultivated. In the other districts, such as Kula and Kaupō, native tenants undertook intensive development of dry land agricultural fields—with most crops being of the same nature as those listed above, but adapted to dry land field systems—and depending on the localities, daily activities ranged from near-shore to near the 4,000 foot elevation. This allowing for seasonal variations in weather and growing cycles (see records of the *Māhele 'Āina*, 1848-1855). Importantly, the forest lands of Kalialinui through the region of the present-day Waikamoi Preserve were frequented by the ancient “*po'e kapio manu*” (bird catchers) (see records of the Boundary Commission, 1871-1896).

Handy, Handy & Pukui (1972) report that there were five major population centers on the Island of Maui. These centers, while not exclusive, were—the Kahakuloa region; the deep watered valleys of *Nā Wai 'Ehā* (Waihe'e, Wai'ehu, Wailuku and Waikapū); the 'Olowalu to Honokōhau region of Lāhainā; the Kula-'Ulupalakua region; and:

On the northeast flank of the great volcanic dome of Haleakala...the two adjacent areas of Ke'anae and Wailua-nui comprise the fourth of the main Maui centers and the chief center on this rugged eastern coast. It supported intensive and extensive wet-taro cultivation. Further eastward and southward along this windward coast line is the district of Hana, the fifth great center... [Handy, Handy and Pukui 1972:272].

Over the generations following settlement of the islands, the ancient Hawaiians developed a sophisticated system of land- and resource-management practices. By ca. 1500, in the time Kāka'e<sup>4</sup> and his brother, Kaka'alaneo, the island (*moku-puni*) of Maui was divided into some eleven or twelve major districts or *moku-o-loko*, and smaller subdivisions, which were handed down through time (cf. Malo, 1951:16; Fornander, 1919 Vol. VI-2:313; Beckwith, 1970:383; and King 1942). These (*moku-o-loko* or *moku*) included Hāmākua Poko, Hāmākua Loa, Ko'olau, Hāna, Kīpahulu, Kaupō, Kahikinui, Honua'ula, Kula, Lāhainā, Kā'anapali, and Nāpoko or Wailuku. As was the practice, some of these large districts were subdivided into smaller '*okana* or *kālana* (regions of land smaller than the *moku-o-loko*) yet comprising a number of smaller units of land. An example of this is Nāhiku, in the district

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<sup>4</sup> The place name Pu'u o Kāka'e (Hill of Kāka'e), on the north eastern boundary of the Waikamoi Preserve, at approximately the 4,800 foot elevation, is named for this ancient King of Maui.

of Ko'olau; and perhaps Makawao, between Hāmākua Poko and Kula, which apparently were independent divisions (cf. Lyons 1875 and Coulter 1935).

The large districts (*moku-o-loko*) and sub-regions (*'okana* and *kālana*) were further divided into manageable units of land, and were tended to by the *maka'āinana* (people of the land). Of all the land divisions, perhaps the most significant management unit was the *ahupua'a*. *Ahupua'a* are subdivisions of land that were usually marked by an altar with an image or representation of a pig placed upon it (thus the name *ahu-pua'a* or pig altar). In their configuration, the *ahupua'a* may generally be compared to wedge-shaped pieces of land that radiate out from the center of the island, extending to the ocean fisheries fronting the land unit. Their boundaries are defined by topographic or geological features such as *pu'u* (hills), ridges, gullies, valleys, craters, or areas of a particular vegetation growth (cf. Malo 1951:16-18; Lyons, 1875; and testimonies recorded before the Boundary Commission).

The *ahupua'a* were also divided into smaller manageable parcels of land (such as the *'ili*, *kō'ele*, *māla*, *kīhāpai*, *mo'o* and *paukū* etc.), generally running in a *mauka-makai* orientation, and often marked by stone wall alignments. In these smaller land parcels, the native tenants tended fields and cultivated crops necessary to sustain their families and the chiefly communities they were associated with. As long as sufficient tribute was offered and *kapu* (restrictions) were observed, the common people, who lived in a given *ahupua'a*, had access to most of the resources from mountain slopes to the ocean. These access rights were almost uniformly tied to residency on a particular land, and earned as a result of taking responsibility for stewardship of the natural environment, and supplying the needs of ones' *ali'i* (see Malo 1951:63-67 and Kamakau 1961:372-377).

Entire *ahupua'a*, or portions of the land were generally under the jurisdiction of appointed *konohiki* or lesser chief-landlords, who answered to an *ali'i-'ai-ahupua'a* (chief who controlled the *ahupua'a* resources). The *ali'i-'ai-ahupua'a* in turn, answered to an *ali'i 'ai moku* (chief who claimed the abundance of the entire district). Thus, *ahupua'a* resources supported not only the *maka'āinana* and *'ohana* who lived on the land, but also contributed to the support of the royal community of regional and/or island kingdoms. This form of district subdividing was integral to Hawaiian life and was the product of strictly adhered to resources management planning. In this system, the land provided fruits and vegetables, and some meat in the diet, and the ocean provided a wealth of protein resources. Also, in communities with long-term royal residents, divisions of labor (with specialists in various occupations on land and in procurement of marine resources) came to be strictly adhered to (Malo 1951:63-67). It is in the cultural setting described above, that we find some seventy-four (74) *ahupua'a* directly making up, or adjoining and benefiting from resources of the Waikamoi Preserve.

In the 1930s Handy, Handy and Pukui (1972), conducted field interviews and documentary research, recording native customs, practices, and traditions associated with lands of the Hāmākua, Ko'olau and Kula regions (see *Figure 1*). They provide us with the following descriptions of those lands:

### **HAMAKUA**

Hamakua Poko (Short Hamakua) and Hamakua Loa (Long Hamakua) are two coastal regions where gently sloping *kula* lands intersected by small gulches come down to the sea along the northern coast line of East Maui. Maliko Stream, flowing in a gulch that widens and has a flat bottom to seaward, in pre-sugar-plantation days had a considerable number of *lo'i*. East of Maliko the number of named *ahupua'a* is evidence of habitation along this coast. Kuiaha Gulch, beyond Maliko, has a good stream and there were probably a few *lo'i*. Two *kama'aina* at Ke'anae said that there were small *lo'i* developments watered by Ho'olawa, Waipi'o, Hanehoi, Hoalua, Kailua, and Na'ili'ilihaele Streams, all of which flow in deep gulches. Stream taro was probably planted along the watercourses well up into the higher *kula* land and forest taro throughout the lower forest zone. The number of very narrow *ahupua'a* thus utilized along the whole of the Hamakua coast indicates that there must have been a very considerable population. This would be

despite the fact that it is an area of only moderate precipitation because of being too low to draw rain out of trade winds flowing down the coast from the rugged and wet northeast Ko'olau area that lies beyond. It was probably a favorable region for breadfruit, banana, sugar cane, arrowroot; and for yams and 'awa in the interior. The slopes between gulches were covered with good soil, excellent for sweet-potato planting. The low coast is indented by a number of small bays offering good opportunity for fishing. The *Alaloa*, or "Long-road," that went around Maui passed through Hamakua close to the shore, crossing streams where the gulches opened to the sea.

### **THE KO'OLAU**

The northeast coast of East Maui has precipitous shores eroded by the waves which the tradewinds sweep against its cliffs, islets, and inlets. Here the flank of Haleakala is steep, and as the trade winds blow up across their forested slopes they are cooled and release their moisture, making this the wettest coastal region in all the islands.

O'opuola Gulch marked the boundary between Hamakua and Ko'olau. Its stream watered small *lo'i* areas, as did likewise Waikamoi, Puohokamoa, and Haipuena Streams.

Then, southeastward along the coast comes Honomanu, a large stream with a broad deep valley at its seaward end and a good beach for fishing canoes and gear, facing its broad bay. Anciently Honomanu supported a large population. Old terraces run back into the valley as far as the level land goes, [page 498] a little less than a mile. Above the valley, on elevated flatlands, there used to be some terraces and houses. These upland slopes were doubtless planted with all the plants that flourish where there is much rain, but they were too wet for sweet potatoes.

Just beyond Honomanu is Nu'uailua [Nu'a'ailua], flat bottomed like Honomanu but smaller. Terraces cover the flatlands and much taro was formerly raised, watered by an ample stream; but the valley has long been uninhabited. There are broad slopes above this valley which were presumably inhabited and cultivated. Upland taro should have flourished there.

Because of the unique character, topographical and demographic, of Ke'anae and Wailuanui, the two communities next to be described, they have been designated as our Type Area for windward East Maui... [page 499]

...Ke'anae lies just beyond Honomanu Valley. This is a unique wet-taro growing *ahupua'a*... It was here that the early inhabitants settled, planting upland rain-watered taro far up into the forested area. In the lower part of the valley, which is covered mostly by grass now, an area of irrigated taro was developed on the east side. A much larger area in the remainder of the valley could have been so developed. However, we could find no evidence of terracing there. This probably was due to the fact that the energies of the people were diverted to create the *lo'i* complex which now covers the peninsula.

It is on the broad flat peninsula of lava extending for about half a mile into the sea from the western line of the valley that Ke'anae's famed taro patches are spread out—striking evidence of old Hawaii's ingenuity. Polaukulu [Palauhulu] Stream, which breaks through the gap at the northwestern corner of the valley, gives an abundant supply of water to the many wet patches (about half those once cultivated) which are still used for raising wet taro. A flume (*ha wai*) carried the water across the narrow channel below the *pali*. When well tended, the taro growing there was as healthy as any we have seen, indicating that there is ample water. But we are told that there has been taro disease in some of the patches and that some of the lower terraces were abandoned because the earth

bottoms, which rest on rough lava, break through in spots and allow the water to drain out. Above the peninsula, but below the highway, there are a few cultivated patches watered by the small stream midway between Ke'anae and Wailua.

The story of the founding of the Ke'anae *lo'i* area is highly interesting. Anciently, according to Henry Ikoa, the peninsula was barren lava. But a chief, whose name is not remembered, was constantly at war with the people of neighboring Wailua and was determined that he must have more good land under cultivation, more food, and more people. So he set all his people to work ( they were then living within the valley and going down to the peninsula only for fishing) , carrying soil in baskets from the valley down to the lava point. The soil and the banks enclosing the patches were thus, in the course of many years, all transported and packed into place. Thus did the watered flats of Ke'anae originate. A small *lo'i* near the western side of the land formerly belonged to the chief of Ke'anae and has the name Ke-'anae [page 500] (the Big Mullet); it is said that the entire locality took its name from this small sacred *lo'i*. Here, as at Kahakuloa, the taro that grew in the sacred patch of the *ali'i* was reputed to be of great size.

Beyond Ke'anae is a sizable bay formed by erosion where three streams flow into the ocean. Facing the bay on its west side is a pocket of land which slopes gently seaward from the base of a cliff which corresponds to that separating Ke'anae Valley from the peninsula... About half the gently sloping land seaward of the cliff was terraced with *lo'i* which were watered by Wailuanui (Big Wailua) Stream, the larger of the three that flow into the bay. The land beyond the terraced area, on the Ke'anae side toward the sea, is too high for irrigation; here sweet potatoes were planted. And on high ground there was a war temple. A road runs down to the bay between the terraced area and the higher ground, and along this road are the houses of the people, and the Roman Catholic church.

Wailua has been notable for its continued occupancy and cultivation by Hawaiian families. This has been due, we were told, to the influence of the Catholic mission. Land titles here are very complicated, too much so to be defined correctly by an outsider .

There are several small streams between Ke'anae and Wailuanui. They flow in deep small gorges, and the terrain is very rough, but there were a few small *lo'i* developments. There are said to have been two springs of fresh water, which were opened by Kane and Kanaloa in their travels on Maui. From these springs, in a valley named 'Ohi'a, comes the water that irrigates the *lo'i* in Wailua, so says the legend (*Ka Nupepa Ku'oko'a*, October 4, 1923). The Wailuanui Stream gushes down in a beautiful cascade in its gorge just before flowing into the *lo'i* area. This cascade is called Wai-o-Kane (Water of Kane).

Beyond Wailuanui there are a succession of small deep gulches, each one having a few *lo'i*: East Wailuaiki and West Wailuaiki (Little Wailua) , Kapili'ula [Kopili'ula], Waiohue, Pa'akea, Kapa'ula, Hanawi. Then comes Nahiku, a settlement spread over gently rising ground above the shore, with a number of groups of *lo'i* watered from Makapipi Stream. Some wet taro was still grown there when we visited it in 1934.

Throughout wet Ko'olau, the wild taro growing along the streams and in the pockets high on the canyon like walls of the gulches bespeaks former planting of stream taro along the watercourses, on the side of the gulches, and in the forest above. The same is true of the wild taros seen here and there in the present forest above the road and in protected spots on what was formerly low forest land, now used as pasture.

Eastward from Nahiku there are no large streams or gulches in Ko'olau. The shore is low and the terrain gently sloping and jungle like. From Ulaino to Hana extends a *hala* forest

growing upon recent lava flows which cover [page 501] the coast from Ulaino to Hana Bay. At Ulaino and Honoma'ele there are a number of places where dry taro was still planted by Hawaiians in 1934 together with other small subsistence plantings. Formerly there was scattered planting all along the coast and forest plantations inland, between Ulaino and Nahiku, which are connected by the old *Alaloa* trail crossing the low-lands near the coast line.

In 1954 there were about ten houses still occupied in lower Nahiku, and a small school in use. There were some Hawaiians and some Japanese. Apparently ranching was the only activity; we saw no taro or sweet-potato patches, but there were some bananas. A number of houses had been abandoned and were falling into decay; others had more recently been vacated... [Handy et al. 1972:502]

### **KULA**

Kula is the *'okana* directly north of Honua'ula, and occupies most of the central plain of Maui, created by the joining of the two volcanic domes of West and East Maui. *Kula* means open country, or plain as distinct from valley or stream bottom, and has long been used as a term to distinguish between dry, or "*kula* land," and wet-taro land. This is an essential characteristic of Kula, the central plain of Maui which is practically devoid of streams.

Kula was always an arid region, throughout its long, low seashore, vast stony *kula* lands, and broad uplands. Both on the coast, where fishing was good, and on the lower westward slopes of Haleakala, a considerable population existed. So far as we could learn Kula supported no Hawaiian taro, and the fishermen in this section must have depended for vegetable food mainly on *poi* brought from Waikapu and Wailuku to westward across the plain to supplement their sweet potato staple diet. In recent times, however, Chinese taro has been raised at a considerable elevation. Kula was widely famous for its sweet-potato plantations. *'Uala* was the staple of life here. [Handy et al. 1972:511]

In an earlier publication, Handy (1940), also observed of Kula:

On the coast, where fishing was good, and on the lower westward slopes of Haleakala, a considerable population existed, fishing and raising occasional crops of potatoes along the coast, and cultivating large crops of potatoes inland, especially in the central and north-eastern section including Keokea, Waiohuli, Koheo, Kaonoulu, and Waiakoa, where rainfall drawn round the northwest slopes of Haleakala increases toward Makawao. Few Hawaiians, except cowboys, live in Kula now, and, so far as I observed, no sweet potatoes are planted. [Handy 1940:161]

The findings of Handy, Handy and Pukui, as cited above, conform with detailed native accounts and historical descriptions of land use and residency in *Maui Hikina*. The elevational zones of most significant usage ranged from the shore to around the 2,000 foot elevation. Above that to around the 3,500 foot elevation, limited agricultural work was undertaken, and above that, specialized uses as those discussed earlier occurred. It is important to note, that the upper rain forests over which cloud cover frequently settled, were called "*wao akua*" (region of the gods). The *wao akua* is so named because of the pattern of cloud cover and precipitation which settles upon the mountain slopes. This covering was interpreted as concealing from view, the activities of the gods and deities therein (cf. David Malo 1959:16-18; and M.K. Pukui, pers. comm. 1975). The Waikamoi Preserve falls within this traditional region of the *wao akua*.

## **NATIVE TRADITIONS AND HISTORICAL ACCOUNTS OF THE MAUI HIKINA MOUNTAIN LANDS**

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This part of the study presents readers with a collection of *mo'olelo*—native traditions and historical accounts (some translated from the original Hawaiian text for the first time, by the author)—which span many centuries. The *mo'olelo* make specific references to lands of the *Maui Hikina* region, and in some of the narratives are found references to cultural sites (such as villages, *heiau*, family sites, trails, streams, forests and other features) and events; while other accounts are part of larger traditions which are associated with regional localities and events of “national” significance. The selected narratives span the centuries from antiquity into the historic period.

Most of the traditions are presented in association with place names, cultural sites, features of the landscape, and events in the history of these lands. Such traditions are an expression of the cultural-historical importance of the lands to its native families. The authors of the narratives cited herein, include native Hawaiian residents and visitors to the region, and foreign visitors—explorers, missionaries, and travelers—who recorded their observations and often included important descriptions of features that make up the cultural and natural landscape.

### ***Nā Mo'olelo Hawai'i (Native Traditions and Historical Accounts)***

Several prominent native historians have been widely published, and provide readers with important details of history on Maui. Among the Hawaiian authors are David Malo, John Papa I'i, and Samuel Mānaiakalani Kamakau. Selected traditions and historical accounts recorded by Malo (1951), I'i (1959), and Kamakau (1961), as well as the writings of lesser known native historians, are cited below.

#### ***He Mo'olelo no Kamapua'a (1861)***

“*He Moolelo no Kamapuaa*” (A Tradition of Kamapua'a), predates the twelfth century, and was submitted to the native language newspaper, *Ka Hae Hawaii*, in 1861 by G.W. Kahiolo (who wrote from Kalihi, O'ahu). Kamapua'a is a Hawaiian demigod, who could assume a wide range of nature body-forms as well as a human form. Kamapua'a is associated with agriculture, rain, and ceremonies of the god Lono. The issue published on August 7, 1861 (*Helu 7*), includes the first written account of Kamapua'a's visit to Wailua-iki, Maui, and his relationship with the goddess-in human form, Kapo-ma'ilele (a sister of the goddess Pele). Localized variations of this account were repeated, and embellished in the writings of native story tellers in the late 1800s and early 1900s, and are still told by elders of the Ko'olau region today (see narratives below by Moses Manu; and oral history interviews with *kupuna* James K. Hū'eu in this study):

...Kamapua'a's advances towards Pele, having been thwarted, he departed from Kilauea, following Kapo-ma'ilele (Pele's sister who had taken her genitals off and thrown them across the land to distract Kamapua'a — thus the name, Kapo-of-the-flying-genitals). It was in this way that Kapo-ma'ilele saved Pele from Kamapua'a's advances.

Traveling across the island of Hawai'i, and eating *mai'a* (bananas), Kamapua'a met with Kapo-ma'ilele at Kahuā in Kohala. Kapo-ma'ilele then flew across the sea, and returned to her home on Maui, at Wailua-iki. From the heights of Kapaliiuka, Kamapua'a looked across the ocean, and decided to follow her. He crossed the channel and landed at Hāmoa, Hāna... He then traveled to Kawaikau which is near the boundary between Ko'olau and Hāna. From there, he traveled to Kaliae, and then arrived at Wailua-iki, where he found the house of Kapo-ma'ilele. Looking shoreward, he saw Puoenui, the husband of Kapo, fishing. He then chanted:

*Kanikani hia Hikapoloa—e,  
Ka la o Wailua-iki.  
Ka lai malino a Kapo i noho ai,  
A ka wahine a Pueonui,  
I noho nanea i ka lai a ke Koolau, aloha.*

Hīkapōloa cries out loudly.  
The day is at Wailua-iki.  
Kapo dwells in the calm,  
The woman of Pueonui,  
Dwelling with pleasure, in the peace  
of Ko'olau—*aloha*.

Kamapua'a then went to the *kapa* making house (*hale akuku*), and asked Kapo-ma'ilele if they two might sleep together. She agreed, and they did. Now a man saw this and went to tell Pueonui that his wife was sleeping with another man. Pueonui returned to the house in anger, and he struck Kamapua'a on the back with a paddle. Kapo got angry, and he struck Kamapua'a again. Kapo told him "stop, don't do that, for he is not a man, but is Kamapua'a." Hearing this, he was afraid, for he had heard that he was a god and man of power.

Kamapua'a then went to Hāmākua-loa, Hāmākua-poko, and on to Wailuku... [Kahiolo in *Ka Hae Hawaii*, August 7, 1861. Maly, translator]

### ***Travel to the Summit Region of Haleakalā For Interment of Remains Documented from Ancient Times (1862)***

One of the earliest, and most significant accounts documenting traditional access to, and cultural practices associated with the summit region of Haleakalā, was recorded in the native language newspaper, *Ka Hoku o ka Pakipika*, on March 20, 1862. In the account, L.W.K. Kaaie, shared with readers traditions he had collected pertaining to ancient practices associated with the interment of loved ones on the mountain landscape. Through this account we learn that families of Maui traveled via trails, from the lowlands, through the forests, and to the summit Haleakalā, where the remains of departed family members were hidden. Though specific reference to Kalialinui and lands of the Waikamoi Preserve are not made, it may be safely assumed that such practices as those described in this account occurred in the area. The names of several ancient burial sites, including the famed Kaluaoka'awa are cited. The location of Kaluaoka'awa is found on Register Map Number 1185 (Haleakala Crater. W.D. Alexander, 1884). It is situated in the upper reaches of Pāpa'anui-Poloai, and may be accessed through Kalialinui.

The narratives below are excerpted from the original Hawaiian (1862), with a translation from Fornander's "Hawaiian Antiquities" (1919, Volume V):

#### ***No ke Kupapau.***

*I ka wa e kaa mai ana a kokoke make, he oeo mamua aku o ka make ana o kekahi mea, o na makamaka a me na mea e ae o ua mea nei ina he poe ua make, a ina he poe ua ola, a penei ka ka mea mai e olelo ai: "Eia ae o mea ke kii mai nei ia'u e hele," a pela ia e olelo pinepine ai a hiki i kona wa e make ai. Aia hoi o kona poe makamaka a pau, uwe no lakou, a ina he mea ia i aloha nui ia, unuhi lakou i kekahi mea no ua mea make nei, ina he maiao, a ina he niho, a ina he lauoho...*

When confined with long illness, and death draws near, a person before his demise mutters in an indistinct and mumbling way, speaking of his relatives and his gods, whether they be dead or whether they be living in this manner: "So and so is coming to get me to go." And thus he would rave until he died. Whereupon all his relatives mourned, and if he was greatly beloved, they extracted something from his corpse, such as a nail, a tooth, or perhaps some hair...

*I ka lawe ana e huna i ke kupapau, elua, a ekolu wale iho no mau kanaka, aole lehulehu. I ka po no hoi keia hana, aole i ke ao. I ka eli ana i ka lua, he lua poepoe no, ano like me ka lua maia. O ka hohonu kupono o ka lua i ka humemalo, he pahee ka inoa o ka lua; i ka eli ana, lawe ka lepo o ka lua i kahi e iloko o ka ahū, ipu, o ike ia ka me hou. Ina he hale hou, eli mai no ka poe nana ke kupapau mawaho mai, a komo iloko o ka hale, me ka ike ole o ka mea nona kela hale. Manao na kanaka ina e ike ia kahi i waiho ia, kii ia mai na iwi i mea makau; o ka io he mea kupalu mano.*

*He mau lua huna no kekahi, ma ka pali paha, ma kahi papu paha. Aia no kekahi lua ma Haleakala, o ka Luaokaawa ka inoa, mauka pono o Nuu, ma Maui...*

In taking the corpse to be hidden, it is done by two or three of his friends; not by many people. The burial is done at night, however, not in the day time. In digging the grave, it is dug round like a banana hole. The usual depth of the grave is up to one's waist, that is, up to the groin of a man. In olden time, this grave was called a *pahee* (smooth place). Upon digging, take dirt from the grave to another place in a fine mat, or a gourd, else the tracks would be shown. Should it be a new house, the friends of the dead would dig from the outside till they reached within, without the house owner knowing anything about it. The people thought that if the burial place was known, the bones would be taken for fish hooks, and the flesh for shark bait.

There are some hidden graves among the precipices; and others are on plains. There is a hidden grave at Haleakala; it is called the grave of Kaawa; it is right *mauka* of Nuu, on Maui...

*Eia no hoi na lua huna e kanu ia ai na alii, o Nuu, o Makaopalea, Kealaohia, o Puukilea, aia ma ke alo o Haleakala ma Maui Hikina lakou a pau. O Hamohamo, a me Alalakeiki kekahi; a ma Alalakeiki kahi i make ai o na kanaka mai Hawaii mai i lawe mai i ke kupapau ilaila e huna ia ai a pau kela poe kanaka no Hawaii i ke komo iloko o ka lua, hiki mai kekahi kanaka kamaaina, o Niuaiaawa ka inoa, a pani i ka waha o ka lua i ka pohaku, malaila lakou i noho ai a make. Aole kanaka e ola ana i ike i kekahi o keia mau lua huna. Ua nalowale loa ia lakou. Aole i pau a hoopuka hou aku no au, ke aloha ia mai nae.*

Here are the secret graves wherein the chief of Nuu were buried: Makaopalea, Kealaohia and Puukilea, all on the side of Haleakala, on the eastern side of Maui. Hanohano and Alalakeiki are others. At Alalakeiki a number of men from Hawaii who brought a corpse to be hidden were killed. When those men from Hawaii had gone into the cave a man of the place, Niuaiaawa by name, came along and closed up the mouth of the cave with stones, and those people stayed in there until they died. There is no living man who knows any of these secret burial places, so well hidden are they.

L. W. K. KAAIE.

Kamanuwai, Honolulu, Mar. 15, 1862.

[In *Ka Hoku o ka Pakipika*, Malaki 20, 1862:4]

In regards to native burial sites (*wahi ilina* or *wahi kupapa'u*) on the mountain lands, they take many forms, ranging from stone or earthen mounds and platforms, to caves and filled crevices, or simply unmarked localities below the natural surface of the ground. They are not meant to be easily seen. It has been uniformly the expressed desire of *kūpuna* and *kama'āina* interviewed by the authors over the last thirty-plus years, that *ilina* (burials) be left undisturbed.



## ***Kāne and Kaneloa Created a Spring of Water in the Hāmākua Loa District (1865)***

In a series of articles published in 1865 in the native language newspaper, *Ku Okoa*, J. Waiamau, penned an account about the gods Kāne and Kāneloa, and their association with springs that were formed around the islands. The third article in the series was titled “*Ka Hoomana Kahiko, Ka Moololo no Kaneloa, kona mana a me kana mau hana.*” (Ancient Religion. The Traditions of Kaneloa, his power, and the things done by him), and in it, is mentioned a spring in the Hāmākua region of Maui, that was made by, and which bears the name of Kāneloa (unfortunately, the specific location is not given). Summarized, Waiamau wrote:

Kane and Kaneloa had come from Kahiki, and traveled around the island of Hawaii. At various locations they desired to drink *awa*, and when no fresh water was available, Kaneloa struck his spear into the ground and fresh water poured out. At each of the places where this occurred, there is a spring that bears the name Kaneloa. Once they had completed their circuit around the island of Hawaii, Kane and Kaneloa then traveled to Maui. On their journey around Maui, they arrived at Hamakua, and desired to drink *awa*, but there was no fresh water. They caused the water to flow, and they then were able to drink the *awa*. Because they came, and needed water, the water flows, and the spring is called Kaneloa to this day... [J. Waiamau in *Nupepa Ku Okoa* – January 19, 1865:2; Maly translator]

## ***Kānehekili – A Tradition of the Pāpa‘a‘ea-Ke‘anae Region***

Samuel Kamakau also recorded early god-associated accounts that mention lands of the Hāmākua-Ko‘olau region, specifically naming Pāpa‘a‘ea, ‘O‘opuola, and Ke‘anae (for locations, see Register Maps No. 2052 & 2482). While discussing the thunder and lightning manifestation of the god Kāne (whose attributes also include *ka wai ola*—the waters of life—*kalo*, and sunlight), Kamakau (1968) made reference to an ancient defied, resident–priest of Pāpa‘a‘ea, who also made a *heiau*, that “stood above Ke‘anae.” By association with chiefly genealogies, the time period described, predates the 1500s. Kamakau also reports that throughout history chiefs of the Hekili line were dedicated at Pāpa‘a‘ea:

Kanehekili, Kanewawahilani, Kaho‘ali‘i, Kauilanuimakehaikalani, and the many other gods who belong to the upper and lower strata of the firmament (*ka lewalani, ka lewanuu*), are called “gods of the heavens,” *na akua o ka lani*. Kanenuiakea’s place was elsewhere. The first *kahu* who observed the kapus of these gods was named Hekili (Thunder). He lived at Papa‘aea in Hamakualoa, Maui. The land of Papa‘aea where this man was born is a place where thunder claps very loudly, with double claps, and there come flashes of lightning that smash to pieces the forest of ‘O‘opuola.

Everyone knew Hekili as a man who had *mana*, so that everything he said was fulfilled. He had but to speak to the thunder and lightning, and they avenged him instantly upon his enemies; those persons who cursed him and abused him were all killed suddenly by thunder and lightning. His enemies therefore plotted in their hearts to kill him and whispered about it in secret. While they whispered, thunder struck. His enemies ceased to plot and to think evil thoughts.

People feared Hekili as a man of great *mana*, and they all called him Kanehekili. They believed him to be a man with the *mana* of a god, and they relied on him as a man of *mana* and as a *kahu* for the “gods of the heavens.” His *heiau* for the gods of the heavens stood above Ke‘anae in the Ko‘olau district. There Hekili died, beneath the *kuapala* offering stand. When the brother-in-law of this man of the thunder spirit (*kanaka akua*

*hekili*) entered the *heiau* and found him dead, he cut off his head and took it to Lanai, and thus it came into the possession of Lanai. The men of Hamakualoa missed him, and searched, and found his body in the *heiau* [Pakanaloo<sup>5</sup>] above Ke'anae. When they found that this *kahu* of great *mana* was dead, they took the body and divided it into small pieces and distributed the pieces to various places around Maui. These became their *kuleana* to worship thunder. Those persons who had the head worshiped through the head and eyes of Kanehekili. They were called "the eyeball of the god" (*ka 'onohi o ke akua*), and "the mouth of the god" (*ka waha o ke akua*). [They were the seers and prophets of the god of thunder.]... [1968:69]

...From the very beginning Kanehekili appeared with one side a deep black. This is the reason why Kahekili, the ruler of Maui, was tattooed a solid black (*kakau pa'ele*) from head to foot on the right side. His whole company of warrior chiefs (*po'e pu'ali ali'i*) and household companions (*na 'aialo*), were tattooed in the same way as Kahekili. He himself had an ancestor who had been born from thunder (*mailoko mai o ka hekili*). This was Kahekilinui'ahumanu, the son of Kaka'alaneo and Kapohauola. As a child Kahekilinui'ahumanu was taken to the thunder (*lawe 'ia na ka hekili*) and so became (*ho'olilo*) a child of the thunder. The royal child was consecrated to the thunder at Papa'aea in Hamakualoa, a land of thunder. His mother was of the thunder (*he makuahine hekili*), and so the descendants of thunder have come down to this day.

Among the offspring of the descendants of thunder, if a child is born from his mother's womb daubed with black (*pala hiwa 'ele'ele*) on one side, it is a sign that he has been chosen by the god Kanehekili, who has placed the mark on the child he desires to be his. The mark appears to this day, but only among the god's own descendants. Ulumaheihei Hoapilikane was an offspring of thunder. His face was marked with deep black, visible to all; and everybody said he was a child of thunder. His mother, Keli'iokahekili, came from thunder... [1968:70]

### ***"Nakeke nā Iwi o Hua i ka Lā" (The Bones of Hua Rattle in the Sun) A Tradition of the Forest Lands and Haleakalā***

In 1888, King David Kalākaua published a collection of Hawaiian traditions, among which is found the account of the chief Hua, and reference to bird hunting on the upper mountain slopes of Haleakalā (Kalākaua, 1990). While the tradition is set in the district of Hāna, by reference to the upper regions of Haleakalā crater, one can infer that the practice of traveling to the mountain lands to catch *'ua'u* (petrel) birds that nested there, led the ancient practitioners through lands of, and neighboring the Waikamoi Preserve.

Some 1,000 years ago, in the district of Hāna, there lived a chief by the name of Hua, who grew abusive of his people. His elder *kahuna nui* (high priest), Luaho'omoe, warned him to amend his ways, lest he incur the wrath of the gods. Hua wearied of this priest's warnings, and devised a plan by which to rid himself of the elderly *kahuna*. The plot was laid out, in which the chief called upon his bird catchers to go to the uplands to fetch *'ua'u* to be eaten by himself. When asked if he thought such birds would be found on the mountain lands, Luaho'omoe told the chief that at that time of year, no *'ua'u* would be found. Hua feigned indignity, and told Luaho'omoe that if his bird catchers returned from the uplands with the desired *'ua'u*, that he would be killed as a false prophet and seer.

The bird catchers departed, as if traveling to the distant upland nesting grounds of the *'ua'u*, while secretly going to the shore, where they found *'ua'u* and other birds. When they returned to the Hua's

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<sup>5</sup> Beckwith (1970:48), cites an account naming the *heiau* "Pakana-loa." Which was "erected back of Keanae on Maui at a place where violent thunderstorms occur..."

court, they presented the birds to the king, with testimony that the birds had come from the mountains. King Kalākaua's narratives tell us:

Luahoomoe had two sons, Kaakakai and Kaanahua... Knowing that they would not be spared, Luahoomoe advised them to leave Hana at once and secrete themselves in the mountains, and suggested Hanaula, an elevated spur of the mighty crater of Haleakala, as the place they would be most likely to escape observation... [page 161]

Kalākaua then reported that the bird catchers:

...Returned, bringing with them a large number of birds, including *uau* and *ulili*, all of which they averred, had been caught in the mountains, when in reality they had been snared on the sea-shore [6].

Hua summoned the high-priest, and, pointing to the birds, said: "All these birds were snared in the mountains. You are therefore condemned to die as a false prophet who has been abandoned by his gods, and a deceiver of the people..." Taking one of the birds in his hand, the priest calmly replied: "These birds did not come from the mountains; they are rank with odor from the sea..." [Kalakaua, 1990:162]

King Kalākaua's account continues, relating that Hua and his bird catchers denied the birds were from the shore. When Luaho'omoe opened the stomachs of several of the birds, "all were found to be filled with small fish and bits of sea-weed" (ibid.) Outraged, Hua then took a spear and killed Luaho'omoe. Immediately thereafter, rains stopped falling, rivers stopped flowing, and the land lay bare, parched by the sun. After a period of time, the king, Hua, himself wandered the mountains, and from district to district, until he died unattended, with his bones laying exposed to dry and rattle about in the sun, with no one to bury him—this being a great disgrace in ancient times (Kalākaua, 1990:165). Thus, the saying, "*Nakeke nā iwi o Hua i ka lā*" (The bones of Hua rattle in the sun).

After Hua's death, a priest from Waimalu, on O'ahu, by the name of Naula-a-Maihea (Naula). Naula discerned the cause of the drought and famine that had spread across the islands, as a result of Hua's evil treatment of Luaho'omoe, and he also understood that the sons of the old priest could help relieve the people of their difficulty since Hua had died. Naula was led to the summit region of Haleakalā, and found Ka'akakai and Kaanahua living in hiding. A black pig was offered with prayers and rituals, and the black, rain bearing clouds of Lono returned, bringing life giving rains to the islands (Kalākaua, 1990:169-173).

### ***No nā Wahi Iliina— Traditional Interment Practices on the Haleakalā Mountain Lands***

Another one of the significant observations shared by Kamakau (1968), is one that discusses burial places on the Haleakalā mountain lands. Kamakau's narratives are abbreviated from those of Kaaie, above, and note that such places are important to the Hawaiians from Hawai'i to Kaua'i. Kamakau's specific reference to "the rock that divides the lands", is of particular importance in this study, as that rock is the famed Pōhaku'oki'āina (also called "Pōhaku Pālaha"). This rock, a *wahi pana* (traditional storied place), is situated just outside (*mauka* and south) of the Waikamoi Preserve/Hanawī NAR, and was accessed by various traditional trails, including those which passed through the Waikamoi Preserve. The locality marked by Pōhaku'oki'āina (at the 8,015 foot elevation), Kamakau reported:

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<sup>6</sup> Joseph Kahele (in A. Fornander, 1919, Volume V), related that the bird catchers could not find any of the desired birds in the mountains, and that they "daubed the feathers red with dirt" so it would be thought that the "birds came from the mountains" (Fornander, 1919:516).

The disposal pit of Ka'a'awa is a deep disposal pit inside the crater of Haleakala. It is on top of a lava mound in a pit (*lua*) on the north side, close to Wai'ale'ale [a swamp just outside the crater wall] and the rock that divides the lands [Pohaku Palaha, or *Pohaku'oki'aina*<sup>7</sup>] on the eastern edge of the Ke'anae gap that opens at Ko'olau. It is a chasm, a *nupa*, or perhaps a deep pit, a *lua meki*, opened up from the foundations of the island by the forces of heaping lava, and may be several miles deep, with fresh or sea water at the bottom. Because of the insipid taste (*'ono 'ole*) of the waters, some people have supposed that the waters of Waiu and Waipu at Kaupo have their source at this pit of Ka'a'awa, or from some [page 39] disposal pits *mauka* of Pu'umane'one'o. This pit of Ka'a'awa was like Waiuli; it was the disposal pit for the people of Makawao, Kula, and Kaupo. These pits could be visited in broad daylight because no evilly disposed people could get at the bones and take them away to work mischief. This is the character of *nupa* and *lua meki*—they are pits that mischievous people cannot get at.

Burial caves, disposal pits, and caverns (*ana huna, lua huna, nupa*) were important from Hawaii to Kauai... [1968:40]

### ***Maui Hikina—Traditions of the Pi'ilani Line***

Writing under the title "*Ka Moolelo o Kamehameha I*" (The History of Kamehameha I), and later under the title "*Ka Mo'olelo o na Kamehameha*" (The History of the Kamehamehas), Kamakau referenced several traditional accounts and historical events of the Hāmākua-Ko'olau region. Among the traditions recorded by Kamakau is an account of the chief Kiha-a-Pi'ilani (ca. 1600), son of the famed chief Pi'ilani, and chiefess Lā'ie-lohelohe-i-ka-wai. After the death of his parents, Kiha-a-Pi'ilani, lived under his elder brother Lono-a-Pi'ilani. Lono-a-Pi'ilani, began mistreating Kiha-a-Pi'ilani, and in order to protect himself, Kiha-a-Pi'ilani and his wife, Kumaka, fled to Moloka'i, and Lāna'i, and eventually returned to Maui in secret. Kamakau explains, that for a time, the couple lived in the uplands of Honua'ula, Kula, and Makawao. It was during that time, that mention is made of Hāmākua Poko, and we learn that *'uala* (sweet potatoes) were planted in the region. Kamakau also relates that Kiha-a-Pi'ilani traveled to Pāpa'a'ea, Ke'anae, and Hāna, and he set in motion his plan to take the kingdom of Maui:

Lono-a-Pi'i-lani took care of Kiha-a-Pi'i-lani, and the latter cared for the people by giving them food. Lono-a-Pi'i-lani became angry, for he felt Kiha-a-Pi'i-lani was doing it to seize the kingdom for himself... Lono-a-Pi'i-lani sought to kill Kiha, so he [and his wife] fled in secret to Molokai... [and] Lanai. From Lanai he sailed and landed at Kapoli in Ma'alaea and from thence [p. 22] to the upland of Honua'ula... They lived on the charity of others at the boundary of Honua'ula and Kula, at a place named Ke'eke'e. They lived with farmers in the remote country... They lived in poverty, but knew of the blessings to come... [They then] went away in secret and lived close to the boundary of Kula and Makawao.

Kiha-a-Pi'i-lani was befriended by a woman of the place, named La'ie, and they were made welcome by her. There they lived. Many people came there to play games and to go swimming in a pool, Waimalino. Kula and a part of Makawao were waterless lands, and so this pool became a place where all enjoyed themselves and danced hulas. Although La'ie extended her hospitality to Kiha-a-Pi'i-lani, he kept his identity a secret, lest he be killed. Kiha-a-Pi'ilani slept so much in the house that his hosts began to complain, and his wife told him about it.

There was a famine in Kula and Makawao, and the people subsisted on *laulele, pualele, popolo*, and other weeds. One night Kiha-a-Pi'i-lani went to clear a patch of ferns to plant

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<sup>7</sup> Identification of this locality by its' Hawaiian name was inserted in text by M.K. Pukui.

sweet potatoes, and on that same night he made a large one that would naturally require the labor of eighty men to clear. When morning [page 23] came, the huge patch was noticed, an immense one indeed. The people said skeptically of this great undertaking, "Where will he find enough sweet-potato slips to cover the patch?" Next day Kiha-a-Pi'ilani went to Hamakuapoko and Hali'imaile to ask for potato slips. The natives gave him whole patches of them wherever he went. "Take a big load of the slips and the potatoes too if you want them" [they said]. He went to clean a number of morning-glory vines and returned. The owners who gave him the contents of their patches had gone home. He pulled up the vines and whatever potatoes adhered to them, and allowed them to wilt in the sun. After they had wilted he laid out the morning-glory vines to bind them, laid the sweet-potato vines on them, and tied them. He went on doing this until he had enough loads for ten men to carry. Then he made a carrier ('awe'awe) of morning-glory vines, placed the bundles of slips in it, and lifted it with great strength onto his back. The sunshine beat down on his back, the 'uki'uki breeze blew in front of him, the 'Ulalena rain added its share, and intense heat reflected from the 'ulei vines.

One old man remarked to another, "There must be a chief near by for this is the first time that a rainbow is spread before the trees." As they were speaking a man came from below with a huge load on his back, and they called to him to come into the house. He shifted his load, saw the old men, Kau-lani and his companion, let down his burden, and entered. Each of them gave him a bundle of *popolo* greens and sweet potato which he ate until he was satisfied. They asked, "Where are you going?" He answered, "I am returning to the boundary of Kula and Makawao." "Are you a native of the place?" they inquired. "Yes," he replied. They said, "There is not a native from Kula to Hamakua with whom we are not acquainted. You are a stranger." "Yes, I am a stranger." They said, "The god has revealed your identity. You are a chief, Kiha-a-Pi'ilani." He answered, "I am he. Conceal your knowledge of me and tell no one." They said, "The secrets of the god we cannot tell to others, because you have been mistreated. The man that can help you lives below Hamakuapoko, at Pa'ia. His name is 'A-puni." When they had finished talking, Kiha-a-Pi'ilani returned to his dwelling place with his huge bundle of sweet-potato slips. One bundle of slips was sufficient to cover every mound of the whole field. No sooner were they planted than a shower fell, and the chief who made efforts at farming was pleased.

His effort was vain when he was refused help by 'A-puni. 'A-puni directed him to Kukui-ho'oleilei in Papa'a'ea who in turn directed him to Ka-luko in the upland of Ke'anae. He was again directed to Lanahu in Wakiu, and he was directed by Weua-Lanahu to go down to Kawaipapa [page 24] to consult Ka-hu'akole at Waipuna'alaie. Kiha-a-Pi'ilani became a ward of Ka-hu'akole, a person of prominence. It was said that he was an able person in directing the affairs of the land, and [it was] believed that Kiha-a-Pi'ilani would be avenged on his brother, Lono-a-Pi'ilani... [Kamakau 1961:25]

Kamakau's narratives record events that led up to Kiha-a-Pi'ilani becoming the King of Maui, through the help of his brother-in-law, 'Umi-a-Li'loa, King of Hawai'i. At one point a great fleet of war canoes from Hawai'i were landed on the shores of Wailua-iki and Wailua-nui. The warriors then traveled over land and entered into battle at 'Ula'ino and continued on to Hāna. The warriors of Kiha-a-Pi'ilani and 'Umi-a-Li'loa were victorious, and Kiha-a-Pi'ilani was established as king of Maui (Kamakau 1961:29-32).

In addition to the above cited narratives, noted native historian, Moses Manu (whose family had been among the native residents of the 'Ōhi'a vicinity, Ko'olau District), and contributor to the abbreviated account published by Abraham Fornander (1918 & 1996), added important references to places and lands of the Hāmākua-Ko'olau region. In his account, titled "*Ka Moololo o Kihapiilani*" (published in the native language newspaper *Ku Okoa*; January 12<sup>th</sup> to August 23<sup>d</sup> 1884), Manu described

disposition of lands in the region and told readers about the good work undertaken by Kihapī'ilani, including construction of the paved (*kīpapa*) trail from "Oopuloa" (a type-setting transposition of 'O'opuloa) at Ko'olau, to Kawaiipapa, Hāna (this trail was completed around the island of Maui). The following narratives (translated by Maly), are a synopsis of Manu's narratives:

...Upon securing his rule over Maui, Kihapī'ilani determined that he was going to build a *heiau*, a house for the gods. His chiefs, priests and people all concurred, and the stones were gathered from Kaiakahauli, on the northeast of Honokalani and the point of Nanu'alele, and taken to Honua'ula, above the hill of Ka'uiki, where the great *heiau* was built... 'Ōhi'a logs for the images of the *heiau* was gathered from the forest of Kealakona in the uplands of Honomā'ele. At the time that the logs were gathered and borne to Honua'ula, the *alanui* (trails) were treacherous, and the *hala* groves were thick. The logs were often caught in the rocks and forest growth, and impossible to move. The priest called Kihapī'ilani, and asked him to go to the head of a log, and in doing so, his *mana*, enabled the logs to be moved through the tangle of the woods. The place where the path was made while gathering the 'ōhi'a logs may still be seen along the *alanui kahiko* (ancient trail)... When the work on the *heiau* was completed, and the dedication made, Kihapī'ilani remembered the kindness of Kōleamoku (his second wife, who he had married while living at Hāna). To her, he gave the lands of Hāmōa, Haneo'o, and Wailua at Hāna; Waiohue and Waianu at Ko'olau; and Pāpa'a'ea and Honopou at Hāmākua Loa...

Kihapī'ilani then called upon the chiefs and commoners alike, having them gather the 'alā *makahinu* (dense basalt stones) to build an *alanui* (trail). The trail began at the stream of Kawaiipapa and Pihehe, and entered the *hala* forest of Kahalaowaka. From that place, it went to the forest of 'Akiala'a at Honomā'ele. It was laid out and paved with 'alā stones. Also at Kīpahulu paving was begun, and laid out from 'Alae-iki to Kuikui'ula. In some of these lands, the *kīpapa* has been destroyed in the road work of T.K. Clarke, with the stones cast aside or buried at this time. The trail was also set out at Kaupō, from the stream (gulch) of Manawainui to Kumunui. That was the extent of the work of the king and the people. He then began the paving in the forest of 'O'opuloa [i.e., 'O'opuloa], at Ko'olau, extending from Kawahinepe'e to Kaloa, then on to Pāpa'a'ea, and on to Ka'ohekanu at Hāmākua Loa. This was a place made famous in olden times because of the *pōwā* (robbers). There was much treachery upon this road, and it was difficult traveling for the visitors. But, when Kihapī'ilani caused the paving (*kīpapa'ia*), it became a good *alanui* (trail) to travel by.

In recent years, some of the stones have been displaced by the people who are making the roads (*alanui*) of these times. There is once again, much trouble for those who travel the roads. It has been damaged by the animals (*holoholona*), and has many potholes. There is much trouble for the visitors and the mail carriers who travel between Hāna and Ha'ikū.

Now when the King (Kihapī'ilani) completed his work in this area, he moved and lived at Kahului, where he began the collection of stones for the *kuapā* (fishpond walls) of Mauoni and Kanahā. He is the one who caused the water in those two ponds to be separated, and given two names. The *kuapā* is still there to this day, but a large portion of it has been lost, covered under the sands flying in the winds. When this work was completed, Kihapī'ilani then departed for Waiehu and 'Ā'āpueo... [Manu in *Nupepa Ku Okoa*, August 23, 1884:4; Maly, translator]

Fornander (1996) also reported that Kihapi'ilani:

...kept peace and order in the country, encouraged agriculture, and improved and caused to be paved the difficult and often dangerous roads over the Palis of Kaupo, Hana, and Koolau—a stupendous work for those times, the remains of which may still be seen in many places, and are pointed out as the “Kipapa of Kihapiilani.” His reign was eminently peaceful and prosperous, and his name has been reverently and affectionately handed down to posterity... [Fornander 1996:206] .

### ***Kahekili and Kalani'ōpu'u—Shaping Island Kingdoms***

Few references to sites or events in the Hāmākua-Ko'olau region are found again, until ca. 1776 when Kalani'ōpu'u (king of Hawai'i) invaded Maui, and met the warriors of Kahekili<sup>8</sup> in battle on the plain of Kama'oma'o. In this battle, the fierce warriors of Maui were likened to various elements of the forests of Hāmākua:

...Like the fiery petals of the *lehua* blossoms of Pi'iholo were the soldiers of Ka-hekili, red among the leaves of the *koa* trees of Liliko'i or as one glimpses them through the *kukui* trees of Ha'iku... [Kamakau 1961:87]

Once again, in ca. 1778, Kalani'ōpu'u invaded the kingdom of Kahekili, attacking Kaupō, Kaho'olawe, and Lāhainā; and it was in these battles, that the young Kamehameha, exhibited his prowess on the battle field as well. Maui's forces eventually drove Kalani'ōpu'u's army from Maui, and they took Lāna'i by force. The people and resources of Lāna'i were abused and overtaxed, and a famine came upon the island. Kalani'ōpu'u then determined to sail to Ko'olau, Maui, and Kamakau described the events in the following narratives:

Ka-lani-'opu'u decided to go on to Ko'olau, Maui, where food was abundant. He went to Ka'anapali and fed his soldiers upon the taro of Honokahua... At Hamakualoa Ka-lani-'opu'u landed and engaged in battle, but Ka-hekili hastened to the aid of his men, and they put up such a fierce fight that Ka-lani-'opu'u fled to his canoes. Landing at Ko'olau he slew the common people and maltreated the captives by urinating into their eyes. Descendants of people so treated are alive today. From Hana, Mahi-hele-lima, commander of the fortress Ka'uiki, joined forces with Ka-lani-'opu'u, and for six months the fighting continued. During this campaign, carried on for half a year, from 1778 to 1779, with fighting at Kaupo, Lahaina, Lanai, Hamakualoa, and Ko'olau, Kamehameha, as well as his master in warfare, Ke-ku-hau-pi'o, distinguished himself for skill and bravery in war... [Kamakau 1961:91]

Kamakau also recorded that it was while the battles were occurring on Maui, and Kalani'ōpu'u was at Wailua, Ko'olau, that Captain James Cook and his ships sailed along the coast of *Maui Hikina*. In Kamakau's version of the arrival, readers learn that Cook anchored near Ha'aluea Rock (pointed out in oral history interviews conducted as a part of the present study as an area fronting the canoe landing of Wailuanui):

While Ka-lani-'opu'u was in Wailua in Ko'olau, Maui, on the evening of November 19, 1778, Captain Cook's ship was sighted northeast of Mokuho'oniki with the prow turned a little to the southeast. It was seen at Kahakuloa, and the news spread over the island, then at Hamakua, and at evening it was seen in Ko'olau. The night passed, and the next day the ship was anchored at Ha'aluea just below Wailua. When they saw that its

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<sup>8</sup> In 1863, native author, J.W. Kaiole, wrote “The last King of Maui was Kahekili. It is said that he was born at Hāli'imaile, Makawao. His father was Kalaniku'ihonoikamoku, and his mother was Keku'iapoiwa (the first)” (Kaiole in *Nupepa Ku Okoa*, June 20, 1863:4; Maly, translator).

appearance exactly fitted the description given by Moho, there was no end of excitement among the people over the strange object. “The tower of Lono! Lono the god of our fathers!” they exclaimed, redoubling their cries at the thought that this was their god Lono who had gone to Kahiki. The men went out in such numbers to visit the ship that it was impossible for all to get on board.

When the canoes returned to shore, Kala‘i-mamahu’ persuaded Kamehameha and one other to remain on board, and that night the ship sailed away taking Kamehameha and his companions and by morning it had disappeared. Ka-lani-‘opu‘u thought that Kamehameha must have gone away to Kahiki. He was displeased and ordered Ke-pa‘a-lani to bring them all back. Ke-pa‘a-lani took six paddlers and a large single canoe supplied with food and water. Puhie declared that within two days and two nights they would sight the ship. Maui disappeared, and Mauna Kea rose before them out of the waves. Kamehameha, looking out, saw a white object on the wave and said to Kala‘i-mamahu’, “Is that a canoe or only a wave?” “Where?” “Yonder.” As they watched it became clearly a canoe, and Kamehameha guessed that it was Ke-pa‘a-lani come to seek them. But Captain Cook had no intention of carrying them away; he only wanted them to guide him to a good harbor on Hawaii. Captain Cook may have sailed by a map made by the Spaniards, for how else could he have found the proper harbors at Waimea, Mahukona, and Kealakekua? As for Ke-pa‘a-lani he was relieved, for he had already sailed two [page 97] days and nights without sighting the ship. Kamehameha pointed out the canoe to Captain Cook and then pointed toward Maui. Cook would not consent; he pointed to the ship and then to Hawaii. Again Kamehameha pointed to Maui, and the ship turned about and reached Wailua in a single night... [Kamakau 1961:98]

### ***Mele (Chant) of Keaulumoku***

One of the most significant texts penned by Kamakau, in which lands and resources of the Hāmākua-Ko‘olau region of Maui are described, dates from ca. 1780. It is in the form of a *mele* (chant) composed by the seer, Ke-a-ulu-moku. The *mele* includes a number of place names—from near the shore to the upland forests—and also names rains, winds, sites, and resources of note, at various localities:

...Ke-a-ulu-moku was another celebrated man of Ka-lani-‘opu‘u’s day. His father was the great chief Ka-ua-kahi-akua-nui, son of Lono-maka‘i-honua and Kaha-po‘ohiwi, but his mother belonged to Naohaku in Kohala. He was celebrated as a composer of war chants, chants of praise, love chants, prophetic chants, and genealogical chants. When he went back to Hawaii with Ka-lani-‘opu‘u he was homesick for the two Hamakua districts of Maui where he had lived with Kamehameha-nui and Ka-hekili. His love for the place found expression in the following lines :

*Alo—ha, alo—ha—  
Aloha wale o‘u maku—a la—e o‘u*

*Aloha wale o‘u makua  
Mai na ‘aina Hamakua,  
He mau ‘aina Hamakua elua,  
No‘u mua kaikua‘ana i noho ai.  
H e ala pali na‘u he mau ali‘i ia,  
O ka hanai ana komo ke aloha,  
Lele hewa au i he mau kaikua‘ana—e  
‘A‘ole—he mau mea ‘e wale no o laua.  
H e ua i pono—e—pono ia ua.  
A he ua i halaka‘, he mahala,*

Affectionate longing, affectionate longing,  
Affection for my (foster) parents, *makua*,  
my parents,  
Affection for my parents [page 112]  
Who belong to Hamakua,  
The two districts of Hamakua,  
Where my elder brothers live.  
My hillside trails are theirs to rule,  
They nurtured me until I loved them;  
I find myself with other elder brothers  
Who are not the same to me.  
Let the rain fall, for rain is good.  
It patters down, it pelts down,



*Pehi hewa i ka nahele  
Kua'oa kanikani i ka pua lehua.  
Ua ua lehua, he lehua hala,*

*Ua i ka lehua o Kailua.  
Lehua maka konunu i ka wai,  
Konunu konunu oha'ha'.  
Halana makapehu wale no kie ia,  
Pehu, ua mae ka maka mua o ka  
hinalo ho'i.  
Ho'i ka ua ma Haneho'i,  
Ma ka lae o Pu'umaile i Hoalua,  
Ma kahakua o Pu'ukoa'e,  
Ma ke alo pali o Huelo.  
Ua poha' Kaumealani,  
U a ko ia e ka pua nui*

*Hukia aku la lilo i kai  
Lilo aku la ua i ka moana,  
He maka o Hawini ia ua,  
He ua 'alo ma ka lae,  
Nihi pali nihi lae,  
Nihi i ka lae o Mokupapa.  
Hele wale ka ua a kipa wale,  
Ka ua pe'e hala huna kai o—  
O—huna huna lauki.  
Huna ke kupa i ka hala mua a kau.*

*U-u-e ua wahia e ka ua o ka ho'oilo.  
E ke kuawa kahi o ke kau  
Nana i ho'oko'o nei ka pua!  
Aui ka pua noho laolao i ke ka,  
Aui e noho e na pua polo pe'a;  
Pala ka'ao, ka'ao ka pola,  
Loli helele'i ahu ilalo;  
Loli ka'ao ka hala me ka hinalo.  
O ka hala o ka 'ohi'a lana i ka wai*

*I ka'i ke kahawai o Kakipi,*

*Ilina iluna o ka mau'u kuku',  
I ka pua po'o o ka mau'u pu'uko'a  
I kahi a maua e hele ai,  
Me ku'u wahine i ka ua hala  
o Kulo—li,  
A 'oia loli ke ala iho ma ka lau,  
Lauhala—e a ke 'o'i'o'ina 'oe i  
Ko'olahale.  
'Ike aku i ka mahina hiki'alo'alo  
One ku a ki'i i ke kaha o Malama.*

It crushes the forest growth,  
It sprinkles musically on the *lehua*.  
The *lehua* trees blossom, the  
yellow *lehua*,  
When the rain comes to the *lehua* of Kailua.  
The *lehua* petals are heavy with raindrops,  
Heavy, heavy and full-blown.  
They know not the pangs of thirst  
That wilt the first-blown pandanus  
bloom.  
The rain returns by way of Haneho'i,  
Along the brow of Pu'umaile to Hoalua,  
Over the ridge of Pu'ukoa'e,  
Before the face of the cliff of Huelo.  
There it pours down on Kaumealani,  
The rain that brings out the full-blown  
flowers  
And draws them close down to the shore.  
The rain goes out to sea,  
It falls on Hawini like teardrops,  
It passes along over the capes,  
It creeps by the cliffs and capes, [page 113]  
Creeps by the cape of Mokupapa.  
The rain comes uninvited,  
The rain that hides in the *hala* groves below,  
Whose fine drops water the ti plants.  
The native-born hides away the first *hala*  
fruit of summer.\*  
And weeps over the stormy rains of winter.  
Oh! for the light summer showers  
That brought forth the blossoms!  
The blossoms droop with stem half-broken,  
The blossoms hang wilted and uncared-for;  
The fruit clusters, ripened above,  
Mildew and fall in heaps to the ground;  
Both fruit and flower's are mildewed.  
The *hala* fruit and the mountain apples drop  
into the stream  
And are washed down in the stream  
of Kakipi,  
Washed up on thorny weeds,  
Up on the flowers of coarse grasses  
Where we two have wandered,  
My wife and I, to the rain-wet *hala* grove  
of Kuloli,  
Fragrant among the leaves,  
The *hala* leaves over the resting  
place of Ko'olahale,  
Where we watched for the belated moon  
To rise over the cinder cone of Malama.  
[page 114]

\* The yellow drupe of the pandanus (*hala*) fruit is cut and made into a *lei* to wear about the neck. One such *lei* is usually kept dry and not allowed to mildew in order to be used to exorcise evil spirits.

*Malamalama ke one kea ke hele ia,  
 Kipa ke alanui mauka o Waiakuna,  
 He kuna—e.  
 Me he kuna kuhe la ke oho o ke kukui,  
 I ka ho'olu'u lupekolo ia e ke hau  
 A lipo a'ele'ele i ka waokoa.  
 He'ele'ele ko ke kukui noho malu,  
 He lena ho'i ka lau o kekahi kukui  
 O ke kukui aku i waho i ka la,  
 1 ka ua ia e ka ua 'ulalena.*

The white sands are plainly to be seen if  
 we wish to go there,  
 Over the upland trail of Waiakuna  
 Winding like the fresh-water eel.  
 The *kukui* leaves look dark like the *kukui*,  
 goby [*kuna* the eel] fish,  
 When overshadowed by the twining *hau*  
 trees  
 Deep in the dusky *koa* forest.  
 Dark are the leaves of the *kukui* in  
 the shade,  
 The leaves are pale yellowish green  
 In the full light of the sun,  
 Watered by the rainbow-tinted rain...  
 [Kamakau 1961:page 115]

### **He Mo'olelo Ka'ao Hawai'i no Lauka'ie'ie**

"*He Moolelo Kaa Hawaii no Laukaieie...*" (A Hawaiian Tradition of Laukaieie) was published in the native language newspaper, *Nupepa Ka Oiaio*, between January 5<sup>th</sup> 1894 to September 13<sup>th</sup> 1895. The *mo'olelo* was submitted to the paper by Moses Manu. The story is a rich and complex account with island-wide references to places, and includes descriptions of place name origins, history and *mele*, interspersed with accounts from other traditions and references to nineteenth century events.

The following narratives (translated by Maly), have been excerpted from the *mo'olelo*, and include an overview of the tradition and those narratives which recount the travels of Mekanikeoe (one of the main figures in the *mo'olelo*). During his travels, Mekanikeoe sought out caves, and tunnels that served as underground trails, and through the description of his travels, we learn about some of the important places and resources of the lands in the Ko'olau-Hāmākua region—

Kaholokuaīwa [w] and Koa'ekea [k] lived at Ulu, in Waipi'o Valley on the island of Hawai'i. They were descended from the chiefly and godly lines of Kahiki and Hawai'i. Their first child was Lauka'ie'ie. But because she was born in an 'e'epa (mysterious) form, looking more like a plant than a child, she was wrapped in *lipoa* seaweed and set in the stream. Without her parents knowledge, Lauka'ie'ie was retrieved by a mountain goddess and nurtured. Later, two other children, boys, were born to Kaholokuaīwa and Koa'ekea. One was named Hi'ilawe, and the other was Mekanikeoe (who was also a wind deity).

Koa'ekea's sister was Pōkāhi, and her husband was Kaukini. Though they had been married for a long time, they were childless, and because of their prayers and offerings, the forest goddess, Hinaulu'ōhi'a, approached Pōkāhi while she was gathering seaweed, and told her that she would have a girl child to raise as her own. The condition was, that no one, not even her brother and sister-in-law were to know about this child. Because Pōkāhi and Kaukini lived on the mountain ridges between Waipi'o and Waimanu, it was easy for her to keep the secret. It was in this way, that Lauka'ie'ie came to be raised by her own aunt and uncle. As a youth, Lauka'ie'ie's companions were the spirits of the plants and animals of the forest. When she matured, she was very beautiful, and thoughts of finding an acceptable mate for her began to grow. One night, when Lauka'ie'ie was sleeping, she dreamed of flying past the valley lands of Hawai'i, and across, Maui, Moloka'i, O'ahu, Kaua'i, Ni'ihau, Ka'ula, and on to Lehua<sup>9</sup>, where she saw

<sup>9</sup> The lengthy narratives include site descriptions and traditional accounts for various locations on each of the named islands.

a handsome young chief, named Kawelonaakalāilehua. It was this chief that was destined to become her husband... [January 5-19, 1894]

[February 23, 1894]

...Makanikeoe and his companions landed at Keawaiki (Lāhainā), and after surfing, they desired to adorn themselves with garlands of *lehua*, which they wore upon their heads and necks. The red of *lehua* blossoms was so bright that the ocean's surface reflected their color and looked like a *kapa pa'i'ula* (a highly prized, red-dyed kapa), or like the *lehua* blossoms that glow in the *'ulalena* rains of Pi'iholo...

Portions of the *mo'olelo* also refer to shark gods (*akua manō*) of the various Hawaiian islands. In this account, readers learn that Puakawiliwili is one of the *akua* of Maui. Puakawiliwili, had been called to a gathering by Kamohoali'i, king of the sharks. In preparation for the gathering, Puakawiliwili traveled to the Ko'olau region where he collected some choice items to present to Kamohoali'i:

[March 2, 1894]

...Puakawiliwili is of Maui. He gathered two fish each of the *awa* and *'anae* from Wailuaiki, Ko'olau, Maui. These fish were gotten from atop a flat area on the *pali* in a fish pond that was made by Kāne. The pond was reached by dropping a rope along the *pali*, and is situated at the land where Kapo dwelled. The path is a difficult one, there on the cliff, and it is one of the places that visitors travel to see to this day.

Puakawiliwili also gathered some of the *lū'au* of the god at Nāhiku-a-ke-akua which is the long name of the land of Nāhiku at Ko'olau, Maui. He then continued his journey quickly, going to Māliko, at Hāmākua where are found the famous *kukui* groves of Liliko'i...

Later in the account, Makanikeoe returned to Maui, and traveled round the island. On his journey, he visited various places at Kahikinui, Kaupō, Kīpahulu, Hāna, Ko'olau and Hāmākua. Having traveled through Hāna, Makanikeoe:

[November 16, 1894]

...looked to the uplands and saw many places where *kalo* was growing. The interesting thing about the *kalo* at this place was that it appeared to be flying along the edges of the cliffs at Hanawī. Desiring to understand how the *kalo* could grow along the cliffs in this manner, Makanikeoe climbed up to one of the places where these *kalo 'e'epa* (mysterious formed taro) was growing. It was a large place where the water flowed, and in the distance, he saw a man carrying a single large *kalo*.

Makanikeoe then heard a voice calling out, and saw one of the small *kalo* plants growing along the side of the cliff talking, just as if it were a man. It called out to the large *kalo*:

*Make no 'oe e kalo nui – Ola no au o kalo iki.*  
(Say there large taro, you are to die –and I, the little taro, will live.)

Makanikeoe chuckled to himself, hearing the words of the little *kalo*, and he understood the surprising nature of the *kalo* at this place. These places where the *kalo* grows on the cliffs may still be seen to this day.

After seeing this *kalo* that speaks like a man, Makanikeoe then went to the top of the mountain ridge, where he could see the cliff of Lelekea (Kīpahulu) below. He then went down to Kahaleikalalea, where he turned his gaze to the calm sea, and the pond of Waihi, Kīpahulu...

Having visited Kīpahulu, Makanikeoe returned to the uplands, and:

[November 23, 1894] ...From the mountain heights he looked to Ko'olau and saw the famous pond of Wai'ale<sup>10</sup>. This is a place which many visitors travel to see to this day... [December 21, 1894] ...On his journey, Makanikeoe passed through the forest of Ahikala [Ahiakala is identified as an *'ili* at Kea'ā in *Māhele* records]. In the olden days this was a place of trouble for travelers who were often attacked by robbers (*pōwā*). There is a large red stone here, that stands on the *mauka* side of the path, it's name is Ahikala pōhaku. In olden days the people greatly feared passing by this place, but it was nothing for our fierce warrior of Waipi'o (Makanikeoe).

Now, while traveling through the forest of this region, Makanikeoe arrived at Makapu'u, where he saw a boy and a girl bathing in a pond with other youth of the area. Now perhaps my readers, you may be wondering about the names of these two children, well, I will tell you. They were Mokulehua and his sister, Wai'aka [Wai'a'aka]. These two children were cherished by their parents and family, and were compared to the crimson *lehua* blossoms of the forest (the places which bear their names were named for them). Makanikeoe continued walking towards the youths, passing through a grove of *hala* trees, and he came to an *'ōhi'a 'ai* tree where he met Mokulehua and Wai'aka. Turning to him, the two youth greeted Makanikeoe... Makanikeoe then continued along the path and arrived at the top of the *pali* at 'Ula'ino. From there, he continued along the *pali* to the stream of Lele'ikeoho (Helele'ikeoho) which in olden days, was the boundary between the districts of Hāna and Ko'olau. He then passed by Waione and the two Kea'ā. He then arrived at the wondrous stream of 'Ōpiko'ula. It was at this stream in olden days, that two ignorant men were killed (because they did not take heed when crossing the stream).

Makanikeoe then continued on to Nāhiku, stopping at a place where he could look to the uplands and out to the sea. The path then took him along the *pali* of Ko'olau to Waiohue, the place for which the *haku mele* (song writers) have said, "*The brow of Waiohue faces the storm.*" He then passed the point of Kamokupeu which is a *hula'ana* [a trail that crosses the water between two points of land — *ala hula'ana*].

Makanikeoe then reached the heights overlooking Kekuapa'awela and went on to the *pali* of 'Ohea where he turned to look upon the *hula'ana* of Ka'ilipālala. There, he saw the *noio* birds circling above the cliff. Going to look more closely he saw that there was a cavern in the cliff where the birds landed. He also saw a long round stone which was wrapped in white *kapa*, a *pā'ū Puakai*, thus he understood that this stone was a *kū'ula i'a* (fisherman's deity or shrine).

Makanikeoe then turned and looked to the sea and saw a large red colored form moving just below the surface of the water, outside of the point of Mokumana at Pauwalu.

There were many birds flying above the ocean surface, and when he looked more closely he saw that the large red form was a large *kala* fish. He then understood that the stone that was set there at the point [of Ohea] on the cliff was for this famous fish of the Ko'olau *pali*. Today, there are no people left who go out to surround the *kama'āina* fish of that land.

Makanikeoe then turned and followed the path along the famous cliffs of Ko'olau and arrived at Kaliae, renowned for the winds that rise up on the Ko'olau cliffs. He then traveled to the valley of Wailuaiki, where Kapo lived, and for whom the lines of the *mele* were composed...:

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<sup>10</sup> Wai'ale is identified on HTS Plat No. 1067-A as being a short distance below Pōhaku 'oki 'āina (Pakihi), on the Hāna-Kīpahulu boundary.

[December 28, 1894]:

*O 'oe ia e Wailuaiki  
E ka lau'ī pali a Uli*

*Ua hele 'ia e Li'awahine  
E ka wahine kuhea pali  
Kui pua lei o Ho'akalei e  
E lei – ho'ī au a.*

It is you, Wailuaiki  
The ti plants which grow upon  
the cliff of Uli  
Li'awahine has departed  
O woman who calls from the high cliffs  
Stringing the garland of Ho'akalei  
Might I too be adorned with a garland.

This is the place where Kamapua'a committed his transgression upon Kapo and left a scar atop the *pali* of Puhiai. Also, from this *pali* the traveler can see the women going to the shore below Kapilikaunoa. From there, Mekanikeoe went down to the shore and saw the great *he'e* (octopus), of which there was no equal. This *he'e kūpua* (supernatural octopus) is the one that was in a great battle with other *kūpua* (supernatural beings). The name of this *he'e* was Hā'aluea, and his stone body may be seen in the ocean, off the landing of Wailuanui. His stone body has eight branches or divisions that look like the tentacles of a *he'e*.

After seeing this *he'e kūpua*, Mekanikeoe passed along the shore to the point fronting Mokumana. He then arrived at the *muliwai* (estuary) of Wai'ōlohe at Ke'anae. It is at this place that the *wai kau o Kauwahikaua* (the flume of Kauwahikaua) was made, thus turning Ke'anae into a land of *lo'ī* to this day.

Mekanikeoe then found a large cave on the side of the cliff by the *muliwai*, that opened in the water. It was not a deep cave, but it came out in the *muliwai* at Wai'ōlohe and in the channel of Kukuipuka, from where Mekanikeoe found a cave (tunnel) that ran to the uplands of Kūō. It was at this place that Puanui was thrown by Kamapua'a from Wailuaiki, with the thrust of his snout. It is almost eight miles in distance. And this place in the uplands of Ke'anae is called Kūō (to cry out) because of the wailing of Puanui.

From this place, Mekanikeoe turned and went to a pond *mauka* of Puhipinao where Hi'u, the profit shark (*manō kāula*) of Ko'olau was born. From the cave that Mekanikeoe first saw at Wai'ōlohe, there is a *pali* that rises above the *muliwai*, that is Pu'ukanohua the place where Kahakili and his steward would leap. This place was made famous in the lines of this *mele* — “*I mahu'ī aku au e 'ike lihi. I ka wai kau mai o Ke'anae.*” (I have caught a glimpse of the water perched above Ke'anae.)

Passing this land, Mekanikeoe then went to the front of the cliffs of Nu'a'ailua and Honomanu. These are the youthful cliffs (*pali keikikāne*) of Ko'olau. He then went on to Kaloa [in the vicinity of Pu'ukālai'ipu], where the *alanui aupuni* passes the place called Kawahinepe'e. There, he saw a small dark hole, covered by forest growth. Mekanikeoe wanted to enter into, and travel through this cave, so he took a body form as small as the *māhiki* (crab) or the *'ōpae* (shrimp), and he entered the cave, and found the water that flows to the stream named Waikamoi. The water also flows to the stream of 'O'opuola, which is the boundary between Ko'olau and Hāmākualoa.

It was in this cave that Mekanikeoe saw a great *kūpua* (supernatural being) with the body form of an *'o'opu*, sleeping. This is an astounding place to see, but in the old days the travelers through here were set upon by robbers, so they traveled in fear. It was in this forest that the chief Kihapi'ilani caused the commoners to pave a path with stones so that people could travel safely around Maui. It was at this place that Mekanikeoe saw the *'o'opu kūpua* of these streams, Ka'opili, who is in the forest of 'O'opuola. It was for this place that the lines for the *mele* were composed:

*'Akāhi au a ike i ka nani o Ko'olau  
Ke loku maila kua ia o 'O'opuola  
Ola no Maka'iwa i ke 'ehu a ke kai.*

I have finally seen the beauty of Ko'olau  
The rains that pour down at 'O'opuola  
Maka'iwa has its life in the mist of the sea.

Makanikeoe, then went down to the shore of Maka'iwa. Today, this is one of the good places for boats to wait out the storms, it is a sheltered place. Looking about, Makanikeoe saw a cave opening in the *pali*, on the Ko'olau side of Maka'iwa. When he looked in, he saw that there was a stone there which was carefully set in place with two stalks of ti plants growing next to it. This is *keiki kālai o Makaiwa*.

After seeing this place along the edge of the *pali*, Makanikeoe then turned to follow the path along the sea, fronting the famous points of Hāmākualoa for which the lines of the song were composed:

*Ua pau ka heluna no Hāwini  
Helu 'ekāhi o ka pukauwahi...*

Hāwini has been counted  
Number one of the chimneys...

Makanikeoe then reached the point of Hāwini and turned his gaze upon the seaward cliffs. He traveled on to the cove where the boats now land at Hōlawa, and from there he looked upon the splashing of the waves on the shore. Passing that place he arrived at Halehaku, where there is a deep cave from the land to the sea:

*Aia ka palena a i Halehaku  
Ilaila ku nei o Mākālei  
Lā'au kaulana a Makanikeoe.*

It is there at the boundary of Halehaku  
That Mākālei stands  
The famous tree of Makanikeoe

From there Makanikeoe turned and looked at a stone islet standing in the sea that is struck by the waves on all sides. This stone islet was covered with birds, the *kōlea*, *'ūlili*, and *'akekeke*. He also saw two *kama'āina* men who were trying to catch the birds with nets like fishermen. Because this was the custom of catching birds in his native land of Waipi'o, Hawai'i, he called out to the men offering to teach them how to fish for birds in this manner. The two *kama'āina* were astonished at the skills of this visitor who caught the birds with nets. Makanikeoe then looked about this little stone islet and dove into the ocean where he found and entered a cave. He followed the cave upland, for it was dry and there was no water. He came out at the *pali* by Hālauololo along the stream of Kākipi. Another branch of the cave came out above Ho'ikaōpūai'uwala, at Makawao.

From this place he then traveled to the cool pond of Kālena and then he went to the top of the hill, Pi'iholo, from where he could look out upon the beauty of the land. While he was atop Pi'iholo the *'ūkiukiu* mist rains and the *'ulalena* surrounded him, and the *līhau* dropped from the leaves of the *koa* of Kokomo and the famous *kukui* grove of Liliko'i. There, while upon the hill he saw two young women whose features were like that of Hinaulu'ōhi'a [a goddess of the forests and water at Waipi'o, Hawai'i] sitting along the side of the stream of 'Alelele. In his mysterious manner, Makanikeoe appeared before these two young women. Startled, they dove into the stream of 'Alelele and entered a cave, and in a short time these mysterious women arose below Wai'alalā. There, the women took their mysterious body forms and Makanikeoe called out to them. He learned that their names were Lauhuki and Kili'oe, and that they were the *mo'o* guardians of the cool waters of Kālena and all of the ponds at Makawao. For them the lines of the *mele* were composed:

*Ka helena a wahine i ka pali  
I ka luna o Pi'iholo i 'Alelele  
O Lauhuki ma lāua o Kilioe.*

The women travel along the cliffs  
At the heights of Pi'iholo and 'Alelele  
They are Lauhuki and Kili'oe

After exchanging their greetings, Makanikeoe passed through the cave by which the women traveled to Wai'alalā. He then continued underground till he reached the sea fronting Māliko. He arose at the eastern point of Māliko, which is the boundary between Hāmākuāloa and Hāmākuapoko. From here, the path of our traveler passed before Kū'au and Pā'ia and he then arrived at Kapuka'ulua, the boundary between Hāmākuapoko and Wailuku. There, Makanikeoe saw a deep pit in the sea which he entered and followed to the ponds of Kanahā and Mauoni, those famous ponds that are near Kahului. The ponds were made by the commoners in the time of the chief Kihapi'ilani... [Maly, translator]

## **MAUI HIKINA– DESCRIBED BY VISITORS OF THE HISTORICAL PERIOD**

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In addition to the native traditions and historical accounts of events on the Haleakalā mountain lands which make up and adjoin the Waikamoi Preserve, there were also recorded a number of narratives documenting historic travel in the region. Below, follow excerpts from selected accounts, that describe the mountain region, travel to Haleakalā Crater and the growth of businesses and economic development on the mountain lands. While there are few direct references to the Waikamoi study area, the historical accounts provide us with insight into the changing cultural, social, and economic landscapes, and influences upon the mountain lands<sup>11</sup>.

From the native language newspapers, comes an early account of travel through Kalialinui to the summit of Haleakalā, during early efforts at surveying the region. The author, was a student from Lahainaluna School, who traveled to Haleakalā with a group of students:

***Ke Kumu Hawaii***  
***June 20, 1838:6***

***LAHAINALUNA, Maraki 12, 1838.***

*No ka hele ana i ka makaikai mai Lahainaluna aku*

*...A ao ae, he poakolu ia, a hiki i ka hora elua o ke ahiahi, hoomakaukau iho la makou e pii iuka o Haleakala me na mea ana mauna. He umi makou; hookahi haumana kanaka makua, o Aneru no hoi, 12 makou; he 43 i noho i Wailuku. Pii aku makou, maluna o ka lio Aneru; hele aku makou mai ka hora ekolu aku a hiki i ka hora ewalu o ke ahiahi, hiki makou i Kula; moe iho makou ilaila. Ua lohe makou i ke anu o kela wahi, i ka olelo mai a na kamaaina o ia wahi. A ao, pii aku makou; he loihi loa ka pii ana, he uuku loa kahi alanui, he pono iki no nae i ka lio a kokoke. Hiki aku i kahi a makou e moe ai hoihoiia mai ka lio. Pii aku makou a hiki ma kahi ana; pii loa aku no Mi. Aneru, a nana aku ia Hawaii; e ka hora aono ia o ke ahiahi a hoi ma i ko makou wahi e moe ai, hoomakaukau iho i ka wahie mehana no makou, a moe iho la makou ia po; alaila, hiki mai ke anu, aole nae i anu loa makou, he mehana no i ke ahi a me ke kapa, hiamoe maikai no, me ka malama mai o ke Akua ia makou.*

On the next day, it being Wednesday, at the hour of two in the evening, we prepared to travel to the uplands of Haleakala with those who were surveying the mountain. There were ten of us, one adult student, and Andrews, 12 of us all together, with 43 of us remaining in Wailuku. We walked up, Andrews was on the horse; we walked from three o'clock until eight o'clock in the evening, when we reached Kula. We slept there. We heard from the natives of the place that it was cold there. The next day we continued upland. It was a long ascent, and the trail is very narrow, only good for one horse. We reached the place where we would sleep, we sent the horse back. When then climbed up to the place of the survey. Mr. Andrews climbed up above, and could see to Hawaii. At six o'clock that evening we returned to the

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<sup>11</sup> In addition to the selected citations in this section of the study, interested readers will also find a rich collection of historical narratives in missionary journals and communications. Selections from field station reports may be found in "The Friend," a newspaper published between 1843 to 1954; and detailed letters, reports, and journals pertaining to mission station activities and parishioners, are found in the collection of the Hawaiian Mission Children's Society Library.



camp and prepared a fire to warm us, and we slept there that night. Then the cold came, but it was not that cold because of the fire and the blankets. We slept well, and under God's care of us... [Maly, translator]

**Commander Charles Wilkes:  
The United States Exploring Expedition of 1840-1841**

In 1840 and 1841, Commander Charles Wilkes of the United States Exploring Expedition, toured the Hawaiian Islands (Wilkes 1845, Vol. IV; reprint 1970). In April 1841, Wilkes and party toured the island of Maui, and Wilkes' narratives provide readers several descriptions of the lands and activities in the Wailuku and Kula District, including portions of the Hāmākua-Ko'olau region. Among the topics discussed by Wilkes were — cultivation of the land, including the development of foreign crops; the barren nature of the isthmus plain, noting its lack of water; the perseverance of the native community in construction of the protestant church of Hāmākua Loa; the McLane-Miner sugar plantation at Hāmākua Poko; and the presence of bullocks (wild cattle), and wild dogs and goats in the summit region of Haleakalā:

The district of Wailuku is composed of valley and upland. The soil in the former is extremely rich and well watered; the upland, also, produces good crops when sufficient moisture can be had. Potatoes, corn, sugar-cane, and sweet potatoes, are the chief products of the windward side of the island.

In some places there are extensive woods, the trees in which are of [page 250] large size; but the timber is of little value, being either soft and spongy, or hard and difficult to work. Of the former kinds the natives make their canoes. The District of Kula, on east Maui, although extremely rough and rocky, has a loamy, rich, and productive soil: it produces the finest Irish potatoes, turnips, corn, melons, and wheat. The latter, of an excellent quality, is found growing wild. It was introduced about twenty years before our visit, planted, and not the least attention paid to it; instead, however, of "running out," it has increased... The isthmus is too dry to be fit for cultivation; it is in extent about twenty by fifteen miles. During nine months of the year it is a fine grazing country, and feeds large herd of cattle, that are mostly owned by foreigners... Both at Wailuku and at Hamakualoa, the natives have shown much perseverance and enterprise in erecting stone churches. These are built by native workmen, and their dimensions are one hundred feet in length, by fifty feet in width. For construction of that at Hamakualoa, they were obliged to bring stones, lime, and sand, on their backs, to the place of building. The lime and sand were brought from a distance of two or three miles, and the timber was dragged from four to six miles. In putting on the roof, it fell in twice, after nearly all the timbers were up, and broke them to pieces; but they persevered until they had completed the edifice, which will contain [page 251] about one thousand people. The whole amount of money laid out was sixteen dollars!...

The north coast of East Maui is a succession of deep ravines, which gradually diminish in breadth as they ascend, and are finally lost on the flanks of the mountains; travelling along the coast, in consequence becomes almost impossible. Cascades are seen falling in these ravines several hundred feet in height, having little volume of water, however.

The face of Mauna Haleakala is somewhat like that of Mauna Kea; it is destitute of trees to the height of about two thousand feet; then succeeds a belt of forest, to the height of six thousand feet, and again, the summit, which is cleft by a deep gorge, is bare... [page 252] ...[O]ur gentlemen were very kindly received by the king and missionaries. They forthwith made preparations for a tour to East Maui. The Rev. Mr. Andrews, his son, and four students of the seminary, joined the party, together with six Kanakas to carry their

food. The Kanakas were engaged at twenty-five cents a day, and twenty-five cents more was allowed for their food. The party first passed to Wailuku, where it was further increased by the accession of Mr. Bailey.

In the evening they reached the sugar plantation of Messrs. Lane and Miner, which they found one thousand six hundred and ninety-two feet above the level of the sea. These are two very respectable white men, who have married native wives. They are natives of Boston, and have brought their Yankee enterprise with them. Here all the party were kindly received. The plantation of these gentlemen is of some extent, and although the cane grows more slowly here, it makes better sugar than that on the low grounds, which is said to be owing to the former not blossoming. The houses are partly of native construction, and seem well adapted for their uses. The sugar-mill is one of the largest on the island.

Crops of Irish potatoes are very productive here; and corn is abundant a thousand feet higher up the mountain.

The next day, the party set out at an early hour, in hopes of reaching the summit, but it began to rain violently, in consequence of which they took shelter in a large cave, at an altitude of eight thousand and ninety feet. Here many interesting plants were found, among which were two species of *Pelargonium*, one with dark crimson, the other with lilac flowers; the *Argyrophium* began to disappear as they ascended, and its place was taken up by the silky species, which is only found at high altitudes. From the cave to the summit they found shrubby plants, consisting of *Epacris*, *Vaccinium*, *Edwardsia*, *Compositae*, and various *rubiceous* plants.

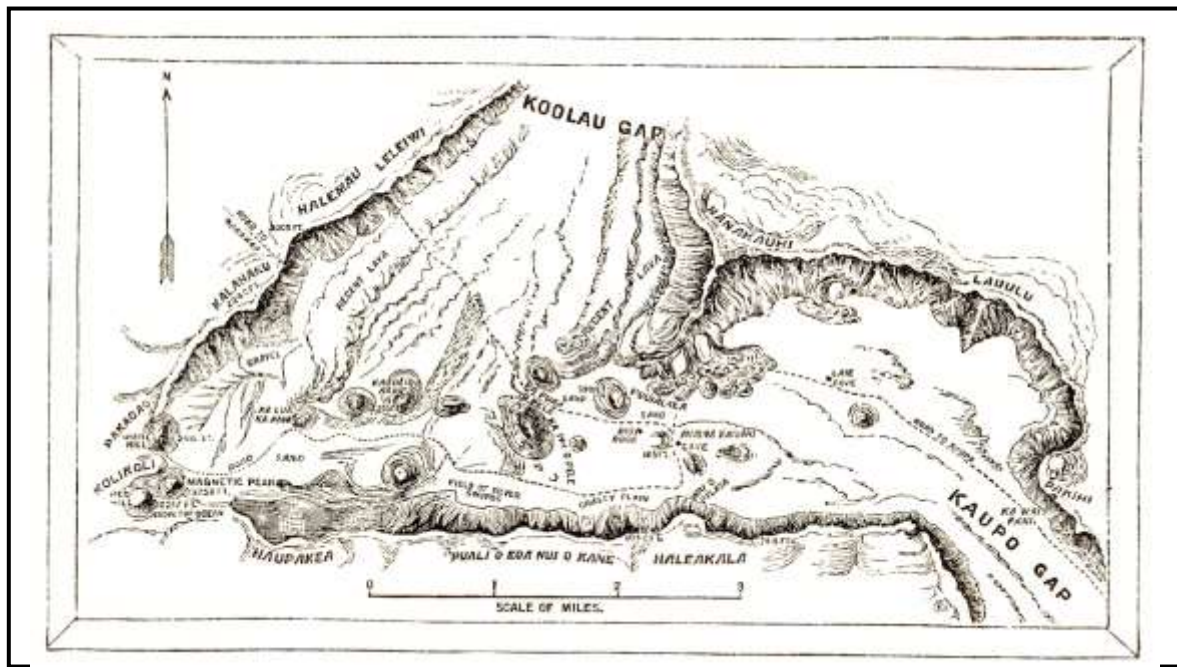
On their arrival at the edge of the crater, on the summit, the clouds were driving with great velocity through it, and completely concealed its extent. The height, as ascertained by the barometer, was ten thousand two hundred feet. The driving of the sleet before the strong gale soon affected the missionaries and native students, the latter of whom for the first time. Felt the effects of cold. The limit-line of the woods was ascertained to be at six thousand five hundred feet. [page 253]

Some sandalwood bushes were noticed about five hundred feet above the cave. Above the cave the ground assumed a more stony appearance, and the rock became now and then more visible, which had not before been the case... Near the summit, bullock-tracks were observed, and likewise those of wild dogs, but no other animals were seen except a few goats.

The crater of Haleakala, if so it may be called, is a deep gorge, open at the north and east, forming a kind of elbow; the bottom of it, as ascertained by the barometer, was two thousand seven hundred and eighty-three feet below the summit peak... All bore the appearance of volcanic action, but the natives have no tradition of an eruption. It was said, however, that in former times the dread goddess Pele had her habitation here, but was driven out by the sea, and then took up her abode on Hawaii, where she has ever since remained. Can this legend refer to a time when the volcanoes of Maui were in activity...? [Wilkes 1970:254]

### ***Haleakalā Described and Mapped in 1873***

In 1873, Harper's Monthly Magazine, published a series of articles about the Hawaiian Islands (Nordhoff, 1977). The series was written to inform people about conditions in Hawai'i, and as a primer for the adventurous travelers. Nordhoff visited Maui, and traveled to Haleakalā (written Halakala). He offered readers the following description, and included a map (*Figure 2*), which includes named localities and features in the vicinity of the present-day Waikamoi Preserve:



**Figure 2. Map of Haleakala Crater and Environs (1873) (in Nordhoff, 1977).  
Note location of Trails and Named Localities such as “Ka Lua o Ka Aawa.”**

The island of Maui, which contains the largest and most prosperous sugar plantations, has another crater, that of Halakala, which, though extinct, is remarkable as being the largest in the world. After seeing a live or burning crater like Kilauea, Halakala, I thought, would be but a dull sight; but it is, on the contrary, extremely well worth a visit. The islands have no sharp or angular volcanic peaks. Mauna Loa and Mauna Kea, on Hawaii, though 14,000 feet high, are mere bulbs—vast hills, not mountains; and the ascent to the summit of Halakala, though you surmount 10,000 feet, is neither dangerous nor difficult. It is tedious, however, for it involves a ride of about twelve miles, mostly over lava, up hill. It is best to ride up during the day, and sleep at or near the summit, where there are one or two so-called caves in the lava, sufficiently roomy to accommodate several persons. You must take with you a guide, provisions, and blankets, for the nights are cold; and you find near the summit water, wood enough for a small fire, and forage for your horses. Each person should bring water-proof clothing, for it is very likely to rain, at least on the Makawao side.

The great crater is best seen at sunrise, and if you are so fortunate as to have a tolerably clear sky, you may see lying far away below you, almost all of the islands. Hawaii lies far enough away to reveal its entire outline, with Mauna Loa and Mauna Kea rising near either end, and the depres- [page 37] sion in which lies Kilauea in the middle. The cloud effects at sunrise and sunset are marvelous, and alone repay the ascent. But the crater is itself, clear of fog and clouds in the early morning, and lighted up by the rising sun, is a most surprising sight. It is thirty miles in circumference, and the bottom lies 2000 feet below where you stand. The vast irregular floor contains more than a dozen subsidiary craters or great cones, some of them 750 feet high, and nearly as large as Diamond Head. At the Kaupo and Koolau gaps [Figure 2] the lava is supposed to have burst through and made its way down the mountain-sides. The cones are distinctly marked, and it is remarkable that from the summit the eye takes in the whole crater, and notes all its contents, diminished, of course, by their great distance. Not a tree, shrub, or even tuft of grass obstructs the view. To describe such a scene is impossible. A study of the map,

with the figures showing elevations, will give you a better idea of it than a long verbal description. It is an extraordinarily desolate scene. A few wild goats scramble over the rocks, or rush down the nearly perpendicular cliff; occasionally a solitary bird raises its harsh note; the wind howls fiercely; and as you lie under the lee of a mass of lava, taking in the scene, and picking out the details as the rising sun brings them out one by one, presently the mist begins to pour into the crater, and often by ten o'clock fills it up completely.

The natives have no tradition of Halakala in activity. There are signs of several lava flows, and of one in particular, clearly much more recent than the others. It must have presented a magnificent and terrible sight when it was in full activity. I did not ride into the crater, but it is possible to do so, and the natives have a trail, not much used, by which they pass. If you descend, be careful not to leave or lose this trail, for in many parts your horse will not be able to get back to it if you suffer him to stray off even a few yards, the lava is so sharp and jagged.

As you descend the mountain on the Makawao side you will notice two finely shaped craters on the side of the mountain, which also in their time spewed out lava... The name by the way means "House of the Sun": and as you watch the rising sun entering and apparently taking possession of the vast gloomy depths, you will think the name admirably chose.

If you carry a gun, you are likely to have a shot at wild turkeys on your way up or down. It is remarkable that many of our domestic animals easily become wild on the island. There are wild goats, wild cats, wild chickens and turkeys; the cattle run wild... [Nordhoff, 1977:38]

### ***1880: Plantations and Irrigation Development in the Hāmākua-Makawao Region Described***

George Bowser, editor of "*The Hawaiian Kingdom Statistical and Commercial Directory and Tourists Guide*" (1880) wrote about various statistics and places of interest around the Hawaiian Islands. In the following excerpts from "*An Account of the Sugar Plantations and the Principal Stock Ranches on the Hawaiian Islands*," Bowser (1880) provided readers with an overview of the major plantations of the Hāmākua Poko, Hāmākua Loa region; as well as descriptions of the Spreckel's Plantation on the Wailuku-Waikapū lands, as they connected through water systems fed by the watershed of which the Waikamoi Preserve is a part. By 1880, plantation and ranching interests were maturing, and the ditch system from the Ko'olau-Hāmākua watershed had been tapped to draw water to the more arid lands.

*The Piholo [Pi'iholo] Sugar Plantation*, Makawao, East Maui, 16 miles from Wailuku; post office address, Makawao, Makawao Road. Akanaliili & Co. Proprietors (T. Akanaliili & W.P.A. Brewer). Own 1,250 acres and rent 10,500. Under cultivation, 500. Estimated yield for 1880, 500 tons. Employ 60 men, 220 yoke oxen, 20 horses, 15 mules. Managers, Akanaliili & Brewer. Agents in Honolulu, C. Brewer & Co. The district of Makawao is well adapted to the culture of the sugar-cane, as it is favored by a most beautiful and magnificent soil. The scenery around this district is grand in the extreme, and the roads, for the most part, as far as Huelo, are in good order and makes riding very enjoyable. The various trees appertaining to the Islands grow here in great luxuriance.

*The Haiku Sugar Mill and Plantation Haiku*, No. 1 [Incorporated], Haiku, 15 miles from Wailuku; post office address, Haiku, Kahului Road; manager, S.T. Alexander; agents in Honolulu, Castle & Cooke. Own 4,000 acres; 500 acres under cultivation; 2,000 acres available for sugar, and 2,000 pasture and wood-lands. Estimated yield for season of

1880, 1,100 tons. Men employed, 175; oxen, 125 yoke. Capacity of mill... This plantation is situated in a beautiful part of the Island, and furnishes large returns to the properties, which must yearly increase to a large extent under the skillful management of the manager... [page 429] The manager's house and grounds are an object worthy of a visit from anyone who delights in horticultural and landscape gardening, and which goes to prove an undoubted fact, that the Islands are capable of growing to perfection a large variety of fruits, flowers, etc., in their greatest profusion.

*East Maui Sugar Plantation Company*, Makawao, 13 miles from Wailuku; post office address, Makawao, Main Road. W.F. Allen, T. Akanalilili and Edward Hoffman, proprietors. Own 2,000 acres; 350 under cultivation. Estimated yield for 1880, 500 tons. Capacity of mill, about 8 tons. Employ 80 men and 120 yoke oxen. This is another valuable piece of property, and the author has no hesitation in saying here, and this will apply to all the Islands, that in five years from now there will be ten times the amount of land under cultivation in sugar cane; that will bring to the owners very large returns by careful and systematic management.

*The Haiku Sugar Mill and Plantation*, Haiku, No. 2, [Incorporated], Makawao, twelve miles from Wailuku; post office address, Haiku, Kahului Road. Manager, C.H. Alexander; Agents in Honolulu, Castle & Cooke. Own 3,200 acres; 700 acres under cultivation; available for sugar planting, 3,000 acres; estimated yield for season of 1880, 1,500 tons of sugar. Men employed, 190; oxen, 125 yoke; capacity of mill... At this plantation there is every facility for the successful cultivation of a large area of land, and there is a splendid harbor and landing at no great distance from the mill, where vessels of the tonnage of 150 tons can lay at anchor with perfect safety.

*The Grove Ranch Plantation*, Makawao, eleven miles from Wailuku; post office address, Makawao, Kahului Road. W.F. Sharratt, S.B. Dole, A.S. Hartwell, J.K. Smith, and A.H. Smith, Proprietors; Manager, W.O. Smith; Agents in Honolulu, H. Hackfeld & Co. owns 3,870 acres; 350 acres under cultivation; available for sugar planting, 3,870 acres; estimated yield for season of 1880, 800 tons sugar. Men employed, 110; oxen 110 [page 430] yoke. This is a very valuable plantation, and, as will be observed above, is all capable of being cultivated in sugar, and the able manager, W.O. Smith, Esq., will furnish large returns to the proprietors by his skillful and assiduous labors in the furtherance of that object...

*The Lilikoe [Liliko'i] Sugar Plantation*, Haiku Maui. Mr. Bowser, the publisher of this work, waited upon Mr. Bailey at the above plantation, who excused himself, stating that he had company at the house, and could not possibly furnish the particulars asked for, viz: the particulars as appended to all the other plantations. Mr. Bailey desired Mr. Bowser to write down the questions to be answered, which was done. Mr. Bailey faithfully promised to forward the same in a post or two, which has never come to hand. This was in February. Since then Mr. Bowser has forwarded to Mr. Bailey a most respectful requisition to the above effect, but no reply has come to hand. Consequently the names of all the employees of the Lilikoe Plantation will not appear in the Directory. Messrs. Hackfeld & Co., of Honolulu, are the agents, who will, I have no doubt, furnish any particulars about the above plantation. In the next issue full particulars will appear.

*Claus Spreckels & Co.'s Sugar Mill and Plantation*, Wailuku and Waikapu Common, seven miles from Wailuku; Kahului Road; post office address, Kahului. Owns 30,000 acres; 3,000 acres under cultivation; 25,000 acres available for sugar planting; the balance is pasture, etc. sole right of 32 streams for irrigating purposes; said right obtained direct from the Crown; estimated yield for season of 1880, 3,000 tons of sugar. The cane will average six tons to the acre. Number of men employed, 350; horses and mules employed, 70 head. [page 431]

The ploughing on the whole is done by steam ploughs, and the cane is transported by the aid of portable railways to the mill. The capacity of the mill will be about twenty tons per diem; the mill will have five crushers in two sets, one of three, and one of two. The mill buildings are now in course of construction, and it is expected that grinding may be commenced about November next. Mr. Spreckels has his own landing and storehouse at Kahului, and the sugar is brought down to the landing by Captain Hobron's Wailuku and Hamakua Railway. Messrs. J. Horner & Co. plant 600 acres, all under cultivation, on shares with this company. Mr. Spreckels calculates to import, inside of four years, 40,000 tons of sugar per annum from his Hawaiian estates. [page 432]

Under the heading, "*An Itinerary of the Hawaiian Islands...*" (Chapter III Maui), Bowser (1880) described the native communities, plantations, and various attractions to be seen while traveling from Wailuku to the Hāmākua-Ko'olau region; and he provided readers with a detailed overview of the development of the East Maui Irrigation System. Bowser's description of the ditch and land development is highly accurate (being based on discussions with the builders); communications between applicants, developers, and Kingdom officials, cited later in this study, fill out the historical record:

...From Wailuku to Kahului I found the already familiar road in first rate order... I had not proceeded far on my way before I found myself in the neighborhood of the sugar plantation of Mr. Claus Spreckels, to whose enterprise and example this part of Maui owes no little of its wealth. His enterprise, by demonstrating the feasibility, and above all, the profitable character of works by which the superfluous waters [page 505] of one district are made to fertilize districts otherwise unproductive because less bountifully supplied with water by nature, has been one of the most important which the chronicler of the industrial development of the Islands has to record... [page 506]

According to the lay of the ground, the ditch was cut of varying dimensions, so as to keep the carrying capacity about equal, as the grade varied. Where the fall is four feet in the mile the ditch is thirteen feet wide at the top and nine feet at the bottom, with a depth of three feet and four inches. The run is all cut in the solid ground from gulch to gulch. The various streams being thus crossed at right angles, are connected with the main fall by side ditches. To give an idea of the great additional labor and expense involved in thus securing the inflow of the various streams crossed, I may mention that one of them necessitated the construction of four miles of difficult ditching, with three tunnels and 950 feet of heavy piping, involving an outlay for this side work alone of \$25,000. As the work was being completed, working in an easterly direction, the force employed upon it was gradually diminished, until now it is reduced to about eighty men, who are expected to complete the work and bring in all the streams included in the franchise granted to Mr. Spreckels before the end of the current year, 1880. The length of the race, as constructed up to the present time, is forty miles, including the side ditches, and its delivering capacity is about 60,000,000 of gallons daily.

The main work was so far advanced within ten months after the first stroke of the pick upon it, say, by August, 1879, that water was then let into the commons, and ploughing commenced. In order to gain an accurate knowledge of the lay of the land to be irrigated, Mr. Spreckels had a thorough topographical survey made of it, with the aid of which, he has been able to devise a complete system of irrigation. He has also commenced the construction of a large distributing reservoir at the lower end of the race, which will, when complete, contain about 40,000,000 cubic feet of water... [page 507]

At nine miles from Wailuku I came to the dairy ranch of Mr. W.H. Rogers. The country here is rich pasture, and, at the same time, suitable for agriculture. The numerous hedge rows, formed of a species of cactus, which was growing from five to nine or ten feet high,

had a curious appearance. These cacti serve the cattle in dry weather as a substitute both for their ordinary fodder and for water. Both horses and cattle thrive upon them, and so do the pigs, for whom the lobes or leaves are boiled, along with skim-milk and the usual pigwash. [page 508]

***[Makawao Village and Region Described]***

Twelve miles from Wailuku, the road enters on the district of Makawao, which is rather an extensive one. The country all around is beautiful – the sea on the left, about nine miles off the great mass of Haleakala. Looking round, there are to be seen within a radius of ten miles some of the most beautiful homesteads that it has been my lot to meet with anywhere. At nearly all the homesteads on these slopes you will see groves of the eucalyptus, the gum tree of Australia. These have been planted to shelter the houses and gardens and home paddocks from the trade winds, which, as I experienced that morning, occasionally blow here too strongly to be pleasant. The eucalyptus has been introduced here, as into so many other countries, partly for its own sake, but chiefly on account of its rapid growth, which, where shelter has to be provided, renders it one of the most desirable of trees. Everywhere in this district the pasture seemed to me to be the very rich; horses and cattle were in excellent condition, and everything betokened the capacity of the country to carry a considerable population. Settlers with a little capital and with thrift and industry would make this “wilderness blossom like the rose.” The climate is good – not too hot, but yet always genial. Those plagues of hot countries, mosquitoes, are not found in the district, and no more tempting place could be found for the Englishman or the American to settle in.

At Makawao Mr. Miller has a very fine place, and the finest piece of pasture I have seen in the Islands is just at the back of his house. The house is surrounded by eucalyptus trees, and commands a splendid view of the sea, which is about nine miles away to the north. A ladies’ boarding-school has been established in the district. It is called the East Maui Female Boarding Seminary, and is conducted by Miss. H.E. Carpenter. The establishment is capable of accommodating fifty boarders. There is no day school in connection with it. There are also two Government schools for the natives and two churches. The township is a more considerable one than I had expected to find here. Several stores, some kept by Chinese as butcher-shops, and a couple of coffee-saloons and the post office make up a tidy little township. There is a junction of roads here; one way leads to Huelo and Haiku, and the other kept on more directly to the eastern plantations. This, no doubt, is partly the cause of the size of the place and the business done in it. Travelers can obtain fair accommodation in the township, either at Mr. Miller’s, where I stayed, and which is a capital house, and kept by a first-rate host, or at several other places. [page 509]

***[Haleakalā and Environs Described]***

The crater of Haleakala has not the cup-like shape proper to a volcano, and on account of which the name crater has been adopted. It is very irregular in outline, and at two places there are gaps, as if the crater rim had yielded to pressure, or been disrupted by an earthquake... There is a great rift on the northern side, which shows no sign of any eruption of lava having accompanied the breach of the crater wall, and which ends in a deep ravine cut into the mountain side. A similar breach appears at the southeastern side. Looking at the place now it is difficult to form an idea how the huge gulf could ever have been what we now understand by a volcanic crater. Aided by the skillful map which has been prepared by the Hawaiian Surveyor-General, Professor W.D. Alexander, we can see that there may, at one time, have been one huge oval crater, or more likely, two contiguous ones, one having its greater length in a northeasterly direction, and the other lying about east and west... [Bowser, 1880:510]

## ***Impacts of Cattle and Overview of Historical Ranching Operations on the Haleakalā Mountain Lands***

One of the most significant impacts on land use and land tenure in the nineteenth century, was the emergence and formalization of ranching operations. The Hawaiian ecosystem evolved without large hoofed animals—indeed, prior to Polynesian contact, only two mammals recorded as having been on land in the islands, the *‘ōpe‘ape‘a* and the *‘īlio holo i ka uaua* (the Hawaiian bat and monk seal) (Carlquist 1980). In the period that the Hawaiian ancestors were colonizing these islands, they brought with them things which were of value to them, among which was the Polynesian pig (*pua‘a*) and dog (*‘īlio*), both of which were important as food items and in ceremonial practices. These *holoholona* (animals) were generally smaller than their European or continental counterparts, and were kept near places of residence. To facilitate their management in populated areas, the Hawaiians developed *pā* (walled enclosures) of varying forms that were at times, connected to the *pā hale* (house lots) of the Hawaiian *kauhale* (homesteads). Ethnographers Handy, Handy and Pukui (1972) wrote about the care of pigs:

Generally they were allowed to run about the *kauhale* (homestead) and gardens while they were young pigs, but when they were sizable and ready for fattening they were penned inside enclosures of heaped-up stones. [Handy, Handy and Pukui 1972:253]

In 1778, European boars, goats, rams, and ewes were introduced by Captain Cook (Beaglehole 1967:276, 578-579). Later, in 1793, cattle were brought to Hawai‘i by Captain Vancouver. Given as gifts to the king, a ten-year *kapu* was placed upon the cattle to protect them and allow them to reproduce (Kamakau 1961:164). Between 1793 and c. 1811, new stock was added, and the numbers of cattle had increased dramatically. The cattle and other introduced stock rapidly became a problem to the native population and forests, and by the 1840s, had intruded upon the lands of the Hāmākua-Makawao-Honua‘ūla region, causing the abandonment of some districts. This is documented in the letter below, published in the government newspaper, *The Polynesian*, in 1846:

**October 3, 1846**

Editor Polynesian:

...During his sojourn among us the last few weeks. Mr. Armstrong, assisted by a graduate from the Seminary, Lahainaluna, has measured most of the arable land in Makawao. He first surveyed the entire portion which we supposed saleable at the present time, and found some 1700 acres, exclusive of Mr. McLane’s plantation. He then measured the land which each man had selected for himself. Some 33 farms have thus been surveyed, consisting of from 45 acres to 10 or 12. Nearly every man in the upper part of Makawao has obtained a small piece of land, and as soon as possible I hope to give each a deed of his little homestead. Homestead! What associations cluster around that word; and yet how strangely it reads in reference to Hawaiians! I pray that it may not long seem thus. But more of this anon.

More land I should have sold but for the ravages of the cattle from the plain below. It’s now a long time, say two years, since the cattle, chiefly from Wailuhee [typeset error – i.e., Wailuku] and Waikepu [typeset error – i.e., Waikapu], began their depredations. Last autumn and winter they destroyed a considerable quantity of sugar cane for Mr. McLane. The damages he estimated at \$1,000 at the lowest calculation, and he would have lost a much larger quantity had he not, for a long time, employed men by day and by night to watch and guard his fields. Since, an arrangement has been made with the owners of the cattle by Dr. Judd. Some change for good has been effected. Still our fears are only partially quelled. Several acres of promising young cane have been destroyed, and some of the natives have lost nearly all they had planted. Some twenty acres of cane, which I



aided our people to plant, and which we have devoted to purposes of benevolence, lie exposed. It is easy to see that we all feel an interest in the question, "Will our neighbors of Wailuhee and Waikepu take care of their cattle?" If so, there is much ground to hope that the experiment we are here making will succeed. If the cattle are permitted to run as they now do, I have little hope of success. Is it right that we should thus suffer from the depredations of cattle? Already Hamakuapoko and Halimaile [Hāli'imaile], two excellent districts of dry land, are nearly destroyed, and the cattle are crossing over into Hamakualoa. Will not all owners of cattle set in accordance with the law of love, and without delay save us from the vexation and loss of their intrusion into our plantations...

Some of the reasons why, in my opinion, lands should be sold without delay to the people, I design to give you in good time... J.S. Green. Makawao, Sept. 3, 1846.

The sizable populations of cattle, led the King, *Konohiki*, and foreign residents to develop business interests focused on ranching operations.

Ranching interests were developed in the Huelo-Ha'ikū vicinity of Hāmākua Loa and across the district of Hāmākua Poko, extending up the mountain slopes and out into the Kula and Wailuku Districts (cf. Wilkes 1970 in this study). One of the earliest communications regarding formalized ranching activities on lands in the Makawao-Hāmākua Poko vicinity, is dated September 10, 1838, and is in the form of a lease from Governor Hoapilikāne to Wm. McLane and Edwin Miner. The lease (cited in this study – section titled "*Moku o Makawao (District or Section of Makawao)*") granted them a 50 year lease of the land, with the right to water, and trail access to the shore, in order for them to export their cattle.

Kingdom laws and large business interests brought the population of cattle under some control, and from ca. 1875, large independent ranches were able to supply more than an adequate amount of beef for the island market (Maxwell 1900). During the last quarter of the nineteenth century, as plantation interests on Maui expanded, primarily a result of the development of reliable water sources for irrigation, the grazing range in the Hāmākua region *kula* lands decreased and the cattle were forced into the higher elevations. Maxwell (1900) observed:

...the meat-eating population has increased, while the areas devoted to grazing and the numbers of cattle have gradually diminished... Formerly [cattle]... had wider ranges to rove over and feed upon; they were possessors of the land, and their value consisted chiefly in the labor and hides that they yielded. At that time the plantations, which were of smaller areas than now, were almost wholly worked by bullock labor... In the course of time, and that very recent, the sugar industry has undergone great expansion. The lands, some of which formerly were among the best for meat-making uses, have been absorbed by the plantations, and the cattle have been gradually forced within narrower limits at higher altitudes [Maxwell in Thrum 1900:75-76].

While some native tenants kept livestock (primarily for subsistence purposes), *ali'i* and non-Hawaiian awardees and grantees of large tracts of land developed the formal ranching interests in the Hāmākua lands (cf. Wilkes 1970 in this study). Among the early ranch developers in the area were members of the Alexander, Baldwin, Andrews, Green, Wood, and Hobron families; who also generally represented the plantation interests who had need of livestock for plantation work.

In 1903, Thrum wrote about the "Development of Hawaii" (Thrum 1903). In his discussion on ranching, he observed that "cattle raising is confined chiefly to the mountainous districts, where natural pasturage is abundant" (Thrum 1903:52). Of interest, he also reported that the "horn fly" had become such a pest to the cattle, that "the keeping of herds" on the lowlands, was "considered practically impossible" (Thrum 1903:52).

## **Report on Ranches in Hawai'i (Maui Hikina)**

In 1929, the University of Hawaii published a "Survey of Livestock in Hawaii" by L.A. Henke. Henke provided readers with background information pertaining to the history of livestock and the operation of ranches in the islands. The excerpts below, come from Henke's 1929 research publication, reporting on the "leading beef ranches of the Territory." Among these ranches were Grove Ranch and the Hawaiian Commercial and Sugar Company Ranch and Dairy:

### **Maui Agricultural Company's Grove Ranch**

Grove Ranch, the livestock division of Maui Agricultural Company, is located at Makawao, Maui, and comprises a total of about 12,000 acres of grazing lands ranging from sea level to about 2,500 feet elevation. The ranch acreage has been decreasing year after year as more and more of the lands are being utilized for pineapple growing for the joint account of the Maui Agricultural Company and the California Packing Corporation.

Grove Ranch at present has 1,676 grade polled Angus cattle, 72 Holstein cows, 80 light horses, eight Percherons, 189 hogs and five sheep. This has not always been a polled Angus ranch. Shorthorn bulls were introduced by Lorrin Andrews in the nineties and crossed with native cattle and later Hereford bulls were introduced and crossed with the Shorthorn grades. When D. T. Fleming became manager of the ranch early in 1900 all Hereford cattle were disposed of and the beef herd today consists essentially of polled Angus cattle.

Cattle are marketed when 2 ½ to 4 years of age and average 475 to 525 pounds dressed weight. About 600 are marketed annually, all slaughtered locally on Maui.

Lorrin Andrews, while manager, introduced *Pilipiliula* (*Chrysopogon aciculatus*), Bermuda grass (*Cynodon dactylon*), Hilo grass (*Paspalum conjugatum*), *Kukaipuaa* (*Syntherisma sanguinalis*), and a blueweed called *Oi-pua-plu* by the Hawaiians.

Mr. Fleming early in 1900 introduced several more of the Paspalums and Rhodes grass (*Chloris gayana*).

In recent years during the managership of W. A. Clark, pigeon peas were planted in the Haiku section, of which there now are 300 acres. The area has been decreased because each year more land is given over to the planting of pineapples.

Haiku Ranch was consolidated with Grove Ranch in 1904. Various men have been identified with the ranch in the past thirty years. Among the men who have served as managers are Lorrin Andrews, Frank Tilton, H. A. Baldwin, Will E. Beckwith, John Ritchie, Fred Baldwin, D. T. Fleming and George Steele. Others who conducted the affairs of the ranch for a time are Messrs. Kaumoana, Luna and Kalaina.

At present H. A. Baldwin is manager of Maui Agricultural Company, Ltd., and W. A. Clark has been manager of Grove Ranch since 1912.

### **Hawaiian Commercial and Sugar Company Ranch and Dairy**

The ranch lands of the Hawaiian Commercial and Sugar Company consist of about 6,000 acres of fee simple lands running from the sea to an elevation of about 250 feet. The rainfall in this section is light,—24 inches and less per year,—and the area is largely covered with algaroba trees (*Prosopis juliflora*) which, while they largely prevent grasses

from getting started, provide an excellent feed in themselves. The bean season lasts from the middle of June to the middle of December and cattle make good growth during this time but often little more than maintain themselves during the season when the beans are not maturing.

This plantation has long carried cattle but only as a minor division of the major enterprise, which is the production of sugar. In 1907 about 1,200 head of cattle of mixed breeding, with Holstein blood predominating, were found, sixty of these being used as dairy animals, the balance being in the beef herd, but as production of any cows in the dairy dropped to a low level they were sent out to the general ranch and other more promising milkers were brought in. In this way some 300 different cows might pass through the dairy in one year, only about sixty of them being there at any one time, a plan still in vogue to a lesser degree in some places.

Twenty grade Shorthorn cows were introduced in 1912.

The first purebred Holstein cows, five head, were purchased from Puuwaawaa Ranch in 1916, and eight Holstein bulls were imported from the States in the same year. Six additional purebred cows were purchased in Vancouver in 1919 and fifteen more through Giltner Bros. of Kentucky in 1922, the above animals being the foundation cows of the present dairy herd. An excellent bull, "Excelsior Job," was purchased in New York State in 1923. Some fifty of a total of 130 milking cows are purebred at the present time. Practically all of the milk is consumed by the Hawaiian Commercial and Sugar Company employees.

Since 1920 the dairy has been kept distinct from the ranch, the total cattle in both divisions numbering about 900 head. The beef herd consists essentially of Holstein cattle and Holstein sires are used. According to Ben Williams, who has been manager of the ranch department since 1907, they experienced trouble from sore eyes with both Herefords and Shorthorns.

Cattle are slaughtered at 2 ¼ to 3 ½ years of age, when they dress out at 275-525 pounds. About 150 are slaughtered annually, all being consumed locally, and besides about 200 head are purchased to supply the needs of this community.

Cattle are bred so that most of the calves will be dropped from May to August. Bulls are left on the range only sixty days, when new bulls are substituted, for they find that their stall-fed bulls from the dairy are pretty thin after two months on the range.

Inferior milk cows from the dairy are added to the beef herd from time to time, but none of the range animals are brought in the dairy now as was formerly done.

Pasture lands are added to the cane fields from time to time and as a result the number of cattle in the ranch department is decreasing.

The dairy animals are fed in the barns and paddocks and alfalfa (*Medicago sativa*), elephant (*Pennisetum purpureum*) and merker grass (*Pennisetum merkeri*) and cane tops (*Saccharum officinarum*) are largely relied on for roughage.

Hawaiian Commercial and Sugar Company has a large number of work animals, including about 600 draft and light breeding mares, 100 progeny of these, 140 draft horses, 225 saddle animals, 200 mules and 60 pack animals.

They also have about 60 Duroc-Jersey hogs, eighteen of which are breeding animals. [Henke 1929:54-56]

### **Haleakala Ranch**

Haleakala Ranch, on the slopes of Haleakala on Maui, consists of a total of 34,644 acres of fee simple lands which range from cold mountain lands of about 8,000 feet elevation down to dry lands at 1,200 feet which receive practically no precipitation except from the Kona rains. These latter lands produce practically no feed during the summer months, but if the Kona rains are good they furnish very good grazing during the winter and spring months from annual grasses.

Of the total acreage, some 28,000 are grazing lands, an increasing area being given over to the growing of pineapple each year, 8,000 tons of pineapples being harvested last year.

Recently the A. F. Tavares ranch in Kula with 500 head of cattle was added to the Haleakala Ranch, now making a total of about 3,500 Herefords on the ranch, over 200 of which are purebred.

Water for the cattle comes from springs and is piped to the various paddocks.

According to early reports, much of this large tract of land was once considered suitable for sugar cane and some five hundred acres were planted, yielding about one ton of sugar per acre. Sheep were kept on part of this land in the early eighties [1880s]. [Henke, 1929:56]

This ranch formerly carried Polled Angus cattle but sometime during the managership of Louis von Temsky, from 1895-1916, Hereford cattle were introduced, and at the end of this period Haleakala Ranch was essentially a Hereford ranch. One bull and ten females were imported from middle western states in 1919 at a cost of about \$1,200 each and these were the first of the purebred herd.

Cattle are now marketed at about 2 ½ to 3 years of age, when they dress out at about 450-550 pounds. A total of about 850 are marketed each year; 500 on Maui, and the balance are shipped to Honolulu.

In addition to the cattle, Haleakala Ranch carries about thirty heavy horses and one hundred and sixty light horses.

The prevailing grasses on the middle lands are Bermuda (*Cynodon dactylon*) and a grass locally called rat tail or New Zealand Timothy (*Sporobolus elongatus*). Many imported grasses have been introduced, including *Paspalum dilatatum*, Rhodes grass (*Chloris gayana*), brome grass (*Bromus unioloides*), and cocks foot (*Dactylis glomerata*). The tendency has been for the two prevailing grasses to crowd out these recent importations. Rhodes grass is considered one of the best grasses on Haleakala Ranch.

On the higher lands, Kentucky blue grass (*Poa pratensis*), white clover (*Trifolium repens*), and mesquite (*Holcus lanatus*) are quite common.

Pigeon peas (*Cajanus indicus*) and elephant grass (*Pennisetum purpureum*) are considered good fattening feeds, about 175 acres being planted to the latter.

A charter of incorporations of Haleakala Ranch was granted to Edward H. Bailey, William H. Bailey and Lorrin A. Thurston in 1888. The East Maui Stock Company, incorporated in 1883 by W.P.A. Brewer and David K. Fyfe, was deeded to the Haleakala Ranch in 1890 in return for shares in the Haleakala Ranch Company. Even previous to this Mossman and Akanaliilii were interested in these lands.

W. F. Pogue was manager of this ranch from 1890 to 1895, and he was followed by Louis von Tempsky. S. A. Baldwin, who has been manager since 1916, with H. A. Baldwin are the present owners of the Haleakala Ranch Company. [Henke, 1929:57]

## **MĀHELE ‘ĀINA: THE LAND DIVISION AND LAND TENURE**

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In pre-western contact Hawai‘i, all land and natural resources were held in trust by the high chiefs (*ali‘i ‘ai ahupua‘a* or *ali‘i ‘ai moku*). The use of lands and resources were given to the *hoa‘āina* at the prerogative of the *ali‘i* and their representatives or land agents (*konohiki*), who were generally lesser chiefs as well. By 1845, the Hawaiian system of land tenure was being radically altered, and the foundation for implementing the *Māhele ‘Āina* of 1848, was set in place. This change in land tenure was promoted by the missionaries and the growing Western population and business interests in the island kingdom. Generally these individuals were hesitant to enter into business deals on lease-hold land. On December 10<sup>th</sup>, 1845, the King, Kamehameha III signed into law, a joint resolution establishing and outlining the responsibilities of the Board of Commissioners to Quiet Land Titles.

As the *Māhele* evolved, it defined the land interests of Kauikeaouli (King Kamehameha III), some 252 high-ranking *Ali‘i* and *Konohiki*, and the Government. As a result of the *Māhele*, all land in the Kingdom of Hawai‘i came to be placed in one of three categories: (1) Crown Lands (for the occupant of the throne); (2) Government Lands; and (3) *Konohiki* Lands (cf. Indices of Awards 1929). The “Enabling” or “*Kuleana Act*” of the *Māhele* (December 21, 1849) further defined the frame work by which *hoa‘āina* (native tenants) could apply for, and be granted fee-simple interest in “*Kuleana*” lands (cf. Kamakau in *Ke Au Okoa* July 8 & 15, 1869; 1961:403-403). The *Kuleana Act* also reconfirmed the rights of *hoa‘āina* to access, subsistence and collection of resources necessary to their life upon the land in their given *ahupua‘a*.

The most important source of documentation that describes native Hawaiian residency and land use practices—identifying specific residents, types of land use, crops cultivated, and features on the landscape—is found in the records of the *Māhele ‘Āina* (Land Division). The “Land Division” gave the *hoa‘āina* an opportunity to acquire the fee-simple property interest (*kuleana*) in land on which they lived and actively cultivated; the process also required them to provide personal testimonies regarding their residency and land use practices. As a result, records of the *Māhele ‘Āina* present readers with first-hand accounts from native tenants generally spanning the period from ca. 1819 to 1855.

The lands awarded to the *hoa‘āina* became known as “*Kuleana* Lands.” All of the claims and awards of the Land Commission Awards (LCA) were numbered (*Helu*), and the LCA numbers remain in use today, identifying the original owners of lands in Hawai‘i. The work of the Land Commission was brought to a close on March 31, 1855. The program, directed by principles adopted on August 20, 1846, met with mixed results. It is reported that the total amount of land—around the Hawaiian Islands—awarded to *hoa‘āina* equaled approximately 28,658 acres (cf. Kame‘eleihiwa 1992:295).

### **Claims and Awards of the Māhele ‘Āina (1848-1855)**

In past years of research, we have conducted a detailed review of the original Hawaiian records of the *Māhele ‘Āina*, covering all of the lands of the Ko‘olau, Hāmākua, Makawao and Kula Districts<sup>12</sup>. The records include important documentation regarding residency and land use practices dating from the late 1700s to 1855. Review of the original records revealed that many more claims were made by native tenants, than were awarded at the end of the *Māhele*. Many of the claimants reported that their

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<sup>12</sup> In October 2000, *Kumu Pono Associates LLC* made arrangements with the Hawaii State Archives, and contracted with Advanced Micro-Image, to digitize the entire collection of original records of the Register, Testimony, Mahele Award Books, and Royal Patents (work done in development of the KPA collection and index of the *Māhele ‘Āina*).

property rights of residency and land use dated back to 1819 and earlier (handed down from their parents and grandparents). Other claimants also stated that their rights were granted by pre-*Māhele Konohiki*, generally dating from the 1830s to the 1840s.

Upon realizing that many more claims for *kuleana* were made than were awarded, one naturally might wonder “why?” Aside from the fact that the concept of private land ownership was completely foreign to the native Hawaiian mind, other factors also contributed to the short-comings of the *Māhele*. Regardless, the records show that many native tenants did step forward in the process of application for private land rights. Several problems in perfecting claims stand out in the record. Among these problems were the occurrence of — (1) epidemics; (2) fear; (3) loss of applications; and (4) rejection of claims:

- (1) Historical documentation from all of the Hawaiian Islands reports that many native residents (including applicants) died in between the time they registered their claims, and were to have provided testimony verifying the claims.
- (2) Some of the *Aliʻi-Konohiki* awardees also made it a practice of instructing *hoaʻāina* not to present testimony for *kuleana* (cf. Kamakau 1961:403; and J.S. Green, October 3, 1846 in this study).
- (3) Many applicants provided testimony that their registration of claims were written out and submitted via authorized agents. The records apparently did not arrive at the office of the Land Commission (cf. testimonies of claimants).
- (4) G.M. Robertson’s report to the King (March 31, 1855), revealed that the Commissioners to Quiet Land Titles rejected many claims for various reasons.

### ***Native Tenant Claims in Kalialinui and Haʻikū iuka***

The *Kuleana Act* (August 6, 1850) set the foundation of laws pertaining to native tenant rights in Section 7. The Act reads:

An Act confirming certain resolutions of the King and Privy Council passed on the 21<sup>st</sup> day of December 1849, granting to the common people allodial titles for their own lands and house lots, and certain other privileges...

...**Section 7.** When the Landlords have taken allodial titles to their lands the people on each of their lands shall not be deprived of the right to take firewood, *aho* cord, thatch, or ti leaf from the land on which they live, for their own private use, should they need them, but they shall not have a right to take such articles to sell for profit. They shall also inform the Landlord or his agent, and proceed with his consent. The people shall also have a right to drinking water, and running water, and the right of way. The springs of water, and running water, and roads shall be free to all should they need them, on all lands granted in fee simple. Provided, that this shall not be applicable to wells and water courses which individuals have made for their own use... [copied from original handwritten “Enabling Act”<sup>13</sup> – HSA, DLNR 2-4]

A total of thirteen claims were made for *kuleana* in the *ahupuaʻa* of Kalialinui (this *ahupuaʻa* name is also written as Kaalialianui and Kalialianui, in the original Hawaiian documents). Of the thirteen claims, three were made by individuals with chiefly associations—one of the three, Kamaikaaloa, received the entire *ahupuaʻa*, excluding the *kuleana* awarded to native tenants, as his *Māhele* right. Seven of the thirteen claimants for *kuleana* in Kalialinui received some land in the *ahupuaʻa*, six claims were unawarded, or the Kalialinui portion of their claims dropped during the process of recording the *Māhele*.

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<sup>13</sup> See also *Kanawai Hoopai Karaima no ko Hawaii Pae Aina* (Penal Code) 1850.

The records from the combined claims provide us with references to several place names in Kalialinui, including a “*moku laau*” (forest area) in the center of Kalialinui, by the name of Holeinui (see Kealohaaukai, *Helu* 7125). The claimants also describe residency; trails; and cultivation of ‘*uala*’ (native sweet potatoes), ‘*uala haole*’ or ‘*uala Kahiki*’ (Irish potatoes), *wauke* (the paper mulberry for *kapa* making), *lapalapa* trees, and unnamed fruit bearing trees.

Not surprisingly, based on the requirements of the *Kuleana Act of 1850* (see Section 7, above), by which native tenants were allowed only to claim land upon which they lived and actively cultivated, there were apparently no claims for *kuleana* rights (other than the *ahupua’a* claim of Kamaikaaloa), for land or resources in the distant uplands of the present-day Waikamoi Preserve vicinity. Land use descriptions in the recorded claims, covers areas ranging from near shore, to around the 3,500 foot elevation. A review of records for the neighboring *ahupua’a* of Ha’ikū iuka, and other lands in the districts of Ko’olau, Hāmākualoa, Hāmākuapoko, Makawao, and Kula, revealed no descriptions of the upper boundaries of Kalialinui. The neighboring lands of Ha’ikū and Ha’iku iuka were retained *alii* holdings by Chiefess Victoria Kamāmalu, a granddaughter of Kamehameha I (*Helu* 7715, and Royal Patent Grant No. 182) (see notes of survey, below).

### ***Disposition of the Ahupua’a of Kalialinui (Kaalialianui, Kalialianui)***

In the pages of the *Buke Mahele* of 1848, we find recorded the agreements made between the King and his chiefs. The agreement between Kamehameha III and Kamaikaaloa for the land of Kalialinui. Pertinent excerpts from the 1848 book are cited below:

***Page 89***

***Ko Kamehameha 3***

<i>Ka Aina</i>	<i>Ahupuaa</i>	<i>Kalana</i>	<i>Mokupuni</i>
Pookea	<i>Ili no Kailua</i>	Koolaupoko	Oahu [relinquished by Kamaikaaloa]

***Page 90***

***Ko Kamaikaaloa***

<i>Ka Aina</i>	<i>Ahupuaa</i>	<i>Kalana</i>	<i>Mokupuni</i>
Kalialinui	<i>Ahupuaa</i>	Kula	Maui [retained by Kamaikaaloa]

...Feberuari 3, 1848

Kamaikaaloa, was of chiefly lineage, and with his elder brother, Iosaia Kaaukai, had served as *Konohiki* for lands of the chiefs under Kamehameha. In the *Māhele*, the entire *ahupua’a* of Kalialinui (Kaalialianui), excepting small claims awarded to a few native tenants, was granted to Kamaikaaloa through Land Commission Award Number 7124, Royal Patent Number 8167. Additional documentation pertaining to Kamaikaaloa’s land at Kalialianui (Kalialinui) were recorded in the following records:

***Native Register 6:372-373***

***Helu 4460***

***Kamaikaaloa at Kalialianui, Kula***

I hereby tell you of my property rights granted me from the King. Pookea, an *ili* in Kailua, Island of Oahu.

Kalialianui, an *ahupuaa* in Kula, Island of Maui.

Pookea is the land of Oahu which will belong to the King forever, so said Iona Piikoi, the Representative of the King at the Governor’s House on Oahu, in the month of December, 1847.



My land which was given me is Kalialianui in Kula on the Island of Maui, to be mine forever, so it was decided by Iona Piikoi, the Representative of the King at the Governor's House, Oahu, in the month of December 1847.

Therefore, I present this to your Commission, in accordance with your undertaking.

By Kamaikaaloa. [Maly, translator]

***Native Register 6:429***  
***Helu 7124***  
***Kamaikaaloa at Kalialinui, Kula***

Kalialianui *Ahupuaa* of Kula, Maui, enter it to quiet title.

February 3, 1848 [Maly, translator]

S.P. Kalama  
Secretary

***Native Testimony 10:456-457***  
***Helu 7124***  
***Kamaikaaloa at Kalialianui, Kula***

Kalialianui *Ahupuaa*, Kula, Maui  
I hereby approve this division, it is good, and the land written above is for Kamaikaaloa, for which approval has been granted for it to be presented to the Commissioners who Quiet Land Titles.

(Name) Kamehameha  
February 3, 1848 [Maly, translator]

Copy from "*Buke Mahele*"  
S. Spencer, Clerk  
Dept. Int.



# Land Patent No. 8164

## In Confirmation of Land Commission Award

Whereas, the Board of Commissioners to quiet Land Titles did by Land Commission Award No. 7124 award to Namakaalea an estate of Freehold less than Allodial in the Land hereinafter described:

And whereas proper application having been to the Commissioners of Public Lands by E. A. Thurston, Secretary of the Haleakala Ranch Co. a corporation duly incorporated under the laws of the Territory of Hawaii for a part of the herein described land, and whereas a Certificate of Boundaries defining the same having been duly filed, and the Governmental Commissioners thereon amounting to sixteen hundred and fifty three (1653) dollars having been duly paid

Therefore, the Governor of the Territory of Hawaii, in conformity with the laws of the United States of America and of the Territory of Hawaii, by this Patent makes known to all men, that he has this day granted and confirmed absolutely, in Fee Simple, unto Namakaalea

all of the land situate at Haliyalinui in the District of Hula Island of Maua bounded and described as follows:

Beginning at a granite post at the junction of Haliyalinui, Waialuku and Halaikapa, from which point the Govt. Survey Station 'S. Base' Halaikapa Common, bears thence the boundary runs:

- at 26° 41' E (true) 2050.5 feet along Waialuku to the top of a large rock at place called 'Oukhoav'
- at 78° 26' E 7° 26' 5396 " along Waialuku to a concrete post marked + at it corner of this land from which point Govt. Survey Station on 'Cuuweli' bears S 67° 7' E and Govt. Survey Station on 'Cuuweli' bears S 35 25' E
- S. 51° 55' E 10' 17' 8947 along Govt. land to a marked + on bank of

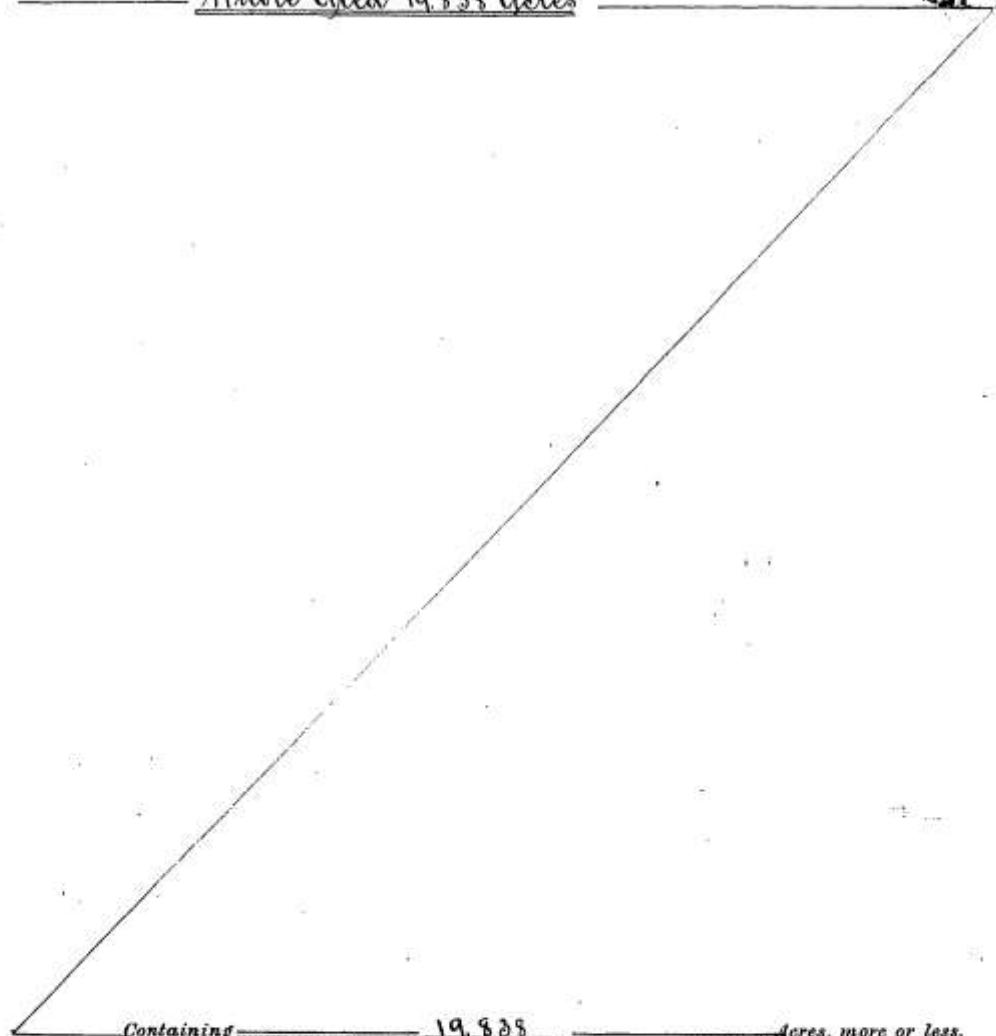
220

S 69° 20' E	Line 9° 21'	1149 feet
S 46° 24' E	"	3062.7
S 66° 1' E	" 3° 23'	15624 "
N 13° 27' W	" 10° 2'	1154 "
N 16° 00' E	" 8°	1292.6 "
N 11° 15' E	"	475 "
S 63° 11' E	"	530 "
N 42° 41' W	"	1522.0 "
N 59° 42' W	" 3° 41'	1130 "
N 60° 21' E	"	550 "
N 61° 46' E	" 9° 15'	3066 "
S 32° 25' E	"	10020 "
S 62° 21' E	"	42950 "
N 32° 46' W	"	12946 "
S 32° 15' W	"	7149.4 "
N 36° 1' W	"	15520 "
N 61° 20' W	" 11° 15'	6215 "
N 41° 25' W	"	7622.5 "
N 65° 3' W	" 6° 25'	7324 "
N 66° 21' W	"	1922 "
N 69° 24' W	"	1822.6 "
N 61° 45' W	"	2224 "
N 65° 12' W	"	2244 "
N 5° 29' W	"	92 "
N 44° 22' W	"	203.6 "
N 51° 26' W	" 5° 19'	1922.6 "
N 50° 46' W	"	261 "
N 70° 24' W	" 10° 23'	1207.2 "
N 70° 4' W	"	504 "
N 71° 54' W	"	712 "
N 52° 6' W	" 9° 9'	1406.3 "
N 44° 59' W	" 9° 18'	2118.5 "
N 53° 50' W	" 8° 26'	2521 "
N 53° 12' W	" 8° 10'	2541 "
N 52° 10' W	" 7° 20'	6721.9 "
N 79° 5' W	" 8° 52'	7322.4 "
S 86° 14' W	" 14° 20'	2056 "
N 70° 19' W	" 3° 11'	1090.5 "

line ravine from which point  
 Onu-weli Station bears S 65° 20' E  
 to a point on South bank of ravine,  
 the bottom of which is the boundary  
 of Kaliahuni on this side  
 to a point on South Bank of ravine  
 the bottom of ravine still being bound-  
 ary (boundary in ravine) to a rock  
 marked X on N Bank of ravine at  
 the upper end of rapine  
 along rapine to stake  
 a point on N Bank  
 of ravine separating rapine from  
 Makochu  
 along N Bank of the ravine (the  
 bottom being the boundary) to stake  
 to a point at top of Case "Soborohai"  
 to a point on S Bank of ravine near  
 Sakahakalana the bottom of the  
 ravine being the boundary  
 along Makohao to a point marked X  
 on Best Survey Map of Makohao  
 to iron stake on rising ground about  
 500 feet north of road at "Ohinda"  
 to the top of a wooded hill called  
 "Amuhakahi"  
 along bank to a huge rock called  
 "Pohakuhakaina" on the east ridge  
 of Haleakala Crater at a place  
 called "Tahai"  
 to a mound of stones at "Tanakahi"  
 the top of ridge being boundary  
 between these two points  
 crossing Crater to a place called "Kalahani"  
 where at the top of fissure is a  
 large lava rock marked K from  
 this point Best Survey Station on  
 Onunianiani bears N 24° W, and  
 Onupane Station N 42° 15' W  
 along Aheluhuni to a mound of  
 stones on a small hill north of  
 Sheep Station, and on North side  
 of ravine  
 to a mound of stones at upper  
 end of Onaopio, near bank of ravine  
 to a rock marked + on top of hill  
 from which point Onupane Station  
 bears S 40° 11' W  
 to a pile of stones at N.E. corner of  
 Keho's land  
 along Keho's land to a rock marked  
 X at N.E. corner of Kamaha's land.  
 Along Kamaha's land  
 to Kamaha's makai corner  
 to makai corner of Kihela's land  
 along Kihela's land  
 to makai corner of Kihela's land  
 to rock in ravine the bottom of  
 this small ravine being boundary  
 along Keho's  
 along ravine  
 along ravine and on to West bank  
 of same to a mound of stones.  
 to a large rock on N Bank of ravine  
 to a concrete post marked +  
 marked X on S Bank of  
 ravine at place called "Amulhwa"  
 to a point on S side of shallow  
 gulch  
 along Aheluhuni to place of  
 commencement.

Whole Area 19,838 Acres

291  
291



Containing 19,838 Acres, more or less.

To Have and to Hold the above granted Land in Fee Simple unto the said

Samakaloa  
and his heirs and assigns forever.

In Witness Whereof, The Governor of the Territory of Hawaii, has hereto set his hand and caused the Great Seal of the Territory to be hereunto affixed, this 31<sup>st</sup> day of October A. D. 1904.



|s| G. R. Carter

BY THE GOVERNOR:

|s| Jas. W. Pratt  
Commissioner of Public Lands.

## **Additional Claims for Kuleana in Kalialinui and Vicinity**

### **Native Register 3:476**

**Helu 2383**

#### **Z. Kaauwai, Land at Kula (including Kalialinui)**

I am your fellow servant, Z. Kaauwai. *Aloha* to all of you. I hereby tell you of my claims at Kula, on the Island of Maui, a place where *uala Kahiki* (Irish potatoes) are cultivated, in the *Ahupuaa* of Waiakoa, it is perhaps 10 acres. At Omaopio is another place cultivated by me, and also some other patches in another place which are cultivated. When they are surveyed they will be described and entered as claims before us, and there will be statements by witnesses. These were gotten by me in the year 1839.

Z. Kaauwai

Halekauila, Honolulu, January, 1848 [Maly, translator]

### **Native Testimony 5:243**

**Helu 2383**

#### **Z. Kaauwai, at Kalialinui and neighboring lands**

Kaili, sworn: I know the 4 parcels in Kula...

Parcel 4, a sweet potato field... Parcel 4 was from Maikaaloo, and his interest from the King in 1841. No one has objected...

...Parcel 4. Bounded: Towards the uplands by Keakaikawai; Honuaula and shoreward by Government land; Makawao by Kaaiaweoweo. [Maly, translator]

### **Native Testimony 8:5-6**

**Helu 2383**

#### **Z. Kaauwai at Kalialinui, Kula**

Wailuku, July 24, 1849.

Kaili, sworn, I know the lands here claimed. They are four pieces in Kula, Maui.

They are as follows:

- No. 1 is a sweet potato patch in the *Ahupuaa* of Waiakoa.
- No. 2 is a sweet potato patch in the *Ahupuaa* of Maopio (Omaopio).
- No. 3 is a sweet potato patch in the *Ahupuaa* of Maopio (Omaopio).
- No. 4 is an Irish potato patch in the *Ahupuaa* of Kalialinui.

The Claimant received No. 1 from Kaiahua in 1837. Nos. 2 & 3 from Kaahumanu I in 1831 or 1832 and No. 4 from Maikaaloo in the year 1841, and he from the King. His title was never disputed.

- No. 1. *Mauka* by the land of Kalialianui; Honuaula by Moeauna's and Uluniu's land; *Makai* by Naia's land; Makawao by Napela's *Poalima* and Kalialinui.
- No. 2. *Mauka* by the Government Land; Honuaula by "Kona"; *Makai* by Moeanu's land; Makawao by Keohokalole's and my land.
- No. 3. *Mauka* by Keaka's land; Honuaula by my land; *Makai* by Kapala's land; Makawao by my land.

No. 4. *Mauka* by Keakaikawai's land; Honuaula by the Government land; *Makai* by the same; Makawao by Kaaiaweoweo's land. [Maly, translator]

See Royal Patent No. 5532, three parcels at Waiakoa, Kula (Kalialinui not awarded).

***Native Register 5:282***

***Helu 7125***

***Kealohaaukai (wife of Kamaikaaloo) at Kalialinui and neighboring lands***

Greetings to you who are working, the Commissioners to Quiet Titles. I hereby explain to you my land claims, there is a *kula* (dry land parcel), in the middle of Kalialinui, in the forest of Holeinui, there is a patch of *uala* (sweet potatoes) and six *punawai* (springs). There is also a house lot, and some trees planted, *Lapalapa* and fruit trees.

Here also is my claim at Waiatoa, a forest area, a separate one, and a little dry land patch of *uala*. There is also a house lot at Makawao. Those are the claims that I tell to you, with *aloha*.

Kealohanui

Honolulu

Feb. 11, 1848. [Maly, translator]

(Claim not awarded.)

***Native Register 6:467***

***Helu 8550***

***Kuaihulu at Kalialianui and neighboring lands***

Kula, Jan. 26, 1848

Greetings to you, the Land Commissioners: I have a claim at Omaopio 7, *uala haole* (Irish potatoes), in the uplands. Omaopio 9, at Kauikea, is a house lot, and a *kula* parcel at Kalialianui. At Laukapalili is a *kula*. At Kahuku is a lot, and at Poonahoahoa is a lot. At Kaluako is a boggy place along the trail. At Kepaiki is a patch of Irish potatoes. At Kealakaieie Two is a *mala* of Irish potatoes. I have a claim at Apueo [Aapueo] II for a lot. Those are my claims in this land.

By Kuaihulu. [Maly, translator]

***Native Testimony 7:48-49***

***Helu 8550***

***Kuaihulu at Kalialianui and neighboring lands***

July 19 (1849)

Kaholopapa, sworn: I know his eight parcels of land.

Parcel 1. *Kula* (dry land parcel) in the *Ili* of Laukapalili of Kaliali [Kalialinui] Ahup.

Parcel 2. *Kula* (dry land parcel) in the *Ili* of Kukuioholowai, Kaliali Ahup.

Parcel 3. *Kula* (dry land parcel) in the *Ili* of Pipio of Kaliali Ahup.

Parcel 4. *Kula* (dry land parcel) in the *Ili* of Kukuiohowao of Kaliali Ahup.

Parcel 5. *Kula* (dry land parcel) in the *Ili* of Kepa of Kaliali Ahup.

Parcel 6. *Kula* (dry land parcel) in the *Ili* of Hulaku of Kaliali Ahup.  
Parcel 7. *Kula* (dry land parcel) in the *Ili* of Kealaakaieie of Kaliali Ahup.  
Parcel 8. *Kula* (dry land parcel) in the *Ili* of Nahaleokaawahia, Omaopio 8 Ahup.

Keohohiwa had given this land at the time of Kamehameha I. No one objected.

- Parcel 1. *Mauka* by *Konohiki*; Makawao by Kaholopapa; *Makai* by Government; Honuaula by Kalialinui stream.
- Parcel 2. *Mauka* by myself; Makawao & *Makai* by *Konohiki*; Honuaula by Kaiwi.
- Parcel 3. *Mauka* & Makawao by *Konohiki*; *Makai* by myself; Honuaula by Kaiwi.
- Parcel 4. *Mauka* by *Konohiki*; Makawao by myself; *Makai* by *Konohiki*; Honuaula by Kaiwi.
- Parcel 5. *Mauka* by *Konohiki*; Makawao by myself; *Makai* by *Konohiki*; Honuaula by Kaiwi.
- Parcel 6. *Mauka* by myself; Makawao by Aapueo stream; *Makai* by *Konohiki*; Honuaula by myself. Parcel 7. *Mauka* by Government; Makawao by myself; *Makai* & Honuaula by *Konohiki*.
- Parcel 8. *Mauka* by *Aupuni*; Makawao by Poepoe; *Makai* by Keala; Honuaula by Kikiaua. [Maly, translator]

#### **Foreign Testimony 8:194-195**

**Helu 8550**

#### **Kuaihulu at Kalialianui and neighboring lands**

Kaholopapa, Sw. The Clt's. lands are of eight pieces.  
No.1. *kula* in the *ili* of Laukapalili, Kalialianui, Ahup.  
No. 2. *kula* in the *ili* of Kukuioholowai, Kalialianui, Ahup.  
No. 3. *kula* in the *ili* of Pipio of Kalialianui, Ahup.  
No. 4. *kula* in the *ili* of Kukuioholowai, Kalialianui, Ahup.  
No. 5. *kula* in the *ili* of Kepa, Kalialianui, Ahup.  
No. 6. *kula* in the *ili* of Hulaku, Kalialianui, Ahup.  
No. 7. *kula* in the *ili* of Kealaakaieie, Kalialianui, Ahup.  
No. 8. *kula* in the *ili* of Nahaleokawahia, Omaopio 8, Ahup.

The Clt. rcv'd. these lands from Keohohiwa, landlord of all Kula in the days of Kamehameha I. His title has never been disputed.

- No. 1 is bounded: *Mauka* by *Konohiki*; Makawao by my land; *Makai* by *Aupuni*; Honuaula by Creek of Laukapalili.
- No. 2 is bounded: M. by my land; Ma. and M. sides by *Konohiki*; Ho. by Kaiwi's land.
- No. 3 is bounded: M. and Ma. sides by *Konohiki*'s land; M. by my land; Ho. by Kaiwi's land.
- No. 4 is bounded: M. by *Konohiki* Ma. by my land; M. by *Konohiki*; Ho. by Kaiwi's land.
- No. 5 is bounded: M. by *Konohiki*; Ma. by my land; M. by *Konohiki*'s land; Ho. by Kaiwi's land.
- No. 6 is bounded: M. by my land; Ma. by Creek of Aapueo; M. by *Konohiki*; Ho. by my land.



- No. 7 is bounded: M. by *Aina Aupuni*; Ma. by my land; On other two sides by Konohiki's land.
- No. 8 is bounded: M. by *Aina Aupuni*; Ma. by Poepoe's land; M. by Keala's land; Ho. by Kikiaua's land.

For Plot Plan see *Mahele Award Book* 8:75-76, Helu 8550 (at Kealakaieie, Kalialinui, Kula). Royal Patent No. 2210; Kukuiholowai Kalialianui (1 parcel); Kealakaieie, Kalialianui (1 parcel).

***Native Register 6:471***

***Helu 8602***

***Kaiwi at Kalialianui and neighboring lands***

Jan. 26, 1848

Greetings to you, Land Commissioners, who will quiet my claim at Omaopio 8, where there is a lot and the *mala* of *uala haole* in the uplands. I also have a claim at Omaopio 9, a lot and a claim at Omaopio 10, and a *kula* parcel at Puakalanui. There is a lot at Puupilo. At Halehina, there is also a lot. There are lots at Oleole, Kapauahi, Kukaepalolu as well.

I have a small claim at Kalialianui, Olupoke, a *mala* of *uala haole*. *Mauka* are the four *moo* (dry land parcels), and a cliff-side lot of *wauke*. I am the claimant of all these four lands.

By Kaiwi. [Maly, translator]

***Native Testimony 7:51***

***Helu 8602***

***Kaiwi at Omaopio 10, Kula***

Kuaihulu, sworn; I know his 6 parcels of land.

Parcel 1. *Kula* (dry land parcel) in the *ili* of Puakalanui, Omaopio 10, *Ahupuaa*.

Parcel 2. *Kula* (dry land parcel) in the *ili* of Kahoalii, Omaopio 9, *Ahupuaa*.

Parcel 3. *Kula* (dry land parcel) in the *ili* of Kauhpuili, Omaopio 8, *Ahupuaa*.

Parcel 4. *Kula* (dry land parcel) in the *ili* of Pipio, Kalialinui, *Ahupuaa*.

Parcel 5. *Kula* (dry land parcel) in the *ili* of Kaumupahu, Kalialinui, *Ahupuaa*.

Parcel 6. *Kula* (dry land parcel) in the *ili* of Nahaleokawahia, Omaopio 8, *Ahupuaa*.

It was given to him by Keohohiwa in the time of Kamehameha I. No one objected to him.

Parcel 1. *Mauka* by Kaneae; Makawao by *Konohiki*; *Makai* by *Aupuni*; Honuaula by *Konohiki*.

Parcel 2. *Mauka* & Makawao & *Makai* by *Konohiki*; Honuaula by myself.

Parcel 3. *Mauka* & Makawao & *Makai* by Piliwale; Honuaula by Kaiwi.

Parcel 4. *Mauka* by *Konohiki*; Makawao by myself; *Makai* by *Konohiki*; Honuaula by myself.

Parcel 5. *Mauka* by Government Land; Makawao by myself; *Makai* and Honuaula by *Konohiki*.

Parcel 6. *Mauka* by Keala; Makawao by *Konohiki*; *Makai* and Honuaula by Piliwale. [Maly, translator]

**Foreign Testimony 8:186-187**  
**Helu 8602**  
**Kaiwi at Omaopio 10, Kula**

Kuaihulu, Sw. The clt's. land are of six pieces.

- No. 1 *kula* land in the *ili* of Puakalanui, Omaopio, Ahp.
- No. 2 *kula* land in the *ili* of Kahoolei, Omaopio 9, Ahp.
- No. 3 *kula* land in the *ili* of Kauhpuili in Omaopio 8, Ahp.
- No. 4 *kula* land in the *ili* of Pipio, Kaalialianui, Ahp.
- No. 5 *kula* land in the *ili* of Kaumupahu, Kaalialianui, Ahp.
- No. 6 *kula* land in the *ili* of Nahaleokaawahia, Omaopio 8, Ahp.

The Clt. rcv'd. these lands from Keohohiwa in the days of Kamehameha I. His title has never been disputed.

- No. 1 is bounded: *Mauka* by Kaneae's land; Makawao by *Konohiki*; *Makai* by *Aina Aupuni*; Honuaula by *Konohiki*.
- No. 2 is bounded: M. by *Konohiki*; Makawao and *Makai* sides by the same; Honuaula by my land.
- No. 3 is bounded: M. by Piliwale's land; Makawao and *Makai* sides by the same.
- No. 4 is bounded: M. by *Konohiki*; Makawao by my land; *Makai* by *Konohiki*; Honuaula by my land.
- No. 5 is bounded: *Mauka* by *Aina Aupuni*; Makawao by my land; on other two sides by the *Konohiki's* land.
- No. 6 is bounded: M. by Kealas land; Ma. by *Konohiki*; M. and Ho. by Piliwale's land.

See Royal Patent No. 4015 (2 parcels at Omaopio 9; 1 parcel at Omaopio 10). Kalialinui, not awarded.

**Native Register 6:473**  
**Helu 8630**  
**Koolau at Kalialianui and neighboring lands**

Kula, Jan. 31, 1848

Here are the names of my land claims at Aapueo in Kula, Maui. The claims on the east are Kahaukakahe, Koloakapeelua, without a *Konohiki*. On the west, Kahanumaule, Kauhiku, Kailikoa. That ends our (two of us) claims at Aapueo. Here are the detached claims in other places, from Kalialianui to Kaonoulu. There are four at Kalialianui, one is at Kaonoulu, three are at Pulehunui. Those are the claims here in Kula, Maui.

Here is an explanation to you, the Land Commissioners, concerning our house lot at Aapueo, here are our names, Koolau and Kauahi.

Aloha to you, the Land Commissioners who quiet Land Titles of the Hawaiian Islands, with appreciation.

By Koolau. [Maly, translator]

**Native Testimony 7:44-45**  
**Helu 8630**  
**Koolau at Kalialinui, Kula**

July 19 (1849)

Kalama, sworn: I know his land, in 4 parcels.

- Parcel 1. *Kula* (dry land parcel) in Koloakapeelua *ili* of Aapueo Ahup.
- Parcel 2. *Kula* (dry land parcel) in Kauhiuhi *ili* of Aapueo Ahup.
- Parcel 3. *Kula* (dry land parcel) in Papawahanui *ili* of Aapueo Ahup.
- Parcel 4. *Kula* (dry land parcel) in Makoleiki *ili* of Kalialinui Ahup..

His land was gotten from his parents in olden times, that is in the time of Kamehameha I. No one has objected to him from the beginning.

- Parcel 1. *Mauka* & Makawao & *Makai* by *Konohiki*; Honuaula by Waieli stream.
- Parcel 2. *Mauka* & Makawao & *Makai* by *Konohiki*; Honuaula by Makauluhua stream.
- Parcel 3. *Mauka* & Makawao & *Makai* by myself; Honuaula by Kauluhua stream.
- Parcel 4. *Mauka* by *Konohiki*; Makawao by Waieli stream; Honuaula by Kalialinui Pali.  
[Maly, translator]

**Foreign Testimony 8:182**  
**Helu 8630**  
**Koolau at Kalialinui, Kula**

Kalama, Sw. The clt's land are of 4 pieces.

- No. 1 *kula* land in the *ili* of Koloakapeelua, Aapueo an Ahup.
- No. 2 *kula* land in the *ili* of Kauhiuhi, Aapueo an Ahup.
- No. 3 *kula* land in the *ili* of Papawahanui, Aapueo Ahup.
- No. 4 *kula* land in the *ili* of Makoleiki, Kaalialianui Ahup.

The clt. rc'd. it from his parents and he has held it ever since the days of Kamehameha I. His title has never been disputed.

- No. 1 is bounded: *Mauka* by the *Konohiki*; Makawao by the Creek of Puunanamoa; *Makai* by the same; Honuaula by the Creek of Waieli.
- No. 2 is bounded: *Mauka* by *Konohiki*; Ma. by the same; M. by the same; Ho. by the Creek of Kauluhua.
- No. 3 is bounded: M. by *Konohiki*; Ma. by the same; *Makai* by the same; Honuaula by the Creek of Kauluhua.
- No. 4 is bounded: *Mauka* by *Konohiki*; Ma. by Creek of Waieli; *Makai* by *Konohiki*; Ho. by *Pali* of Kaalialianui.

See Royal Patent No. 6221 (1 parcel at Koloakapeelua, Aapueo; 1 parcel at Papawahanui, Aapueo). Kalialinui not awarded.

**Native Register 6:475**  
**Helu 8652**  
**Kahele at Kalialianui and neighboring lands**

Kula, Jan. 26, 1848

Greetings to you Commissioners who Quiet Land Titles. I have a claim at Omaopio, it is cultivated.

At Kalialianui is another claim of mine for a *mala* of *Uala haole* (Irish potatoes), also another area that is cultivated.

By Kahele [Maly, translator]

**Native Testimony 7:50**  
**Helu 8652**  
**Kahele at Omaopio 10, Kula (Kalialianui Claimed dropped)**

July 19 (1849)

(Land in *ili* of Halelau, *Ahupuaa* of Omaopio 10 described; claim at Kalialianui dropped.)

**Native Register 6:483**  
**Helu 8845**  
**Kaholopapa at Kalialinui, Kula**

Kula, 26th, 1848

I am Kaholopapa, an old native of Kalialianui. Mine is from my father and my elder brother, both of whom are dead. I remain and I hereby state my claim in Kalialianui — 12 [cultivated areas]

House lots — 2  
A total of — 14.

It is finished. *Aloha* to all of you.

By Kaholopapa [Maly, translator]

**Native Testimony 7:49**  
**Helu 8845**  
**Kaholopapa at Kalialinui, Kula**

July 19 (1849)

Kuaihulu, sworn: I know his land, it is in 6 parcels of land.

Parcel 1. *Kula* (dry land parcel) in the *Ili* of Koakaawili of Kalialinui Ahup.

Parcel 2. *Kula* (dry land parcel) in the *Ili* of Kapua of Kalialinui Ahup.

Parcel 3. *Kula* (dry land parcel) in the *Ili* of Alelekaula of Kalialinui Ahup.

Parcel 4. *Kula* (dry land parcel) in the *Ili* of Koakaawili of Kalialinui Ahup.

Parcel 5. *Kula* (dry land parcel) in the *Ili* of Kapua, of Kalialinui Ahup.

Parcel 6. *Kula* (dry land parcel) in the *Ili* of Kepa, of Kalialinui Ahup.

It is old land from his *Kupuna* in the time of Kamehameha I. No one has objected.

1 *Poalima* land in Parcel 1. 2 *Poalima* lands in Parcel 2. 1 *Poalima* land in Parcel 3.

Parcel 1. On all sides, surrounded by the *Konohiki*.

Parcel 2. On all sides, surrounded by the *Konohiki*.

Parcel 3. On all sides, surrounded by the *Konohiki*.

Parcel 4. *Mauka* by *Konohiki*; *Makawao* by myself; *Makai* by *Konohiki*; *Honuaula* by myself.

Parcel 5. Same as the preceding parcel 1, 2, 3.

Parcel 6. *Mauka* by *Aupuni*; *Makawao* & *Makai* by *Konohiki*; *Honuaula* by myself. [Maly, translator]

***Foreign Testimony 8:184-185***

***Helu 8845***

***Kaholopapa at Kalialinui, Kula***

Kuaihulu, Sw. The Clt's. land are of six pieces in the *Ahupuaa* of *Kaalialianui*.

No. 1 *kula* land in the *ili* of *Koakaawili*.

No. 2 *kula* land in the *ili* of *Kapua*.

No. 3 *kula* land in the *ili* of *Alelekaula*.

No. 4 *kula* land in the *ili* of *Koakaawili*.

No. 5 *kula* land in the *ili* of *Kapua*.

No. 6 *kula* land in the *ili* of *Kepa*.

The Clt. rc'd. these lands from his parents in the days of Kamehameha I. His title has never been disputed. There are two *poalima* in the *ili* of *Kapua* and one in *Koakaawili*, and one in the third piece.

No. 1 is bounded: On all sides by the *Konohiki*'s land.

No. 2 is bounded: On all sides by the *Konohiki*'s land.

No. 3 is bounded: On all sides by the *Konohiki*'s land.

No. 4 is bounded: *Mauka* by *Konohiki*; *Makawao* by my land; *Makai* by *Konohiki*; *Honuaula* by my land. No. 5 is bounded: On all sides by the *Konohiki*'s land.

No. 6 is bounded: *Mauka* by *Aina Aupuni*; *Ma.* and *Makai* sides by *Konohiki*; *Ho.* by my land.

See *Mahele Award Book* 8:129, *Helu 8845*, for Plot Plan (*Alelekaula*, *Kalialinui*). See also, Royal Patent No. 6896, three parcels: 1 parcel at *Alelekaula*, *Kalialinui*; 1 parcel at *Pahoa*, *Kalialinui*; *Kula*; 1 parcel at *Kapua*, *Kalialinui*.

**Native Register 6:497**  
**Helu 9024**  
**Kikiua at Kalialinui, Kula**

Kula, 26 Jan. 1848

Greetings to you Commissioners who Quiet Titles. I hereby state my claim to you, there are four claims at Kalialianui. One *kula* (dry land) claim; second, a *naele* (boggy place); third, an *uala haole* claim; fourth, a house claim.

Here is the name of the *kula* land claim for the winter, Paa of Pahoa. Here are its' boundaries: East, Ahia; West by the stream; North by the *kualono* (mountain); South by a gulch.

Claim two is at Kumukahi. Its' boundaries are: East by a stream; West by the *Alaloa* (main trail); North by stream; South by a gulch.

The claim for a house and claim for the *uala haole*. The little house claim is bounded on the East by a grassy gulch; West by a grassy *kula*; North by stream; West by gulch.

There are detached parcels at Omaopio and an *uala haole* claim at Aapueo; also a claim for *uala maoli* (native sweet potatoes) at Kuiaha. Its boundaries are East by a *pa puaa* (pig enclosure), North by a gulch; South by a stream. A claim for *hau* (trees) is there. At Luakoi is a *kalawa* (an irregular piece of land).

By Kikiua [Maly, translator]

**Native Testimony 7:50**  
**Helu 9024**  
**Kikiaua at Pahoa, Kalialinui, Kula**

July 19 (1849)  
Kuaihulu, sworn: 5 land sections.

- Parcel 1. *Kula* (dry land parcel) *Ili* of Pahoa, Kalialinui Ahup.
- Parcel 2. *Kula* (dry land parcel) *Ili* of Kumukahi, Kalialinui Ahup.
- Parcel 3. *Kula* (dry land parcel) *Ili* of Hulaku, Kalialinui Ahup.
- Parcel 4. *Kula* (dry land parcel) *Ili* of Haleuku, Kalialinui Ahup.
- Parcel 5. *Kula* (dry land parcel) *Ili* of Waieli, Apueo Ahup.

They are lands inherited from his parents in the time of Kamehameha I. No objections.

- Parcel 1. By the *Konohiki* on all sides.
- Parcel 2. *Mauka* by Kaohiai; Makawao & *Makai* by *Konohiki*; Honuaula by Kaiwi.
- Parcel 3. *Mauka* by *Konohiki*; Makawao by myself; *Makai* by *Konohiki*; Honuaula by Kaholopapa.
- Parcel 4. *Mauka* by *Aupuni*; Makawao & *Makai* & Honuaula by *Konohiki*.
- Parcel 5. The boundaries of this parcel are the same as in parcel 1. [Maly, translator]

**Foreign Testimony 8:186**  
**Helu 9024**  
**Kikiaua at Pahoa, Kalialinui, Kula**

Kuaihulu, Sw. The Clt's. land are of 5 pieces in the *Ahupuaa* of Kalialianui. They are as follows:

- No. 1 is *kula* land in the *ili* of Pahoa.
- No. 2 is *kula* land in the *ili* of Kumukahi.
- No. 3 is *kula* land in the *ili* of Hulaka.
- No. 4 is *kula* land in the *ili* of Haleuka.
- No. 5 is *kula* land in the *ili* of Waieli, Aupueo, an *Ahupuaa*.

The Clt. rcv'd. these lands from his parents ever since the days of Kamehameha I. His title has never been disputed.

- No. 1 is bounded: On all sides, by the Konohiki's land.
- No. 2 is bounded: *Mauka* by Kaohiai's land; *Makawao* by *Konohiki*; *Makai* by the same; *Honuaula* by Kaiwi's land.
- No. 3 is bounded: M. by *Konohiki*; Ma. by my land; *Makai* by *Konohiki*; Ho. by Kaholopapa.
- No. 4 is bounded: M. by *Aina Aupuni*; on other three sides by Konohiki's land.
- No. 5 is bounded: M. by Konohiki's land and all sides by the same.

See *Mahele Award Book* 8:139-140, Helu 9024, for plot plan. See also, Royal Patent No. 2209, five parcels: 1 parcel at Waieli, Aapueo; 1 parcel at Haleuka, Kalialinui; 1 parcel at Hualaaka, Kalialinui; 1 parcel at Kumukahi, Kalialinui; and 1 parcel at Pahoa, Kalialinui.

**Native Register 6:513**  
**Helu 10143**  
**Makaikuhia at Kalialianui and neighboring lands**

Kula, 27 Jan. 1848

I am Makaikuhia. I hereby state my claim at Omaopio VI. Counting from Pulehu are 5. At Omaopio 7, is one. At Kalialianui are 6. Combined there are a total of 12. That is the size of my entire claim.

By Makaikuhia [Maly, translator]

**Native Testimony 7:43-44**  
**Helu 10143**  
**Makaikuhia at Kalialinui, Kula**

July 19 (1849)  
Kaili, sworn: I know his five parcels.

- Parcels 1, 2, 3. *Kula* (dry land fields) at Kumukahi;
- Parcel 4. *Kula* (dry land fields) at Kumuwiwili;

Parcel 5. *Kula* (dry land fields) at Kaluaokamaiki.

These are all *ili* lands of Kalialinui *Ahupuaa*.

They are lands inherited from the *Kupuna* in the time of Kamehameha I. No one has objected.

Parcel 1. *Mauka* by Kaohiai; Makawao by Maikaaloa's *Poalima*; *Makai* & Honuaula by Kikiaua.

Parcel 2. *Mauka* by Kaohiai; Makawao & *Makai* by Kikiaua; Honuaula by Omaopio *Ahupuaa*.

Parcel 3. *Mauka* by Government land; Makawao by Keakaikawai *Makai* & Honuaula by Kuaihulu. Section 4. *Mauka* by Maikaaloa; Makawao by Kaholopapa; *Makai* & Honuaula by Kikiaua.

Parcel 5. *Mauka* by Kikiaua; Makawao by Kaholopapa; *Makai* & Honuaula by *Konohiki*.  
[Maly, translator]

***Foreign Testimony 8:181***

***Helu 10143***

***Makaikuhia at Kalialinui, Kula***

Kaili, Sw. The c't's. land are of five pieces in the *Ahupuaa* of Kalialianui.

No. 1 *kula* land in the *ili* of Kumukahi.

No. 2 *kula* land in the *ili* of Kumukahi.

No. 3 *kula* land in the *ili* of Kumukahi.

No. 4 *kula* land in the *ili* of Kumuwiliwili.

No. 5 *kula* land in the *ili* of Kaluaokamaiki.

The C't. rcv'd. these lands from his parents, ever since the days of Kamehameha I. His title has never been disputed.

No. 1 is bounded: *Mauka* by Kaohiai's land; Makawao by Kamaikaaloa's *poalima*; *Makai* by Kikiaua's land; Honuaula by the same.

No. 2 is bounded: M. by Kaohiai's land; Ma. by Kikiaua's land; *Makai* by the same; Ho. by Omaopio an *Ahupuaa*.

No. 3 is bounded: M. by *Aina Aupuni*; Ma. by Keakaikawai's land; On other two sides by Kuaihulu's land.

No. 4 is bounded: M. by Maikaaloa's land; Ma. by Kaholopapa; On other two sides by Kikiaua's land.

No. 5 is bounded: M. by Kikiaua's land; Ma. by Kaholopapa's land; on other two sides by Konohiki's land.

For plot plan, see *Mahele Award Book 7:765*, Helu 10143. See also, Royal Patent No. 6912; 1 parcel at Kumukahi, Kalialinui.



**Native Register 6:521**  
**Helu 10480**  
**Naipuala at Kalialinui and neighboring lands**

Kula, January 26 (1848)

Greetings to you Commissioners who Quiet Land Titles. I have a claim at Waiakoa, for a *mala* of *uala haole* in the uplands; there is also a claim for *uala haole* in the uplands of Kealahou.

There is also a claim at Kalialianui, there is a winter claim *makai*; a *mala* of *maia* (bananas); a *mala* of *alala* (sweet potato vines), and a *mala* of *uala haole, mauka*; 4 parcels. I am the claimant of these four lands.

With *aloha*.

By Naipuala [Maly, translator]

**Native Testimony 7:92-93**  
**Helu 10480**  
**Naipuala at Kalialinui and neighboring lands**

Aug. 3 (1849)  
Kekapoi, sworn: I know his six parcels of land.

(Land claim at Kalialianui dropped.)

**Native Register 6:528**  
**Helu 10643**  
**Piliwale at Kalialianui and neighboring lands**

Kula, 20 Jan. 1848

Greetings to you, the Land Commissioners. I hereby state my claims at Omaopio 9. The names of my claims are Pohakulua and Kalalua. On the North is Omaopio; on the East is the *alalua*; on the South is Omaopio 8; on the West is Puukoa. There are other places also.

At Omaopio 8, at Kihamoa, 1 *mala* of *uala*, Nahaleawahia. At Omaopio 7, Kaakaamanamana. There are distant detached parcels of mine.

I also have some *moku mauu* (grass lands) at Kalialianui, Kukuiholowai. And at Omaopio 10, here is the name, Halehina. The claims are finished.

By Piliwale [Maly, translator]

**Native Testimony 7:52**  
**Helu 10643**  
**Piliwale at Kalialianui and neighboring lands**

July 20 (1849)

Kuaihulu, sworn: I know his 7 parcels of land.

Parcel 1. *Kula* (dry land filed) in *ili* of Puukoa & Kalalua, Omaopio 9 Ahup.

Parcel 2. *Kula* (dry land filed) in *ili* of Kapahuahi, Omaopio 9 Ahup.

Parcel 3. *Kula* (dry land filed) in *ili* of Kihamua, Omaopio 8 Ahup.

Parcel 4. *Kula* (dry land filed) in *ili* of Kikiahulua, Omaopio 9 Ahup.

Parcel 5. *Kula* (dry land filed) in *ili* of Kukuiholowai, Kalialinui Ahup.

Parcel 6. *Kula* (dry land filed) in *ili* of Nahalaeokawahia, Omaopio 8 Ahup..

Parcel 7. *Kula* (dry land filed) in *ili* of Nahaleokawahie, Omaopio 8 Ahup.

Keohohiwa gave it to him in the time of Kamehameha I. No one has objected. Parcel 1 has 1 *Poalima*.

Parcel 1. *Mauka* by Government land; Makawao by *Konohiki*; *Makai* by Government land; Honuaula by *Konohiki*.

Parcel 2. Surrounded by the *Konohiki* on all sides.

Parcel 3. On three sides bounded by the *Konohiki*; Honuaula, by Kaioe.

Parcel 4. The same as parcel three above.

Parcel 5. *Mauka* & Makawao by Kaholopapa; *Makai* by myself; Honuaula by *Konohiki*.

Parcel 6. *Mauka* by Kaiwi; Makawao by *Konohiki*; *Makai* by Keala; Honuaula by Kaioe.

Parcel 7. *Mauka* by myself; Makawao by Keala; *Makai* by Poepoe; Honuaula by Lono.  
[Maly, translator]

**Foregin Testimony 7:52**  
**Helu 10643**  
**Piliwale at Kalialianui and neighboring lands**

Kuaihulu, Sw. The clt's. land are of seven pieces.

No. 1 *kula* in the *ili* of Puukoa & Kalalua, Omaopio 9, *Ahupuaa*.

No. 2 *kula* in the *ili* of Kapauhi, Omaopio 9, *Ahupuaa*.

No. 3 *kula* in the *ili* of Kailua, Omaopio 8, *Ahupuaa*.

No. 4 *kula* in the *ili* of Kikiahulua, Omaopio 9, *Ahupuaa*.

No. 5 *kula* in the *ili* of Kukuiholowai, Kaalialianui *Ahupuaa*.

No. 6 *kula* in the *ili* of Nahaleokawahia, Omaopio 8, *Ahupuaa*.

No. 7 *kula* in the *ili* of Nahaleokawahia, Omaopio 8, *Ahupuaa*.

The Clt. rec'd. these lands from Keohohiwa in the days of Kamehameha I. He is an old resident here. His title has never been disputed. There is one *poalima* in the first piece.

No. 1 is bounded: *Mauka* by *Aina Aupuni*; Makawao by *Konohiki*; *Makai* by *Aina Aupuni*; Honuaula by *Konohiki*.

No. 2 is bounded: *Mauka* and all sides by *Konohiki's* land.

No. 3 is bounded: *Mauka* by Kaioe's land; on other three sides by *Konohiki's* land.

No. 4 is bounded: Honuaula by Kaioe's land; on other three sides by *Konohiki's* land.

- No. 5 is bounded: *Mauka* and Makawao sides by Kaholopapa's land *Makai* by my land; Hon. by *Konohiki*.
- No. 6 is bounded: *Mauka* by Kaioe's land; Ma. by Konohiki's land; M. by Keala's land; Hon. by Kaioe's land.
- No. 7 is bounded: *Mauka* by my land; Ma. by Keala's land; M. by Poepoe's land; Hon. by Lono's land.

For plot plan see *Mahele Award Book* 5:501. See also Royal Patent No. 2207, three parcels; 2 parcels at Omaopio; 1 parcel at Kukuioholowai, Kalialinui Kula.

### ***Ha'ikū iuka Adjoining Kalialinui, Granted to Victoria Kamāmalu***

Grant Book 3, pages 437 and 438, records the notes of survey for the land of Ha'ikū iuka, with important documentation on features that exist along the boundaries of Ha'ikū iuka and Kalialinui. Grant No. 182, was issued to Chiefess Victoria Kamāmalu, under her guardian, and father, Mataio Kekuanāoa. The notes of survey include specific reference to the noted place, "*Pohaku oki aina*," the traditional point on Haleakalā, above the lands of the Waikamoi Preserve, that was the juncture of eight lands of the East Maui region. Also referenced is Pu'u o Kāka'e ("*Puuokakai*"), a noted place on the boundary between Kalialinui and Ha'ikū, named for the traditional king of Maui, Kāka'e:

***Grant Book 3:437-438***  
***Helu 182***  
***Royal Patent***

Kamehameha III., By the grace of God, King of the Hawaiian Islands, by this His Royal Patent, makes known unto all men, that he has for himself and his successors in office, this day granted and given, absolutely, in Fee Simple unto M. Kekuanāoa, Guardian of Victoria Kamamalu, his faithful and loyally disposed subject for the consideration of One Dollar, paid unto the Royal Exchequer, all that certain piece of Land, situated at upper Haiku, Hamakualoa, in the Island of Maui, and described as follows:

Commencing at *mauka* West corner of Mr. Armstrong's land at a post marked D and running North 88° East 95 chains along Mr. Armstrong's to post marked E. Thence South 41 ½ ° East 5.28 chains. South 27° East 2.72 chains. South 39° East 3.21 chains to a grand ravine, Kolealea to the East. South 26 ½ ° East 3.02 chains to a well of water Kalapahoe 2 chains West; South 22° East 1.42 chains; South 7 ½ ° East 1 chain; South 58 ½ ° East 1.74 chains; South 68° East 1.48 chains; South 48° East 1.37 chains; South 73° East 3.85 chains; South 22 ½ ° East 3.23 chains; South 28 ½ ° East 1.04 chains; South 43 ½ ° East 2.32 chains; South 52 ½ ° East 3.05 chains. South 61° East 3.47 chains. South 81° East 4 chains. South 77° East 2.42 chains. South 42° East 2.82 chains. South 69° East 1.65 chains. South 57° East 1 chain. South 40° East 1.48 chains. South 58 ½ ° East 2.44 chains. South 49° East 1 chain. South 26° East 60/100 chains. South 61° East 2 chains. South 57° East 2.64 chains. South 54° East 3.30 chains. South 71° East 1.44 chains. North 85° East 2 chains. North 70° East 2.27 chains. North 17° East 1.60 chains. North 87° East 5.30 chains to a post marked G, above a deep ravine, Kaiwiohole. This ravine lies south 10° East and constitutes the boundary between Haiku & Easter Kaupakulua for about one mile & a half. Here the ravine ends, & Haiku makes a sweep to the East till it meets Koolau in *Pohakuokiaina*. This rock constitutes the remarkable juncture of eight distinct lands. Viz. Kula, Haiku, Halehaku, Honopou, Holawa, Honokala, Koolau & Hana.

Beginning again at the place of commencement, the boundary line runs along the bottom of the ravine between Haiku and Makawao, to Puuokakai [Puuokakae], the corner where Kula on the South meet Haiku and Makawao on the North, a distance of about four miles.

From Puuokakai [Puuokakae], the boundary between Haiku and Kula bears East a distance of about five miles to Pohakuokiaina, where Haiku and Kula meet Koolau.

The rights of Tenants reserved.<sup>14</sup>

Containing 3,226 Acres, more or less, excepting and reserving to the Hawaiian Government, all mineral or metallic Mines of every description.

To have and to hold the above granted Land in Fee Simple, unto the said M. Kekuanaoa, Guardian of Victoria Kamamalu, his Heirs and Assigns forever, subject to the taxes to be from time imposed by the Legislative Council equally, upon all landed Property held in Fee Simple.

In witness hereof, I have hereunto set my Hand, and caused the Great Seal of the Hawaiian Islands to be affixed, at Honolulu, this 21st day of December 1849.

Received of M. Kekuanaoa One Dollar for land as per Patent No. 182. For the Minister of Finance, Wm. Jarrett.

Treasury Office.  
January 14, 1850.

In 1850, M. Kekuanaoa, conveyed a portion of the Ha'ikū iuka lands (Grant No. 182), to Minister of Education, Richard Armstrong, as a personal holding. The lands were described in a conveyance recorded in the Kingdom Registry:

***M. Kekuanaoa to R. Armstrong  
July 5<sup>th</sup>, 1850  
Conveying portion of Haiku iuka from Royal Patent Grant No. 182  
(Liber 4:184-185)***

*E ike auanei na Kanaka a pau ma keia palapala, owau no o M. Kekuanaoa, ka Makua a me ke Kahuwaiwai o Victoria Kamamalu ma Honolulu mokupuni o Oahu, ke haawi aku nei au ma ka hoolimalima a me ke Kuai, a ma keia palapala ke hoolilo loa nei ia Limaikaika (Richard Armstrong) a me kona poe hooilina, hooko kauoha, a me kona mau hooponoponowaiwai hooilina no ka manawa pau ole, e kela wahi aina a pau loa e waiho ana ma Haiku iuka, ma ka mokupuni o Maui, penei ka waiho ana i na koe nae ke Kuleana o na Kanaka.*

*E hoomaka ana me ke kahi Komohana mauka o ka aina o Limaikaika ma ka pahu i hoailonaia o D, a e holoana Akau 88° Hikina 95 Kaulahao, ma ka aina mua o Limaikaika a hiki i ka pahu i hoailonaia L; Alaila Hema 41° 30' Ili 5.28 Kaul. H. 27 Ili 2.72 Kaul.; He. 39 Ili, 3.21 Kaul. (ma ka awawa nui o Kolealea ma ka Hikina) Hema 26 ½ ° Ili 3.02 Kaul. Kokoke ika punawai o Kalapahoe 2 Kaul. ma ke Komohana. Hema 22 Hik. 1.42 Kaul. He. 7 ½ Ili 1 Kaul. He. 58 ½ Ili 1.74 Kaul. He. 68 Ili, 1.48 Kaul. He. 48 Ili 1.37 Kaul. He 73 Ili*

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<sup>14</sup> This phrase is given as "Ua koe ke Kuleana o na Kanaka" in the Hawaiian version of same Royal Patent Grant (Book 3:330).

3.85 Kaul. He. 22 ½ Ili 1.74 Kaul. He. 68 Ili, 1.48 Kaul. He. 48 Ili, 1.37 Kaul. He. 73 Ili  
3.85 Kaul. He. 22 ½ Ili 3.23 Kaul. He. 28 ½ Ili 1.04 Kaul. He. 43 ½ ° Ili 2.32 Kaul. He  
52 ¼ Ili, 3.05 Kaul. He. 61° Ili, 3.47 Kaul. He. 81° Ili, 4 Kaul. He 77° Ili, 2.42 Kaul. He. 42  
Ili, 2.82 Kaul. He 64 Ili, 1.65 Kaul. He. 57° Ili 1 Kaul. He. 40° Ili, 1.48 Kaul. He. 58 ½ Ili.  
2.44 Kaul. He 49 Ili, 1 Kaul. He 26 Ili, 60 pauku; He. 61 Ili, 2 Kaul. He 57 Ili, 2.64 Kaul. He  
54 Ili, 3.30 Kaul. He. 71 Ili, 1.44 Kaul. Akau 85 Ili, 2 Kaul. Akau 70° Hik. 2.27 Kaul. Akau  
17° Hik. 1.60 Kaul. Akau 89° Hik. 5.30 Kaul., a hiki i ka pahu i hoailonaia C maluna o ke  
awaawa hohonu o Kaiwiohole; Holo ke awawa Hema 10° Hik. 1 ½ mile paha a hiki i  
kapau ana o ke awawa; oia ka mokuna iwaena o Haiku a me Kaupakulua Hikina.

Hoi hou ma kahi i hoomaka ai ma ka pahu i hoailonaia o D a holoika Hema 79 ¼ Ko.  
6.55 Kaul. i ka pahu ma ka aoao Komohana o ke awaawa, Ili 6' Ko. 6.80 Kaul. He. 43 ½  
Hik. 14.49, He. 35. Hik. 11.90, He. 51 ½ Ili 17.84 Kaul. Akau 27° Kom. 2.88 Ak. 70° Hik.  
21.21 ma Waiakole; Hema 27 ili, 1.16 Kaul. Ak. 87 Ili 7.05. He. 47 ½ Ili 3.70, Hema 62°  
Hik. 4.14, Ak. 64° Hik. 21.25 i kela aoao i Waiahiwi ma ka aoao o Haiku; Ak. 89 Hik. 39.70  
i ka pahu i hoailonaia o B ma ke Kii. Huli a holo Akau 35° Hik. 32 Kaul. i kapahu i  
hoailonaia C.

Eha hanaeri a me iwakaluakumamaono eka iloko o keia aina, 426 Eka.

Eia ke kumu o ka lilo ana akau o keia aina, i keia la, ua haawi mai o Limaikaika (Richard  
Armstrong) iloko o ka'u lima i elima haneri dala e like me ka hai ana o keia palapala.  
Nolaila ua haawi lilo loa au i ua wahi la a me na mea paa a pau e waiho ana maluna iho, a  
me na mea e pili ana, a maluna o'u ka hoomalu ana i keia lilo ana. Ke kua mai kekahi me  
ka hoole i kau kuleana i lilo loa ia Limaikaika (Richard Armstrong) a me kona mau hooilina  
a me kona mau hooke Kauoha, a me na waihona, a i ka manawa pau ole.

No ka oiaio o keia ua kakau wau i kona lima ano kau hoi i kau sila i keia la 5 o Iulai  
1850...

M. Kekuaaoa...

### **Conveyances of Kalialinui by Heirs of Kamaikaaloa**

Following Kamaikaaloa's death, his lands were inherited by his wife, Kealohaaukai, and their  
daughter, Kalalawalu (Probate 24, 2<sup>nd</sup>, Circuit Court, 1859). In 1863, Kealohaaukai and Kalalawalu  
(and her husband, Douglas Panee), entered into mortgage agreements with Charles R. Bishop and  
E.M. Mayor, with the entire *ahupua'a* of Kalialinui, as collateral.

In 1888, Haleakala Ranch Company incorporated, and acquired the *ahupua'a* of Kalialinui from the  
heirs and creditors of the Kamaikaaloa Estate (see Liber 114:407). Portions of Kalialinui are still  
retained by owners of Haleakala Ranch Company, which also entered into a partnership with State  
and private organizations for management of the watershed lands that make up the Waikamoi  
Preserve.

Early conveyances as the two cited below, document the first transactions leading towards the sale of  
Kalialinui:

**January 14, 1863**  
**Kalalawalu & Douglas Panee to C.R. Bishop**  
**Liber 16:154-155**

Mortgage Deed

Know all men by these presents that we, Kalalawalu, daughter of Kamaikaaloa & heir

under the will of the said Kamaikaaloa duly entered of probate in the Circuit Court of Maui, and Douglas Panee, her husband, in consideration of the sum of Five Hundred Dollars, to us paid by Charles R. Bishop of Honolulu, Island of Oahu, the receipt of which is hereby acknowledged do hereby give, grant, bargain, sell and convey unto the said Charles R. Bishop his heirs & assigns forever. All that *Ahupuaa* of Land known by the name of Kalialianui situated in Kula, Island of Maui, being the same as awarded to Kamaikaaloa by award of Land Commission No. 7124. The Kuleana's of native tenants as awarded by the Land Commissioners are reserved. To have & to hold the same with all the rights, privileges & appurtenances to the same belonging with our covenant of warranty and lawful seizures unto the said Charles R. Bishop his heirs & assigns forever. This Conveyance is intended as a Mortgage to secure the payment of a certain promissory note of even date herewith made by the said Kalalawalu & Douglas Panee to the said Charles R. Bishop for the sum of Five Hundred Dollars & payable in one year from date with interest at the rate of Fifteen percent per annum, payable semi annually. Now if the said note & the interests thereon shall be paid according to its tenor, then this Conveyance shall be void. But if the said note & the interest thereon shall not be paid according to its tenor then We do hereby authorize the said Charles R. Bishop his heirs & assigns upon due foreclosure & advertisement to expose to sale at public auction the premises before described & out of the proceeds arising therefrom to retain the amount due together with all costs & expenses appertaining, including a reasonable fee for the Solicitation prosecuting the suit of foreclosure, rendering any surplus to us our representatives & assigns. And I Kealohaaukai widow of the said Kamaikaaloa in consideration of the sum of one dollar to me paid, do hereby release & quit claim unto the said Charles R. Bishop his heirs & assigns, all my rights of dower in the premises before described. In witness whereof we have hereunto set our hands & seals this 14<sup>th</sup> day of January A.D. Eighteen Hundred & Sixty Three. Executed in presence of the words "in one year from date" enter line previous to execution & interested faithfully to the parties.

J.W. Austin  
E.M. Mayor

Kala x lawalu  
Douglas Panee  
Kealohaaukai

**May 7, 1863**

***Kalalawalu [Kalalawalu] & Douglas Panee to E.M. Mayor***  
***Liber 16:445-446***

Mortgage Deed

Know all men by these presents. That we Kalalawalu daughter of Kamaikaaloa and heir under the Will of the said Kamaikaaloa duly entered of Probate in the Circuit Court of Maui, and Douglas Panee husband of the said Kalalawalu for and in consideration of the sum of Six Hundred and Four Dollars to us in hand paid by E.M. Mayor of Lahaina, Island of Maui. The receipt of which we do hereby acknowledge due by these presents give, grant, bargain, sell, convey & confirm unto the said E. M. Mayor his heirs & assigns. All that *Ahupuaa* of Land known by the name of Kalialianui situated in Kula Island of Maui being the same as awarded to Kamaikaaloa by Land Commission under Award No 7124. The Kuleana's of Native tenants as awarded by said Land Commission are reserved. To have & to hold the afore described property with all the rights & privileges & appurtenances to the same belonging or in any wise appertaining with this our covenant of warranty & lawful seizures unto the said E. M. Mayor his heirs & assigns forever. This Conveyance is however intended as a mortgage to secure the payment of a certain promissory note of even date herewith made by the aforesaid Kalalawalu and Douglas

Panee to the said E.M. Mayor for the sum of Six Hundred and Four Dollars and payable in one year from date with interest at the rate of fifteen percent per annum payable semi annually and these presents shall be void if such payment be made. But if default shall be made in the payment of the said note at maturity on the interest thereon then we do hereby authorize & fully empower the said E.M. Mayor his heirs or representatives upon due foreclosure & advertisement to expose to sale at public auction the premises herein before set forth and out of the proceeds arising therefrom to retain the amount due on the said note & all interest due thereon together with all costs and charges of such foreclosure & sale including therein a reasonable retainer to be paid to the attorney prosecuting such suit if foreclosure rendering any surplus to us our heirs, representatives & assigns.

And I Kealohaaukai widow of the said Kamaikaaloa in consideration of one dollar to me paid, do hereby release & quit claim unto the said E.M. Mayor his heirs & assigns all my right & title to dower into or out of the afore described premises. In witness whereof we have hereunto set our hands & seals this seventh day of May A.D. one thousand eight hundred & sixty three.

In the presence of  
Kamahiai  
Thomas Brown

Kalalawalu x  
Douglas Panee.

## **MAUI HIKINA—LANDS MAKAI TO MAUKA DESCRIBED IN NATIVE TESTIMONIES, HISTORICAL ACCOUNTS AND GOVERNMENT RECORDS (1848-1988)**

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In addition to records of the *Māhele ʻĀina*, there are found in Government collections and public newspapers, detailed accounts that document traditional and customary practices; changing conditions of native tenancy on the land; access; deposition of land; development of plantations and water systems which transported water from the watershed lands of *Maui Hikina*; and the establishment of conservation programs to protect the *Maui Hikina* watershed lands. This section of the study provides readers with access to diverse sources of documentation recorded between the 1840s to the early 1900s. Records cited below—focusing on the lands which make up, or are headed by the Waikamoi Preserve—were found in public and private collections, and document:

- Transitions in Hawaiian Tenancy (*Kuleana* and *Palapala Sila Nui*); Letters in the Government Collection.
- *Palapala Sila Nui* (Royal Patent Grants), Native Tenant and Foreign Resident Land Interests in Hāmākuapoko-Makawao, Hāmākualoa and Koʻolau (1847-1879).
- Boundary Commission Testimonies for Kalialinui (Kula), Nuʻu (Kaupō), and Keʻanae (Koʻolau).
- Routes of Access – Trails and Government Roads.
- Forests and Watershed Conservation in *Maui Hikina* (ca. 1850-1924).
- Establishment of the Koʻolau-Hāmākua and Makawao Forest Reserves.
- Extraction of Water from the *Maui Hikina* Watershed.
- The Waikamoi Preserve.

Readers please note that we emphasize certain textual references to place names and activities by use of italics and underlining in quoted narratives.

### ***Transitions in Hawaiian Tenancy (Kuleana and Palapala Sila Nui)***

#### ***Letters in the Government Collection:***

***December 30, 1848***

***J.Y. Kanehoa, Governor of Maui; to Keoni Ana, Minister of Interior:  
[regarding impacts of the epidemic on the population and the recent  
occurrence of heavy rains—taro lands and roadways destroyed]***

I wish to let you know that I only just now received your letter of the 29<sup>th</sup> day of Nov., informing me about your day for fasting being the 6<sup>th</sup> day of December, and directing me to set a day for fasting here on Maui and the adjoining Islands, as a day of worship to God about this new epidemic... I selected the 14<sup>th</sup> day of Dec., as Maui's day of fasting, and the adjoining Islands, for a day of worship to God.

There was a very strong wind here on Maui, and freshets the last few days... At Hamakualoa on East Maui, were very heavy freshets, and washed away the taro and bridges. According to the old residents, there has been no freshet as great and bad as this one... [HSA, Interior Department – Misc. Box 143; Archivist translation]



**November 13, 1850**

**W.P. Alexander; to W.L. Lee (Attorney General and Privy Council Member):  
Regarding surveys of lands for Grant applications in Makawao, Hāmākua Poko  
and Hāmākua Loa:**

...I shall report what I have done for the Land Commission before I leave Lahaina. I hope to leave next Monday, & first go & do a little job at Makawao running & making a line between Dr. Wood & Mr. Armstrong, & defining 30 acres of Kaupakulua Hikina for Judge Lee, & 20 acres of said land for myself. I have got a survey made out for Hikiau. He has a noble land, 2226 acres that is measured & how much more that is far inland I cannot tell... [HSA, DLNR 2-1; fldr. 3]

**September 23, 1856**

**P. Nahaolelua, Office of the Governor; to His Highness, L. Kamehameha:  
Regarding difficulties with cattle and other animals – impacts on cultivated crops – and  
proposed alignments of fences:**

...I have your letter regarding the cattle. Yes, it will be tried so that the mistake will be corrected. Great is the suffering of the animals living at this time. The horses and the cattle are dying. Here is what I desire to inform you, some of the foreigners (*haole*) of Haliimaile and Makawao have requested permission to build a pound for stray animals. These foreigners, the wheat (*Ko-Palaoa*) farmers, are desirous of protecting their plants.

In my own thought I would consent, but I have not the right to permit them or to appoint one of them as Fence Overseer. Therefore, until you direct me, then I will appoint one.

Another thought they have is the fence which they have built, but because it is far seaward to Kuiaha, they said that it would be better to build the fence at the boundary of Hamakuapoko and Haliimaile.

It would be well for us to consent to this request to protect the wheat (*Balaoa*)... [HSA, Series 71 Gov. Maui; Translation - Letter Book 1]

**November 14, 1868**

**“Ka naue ana i Wailuku, a Haiku, a Makawao, a Ulupalakua, i kai o Makena,  
huli hoi i Lahaina.” (A journey to Wailuku, Haiku, Makawao, Ulupalakua, and to the  
shore of Makena, and then returning to Lahaina.):**

**[Describes sites seen and residents of various locations visited]**

On Thursday afternoon, 15 Oct, we left Lahaina and went to Wailuku for the meeting of the Elders on Maui. Upon completion of the meeting, we then went to visit various places... We began our journey across the *kula* to Haiku. We traveled across the *kula*, on the inland side of the murmuring sands of Kahului (*ke one hone o Kahului*). We saw before us the darkening skies, and soon the rains fell on us. Gathering together, we put on rain jackets and continued our journey. Mr. Kaawa called out. “Fall upon o rains, the rain is needful for our growth.” We went on until we reached—

**Maliko.**

Maliko is a place with a good stream, it is also an anchorage for seafaring boats, and there is a wharf on one side. The cliff is quite steep, but the flat lands below, are beautifully adorned with groves of *kukui*. On one side, there is the ramp on which sugar is taken down from the sugar mill. It is a task of which there is no equal, that which has been done by the boys here. It is described as:

*“Nome ka la i ka pohu o Maliko.  
Nome na bipi ai weuweu o Kalanikahua.  
He kahua holo nome na ke lio o Kaupakulua.  
Lua ole ka ua noho nome iluna o ka laau.  
Hoolaau ka manu noho nome  
i ke kula o Haili.  
Ili iho la ke ao noho nome i ke kuahiwi.”*

The sun nibbles away at the calm of Maliko.  
The cattle munch on the grasses  
of Kalanikahua.  
Kaupakulua is the plain upon which  
the horses nibble.  
There is nothing like the rains which seem  
to sit upon and nibble on the forest.  
The birds continuously sit and nibble on  
the plain of Haili.  
The clouds nudge up against, and settle as  
if nibbling away at the mountain.”

We departed from Maliko, and ascended in the falling rains, and were met by Mr. Castle, the chief mill supervisor at Haiku...and then reached—

### **Haiku.**

We saw the mill, and the people were there beckoning us to come and visit... We toured the mill and when done, we departed. Looking about, we saw the *Ukiukiu* rains proudly moving across the top of Piiholo. We continued up, and it was like the lines of that ancient *mele* (chant) spoken for there—

*“Hele i ke alo o Haiku,  
Eia la—e—  
Aniani mai o Awilipu,  
Me na malihini e hele nei.”*

Travel in the presence of Haiku,  
Here it is—  
Awilipu glistens forth,  
And the visitors approach.

We continued our ascent in the rains, feeling the goose bumps rise, and in the dark of the rain, we reached the *kukui* grove of Lilikoi. We then crossed the stream of Waialala, and we arrived at—

### **Makawao.**

We were welcomed at the home of David Crowningburg, Esq....where we were warmed and spent the night... The next morning, we departed, attended by the familiar (native) rain, *Ukiukiu*, and we arrived at—

### **Maunaolu Home.**

That is the girls school, where they ascend the hill of knowledge. We visited with Rev. J.P. Green...and while there we met with Rev. W.B. Paris [of the Kealakekua, Kona Station] and his family who were visiting for a short while. We then departed and went to—

### **Pulehu.**

At the house of Kalama, the sheriff of Makawao. He was on Oahu at the time, but we were greeted by J.W. Kaukana... [M., Lahaina, Maui – in *Nupepa Ku Okoa*, November 14, 1868:4; Maly, translator]

**July 7, 1870**

**Eugene Bal; to F.W. Hutchinson**

**Regarding danger of wild cattle along roadways:**

As there are a lot of wild cattle running on my land at Hamakuapoko and have done considerable damage and are dangerous to the public as they attacked me in my wagon and upset it and killed my dog and chased a great many of the natives and even chased me yesterday. Therefore I wish you or the Government would give me the privilege of

catching those cattle which are not branded and they are all over two years old or to shoot them and I will allow you the value of the hides... [HSA, Interior Department – Land Files]

***“Pohaku oki Aina”***

***1875 – C.J. Lyons, Land Matters in Hawaii***

On East Maui, the division in its general principles was much the same as on Hawaii, save that the radial system was better adhered to. In fact there is pointed out, to this day, on the sharp spur projecting into the east side of Haleakala crater, a rock called the “*Pohaku oki aina*.”—island dividing rock, to which the larger lands came as a centre. How many lands actually came up to this is not yet known. [Lyons, Land Matter in Hawaii – No. 2. 1875:111]

***November 20, 1876***

***James Makee; to His Excellency W.L. Moehonua, Minister of the Interior  
Applies for right to draw water from Hāmākua Loa to lands  
of the Makawao-Waikapū Region:***

...The undersigned in his own behalf as well as for others with whom he may hereafter associate with, apply to your Excellency for a grant in right to take, draw off, and use water from the streams and sources of water situated in the District of Hamakualoa, Island of Maui and the right to convey said water over the Government Lands for the purpose of irrigation or otherwise, the said lands to be irrigated, and situated in Makawao and Waikapu.

The undersigned also begs to say to your Excellency that he is aware that a grant has already been given to the Haiku Sugar Company and others to take and draw the water from the streams in the said District of Hamakualoa and known as Nailiinaele [Nailiilihaele], Kailua, Hoalua, Huelo, Holawa and Honopou, but the undersigned believes there are other streams in the said District of Hamakualoa that can be utilized although at great expense.

I would therefore ask that your Excellency will be pleased to give this matter your earliest consideration and to place it before the Commission under the Act, “To Develop the Resources of the Kingdom.”

I have the honor to be your Excellency’s Obt. Servant... [HSA, Interior Department Box 55 – 1866-1887; Water: Maui & Molokai]

***May 31, 1877***

***J. Mott Smith, Minister of Interior; to Capt. Jas. Makee  
Application to draw water from Hāmākua Loa:***

...In reference to your application, “for a grant or right, to take, draw off, and use water from the streams, and sources of water, situated in the District of Hamakualoa island of Maui” for the irrigation of lands in Makawao and Waikapu. I have to say that the Govt are ready to convey to you, for the purpose aforesaid — whatever waters in that District may be at its disposal. You are aware, that a Lease to the Haiku Sugar Co. and others, of certain of the waters of the District, is in force — the conditions of which, must be observed by the Government — in any negotiation with you — about the water and water-rights in that neighborhood... [HSA, Interior Department Letter Book 14:247]

**May 6-21, 1878**

**Interior Department Letter Book – Volume 15**

List of *Konohiki* and Crown Lands on the Island of Maui, bordering on the sea, with the extent of sea-coast belonging to each, as far as known at present.

**HAMAKUALOA**

Kaupakulua 1	Award # 10474	Namauu	1620 ft. Sea Coast
Ulumalu	Award # 10474	Namauu	2100 ft. Sea Coast
Opana	Award # 2937	W. Harbottle	2700 ft. Sea Coast
Halehaku	Award # 8515	Keoni Ana	4170 ft. Sea Coast
Huelo	Award # 520	John D. li	790 ft. Sea Coast
Hanawana	Award # 5250	Kanui	1300 ft. Sea Coast
Papaaea	Award # 9971	W.P. Leleiohoku	not surveyed

**KOOLAU**

Honomanu	Crown		8100 ft. Sea Coast
Keanae	Crown		4900 ft. Sea Coast
Wailua (1 & 2)	Crown		4850 ft. Sea Coast
Paakea & Puakea	Award # 209	S. Grant	900 ft. Sea Coast
Keaa 2	Award # 10512	Nahuina	1200 ft. Sea Coast
Ulaino	Award # 8518B	J.Y. Kanehoa	2000 ft. Sea Coast

[HSA, Interior Department Letter Book 15:123]

**January 11, 1879**

***“He Ino e ulu mai ana.” (A Storm is Growing.)***

***Regarding growing plantation interests in the islands—citing development of the Haiku Ditch—and the plans to import laborers. Editor, Jos. Kawainui, describes the problems which he and others have heard regarding the importation of foreign labor, and likens it to a storm brewing on the horizon:***

At this time when new work is developing, and the face of the land is taking on the new appearance of sugar plantations and other undertakings, thus enriching the land and advancing our nation, there is growing need for laborers. The sugar plantations are concerned that they will not have enough labor. There is the new *auwai* (ditch) at Haiku, being dug at this time, but there are not enough workers. Our nation is sending out to the islands of the sea to secure laborers. Even to China... *I manao ai makou, he ino e ulu mai ana.* [J. Kawainui in *Ko Hawaii Pae Aina*; Maly, translator]

**June 21, 1894**

***D.W. Napihaa; to J.A. King, Minister of the Interior:***

***Regarding Government lands of Ko‘olau and practice of taking logs for canoes:***

...You replied to me before that you were considering the matters pertaining to the Government lands here in Koolau, of which I made application to you for two times before, and because I have noticed that the natives are going in great numbers up in the mountains to cut canoes and sell same for their own profit without paying any attention to the rights of the land.

Therefore, I again ask you to please appoint me, the one whose name is below, as agent for Government lands of Koolau, Island of Maui.

Hon. J.K. Iosepa is in Honolulu, and you ask him about this mater... [HSA Interior Department – Land Files]

**Palapala Sila Nui (Royal Patent Grants)  
Native Tenant and Foreign Resident Land Interests in  
Hāmākuapoko-Makawao, Hāmākualoa and Ko‘olau (1847-1879)**

The *Māhele* of 1848 met with mixed results. Throughout the islands, many of the applications made by native tenants for *kuleana*, had been rejected by the Land Commission. This problem was recognized while the *Māhele* was being undertaken, and Kamehameha III initiated a program that allowed native and foreign residents to apply for grants of land—in fee-simple interest—which belonged to the Government inventory.

The process of applying for “Grant Lands” was set forth by the “Enabling Act” of August 6, 1850, which set aside portions of government lands for grants—

**Section 4.** Resolved that a certain portion of the Government lands in each Island shall be set apart, and placed in the hands of special agents to be disposed of in lots of from one to fifty acres in fee simple to such natives as may not be otherwise furnished with sufficient lands at a minimum price of fifty cents per acre. [“Enabling Act” – DLNR 2-4]

The Kingdoms’ policy of providing land grants to native tenants was further clarified in a communication from Interior Department Clerk, A. G. Thurston, on behalf of Keoni Ana, Minister of the Interior, to the Government Land Agent of Kona:

**February 23, 1852**

...You will entertain no application for the purchase of any lands, without first receiving some part, say a fourth or fifth of the price; then the terms of sale being agreed upon between yourself and the applicant you will survey the land, and send the survey, with your report upon the same to this office, for the Approval of the Board of Finance, when your sales have been approved you will collect the balance due of the price; upon the receipt of which at this office, the Patent will be forwarded to you.

Natives who have no claims before the Land Commission have no Legal rights in the soil.

They are therefore to be allowed the first chance to purchase their homesteads. Those who neglect or refuse to do this, must remain dependant upon the mercy of whoever purchases the land; as those natives now are who having no *kuleanas* are living on lands already Patented, or belonging to Konohikis.

Where lands have been granted, but not yet Patented, the natives living on the land are to have the option of buying their homesteads, and then the grant be located, provided this can be done so as not to interfere with them.

No Fish Ponds are to be sold, neither any landing places.

As a general thing you will charge the natives but 50 cents pr. acre, not exceeding 50 acres to any one individual. Whenever about to survey land adjoining that of private individuals, notice must be given them or their agents to be present and point out their boundaries... [Interior Department Letter Book 3:210-211]

In between 1847 and 1886 a total of 210 applications for 20,449.49 acres, were patented as grants on land that was a part of the Government inventory of lands of the Hāmākua-Ko‘olau region. Many of the native grantees had also claimed, and in some cases been awarded *kuleana* in the Hāmākua-Ko‘olau region during the *Māhele*. *Table 1* is a list of all grantees (including the Royal Patent Number,

location of land and number of acres) for lands granted in the Hāmākua-Koʻolau region up to 1886. In summary grants in the three major districts over which the Waikamoi Preserve is situated totaled the following:

Hāmākua Poko – 53 Hawaiians received 1,317.9 acres; and 12 foreign residents received 2,167.19 acres.

Hāmākua Loa – 68 Hawaiians received 1,983.12 acres, and two Hawaiian *Aliʻi-Konohiki* grantees received 5,629 acres; and 24 foreign residents received 7,436.54 acres.

Koʻolau – 60+ Hawaiians (in 49 Grants) received 1,852 acres; and one foreign resident (in 2 Grants) received 63.74 acres.

**Table 1. Palapala Sila Nui (1847-1886); Hāmākua, Koʻolau and Makawao Districts**

<b>Grant No.</b>	<b>Grantee</b>	<b>Location</b>	<b>Acreage</b>	<b>Book</b>	<b>Year</b>
360	Kekahuna	Hamakuapoko	47.5 A	2	1850
187	Richardson, J.	Hamakuapoko	150.3 A	1	1849
764	Wood, R. W.	Hamakuapoko	150 A	5	1852
327	Aneru	Makawao	24.61 A	2	1850
2639	Conde, D. T.	Makawao	16.77 A	13	1859
68	Green, J. S.	Makawao	87.07 A	1	1847
66 & 833				1	1847
	Green J. S.	Makawao	98.93 A	4	1852
2009	Green, Mary	Makawao	24.97 A	11	1856
216	Gower, J. T.	Makawao	404.00 A	3	1850
767	Holliday, R.	Makawao	18.34 A	3	1852
325	Honolulu	Makawao	11.19 A	2	1850
320	Honuaakaha	Makawao	19.22 A	2	1850
87 & 2008				1	1848
	Ii, Daniel	Makawao	39.78 A	11	1856
	Ii, Daniel	Makawao	39.78 A	1	1848
598	Ieremia	Makawao	14.77 A	2	1851
2472	Ihu	Makawao	38.60 A	13	1858
499	Kaaea	Makawao	8 A	2	1851
57	Kaimu	Makawao	6.48 A	1	1847
86	Kahainapule	Makawao	35.06 A	1	1848
317	Kahainapule	Makawao	21.5	2	1850
315	Kalaau	Makawao	21 A	2	1850
602	Kalawaiahou	Makawao	21.18 A	2	1851
79	Kalawe	Makawao	11.1 A	1	1848
323	Kalawe	Makawao	11.83 A	2	1850
65	Kaleihopu	Makawao	8.62 A	1	1847
90	Kalia	Makawao	13.11 A	1	1848
498	Kalimaimoku	Makawao	23.35 A	2	1851
313	Kalopa	Makawao	10 A	2	1850
249	Kamanaulu	Makawao	50 A	1	1850
314	Kamanohili	Makawao	10.75 A	2	1850
770	Kapai	Makawao	151 A	3	1852
107	Kaukauhi	Makawao	12.9 A	1	1848
2885	Kauwe	Makawao	33 A	14	1862
332	Kauwila	Makawao	16.39 A	2	1850

**Table 1. Palapala Sila Nui (1847-1886) Continued:**

<b>Grant No.</b>	<b>Grantee</b>	<b>Location</b>	<b>Acreage</b>	<b>Book</b>	<b>Year</b>
322	Keakaikawai	Makawao	43.56 A	2	1850
319	Kealoha	Makawao	12.69 A	2	1850
321	Keawe	Makawao	35.56 A	2	1850
768	Kekahuna	Makawao	56.75 A	3	1852
75	Kekahuna	Makawao	26.14 A	1	1848
318	Kekalo	Makawao	18 A	2	1850
504	Kekino	Makawao	24 A	2	1851
84	Kekoa	Makawao	18.22 A	1	1848
2840	Kekua	Makawao	110.54 A	14	1862
599	Kiaipu	Makawao	11.62 A	2	1851
85	Kilaweau	Makawao	19.79 A	1	1848
316	Kimo	Makawao	20.8 A	2	1850
326	Kuli	Makawao	13 A	2	1850
1817	Kupaiuli	Makawao	10.66	10	1855
597	Lono	Makawao	22.74 A	2	1851
330	Makua	Makawao	19.26 A	2	1850
64	McLane, W.	Makawao	318.94 A	1	1847
157	McLane, W.	Makawao	370 A	1	1849
67	Makawao Prot. Ch.	Makawao	22.17 A	1	1847
3084	Makee, James	Makawao	506 A	14	1871
329	Moonionio	Makawao	13.4 A	2	1850
324	Naheana	Makawao	12.35 A	2	1850
769	Naheana	Makawao	15.75 A	3	1852
328	Nuole	Makawao	8.90 A	2	1850
600	Nunu	Makawao	24.49 A	2	1854
58	Omaile	Makawao	9.73	1	1847
331	Opu	Makawao	14 A	2	1850
603	Opunui	Makawao	35.59 A	2	1851
56	Paele	Makawao	6 A	1	1847
82	Pololu	Makawao	19.52 A	1	1848
102	Uwe	Makawao	17.74 A	1	1848
601	Uekalohe	Makawao	16.60 A	2	1851
183	Alexander, W. P.	Haiku	180 A	3	1849
121	Armstrong, R.	Haiku	530 A	1	1849
166	Armstrong, R.	Haiku	558 A	1	1849
176	Armstrong, R.	Haiku	852 A	3	1849
2887	Gower, M. M.	Haiku	2.79 A	14	1862
182	Kekuanaoa for Kamamalu	Haiku	3226 A	3	1849
165	Kekuanaoa for Kamamalu	Haiku	567 A	1	1849
59	Miner, E.	Haiku	674.2 A	1	1847
2701 & 1442	Copp, H. & Crowningburg; Hardy, B. F.	Pauwela	272 A	13 5	1860 1854
3080	Haiku Sugar Co.	Pauwela	62 A	14	1871
184	Hough, James (Cancelled)	Pauwela	272 A	3	1849
594	Ii, Daniel	Pauwela	24.6 A	2	1851

**Table 1. Palapala Sila Nui (1847-1886) Continued:**

<b>Grant No.</b>	<b>Grantee</b>	<b>Location</b>	<b>Acreage</b>	<b>Book</b>	<b>Year</b>
141	Kaniau, M.	Pauwela	70 A	1	1849
140	Kuhio	Pauwela	14.23 A	1	1849
220	Lee, W. L.	Pauwela	612 A	3	1850
226	Lee, W. L.	Pauwela	210 A	1	1850
137	Nahinu	Pauwela	62.8 A	1	1849
144	Paele	Pauwela	46.25 A	1	1849
383	Armstrong, R.	Kuiaha, E	360 A	3	1850
139	Kaea	Kuiaha, E	16.65 A	1	1849
138	Kapihe	Kuiaha, E	39.08 A	1	1849
217	Lee, W. L.	Kuiaha, E	612 A	3	1850
771	Hikiau	Kaupakulua, E	1836 A	3	1852
2974	Allen, E. H.	Kaalaea	78 A	14	1864
3221	Naala (w)	Keaaula	119.5 A	15	1879
160	Bishop, C. R.	Uaoa, 1 & 2	598.3 A	3	1849
2182	Anthon, L. H.	Kealiinui	229 A	12	1856
149	Swinton, H. S.	Peahi	522 A	3	1849
221	Swinton, H. S.	Peahi	<i>Ahupuaa</i>	1	1850
3087	Kamoku	Halehaku	15.84 A	14	1871
972	Fern, James	Honopou	109.25 A	5	1852
1903	Hiilawe	Honopou	1 Loi	10	1855
1916	Imihio	Honopou	5 A	10	1855
2471	Keohokano	Honopou	33.62 A	13	1858
1169	Kaaiwa	Honopou	11.29 A	6	1853
1082	Kaimi	Honopou	8 A	6	1853
1918	Kaimi	Honopou	2 Loi	10	1855
1264	Kahalelaau	Honopou	10.77 A	6	1853
1266	Kaoo	Honopou	8 A	6	1853
3101	Kepani	Honopou	15.82 A	14	1872
538	Koahou	Honopou	117.25 A	3	1851
1267	Nakaikuaana	Honopou	11.75 A	6	1853
1077	Nui	Honopou	9.37 A	6	1852
1265	Paaluhi	Honopou	10.80 A	6	1853
1081	Piohia	Honopou	9.62 A	6	1852
1263	Puukoa	Honopou	8.70 A	6	1853
3110	Poiuhane	Honopou	3.37 A	14	1873
1075	Wills, T. A. S.	Honopou	89 A	6	1852
3202	Haleole	Hoolawa	114.8 A	15	1879
1260	Kapahu	Hoolawa	13.22 A	6	1853
1084	Kaupena	Hoolawa	15.12 A	6	1852
1255	Kipawale	Hoolawa	9.40 A	6	1853
1259	Kolea	Hoolawa	4 A	6	1853
2131	Kolea	Hoolawa	29 A	11	1856
1254	Mehe	Hoolawa	6.33 A	6	1853
2125	Naopu	Hoolawa	13.86 A	12	1856
1083	Nawelu	Hoolawa	14.87 A	6	1852
2041	Reed, J. & Norton, G. B.	Hoolawa	138 A	11	1856
3263	Namale	Hoolawa	48.9 A	16	1880
1076	Wahahee	Hoolawa	13.37 A	6	1852



**Table 1. Palapala Sila Nui (1847-1886) Continued:**

<b>Grant No.</b>	<b>Grantee</b>	<b>Location</b>	<b>Acreage</b>	<b>Book</b>	<b>Year</b>
1143	Kauwaha	Honokala	5 A	6	1853
1142	Keoho & Makue	Honokala	126 A	6	1853
1152	Norton, G. B. & Reed, J.	Honokala & Hoolawa	290 A	6	1853
1262	Kahiwalu	Puolua	86.20 A	6	1853
1900 or 1921	Kawaha	Puolua	2.78 A	10	1855
2630	Keahi	Puolua	2 Loi	13	1859
1686	Okuu	Puolua	1 A	9	1855
1261	Papaiakea	Puolua	0.14 A	6	1853
3214	Papaiakea	Puolua	170 A	15	1879
1901	Paukei	Puolua	0.67 A	10	1855
1087	Hanakahi	Hanehoi	13.37 A	6	1852
1086	Kaekaeka	Hanehoi	9.62 A	6	1852
1256	Kaiewe	Hanehoi	0.39 A	6	1853
2784	Kaiewe	Hanehoi	11.9 A	14	1861
2079	Kaiewe	Hanehoi	94.89 A	11	1856
1085	Kamoekolohe	Hanehoi	6.12 A	6	1852
2854	Kanakaokai	Hanehoi	21.3 A	14	1862
2479	Olomele	Hanehoi	0.75 A	13	1858
1080	Puha	Hanehoi	15.12 A	6	1852
1079	Puowaina	Hanehoi	15.25 A	6	1852
1078	Wanaoa	Hanehoi	2.87 A	6	1852
2081	Nakoa & Uilama	Hoalua & Hanawana	48 A	11	1856
1457	Hanauwaha	Hanawana	36.5 A	8	1854
1257	Kekahuna	Hanawana	100.45 A	6	1853
2080	Kauhaa	Puumaile	17.12 A	11	1856
2137	Nahinu	Puumaile	52 A	11	1856
2136	Needham, W. G.	Puumaile	98 A	11	1856
384	Alexander, W. P.	Papaaea	360 A	3	1850
1258	Piho	Papaaea, W	15 A	6	1853
1913	Piho	Papaaea, W	10.5 A	10	1855
1677	Kahaule	Makaiwa 2	32 A	9	1855
2561	Kahaule	Makaiwa 2	12 A	13	1859
1915	Mauna	Makaiwa 2	83 A	10	1855

**Ko'olau**

<b>Grant No.</b>	<b>Grantee</b>	<b>Location</b>	<b>Acreage</b>	<b>Book</b>	<b>Year</b>
2140	Hikiau	Makaiwa	144.5 A	11	1856
1396	Luka & 10 others	Makaiwa	391.63 A	7	1853
1395	Luka & 10 others	Mooloa & Punaluu	8.24 A	7	1854
2916	Kekuahane, et al	Loiloa & Keopuka	79.07 A	14	Not issued
3060	Mahoe & 4 others	Keopuka	28.75 A	14	1868
1911	Malailua & 18 others	Pahoa & Waianu	107 A	10	1855
3215	Kalilimoku, B.	Pahoa	13.7 A	15	1879
3375	Uluhane	Pahoa	31 A	16	1884

**Table 1. Palapala Sila Nui (1847-1886) Continued:**

<b>Grant No.</b>	<b>Grantee</b>	<b>Location</b>	<b>Acreage</b>	<b>Book</b>	<b>Year</b>
1524	Barenaba	Waianu	0.166 A	8	1855
3055	Iokua	Waianu	2.22 A	14	1867
1526	Kaleo	Waianu	0.80 A	8	1855
2665	Kaulahea	Waianu	0.82 A	13	1859
1525	Paiki	Waianu	0.97 A	8	1855
2091	Piwai, Ioane	Waianu & Kalii	58.5 A	11	1856
2092	Puula	Waianu & Kalii	0.8 A	11	1856
2098	Manu, Iokua	Waianu & Kalii	5.7 A	11	1856
1899	Kapali & 10 others	Kalii & Pauwalu	115 A	10	1855
3223	Kaakuamoku, et al	Pauwalu	120 A	15	1879
2549	Puula Kaaihaa et al	Pauwalu	151.65 A	13	1859
3177	Kaaihaa	Wailua-nui	9.2 A	15	1877
1164	Grant, Stephen	Kaliae	63 A	5	1853
2484	Kamaka	Waiohua	1.87 A	13	1858
2797	Kewe	Waiohua	5.63 A	14	1861
2213	Nahula	Waiohua	9.4 A	12	1857
2618	Paele	Waiohua	2.6 A	13	1859
2793	Kukui	Kapehu	9.4 A	14	1861
1300	Grant, Stephen	Kapaula	0.74 A	5	1854
3066	Manu	Kapaula	107 A	14	1867
2654	Hinau	Honolulu-iki	0.84 A	13	1859
1682	Kaahiki, et al	Honolulu-nui	0.50 A	9	1855
1688	Kalama	Honolulu-nui	0.27 A	9	1855
2040	Kalama & Kau	Honolulu-iki	23 A	11	1856
2090	Kolohi, Mahiai et al	Honolulu-iki	35.5 A	11	1856
1914	Kalohilau	Honolulu-iki	4.12 A	10	1855
3258	Kamara (w)	Honolulu-iki	1.12 A	16	1880
3181	Kanawe (w)	Honolulu-iki	0.57 A	15	1877
3190 & 3257	Nahiku	Honolulu-nui	36.68	15	1878
3180	Naholo (w)	Honolulu-iki	0.57 A	15	1877
1658	Wiliama	Honolulu-iki	22 A	9	1855
2857	Holoua	Makapipi	6.64 A	14	1862
1983	Makua & Kaeka	Makapipi	6.10 A	11	1856
2097	Kaakuamoku, et al	Makapipi	0.99 A	11	1856
3178	Kaakuamoku, et al	Makapipi	4.17 A	15	1877
2406	Kaimi, Luisa	Makapipi	0.82 A	12	1857
3176	Paakuku, et al	Makapipi & Opikoula	56.64 A	15	1877
1818	Kalawaia	Makapipi & Opikoula	27 A	10	1855
2629	Kapuu & 4 others	Kuhiwa	57 A	13	1859
3179	Kahalekai (w)	Kauluena	18.8 A	15	1877
1529	Makaliku & Ihu	Waiahole	100 A	8	1854
2627	Kalua	Puupaipaia	15.54 A	13	1859
2474	Kawahineai	Puumaile	30.5 A	13	1858

## **Grant Lands – of the Ko’olau District**

Of particular interest to the watershed and forest resources of lands associated with the Waikamoi Preserve, are lands of the Ko’olau District. Indeed, the preserve itself, takes its name from the Waikamoi Stream, which forms the boundary between the *ahupua’a* of Kōlea and Pu’ukālai-ipu, both of which are situated in the District of Ko’olau. Among the notes of survey from the grants of the Ko’olau District are found descriptions of land, streams, routes of access, and various natural and manmade features of the landscape.

A review of Grants from the Ko’olau District was conducted as a part of past studies, and none of the grants were found to have extended as far *mauka* as the Waikamoi Preserve. This is in part explained by the fact that the primary lands which make up the preserve—Kaliialinui and Ha’ikū iuka—were conveyed in their entirety as fee-simple interests to two individuals of chiefly lineages. While the grant records for the Ko’olau-Hāmākua District offer us no site specific descriptions of the upper regions, traditions and oral historical accounts tell us that the native tenants of these lower elevation lands did, at times frequent the distant mountain lands. Activities such as collection of birds for feathers and food; harvesting *koa* and other woods for canoe making and other forms of material culture; travel to the mountain lands for ceremonial purposes and to inter the remains of departed loved ones; and travel across Haleakalā—were all practiced from traditional times through the historic period. Elder Hawaiian interviewees (in this study), describes personal travel through the upper mountain region through the 1960s.

### **Boundary Commission Testimonies for Kaliialinui (Kula), Nu’u (Kaupō), and Ke’anae (Ko’olau)**

Perhaps the most significant single source of documentation pertaining to traditional and customary practices on lands within and adjoining the Waikamoi Preserve, are those recorded in between 1871 to 1896, as a part of the court proceedings of the Boundary Commission.

In 1862, a Commission of Boundaries (the Boundary Commission) was established in the Kingdom of Hawai’i to legally set the boundaries of *ahupua’a* that had been awarded to *Ali’i*, *Konohiki*, and foreigners during the *Māhele*. By the middle 1860s, land owners and their lessees were petitioning to have the boundaries of their respective lands—which were the foundation of plantation and ranching interests on Maui—settled. The mountain lands of *Maui Hikina*, including those making up the present-day Waikamoi Preserve were described by elder *kama’āina* before the Commissioners. The primary informants for the boundary descriptions were old native residents of the areas being discussed, generally born between the 1780s to 1830s. The native witnesses usually spoke in Hawaiian, and in some instances, their testimony was translated into English and transcribed as the proceedings occurred. Other testimonies have remained in Hawaiian, untranslated to the present-day.

The narratives cited in this collection have been excerpted from the testimonies given by native residents, or those given by surveyors who recorded the boundaries based on the testimony of native guides. The testimonies include descriptions of the land, extending from ocean fisheries to plateau lands, and mountain peaks. They also describe a wide range of traditional practices, travel, land use, resource collection, bird catching, and changes in the landscape witnessed during their lifetime. Of particular interest to the mountain land of Kaliialinui, Kula, and the adjoining lands of Wailuku, are testimonies pertaining to the right to take birds from the forests and salt from the shoreward ponds. The rights were controlled by the *ahupua’a* boundaries. If parties trespassed, and they were caught, the birds would be taken away from the intruders.

The original Hawaiian texts are given in their entirety below, with excerpts translated by Maly, given in footnotes. The first series of testimonies are of particular interest to the *ahupua’a* of Kaliialinui, as

they document a dispute regarding the boundaries of Kamaikaaloa's Kalialinui, and the Crown Land of Wailuku. As a result of the dispute, significant testimonies from elder native informants were recorded.

**Kalialinui Ahupuaa**

**District of Kula, Island of Maui  
Boundary Commission  
Maui, Volume 1, pages 2-12**

*Wailuku, Maui  
Febuari 21<sup>st</sup>, 1871*

*Keena Hookolokolo a ke Komisina o na  
palena aina ma Wailuku o ka Mokupuni o  
Maui o ko Hawaii Pae Aina*

*Ma ka hihia e pili ana  
i ka hooponopono ana i  
na palena o ka aina o  
Wailuku ame Kalialinui  
ma Wailuku, Mok. o Maui  
Hawaii Pae Aina*

**Na Komisina o na  
Aina Lei Alii  
vs.  
Campbell & Turton**

*Ua waihoia mai imua o ke Komisina Palena  
Aina o ka Mokupuni o Maui o ko Hawaii Pae Aina [page 2]  
he palapala nonoi na na Komisina o na Aina Lei  
Alii ma ka la 22, o Dekamaba o ka M.H. Hoo-  
kahi Tausani Ewalu Haneri ame Kanahiku.*

*Honolulu, Decemaba 19, 1872*

*I ka mea Hanohano  
P. Nahaolelua  
Kiaaina o Maui*

*Aloha oe*

*E ke Komisina o na palena  
aina o ka Mokupuni o Maui. Ua Kauohaia mai  
au e na Komisina o na Aina Lei Alii e waiho 'ku  
i palapala nonoi no ka hooponopono ana ina palena  
o ka Aina Lei Alii i kapaia o Wailuku e waiho la  
ma ka Apana o Wailuku, Mokupuni o Maui.*

*O na palena a makou i manao nui ai e hoo-  
ponoponoia oia no na palena mawaena o ka Aina i  
oleloia maluna ame ka aina i kapaia o "Kalialinui."*

*I hoomaopopo no Campbell ame Turton a ke*

*makemake nei na Komisina i na  
Aina Lei Alii e kauoha 'ku ia laua*

*Eia mai me keia palapala ke ana o ka Aina  
o Wailuku e like me ka mea i maopopo i na  
Komisina Lei Alii i ku like me ke Kanawai, a  
mai poina oe i ka hoolaha mai ia makou i ka  
manawa ame kahi e hoolohe ai.*

*O wau no,  
Kau Kauwa Hoolohe*

*Jno O. Dominis  
Komisina o na Aina Lei Alii a hope luna aina*

*Ua haiia na aoao elua e pili ana i keia hihia i haiia  
ae la, oia hoi i na Komisina Aina Lei Alii e Kue  
ana ia Campbell ame Turton ma ka la 21, o Febuari  
M.H. Hookahi Tausani Ewalu Haneri ame Kana-  
hiku kumamakahi ma Wailuku kahi i hoolohe i  
keia hihia ma ka Mokupuni o Maui o ko Hawaii  
Pae Aina. Ua hoopukaia e ke Komisina Palena  
Aina o ka Mokupuni o Maui o ko Hawaii Pae  
Aina he palapala Kii hoike ia Kaaiaweoweo (K)  
no ka Mokupuni o Oahu, a ua hoihoiia mai ia [page 3]  
Palapala Kii hoike imua o ka Aha ma Wailuku  
Mokupuni o Maui o ko Hawaii Pae Aina ma  
ka la 21, o ke malama o Febuari o ka maka-  
hiki Hookahi Tausani Ewalu Haneri ame Kanahiku  
kumamakahi me ka olelo mai, ame ka hai ana  
mai a ka mea nana i kii i ka mea i hooakakaia e  
Kii maloko o ua palapala Kii hoike la i ka hope Ila-  
muku nui o ka Mokupuni o Oahu ame ko Hawaii Pae  
Aina, aole e hiki pono mai ka hoike no ka pilikia loa  
i ka mai pela ka mea i maopopo imua o ka Aha.*

*E like me Kahi ame ka manawa i hoolahaia ai  
e ke Komisina Palena Aina o ka Mokupuni o Maui o  
ko Hawaii Pae Aina. Ua hiki mai na aoao elua o  
keia hihia imua o ka Aha a ua hoopaneeia keia hihia a  
hiki i ka hora akahi o ke Awakea o keia la ma ka  
ae ana mai o na Aoao Elua*

*Ua hiki mai no na aoao elua imua o ka Aha e li-  
ke me ka manawa i hoopaneeia ma ka hora akahi oia la i  
oleloia oia hoi na Komisina o na Palena Aina Lei Alii  
ka aoao hoopii i kue ana ia Campbell ame Turton ka mea  
i hoopiiia ua ae mai no ka mea i hoopiiia ua loa'a 'ku  
ia laua ka lono o ka manawa ame kahi e hoolohe ai i  
Keia hihia e like me ke Kanawai.*

*W. C. Jones ka loio o Campbell ame Turton*

*R.H. Stanley ka loio o na Komisina o na Aina Lei Alii*

*Ua waiho mai o W.C. Jones i keia la 21, o Febuari o ka Makahiki o ka haku Hookahi Tausani Ewalu Haneri ame Kanahiku kumamakahi i ke Kii o ka aina o "Kalialinui."*

*Ua waiho mai o R.H. Stanley i keia la 21, o Febuari o ka makahiki o ka haku Hookahi Tausani Ewalu Haneri ame Kanahiku kumamakahi i ke Kii o ka aina o Wailuku o ka Mokupuni o Maui o ko Hawaii Pae Aina ame ka ana pu.*

*A noi hou mai R.H. Stanley e hookomoia na Inoa Campbell ame Turton i mau ona no ua aina la i ka-paia Kalialinui ma Wailuku, Mokupuni o Maui, H. P. A. A olelo mai o W.C. Jones imua o ka Aha ua makaukau oia e hana i keia hihia, a e nininau kela aoao Ka mea hoopii i Kona mau hoike aka he hoike Ka Ko makou aoao aole nae, oia maanei nei, no ka mea ua loa loa oia i ka pilikila i ka mai ma Honolulu o ka Mokupuni o Oahu, H. P. A.*

*Kue mai o R.H. Stanley i ke noi a W.C. Jones, no ka mea he mea pono ole i Ka Aha Ke noho i hoolohe i kekahi aoao apau kana mau hoike e loa auanei ka manawa o kela aoao e aoao a kuai i kela hoike, ma Honolulu, Mokupuni o Oahu [page 4]*

*Olelo mai o R.H. Stanley imua o ka Aha ina e hoopukaia kekahi palapala kii hoike e kekahi mea ua manaoia e ka mea nana i kii ua hoike nei i hooakakaia maloko o ua palapala kii hoike nei, e kakau ma ke kua o ua palapala nei i ke ana o kona hana ana e like me ka mea ana i kauohaia ai e hana i ka makai ai oleia i ka Ila-muku o ko Hawaii Pae Aina.*

*Waiho hou mai la o W.C. Jones i palapala lawe ike a kela hoike ma Honolulu, Mok. o Oahu, H.P.A. e olelo ana oia no ka hoike nui a lakou i manaonui ai a ua loa mai ka palapala kii hoike i ka hope makai nui e olelo ana ua mai loa ka mea i kiiia, aole e hiki aku i Lahaina, Mokupuni o Maui, H. P. A. Ke ano nui nae oia palapala he palapala e noi ana imua o ka Aha e hoopanee i keia hihia no ka lawe ana i ka ike a kela hoike ma Honolulu ka Mokupuni o Oahu, H. P. A. e pili ana i ka hihia hooponopono ina palena aina ame ke Ahupuaa o Wailuku ame Kalialinui, ma Wailuku o ka Mokupuni o Maui, H. P. A.*

*Ku mai o R.H. Stanley a kue mai i keia palapala lawe ike hoike, no ka mea aole hoi i hooakakaia mai ana ka palapala lawe ike hoike, no ka Aha hea la ka ike a kela hoike e waiho mai ai, a imua la o ka Luna Kanawai hea*

*Na hoike ma ka aoao o na Komisina o na Aina Lei Alii.*

Kiha hoohikiia a olelo mai.<sup>15</sup>

*I Kula kuu wahi*

*i hanau ai ma Kamaole o ka Mokupuni o Maui, H. P. A. Ua noho au me Kamehameha Akahi iloko o ka makahiki 1797. Ua ike au i ka aina o Kalialinui, a ua ike no au i ka aina e pili ana ia Kalialinui i oleloia ae la, oia no ka aina o Wailuku, no Kamehameha ia aina. Ua lilo keia wahi ia Kamehameha i ka wa e kaua ana o Kepaniwai, oia ka manawa mua a'u i ike ai i ua Aina la a hiki wale i keia la. O ko'u poe Kupuna makuakane Ka Luna Hooponopono o Wailuku, Maui nei. Ina e komo mai kekahi Konohiki iloko o ke Ahupuaa o Wailuku alaila na ku'u poe Kupuna e Kuhikuhi i na palena o ua Aina la. O ka wa a'u i ike mua ai i keia aina oia no ka manawa e ola ana o Kamehameha. Aole nae au i lilo i Luna na ke Alii, aka ku'u poe Kupuna wale no. Ua hele au e nana ina palena o Wailuku me ku'u mau kupuna, a ua ike hoi au ina palena o Kalialinui e kaawale aku ai o Wailuku. Ua hele au maluna o na palena o na aina o Kalialinui & Wailuku. Ua pinepine ku'u hele ana maluna o na palena o ua mau aina i haiia la, ua oi aku mamua [illegible] manawa hookahi ku'u hele ana. Eia na Kanaka i [page 5] hele pu ai me au. O Makalena kekahi, Kuihelani ame Malaihi. Ua hoomaka mai ka palena o Wailuku mai Kapukaulua mai a hiki i Keone Kapoo, a mai Keone Kapoo mai hoi, a hiki i Pohakunahaha, a mai Pohakunahaha mai holo a hiki i Pohakuolopua, alaila hui o Wailuku me Haliimaile a hiki i Papakaloa, mai Papakaloa mai a hiki i Kauhiana, a mai Kauhiana mai a hiki Puuhinale, he alanui mai laila mai oia Ke Alanui o Hobron, oia ka palena i hui ai o Haliimaile, Kula ame Wailuku. Alaila holo aku la i Kalialinui, o Hokuula mauka, a o Wailuku mai makai ona Aina o Kula keia a'u e hai nei. Hokuula, Napukalani, Nakuikuiaeo, a o Kailua hoi kekahi inoa ma ka Akau i Kailua pili aku la me Kalialinui a o Wailuku no makai. Alaila ma na Omaopio hiki aku la i Puukoae ma ka hema hui aku la i ke huina Alanui e hiki aku ai i Kealia, Wailuku ame Waikapu.*

*O Kaluaolohe ka inoa o ka huina o keia mau Alanui. Ilaila hui o Wailuku me Pulehu makai, a hiki aku i Pohaku ame Kaopala. Alaila hui o Wailuku me Waikapu a mai laila holo a hiki i Pohakoi, a mai Pohakoi holo aku la a hiki i Kalapakailio. He aina o Omaomao no Wailuku o Kamaomao, mai Pohakoi mai a hiki i Kala-*

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<sup>15</sup> Kiha, Sworn and States:

Kamaole, at Kula, Island of Maui is my birth place, Hawaiian Islands. I resided with Kamehameha First in 1797. I know the land of Kalialinui, and know the lands that adjoin Kalialinui. that is the land of Wailuku. The land was for Kamehameha. It was obtained by Kamehameha in the battle of Kepaniwai. That was the first time that I saw that land....

*pakailio oia ka palena o Wailuku a hiki aku i Kahului no Wailuku wale no ia mau aina e pili ana me Kapukaulua, mai Kahului a hiki aku i Paukukalo hui maila o Waiehu a no Wailuku no ia mau aina. Ua ike au he mau loko ia kekahi o Mauoni, ame Kanaha na inoa o ua mau loko ia nei. Aia keia mau loko ia iluna o ka aina o Wailuku o Maui nei. Ua ike maoli au i keia mau Loko ia. He kanaka mau no na Alii. O ke kumu o ku'u ike ana no Wailuku ia mau lokoia, noho iho la ku'u kaikuahine me Kuaena. A oia no ka mea nana i malama ia mau loko i haiia ae la malalo o Kamehameha Akahi. Pau o Kamehameha Akahi noho iho o Auwae, o Naea mai kona hope ka makua o Emma. A pau oia noho iho la o Keahi. Pau no oia lilo iho la ia P. Nahaolelua ke konohiki i keia manawa.*

*Ninauia i kela aoao o W. C. Jones ka Loio a olelo mai. Hanau au i Kula. I Hamakua poko au kahi i noho ai, i ka manawa e ana ia ana ka aina o Kalialinui. I laila wau kahi i kuhikuhi pololei ai i ka palena, na Kuihelani au i hoouna mai e hele aku e kuhikuhi i ka palena o Wailuku ame Kalialinui. Ua hele pu mai no e Makalena me au. Ua hai mai no na Kanaka kahiko ia'u ina palena o na Aina i haiia ae la. Ua hele no au maluna oia mau aina a puni ia'u mamua o ku'u holo pu ana me Makalena ma e kuhikuhi ai i ka palena aina. Ua hele pinepine no au iluna oia mau aina. Ua aoia no hoi au ina [page 6] palena i keia mau aina, mai Hawaii mai a hiki i Kauai. Ua kakauia keia mau mea maloko o ka Buke i ka M.H. 1860. Ua hele makou o Kuihelani ame Napela aole no au i hele kaapuni loa i ua aina nei. Ua aoia au e na poe kahiko i ke kuhikuhi o ka manawa o ka Niaukani. E ola ana no o Kamehameha mua ia manawa ame Kuumiumi ku'u Kupuna Keoho (K) he kanaka no Kalialinui ame Pulehu. Kamanani, Weka, ame Kuawaeku, na poe i hele pu ai me au ma ia manawa a ia manawa aku. Ua like ka lakou ike me Ka'u. Aole no lakou i hele a puni kela wahi. Ua ike makou ia mau loko i Kapaia o Mauoni ame Kanaha. He Alii o Kihapiilani oia ka mea nana i kukulu i ka pa ma kai o na loko ia i hai ia ae la, oia ke Alii o Wailuku, Mok. o Maui. Aole no Ke Kukuluia ana o Ka Pa, oia mau loko he kumu ia e Kaawale ai o Kalialinui ame Ka Aina o Wailuku mai. No ke Alii Ka Aina i kapaia o Kalialinui oia no Ka Aina mai Kinohi mai.*

*Waiho mai o W.C. Jones imua o Ka Aha he kumu ninau a penei. Aole au anei i moe mai ka aina o na Alii mai ke Kuahiwi mai a hiki i Ke Kai. Kue mai o R.H. Stanley ame ka waiho aku omua o ka Aha i keia ninau a kela aoao ua pono ole, hooholo ia e ka Aha i ka pono ole oia ninau. O ke Kono-*



*hiki oia ka mea i ka wa Kahiko. O Kahikoku ke Alii o Kula i ku[u] wa uuku. Ua lohe au mai ku'u poe kupuna o Piikea ke Alii mamua 'ku o Kahikoku a mamuli hoi o ko'u ike maoli o mea ke Alii nui o Kahikoku. Haawi aku la o Umi keiki o Liloa ia laua ka malama. Mahope o ka noho ana o Kahikoku i Alii. Lilo iho la o Keaweaeulu kona hope, mahope mai lilo o Aikanaka kona hope a pau hoi oia noho iho o Keohohiwa, a o Keohokalole mai hoi kona hope. O ke Aupuni ka hope loa mai nei, no Kula wale no keia mau Alii.*

*Eia na Alii o Kalialinui<sup>16</sup>. Keohohiwa ka mua a pau ia noho maila, Kauikeaouli mai, a o Maikaaloa mai a mahope mai hoi o keikimahine o Maikaaloa ka mea i mare ia Panee. Aole i anaia ka aina i ka wa ia Maikaaloa. Aole mea i hoike mai ia'u ina palena o Kalialinui. Malihini loa na Alii, aole i ike loa, na kamaaina wale no kai ike i ka palena o keia aina. Aole i hai mai o Keoho ia'u ina palena o Kalialinui, aka ua hai mai oia ia'u he loko o Kanaha no ke Ahupuaa o Wailuku, Maui. Ua kua o Kalalakoia mauka iho o Kanaha no ka manao o ko uka poe i ka ono i ka ia o ka loko o Kanaha ua ike au ia Makaku he Pohaku. [page 8]*

*Aole ia he hoailona pale. Aole no au i lohe i ka poe kahiko. Ua hoopaneeia ka Aha a hiki i k a la apopo la 22, o Febuari M.H. 1871, o ka hora 10, o ke Ka kahiaka.*

*Noho hou ka Aha i ka la i hoopaneeia ai oia ka la 22, o Febuari, ua hiki mai no na aoao i elua imua o ka Aha, nonoi o R.H. Stanley e hoohikiia o Malaihi.*

*Malaihi hoohikiia a olelo mai<sup>17</sup>.*

*I ka wa o Kamehameha mua ku'u hanau ana. Aia ma Kula, mokupuni o Maui ko'u wahi e noho nei. Ma Lanai nae ku'u hanau ana. I Hamakuapoko wau kahi i noho ai mamua aku o ka Niaukani. Ua ike au ina aina o Kalialinui mauka mai o Kula. A ua hele no hoi au me kekahi mea ma ka aoao mauka o Hamakuapoko. Eia na kanaka i hele pu ai me a'u. O*

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<sup>16</sup> Here are the chiefs of Kalialinui. Keohohiwa was the first. When he was finished, then it was Kauikeaouli, and then Maikaaloa (Kamaikaaloa), and afterwards, it was the daughter of Maikaaloa, who married Panee. The land was not surveyed in the time of Maikaaloa...

<sup>17</sup> Malaihi, Sworn and States:

My birth was during the time of Kamehameha the first. I reside in Kula on the island of Maui. But I was born on Lanai. I lived in Hamakuapoko before the time of the Niaukani (ca. prior to 1811). I know the lands of Kalialinui, above Kula...

Makalena, H. Kuihelani, ame Kiha. Ua hele makou ma ka aoao mauka o Hamakuapoko e pili ana ia Wailuku mai Kapukaulua ka makou wahi i hoomaka mai ai, mai Kapukaulua mai a hiki i Keone Kapoo, a mai Keone Kapoo mai holo aku a hiki i Hamakuapoko a mai Hamakuapoko aku holo aku la a hik i Pohaku nahanaha. Alaila holo aku ma ka aoao o Hamakua ame Wailuku holo hou a hik i Olopua mai laila mai paleia aku la o Hamakuapoko a pili mai o Haliimaile mauka holo hou aku la ka palena o Wailuku me Papakalooa a mai Papakalooa aku hiki aku i Haliimaile ma ka aoao mauka mai laila mai holo aku la i Kauhiana, a hiki aku la i Haliimaile ame Wailuku. Alaila loa aku la o Puuhinale a mao mai o Haliimaile hui ae la o Kula me Wailuku kaha-wai kekahi. Ua koke no i ke alanui o Hopena e pili ana me Hokuula ka aina o Kula mai, Hokuula mai o Kula mauka, a o Wailuku hoi makai a loa ai o Kalialinui. He kahawai ko ka aina o Kalialinui ame kekahi aoao o ka aina o Kula o Keahua ka inoa o ka aina e pili pu ana me ke kahawai o Kalialinui<sup>18</sup>. He Ahupuaa o Kalialinui ame Keahua. Alaila hui ae la laua a holo mai ia Puukoaie oia na aina mauka o Kealialinui ame Omaopio. O Wailuku hoi makai holo hou aku la a hiki i Pulehunui a hiki aku i ke kai. He huina alanui e pii ana ma Waikapu i Kula. Alaila hiki ae la no i Wailuku. Iho mai makou o Makalena ma a hiki i kai a hai aku la no hoi au ia Makalena mauka iho o Pohakoi, maanei ka'u wahi ike e pili ana ina palena. O na aina o Pulehunui ame Wailuku. Aia no ma na aoao i Pohakoi. Oia wale iho la no ka'u mea i ike e pili ana ina palena ame na aina a'u i hai iho nei imua o ka Aha. I ka wa mamua he mea nui ka pio manu. Eia na mea ko [page 8] Kula poe e hele ai i ka pio manu he Aweoweo he Ilima Elua no maunu, a o ko Wailuku poe kanaka hoi he walahee ka maunu e loa i ka manu. I Puukoaie nae Kahi e hele ai i ke Kapio manu. Ina e hele mai ko Kula poe iluna o Puukoaie e Kapio manu ai. Alaila alualu aku la ko Wailuku e Kipaku. Aole e hiki ke kiiia mai ka paakai o Kanaha e ko Kula poe, aole no e hiki i ka Alii ke kii mai!

*Ninauia e kela aoao o W.C. Jones ka loio aoao pale.*

<sup>18</sup> The land of Kalialinui has a *kahawai* (stream gulch), on one side, on the Kula side of the land is the place called Keahua. That is the side that adjoins the *kahawai* of Kalialinui. Kalialinui is an *ahupuaa* and so is Keahua. They meet together and run to Puukoaie, the lands above Kalialinui and Omaopio. Wailuku is below, running to Pulehunui, and reaching to the sea....

In earlier times, there were many bird catchers. Here are the things done by the Kula people who caught birds, the *Aweoweo* and *Ilima* were the two baits used; the people of Wailuku used the *Walahee* as their bait to catch birds. Puukoaie was one place where the people went to catch birds. If the people of Kula went above Puukoaie to catch birds, the Wailuku people would follow them and chase them out. Also, the Kula people could not go to get salt from Kanaha, even the chief could not go to get it...!

Ua kuhikuhiia au e na kanaka kahiko ina palena o keia mau aina a'u e hai ae la. No Kula ku'u makuakane, ku'u makuahine no Lanai, kamaaina ko'u makuakane no Kula. Ua ike au ina palena mamua o ka hiki ana mai o na Missionari. He puni ia makou na palena i ka hele ia i ka pii i ke Kolea. Aole i olelo mai ku'u mau makua. Ua hala aku ka palena o Kalialinui a Kanaha o Puukoae ka aina e pili ana, hui ae la o Umiomaopio me Pulehunui. He kahawai mai Kalialinui mai a holo i uka ma ka aoao Omaopio a hui ae la me Kalialinui. Aohe kahawai iluna o Puukoae, ma ka hema Kekahi a me ka Akau. Ka inoa ma ka aoao Akau o Kalialinui, Kaapakai ame Keanakalahu ma kaaoao hema o Waiohonu ame Pulehunui. Omaopio, oia mawaena hui ae la me ka Aina o Kalialinui. Aia ma ka aoao akau o Kalialinui o ke kahawai. O Kaakai ka palena nui mai Kai a hiki i uka. Ilaila hui ae la me Wailuku. O Kalialinui ma ka aoao hema, ma ka aoao Akau o Keahua o ke kahawai, he owawa ma ka Hema o Kalialinui, mai uka mai o Kalapaalii mai, a o ka Waipuilani kekahi inoa ua hai mai iau na kamaaina i keia owawa e hui ana me ke kahawainui. Ua ike no au ina kamaaina, ua make i keia manawa. Hookahi kahawai o mea Kaakakai ame Keanakalahu. Aole kahawai o Puukoae, holo aku ke kahawai o Kaakakai kona inoa a hui ae la me ka aina i kapaia Omaopio a haiki loa, ua ike au i keia mau aina ame ke kahawai mahope o ka hiki ana mai o ka poe Kaleponi oia paha ka M.H. 1851 a 1852 paha. A kokoke ana ia wa aole au i ike ia Makaku. Ua ike au i ka loko ia ia Kanaha. Ua kauoha R.H. Stanley i keia hoike e hele mai imua o ke Aha e hai i kana mea apau i ike e pili ana ina palena aina o Wailuku ame Kalialinui. Aole no he mea i hele mai a olelo mai ia'u e hoike ma ke ano Wahaahee imua o ke Aha, oia ka pane a Stanley i kua ai i ka ninau a W.C. Jones, ua hele mai keia hoike e hoike i kana mea i ike, ame kana mea i maopopo e pili ana ina palena o Hamakua, Haliimaile, Kula, ame Pulehu. [page 9]

Napue hoohikiia a olelo mai.

I Wailuku nei ku'u wahi i hanau ai. I ka wa o Kamehameha mua. Ua ike no au ina palena o Wailuku e pili ana ia Hamakuapoko, Haliimaile, Kula, ame Pulehu. Ua hele au me kekahi mea ma keia mau wahi i haia ae la. O wau ame Kaawa. Ua ike no au ia Makalena. Aole nae au i hele pu me ia. Hui o Hamakuapoko me Wailuku i kela wahi i kapaia o Keone Kapoo, mai Keone Kapoo mai hoi, holo aku la a hiki i Puunene. A mai Puunene mai holo aku la no a hiki i Papakaloo. A e pili ana o Hokuula, a o Haliimaile mauka. Mai laila mai hoi holo aku la a loa o Puukoae, he puu aa nae ma kela wahi i oleloia ae la o Puukoae. He alanui o Puukoae he holoia no e ka lio maluna

*oia wahi aa. Aia ma ka aoao makai o ke alanui oia ka Aina o Waiohonu. Haalele iho la ia Puuhinale e holo aku la a hiki i Puukoa, a o Wailuku ka aina makai, a Omaopio hoi ma ka aoao mauka. A holo hou aku la no a hiki i Pohakoi. O Pulehu hoi ka aina mauka iho o Pohakoi, a o Wailuku no makai.*

*Hiki no ilaila ka pau no ia. Holo no a hiki i Paukukalo. Alaila pili ana o Kahului me ke Ahupuaa o Wailuku. Ua ike au ia Mauoni ame Kanaha. He mau loko ia ia ma Wailuku nei o Maui. Ua hele au ilaila. I ku'u wa i hele ai ilaila o Auwae, ke Konohiki ia manawa no Wailuku. Apau hoi ka noho Konohiki ana o Auwae noho iho la o Kawailepolepo. Apau no hoi o Kawailepolepo, noho iho la o Kailihiwa i Konohiki. Apau no hoi o Kailihiwa noho iho la o Naea, a o P. Nahaolelua mai ka mea imua o ka Aha (he Lunakanawai). Ua noho au malalo o keia poe Konohiki a hiki wale i keia manawa. Ua ike au ia Kalialinui. Aia ia aina ma Wailuku. Ua ike au ia Kaawa, he kanaka ia no Wailuku. Ua olelo mai oia ia'u oia wale iho la no ka palena o Kalialinui a hiki i Puukoa. Aole oia i hai mai ia'u ina palena o Kalialinui. Ua make ke Kanaka o Kaawa. Ua hoi e hiamoe, aole e ala hou mai. Ua ike au ia Makaku, aia mawaena o Wailuku. Aole no i hai mai o Kaawa ia'u ina palena o Wailuku o Maui, Hawaii Pae Aina.*

*H. Kuihelani hoohikiia a olelo mai.*

*I Wailuku ku'u wahi*

*i hanau ai, he kanalima paha o'u M.H. i noho ai ma keia aina o Wailuku nei a keu aku paha. Ua noho ku'u makua i Konohiki no Wailuku nei. Aole au i noho Konohiki. Aka ua ike nae au ia Mauoni ame Kanaha. He mau loko ia ma Wailuku nei, Mokupuni o Maui. I kuu wa uuku ua hele pu au me ku'u makuakane ma keia wahi i haiia ae la. He umi paha o'u makahiki ia manawa no ka Moi. Elua ia mau loko ia. Ua hele au mahope iho o ka manawa o Kamehameha Ekolu. Ia makou nae ka malama oia mau loko. Na makou ao e lawe i ka I-a.[page 10]*

*Apau o Kamehameha Ekolu, o Kamehameha Eha iho, aole nae ia makou ka malama ia manawa. O P. Nahaolelua ka mea nana e malama nei i keia mau loko ia i ke ahupuaa o Wailuku, Maui. Keahua ka palena o Wailuku ma ke kai. Ia'u ka malama oia kai mai ku'u makuakane mai oia ka Aina i oleloia iho nei o Pukaulua. Aia no ia ili aina ia'u i keia manawa. No ka Moi ke Kai. Aole poe i aeia e kii i kela ia iloko o na loko ia, no ka mea ua kapu loa ke kii i ka ia. Aia no a hu ka i-a mawaho o ka loko alaila hiki i kela mea, keia mea ke kii i ka i-a mawaho wale no o na loko. He paakai no Kolaila. He opeia ka paakai a laweia na na alii. Aole au i ike i ka aina o Kalialinui e oleloia nei. Aole au i hele i Kalialinui e laweia ai. Ua ike au ia*

*Kamaomao, ua koke no ia Pohaku. Ke Ahupuaa  
o Wailuku, Maui nei o ko Hawaii Pae Aina.*

*Ninau e kela aoao o W.C. Jones ka  
loio o ka mea pale. Ua hoohuliia kanaka i ke  
kukulu ana i ka pa, mawaho o na loko ia, ma Oo-  
puola. O Kihapiilani ke Alii o Maui ia mana-  
wa, nana no i hoohuli na kanaka i ke kukulu  
ana i ka pa. Ua ike au i ka pohaku o Makaku.  
O ku'u lohe he pohaku kela no na uhane e hui ai.  
Pela mai ka olelo a kekahi poe. Ame Kamaomao  
kekahi, ua hele makou e ohi i mao no na alii i mea  
e ala ai na Kapa Aahu o lakou. Aole poe kanaka  
e ae o no kanaka wale iho la no o Wailuku,  
Maui, Hawaii Pae Aina.*

*Napela hoohikiia a olelo mai.*

*I Honokowai kuu wahi  
i hanau ai o ka mokupuni o Maui, H.P.A. Noho au  
ma Wailuku i ka wa o Kamehameha mua, ma ia wa.  
Mai laila mai ko'u noho ana ma Wailuku nei a hiki  
wale i keia wa. Ua ike au ia Kanaha he loko ia aia  
ma Wailuku, a he loko i-a e ae no kekahi i kapaia o  
Mauoni, ma ia wahi hookahi no i haiia ae la. Oia ku'u  
manawa i ike mua ai i ka wa o Kamehameha mua  
a hiki wale i keia manawa. Ua hele au ilaila a ua ike  
maoli au. He Luna holoholona au no ke Aupuni.  
Na Kauka Judd wau i hoonoho mai, a o Keoni Ana no  
kekahi i hoonoho mai ia'u i Luna holoholona no ke  
Aupuni. He nui ka i-a maloko oia mau loko ia i ku'u wa  
e noho Luna ana. O ke Konohiki o Wailuku ke lawe  
i ka ia. Aole mea e ae. He paakai no ko na loko.  
Ua ike no au ia Makaku. Aia ia aina i Wailuku  
nei, Maui. Elua paha mile ke kaawale aku mai  
Kula aku. [page 11]*

*Ua kuhikuhiia wau ina palena o Hamakua & Haliimaile.  
O Kaawa, Kiha, ame Humphreys, oia na mea i hai mai ia'u ina  
palena o ua mau aina la. Aia nae ia mau aina iloko o  
Wailuku, Maui. O Naea ke Alii ia manawa, apau oia noho  
mai o Namakaeha. A mahope mai hoi o Namakaeha lilo iho  
la o Keahi ke Konohiki, a keia manawa hoi ka mea  
Hanohano P. Nahaolelua. He aina o Kamaomao no Wailuku  
nei, kokoke loa i Makaku, mauka iho oia mau loko i-a  
o Wailuku, Maui.*

*Ninauia e ka loio W.C. Jones o ka aoao pale.  
Aia o Kalialinui ma uka loa aku. Ua lohe au i ka Aina  
o Kalialinui. A ua ike au ina hale olaila. Aole kamaaina  
i kuhikuhi mai ia'u ina palena o Kalialinui. I ka M.H. 1846.  
Ko'u ike ana.*

*Hoomaha ka aoao hoopii, oia hoi na  
Komisina o na Aina Lei Alii.*

Ua waiho mai o Makalena ke Ana Aina i ke ana ame ke kii o keia aina o Wailuku ame na kamaaina i hele pu ai me ia eia na inoa o lakou. Kiha, Kuihelani, ame kekahi poe e ae he nui wale. Nolaila ua ae mai na aoao i elua o keia hihia o E. Mayor ka mea nana i ana i ke kii o Kalialinui ame na mea i hoakakaia maloko oia palapala Kii. Ua hoopaneeia ka Aha a hiki i ka hora Elua o ke Awakea o keia la.

Hoike ma ka aoao pale o Campbell ame Turton.

Hikiau hoohikiia a olelo mai<sup>19</sup>.

Ua noho au ma keia wahi, mai ia Kamehameha mua mai (Maui) 94, o'u makahiki. Ua ike no au ina palena makai nei o Kalialinui. I ka wa i make ai o Kamehameha mua lilo iho ia Kamehameha Elua. Pii makou o Liholiho ame Auwae i uka nei i ka pana iole. Makai mai o ka palena o Kalialinui e pili ana me Wailuku oia no o Aiuhini. A moe aku la i Keonekapoo. Oia wale iho la no ka'u mea i ike. Ua ike au ia Puukoa. Oia ka palena o Kula me Kalialinui. Ua loihi loa o Puukoa mai Aiuhini mai. Aia o Aiuhini ma kai loa. He mau pohaku kekahi ma Aiuhini. Hiki no ia'u ke kuhikuhi, aka imua o P. Nahaolelua. Auwae ke Konohiki ia manawa o makou i ike ai. Make o Auwae ma Owa Wailuku nei. Aole au i ike i ka palena o Kalialinui.

Noi mai o W.C. Jones imua o ka Aha e waiho hoona ma ia ka Aha, no ka lawe i ka ike a ka makou hoike i manaonui ai ai ma Honolulu, Oahu, aole o makou. Aole o makou hoike e ae e lawe mai ana, oia wale no, ua ae kela aoao. [page 12]

**Kalialinui Ahupuaa  
District of Kula, Island of Maui  
Boundary Commission  
Maui, Volume No. 1 pages 105-107**

Keena Kiaaina o Maui, Lahaina, Sept. 1877

**No. 33**  
Keena Kiaaina, Maui  
Lahaina Sept. 1877

*Hooponopono ana i na palena o ke Ahupuaa  
o Kalialinui ma ka Apana o Kula,  
Mokupuni o Maui.*

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<sup>19</sup> Hikiau Sworn and Stated:

I have lived at this place since the time of Kamehameha the first (on Maui), I am 94 years old. I have seen the boundaries of Kalialinui. When Kamehameha the first died, it was obtained by Kamehameha the second. We climbed up with Liholiho and Auwae, to shoot *iole* in the uplands. On the shoreward section, Kalialinui, bounds with Wailuku, at Aiuhini...

*Ma ka la 30 o Mei A.D. 1877 ma Wailuku, ua noho ka Aha Hooponopono Palena Aina a ke Komisina e hoolohe no ke noi a Sam. T. Alexander & G.H. Alexander i waihoia mai imua o ke Komisina ma ka la 12 o Januari A.D. 1877 no ka hoomaopopo ana i na palena o ka aina i hai muaia (“Kalialinui”) (Laweia mai na hoike).*

1. Alakiki — Hoike, Hoohikiia a olelo mai.<sup>20</sup>

*O Alakiki ko’u inoa, ua ike au i na palena o “Kalialinui.” Hoomaka ma uka ma ka pohaku mahele aina “Palaha” a hiki i “Puuokakae” pili me “Puuliolio,” mai laila mai a ka hale o Samuela a Kahawaiapapa, holo mai a Kakalenalena, alaila pii hou i uka o Holonokai (he ana) a hiki i Puumahanalua (kumu wai-hi) pili me “Makaehu,” holo mai a Kaumekeakapakahī e pili la me Aapueo e pii ana i kahawai alaila pau. Hoomaka hou ma uka. Mai Palaha a Hanakauhi, paa aku ka pohaku no Papaanui, kaa mai ka pohaku no Kalialinui. Kamaaina au mauka, na ko’u makuakane i kuhikuhi. Mai Kalahaku, holo a ka punawai (no Pulehu & Kalialinui ia wai) holo a ka pa hipa a Samuela, holo mai a na Omaopio, a Laukapalili, a Puuokoha, a Kawahinepilau, alaila pau ka’u ike.*

2. Kekoa — Hoike, Hoohikiia a olelo mai.<sup>21</sup>

*O Kekoa ko’u inoa. O wau kahi i ka la i anaia ai o Kalialinui e Baraunu. Aole nae au i hiki loa ma ke kahi. Hoomaka ke ana ana ma “Waiakapae” malaila aku ka’u wahi i kuhikuhi ai. Holo mai a Kaunuopahu (heiau) a ia Kamaka, mai a Kamaka mai a ia Lukela a hiki ia Kekoa i kahawai, a hiki i Pahoa, holo aku o Puulehua a hiki i kahawai o Waiohonu, pili mai me Pulehu ma ka huina o na Alanui. Ma kela aoao hoi. Hoomaka mauka o Puuokaulaohua a Waloana, a hiki i kahawai o Aapueo nui, holo ma kahawai.*

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<sup>20</sup> Alakiki, Sworn and Stated.

My name is Alakiki, I know the boundaries of “Kalialinui.” Begin in the uplands, and the land dividing Stone, “Palaha,” and go to “Puuokakae,” adjoining “Puuliolio,” and from there to the house of Samuel of Kahawaiapapa, then go from Kakalenalena; thence go upland again to Holonokai (a cave), till Puu Mahanalua (where there is a water source – spring), adjoining Makaehu, then go until Kaumekeakapakahī which is along Aapueo, and then go up the gulch, that is it.

Then beginning again in the uplands. From Palaha to Hanakauhi, where the rocks hold fast, it is Papaanui. Where the rocks roll, it is for Kalialinui. I am familiar with the uplands, my father pointed them out to me. From Kalahaku, go to the spring (the water is for Pulehu and Kalialinui), then go to the sheep pen of Samuel. Then go along the Omaopio lands of Laukapalili, Puuokoha, and Kawahinepilau. That is all I know...

<sup>21</sup> Kekoa, Sworn and stated,

My name is Kekoa. I was there on some of the days that Brown surveyed Kalialinui. I did not get to all of the corners. The survey was begun at “Waiakapae,” It was from there that I began to point out locations. Then go to Kaunuopahu (heiau – temple), then to Kamaka, then to Lukela, and then to Kekoa at the gulch. Then to Pahoa, and on to Puulehua, to the stream of Waiohonu, then along Pulehu at the intersection of the Trail...

3. Kalawe — Hoike, Hoohikiia a olelo mai.

O Kalawe ko'u inoa. Kamaaina au mauka.  
Mai Puuliolio a Kahakahapiilani a ke Anaahukoko, a  
Kahuku, a Kahakaapao, a hiki i Kakakalenalena, o  
"Lalau" ka palena oiaio mauka, he pohaku ia mauka o  
Keanae. Aole makou poe kahiko i lohe o "Palaha" ka palena mauka [page 105]

Poohina — Hoike, Hoohikiia a olelo mai.

O Poohina ko'u inoa. Hoomaka ka'u wahi ike ma keia  
aoao. Mai Omaopio a Keahupuaa a Kahaihale iwaena o ko  
Kamaka a Oopahale, pale mai ko Kamaka, mai laila aku a  
Kaunuopahu (heiau) a Kaumuilio alaila pau.

Kiha — Hoike, Hoohikiia a olelo mai.

O Kiha ko'u inoa. O na palena nui wale no ka'u  
i ike ma kai nei, aole mauka.

Malaihi — Hoike, Hoohikiia a olelo mai.

O Malaihi ko'u inoa. Eia ka'u ike ma ka  
aoao o Omaopio nui. O ke kahawai ka palena, holo a pokole  
mai o Omaopio, pili mai o Makaehu. O ka palena mawaena  
o Kalialinui ame Pulehu nui, oia no ka kahawai, aole o kela  
pohaku malalo, pololei no na palena e ae.

#### **Description of Boundary of "Kalialinui"**

##### **Kula, Maui**

**J.F. Brown, Surveyor, February 1877**

Beginning at a granite post at the junction of Kalialinui,  
Wailuku, and Waikapu, from which point the Govt. Survey Station  
"S. base" Waikapu Common bears thence the boundary

- N. 36° 41' E. (true) Var. 3050.5 feet Along Wailuku to the top of a large rock at place  
called "Puukoae";
- N. 28° 36' E. (true) Var. 7° 36', 8376. feet along Wailuku to a concrete post marked +  
at N. corner of this land, from which point Govt.  
Survey Station on "Puuweli" bears S 62° 7' E  
and Govt. Survey Station on "Puuokoha" S 38°  
25' East;
- S. 51° 58' E. (true) Var. 10° 17', 8947 feet Along Govt. Land to a rock marked + on bank  
of Kalialinui ravine from which point "Puuweli"  
bears S 68° 36' E;
- S. 59° 30' E. (true) Var. 9° 32', 11491 feet to a point on South Bank of ravine, the bottom  
of which is the boundary of Kalialinui, on this  
side;
- S. 46° 32' E. (true) 8062.7 feet to a point on South bank of ravine, the bottom of ravine  
still being boundary;
- S. 66° 7' E. (true) Var. 8° 23' 15624 feet (boundary in ravine) to a rock marked X on A  
Bank of ravine at the upper end of Aapueo;
- N. 13° 27' W. (true) Var. 10° 3' 1184 feet along Aapueo to stake;



N. 15° 00' E. (true) Var. 8° 1292.6 feet along Aapueo to stake;  
 N. 42° 18' E. (true) 478 feet along Aapueo to a point on North bank of ravine separating  
 Aapueo from Makaehu;  
 S. 53° 11' E. (true) 530 feet along N Bank of the ravine (the bottom being boundary) to  
 stake;  
 N. 42° 41' E. (true) 1528.0 feet to a point at top of Cave "Holonokai";  
 N. 39° 42' W. (true) Var. 8° 41', 1180 feet to a point on S. bank of same near  
 Kakakalenalena, the bottom of the ravine being  
 the boundary; [page 106]  
 N. 60° 31' E. true Var. 550 feet Along Makawao to a point marked X on Govt, Survey  
 map of Makawao;  
 N. 61° 45' E. true, Var. 9° 15' 3065 feet to iron stake on rising ground, about 500 feet  
*mauka* house at "Olinda";  
 S. 82° 23' E. true 10020. feet to the top of a wooded hill called "Puuokakae";  
 S. 53° 21' E. true 42980. feet along Haiku to a huge rock called "*Pohaku oki aina*" on the  
 east ridge of Haleakala crater at a place called  
 "Palaha";  
 N. 82° 45' W. true 12946 feet to a mound of stones at "Hanakauhi", the top of ridge being  
 boundary between these last two points;  
 S. 82° 18' W. true 21479.4 feet crossing Crater to a place called "Kalahaku" where at the  
 top of precipice is a large lava rock marked K,  
 from this point Govt. Survey Station on  
 "Puunianiau" bears N 3° 44' W. and "Puupane"  
 station N 42° 13' W.;  
 N. 36° 7' W true 15530 feet along Pulehunui to a mound of stones on a small hill *mauka*  
 of sheep station, and on North side of ravine;  
 N. 61° 30' W. true, Var. 11° 15', 6218 feet to a mound of stones at upper end of  
 Omaopio, near bank of ravine;  
 N. 44° 33' W. true 7622.3 feet to a rock marked + on top of hill, from which point Puupane  
 station bears N. 40° 11' W.  
 N. 65° 8' W. true, Var. 6° 25', 2382 feet to pile of stones at N.E. corner of Kekoa's land;  
 N. 66° 31' W. true 1977 feet to pile of stones along Kekoa's land;  
 N. 59° 37' W. true 1062.6 feet along Kamaka's land;  
 N. 66° 45' W. true 1273.8 feet along Kamaka's land;  
 N. 55° 14' W. true 2244 feet to Kamaka's makai corner;  
 N. 6° 39' W. true 92 feet to *mauka* corner of Lukela's land;  
 N. 44° 33' W. true 303.6 feet along Lukela's land;  
 N. 51° 26' W. true, Var. 8° 19', 1923.6 feet to makai corner of Lukela's land;  
 N. 50° 46' W. true 261 feet;  
 N. 70° 27' W. true, Var. 10° 23', 1807.2 feet to rock in Ravine, the bottom of this small  
 ravine being boundary along Kekoa;  
 N. 20° 4' W. true 504 feet along ravine;  
 N. 71° 54' W. true 712 feet along ravine and onto West bank of same to a mound of  
 stones;  
 N. 83° 6' W. true, Var. 9° 9', 1406.8 feet  
 N. 44° 57' W. true, Var. 9° 18', 2118.5 feet to a large rock on North Bank of ravine;  
 N. 53° 50' W. true, Var. 8° 20', 2521 feet;  
 N. 53° 12' W. true, Var. 8° 10', 2541.2 feet;  
 N. 83° 10' W. true, Var. 7° 20', 6731.9 feet to a concrete post marked +;  
 N. 79° 8' W. true, Var. 8° 52', 7882.4 feet to a rock marked X on S bank of ravine at place  
 called "Puulehua";  
 S. 86° 14' W. true, Var. 14° 20', 3056 feet to a point on South side of shallow gulch;  
 N. 70° 19' W. Var. 8° 11', 1090.5 feet along Pulehunui to place of Commencement.

Whole Area 19,838 Acres

*Hanaia ma Lahaina i keia la \_\_\_\_\_, September A.D. 1877, Ke hooholo nei au, ua pono, a ua pololei ke ana a J.F. Brown.*

*Komisina P. Aina o Maui  
2<sup>nd</sup> Judi. Circuit. [page 107]*

***Nuu Ahupuaa, Kaupo***

***District of Hana, Island of Maui***

***Boundary Commission***

***Maui, Volume 1***

***[pages at end of Volume, not numbered (pages 237-239, in sequence)]***

***See R.P. 8049 – L.C.A. No. 6239***

***Certificate of Boundaries of the Land  
of Nuu, Kaupo, District  
of Hana, Island of Maui***

***L.C. Award No. \_\_\_\_\_***

***Commission of Boundaries  
2<sup>nd</sup> Judicial Circuit, Goodale Armstrong, Esq., Commissioner***

***In the Matter of the Boundaries  
of the Land of Nuu, Kaupo,  
District of Hana,  
Island of Maui***

***Judgment.***

An application to decide and certify the Boundary of the Land of Nuu, Kaupo, District of Hana, Island of Maui, having been filed with me on the 29<sup>th</sup> day of June 1896, by Cecil Brown for Queen Dowager Kapiolani and James Campbell, in accordance with the provisions of an Act to facilitate the settlement of Boundaries; now, therefore, having duly received and heard all the testimony offered in reference to the said boundaries and having endeavored otherwise to obtain all information possible to enable me to arrive at a just decision, which will more fully appear by reference to the records of this matter by me kept in Book No. 2, page 61<sup>22</sup>, and it appearing to my satisfaction that the true, lawful and equitable boundaries are as follows, viz.:

Commencing at a stone marked with a cross at the sea beach, from which stone the Government Survey

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<sup>22</sup> No other records for Nu'u were located in the Maui Volumes of the Commission.

Station Palakea bears N. 50° 14' E. true;  
Station N. bears S. 88° 3' W true, and running;

1. N. 31° 21' E. true 249.5 feet along Nakula to a stone marked thus [line with diamond on right] on lower edge of Government Road at a place called Huakini;
2. N. 9° 7' W. true 9804 ft. along Nakula to a cross on a stone 150 feet East of two *kukui* trees at a place called Alanui Onua;
3. N. 12° 32' W. true 17251 ft. along Nakula to a stone marked thus [line with diamond on right] under a pile of stones on the South rim of Halekala crater at a place called Kumuiliahia; [end page, start next page]
4. N. 18° 21' E. true 7600 ft. along Poloai to a pile of stones in the bottom of the Crater at a place called Keahuakaholo 325 ft. North of a pit called Kaluaoumi;
5. N. 72° 5' E. true 6110 ft. along Poloai to a pile of stones on a spur south of Hanakauhi; thence
6. S. 85° 24' E. true 11358 ft. along Poloai passing near a cave and spring called Laie to a pile of stones 12 ft. South East of a cross cut on a stone on a spur South West of Pohakuokiaina, near a large crater called Kaluanui; thence
7. S. 0° 44' E. true 6313 ft. along Lole Grant 3602 to W. Mutch, passing near Waipani to a large rock at the Kaupo trail, marked with a cross and called Pohakuloa;
8. S. 7° 7' E. true 1808 ft. along Lole, Gr. 3602 to W. Mutch; to a large rock marked with a cross near some *Lehua* trees and called Keolepelepe;
9. S. 0° 46' E. true 8387 feet along Kakio and Kou, Grant 3602 to W. Mutch, to a cross on a stone at a place called Kauhakamoa;
10. S. 27° 44' W. true 17923 feet along Kou and Puumaneoneo, Gr. 3457 to A.V. Marciel, Grant 2816 to A.A. Coe, Grant 3460 to W. Mutch, to a large pile of stones on a rocky knoll;
11. S. 47° 46' W. true 715 feet along Puumaneoneo, Grant 3444 to A. Sylva, to the North West corner of Grant 1985 to Mahi;
12. S. 41° 52' W. true 215 feet along Grant 1985;
13. S. 34° 56' W. true 216.5 feet along Grant 1985;
14. S. 12° 46' W. true 442 feet along Grant 1985;
15. S. 2° 51' E. true 268 feet along Grant 1985;
16. S. 19° 15' E. true 350 feet along Puumaneoneo, Grant 3444 to A. Sylva, to stone marked with a cross;

17. S. 3° 3' W. true 722 ft. along Puumaneoneo, Grant 3444 to A. Sylva to a stone marked thus [line with diamond on right] on the upper side of the Government Road;
18. S. 19° 28' W. true 170 feet along Puumaneoneo Grant 3444;
19. N. 44° 3' W. true 244 feet along Puumaneoneo, Grant 3444, to a cross on a stone at edge of bluff at a place called Nuukalawa; [end page, start next page]
20. S. 24° 45' W. true 565 ft. along Puumaneoneo to the North corner of Gr. 2468, Ap. I to Kekahunaaiole at lower edge of old road;
21. S. 17° 11' W. true 1125 ft. along Gr. 2468 to a stone marked thus [line with diamond on right] at a place called Kalokoiki, from which stone the Government Survey Station Puumaneoneo bears N. 49° 35' E. true, Kalaeokailio S. 81° 12' E. true and Palakea N. 14° 56' W. true 5285 feet;
22. S. 4° 48' E. true 300 ft. along Gr. 2468 to sea at an old canoe harbor;

Thence along sea shore to initial point. The bearing from last point at canoe harbor to initial point being N. 66° 52' W. true 5650 feet.

Area 12,140 acres

(signed) M.D. Monsarrat, Surveyor

Honolulu, June 22<sup>nd</sup> 1896

Note: the above notes show Grants issued by the Government since my survey in December 1883. These Grants conform to my original survey.

(signed) M.D. Monsarrat  
 (signed) Goodale Armstrong,  
 Commissioner of Boundaries for 2<sup>nd</sup> Judicial Circuit.

***Keanae Ahupuaa  
 District of Koolau, Island of Maui  
 Boundary Commission  
 Maui, Volume 2, pages 49-50***

***No. 76***

Before G. Armstrong, Commissioner of Boundaries  
 for the Second Judicial District, H. I.

Wailuku, Maui, Wednesday, Mar. 27th 1895

In the matter of the Boundaries of the Land of  
Keanae. District of Koolau, Island of Maui.

Application made by C.N. Spencer,  
Minister of the Interior and C.P. Iaukea, Esq.  
Agent for Crown Lands.

Continued to Thursday, March 28th 1895

Wailuku, Maui, Thursday, March 28th 1895  
Due publication made.

M.D. Monsarrat, sworn.

The survey which I now submit of  
the land of Keanae, District of Koolau, Island  
of Maui, H. I. is a survey made by me and is  
correct. I identify the map filed and shown  
me as a correct map of said land.

M.D. Monsarrat having filed his credentials  
from the Government authorizing him to act in the  
premises, and after duly notifying all parties  
holding adjoining lands, and none appearing,  
it is decreed that the Boundaries of the land of  
Keanae in the District of Koolau, Island of Maui,  
H. I. is as follows:

Commencing at the mouth of a stream on the  
east side of the Keanae flat at foot of *pali* and running  
true bearings N. 84° 45' W. 1160 feet along Gr. 1911 to  
Malailua & Co. to point on edge of *pali*.

2. S. 19° 22' E. 911.5 feet along Gr. 1911 along edge of *pali*;
3. S. 5° 23' E. 2030 feet along Grant 1911 along edge of *pali* to Water  
fall of Wai o Kuna;
4. S. 42° 38' W. 350 feet along the precipice between this land  
and Gr. 3215 to Kalilimoku; the stream being  
the Boundary;
5. S. 6° 26' W. 710 feet along same;
6. S. 21° 15' W. 1203 feet along same and across a bend in gulch  
to a concrete post near the Water fall of Keaku;
7. S. 30° 48' W. 999 feet along Gov't. land of Pahoia;
8. S. 33° 33' W. 455 feet along Gov't. land of Pahoia;
9. S. 35° 21' W. 2320 feet along Gov't. land of Pahoia to place called  
"Ka pahu ku." [page 49]

Land of Keanae continued:

10. S. 45° 9' W. 1100 feet along Pahoia to place called "Ke Poo o ka Moku";
11. S. 49° 58' W. 2908 feet along Pahoia to a place called  
[line illegible];
12. S. 61° 58' W. 2199 feet along Pahoia to a large *ohia* tree  
marked K at a place called Ainakiki on ridge;

13. S. 14° 50' W. 3180 feet along Pahoia up center of the ridge to a place called Nunumea;
14. S. 43° 55' E. 1290 feet along Wailua Nui & Iki through woods point is same.
15. S. 4° 43' E. 8810 feet along Gov't. lands to a large rock marked thus [line with diamond on right] on ridge. North of a hill called Puu Alaea;
16. S. 3° 2' E. 4150 feet along Gov't. lands passing on the East side of Puu Alaea to a large rock on the brink of Haleakala crater called "Pohaku oki aina" at a place called Palaha. Where all the large lands of East Maui meet;
17. N. 42° 38' W. 32490 feet along Haiku across the Koolau Gap to a point on the West edge of same;
18. N. 12° 15' E. 7660 feet along Haiku to a hill called Kikau at the South corner of the land of Honomanu;
19. N. 44° 43' E. 21375 feet along Honomanu to the sea. Thence along sea shore to initial point;

The traverse along the sea shore being as follows:

20. North 87° 10' E. 1360 feet along the sea shore to mouth of stream;
21. N. 61° 42' E. 2040 feet along sea shore to mouth of stream;
22. N. 23° 40' E. 1420 feet along sea shore to mouth of stream;
23. S. 65° 18' E. 1280 feet along sea shore to mouth of stream;
24. S. 1° 52' W. 2045 ft. along sea shore to initial point;

Honolulu, July 1883, M.D. Monsarrat, Sur.

Area, 11148 Acres.

Goodale Armstrong  
Commissioner of Boundaries II J.C.

## ***Nā Alahele me nā Alanui Aupuni: Routes of Access – Trails and Government Roads***

*Alahele* (trails) and *alaloa* (regional thoroughfares) are an integral part of the cultural landscape of Hawai'i. As noted earlier in this study, as early as ca. 1600, a circle island system "*Kīpapa o Kiha-a-Pi'ilani*," the *alaloa*, had been established, with significant construction undertaken in the Hāmākua-Ko'olau region. The *alahele* provided access for local and regional travel, subsistence activities, cultural and religious purposes, and for communication between extended families and communities. Trails were, and still remain important features of the cultural landscape.

In addition to the *alahele* and *alaloa*, running laterally with the shore, there are other trails that run from the shore to the uplands. By nature of traditional land use and residency practices, every *ahupua'a* also included one or more *mauka-makai* trail. In native terminology, these trails were generally known as — *ala pi'i uka* or *ala pi'i mauna* (trails which ascend to the uplands or mountain). Some of these trails are described in historical communications cited in this study, and elder interviewees speak of them as features known to exist within every traditional land area.

In his writings of Hawaiian traditions, customs, and practices, native historian S.M. Kamakau (1976), penned the following description of *alahele* (trails and roadways) in the islands:

## Roadways

Narrow bare places that stretch the length and the breadth of the land are called *alanui* or *Kuamo'o*, roads. One that extends all around the land, or island, is called an *alaloa*, highway, or [poetically] *he ala o Puna*, “a road to Puna.” An *alanui* that cuts across country is an *ala 'oki*, shortcut; one that ascends a *pali* ladder wise (*kana kaha*) is an *ala 'ulili*; one along the side of a *pali* is an *ala pili pali*; one along the very top of a *pali* is an *alanui kaka'i pali*. A “thread of a trail” (*wahi alanui maholi ihi*) that clings to a *pali* is called *he alanui iki a he kahuna*, “the narrow [precarious] path of the *kahuna*,” or *he ala a ka manu*, “the trail of the birds.” An *alanui* that goes through a stream is an *ala'au*.

In going along a road, where it rises is a *pi'ina*, an ascent; where it goes downward is an *ihona*, a descent, a dip in the roadway is called an *'alu* and a bend is called an *uake'e*; the top of a steep ascent is a *ho'oku*, and the bottom of a steep decline is a *kuhoho* or *kumomole*. A trail with a cliff on each side is a *kunihinihi*; one that goes up and down across valleys is called a *lehulehu* or *kawahawaha* or *'alualua*; a stony roadway is an *alanui 'a'a*. A clear place like the road itself is an *alanui pu'uhonua*; a resting place along a long road is a *pu'u ho'omaha* or an *'o'i'o'ina*. Short pathways in gullies are called *ka'ele wa'a* (“canoe hulls”). Short stretches descending steep hills or the sides of hills were *holua* or sledding sites, *kahua holua*.

Sites on level open ground were *kahua pu'uhonua*. The short clear ones (*alanui po'omuku e waiho papu*), were for sports—*maika*, *pahe'e*, *koi*, *'ahamoa*, *mohomoho*, or *ku'i*. The compact or rounded sites along the highway were burial sites, *pu'uhonua ho'oilina kupapa'u*.

## Kalialinui-Haleakalā Trails

The cultural significance of Haleakalā—as a place where ceremonial observances were undertaken, the gods communicated with, and loved ones interred, or even taken for transformation into the *'aumākua* realm—dates from antiquity. People from all sides of the mountain ascended the slopes for various reasons, and with great respect. This is true of Kalialinui, and the lands of the Hāmākua, Ko'olau, Hāna, Kīpahulu, Kaupō, Kahikinui, Honua'ula and Kula-Makawao regions, where the *ala hele* allowed people access to sacred and storied landscapes, as well as access to natural resources only found on the mountain lands.

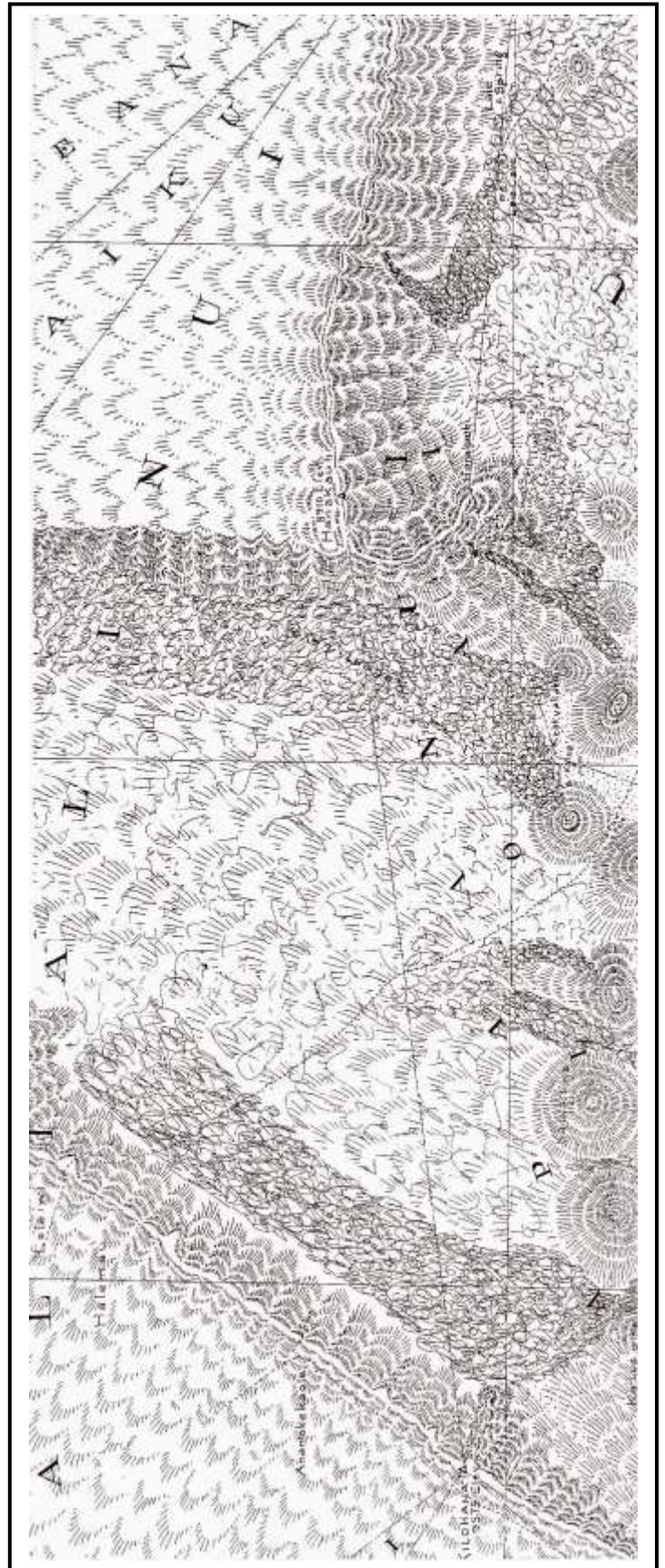
Ms. D. Moana Rowland, abstractor for the *Nā Ala Hele Hawai'i Trail & Access Program* (State of Hawai'i-Department of Land and Natural Resources), undertook an abstract of the Kalialinui access to Haleakalā Crater (Rowland, Ms. 2000). The following narratives, describing the trails, were prepared by Ms. Rowland:

One of the main thoroughfares through Makawao into Haleakala Crater is identified on a map titled “Makawao District” filed as Registered Map (RM) NO. 603. This map prepared in 1872 identifies Haleakala Road Beginning to the south of Puu Piiholo at the intersection of two roads – one leading from the *ahupuaa* of Hamakua and the other from Haiku. In Lyons' time, the road went *mauka* past the Old McLean Mill, Pookela Church, the Female Seminary, and Haleakala School. From that point it travels on the east side of Puu o Pohue, to the southwest of Puu Alaea. It terminates at approximately the 4100 foot elevation where Lyons indicated the road became a trail to Haleakala as it entered the *ahupuaa* of Kalialinui. This road is generally known today as 'Olinda Road.'

The alignment of the trail into the crater shown on RM No. 1185 titled “Haleakala Crater – Nuu” surveyed in 1884 illustrates the trail through Kalialinui ascending the crater rim ridge at Leleiwi and onward to the crater floor. During a visit in 1923 to Haleakala, the *kama'aina* Thomas Maunupau would provide this description of the trail:

“Beside the old road made by the ancients, there was a latter one, Halamauu [Halemauu, or Halemau] road. This road went up the other side of the mountain toward Olinda. By following up this road the first noted place we came to was Keahuokaholo. There were rock piles everywhere standing here and there like people. This place had more stone piles in one place than at any other place on the mountain. We left Keahuokaholo and came to Piko Haua...” [T. Maunupau, in E. Sterling, 1998:263-264]

Except for the variation in spelling certain place names, this narrative comports with the trail alignment into the crater through Kalialinui [see *Figure 3*]... [Rowland, 2000:3]



**Figure 3.**  
**Portion of Register Map No. 1185, depicting**  
**Uplands of Kalialinui and Haleakalā Crater;**  
**with Ancient Trails and Named Localities.**  
**(W.D. Alexander, 1884)**



Traditions of place, as those sited in this study, and the documentation of this significant trail through Kaliialinui, and lands of the Waikamoi Preserve, lead us to the conclusion, that it is very likely that tangible cultural resources occur in the area (see also interviews in this study). Add to this the intangible—the *wahi pana* (storied and sacred landscape)—of Kaliialinui and neighboring mountain lands, one understands that care must be taken when traveling the land, and even when working to ensure proper care and protection of the more tangible, natural resources of the Waikamoi Preserve.

### ***Selected Government Communications Documenting Roads and Trails of Maui Hikina***

Following the early 1800s, western contact brought about changes in the methods of travel (horses and other hoofed animals were introduced). By the mid 1800s, wheeled carts were also being used on some of the trails. Portions of the ancient *ala hele-ala loa* were realigned (straightened out), widened, and smoothed over, while other sections were simply abandoned for newer, more direct routes. In establishing modified trail- and early road- systems, portions of ancient routes were moved far enough inland so as to make a straight route, thus, taking travel away from the shoreline. This was also the practice on trails leading to the uplands, as in the Kaliialinui-Haleakalā Trail, as foot paths were modified to accommodate access with horses, and to seek out more direct routes.

It was not until 1847, that detailed communications regarding road construction in the islands began to be preserved. It was during that time that the modified trail and road alignments became a part of a system of “roads” called the “*Alanui Aupuni*” or Government Roads. Work on the roads was funded in part by government appropriations, and through the labor or financial contributions of area residents, or prisoners working off penalties. Almost no historical narratives describing travel through the specific lands of Kaliialinui or others associated with the Waikamoi Preserve have been found in archival collections. A few accounts below, describe changes in travel and development of the “modern” roads of *Maui Hikina*. Readers will note that it was apparently not until 1889, that any government communications regarding roads through Kaliialinui to the summit of Haleakalā were recorded.

***September 28, 1849***

***Keoni Ana, Minister of the Interior; to J.Y. Kanehoa, Governor of Maui:***

A certain foreigner at Haiku has made petition to me, asking that an officer be appointed for the purpose of attending to the laying out of roads in that section and adjoining districts... In my opinion, his suggestions are good; now is the proper time to have these roads laid out in Haiku, Pauwela, Makawao, Haliimaile and Hamakuapoko. Appoint therefore an officer to direct and attend to the laying out of these roads, if you wish, appoint two officers. Harry has bought the land of Peahi, and in case he goes over to inspect his land, have him look into these road matters... Instruct your officer to enter into and make equitable settlements with land holders in those districts, so that no loss will be suffered by either party... [HSA, Interior Department Letter Book 2, Part 2:429-429-a; Archivist translation]

***December 31, 1854***

***S. Kapihe, Road Supervisor of the District of Makawao, Maui;  
to Keoni Ana, Minister of the Interior:***

...Here is my report on Government Roads for the year ending the 31<sup>st</sup> day of December, 1854.

Money received in cash, five, for office supplies, paper, ink, brush.  
Here is the number of persons who came to work, 787 men.

1. Repairing the old Government Road from Koolau to Paeahu, at Honuaua;
2. Repairing the old Government Road from Keawakapu to Kamaole, in Kula, Maui;
3. Repairing the old Government Road from Kalepolepo to Keokea, in Kula, Maui;
4. Repairing the old Government Road from Kalepolepo to Waiohuli, at Kula, Maui;
5. Repairing the old Government Road from Kaheka to Makawao, Maui;
6. Repairing the Kuaihelumoa *pali*, at Hamakualoa.
7. Repairing the two palis at Maliko, in Hamakualoa, Maui;
8. Repairing the two palis at Pauwela, in Hamakualoa, Maui.
9. Repairing the two Government Roads and the two palis at Opuaihaa [Haiku], in Hamakualoa, Maui.

This is the amount of time taken for the above roads, 42 days work... [HSA, Interior Department Misc. Box 146]

**March 30, 1867**

***Ino ke Alanui o Oopuola.***

(The Road of Oopuola is Bad):

...There is no comparison to the disrepair of the road (*alanui*) that extends from the stream of Oopuola out to Keeakai [perhaps Ke'anae]. There are many potholes, and foul boggy areas. This is great trouble for the visitors and for the people who travel there. Not only for them is this disrepair a great problem, but also for us, those who regularly travel it from week to week, transporting (our goods).

The reason that this place is in such disrepair is because the Government Road has not been worked on in this place for ten years. That is the reason this place is in such disrepair. This year we got a foreigner, Daniel, as the supervisor, and he has not worked here, though at Kailua, a bridge (*uwapo*) has been made. I heard from Keohokaua that it cost two hundred dollars for this bridge; the money of the kingdom has been wasted on that bridge, because we do not have serious problems with the stream of Kailua; not like the trouble mentioned above. Therefore, you who are our lord (above us), please respond soon to our trouble, that of the commoners who dwell in the back country. I.B. Kaakuamoku. Wailuanui, Koolau... [*Nupepa Ku Okoa*, March 30, 1867:3; Maly, translator]

**Hana January 31<sup>st</sup>, 1870**

***A. Unna, Hana Road Supervisor; to F.W. Hutchison, Minister of Interior***

***Describes road and bridge work; and produce exports in the Ula'ino-Ke'anae region:***

Sir: In submitting the Road supervisors Report for the year 1869, I would make the following remarks concerning road matters... It being my desire to apply the road labor where it was most needed, no work has been performed in my neighborhood. The plantation laborers & others I put to work at Ulaino, about 6 miles from Hana proper, to make a new road over the Ulaino *pali*. Some # blasting (not much) is needed before this job can be finished. I propose to shorten the road & to get an easier road at the same time between Ulaino and Keaa in Koolau.

By crossing the Ulaino stream close by its mouth at the sea, ascending the Ulaino *pali* we find ourselves close to a narrow stream, called Heleleikeoho, passing which we come into the old road; we gain by this road in time about three quarters of an hour, we avoid mountain travel thus favoring our animals & the principal benefit I consider it that we avoid crossing two bad streams called Haumea and Kakamalaole; these empty themselves into the Ulaino stream, which at its mouth where we cross it after entering the new road, is wide & shallow, and therefore affords us an easy passage.

(# 1 days work)

At Heleleikeoho I propose to put a bridge; there are two abutments ready to receive the bridge. Heleleikeoho is narrow & often dry; but when water comes down here, it is an ugly place to cross; the bottom of the stream is slippery, the rock being smooth & hallowing, & if an animal stumbles there, it is impossible for it to recover its footing; the force of the current will send rider and animal to sure destruction as a precipice is near by and nothing intervening that can afford salvation. The bridge should be 28 feet long so as to rest solid on each abutment and 6 feet wide. If pack animals can pass it single file, there is no necessity for its being over 6 feet wide or 5 ½ feet clear width between the two side rails. The lumber for this bridge should be landed at Ulaino; a vessel can discharge lumber there between 1<sup>st</sup> April and 1<sup>st</sup> July, when there is no *Kaikoo* [high seas]. Another place at Koolau where I have commenced shortening the road is between Nahiku and Waiohue. The road on the Nahiku side of Hanawi gulch has been cut out in the *pali*. It wants paving & a few blasts are to be made to make the road serviceable.

The other side of Hanawi gulch, a gentle decline, has not been commenced on, as I am awaiting an answer from the owners of the land "Hopenui", approving an exchange of the land, where the old road runs for the prospective new road. Should this new road be laid out, then the Hanawi gulch which was the worst of access of any in Koolau will be quite easy to pass & there will also here be a considerable gain of time, as the new road runs direct, whereas the old road makes a long curve up in the mountain previous to crossing Hanawi.

The road between Hanawi & the next bad stream, Kapaula, runs over a soft & moist ground & to prevent its becoming boggy should be paved. Having made various unsuccessful attempts to get lumber on the spot for a bridge at Kapaula I am satisfied, that durable native lumber of proper dimensions cannot be got on either side of Kapaula. A bridge of 42 feet length by 6 feet wide will answer the purpose, & the lumber for it may be landed at Kapaula in the months of April, May, June & July, which is the most favorable time.

Should my projects meet your Excellency's approval & the owners of Hopenui consent to the exchange of road alluded to, then the two bridges mentioned may be ordered, & the \$53= (old appropriation) will be promptly remitted. There are more steep palis & natural obstacles to a good road in this district than in any other, that I have visited on the Islands, & the whole appropriation of \$1000= may be of permanent value if judiciously expended. The annual export of taro alone from Wailua, Keanae & Honomanu amounts according to my estimate to something like \$4000 – besides that the county produces tobacco, *awa* & *olona* the value of which I have no means of determining.

I send today to Mssr. Castle & Cooke for 25\$ Giant powder to make a commencement in blasting & I shall report further as matters progress... [HSA, Interior Department – Roads, Box 44]

**October 17, 1880**

**Geo. Jackson, Agent for Roads & Bridges; to J.A. Hassinger, Interior Department:**

...In compliance with the written instructions dated Sept. 13<sup>th</sup> which I received from the Minister of the Interior, I beg most respectfully to report my return to Honolulu and to submit, for the information of His Excellency, my report upon the Roads and Bridges on the Island of Maui.

Accompanying my report, you will find a daily journal of work performed and mileage of roads ridden over from time to time.

In preparing my report I have endeavored to make it as concise as possible.

It is my intention, as soon I can do so, to prepare an illustrated road map of Maui which I shall send into office when completed...

... 14 Makawao District

1<sup>st</sup> The manner in which the road repairs have been conducted with a view to durability during the present year!

The whole of the roads along the northern portion of this district, appear to be in very good order, and much seems to have been done during the last year or so, towards putting them in good repair but a sum, say \$500 will be required to keep them up to their present condition, on account of so much rain falling in this district. It rained very hard at times, during my visit to this locality & consequently there was a deal of mud, but I found the roads nevertheless in very good order. After you pass Huelo however, the roads for about 3 or 4 miles are not quite so good, when you come to swampy country in which it would almost be impossible to make a good road unless at very great expense, and which is really not needed, so few people ever passing that way. After passing through this swampy country for about a mile, nothing but deep and dangerous mountain passes and gulches are encountered, thoroughly impracticable for traffic and possessing only a horse trail, in the shape of a road, for the mail carrier and the few others who are compelled to go that way. To a stranger not knowing the road, it is highly dangerous and should never be attempted without an experienced guide, and on mules only. At the time of my visit, I was strongly advised by old settlers not on any account to attempt to force my way round to Hana by that road, on account of the heavy torrents which were coming down from the mountains at the time, so I turned my horse's heads (having seen sufficient to convince me of the truth of what I had heard), and returned to Makawao by the upper road through Haiku, a very excellent wide road and in thoroughly good order, in fact about the best road on Maui.

2<sup>nd</sup> The same with regard to Bridges!

The bridges of this district are, like most of the roads, in very good order and they will last many years to come being of recent construction & substantially built. There is one bridge being now built across the Kakipi gulch which will probably be finished this month. It will be substantial and will last many years. The stone work was completed when I visited the place and the contractors were about to erect the bridge...

...Two wooden bridges in Pauwela gulch with stone buttments in very good condition.

One wooden bridge in Kulanahoe Valley nearly new, in very good condition.

One wooden bridge in Waipio nearly new, in very good condition.

One wooden bridge building in Kakipi gulch and will cost when completed \$300.

One stone bridge in Mokupapa gulch built this year, in very good order... [HSA, Interior Department – Roads Box 44:1, 14-17]

***Paia, Maui***

***May 10, 1889***

***J.W. Colville, Chairman Makawao Road Board;***

***to L. A. Thurston, Minister of Interior:***

***[New road from Makawao to Summit of Haleakalā authorized]***

...At a meeting of the Makawao Road Board on Saturday last, Mr. H. P. Baldwin called the attention of the Board to the appropriation of \$2500 made in the last Legislature, for the road to the summit of Haleakala, and recommended the use of the money at the

present time from Olinda to the top if this money is at the disposal of the Board; he further stated that if this was done he would put at the summit a stone house for the use of visitors and tourists.

It is the desire of the Board to learn from you whether the Makawao Board will have the Supervision of this work, and whether, if this is the case, the amount above named is now at the disposal of the Board for that purpose... [HSA, Interior Department – Roads, Box 45]

**Paia**

**Oct. 22<sup>nd</sup>, 1889**

**J.W. Colville, Chairman Makawao Road Board;**

**to L. A. Thurston, Minister of Interior:**

**Regarding Makawao road work; road to Summit of Haleakalā Completed:**

...Enclosed I hand you Quarterly report in duplicate of expenditures of Makawao Road Board for quarter ending Sept. 30, 1889. As to the work done, would beg to report Kula Blasting and widening & leveling of roads in Naalae as far as Palakukui gulch, and work commenced at Kaonoulu.

Makawao Grading leveling & widening continued on road to Paia *makai* from Paliuli as far as was desirable; some bad holes in the sandy road at Paia filled, and some few repairs effected at Makawao. The single laborer reported last quarter at work in the neighborhood of Maliko gulch, has been continued and kept profitably employed.

At the close of the month both gangs discontinued work, on account of lack of funds at the disposal of the Board for its continuance.

The road to summit of Haleakala, the direction of which was given to this Board, has been completed in accordance with the contract on file in your office, and payments made as per vouchers sent at the time drafts were made on your department.

Expenditures have been as follows:

District	Labor	Material	Tools	Total
Kula	\$ 1343.25	56.40	–	1399.65
Makawao	748.12	188.43	42.45	979.00...

[HSA, Interior Department – Roads, Box 45]

## ***Maui Hikina: Forests and Watershed Conservation in Lands Surrounding Kalialinui and the Waikamoi Preserve (ca. 1850-1924)***

As noted in several historical narratives cited earlier in this study, for centuries, Native Hawaiians shared a close—familial and spiritual—relationship with the natural environment around them. In the pre-western contact period of Hawaiian history, all land and natural resources were held in trust by the high chiefs (*ali'i 'ai ahupua'a* or *ali'i 'ai moku*). The rights of use of the lands and resources were given to the *hoa'āina* (native tenants) at the prerogative of the *ali'i* and their representatives. Boundaries of lands were defined, and individuals living within given *ahupua'a* (native land divisions, usually extending from the sea to the mountains) were responsible for the wise use of the resources within their homeland. A thought shared among many *kūpuna* (elders) and Hawaiian people today has been expressed as — *E mālama i ka 'āina, a e mālama ho'i ka 'āina iā 'oe* (care for the land, and the land, in turn, will care for you). This basic concept is centuries old, and is rooted in the spirituality of the Hawaiian people.

The forests were the abode of the gods. Indeed, every elevational zone from sea to mountain peak was named by the ancient Hawaiians, and in the forest zone where clouds regularly rested upon the mountain slopes was called *wao akua* (literally, the region of the gods). The *wao akua* is so named because of the pattern of cloud cover and precipitation which settles upon the mountain slope—this covering was interpreted as concealing from view the activities of the deity (cf. David Malo 1959:16-18; and M.K. Pukui, pers. comm. 1975). Failure to use care when visiting the forest and mountain zones, and in collecting resources, ensured failure in one's endeavors. Lack of care and respect often led one to becoming lost, or even dying in the forest region.

One aspect of historic land use and forestry in the Hawaiian Islands that becomes clear upon review of archival literature is that after western contact, the forests were primarily evaluated in the terms of the western economic system. While in the centuries prior to the arrival of westerners in 1778, and subsequently into the reign of Kamehameha I, the system of land tenure and management tended to mirror the natural landscape of the islands, later management systems focused on what, and how much could be gotten from the land.

Immediately, upon western contact, foreigners looked at the land—first as a source of provisions for ships; and second as a means for earning money, through the trade of natural resources such as *'iliahi* (sandalwood). In 1778, European boars, goats, rams, and ewes were introduced by Captain Cook. While offered as a “gift,” one of the motivating factors was that leaving the animals would produce a breeding stock to supply other foreign ships (Beaglehole 1967:276, 578-579). Later, in 1793, cattle were brought to Hawai'i by Captain Vancouver. Given as gifts to the king, a ten-year *kapu* was placed upon the cattle to protect them and allow them to reproduce (Kamakau 1961:164). Between 1793 and c. 1811, new stock was added, and the numbers of cattle had increased dramatically. The cattle and other introduced stock were rapidly becoming a problem to the native population and forests.

While the introduced animals were making their way into the higher elevations, other economic pursuits also led to the clearing of large tracts of land. In the early 1800s (c. 1810-1829), thousands of tons of *'iliahi* (sandalwood) were cut from the forests around the islands for export to foreign ports. (cf. Kamakau 1961). By the 1830s, the forests had nearly been stripped of sandalwood and many other plants of the forest were impacted by the clearings made for collection and transportation of the *'iliahi*. Another reason that large sections of forest were cleared, was to develop lands on which western-introduced food crops (such as *'uala Kahiki* or Irish potatoes) could be cultivated and harvested for sale to visiting ships.

It is also important to note that the introduced European boar was significantly larger, and thus stronger, than the Polynesian introduced *pua'a*, or pig (Beaglehole 1967:579). Native writers have recorded that prior to ca. 1815, when the native Hawaiians went hunting in the uplands, rather than hunting pigs or other large grazers, they hunted birds (for food, or for collection of feathers; the latter practice also entailed releasing the live birds once the choice feathers had been collected). They also collected woods, plants, and stone resources, all of which were integral to either subsistence or traditional practices. Detailed native accounts describe the sophisticated system of protocols and *kānāwai* (laws) by which these practices were undertaken. Failure to adhere to the system, often resulted in severe punishment of the offending party, and at times, even led to one's being killed (cf. Malo, 1951; I'i 1959; and Kamakau, 1961).

By the 1840s, free roaming cattle, sheep, and goats were having such a severe impact on the native dwellings (eating thatched houses) and consuming the produce of the agricultural fields, that most of the families who remained upon the land built stone walls around their residence and gardens. There are a number of historical accounts from the 1800s, written by native Hawaiian authors, that document early efforts at protection of homesteads (*kuleana*), agricultural fields, and forests from introduced animals such as cattle, goats, sheep, and the European boar. The immediate response of the *hoa'āina* (native tenants of the land) was fencing, and “*Pā hale*” (house lots enclosed with walls or fences) are recorded in many of the early Land Commission Awards.

In 1857, the Hawaiian language newspaper, *Ka Hae Hawaii*, published a series of articles to encourage farmers (*po'e mahi'ai*) in their practices. On April 22, 1857, the series discussed different types, and the values of fencing. The author, E. Bailey observed:

One cannot really protect the land from animals which are not held in a pen. Nor can one prohibit the roaming of animals. Therefore, one cannot relax when crops are not in an enclosure... The stone enclosure (*pa pohaku*). It is a good enclosure in an 'a'a place. A wall that will not rot, will not burn, will not be stolen. It is a wall that fends off (*pale*) animals well when it is built well. Goats are the only animals that it will not hold fast. Therefore, it is best to prohibit goats from farming lands... (BPBM HEN I:3242-3245)

So significant was the threat of wild animals to the Hawaiian landscape, and the important watershed lands, that on September 19<sup>th</sup> 1876, King David Kalākaua signed into law, an "Act for the Protection and Preservation of Woods and Forests." By that Act, the Minister of the Interior was authorized to set apart and protect from "damage by trespass of animals or otherwise, such woods and forest lands, the property of government...best suited for the protection of water resources..." (Hawaii Laws Chapter XXX:39). The Law reads:

**Hawaii Laws 1876**

**Chapter XXX.**

**An Act – For the Protection and Preservation of Woods and Forests.**

WHEREAS, It is an established fact that the destruction of forests in any country tends to diminish the supply of water, therefore, *Be it Enacted by the King and the Legislative Assembly of the Hawaiian Islands, in the Legislature of the Kingdom assembled:*

SECTION 1. That the Minister of the Interior is hereby authorized to set apart and cause to be protected from damage by trespass of animals or otherwise, such woods and forest lands, the property of government, as may in his opinion be best suited for the protection of water sources, and the supply of timber and fruit trees, cabinet woods and valuable shrubbery.

SECTION 2. For the purposes contemplated in this Act, the Minister of the Interior is hereby authorized to appoint some competent person as superintendent of woods and forests, who shall, under the direction of the said Minister, enforce such rules and regulations as may be established to protect and preserve such reserved woods and forest lands from trespass. *Said superintendent shall have charge of the construction of all fences and barriers required to protect the said woods and forest lands, and shall be responsible for their being kept in good condition. He shall, under the direction of the said Minister, be empowered to cause the arrest of any trespassers on such lands, and all constabulary or police of the districts in which such woods and lands may be situated, are hereby required to assist the said superintendent in carrying out the directions of the said Minister in the premises.*

And it is hereby made an offence punishable by a fine not to exceed one hundred dollars or imprisonment at hard labor not to exceed one year, upon conviction before any police or district justice, of any person who shall violate any of the rules or regulations established as aforesaid tabuing such woods and forest lands.

SECTION 3. The Minister of the Interior is hereby authorized to secure from the Commissioners of Crown Lands by lease or otherwise, such woods and lands being the property of the Crown, as may be suitable for carrying out the purposes set forth in this Act.

SECTION 4. Whenever it shall be necessary to extinguish any private right or title in any woods or lands required to fully carry out the intention of this Act, the fair valuation of the same shall be determined by referees agreed upon by and between the parties interested therein and the Minister of the Interior, and the valuation so adjudged and determined shall be the extreme limit of the price to be paid by the government for such woods or lands, and upon making tender of such price so determined by the referees, it shall be lawful for the said Minister to take possession of such woods and lands for the purposes aforesaid.

SECTION 5. The superintendent of woods and forests shall receive for the faithful performance of the duties of his office, such sum as the Minister of the Interior shall direct.

SECTION 6. The sum of — dollars is hereby appropriated for the purpose of carrying out the provisions of this Act.

Approved this 19<sup>th</sup> day of September, A. D. 1876.

KALAKAUA R. [HSA – Reading Room]

Among the early beneficiaries of this Act were the *Maui Hikina* watershed lands, portions of which in 1876, under authority of King Kalākaua, were leased for the development of the Hāmākua Ditch, and subsequently in 1878, another water lease authorized development of the Spreckels Ditch. Clauses in the original, and all subsequent leases and water licenses included requirements for protection and restoration of the forest eco-system.

The 1876 Act was further defined by an Act of the Legislature of the Hawaiian Kingdom, approved by Queen Lili'uokalani on January 4, 1893, which established the Bureau of Agriculture and Forestry. Among the Bureau's goals was the "preservation of forests." On June 14, 1900, the members and functions of the Bureau were absorbed by the Board of Commissioners of Agriculture and Forestry (Hawaii State Archives – Com 2, Box 11).

In the last years of the nineteenth century, and early years of the twentieth century, there was a growing demand for access to the "Government" or "Public" lands for homesteading, ranching and plantation development. The communications below, provide readers with a historical perspective on early discussions pertaining to balancing residential, economic and public interests in the region over which the present-day Waikamoi Preserve is situated. Particular emphasis arose in the matter of protection of the forests:

**June 26, 1897**

***W. D. Aiken, Sub-Agent, Public Lands; to J. F. Brown, Agent, Public Lands  
Reports on Forest Conditions; Efforts of Controlling Wild Cattle; and Protecting  
Watersheds from Animals and Fires:***

...Your favor of the 12<sup>th</sup> inst. to hand, and contents noted. As regards the appointment of a Ranger, I have as yet been unable to find a suitable person for the place. As to taking up cattle on the government lands above Huelo, I have broached the subject to a few of the residents over there, and they object strongly. They say a great part of the year, and especially now, the stock have to go up there for water, and it would be impossible to keep them away. If impounded, they would immediately go back upon being released. The old Huelo Plantation lands are now being purchased by a *Hui* of natives there, and as they are having a hard time to raise money to pay for the land, they could not afford to fence. They further say that by impounding their stock, a great hardship would be worked them, as most of them live by raising a few head of cattle, and if this was done they



would have to sell their stock, and have no means of livelihood. Yet I see when this *Hui* is completed, that the number of stock there will be greatly augmented, by those of non-resident share holders, and the forest will be further endangered. So you see I have rather a delicate question to deal with, and more so as most of the parties concerned are Hawaiians. I do not care to see them entertain such hard feelings against the Government as they will in case my proposed plan is carried out, so will not do anything until I have investigated the matter fully. Reports have come to me that fires have been set in the woods up there, doing much damage to them. I am going to put up notices there warning all parties against building fires on Government land, and offering a reward of say \$10.00 or \$20.00 for information that will convict anyone for so doing, which I trust will have your approval. For many reasons I would prefer to have this appropriation for a Ranger at my disposal to use as I saw fit. It will be very difficult for me to find a suitable person to permanently fill the position of Ranger for the money. What I need most at times is a man here in the office, so that I could attend to matters better out of doors. Why couldn't I be appointed Ranger also, then I could afford to have a man to help me in my other work when necessary, and, give my time also to the work I would want a Ranger to do. For I must say I can think of no one that I could trust to do what I want done outside. I don't see why this could not be done... [HSA, DLNR 2-16; Commission of Public Lands]

**January 7, 1898**

***W. D. Aiken, Sub-Agent Fourth Land District;***

***to J. F. Brown, Agent, Public Lands:***

***Reports on Disposition of Public Lands at Nāhiku and Kupa'u; and Protection of Hāmākua Loa Forests:***

...I beg to present the following report pertaining to Public Land matters in the Fourth Land District for the year 1897.

The chief occurrences of the year were the opening of public lands at Kahakuloa and at Nahiku, of which the latter was the most important. Small tracts have been taken up also in other localities, but, I will mention them each in their turn...

...Nahiku — The survey of the Government land at Nahiku, Hana, was completed about the 1<sup>st</sup> of Sept., the appraisal made by Sept. 11<sup>th</sup>, and the lots opened for settlement, comprised 47 lots altogether of about 100 acres each, with the exception of the Homestead lots, and was appraised at from \$2.50 to \$4.00 per acre. Great interest was taken in these lands, and the rush for them on Nov. 8<sup>th</sup> is well-known, the demand by far exceeding the supply. That there were so few lots taken under the Homestead Lease system, was owing to the fact that the natives did not speak for lots until too late, though I think it was a mistake not laying out more lots than was asked for, as others wanted lots later.

As will be seen from the table offered below, 12 lots went under the Special Agreement systems. These were sold at public auction at Paia, on Dec. 6<sup>th</sup> and went a little above the upset price. The following table gives in detail, the results of the opening of these lands.

The main reason for withholding the four lots mentioned, was that owing to circumstances they could not have been disposed of in full justice to the Government, and later can be done so with profit. For revenues sake, I would suggest that Lot 29, containing 261 acres be cut up into several smaller lots, and offered for sale. Lot 40, used as a shipping point by a Chinaman carrying on the wood business, should be sold to him, if to anyone as it is good for little else, and is the key to his business. What

Nahiku needs first, and needs badly, is roads, as without them it will be difficult work doing anything. As an item of interest I would say that the 43 Nahiku settlers are composed as follows: Americans and Europeans 13, Hawaiians 11, Portuguese 18, and Japanese 1. All Right of Purchase Leases were made out as of Dec. 1<sup>st</sup> and Special Agreements Dec. 6<sup>th</sup>, from which dates interest is due the Government... [See Register Map No. 2649; H. Howell Surveyor, 1897]

Kupau — In Wailuanui, Koolau, the *ili* of Kupau comprising 92.46 acres, and appraised at \$416.07, was taken up by H. W. Chamberlain under Rights of Purchase Lease system. Annual rent due from same is \$33.30...

...Several months ago I brought up the question of protecting the forests of Hamakualoa, from the stock that roamed through them. As yet I have been unable to fully go over the ground, but it looks to me as though the only feasible way it can be done, will be to fence. But I would rather the matter would be held in abeyance, until such time, as I may be able to thoroughly cover the ground, which will be in a short time now.

There are many people looking toward the Government land at, and near Keanae, and should it be thrown open, would be quietly and eagerly taken up... [HSA, DLNR 2-16; Commission of Public Lands]

**Honolulu, July 25, 1898.**

**Senator Hocking; to J. F. Brown Esq., Agent of Public Lands**

**Regarding development of Nahiku Sugar Plantation and License to take water:**

...Mr. H. P. Baldwin, Mr. W. F. Pogue and myself have entered into a preliminary agreement to erect a sugar mill at Nahiku Island of Maui, for the purpose of manufacturing sugar from cane grown and furnished by parties who have taken up government lands at Nahiku, Island of Maui, and also to pipe and ditch water along the heads of said lands, providing we can acquire the right from the Government to do so. Therefore providing the Company be incorporated under the law of Hawaii, will you grant it a license to use the water on said lands for the above named purpose, providing it be used for the benefit of all parties owning land in said tract, and depriving no person of their rights to water, we would necessarily like the privilege for a long term of years if you should decide to grant this license will you please state the terms... [HSA, F.O. & Ex, Public Lands Commission – 1898]

**August 17, 1901**

**W. D. Aiken, Sub-Agent Fourth Land District;**

**to Edward S. Boyd, Commissioner of Public Lands**

**Regarding the 'Ili of Kupa'u; and matters pertaining to Preservation of Forest Lands;**

**Noting that Cattle have done Great Damage to Resources:**

...Two favors from your office of the 15<sup>th</sup> and 16<sup>th</sup> inst., have just come to hand. I note that you ask me to send by the return mail a new appraisalment of the *Ili* of Kupau so that you can advertise it for settlers. I can send an appraisalment signed by myself alone, if this will be adequate. The law I believe requires appraisalments to be made and signed by the Sub-Agent and an Appraiser together, but an Appraiser we have not here. No regular one has ever been appointed, as it is or has been more convenient to have special ones for each occasion. However I will forward herewith an appraisalment of the tract as you may perhaps want it more for form.

I note further what you have to say in the matter of the forest preservation, and will see Hon. H. P. Baldwin as soon as possible as to the best method to persue [sic]. I heartily

agree with the idea and in fact spoke to the Governor about the same matter some years ago when he was President of the Republic. I will have notices printed in different languages and widely posted. It occurs to me that perhaps you had better get the printing done down there, as you could get the same done in English, Hawaiian, Portuguese, Japanese and Chinese all together. Most of the above I can not get done here. I will await to hear from you on the subject.

In the matter of these forests I would also like to see something done towards keeping the cattle out of them, as there is no doubt that a great amount of damage is done by these cattle. The only way of course would be to fence, and this would require the cooperation of parties owning lands adjoining the Government lands in a large measure. However I hope that the matter of the Gov't forests will be taken up seriously before long. Yours respectfully... [HSA, DLNR 2-16; Commission of Public Lands]

**January 9<sup>th</sup>, 1902**

**W. D. Aiken, Sub-Agent;**

**to Edward S. Boyd, Commissioner of Public Lands**

***Describes Disposition of Government Lands in the Ko'olau and Hāmākua Loa Districts; and Importance of Water Producing Forests to the Well-being of all Maui:***

...I beg to present to you the following, as my annual report on Public Land matters in the Fourth Land District for the year just passed that is 1901...

The...lot at Wailua, Koolau, Maui, known as the "Ili of Kupau", containing an area of 92.46 acres, and was awarded to Mrs. Hannah Awana [Patent Grant No. 4866], under the Right of Purchase Lease system, under date of October 1<sup>st</sup>, the purchase price of same being \$924.60, and the annual rental \$73.96.

During the year Seventeen lots in the Nahiku tract, in the Koolau District, have been "proved up" on, and for Thirteen of them Patents have been issued and delivered. Of these Seventeen lots, Fifteen of them were held under the Right of Purchase Lease system, and two of them under Special Agreements. The conditions on all of these were substantially fulfilled, and it can be said that these settlers were a "success"...

...I beg to include here in this report my recommendations and suggestions in regard to a majority of the Public Land tracts here on Maui, consideration of many of which will doubtless come up during the ensuing year. Beginning at Makawao, I will take them up in about the same order as we passed through them on our trip around the Island in December last.

HAIKU-UKA. – "Board of Education Land". — This land running from Piihola hill up beyond Olinda to near the top of the mountain, and under lease to the Haleakala Ranch Co., is purely forest land, and should be kept as a forest reserve. Settlers have already spoken for it, but upon the expiration of the lease, in Sept. 1905, I would earnestly recommend that it be made into a forest reserve...

...Nahiku. - Above the homestead lots of Nahiku is a magnificent Government forest, that should be kept as such without the least encroachment. I would recommend that it be strictly preserved.

KOOLAU, from Nahiku to Honomanu. - This tract of land, comprising thousands of acres, is practically the life of Maui. It is one vast impenetrable forest, that conserves sufficient water to supply the needs of the Island. This entire tract is so cut up with deep, rugged gulches, that with one exception, it would be impossible to find sufficient agricultural land

within its borders to hang on to. This one exception is in what is known as the Keanae valley. Here there are several hundred acres of what is the best agricultural land on the Island, but it is only several hundred out of thousands and thousands. It needs no argument to show the importance of preserving this tract for strictly forest purposes, as the welfare of the Island depends entirely upon it, for here is almost the only water supply for the main part of the Island. So this forest tract should be thoroughly fenced up, so that no stock could get a foothold therein. The question arises as to the most available means of doing this. There would be miles and miles of fence to build, and after being built to maintain. Were this tract made a National Forest Reserve all the expense of this would be on the Government, which would be considerable. The plan that I would recommend in regard to this tract, is along the lines as proposed by Hon. H. P. Baldwin in his application to you for a lease of this tract. I would recommend that the lease of this land be sold at auction to the highest bidder. That the lease contain strict provisions for the preservation of the forest; that no stock whatever would be permitted to run therein; that the lessee fence up the same in a thorough manner, and maintain such fence in an efficient state; that no trees be cut except just what might be needed for fence posts; and that the Government could at any time take possession of any agricultural land that might be found therein. Any failure to maintain and keep these conditions to work a forfeiture of the lease. The lessee would then see that the conditions were strictly kept, and the Government would secure a most efficient forest reserve, and derive a revenue there from. The annual rental for this privilege would have to be nominal, in view of the enormous expense that the lessee would be at in carrying out the conditions of the lease, and in developing the water supply wanted. Then too the Government would benefit again in the increase of the taxable property, brought about by the application of this large amount of water on the arid lands of the Island, of which there is now a large amount lying idle.

As to what agricultural land there is in this district, that is the Keanae valley, my recommendation in regard to the same would be that a road first be built through the same, and then the lands thrown open to settlers. By building the road first, the Government would realize sufficient to pay for the cost of the road, and also to give them a fair return for the land. Otherwise the road will cost more than the land would bring, as was the case in the Nahiku tract.

Having been through this country yourself, you will readily agree with me in my estimate of the amount of land available for settlers, and in the extreme ruggedness of the same.

KOOLAU. Honomanu to Kailua. - This district now under lease to the Hawaiian Commercial & Sugar Co., presents the same conditions as the one that I have referred to just preceding this. The lease will expire in about six years, and as there is no agricultural land whatever within the tract. I would suggest that it be again leased under the same provisions as I mentioned for the other part of Koolau. I think that I can very safely say that there is not a piece of land within the whole tract that would be large enough to grow anything on with profit. A level piece of land of more than one acre would be almost impossible to find.

Hamakualoa. - Kailua to Halehaku. - This land is in the same class exactly as the two former, but it differs in that it is higher up. The two former run to the sea, while below this tract is private lands. Being so high up there is no land that would be termed agricultural land, it all having been taken up below. All of this tract that lies below the Hamakua Ditch has been effectively cleared of forests by the stock of the people below running through it, and shows what the effects of stock are. The Plantations interested in the lease of this land have offered to fence up all the Government land to keep out all stock, and should be encouraged to do so. This tract of land should also be kept for all time as a forest

reserve, giving one continuous forest reserve from Hana, to Makawao. With Kula also included the mountain of Haleakala would almost be completely encircled by a forest reserve, which is an end that one should feel proud to work for, and which would be the grandest thing that could happen for the Island of Maui... [HSA, DLNR 2-16; Commission of Public Lands]

### ***Establishment of the Ko‘olau-Hāmākua and Makawao Forest Reserves***

The following narratives, provide readers with a history of forestry development and conservation programs in the Hāmākua-Ko‘olau and Makawao region, including lands which make up the present-day Waikamoi Preserve. It will be observed that historically, great efforts in partnership between Government Agencies, private entities such as Alexander and Baldwin/East Maui Irrigation Company, and members of the public were made during the time of forest reserve development (*Figure 16*). Unfortunately, observations shared by elder *kama‘āina* in oral history interviews, document that the *Maui Hikina* Watershed Forests have continued to decline in spite of the efforts. The decline impacts all residents living below the forests, and those who rely on the water transported from the region to outlying lands of Maui.

***July 28, 1905***

***Committee on Forestry,***

***Board of Commissioners of Agriculture and Forestry, Honolulu, T. H.:***

...I have the honor to submit herewith a report with recommendations on the Proposed Forest Reserve in the Districts of Koolau and Hamakualoa, island of Maui.

The area with which this report deals may be roughly described as extending from the Hana-Koolau District boundary line, at the East end, to the land of Opana in Hamakualoa, at the West, and from the line of the Koolau and Upper Hamakua Ditch to the crest of the ridge on the North side of the crater of Mount Haleakala.

The report is based upon a personal examination of the area made by me during visits to Maui in September and November, 1904, and upon additional information obtained during and since these visits from Government officials and other persons familiar with the locality.

I would here note my special obligation to Messrs. H. P. Baldwin, H. A. Baldwin, W.F. Pogue, Hugh Howell and L. Von Tempsky for information, assistance and various courtesies extended to me.

The object of the Proposed Koolau Forest Reserve is to protect the native forest now covering the watersheds of the streams on the windward side of Maui which supply the water for irrigating the great Wailuku Plain lying between Mount Haleakala and the West Maui Mountain. This area when irrigated is among the most productive land in the Territory. Without water it is of only inferior value for grazing.

Under existing conditions sugar-cane is the most profitable crop that can be grown on this land; a statement which will doubtless remain true for a long time to come. But even if with altered economic conditions it were some time found advisable to substitute other crops for sugar-cane, irrigation would be none the less necessary if the most satisfactory results were to be obtained.

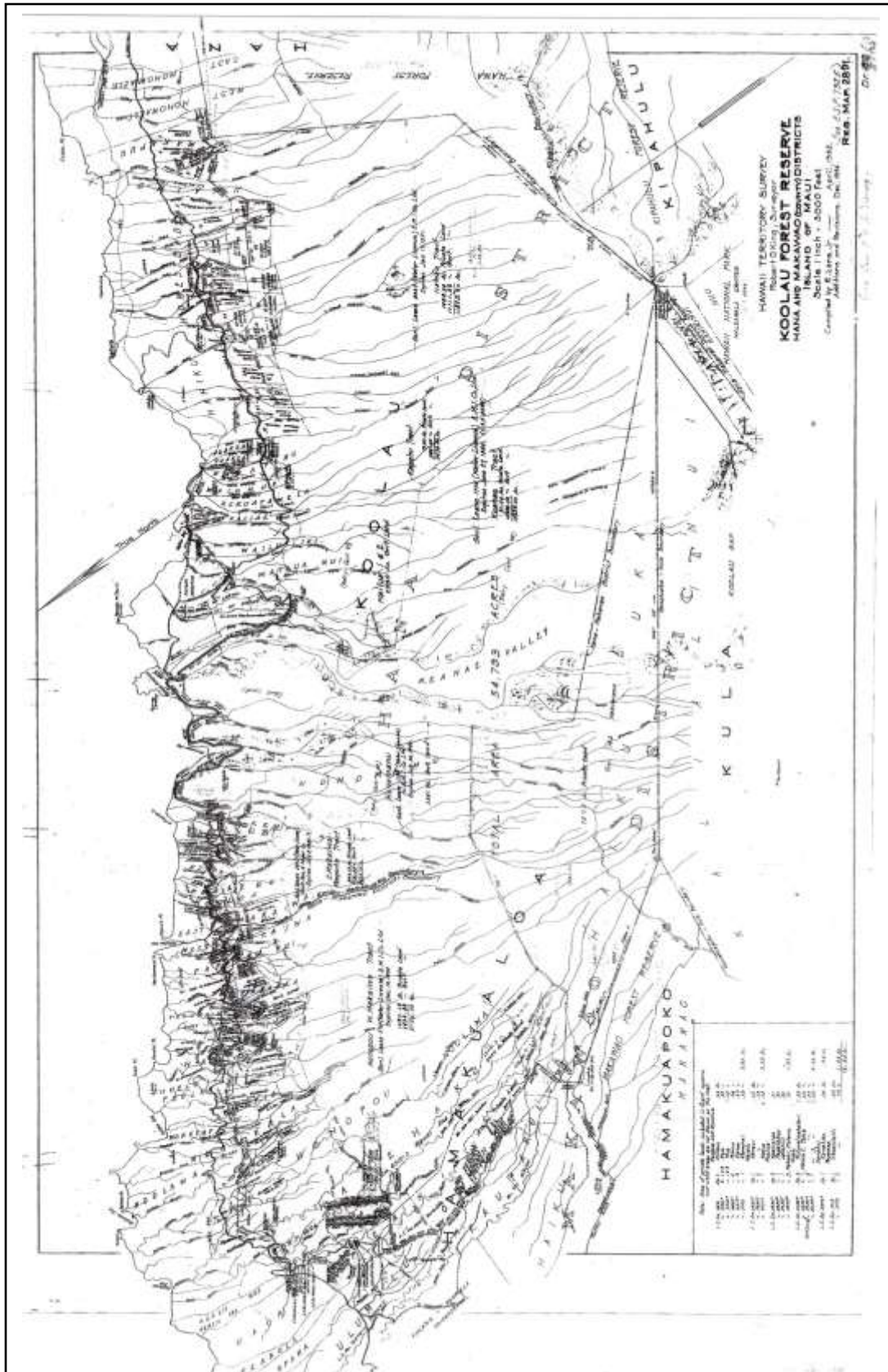


Figure 4.  
 (R. Lane, 1932 & 1934)

Because of its situation, climate and soil the central Maui Plain must forever remain one of the most highly productive areas in the Territory, provided always that it continues to receive an adequate supply of water for irrigation. Nowhere in the Territory are the benefits of irrigation more marked, while from its location in regard to transportation facilities this section possesses advantages unusual in Hawaii.

For these reasons the protection of the forest upon which depends the regularity of flow in the streams that supply its irrigation ditches, is a matter of prime importance. And it is of importance not only to the interests immediately concerned but also to the community as a whole, because through the increased production made possible by the application of water to land otherwise of little value, the Government profits both through an increase in direct taxation and also through the indirect benefits which accrue to the Territory by reason of the many and diverse interests which the main industry gives rise to and supports. It has been stated by Mr. M. M. O'Shaughnessy [1905] that for each additional 1,000,000 gallons of water per day, 100 acres of cane land can be brought under cultivation. The average number of tons of sugar per acre from the 1904 crop of the Hawaiian Commercial and Sugar Company was 7.23. These figures do not require further comment.

The Baldwin Interests which control the greater part of the Central Maui Plain, are keenly alive to the value of forest protection, and with commendable foresight have done much to protect the existing forest in the Koolau District, as well as, by extensive planting of forest trees, to extend the forest cover over other lands. Furthermore their representatives have expressed their desire and intention to cooperate with the Government in the creation and maintenance of the Koolau Reserve.

The Koolau District on Maui has many features in common with the District of Hilo on Hawaii. Each lies on the windward slope of a high mountain and so receives the benefit of the heavy rainfall that comes from the clouds brought in by the trade winds. The belt of heavy precipitation on Maui apparently extends lower down the mountain side than it does in Hilo and the maximum recorded rainfall is greater in this district than anywhere else in the Territory. Records kept during the construction of the Koolau Ditch show as is to be expected, that the rainfall is much greater in the forest belt than that recorded at the regular stations below. The rainfall gradually diminishes toward the west but throughout the Koolau District it is heavy and during a good part of the year almost continuous.

The native forest in the Koolau and Hamakualoa Districts is made up of the trees commonly found on the windward side of the Hawaiian Islands and forms where protected from injury by cattle or fire, as almost all of the Koolau Forest is, a dense, almost impenetrable jungle. At the higher elevations there are heavy stands of *Koa* (*acacia koa*) which perhaps some day may be turned to economic use. Lower down the predominant tree is the *Ohia Lehua* (*Metrosideros polymorpha*). In mixture with the *Ohia* are found a variety of the other and less important trees of the Hawaiian forest. The undergrowth throughout Koolau is dense and luxuriant, tree and other ferns, shrubs and climbing vines covering the forest floor in great variety and profusion. On the sides and in the bottom of the numerous gulches native bananas of many kinds grow to good size, an indication that these lands may ultimately be turned to account in fruit production or perhaps in growing plants of the allied genus yielding *Manila Hemp*.

The Districts of Koolau and Hamakualoa are characterized by a succession of deeply cut gulches, an interesting example of erosion resulting from heavy rainfall. Outside of the trails following the irrigation ditches and the main Government trail near the Coast, the county is without roads of any kind. Combined with the character of the forest this fact explains why the main body of the north slope of Haleakala remains practically unexplored.

Considerable interest is just now being manifested in the Koolau District in the cultivation of rubber. A plantation has been started at Nahiku in a sheltered situation and at a low elevation, which if successful will lead to the establishment of a new industry in the islands. The plantation is still in the experimental stage but if it develops as satisfactorily as the present indications promise, there is good reason to believe that many of the gulches and some of the other protected lands along the Koolau Coast may also be used for rubber. The Nahiku Company is depending mainly on the Ceara Rubber (*Manihot glaziovii*) but is also experimenting with other rubber producing trees, notably Central American Rubber (*Castilloa elastica*) and Para Rubber (*Hevea brasiliensis*).

There is at present little attempt at the systematic cultivation of any other crops in the Koolau District, except in a small way near the sea. A little grazing is carried on by individuals but this also is confined to the lower lands.

After careful consideration the trail bordering the Koolau Ditch, with its Eastern and Western additions-respectively- "The Nahiku Extension" and the "New" or "Upper Hamakua Ditch" – has been taken as the lower boundary of the Koolau Reserve. The trail is taken rather than the ditch itself because it is a boundary always in evidence, whereas the ditch not infrequently becomes a tunnel and is lost to sight. When the tunnel runs through a ridge the trail follows around the hill, usually on a nearly even grade, elsewhere the trail borders the ditch itself. The trail is a well made and permanent improvement and being constantly in use by the ditch tenders forms a definite and easily maintained boundary. The ditch itself where uncovered prevents cattle from entering the forest above, while short stretches of fence across the ridges above the tunnels or along the trail will usually serve to keep them out at these points. Frequently also the topography makes fencing unnecessary.

At present the native forest comes in many places much below the lower line of the Proposed Reserve. The part of the watershed lying between the Koolau Ditch and the ditches nearer the sea is accordingly protected; an important matter as not a little water is developed from springs below the line of the Upper Ditch. Under the existing leases this forest is in a large measure protected from cattle by clauses requiring fencing; especially by a forest fence built along the Government Road under a provision of the Koolau Forest Lands lease.

On the private land which they lease or own in fee the Baldwin Interests keep the cattle out and jealously maintain the forest cover, while at the west end of the Reserve on the land of Opana, and extending there from into the District of Hamakuapoko, extensive artificial plantations of forest trees, have, as stated above, been started by the Baldwins to replace the natural forest cover of former years.

Until there is a very decided demand for the Government land between the ditches for some form of agriculture which gives more than ordinary promise of success it is believed that the best interests of the Territory will be served by maintaining the forest cover down to the lines of the lower ditches.

From the Hana-Koolau District line to the Halehaku Gulch and between the lower line of the Proposed Forest Reserve and the ocean the gross area is approximately 22,500 acres. Of this a good portion is Government land so that even with this forest area excluded there is ample room for all the development likely to occur for a considerable time to come, particularly as rubber does best only at the lower elevations.

But in settling on Forest Reserve boundaries it is desirable to draw lines which shall be as definitely fixed as reasonably may be. For a permanent lower boundary the line of the



Koolau Ditch seems to come nearer to meeting the requirements than any other which could be chosen. It is permanent, definite and in itself much of the way a barrier against cattle. It has accordingly been adopted. The elevation of the Koolau Ditch at the Eastern end of the Reserve is about 1300 feet, at the West end about 1200 feet.

On the upper side of the Reserve between the top of the woods and the crest of the crater there is a belt of open land. This is an area of light precipitation compared with the section below but as a number of streams head therein, and as the area while suitable for grazing is inaccessible, it is believed that it is the wisest policy to include it in the Reserve. A good share of this area, especially the western half is on the privately owned land of Haiku uka belonging to the Haiku Sugar Company and Paia Plantation. The elevation of the line of the top of the woods is between 6000 and 7000 feet. The crest of the crater, where the reserve line follows it on Government land is from 7500 to 8000 feet. It is confidently believed that at this elevation coniferous trees from the temperate zone could be grown to advantage. Such a plantation would be of great interest and in time of economic value.

A band of wild cattle at present wanders at large in the Koolau forest. It is thought that these animals work for the most part near the upper edge of the woods. No estimate of the number can be given but the band is not supposed to be a very large one. Systematic hunting should be undertaken to drive out or exterminate these cattle.

The lands within the Koolau Forest Reserve may for the present purposes be considered as divided into seven tracts, which beginning at the East may be described as follows:

- (1) Hana Forest Tract: the portion of the Government land known as the Hana Forest Tract extending into the Koolau District; under lease to Hana Plantation Co. (Lease No. 492).
- (2) Nahiku Forest Tract: Government land; Water rights leased to Hana Plantation Co. "Koolau Water Rights". (Lease 520 B).
- (3) Koolau Forest Lands, Tract No.2. Government land leased to H.P. Baldwin. "Koolau Forest Lands". (Lease No. 538).
- (4) Koolau Forest Lands, Tract No. 1. Government land leased to H.P. Baldwin. "Keanae-Wailua 1 and 2". (Lease No. 5339).
- (5) Honomanu: Government land, leased to Hawaiian Commercial and Sugar Co. (Lease No. 52).
- (6) West Koolau Forest Tract: Government land; Water rights leased to Haiku Sugar Co. & Paia Plantation Co. "Hamakua & Hamakualoa Water Rights. (Leases Nos. 267 B and 475).
- (7) Halehaku, Peahi, Opana & Haiku uka: Fee simple lands owned or controlled by the Baldwin Interests; lying to the south and west of the Koolau Forest Tracts.

Of the above it is proposed that the Government set apart the lands covered by water leases, namely, the Nahiku Forest Tract and the West Koolau Forest Tract, these being the only Government lands within the reserve not now under lease or on which the leases are within two years of expiration.

For the reason outlined above, which may be summarized in the statement that the protection of the forest covering the Koolau watershed is essential to the best interests of the Territory, I recommend that the Board approves the creation of a Forest Reserve within the boundaries described below, and that it requests the Governor to set apart in

accordance with Law, the unleased Government lands lying therein; and further, that steps be taken to secure the cooperation of the private interests holding land within the Koolau Reserve boundaries, that the objects for which the reserve is made may be fully realized.

Following is a copy of the description of the boundaries of the Koolau Forest Reserve compiled by Mr. S.M. Kakanui of the Government Survey Office. The original description with a map of the Koolau Reserve is on file in the Office of the Board.

***Description of the Proposed Koolau Forest Reserve  
Hamakualoa and Koolau Districts, Island of Maui.***

It is proposed that the Koolau Forest Reserve consist of the Government lands and other tracts belonging to private individuals or corporations lying within the following boundaries;

Beginning at a point on the boundary line between the District of Hana and Koolau, where the *mauka* boundary of the Nahiku homesteads if projected easterly would intersect the said District line, the boundary runs:

- (1) In a general north-westerly direction to and along the *mauka* boundary of the Nahiku Government homesteads to the gulch between the lands of Kapaula and Puakea, or Paakea, said gulch being also named Waiaaka gulch on Public Lands Map No. 20 [Register Map No. 2429] of Nahiku about 22,000 feet in a direct line;
- (2) Thence, *makai* down said Waiaaka gulch to the Koolau Ditch, about 2800 feet in a direct line;
- (3) Thence in a general westerly direction along the Koolau and upper Hamakua Ditch trail to the western boundary of the land of Opana in the district of Hamakualoa, about 61,000 feet in a direct line;
- (4) Thence *mauka* along the westerly boundary of said Opana to the *makai* boundary of the land of Haiku uka, belonging to the Haiku Sugar Co. and Paia Plantation, about 20,000 feet in a direct line;
- (5) Thence, in a general westerly direction, along the *makai* boundary of the said Haiku uka land of the Haiku Sugar Co. and Paia Plantation, to the Maliko Gulch, near Pali o Ka Moa, about 2000 feet in a direct line;
- (6) Thence south 34° East, true, 17,800 feet, along the land of Makawao to the summit of the hill called Puu o Kakaë;
- (7) Thence south 53° 21' East, true, 42,980 feet, along the land of Kalialinui, crossing the Koolau Gap, to Pohaku Oki Aina;
- (8) Thence, in a general easterly direction, along the northern crest of the Kipahulu valley to a point where the boundary line between the Districts of Koolau and Hana intersect the Kipahulu valley, about 10,000 feet in a direct line;
- (9) Thence, in a general north-easterly direction, along the said boundary line between the said Districts of Koolau and Hana to the point or beginning, about 21,500 feet in a direct line;

The various distances in the above descriptions are approximate only being scaled from the map showing the Reserve boundary.

Area 42,969 acres, more or less.

Superintendent of Forestry... [HSA, GOV 2-1, Forest Reserves]

**August 3, 1905**

**Resolution**

**In regard to the Proposed Forest Reserve**

**In the Districts of Koolau and Hamakualoa, Island of Maui**

Resolved that the forest reserve on the windward side of Maui extending from the Hana-Koolau district boundary line, at the east, to the land of Opana in Hamakualoa, at the west, and from the line of Koolau and upper Hamakua ditch to the crest of the ridge on the north side of the crater of Mount Haleakala, in the districts of Koolau and Hamakualoa, island of Maui, as recommended by the committee on forestry, based upon the report of the superintendent of forestry, dated July 28, 1905, and on a map and description prepared by the survey office, now on file in the office of this board, be approved.

Resolved that the board recommends to the governor that the government lands within the boundaries of the proposed Koolau forest reserve be set apart by him, after the hearing required by law, as compartments of the Reserve.

Resolved further that the Board recommends to the Governor that all the land within the said described boundaries be approved by him to be set apart as a Forest Reserve, subject to all private rights and titles, and that all owners of private lands lying within said boundary be requested to cooperate with the Board of Agriculture and Forestry in reserving all of said lands for forestry purposes, in accordance with the terms of Chapter 28 of the Revised Laws of Hawaii.

Passed and approved this 3<sup>rd</sup>

Day of August, 1905.

(signed) L.A. Thurston. C.S. Holloway. J.F. Brown. Alfred W. Carter.

[HSA, GOV 2-1, Forest Reserves]

**June 4, 1906**

**G.R. Carter, Governor; to R.S. Hosmer, Bureau of Agriculture:**

In discussion with Secretary Atkinson, he informs me that during my absence, while he was Acting governor, the proposition was submitted by those representing Baldwin's interest in forestry lands in Koolau, Maui, which did not conform to the understanding which he supposed we had with them, particularly as the arrangement was only for ten years. He, therefore, declined to execute the document.

I had supposed that when the Government had declared its forest reservation in that region Mr. Baldwin was to do the same with his, under an agreement that if the Government ever opened up any of its land for any purpose whatsoever, then Baldwin would be free to take his lands out of the reservation. In this way a compact would be entered into which would morally obligate the Government and cause any administration in the future to hesitate before withdrawing any Government land in that district.

I approve of Secretary Atkinson's course in declining to accept their agreement, and we will let the matter stand as it is, for I consider we are now relieved from any obligation to maintain that forest reserve intact, and the Government will be free in the future to withdraw from the reservation any portion which might become more valuable for industrial purposes... [HSA, GOV 2-8, Public Lands - Maui]

**July 20, 1906**

**G.R. Carter, Governor; to H.P. Baldwin:**

Enclosed, find copy of letter written by me on June 4<sup>th</sup> to the Superintendent of Forestry, in re the forest reserves on Maui, which brought about a meeting yesterday morning between myself, Thurston, Hosmer, Smith and Olson, the sum and substance of which was that Thurston, speaking for the Forestry interests, claimed to be in that position where they were ready to accept anything. W.O. told me that during my absence, Atkinson intimated bad faith or something of that sort; but that his main contention was that the Government could not bind itself and, therefore, the plan which I had supposed was going through had not been consummated. This leaves the situation exactly where I tried to put it of records in my official letter to the Superintendent of Forestry. Govt. forest land has been put in the reservation but it is free from any moral obligation to maintain the reservation...

Now, while lawyers may stumble over the technicalities and are afraid to do anything, yet I believe it is to your interest and to the interests of the Government for us to go as far as we can in tying that land up; and I still hold to the original plant—that you turn your lands over to the Forestry Board on the sole condition that we maintain our reserve intact. It seems to me an agreement can be drawn which will release either party should the other withdraw their land... [HSA, GOV 2-8, Public Lands - Maui]

**July 25<sup>th</sup>, 1906**

**H. P. Baldwin; to G.R. Carter, Governor, The Territory of Hawaii:**

...Your favor of the 20<sup>th</sup>. inst., to hand relative to "Forest Reserves on Maui:" I have also received a letter from W. O. Smith on the same subject.

So far as I am concerned, and I am sure J. P. Cooke agrees with me, I am perfectly willing to have the Forestry Agreement with the Government perpetual, providing that the Government could make an Agreement that would stand for all time. The Legislature, however, can at any time up-set the Agreement by passing a law to open up the land, so that the Government Agreement to make it perpetual, is not good.

I propose that as some of the parties connected with our Plantations, and our Lawyers, are inclined to limit the period, we make a trial period of say 18 years, which would be about the term of our Land & Water Agreement with the Government. We have the proposed Forest Reserve now enclosed with a fence, and in addition a portion of the Government Forest on the Haiku side of Honomanu, which is not in the Agreement, but the fence can be removed "*mauka*" at any time. It is wise, however, to have it under fence now, as there are stray animals all through that country that should be kept out of the Forests.

I was very sorry that Secretary Atkinson saw fit to turn down the Agreement that was made, on account of its being reduced to 10 years; for as a matter of fact, we are ready to continue it, even if the first Agreement should be only for 10 years, for an unlimited time.

Now that the Forest Reserves have been fenced off, I understand that the young trees are starting to grow finely.

Hoping that the above will meet with your approval... [HSA, GOV 2-8, Public Lands - Maui]

**July 26, 1906**

**G.R. Carter, Governor; to H. P. Baldwin:**

...From yours of July 25<sup>th</sup>, I understand that you propose a trial period of 18 years, during which, for and in consideration of a transfer by you to the Board of Forestry of your lands for their use and control, the Territory of Hawaii shall agree to maintain its forest reserve, as heretofore set aside.

Before finally accepting your proposition, I think it would be well to have Thurston and W. O. Smith get together and draft just what is proposed.

The other day I looked over a draft of the agreement proposed for ten years and it was so long and complicated that I admit my inability in the time at my disposal to grasp it all. One thing I noted, that you reserved a right of way from any point outside of the forest reserve to any point within, covering ingress and egress. While such a condition might do no harm in the hands of such men as you, yet don't you think that if such a provision is inserted in your favor the same thing ought to be allowed the Government on its reservation. What I am perfectly willing to do is to bind the Government land in exactly the same way you bind yours. If you want the right to develop, without denuding the forests, give us the same; if you want the right to secure water in your area, let the Territory have the same right; if you want a right of way from any point without to any point within (which, of course, could be made to cover the whole area), then let us have the same. If you wish to make it for eighteen years, then we will tie the Government land up for eighteen years—that is, of course, as far as we are able to.

Now, if the attorneys you employ want to use up page after page describing the conditions under which you turn your forest lands over to the Department I can have no objections, provided your instrument contains one clause which leaves the Territory of Hawaii as free to act in relation to its forest reservations heretofore set aside as you will be under the agreement in relation to yours... [HSA, GOV 2-8, Public Lands - Maui]

**August 1, 1906**

**H. P. Baldwin; to Geo. R. Carter, Governor, The Territory of Hawaii:**

...In connection with the Forestry question - I would say that Land Commissioner Pratt has a Surveyor by the name of Wright out near the Kailua land where Mr. Pogue lives, surveying the Hanehoi and other Government lands, with a view I understand, of cutting them up for Homesteads. The proposed Forestry line is I believe in that region along the new Hamakua Ditch, but there is also Forest land below the new Hamakua Ditch in that region. I fully expect now that the Forestry Agreement will be carried out, and if it meets with your approval, the Surveyor should be instructed not to go above the proposed Forest line, and it would be well even for him not to touch Forest land below said proposed Forest line, if it can be helped. We have gone on the principal, in that whole region, of protecting all the Forest land we can, even though it be below the line of the proposed Reservation.

I understand fully that the Government has a perfect right to dispose for Homestead purposes, or otherwise, Forest land in that region, but so long as they have other lands that are just as good and perhaps better for agricultural or pasturage purposes, I see no reason why Forest land should be put out for Homesteads, and I think that the Government has ample land for all Homesteads that will be called for. The rainfall in that region has diminished on account of the Forests being denuded, and it is in the interests of the general public, and also the Government, who get a good annual rental from water sold, to preserve Forests as far as possible. I am sure you will agree with me fully in this matter... [HSA, GOV 2-8, Public Lands - Maui]

**April 23, 1907  
Committee on Forestry,  
Board of Commissioners of  
Agriculture and Forestry, Honolulu.:**

...Act No. 4 of the Session Laws of 1907 amends Chapter 28 of the Revised Laws of Hawaii, by empowering the Governor to set apart as forest reserves government land whether it is under lease or not, provided that if the land is under lease, the reservation shall not affect the vested rights thereby acquired. Under the terms of this act I hereby recommend the reservation as "lands actually set apart" of the tracts of government land now under lease, within the boundaries of the Koolau and the Hana Forest Reserves on Maui.

The reasons for the creation of the forest reserves on the windward side of Maui were fully discussed by me in former reports. The arguments there set forth apply with equal force to the lands now under consideration, which form integral parts of the reserves as established. They need not be repeated here.

For purposes of reference it may be stated that my report upon the Koolau Forest Reserve was made under the date of July 28, 1905, published in the Forester and Agriculturist for August, Vol. II, pp 234-240. Reports on the Hana Reserve were made on March 2 and April 6, 1906, published in the Forester and Agriculturist for November, 1906, Vol. III, pp 353-358. The Koolau Forest Reserve proclamation appeared in the Forester for September 1905, Vol. II pp 272-273; that of the Hana Reserve in the issue for December 1906, Vol. III, pp 418-419.

In connection with the setting apart of the lands in the Koolau Reserve it should be borne in mind that in the agreement entered into last autumn between the Government and the Alexander and Baldwin Plantations, whereby the management of the private land in the Koolau Reserve was turned over to the Board, the Government bound itself:

"That all lands now held and owned by said Territory of Hawaii and that it may hereafter acquire during said period of this surrender, upon such acquisition, within said boundaries herein before specifically set forth, except the lands within said boundaries covered by Government leases Nos. 538 and 539, both dated February 26, 1902, made by the Commissioner of Public Lands for and on behalf of the Territory of Hawaii to H.P. Baldwin, shall likewise be immediately set apart as a forest reserve for said purposes, as far as and as soon as it is able so to do under the laws of said Territory.

That at least immediately upon the relief or release within said period of this surrender of all, or any part, of the lands covered by said Government Leases Nos. 538 and 539, from said leases, or either of them, by expiration or termination or otherwise, the lands within said boundaries so relieved or released shall be set apart as a forest reserve for said purposes; but, if possible under the laws of said Territory at any time within said period of this surrender before such relief, release or releases, then as soon as thus possible, the lands within said boundaries covered by said leases shall be set apart as forest reserve for said purposes.

That all lands set apart as hereinbefore specified as a forest reserve and all lands now held, controlled or owned by said Territory of Hawaii, within said boundaries that have already been set apart as a forest reserve for said purposes, shall be used and maintained during said period of seventeen years

covered by this surrender as a forest reserve for forestry purposes according to the general purposes of the present forestry laws of the Territory of Hawaii, except where such use and maintenance will be inconsistent with the rights now existing of third persons in any such right or rights, such use and maintenance shall immediately being in the lands relieved there from and shall thereafter continue throughout said period of seventeen years covered by this surrender.”

Under the law as it stood before the amendment enacted last month, only the land of Honomanu, 2,000 acres, in the Koolau Reserve, and the small portions of E. Honomaele and the Kawela-Kaeleku tract, 80 acres, in the Hana Reserve could be set apart. The advantage of the amendment is at once apparent when in these two reserves alone it permits 22,943 acres to be put into the permanently reserved class.

That there may be no misunderstanding of the terms of the present law I may again remark that the reservation goes into full effect only on the expiration of the existing leases, all rights acquired hereunder being guaranteed to the lessee during the term of the lease.

For the reasons above set forth I now recommend that the Board request the Governor, to set apart, after the hearing required by law, the portions of the following named government tracts within the boundaries of the Koolau and Hana Forest Reserves as integral parts of those reserves.

Following is a list of the lands to be so set apart:

**RESOLUTION RELATING TO THE  
Koolau Maui Forest Reserve**

Resolved that those certain lands in the Districts of Koolau, Island of Maui, described in general terms as follows:

Name of Land	Area in Reserve Acres	Lease Number	Lease Expires
<b>KOOLAU FOREST RESERVE</b>			
# Honomanu	2,000	52	July 1, 1908.
# Keanae, <i>Mauka</i>	8,750	539	Feb. 26, 1923
# Wailua, 1 and 2 <i>Mauka</i>	1,280	539	Feb. 26, 1923
Wailua-Ulaino Forest	3,000	538	Feb. 26, 1923
Ditto	900	492	May 1, 1917
	15,930		
<b>HANA FOREST RESERVE</b>			
Hana Forest	6,300	492	May 1, 1917
E. Honomaele	15		
Kawela-Kaeleku	65	474	Aug. 17, 1908
Wakiu	3	518	May 2, 1920
Koali-Puuhaoa	600	479 B	De. 5, 1913
	7,013		
	22,943		

#=Crown Land... [HSA, GOV 2-1, Forest Reserves]

**April 30, 1907**

**Resolution Relating to the Koolau (Maui) Forest Reserve**

Those portions of the government lands of Honomanu; Keanae, *Mauka*; Wailua, 1 and 2 *Mauka*; Wailua- Ulaino Forest, two tracts; Within the boundary or the Koolau Forest Reserve and containing an area of 15,930 acres, more or less, as recommended in a report of the Committee on Forestry, dated April 30, 1907, based on report of the Superintendent of Forestry, dated April 23, 1907, which reports are on file in the office of the Board of Agriculture and Forestry; the boundaries of which proposed reservation more particularly appear by and on a map made in \_\_\_\_\_, by the Hawaiian Government Survey Department, Marked "Registered Map No. 1268," and "Koolau (Maui) Forest Reserve, Maui;" and a description accompanying the same, numbered C. S. F. 1630, which said description is now on file in the said Survey Department; Copies of which said map and description are now on file in the office of this board and made a part hereof; be approved as portions of the Koolau (Maui) Forest Reserve.

Resolved that the Board recommends to the Governor that the government lands lying within the boundaries of the said Koolau Maui Forest reserve be set apart by him, subject to vested rights therein, after the hearing required by law, as portions of the Koolau Forest Reserve.

Adopted at a meeting of the Board of Agriculture and Forestry held on April 30 1907.

Ralph S. Hosmer, Superintendent of Forestry. [HSA, GOV 2-1, Forest Reserves]

**July 22, 1907**

**Report by Ralph S. Hosmer, Superintendent of Forestry.  
FOREST WORK IN HAWAII.**

Forest work as a branch of the Territorial Government has now come to have a recognized place in Hawaii. Appropriations by successive legislatures, the enactment of comprehensive forest laws and the steady growth of public sentiment are self evident proofs of this assertion. The underlying reasons are not far to see. In Hawaii the intimate relations between a protected forest cover and regulated stream flow are apparent and well understood. Hence it is but natural that forestry should play the important part that it does in the internal economy of the Territory.

Carried on by the Division of Forestry under the direction of the Territorial Board of Commissioners of Agriculture and Forestry, the forest work of Hawaii falls under two main heads, (1) the creation and maintenance of forest reserves – essentially "protection forests" on the important watersheds – and (2) forest extension – the planting of waste and barren areas with useful trees, and the introduction of exotic trees and shrubs of value to the Territory. The creation of forest reserves holds first place in the activities of the Division but the work in forest extension is steadily progressing in interest and importance.

For the fiscal year ending June 30, 1907, a number of substantial gains are to be recorded in Hawaii's forest work. Among them are: (1) The creation of five new forest reserves with a total area of 147,715 acres, of which 120,926 acres is government land. This brings the number of established forest reserves up to a total of thirteen and the aggregate total area to 397,187 acres. The new reserves are in the Districts of Kau on Hawaii, Hana on Maui, Waianae on Oahu, and Kona and Na Pali on Kauai... (3) The ratification of an agreement between the Government and the Alexander and Baldwin



Plantations on Maui whereby the management of a large area of privately owned land, in one of the Maui forest reserves, is turned over to the Government. This action is an important step and marks the beginning of a closer cooperation between the Government and the large private interests directly benefited by the forest reserves...

...The creation of forest reserves on the important watersheds of the Territory naturally became the foremost duty of the new Division, and this work has steadily held first place in its activities. The first year was largely taken up with preliminary work in the field but since then large areas have been set apart, in fairly close succession, on each of the four main islands of the group, until there are now thirteen forest reserves having an aggregate area of 397,187 acres.

Before the chain of projected forest reserves is complete about half a million acres will have been included within the reserve boundaries. Of this area the most important units have been already set apart...

...The object of the Hawaiian forest reserves is primarily that of forest protection; to secure the permanent maintenance of a forest cover on the water sheds and catchment basins of the streams needed for irrigation and power development. For the purposes of water conservation the Hawaiian forests are admirably adapted. This indeed is their chief use, for in only a few of the reserves does the commercial value of the trees play much part. But where the removal of the merchantable timber does not interfere with stream protection this aspect of the situation is not lost sight of and whenever possible the forest will ultimately be put on a revenue producing basis... [HSA, GOV 2-1, Forest Reserves]

### ***The Proposed Makawao Forest Reserve (1907)***

In these early communications pertaining to the Makawao Forest Reserve, we find specific descriptions of Kalialinui and named localities of the Waikamoi Preserve-Hanawā NAR. Such named localities are those formerly referenced in native accounts and testimonies from the 1800s, and cited earlier in this study.

***July 30, 1907***

***C.S. Holloway, President, Board of Commissioners of Agriculture and Forestry;  
To A.L.C. Atkinson, Acting Governor of Hawaii:***

...The Board of Commissioners of Agriculture and Forestry by resolution duly adopted by a majority of said Board, at a meeting held in Honolulu, on Monday July 29, 1907, recommends that that certain piece of government land, now unleased, in the District of Hamakuapoko, Island of Maui, within the limits roughly defined below, be proclaimed by the Governor, in accordance with law, as a forest reserve, to be known as the Makawao Forest Reserve.

The proposed Makawao Forest Reserve may be described as lying on the Northwestern slope of Mt. Haleakala, bounded on the North and East by the Koolau Forest Reserve, on the South by the land of Kalialinui, and on the West and Northwest by the remainder of the land of Makawao and containing an area of 1796 acres.

The location and metes and bounds of this reserve are more particularly shown by and on a map and description now on file in the office of this Board.

The said Board further requests that the Governor give the notice and hold the hearing or hearings required by law, more particularly by sections 397, 381 and 382 of Chapter 28

of the Revised Laws of Hawaii, as amended by Act No. 65 of the Session Laws of 1905 and by Act No. 4 of the Session Laws of 1907, and that after such notice and hearing the said described piece of land be proclaimed by him as the Makawao Forest Reserve, and definitely set apart as such under the law.

Enclosed herewith are copies of the reports of the committee on forestry and of the Superintendent of Forestry, and the resolution in regard to the above named section adopted by a majority of the Board.

There is also enclosed a draft of a By Authority Notice of the public hearing. As you know the law provides (Chapter 28, Revised Laws) that " the Governor shall give not less than fourteen (14) day's notice, by advertisement in not less than two newspapers, published in this Territory, of intention to consider the setting apart of government land for forest reservations" etc... [HSA, GOV 2-1, Forest Reserves]

**July 27, 1907**

**Ralph Hosmer, Superintendent of Forestry;**

**To Committee of Forestry, Board of Agriculture and Forestry:**

I have the honor to submit a report with recommendations on a proposed extension of the Koolau (Maui) Forest Reserve, by the creation of a small additional reserve to be called the Makawao Forest Reserve.

Location.

The area in question is that portion of the government land of Makawao, sometimes called the Haleakala Tract, in the District of Hamakuapoko, Island of Maui, to the east of the Kahakapao Gulch and between the Falls of Pali o ka Moe and the Hill Known as Puu Kakaie. The tract may be roughly described as lying on the Northwestern slope of Mt. Haleakala bounded on the north and east by the Koolau Forest Reserve, on the South by the land of Kaliainui and on the West and Northwest by the remainder of the land of Makawao, and containing 1796 acres.

Makawao is a government land. In December 1874 it was leased to the Board of Education for a nominal sum, and soon after subleased by that Department at a fair rental for the remainder of the term. The lease, which was held of late years by the Haleakala Ranch Company, expired on March 26, 1904.

Since then the land has continued to be used by the Ranch under a tenacity at will. The land is therefore not now under lease.

The control of Makawao by the Board of Education explains the reason for the words "Board of Education" that appear across the land on the government map of Maui.

The question of the reservation of this part of Makawao has already received favorable consideration from the Board, in connection with a proposal made in November 1904 by the Haleakala Ranch Company to exchange certain adjoining forest lands for the remainder of Makawao, whereby those lands and the portion of Makawao now under consideration were to be made a forest reserve. I submitted a report at the time which is now on file in the office of the Board. The proposed exchange was not approved by the Governor. Consequently the matter was dropped. Later when the question of setting apart the forested portion of Makawao again came up, it was decided to wait until an accurate description of the boundary could be had. Such a description is now in hand and forms a part of this report.

Object.

The objects of the proposed Makawao Forest Reserve are to afford permanent protection to the forest cover on the watersheds of the streams rising within its limits and to extend to its natural western boundary the forest area in part protected by the existing Koolau Forest Reserve. The arguments made for the creation of the Koolau reserve are equally applicable, so far as its area goes, to the tract now proposed to be set apart. These have already been set forth at length in my report on the Koolau Reserve and need not be repeated here as that report, made under the date of July 28, 1905, was published in the Hawaiian Forester and Agriculturist for August 1905, Vol. II, pp 234-240.

***The Forest.***

The forest on the portion of Makawao now proposed to be set apart as a forest reserve, is the western end of the great Koolau forest that covers all the northern side of Mt. Haleakala. It is of the same character as that further to the East, being made up chiefly of *Ohia Lehua* and *Koa*. The area is drained by the gulches that make up the Waiahiwi Stream, which is one of the principal tributaries of the Maliko Gulch. These streams, although intermittent, are of value in connection with the other streams on the windward side of Maui.

The Kahakapao Gulch is the natural western boundary of the Koolau forest. Not only has it for many years been the dividing line between forest and grazing land, but it is also practically at the point where the area of heavy precipitation gives place to the drier climate of the Kula District. The reason for this change of meteorological condition is due to topography. Makawao lies on the shoulder of the mountain. That open lands beyond are subject to different wind currents from those under forest to the eastward.

***Private Reserve.***

For the past ten years the proposed reserve has been treated as a private forest reserve by the Haleakala Ranch Company, which at its own expense has built and maintained fences to keep out the cattle. The gulch itself is a barrier part of the way but at both the upper and lower ends of the reserve fences are necessary. It may be said in passing that within the last two years the Haleakala Ranch Company has also fenced in and now maintains as a private forest reserve portions of its fee simple land of Kaliialinui. The official recognition of this private forest reserve will be considered with other forest questions on Maui in a future report.

***Recommendation.***

For the reasons above set forth I now recommend that the Board request the Governor to set apart and create as the Makawao Forest Reserve the area within the boundary herein after technically described, in accordance with law, after the hearing required by statute.

Following is the official description of the proposed Makawao Forest Reserve, prepared by the Hawaiian Government Survey Department as C. S. F. No. 1792.

***Makawao Forest Reserve (1909)***

***Portion of Haleakala Tract***

***Makawao, Maui [Figure 17].***

Beginning at rock + on "Pali o ka Moa Falls" on the boundary between this tract and the land of Haiku, the coordinates of said rock from the Government Survey Trig. Station "Pihiolo" being 3773.9 feet South and 7410.0 feet East, as shown on Government Survey Registered Map No. 2394, and running by true azimuths:

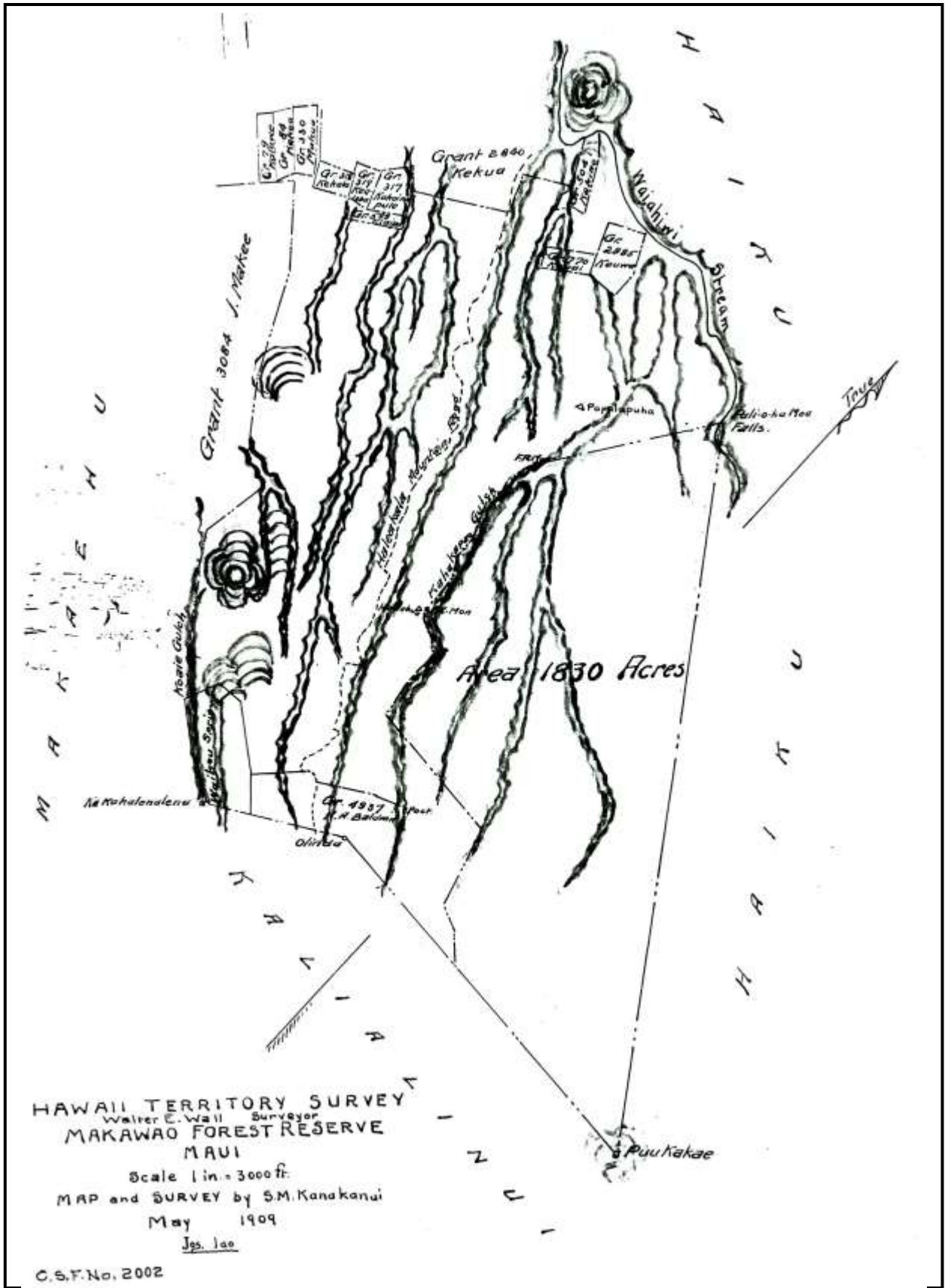


Figure 5. C.S.F Map No. 2002, Makawao Forest Reserve (S.M. Kakanui, Surveyor, May 1909)

1. 325° 55' 30" 17866.5 feet along the land of Haiku to top of Puu Kakaē;
2. 97° 37' 6043.0 feet along the land of Kalialinui to *mamane* post;
3. 136° 00' 924.0 feet to *mamane* post;
4. 114° 40' 617.0 feet to *mamane* post;
5. 164° 14' 2038.0 feet to *mamane* post;
6. 97° 43' 2703.0 to *mamane* post at the East edge of the Kahakapao Gulch;
7. 148° 34' 3125.0 feet to post, the East edge of the Kahakapao Gulch being the boundary;
8. 173° 10' 3924.0 Feet to post, the East edge of the Kahakapao Gulch being the boundary;
9. 202° 10' 1997.0 feet to post, the East edge of the Kahakapao Gulch being the boundary;
10. 178° 00' 1301.0 feet to post on edge of gulch above the Puali (neck) the East edge of Kahakapao Gulch being the boundary;
11. 239° 57' 2079.0 feet to the initial point.

Area 1796 acres.

Ralph S. Hosmer, Superintendent of Forestry. [HSA, GOV 2-1, Forest Reserves]

On October 10, 1924, C.S. Judd, Superintendent of Forestry, wrote the following account of forests, watershed protection and forestry in the Hawaiian Islands to Governor Farrington. Seventy-eight years later, his words still present readers with important reminders for the need of on-going efforts in protection of Hawai'i's native forest watersheds:

Forestry is practiced in the Territory of Hawaii primarily, not for timber production, but for the conservation of water. Probably in no other section of the world is the relation between a satisfactory forest cover on the mountains and the supply of water for domestic and agricultural uses better or more ably demonstrated...

The chief product, and, the most valuable, coming from the main forested and mountainous regions of the Territory, comprising about one-fourth of the total land area of the eight islands (4,099,860 acres) is water. Because of the comparatively limited terrain, short and steep watersheds, heavy rainfall in certain regions and the great need for irrigating the dry but fertile, sun-warmed lowlands, the value of this liquid product of the forest, on which domestic needs and prosperity of the community depend, is most highly appreciated and every effort is being made to conserve and maintain its sources in the forests.

***Character of the Native Forest.***

The forest of comparatively small trees found growing naturally on the mountain slopes is admirably suited to prevent erosion and to convert surface runoff into underground drainage, the desired outcome in water conservation. The happy combination of small trees, brushes, ferns, vines and other forms of ground cover keep the soil porous and allow the water to percolate more easily into the underground channels. The foliage of the trees breaks the force of the rain and prevents the impacting of the soil by rain drops. A considerable portion of the precipitation is let down to the ground slowly by this three-storied cover of trees, bushes, and floor plants and in this manner the rain, falling on a well-forested area, is held back and instead of rushing down to the sea rapidly in the form of destructive floods, is fed gradually to the springs and streams and to the underground artesian basins where it is held for use over a much longer interval.

### ***Protection of the Forest.***

Forest practice in the Territory of Hawaii, therefore, resolves itself into what is known as “forest protection” and the main efforts of the foresters are exerted in maintaining and build up of the native forests on the mountains so that they will function to the highest degree in conserving the rainfall.

The native forest, however, is peculiarly constituted in that it is readily susceptible to damage. The shallow-rooted trees depend for proper moisture and soil conditions on the undergrowth of bushes and ferns and when the latter, the first to be attacked by stock, are injured or removed, the tree roots dry out, the trees are weakened and begin to decline, and an opening is made in the forest for the invasion of destructive insects and fungi and of the more vigorously-growing foreign grasses and other plants which choke out native growth and prevent tree reproduction. It is always dangerous for this reason to make any opening in the native forest and the only safe way to preserve it and keep it healthy and vigorous is to maintain it inviolable from all attacks and keep the ground well shaded and dark.

### ***Damage to the Forest.***

The chief damage to the native forest is done by cattle and other grazing stock which first attack the toothsome ferns and other plants which give the shallow-rooted trees the protection which is necessary to their existence.

The fencing of exposed forest boundaries to keep out stock and the extermination of wild stock where it exists in the forest constitutes an important item in forest work in the Territory...

### ***Forest Reserves.***

Forest lands devoted to the purpose of water conservation have been officially recognized under the law and set apart as forest reserves by proclamation of the Governor. In this manner during the past two decades 50 of such forest reserves have been set aside on the five largest islands of the group. These embrace a total area of 840,984 acres of which 579,905 acres or 68 percent is land belonging to the Territory... (Hawaii State Archives – Com 2, Box 15)

Register Map No. 2891 (1932 & 1934), lays out the basic boundaries of the Ko‘olau-Makawao Forest Reserve, and includes notations regarding lease and licenses in effect at the time.

## ***Extraction of Water From the Maui Hikina Watershed (1876-1988)***

To understand the significance and value of the present-day Waikamoi Preserve and adjoining forest-watersheds, it is helpful to understand how much water they produce. Of course, a healthy and diverse native Hawaiian forest, means greater water bearing capabilities. so protection of the forests and native species, is not only good sense, culturally, but also necessary for future survival on the island of Maui. This section of the study looks at the history of water development and commercial extraction from *Maui Hikina*, and includes the lands and resources which make up the Waikamoi Preserve.

In a traditional context, Hawaiian traditions, practices and beliefs, are directly tied to the health and well-being of the land or *‘āina* — that which sustains. These practices and cultural values are not mutually exclusive from the larger modern community of Maui. Indeed, a healthy land makes for healthy people. One of the traditional Hawaiian proverbs that has been handed down over the generations asks us, and then instructs us — “*He ma‘i ka honua, he‘aha ka lā‘au? (ka pane) He ua! No ka mea, uwē ka lani ho‘ōla ka honua!*” (When the earth is ill, what is its medicine? (the response)

Rain! Because, when the heavens cry, the earth is healed) (pers comm., Apelahama Kaho'okaumaha Moses; Hōnaunau, 1977). By this saying, it is easy to understand the Hawaiian association of water and health — The tears (rains) that fall from the heavens cause the waters to flow, and they in turn, give life to the earth; the earth in turn, sustains the people. Another old Hawaiian saying expresses the value of doing what is good, and the rewards of such action — "*Maika'i ka hana a ka lima, 'ono nō ka 'ai a ka waha!*" (When the hands do good work, the mouth eats good food!) (pers comm., Daniel Kaopuiki, Sr.; Lāna'i, 1970). The challenge that we face today, when speaking of *wai o ke ola* (the waters of life) which flow from *Maui Hikina*, is putting into action that which is good, and which will sustain our generation and those who follow us.

The modern ditch history of *Maui Hikina* dates back to 1876, though it was part of a plan initiated through the efforts of missionaries and other foreign residents of the Hāmākua-Wailuku region, who planted sugar plantations as early as the 1830s. By the 1870s, growing plantation interests in the region sought out ways to turn what had become almost desolate isthmus lands and neighboring *kula* lands of Maui, green with cane. Their economic plan was made viable by the passage of a Reciprocity Treaty between the United States and the Hawaiian Kingdom on January 30, 1875; and subsequent ratification of the treaty by King David Kalākaua on April 17, 1875 (Kuykendall & Day 1970). The treaty went into effect on September 9<sup>th</sup>, 1876, and on September 13<sup>th</sup>, 1876, King Kalākaua granted issuance of the first Water License for construction of the "Haiku Ditch," and drawing water out of streams of the Hāmākua Loa District. The first license was issued to the Haiku Sugar Company, Samuel T. Alexander, Henry P. Baldwin, James M. Alexander, and Thomas H. Hobron (see Water License below). By July 4<sup>th</sup>, 1877, the ditch had been formally opened, and was supplying water, from as far east as Hoalua Stream, to the Hāmākua Poko plains. Construction was on-going at that time, and progress being made towards the Nā'ili'ilihāele Stream (F.L. Clarke, 1878:39-40; in this study).

While in public hearings, it is at times stated that "the waters were taken without permission," the initial development of the ditch system was authorized as a part of the Hawaiian Kingdom's program to promote prosperity for all the people of the Kingdom (cf. Section 42 of the Civil Code of 1859). Of importance to the native Hawaiian families of the land, each of the Water Licenses issued under the Kingdom included clauses which protected the *pono wai* (water rights) of native tenants of the respective lands through which the ditch system was developed. The original license stated:

*PROVIDED NEVERTHELESS and the continuance of the right herebefore granted is upon this condition...that existing rights or present tenants of said lands or occupiers along said streams shall in no wise be lessened or affected injuriously by reason of anything herebefore granted or covenanted...* (September 13, 1876 William L. Moehonua, Minister of the Department of the Interior, Kingdom of Hawaii; to J.M. Smith, President Haiku Sugar Company, et al.)

In 1928, J.H. Foss (Chief Engineer, East Maui Irrigation Company), submitted a paper to the Public Lands Commission as a part of the appraisal process associated with General Lease No.'s 1134 (Honomanu), 974 (Hamakua), and 276-B (Spreckels). In the paper, Foss provided readers with a historical summary of the history of the East Maui Ditch System and Water Licenses:

A brief history of Government Water Licenses on East Maui will give a background for the details to be considered in these three appraisements. There are in all five such licenses, two in addition to the above three. All of them are now somewhat interwoven due to the fact that the transportation of water from each is handled by one and the same general ditch system; accordingly, the two additional ones...are Keanae, No. 1706; and Nahiku, No. 520-B...

...[T]he three licenses which are up for re-appraisal are...Spreckels License, No. 276-B...the oldest original license in force. It commenced July 8, 1878 and provided for a

nominal rental of \$500.00 per year for a period of thirty (30) years; furthermore, it stipulated that for the ensuing thirty (30) years (second half of the term of the license) the rental is to be agreed upon by Licensor and Licensee each ten years in advance...

The original Hamakua License, however, was the forerunner of all East Maui water Licenses. It dated from 1876. The present Hamakua License, No. 974 is a new license not a renewal of the original one except as to the watershed covered thereby... [T]he Spreckels and Hamakua Licenses overlap one another. They are now operated as one and the rental more or less arbitrarily proportioned off to each...

Honomanu License, No. 1134, is a new license which replaced the original lease on Honomanu lands. At the expiration of said lease all improvements thereon, and in connection therewith, reverted to the Government. The present Honomanu License also provides that improvements thereon and in connection therewith revert to the Government...

The present ownership of the ditches transporting water from the Honomanu and Spreckles-Hamakua Licenses is somewhat involved. The original ditches on the Honomanu lease are the Spreckels and M. Louis, which are to a great extent still in use. They reverted to the Government at the expiration of the Honomanu lease in 1908. The Koolau Ditch which also crosses the Honomanu License, but which was built under the Keanae License in 1903-1904, reverted to the Government at the expiration of that license in 1925. Thus all the aqueducts in the land of Honomanu are now, and have been for several years, the property of the Government.

The Spreckels, Center, Lowrie and New and Old Haiku Ditches are still the property of East Maui Irrigation Co.<sup>[23]</sup>. Those portions of those ditches located on Government land may automatically become the property of the Government at the expiration of the Spreckels License in 1938, although the Spreckels License does not provide for reversion of improvements.

Those portions of the new and old Hamakua Ditch, located upon Government land, reverted to the Government with the expiration of the Hamakua (1916) and Keanae (1925) Licenses respectively; and accordingly have been the property of the Government for some time.

The Wailoa Ditch, which is located on the Spreckels-Hamakua License, is still the property of East Maui Irrigation Co., but those parts which are on Government land will revert to the Government at the expiration of the Spreckels-Hamakua License in 1938...

As indicated in the foregoing, the water transportation system on East Maui, has undergone vast changes from time to time. The original system was in use without any material changes for about 20 years. It consisted principally of the Hamakua and Haiku Ditches with a combined capacity of about (Haiku 55 plus Hamakua 25) 80 m.g.d. The Lowrie Ditch was then (1900) built this increasing the combined capacity by 60 m.g.d. although one reason for building the Lowrie was to deliver water at a greatly desired higher elevation on the plantation than the Old Haiku, it actually developed that it also served to increase the ditch capacity, as the Old Haiku Ditch was continued in use;

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<sup>23</sup> East Maui Irrigation Company, Ltd. (EMI) was incorporated through an Agreement between Hawaiian Commercial & Sugar Co., Haiku Sugar Co., Paia Plantation, "Five Corporations" and Maui Agricultural Co. The agreement formed EMI, and leased all ditches, water rights and casements, etc. East of the west boundary of the *Ahupuaa* of Opana, excepting as to Kaluanui Ditch to EMI. The Articles of Association of East Maui Irrigation Co. Ltd., were dated June 23, 1908 (EMI Collection – Packets 2 & 4).



especially so when in 1904 one-third of the Koolau Ditch water was added to what these two ditches had been transporting. The Koolau Ditch extends from Nahiku to Alo Gulch; it was completed in 1904 and added the Keanae and Nahiku water sheds to the system. The other two-thirds of the Koolau Ditch water was transported to the plantation by the New Hamakua Ditch, which was built at the same time as the Koolau and which had a capacity of 72 m.g.d. It also supplemented the Old Hamakua Ditch, which was becoming badly worn and leaky, although continued in use for many years thereafter. Thus in 1905 the combined capacity of East Maui Ditches had become (25 plus 55 plus 60 plus 72) 212 m.g.d, an increase over the original capacity of 165%; whereas the availability of gravity water supply on East Maui had been increased by only 40% by the addition of the Keanae and Nahiku water shed.

The capacity of the East Maui Ditch System was still further increased in 1914 by the construction of the 90 m.g.d. New Haiku Ditch and the 90 m.g.d. Kauhikoa Ditch taking the place of the abandoned 55 m.g.d. Old Haiku and the abandoned 25 m.g.d. Old Hamakua, respectively. This additional net increase in capacity of (90 plus 90 minus 25 minus 25) 100 m.g.d was not accompanied by any increase in the gravity water supply.

Finally the 160 m.g.d Wailoa Ditch was built and put into service in 1923. At this same time the westerly portions of East Maui Irrigation Company's Lowrie and New Hamakua Ditches were abandoned, but the easterly portions of each are still in use — the former as a reservoir feeder, the latter as the actual eastern portion of the Kauhikoa Ditch. The Wailoa Ditch therefore gave a net increase in the capacity of the system at the delivery point of (160 minus 60 minus 72) 28 m.g.d., without any increase in the available water supply. Thus in 1923 the total capacity of the East Maui Ditch System at the delivery point became (90 plus 90 plus 160) 340 m.g.d., or an increase of 325% of its original capacity, with only a 49% increase in its available water supply... [J. Foss, Ms. 1928:1-6]

Leases and Water Licenses for the East Maui watershed lands were renewed by the Territory and State of Hawai'i from the 1930s to 1985. Since 1985, the Water Licenses have been issued to East Maui Irrigation Company, Ltd., on a month-to-month permit and renewed annually (Dean Uchida – BLNR Hearing Transcript; May 25, 2001). Issues regarding the adoption of a Water Code, litigation involving the environmental requirements for the licenses, and contested case hearings have led to delays in disposition of the Water Licenses (ibid.). The May 25<sup>th</sup> hearing transcript (see Maly & Maly 2002) contains detailed descriptions of the present conditions of the East Maui Ditch System, and issues raised regarding traditional and customary practices, water rights, and environmental concerns.

### ***Historical Records of the East Maui Water Licenses and Ditch Development***

The following citations provide readers with first hand accounts of how the East Maui Ditch System came to be developed. The records were viewed in the collections of the Hawai'i State—Land Division, Bureau of Conveyances and Archives. Of particular importance to those interested in further study of the licensing history are the General Lease and Water License packets (including the C.S.F. packets) of the State Land Division. The packets, numbered 267-B, 475-B, 520-B, 538, 539, 658, 974, 1134, 1706, 2027, 2656, and 3349; and C.S.F. Numbers 20,682 to 20,685, cover lands of the Nahiku, Keanae, Honomanu, and Huelo Water Licenses. The above packets are among those which were reviewed while conducting the present study, and excerpts of documentation recorded therein are cited below. Register Maps — 2482 (tracing by J. Iao, 1909); 2891 (R. Lane, 1932 & 1934); HTS Plat 1011 (tracing by J. Iao, 1915); HTS Plat 1067-A (R. Lane, 1932 & 1934); HTS Plat 1067-B (S. Hasegawa, 1987); and HTS Plat 1067-C (tracing by W. Aona, 1988) provide locational documentation and reference notes that coincide with the historical narratives that follow.

***The Pacific Commercial Advertiser***  
***June 24, 1876***  
***Irrigation.***

It is singular that with the spirit of enterprise evinced in many other directions there should have been so little notice taken of one of the most important subjects that could possibly engage the attentions of those eager not only for their own advancement but for the development of the resources of the country, whereby national as well as individual benefit, would be enhanced. We refer to the subject of irrigation, which, in the hands of an intelligent and active administration, might be made to shower blessings upon the country and its inhabitants before unknown; and in places which are now only noted for their waste and barren condition, fertility of production in many branches of agricultural industry might be created instead...

Between the beaches of Kahului and those of Maalaea and Kalepolepo lies a vast expanse of level land, forming an isthmus connecting east and west Maui, which as it exists is fit for nothing except the pasturage of animals and in some places not even fit for that owing to an entire destitution of water supply. The area of this land is perhaps not less than fifty thousand acres, and capable, if irrigated, of producing many thousand tons of sugar. Most of this belongs to the government, and if the spirit of enterprise were rife among those in authority, this whole plain could be turned into a garden, for there is an abundance of water running waste upon the highlands of Haleakala amply sufficient if utilized for this purpose to supply the entire tract. The subject of irrigation of this plain has been more than once brought forward for consideration, but no thorough investigations have been divulged, if they have ever been made, as to the best means of bringing down the waste water on to it, or the probable expense that would accrue, although the feasibility of the project is not to be doubted. During the reign of Kamehameha V, some investigations were said to have been made, but as to their nature or comprehensiveness the public were allowed to remain in the dark, or to be satisfied with the dicta of his imperious ministry, that the engineering would be too costly and the whole affair too ponderous to be handled by the government. The Minister of Interior, we understand, made the assertion that the cost would not fall short of \$200,000; but upon what basis his calculations were made, we are at a loss to know. We are informed by others, whom we think equally competent to judge, that the cost would fall short of this figure; but allowing that it would not, even then it would almost surely prove a paying investment, as who in search of sugar land would not be willing to pay \$25 or \$30 an acre for well watered land?

...This is certainly one of our first and greatest needs, and with reciprocity to back us there would be no fear of the result... We have heard of a suggestion to irrigate this plain, or a part of it, by water derived from the streams of Waiehu and Waihee, much of whose water now runs to waste. But whether such a scheme would be more feasible, or less expensive than that before mentioned, it would be difficult to say... It has been estimated, by those who are competent to observe, that the cost of such an enterprise would not exceed \$30,000 or \$40,000 at the most... [Editorial, Pacific Commercial Advertiser; June 24, 1876:2]

***August 20, 1876***  
***Saml. N. Castle, Castle & Cooke Agents; to W. L. Moehonua, Minister of the Interior:***

...The undersigned agents for the following parties engaged in the cultivation of the sugar cane and manufacture of sugar to wit. The Haiku Sugar Co. Alexander & Baldwin & James M. Alexander in the districts of Haiku & Hamakuapoko, island of Maui beg most respectfully to apply to His Majesty's Government for permission to take water from the

following streams in the district of Hamakualoa, running over lands owned by the government to wit Nailiilipaele [Nailiilihale], Kailua, Hoalua, Huelo, Holawa & Honopou for irrigating two or three thousand acres in the said districts of Haiku and Hamakuapoko and for other purposes the said water to be conducted from the said streams, to the said lands through a canal or ditch to be dug or built at the expense of the said grantees.

And the said applicants beg to represent that the said streams of water now flow through a very broken country mostly incapable of cultivation watered by abundant rains and are lost in the sea. The applicants do not wish to interfere with any water rights, if there be any, located between the points at which they propose to take the water now applied for and the sea but believe the said proposed ditch will be of the public benefit which every prosperous enterprise is in any country and may hereafter be so enlarged as to greatly promote the public prosperity.

For any detailed information we beg to refer you to Saml. T. Alexander Esq. who is at present in town & will be happy to give you any information upon this subject in his power...

P. S.

I beg to add to the above included in those who will assist in the expense of this trial ditch which if a success will be of great value as to the practice ability of such enterprises for the development of the resources of the country. Capt Thomas H. Hobron and Grove Ranch... [HSA, Interior Department Box 55 – Water Maui & Molokai, 1866 – 1887]

***The Hamakua-Haiku Irrigation Ditch  
(F.L. Clarke, in Hawaiian Annual, 1878)***

In the past the want of an abundant supply of water has seriously interfered with the cultivation of sugar-cane in many, otherwise favorable localities on these islands. Now, under the encouragement given to the agricultural industries of the group, attention has been called to the water supply to be obtained for irrigating purposes at various points; and with that energy had far-seeing sagacity which is characteristic of the management of the Haiku Plantation on Maui, the right was secured from the government, to use the water flowing in streams down the broad slopes of Haleakala to the east of the plantation, and work was at once commenced on the ditch.

The line, some seventeen miles in extent, with the exception of a few miles near the plantation, passes through the dense forest that covers the side of the mountain, and in running the levels for the work many large ravines and innumerable small valleys and gulches were encountered. In the smaller of these the ditch winds its way, [page 39] with here and there a flume striding across the hollow, while through nine of the larger the water is carried in pipes twenty-six inches in diameter.

The digging of the ditch was a work of no small magnitude. A large gang of men, sometimes numbering two hundred, was employed in the work, and the providing of food, shelter, tools, etc., was equal to the care of a regiment of soldiers on the march. As the grade of the ditch gradually carried the line of work high up into the woods, cart-roads had to be surveyed and cut from the main road to the shifting camps. All the heavy timbers for flumes, etc., were painfully dragged up hill and down, and in and out of deep gulches, severely taxing the energies and strength of man and beast, while the ever-recurring question of a satisfactory food supply created a demand for everything eatable to be obtained from the natives within ten miles, besides large supplies drawn from Honolulu and abroad.

At the head of the work many difficult ledges of rock were encountered, and blasting and tunneling were resorted to,—to reach the coveted water. While work on the ditch was thus progressing, pipe makers from San Francisco were busied riveting together the broad sheets of iron to make the huge lengths of tube fitted to cross the deep ravines. These lengths had each to be immersed in a bath of pitch and tar which coated them inside and out, preserving the iron from rust, and effectually stopping all minute leaks. The lengths thus prepared being placed in position in the bottom of the ravines, the upright lengths were fitted to each other (like lengths of stove-pipe) with the greatest care, and clamped firmly to the rocky sides of the cliffs. Their perpendicular length varies from 90 feet to 450 feet; the greatest being the pipe that carries the water down into, across, and out of Maliko gulch to the Baldwin and Alexander, and Grove Ranch Plantations. At this point everyone engaged on the work toiled at the risk of his life; for the sides of the ravine are almost perpendicular, and a “bed” had to be constructed down these sides.

Then each length of pipe was lowered into the ravine and placed carefully in position; after which the perpendicular lengths were built up to the brink. In such places the pressure of water upon the bottom lengths is very great, and the thickness of the pipe is proportionally increased.

The mouth of each length of pipe, where the water flows in from the ditch, is fitted with a trumpet-shaped box opening out from the diameter of the pipe, to the sides of the “sand-box” placed so as to catch sediment. Heavy gratings cover these boxes in order that no floating material may get into the pipes. In the ditch itself, what- [page 40] ever may be its general grade, the last 500 feet next each inlet end of pipe is reduced in grade to almost a level, and correspondingly widened.

Along the line of the ditch it is interesting to note the nature of the soil through which it is dug. Many miles pass through an underlying strata of red clay which makes a compact, water-tight bed: while in other places the soil was only made to “hold water” by packing it solidly. There is but little waste of water from soakage, far less than was anticipated, and in the pipes none at all from leakage. The grade varies considerably, being as high as twelve feet to the mile in places, and again descending with hardly a perceptible incline.

In going through the forest very many romantic views are obtained, and a rich botanical region traversed by the upper end of the ditch.

The whole work cannot yet be said to be completed, for although the water supply was introduced to Haiku’s fields July 4<sup>th</sup>, 1877, within a year from its inception, it is the aim of its projectors to continue on the work till it reaches the Nailiilihaele gulch, thus taking in six principal streams for their supply, as per grant from government, viz.: Honapau [Honopou], Holawa, Huelo, Hoalua, Kailua and Nailiilihaele. The ditch is now as far as Hoalua gulch, and will be continued during the winter as the weather will permit.

Already Hamakua has awakened to participate in the benefits of the scheme, for since July there have been over 300 acres of land plowed up and planted with cane.

The cost, including all the finishing work is about \$80,000, for which sum, the Company that owns the work have secured a watery Bonanza. Other works of a like nature will probably be projected and carried out on the islands in the near future, but the original “big ditch” will always stand as a monument of intelligent enterprise energetically applied and prudently directed. [Clarke, in the Hawaiian Annual, 1878:39-41]

Following annexation of the Hawaiian Islands to the United States in 1898, a system of land management, access to public lands, and leases, patterned after American law was adopted. The following historic leases cover lands fed by the water producing forests on the upper slopes of Haleakalā, including those of Kalialinui and the Waikamoi Preserve.

**February 26, 1902**

**GENERAL LEASE NO. 538**

**Commissioner of Public Lands on behalf of the Government of the Territory of Hawaii;  
to H.P. Baldwin:**

This Indenture, made this 26<sup>th</sup> day of February A.D. 1902, between the Commissioner of Public, for and on behalf of the Government of the Territory of Hawaii, of the first part, hereinafter called the Lessor, and H.P. Baldwin of Haiku, Island of Maui, said Territory, of the second part, hereinafter called the Lessee.

Witnesseth:- That for and in consideration of the rents, covenants and agreements hereinafter reserved and contained, on the part and on behalf of the said Lessee, his executors, administrators and permitted assigns, to be paid, kept and performed, he, the said Lessor, by virtue of the authority in him vested by law, has demised, and by these presents does hereby demise and lease unto the said Lessee, his executors, administrators and assigns, all that certain tract or parcel of forest land in possession of the Government of the Territory of Hawaii, situate in the District of Koolau, on the Island of Maui, Territory aforesaid, extending from the Western brink of gulch of Wailua-iki (said gulch of Wailua-iki being the next gulch westward of the gulch that bounds the Western side of Grant 1164 in Kaliae) to the Western brink of gulch between the lands of Kapaula and Puakea (or Paakea), said gulch being also named "Waiaaka" gulch on Public Lands Map No. 20 of Nahiku, this tract extending from the Ocean to the boundary of Haiku above, and being shown in plan herewith as Tract Number Two. [Figure 18]

Area 6,500 acres, more or less; excepting there from a portion of the land of Keanae, being the "Keanae flat", lying *makai* of the present public road, bounded on the north and east by the sea, on the west by the sea and the foot of the bluff that forms the natural boundary of this flat.

To have and to hold, all and singular the said premises above mentioned and described, together with all rights, privileges and appurtenances thereto belonging or in anywise appertaining (subject, however, to all vested interest in water of land-owners in Keanae and Wailuanui and of all other third parties) unto the said Lessee, his executors, administrators and assigns, for and during the term of twenty-one (21) years from the date hereof...

And said Lessee, does hereby for himself and his executors, administrators and assigns, covenant with said Lessor and his successors in office, that and they will not do or commit or permit or suffer to be done or committed any waste, spoil or destruction in and upon the demised premises. Or any part thereof, or cut down or permit to be cut down any trees, or cut or clear or permit to be cut or cleared any forest or undergrowth, now growing or being, or which shall hereafter grow or be in and upon the above described premises, except for the purpose of fencing said land, or for domestic purposes of the Lessee, his agents, executors, administrators and assigns, residing on said premises, or for the development, storage, transportation or other utilization of the water which is thereon; and will not make or suffer to be made any fires on said land which will injure the forest thereon, and will use every endeavor to protect and encourage the growth of forest

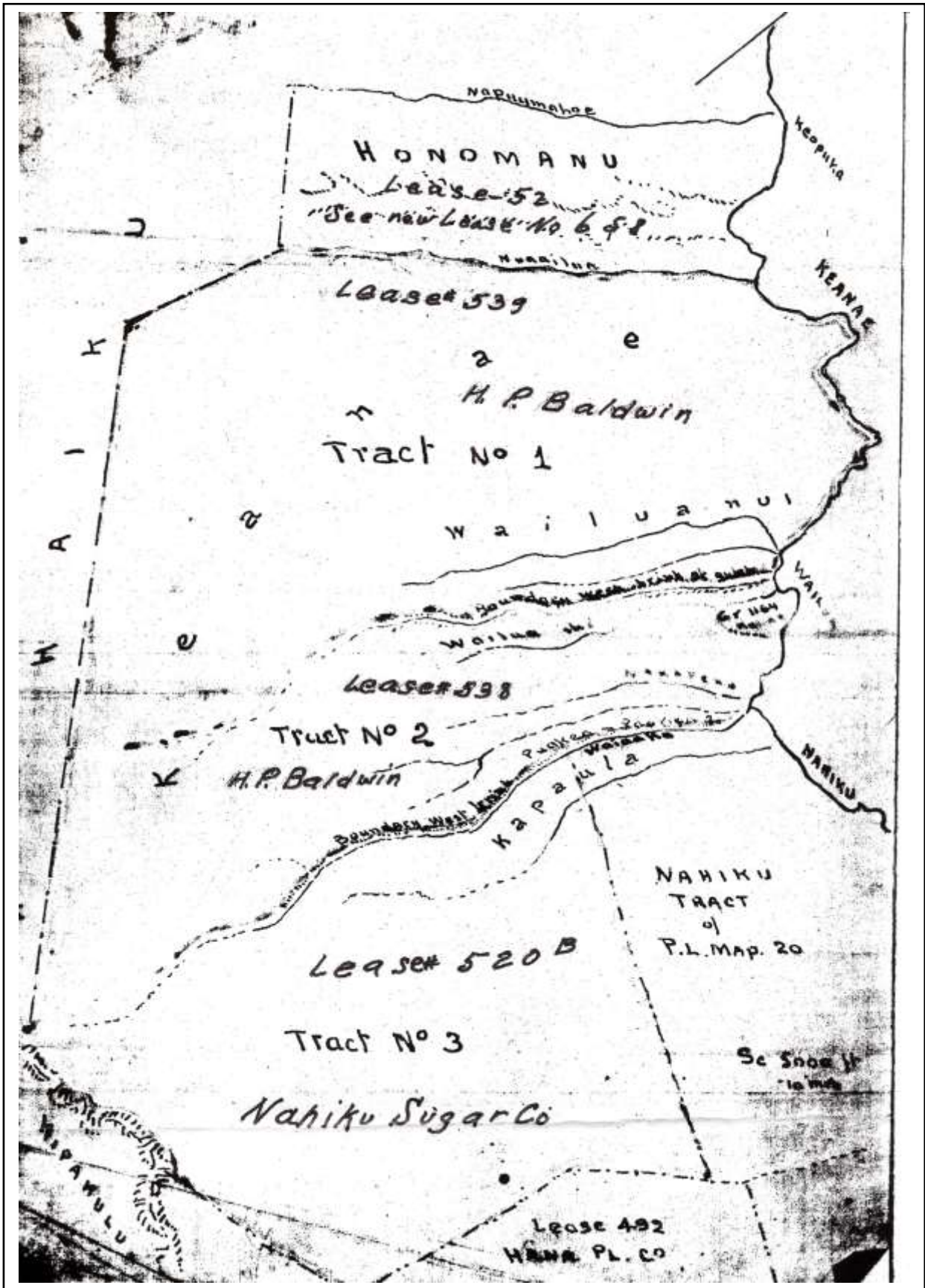


Figure 6. Lands of Keanae-Nahiku Region, Covered in General Leases 520 B, 538 & 539 (1902)

and underbrush now upon said land, and renew the same in places where it is absent or shall appear to be in process of dimution; and will not permit any live-stock to run at large on said land, and, at his and their own cost and expense, within a reasonable time after the date hereof, shall build and maintain a fence on the upper side of the old Government road, along its entire length, to prevent stock from trespassing on said land; and will not interfere with the vested interests in water of land-owners in Keanae or Wailuanui or of other third parties, and will, at the end or other sooner determination of this lease, peaceable and quietly yield up unto the Lessor or his successors in office, all and singular the premises hereby demised, with all erections, buildings, flumes and improvements of whatever name or nature, now on or which may hereafter during said term be put, set up, erected, laid or placed upon the same, in as good order and condition in all respect (reasonable use and wear thereof expected) as the same are at present or may hereafter be put by Lessee, his executors, administrators or assigns.

And also, that the Lessee shall furnish from the water obtained from the land hereby demised, at such points of the ditches, flumes and reservoirs used for the conveyance or storage of such water, as shall be reasonably convenient to the applicants, water to Government Homesteader applying therefore for domestic use or irrigation upon their respective homesteads, at such rates as shall be approved by the Commissioner of Public Lands...

The word "Homesteaders" in this instrument shall be construed to mean all persons or their heirs or assigns holding land taken out of existing public lands along the line of such ditches, flumes and reservoirs, under "An Act to Facilitate the Acquiring and Settlement of Homesteaders." Enacted in the year 1884, and its amendments, and homestead leases, rights of purchase leases, freehold agreements, and special agreements of sale under the Land Act of 1895 and its amendments... [in Collection of the State Land Division – Packet, General Lease No. 538]

**February 26, 1902**

**GENERAL LEASE NO. 539**

**Commissioner of Public Lands on behalf of the Government of the Territory of Hawaii;  
to H.P. Baldwin:**

This Indenture, made this 26<sup>th</sup> day of February A.D. 1902, between the Commissioner of Publis [sic], for and on behalf of the Government of the Territory of Hawaii, of the first part, hereinafter called the Lessor, and H.P. Baldwin of Haiku, Island of Maui, said Territory, of the second part, hereinafter called the Lessee.

Witnesseth:- That for and in consideration of the rents, covenants and agreements hereinafter reserved and contained, on the part and on behalf of the said Lessee, his executors, administrators and permitted assigns, to be paid, kept and performed, he, the said Lessor, by virtue of the authority in him vested by law, has demised, and by these presents does hereby demise and lease unto the said Lessee, his executors, administrators and assigns, all that certain tract or parcel of forest land in possession of the Government of the Territory of Hawaii, situate in the District of Koolau, on the Island of Maui, Territory aforesaid, extending from the Eastern boundary of the *Ahupuaa* of Honomanu to the Western brink of the Gulch of Wailua-iki (said gulch\_of Wailua-iki being the next gulch Westward of the gulch that bounds the Western side of Grant #1164 in Kaliae) and from the Ocean to the boundary of Haiku above, as shown in plan hereto attached as Tract Number One. Containing an area of 12,500 acres, more or less; excepting there from a portion of the land of Keanae, being the "Keanae flat" lying *makai* of the present public road, bounded on the north and east by the sea, on the west by the sea and the foot of the bluff that forms the natural boundary of this flat... [see *Figure 18*, above]

[Conditions and Requirements of the General Lease as stated in General Lease No. 538 — in Collection of the State Land Division – Packet, General Lease No. 539]

**June 19, 1908**

***East Maui Irrigation Company Agreement:***

East Maui Irrigation Company, Ltd. (EMI) was incorporated through an Agreement between Hawaiian Commercial & Sugar Co., Haiku Sugar Co., Paia Plantation, “Five Corporations” and Maui Agricultural Co. The agreement formed EMI, and leased all ditches, water rights and easements, etc. East of the west boundary of the *Ahupuaa* of Opana, excepting as to Kaluanui Ditch to EMI. The Articles of Association of East Maui Irrigation Co. Ltd., dated June 23, 1908 [EMI Collection – Packets 2 & 4].

**1913**

***Department of the Interior United States Geological Survey***

***George Otis Smith, Director***

***Water-Supply Paper 318 – Water Resources of Hawaii, 1909-1911***

***Prepared under the Direction of M.O. Leighton; by W.F. Martin and C.H. Pierce<sup>24</sup>***

***...Island of Maui***

*General Features*

Maui has an area of 728 square miles and is the second largest island in the group. Its greatest length is about 47 miles from northwest to southeast. The greatest width across East Maui is about 25 miles, and the least width across the isthmus is 6 or 7 miles... [p. 197] ...East Maui is one of the younger mountains of the group. Its crater, Haleakala, at the summit, 10,000 feet above sea level, is the largest extinct crater in the world, and is as well preserved as if its fires were extinguished but yesterday. The crater is 20 miles in circumference and 2,000 feet deep, and contains many cinder cones, some of which rise 700 feet above its floor. There are two great gaps in the rim of the crater, Koolau at the north and Kaupo at the southeast, through which later lava flows poured into the sea at Keanae and Kaupo, respectively. Although there seems to be no record of the date, it is probable that the last flow took place through the Kaupo Gap only a few hundred years ago.

From the rim of the crater the slope is uniform in all directions, being steepest on the south. Erosion has not yet produced any of the knife-edge ridges and deep gorges that are so numerous on West Maui. Keanae Valley, on the northeastern slope, is the most prominent topographic feature, but it probably originated in a faulting rupture. Honomanu Gulch attains the proportions of a canyon for a short distance back from the sea, and next to Keanae is the most prominent of the East Maui gulches. Halehaku and Maliko are also long deep gulches on the northern slope of East Maui.

The western and southern slopes are practically devoid of deep gulches. All the permanent streams are on the northeastern and southeastern slopes.

The shore line of Maui is fairly regular, there being no prominent points or capes. Cliffs exist on the northeastern coast, but they are not very high. Maalaea, on the south side of the isthmus, is the largest bay. Hana is a small bay at the east end. The only harbor is

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<sup>24</sup> Readers please note: the following narratives include verbatim excerpts pertaining to key descriptions of the East Maui Ditch Country” and components of the system. The texts include detailed tables and lengthy narratives, and should be reviewed for additional documentation.



Kahului, on the north side of the isthmus. Considerable coral exists along the west coast of West Maui and around Kahului Harbor on the north coast.

The rainfall varies greatly in different parts of Maui. On the west and south coasts it ranges from 20 to 30 inches annually and semiarid conditions prevail. On the northeast coast the rainfall is heavy, ranging from 100 to 300 inches or more on East Maui and from 150 to 200 or 300 inches in the mountains of West Maui.

The forest cover is confined almost entirely to the northeastern slope of East Maui and the higher mountains of West Maui. Very little vegetation exists on the western and southern slopes of West Maui except at the higher elevations.

Streams are numerous on the northeastern and southeastern slopes of East Maui. The largest and most constant streams, however, are on West Maui. Practically all the streams are used to irrigate [p. 198] cane and taro. The cane belt is on the western and eastern sides of West Maui, the northwestern and southeastern sides of East Maui, and on the isthmus. Taro is grown in some of the valleys, and a small quantity of rice is also grown. Both taro and rice require irrigation.

Good roads exist on central Maui, along the western and southern coasts of West Maui, along the northern coast of East Maui as far as Kailua, and along the southeastern coast. Around the other parts of the island there is only a horse trail... [p. 199]

### ***East Maui***

#### ***The Ditch Country***

The northeastern coast of East Maui is known locally as the "ditch country" on account of the large ditches which extend into this region from the west. These ditches have been built at different levels and at various times since 1879, all being extended eastward into the water-bearing regions. They form a regular system which takes water from all the streams west of Nahiku, the total number of streams intercepted being more than 40. West of Halehaku Stream there are six ditches, including the Kula pipe line which has recently been constructed at 4,000 feet elevation for domestic supply. West of Puohakamoa Stream there are four main ditches, one of which starts from the Makapipi Stream near Nahiku.

This region has been opened largely through the construction of these ditch systems. From Kailua near the center of the region to Nahiku at the east it is impossible to travel except on horseback or afoot, and then only along ditch trails for a greater part of the distance. The trip through this region is one of the most interesting in the group, with its numerous gulches and waterfalls and frequent glimpses of the blue sea a mile or two distant and from 1,000 to 1,500 feet below. The rainfall is exceedingly heavy in this region, ranging from 100 to 300 inches.

On account of the complicated system of diversions and impossibility of travel except along the ditches, all water-supply investigations in this region have been made along the ditch levels. It has also been necessary to depend on the ditch tenders for gauge observers, and this limits the range that can be reached, as their other duties will not permit them to depart far from the ditch trail.

All the stations are considered in order along the ditches from east to west.

Although the present system of ditches takes practically the entire water supply of this region at times when the streams are low, yet it is safe to say that but a fractional part of the total run-off is conserved and put to beneficial use owing to the lack of storage

capacity. Streams which have a flow of but a few second-feet ordinarily may become raging torrents with a discharge of several thousand second-feet at times of heavy rainfall. The streams subside quickly when the rain ceases, but the periods of heavy rainfall are so frequent that a much greater supply of water than that now utilized might be had if sufficient storage capacity could be provided near the points of diversion. [p. 259]

### ***Koolau Ditch Region***

#### ***General Features***

By the Koolau ditch region is meant that section of the northeast slope of East Maui from Keanae eastward to Nahiku.

Koolau ditch heads in Makapipi Stream above Nahiku and intercepts the water of all streams westward to Keanae inclusive. West of Keanae this ditch runs through an almost continuous tunnel and is not supposed to pick up any water east of Alo division weir. The principal streams contributing water to this ditch are Makapipi, Hanawi, Kapaula, Waiaaka, Paakea, Wiaohue [sic], Kopiliula, East and West Wailuaiki, Wailuanui, and the various branches of Keanae Stream. All these streams rise in a region where the rainfall is from 200 to 300 inches. Water in excess of what the ditch can carry passes on down to the sea.

#### ***Koolau Ditch Near Keanae, Maui.***

A staff gauge was installed in Koolau ditch above Keanae shortly after its completion in 1904. Since that time readings have been made twice daily and the records kept in the office of the Maui Agricultural Co. The gauge is graduated in inches and is placed on the left or *mauka* side of the ditch at an open section which appears to be permanent.

The Geological Survey has made a rating of the section by current meter measurements from which the daily discharge has been computed by means of the gauge-height records furnished by the Maui Agricultural Co. The gauge-height readings for this period were made under the immediate supervision of George Tripp. The discharge at this station shows the amount of water collected by the Koolau ditch from streams east of this point. This water is carried through tunnels to the Alo division weir several miles farther east without being augmented by inflow from other streams... [p. 260 – Table and Ditch features cited in text]

### ***Spreckels Ditch Region***

#### ***General Features***

The Spreckels ditch region embraces that section of the ditch country west of Keanae and east of Kailua. Spreckels ditch heads in Nuaailua Stream at an elevation somewhat less than 2,000 feet, and intercepts all streams westward to Naililihale Stream. This ditch is one of the early ditches built in the islands and consists of a series of ditches which take out water from one stream, carry it across the ridge, and drop it into another stream, to be picked up in a similar manner lower down. This ditch is really an extension of the Haiku ditch. It intercepts water from the following streams: Nuaailua, Honomanu, Ulawina [sic], Kolea Nos. 1, 2, and 3, Haipuaena, Puohakamoā, Alo, Waikamoi, Kolea, Punaluu, and Oopuola.

The largest streams contributing water to this ditch are Honomanu, Haipuaena, and Puohakamoā, which rise on the northern slope of Haleakala at a distance of 6 or 8 miles from the sea.

### ***Haipuaena Stream Near Huelo, Maui***

Haipuaena is one of the large streams intercepted by the East Maui ditches. It is just east of Puohakamoa Stream and is west of Honomanu. It rises well up on the mountain side and its flow is fairly good at all times... [p. 268 – Table and Ditch features cited in text]

### ***Puohakamoa Stream Near Huelo, Maui***

Puohakamoa Stream is one of the largest streams intercepted by the East Maui ditches. It is east of Waikamoi and west of Haipuaena streams and reaches high up on the slope of Haleakala... [p. 271 – Table and Ditch features cited in text]

### ***Alo Stream Near Huelo, Maui***

Alo Stream is one of the small streams intercepted by the East Maui ditches. It is tributary to Waikamoi Stream from the east a short distance below the Alo Division weir. Spreckels ditch enters this stream a short distance above the weir and about 50 feet below the trail bridge crossing... [p. 274 – Table and Ditch features cited in text]

### ***Waikamoi Stream Near Huelo, Maui***

Waikamoi is one of the fairly large streams intercepted by the East Maui ditches. It is the first large stream west of Puohakamoa... [p. 276 – Table and Ditch features cited in text]

### ***Oopuola Stream Near Huelo, Maui***

Oopuola Stream is a small stream west of Waikamoi and East of Nailiilihaele. Its water is intercepted by Spreckels and Center Ditches... [p. 278 – Table and Ditch features cited in text]

### ***Spreckels Ditch at Station No. 1, Near Huelo, Maui***

Spreckels ditch heads in the Nuaailua Stream east of Honomanu Stream. Eight gauging stations have been placed on this ditch between its source and the reservoir near Kailua.

Station No. 1, which is at the trail crossing of Ulawina [sic] Stream, was established December 18, 1910... [p. 281 – Table and Ditch features cited in text]

### ***Spreckels Ditch at Station No. 2, Near Huelo, Maui***

Station No. 2 on Spreckels ditch is 75 feet east of Kolea Stream No. 2 and about 7 ½ miles by trail southeast of Kailua (Huelo post office). It was established November 6, 1911... [p. 284 – Table and Ditch features cited in text]

### ***Spreckels Ditch at Station No. 3, Near Huelo, Maui***

Station No. 3 on Spreckels ditch, which is about 300 feet east of Haipuaena Stream and about 6 ¾ miles by trail southeast of Kailua (Huelo post office), was established December 18, 1910... [p. 285 – Table and Ditch features cited in text]

### ***Spreckels Ditch at Station No. 4, Near Huelo, Maui [sic]***

Station No. 4 on Spreckels ditch was established December 18, 1910. It is about 300 feet below the trail crossing and ditch intake at Haipuaena Stream, and about 6 ¼ miles southeast of Kailua (Huelo post office). A staff gage, graduated into tenths of feet, is fastened to the right bank. Measurements are made from a log across the ditch about 125 feet above the gauge... [p. 287 – Table and Ditch features cited in text]

### ***Spreckels Ditch at Station No. 5, Near Huelo, Maui***

Station No. 5 on Spreckels ditch is about 150 feet above the ditchman's house at Alo division weir and about 5 miles by trail southeast of Kailua (Huelo post office). The station was established November 6, 1911... [p. 290 – Table and Ditch features cited in text]

### ***Spreckels Ditch at Station No. 6, Near Huelo, Maui***

Station No. 6 on Spreckels ditch is about 115 feet below the intake of Kolea Stream west of Waikamoi, and about 4 miles by trail from Kailua (Huelo post office)... Between this station and Station No. 5, Spreckels ditch receives the combined flow of Alo, Waikamoi, and Kolea streams at low and medium stage, and also one-third of the water of Koolau ditch, which enters the Spreckels ditch below the Alo division weir... [p. 291 – Table and Ditch features cited in text]

### ***Spreckels Ditch at Station No. 7, Near Huelo, Maui***

Station No. 7 on Spreckels ditch is located about 40 feet below the lower portal of the first tunnel west of Oopuola Stream and about 1 ¾ miles east of Kailua (Huelo post office). It was established November 6, 1911... Between this station and station No. 6 Spreckels ditch receives the combined flow of Pohakuhome [Pohakuhonu], Punaluu, Kaaiea, Makaanale, and Oopuola streams at low and medium stages. Water may be turned out of the ditch at Oopuola Stream when so desired and picked up again by Center ditch at a lower elevation... [p. 292 – Table and Ditch features cited in text]

### ***Spreckels Ditch at Station No. 8, Near Huelo, Maui***

Station No. 8 on Spreckels ditch was established November 8, 1911, about 275 feet above the weir outlet into the Papaaea reservoir 1 mile east of Kailua (Huelo post office)... [p. 293 – Table and Ditch features cited in text]

### ***Center Ditch Region***

#### ***Center Ditch Near Huelo, Maui***

Center ditch region includes that part of the ditch country of East Maui below Spreckels ditch east of Nailiilihaele Stream and west of Honomanu.

Center ditch is an extension of Lowrie ditch east of Nailiilihaele Stream. It takes up water from the streams which originate below or pass Spreckels ditch.

A staff gauge, graduated in inches, is used by the Hawaiian Commercials & Sugar Co. to obtain the daily stage of the ditch. This gage is located near the ditchman's house, about 3 miles by trail from Kailua (Huelo post office). It is between Kolea and Punaluu Streams... [p. 294 – Table and Ditch features cited in text]

## ***Hamakua Ditch Region***

### ***General Features***

The Hamakua ditch region includes that part of the ditch country of East Maui west of Nailiilihaele Stream. Five ditches at different levels are used to convey the water from this region to the cane fields on the isthmus of Maui. In order of elevation they are Haiku, Lowrie, Old Hamakua, New Hamakua, and Kaluanui ditches. They cross about 20 gulches east of Maliko, all of which have more or less water at all times and large quantities after storms.

The Hamakua ditch proper begins at Nailiilihaele Stream. From the Alo division weir to the Nailiilihaele two-thirds of the water from the Koolau ditch is carried by the Hamakua ditch extension. No water is taken into this ditch between these two points. The old Hamakua ditch, built by H. P. Baldwin and Sam Alexander in 1876-78, started from the main branch of the Nailiilihaele at a much higher elevation than the present intake of the new Hamakua ditch. It was of irregular grade, dropping into gulches and taking out again farther down, finally delivering the water to the lands of the Haiku Sugar Co. and the Paia Plantation at an elevation of 850 feet. The total length of the ditch was 34 miles and its capacity 40 second-feet.

The new Hamakua ditch, starting at an elevation of 1,190 feet, has a regular grade of 5 feet to the mile and a length of 16 miles. Its maximum capacity is 120 second-feet. The two ditches cross in Hoolawanui Stream, just east of Lupi.

All of the measurements made in this region have been made near the trails which follow these two ditches.

### ***Nailiilihaele Stream Near Huelo, Maui***

Nailiilihaele is one of the largest of the streams supplying water to the East Maui ditches. It rises far up on the northern slope of Haleakala, where the rainfall is heavy. The total flow of the stream at low stages is taken by the new Hamakua ditch; at higher stages water passes down the stream to the Lowrie and Haiku ditches below.

The gauging station was established on Nailiilihaele Stream just above the crossing of new Hamakua ditch, about 1 ½ miles south of Kailua (Huelo post office), December 9, 1910. A staff gauge, graduated in tenths of feet and consisting of two parts, is fastened to the right bank about 12 feet above the ditch. Only wading measurements have been made. The discharge at this point gives the total flow of the stream above all diversions.

A large tributary from the west joins the main Nailiilihaele Stream about half a mile above the gauging station... [p. 298 – Table and Ditch features cited in text]

### ***Kailua Stream Near Huelo, Maui***

Kailua Stream, which is just west of Nailiilihaele Stream, is one of the large streams supplying the East Maui ditches. Its principal tributary is Oanui Stream, which enters it from the west just below the new Hamakua ditch. The total flow of Kailua Stream at low stages is taken by the new Hamakua ditch; at higher stages water passes down to the Lowrie and Haiku ditches below... [p. 301 – Table and Ditch features cited in text]

### ***Oanui [Ohanui] Stream Near Huelo, Maui***

Oanui Stream is tributary to Kailua Stream from the west, entering a short distance below the crossing of the new Hamakua ditch... [p. 303 – Table and Ditch features cited in text]

### ***Hoolawaliilii Stream Near Huelo, Maui***

Hoolawa Stream, which drains the area just west of Huelo Stream and east of Honopou, is one of the important streams supplying the East Maui ditches. It has two principal branches, known as Hoolawaliilii and Hoolawanui (small Hoolawa and large Hoolawa)... [p. 306 – Table and Ditch features cited in text]

### ***Honopou Stream Near Huelo, Maui***

Honopou Stream is just west of Holawa Stream in the East Maui ditch country. The water of this stream is intercepted by the old and new Hamakua ditches, which take the entire flow at low and medium stages; at higher stages water passes down to the Lowrie and Haiku ditches below... [p. 310 – Table and Ditch features cited in text]

### ***Halehaku Stream Near Huelo, Maui***

Halehaku is one of the large gulches on the northern slope of Haleakala crossed by the East Maui ditches. As is often the case in Hawaii, this gulch has various names in different places, and at the crossing of the Government road about 2 miles from the sea it is known as Kakipi. The principal tributary of Halehaku Stream is Opana Stream, which joins it from the west below the old and new Hamakua ditches and above the Lowrie ditch... p. 312 – Table and Ditch features cited in text]

### ***Opana Stream Near Huelo, Maui***

Opana Stream is tributary to Halehaku Stream from the west. Its water is intercepted by the Old and New Hamakua ditches.

A gauging station was established on this stream December 13, 1910, at a point about 300 feet below the bridge on the trail crossing, about 150 feet above the ditch siphon, and 7 ½ miles west of Kailua (Huelo post office)... [p. 316 – Table and Ditch features cited in text]

### ***Opana Ditch Near Huelo, Maui***

The Opana ditch is a feeder for the New Hamakua ditch. It diverts water from Opana Stream several hundred feet above the bridge on the trail crossing, and at low and medium stages takes the entire flow of the stream... [p. 317 – Table and Ditch features cited in text]

### ***New Hamakua Ditch at Naililihale Weir, Near Huelo, Maui***

New Hamakua ditch heads at the Alo division weir and receives two-thirds of the water delivered by the Koolau ditch at that point. It runs through an almost continuous tunnel from the division weir to Naililihale Stream without intercepting any water on the way... [p. 318 – Table and Ditch features cited in text]

### ***Kaluanui Ditch at Puuomalei, Near Hamakuapoko, Maui***

Kaluanui ditch heads in Opana Stream at an elevation of 2,500 feet. It collects water from several small streams above Puuomalei and finally joins the New Hamakua ditch west of Maliko Gulch... [p. 324 – Table and Ditch features cited in text]

### ***Pumped Water on East Maui***

Considerable water is pumped for irrigation on the west end of East Maui and on the isthmus connecting East and West Maui. About 15 pumping stations have been established by the Hawaiian Commercial & Sugar Co. and the Maui Agricultural Co. These pumping stations are only run during parts of the year when there is a shortage in the gravity supply delivered by the ditches... [p. 331 – Table and Ditch features cited in text]... [Martin and Pierce, 1913]

### ***HAMAKUA LICENSE***

#### ***General Lease 974 Water License***

December 10, 1917

Territory of Hawaii; to East Maui Irrigation Co.:

Term: 21 yrs. from date: Expiring December 10, 1938

Recorded: In Land Office

Rental: \$13,500.00 for the first year, payable semi-annually, thereafter (beginning Dec. 10, 1918) annual rental, payable semi-annually for 10-year periods, to be determined by a Board of Appraisers. (Present Rental: \$22,652.00)

Waters and Lands Affected: All of the waters belonging to the Territory flowing in the streams situate in the District of Hamakualoa, Island of Maui, known as:

Nailiilihaele

Kailua

Hoalua

Huelo (Hanehoi ?)

Halawa (Hoolawa)

Honopou

and all other waters belonging to the Territory arising and flowing upon any of the Govt. lands lying between the land of Papaaeanui on the East and Halehaku on the West, excepting +++++ waters as are held under license issued to Claus Spreckels on July 8, 1878...

Conditions: Right to enter upon Govt. lands (as above) and with the approval of Licensor, develop additional water, with right to construct additional ditches, etc. upon locations as may be approved by the Licensor.

Licensor, may upon two years written notice, withdraw the whole or any part of the water, for reclamation, home-stead, or other public uses and purposes. If portion of the water is withdrawn, the rental shall be reduced proportionately, such reduction to be determined by three arbitrators.

It is expressly agreed that all waters flowing from the land of Haiku-uka or from any other privately owned lands into any of the streams hereinbefore named or upon any of the Government lands involved in, or covered in any respect by this license, shall in no way be considered to be granted or covered by this license but shall be considered as excluded therefrom.

License may be cancelled by violation or failure to observe or perform any of the covenants and on 60 days' notice if not remedied, all improvements shall revert to the Territory, except that Licensee shall have the right to transport its own waters over the necessary ditches included in any license or agreement in force at the time.

Licensee may, within 60 days after cancellation or termination, remove any power plants (but not including - buildings), +++++ together with poles, wires, +++++ and other electrical appliances.

All other improvements revert to the Territory on the expiration of the license. [State Land Division]

**General Lease No. 3349**

**Report on Proposed Keanae License November 15, 1972**

**Wm. J. Hull, Appraiser;**

**to Sunao Kido, Chairman Board of Land & Natural Resources, State of Hawaii:**

...Attached hereto are four copies of my report on the "Appraisal of the State Water of Keanae, Maui," as requested in your letter of June 29, 1972...

**INTRODUCTION**

The State of Hawaii is the owner of certain waters in East Maui arising on the contiguous lands of Nahiku, Keanae, Honomanu and Huelo. Collectively they furnish the largest amount of fresh mountain water anywhere in the State.

State water from these lands, together with water from private lands, have been collected and used principally for irrigation for almost one hundred years.

The development and collection system was constructed starting about 1876 in Huelo, the westerly portion of these lands, and gradually extended eastward to Nahiku.

Construction of the major ditches and tunnels was substantially completed by the year 1915. No major additions have been made since. The major aqueduct system which originally cost about \$4,000,000 has long since been written off the books. The cost to replace such a system today would be staggering.

As development proceeded during this period, water licenses were granted to certain individuals and companies with the end result that a very large, flexible integrated collection system of ditches, tunnels and appurtenant structures was consolidated under one operator (East Maui Irrigation Company) as the lands irrigated by the water conveyed through these ditches were brought under the control of one sugar company (Hawaiian Commercial & Sugar Co. – now a division of Alexander & Baldwin, Ltd.).

It is not believed necessary here to go into the detailed sequence of events giving the order of construction of the many ditches and the details of the many water licenses of the past, although the licenses were for different terms with different covenants. From time to time, they were renewed and changed until presently there are four State water licenses held by the East Maui Irrigation Company with staggered terms as follows:

Huelo (GL 3578) 1960-1981

Honomanu (GL 3695) 1962-1986

Keanae (GL 3349) 1950-1971 (expired -presently covered by revocable permit)

Nahiku (GL 3505) 1955-1976... [General Lease No. L 3349; 1972:1]

**...Comparable Values of Water**

Unlike land and leases of lands where there are thousands of transactions per year upon which to base appraisals of other lands and leases, there are very few water licenses and leases throughout the State. Historically, water licenses have been for terms of a minimum of 20 years to a maximum of 50 years.



In the early 1900s, long terms were granted, since it was an era of water development requiring large capital expenditures, and a long term was needed to amortize those expenditures. The cost of the water itself was very small, since the licensee was required in most cases to make large capital expenditures. Practically all the water sources in the State large enough to produce sufficient water to irrigate sugar cane have been developed.

The development costs have been mostly amortized with the result that water licenses now are for shorter terms, generally 20 to 35 years. Most State water licenses are for terms of 21 to 30 years with private licenses going as high as 35 years.

Water licenses negotiated prior to 1960 are now obsolete for comparative purposes due to inflation and changed conditions. For this reason, your appraiser used only licenses negotiated since 1960. The following licenses have been selected as being comparable in some respects to Keanae. They are listed below with comments:

**COMPARABLE 1. HONOMANU - STATE - E.M.I.. (GL-3695)**

Term: 7/1/62 to 6/30/86. Rental: \$2.80 per MG at 6 ct. sugar. Rental: \$3.30 per MG at 8.25ct. sugar or over. The maximum rate of \$3.30 was reached when the sugar price rose to 8.25 ct. by the end of 1970, or only 8 ½ years into the term so that for the last 15 ½ years of the term, the rate is frozen at \$3.30/MG. The 1971 average sugar price was 8.52 ct. and for the period January 1 to October 31, 1972, the average was 9.07ct. Had no ceiling applied, the rate for water now would be about \$3.46. (Note the Nahiku license (1955-1976) has a 7.5ct. sugar ceiling price which was reached in 1968 or 13 years into the 21-year term. These waters are from lands adjacent to Keanae on the west and are very comparable, except that the quantity is less and it is less reliable than Keanae.

**COMPARABLE 2. HUELO- STATE -E.M.I. (GL-3578)**

Term: 1960-1981. Rental: \$3.556 per MG at 6t. sugar. .Maximum: \$4.006 per MG at 8.25ct. sugar and over. The maximum rate of \$4.006 was reached when the sugar price reached 8.25t. by the end of 1970 or only 11 years into the term. For the remaining 10 years of the term, the rate is frozen at \$4.006. Had no ceiling applied, the rate for water would be \$4.17 (based on the 1972 sugar price average from January 1, 1972 to October 31, 1972).

The quantity of water diverted from Huelo (15,078 MG/Yr.) is more than Keanae (12,864 MG/Yr.); however, it is not as reliable a source as Keanae... [General Lease No. L 3349; 1972:5-6]

**C.S.F. 20,505 & Map**

**January 20, 1987**

**Melvin M. Masuda, Land Surveyor, State of Hawaii Survey Division**

**WATER LICENSE**

Within portions of Koolau Forest Reserve, Governor's Proclamation dated June 12, 1907, Hanawi Natural Area Reserve, Governor's Executive Order 3351, and portions of the Lands of Halehaku to Papaaea Nui below the Koolau Forest Reserve Boundary.

Makawao and Hana Districts, Maui, Hawaii:

Beginning in the middle of Kuhiwa Gulch at the northeast corner of this parcel of land and at the southeast corner of Grant 11379 to Maui Agricultural Company, Limited... [run 30 courses] ...containing a Gross Area of 31,864 Acres, More or Less after excluding therefrom Private Lands (3001 Acres, more or less)... [State Survey Division]

**C.S.F. No. 20,682 & HSS Plat Map No. 1067-B**  
**January 21, 1988**  
**Melvin M. Masuda, Land Surveyor, State of Hawaii Survey Division**  
**NAHIKU WATER LEASE**

Situated within portions of Koolau Forest Reserve, Governor's Proclamation dated June 12, 1907 as modified by Governor's Proclamation dated May 2, 1938 and Hanawi Natural Area Reserve, Governor's Executive Order 3351.

Hana, Maui, Hawaii

Beginning on the easterly watershed of Kuhiwa Gulch at the northeast corner of this parcel of land and on the south boundary of Grant 4448 to W. Goodness... [run 7 courses] ... containing a Gross Area of 4374 Acres, More or Less after excluding therefrom Private Lands (241 Acres, more or less) (Compiled from H.S.S. Plat Map 1067-B and Govt. Survey Records) [State Survey Division]

**C.S.F. No. 20,683 & HSS Plat Map No. 1067-B**  
**January 21, 1988**  
**Melvin M. Masuda, Land Surveyor, State of Hawaii Survey Division**  
**KEANAE WATER LEASE**

Situated within portions of Koolau Forest Reserve, Governor's Proclamation dated June 12, 1907 as modified by Governor's Proclamation dated May 2, 1938 and Hanawi Natural Area Reserve, Governor's Executive Order 3351.

Hana, Maui, Hawaii

Beginning on the easterly watershed of Waiohue Stream at the southeast corner of this parcel of land and on the northerly boundary of Haleakala National Park (Grant S-14945 to The United States of America)... [running 9 courses] ...containing a Gross Area of 13,547 Acres, More or Less after excluding therefrom Private Lands (39 Acres, more or less)... (Compiled from H.S.S. Plat Map 1067-B and Govt. Survey Records) [State Survey Division]

**C.S.F. No. 20,684 & HSS Plat Map No. 1067-B**  
**January 21, 1988**  
**Melvin M. Masuda, Land Surveyor, State of Hawaii Survey Division**  
**HONOMANU WATER LEASE**

Situated within portion of Koolau Forest Reserve, Governor's Proclamation dated June 12, 1907 as modified by Governor's Proclamation dated May 2, 1938.

Hana, Maui, Hawaii

Beginning on the crest of the dividing ridge between Nuaailua Valley and Keanae Valley at the southeast corner of this parcel of land and on the northwesterly boundary of the Land of Haiku Uka (Grant 182 to M. Kekuanaoa for V. Kamamalu)... [running 7 courses];  
...8. Thence southwesterly along the dividing ridge between Nuaailua Valley and Keanae Valley along Keanae Water Lease to the point of beginning and containing a Gross Area of 1719 Acres, More or Less... (Compiled from H.S.S. Plat Map 1067-B and Govt. Survey Records) [State Survey Division]

**C.S.F. No. 20,685 & Map**

**January 21, 1988**

**Melvin M. Masuda, Land Surveyor, State of Hawaii Survey Division**

**HUELO WATER LEASE**

Situated within portion of Koolau Forest Reserve, Governor's Proclamation dated June 12, 1907 as modified by Governor's Proclamation dated May 2, 1938 and portions of the Land of Halehaku to Papaaea Nui *makai* of the Koolau Forest Reserve Boundary.

Makawao and Hana Districts, Maui, Hawaii.

Beginning on the dividing ridge between Haipuena Valley and Puohokamoa Valley at the southeast corner of this parcel of land and on the northwesterly boundary of the Land of Haiku Uka (Grant 182 to M. Kekuanaoa for V. Kamamalu), thence running:-... [14 courses]

...15. Thence southwesterly along the dividing ridge between Haipuena Valley and Puohokamoa valley along Honomanu Water License to the point of beginning and containing a Gross Area of 12,459 Acres, More or Less and a Net Area of 9176 Acres, more or less after excluding therefrom private lands (3283 Acres, more or less)... (Compiled from H.S.S. Plat Map 1067-B and Govt. Survey Records) [State Survey Division]

## **The Waikamoi Preserve**

The 5,230-acre Waikamoi Preserve was established in 1983, and adjoins the Hanawi Natural Area Reserve, which was created in 1986. The 12,730 acre Waikamoi/Hanawī reserve lie on the northeastern slope of Haleakala on the Island of Maui. They abut Haleakalā National Park on their southern border, the Ko'olau-Hāmākua and Makawao Forest Reserves on their eastern and western borders. The terrain is extremely steep and rugged, with rainfall averaging 350 inches per year. While some alien plant species are present, the vegetation is dominated by native Hawaiian rain forest species. The canopy is primarily *'ōhi'a lehua* (*Metrosideiros polymorpha*) and *'ōlapa* (*Cheirodendron trigynum*). The understory is thickly vegetated with native ferns, grasses, and shrubs. This pristine environment provides the best habitat for native forest birds on Maui, and the area supports one of the highest densities of endangered forest birds in the state of Hawai'i (cf. DLNR-NAR Files, Hanawī and Waikamoi). The East Maui watershed region of which these lands are a part, is also the largest single source of harvested surface water in the state of Hawai'i, with an average harvested flow of 60 billion gallons per year. The combined lands make up one of the largest intact native rain forests in the state, totaling more than 100,000-acres. TNC-H has cooperative agreements with several of its public and private neighbors to undertake joint management projects in the region.

In the files of the Natural Area Reserve Commission of the State of Hawai'i, was found the following description of the Waikamoi Preserve, dating from the 1983 agreement between the State, Haleakalā Ranch Company, and The Nature Conservancy-Hawai'i:

That certain real property, being a portion of Royal Patent Grant Number 3515 to Haleakala Ranch Company, portion of Land Patent Number 8167, Land Commission Award Number 7124, Land Commission Award Number 5230 to Keaweamahi, situate, lying and being in the District of Makawao, Island and County of Maui, State of Hawaii, bearing Tax Key designation 2-3-5-4 (2), which is described as follows:

Beginning at Point "A", on the map attached hereto as Exhibit A-1 [Figure 19], located at the southwesterly corner of this Conservation Easement Area and being also located at the crossing of the upper portion of the eastern Waikamoi Gulch and the northern boundary of the Hawaii National Park at a 7,000 feet +/- elevation and proceeding with an approximate azimuth direction, measured clockwise from True South, of 160° for an approximate distance of 6,000 feet following along the centerline of an existing gulch in a *makai* direction and along the western edge of the Conservation Easement Area to Point "B";

Thence from Point "B", located along the eastern fork of Waikamoi Gulch at a 6,200 feet +/- elevation, proceeding with an approximate azimuth direction, measured clockwise from True South, of 153° 30' for an approximate distance of 3,200 feet following along the western edge of the Conservation Easement area in a *makai* direction to Point "C";

Thence from Point "C", located at the corner of a pasture and forest line at a 5,750 feet +/- elevation, proceeding with an approximate azimuth direction, measured clockwise from True South, of 141° 20' for an approximate distance of 3,400 feet, then 78° 30' for an approximate distance of 1,500 feet following along an existing fence line in a *makai* direction and along the western edge of the Conservation Easement Area to Point "D";

Thence from Point "D", located at the eastern edge of an upper eucalyptus stand and gulch at Ukulele Camp at a 5,240 feet +/- elevation, proceeding with an approximate azimuth direction, measured clockwise from True South, of 160° 45' for an approximate distance of 4,000 feet following along a gulch in a *makai* direction and along the western edge of the Conservation Easement Area to Point "E";

Thence from Point "E", located along the southern boundary of Makawao Forest Reserve at a 4,930 feet +/- elevation, proceeding with an approximate azimuth direction, measured clockwise from True South, of 278° 15' for an approximate distance of 5,000 feet following along the southern boundary of the Makawao Forest Reserve in a *mauka* direction and along the northern edge of the Conservation Easement Area to Point "F";

Thence from Point "F", located at the southeasterly corner of Makawao Forest Reserve and being also located at the corner along the western boundary of Koolau Forest Reserve at Puu o Kakae at a 4,920 feet +/- elevation, proceeding with an approximate azimuth direction, measured clockwise from True South, of 306° 30' for an approximate distance of 39,000 feet following along the western boundary of Koolau Forest Reserve in a *mauka* direction and along the eastern edge of the Conservation Easement Area to Point "G";

Thence from Point "G", located along the western boundary of Koolau Forest Reserve and being also located at a corner along the northern boundary of Hawaii National Park at a 7,680 feet +/- elevation, proceeding with an approximate azimuth direction, measured clockwise from True South, of 90° 15' for an approximate distance of 8,800 feet following along the northern boundary of Hawaii National Park in a *mauka* direction and along the southern edge of the Conservation easement to Point "H";

Thence from Point "H", located at a corner along the northern boundary of Hawaii National Park at a 8,640 feet +/- elevation, proceeding with an approximate direction, measured clockwise from True South, of 117° 45' for an approximate distance of 20,800 feet, following along the northern boundary of Hawaii National Park in a *makai* direction and along the western edge of the Conservation Easement Area to Point "A", being also the point of beginning, and containing an Area of approximately 5,230 Acres more or less. [DLNR-NAR Files – Waikamoi Preserve]

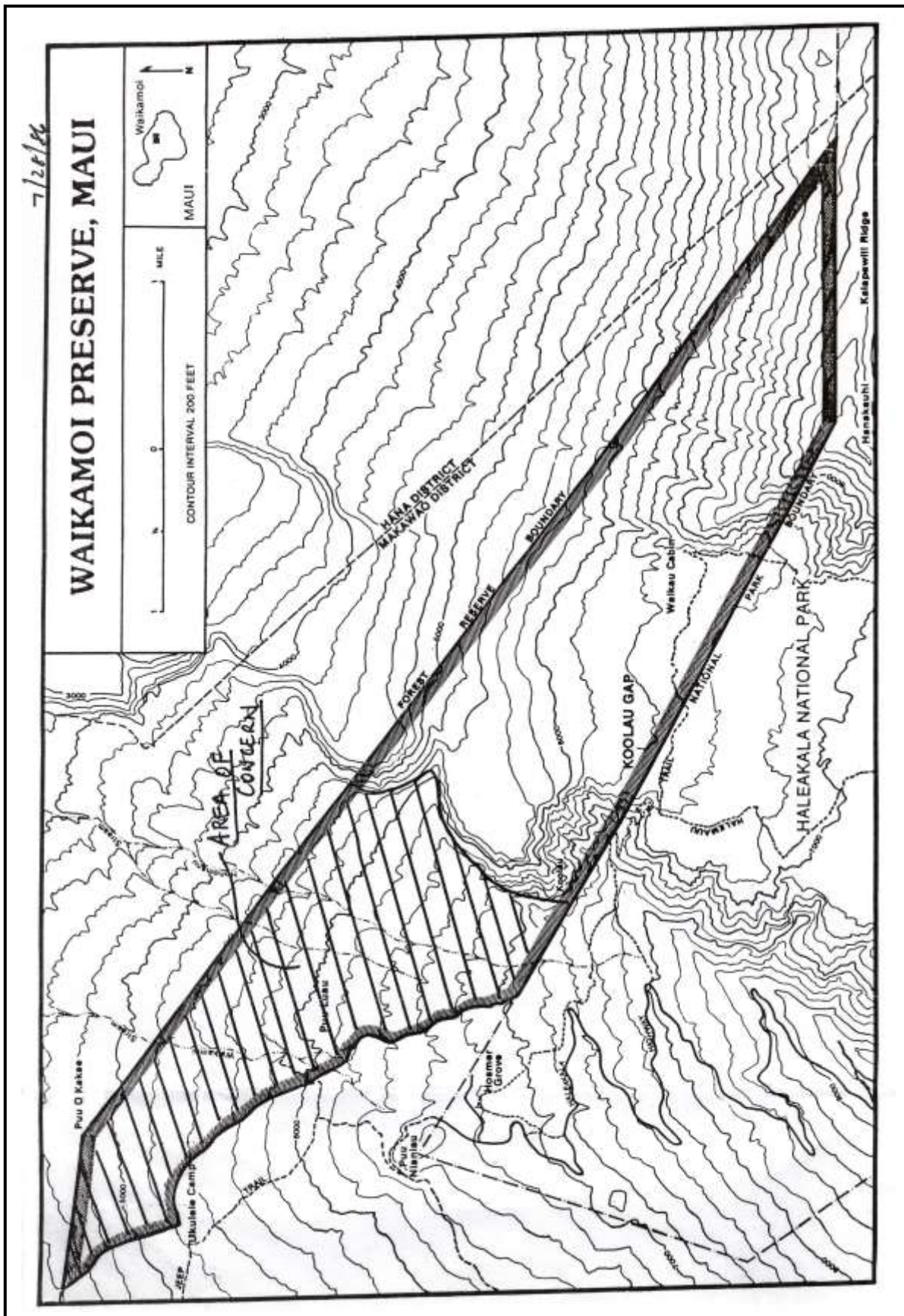


Figure 7. Boundaries of the Waikamoi Preserve (DLNR-NARS, Waikamoi Files)

**KAMA‘ĀINA KNOWLEDGE:  
WAIKAMOI AND THE LARGER MAUI HIKINA REGION  
DESCRIBED IN ORAL HISTORICAL ACCOUNTS**

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***An Overview of the Oral History Interview Process***

Oral history interviews help to demonstrate how certain knowledge is handed down through time, from generation to generation. Often, because the experiences conveyed are personal, the narratives are richer and more animated than those that are typically found in reports that are purely academic or archival in nature. Thus, through the process of conducting oral history interviews things are learned that are at times overlooked in other forms of studies. Also, with the passing of time, knowledge and personal recollections undergo changes. Sometimes, that which was once important is forgotten, or assigned a lesser value. So today, when individuals—particularly those from outside the culture which originally assigned the cultural values—evaluate things such as resources, cultural practices, and history, their importance is diminished. Thus, oral historical narratives provide both present and future generations with an opportunity to understand the cultural attachment—relationship—shared between people and their natural and cultural environments.

In addition to learning of history and traditions, the oral history process has another value to contemporary issues such as care for natural and cultural resources of *Maui Hikina*. Interviews provide a means of initiating a meaningful dialogue and partnership with local communities by communicating on the basis, and in a form that is respectful of cultural values and perspectives of individuals representative of their community.

***Consultation Interviews Conducted as a part of  
the Kalialinui-Waikamoi Preserve Study (2006)***

The scope of work for the present study required the authors to conduct at least four “consultation” interviews with individuals who had been suggested by Ms. Stephanie Lu and staff of TNC-H, as being potentially knowledgeable about the landscape of the Waikamoi Preserve. Three of the consultation interviews were conducted over the phone, and one was conducted in person. Prior to undertaking the consultation interviews, a set of general questions was prepared to follow as an outline in asking about personal knowledge of place, and thoughts about management programs in the preserve. Those general questions formed the approach to each interview. Depending on the interviewee’s background and area of expertise, the following questions were asked:

Knowledge of traditional sites, trails or place names?

Halemau (Halemau‘u); Leleiwi; Hanakauhi; Pohakuokiaina; Anamokekaole;  
Puokakae... others?

Knowledge of historical sites or practices (cowboy trails; shelters; collecting of  
resources, hunting)?

Knowledge of cultural practices previously or presently being done?

Thoughts about care for forest and resources?

Thoughts about on-going cultural practices/access?

Recommendations of possible elder interview contacts?

Following the informal consultation interviews, Maly prepared notes summarizing several key topics of discussion. The notes were returned to the consultation participants, they were asked to review them, and ensure that key points were accurately represented, and also asked if the final notes could be included as a part of the present study. The recollections and thoughts regarding sites and protection of cultural and natural resources shared by participants in the consultation interview program help to fill out the story told in this study through documentary resources, and through the larger collection of formal oral history interviews that follows this section. Based on the results of this informal interview program, it is likely that a focused oral history study of the Waikamoi Preserve lands will shed light on important cultural and natural resources of the area. Such a program could be undertaken as a part of the Waikamoi partnership.

The following notes summarize the informal interviews, and describe both cultural and natural resources of Kalialinui, the Waikamoi Preserve, and neighboring lands.

**Bob Hobdy**

**June 1, 2006 (expanded notes from telephone interview)**

**Raised on Lānaʻi; retired State Forester, worked on Maui from 1971.**

In response to questions about:

Knowledge of traditional sites, trails or place names; and knowledge of historical sites or practices (cowboy trails; shelters; collecting of resources, hunting)?

Bob Hobdy shared the following recollections:

He does not have specific knowledge of ancient cultural sites within the preserve.

He observed that the Waikamoi Preserve is:

In the land of Kalialinui, a Moku of Kula, and that the forests are among the most ecologically valuable in the State.

One historic feature that stands out in Bob's mind, and one that he has personally traveled, is the old:

ʻĀina Hou Trail which runs through the preserve from the Kula region to the Koʻolau Gap. He does not know if it is wholly an ancient trail, or if parts of it were traditional and other parts of it from the historic ranching era (1800s up).

In describing the trail and features present along it's route, he stated that:

The trail runs along the contour of around the 6300-6400 foot elevation, basically down a ridge into the gap, and it was used in the later 1800s to early 1900s by cowboys of the Haleakala Ranch. The ranch used to drive cattle to the ʻĀina Hou Bowl, which had a spring and water trough. The trough was developed and used by the ranch in their operations, and the land was a resting area for the cattle, an area where feed could be found in the crater, while other areas were barren, or scrub lands.

The trail passes the Halemau (Halemauʻu) vicinity, runs left, down into the Koʻolau Gap till around the 6200 foot elevation (about a half mile down), where the "Bowl" is found to about the 5,600 foot elevation. The trail connects to the Kula side as well, and part of the old trail can still be seen below Puʻu Nianiau, and at locations towards Kula.

Bob shared that in 1971, when he first came to work on Maui, an old Territorial/State Forester, by the name of Carl Cordy had told him:

That all the pine, cedars, and cypress trees, from the Ko'olau Gap, west, had been planted in the 1940s, because the land had been pretty barren since a fire in about 1880, had burned across the land. The area had formerly been an 'āma'u shrub land. He'd learned this from old timers, when he was a young forester.

Though much of the area had become a grass land, since it was in the watershed, best practice at the time, was to plant these fast growing introduced species, to improve the water producing capabilities of the land. The trees are planted down to the Pu'u Lā'au area, and then below that is beautiful native forest.

On the west side of the Ko'olau Gap, there is still a spring, and pipes that were set in by Haleakala Ranch; there is also a ranch road to the spring through the Kalialinui lands of the preserve.

When asked his thoughts about caring for forests; and proposed new fencing in important areas, Bob observed that:

TNC is doing a good job of keeping pigs out of the preserve. Fencing is a good program from an environmental perspective. Pigs have now moved into remote areas of the forest, where they traditionally did not range, and where hunters today, do not go. This is a problem in East Maui, that was in part been addressed by the DLNR, East Maui Watershed Partnership, National Park Service, and TNC, who got together to work on it. When NPS fenced the upper section of Haleakalā, pigs which formerly ranged across larger areas of the landscape, piled up along the fence line and started causing more trouble in the forest.

The fencing work done by TNC, has helped to address some of the problems in the preserve and larger region. But it is envisioned that the preserve fence and Hanawī fence at about the 5,200 foot elevation, will run through Hāna, Waiho'i, and Kīpahulu, to ensure that the good forests are not furthered damaged. The goal is to focus on protecting the rich native forests that remain on East Maui.

Bob also agreed that the TNC program should address cultural resources, and concurred with the proposal that staff and field crews be briefed in field protocols, should cultural resources be identified during work.

In a discussion about Kupuna Jimmy Hū'eu's (Uncle Jimmy) interview and descriptions of travel from the *makai* Ko'olau lands to the upper forests of the Waikamoi Preserve, and Haleakalā summit, Bob confirmed that he too had discussed the trips with Uncle Jimmy.

Bob noted that he had traveled through the Ko'olau Gap as well, and came out *makai* at Pi'ina'au-Ke'anae section:

In 1980, he hiked into the Gap, down 'Āina Hou Trail, into the 'Āina Hou Bowl, and down the gap along the Pi'ina'au Stream. Pi'ina'au is one of the many streams that comes off the forest lands from the gap. The stream does a dog leg, at a place the old timers call "Devil's Hole." Then about 1 ½ to 2 miles further down, you hit the ditch road, and continue down to the main "Hāna Road."

While it is a route down, Bob doesn't know that there was any real trail visible in his time.



Bob learned from Uncle Jimmy Hū'e'u, that he had done the trip some time in the 1930s or 1940s. Uncle shared several accounts with Bob, and told him about things he and the crew did when working for EMI, traveling up the mountain, and features seen.

One of the things that Uncle Jimmy mentioned to Bob, was a native *mai'a* (banana) that was growing way up on the mountain, which he called "*Lahi*." On one of his trips, Bob came across a *popoulu*-type banana, that had very thin skin on the fruit. He brought a planting home and grew it. When the *mai'a* fruited, he took it to Uncle Jimmy, who confirmed that it was the *Lahi* (*lahi* means thin, fragile – and is descriptive of the thin skinned *mai'a*).

Recommendations of possible elder interviewees?

Bob said that it was perhaps almost too late to find any old time cowboys or *kama'āina* who knew about traditional resources on the land, and the kinds of things sought in this program. He did feel that Peter Baldwin would be a good contact, observing that Peter and his father before him, had worked closely with the cowboys, and knew much about the area.

**Jacob R. Mau**  
**Consultation Interview – June 5, 2006 (meeting in Lāhaina)**  
**Waikamoi Preserve, Cultural Study**

Jacob Mau was born in 1938, and raised in Kaupō. He is descended from several Hawaiian families who have lived around Haleakalā for many generations. His Hawaiian grandparent's lineages descend from the Lono (Hāna District), Kahele-Kauaua (Kaupō District), Kuahulua (Honua'ula District), and Piena (Kula District) lines.

Mr. Mau began working for the Department of Land and Natural Resources (DLNR) Enforcement Division in the early 1960s, and retired from his position after nearly 30 years of work in the field. His primary area of work ranged around Haleakalā mountain, but also included work on Kaho'olawe, Lāna'i, Moloka'i, and other localities in Hawai'i. His father, uncles, and members of his grandfather's generation also worked on the Haleakalā mountain lands under programs of the Civilian Conservation Corps (CCC), Territorial Forestry Division, and on the ranches.

As a youth he sometimes traveled with elder family members up the Kaupō Gap into Haleakalā Crater. He learned from his elders that:

At times in the past, they traveled the old trails from Kaupō to Palikū, Halemau (Halemau'u), and out to Makawao. It was a difficult trip, and in the early ranching days, one that was made until the ranch resorted to shipping the *pipi* (cattle) out of Nu'u, or driving the cattle around the mountain instead.

It is his recollection from the elders, that they did not often make the trip across the mountain because it was a difficult trip.

When Mr. Mau first started with DLNR, there was a twenty year rain gauge study program underway, and once a week for five years, he walked the entire distance from Waikamoi to Pu'u Lā'au, to Ukulele Camp, and Pu'u Nianiau, Olinda and Pi'iholo. He recalled that:

Ukulele Camp, which is situated at about the 5,200 foot elevation, and is situated at the lower north-eastern boundary of the Waikamoi Preserve was once a significant

settlement on the mountain. Before, when traveling to Haleakalā Crater, the trail went through the camp area, not like the present-day road. The camp was inhabited mostly by Japanese and Portuguese, and was like the half-way house along the trail between the Ko'olau and Kula Districts. The camp is situated generally between Hosmer Grove and Pu'u Lā'au. The residents of Ukulele Camp worked on the Waikamoi water line, which extends through Kula.

Mr. Mau shared that as a part of his job with DLNR, he has traveled through the lands of the Waikamoi Preserve. He has:

Gone on hundreds of rescue missions, and *pakalolo* raids across Haleakalā. Traveled on trails from the crater to Ke'anae, Wailua iki, and the Hāna Mountain. Sometimes along old trails, other times, just following ridges, ravines, and through the forest. The trails were sort of hit and miss by my time.

The Pi'ina'au-Ke'anae section was all native forest, all the way through Kopili'ula and Hanawī. It is a shame that in the earlier days of the forestry program, they pushed so much native forest out to plant eucalyptus, white ash, and other introduced species. It was stupid! The native forest was thick and beautiful. I look at the forest now, in areas where I used to travel, and it makes me cry. So much has been lost.

In regards to travel on the 'Āina Hou Trail, and asked if he had seen old Hawaiian sites in Kalialinui, Mr. Mau observed that he had:

Traveled the 'Āina Hou Trail as well. He has seen signs of old Hawaiian sites all across Haleakalā. There are rest areas/shelters along trails, caves, rock walls, fire places, even areas where wood and supplies were stored along the cliff edges for return visits.

While he has seen many sites, he could not recall specifically where sites were, except for the trails.

When asked his opinion if it was important to care for Hawaiian cultural and natural resources, Mr. Mau answered emphatically:

You have to take care of these things. "Respect!" The old timers always taught us to respect Hawaiian places. "Don't go *kolohe*, no make dirty!"

When recalling the location of some of the sites he'd seen, he recalled:

Waipuna in Kaupō. A narrow flat land that was traditionally planted, the cliff sides were filled with caves that had been used for interments, with the openings sealed with rocks. This is how the old people did things. So often, you won't know there is something there, until you open it up. When these guys (TNC/DLNR) are working in the Waikamoi Preserve area, or on Haleakalā, they must be careful, and respect both the culture and the nature of the place.

Since Mr. Mau brought up the discussion of burial sites, I asked if he had heard of the past practice of *kūpuna* taking loved ones to bury in the upper lands of Haleakalā. He replied that he had, though he did not specifically recall seeing any exposed remains in the Kalialinui area of the Waikamoi Preserve.

While discussing fencing programs on Haleakalā, Mr. Mau restated his opinion that:

It is important to *mālama* the forest. I really regret that in the early days the forestry program took out so much native forest to plant foreign stuff. It was all so narrow minded,

only thinking about the *kalā*! How much water they could catch off the mountain to take somewhere else for sugar and development.

But when they fence off the forest, it shouldn't be to exclude Hawaiians and others who want to experience the nature of the place. People must be able to see the land, touch it, feel it's *mana*. That way our future generations will know where we have come from, and how our *kūpuna* lived.

Unfortunately, almost all the old people are gone now, so we have to share what they taught us, and speak for them and the land.

Mr. Mau also shared his recollections of Kaupo Ranch, it's headquarters at Ma-ua (as pronounced), travel between various localities, including arrangements with Haleakala Ranch for use of Wai'ōpae, where cattle could be driven into the ocean to clean them. He also spent time on Kaho'olawe, to work on goat and sheep eradication, and shared family accounts of his connection to that island.

***Ted Rodrigues, Jr.***  
***Consultation Interview – June 5, 2006***  
***(via telephone; and from typewritten notes provided by Mr. Rodrigues)***  
***Waikamoi Preserve, Cultural Study***

Ted Rodrigues Jr. was born in Pā'ia and raised in Haiku, and is a fourth generation resident of the East Maui region. He has worked and traveled the Haleakalā mountain lands most of his life, and is a natural resources manager with Haleakalā National Park. His father, Theodore Rodrigues Sr. was born at home in Haiku in 1923, and as a teenager-young adult, worked for the Civilian Conservation Corps (CCC), on the Haleakalā mountain lands (he also worked on Mauna Kea, Hawai'i). He worked on trails, tree planting and various programs of the CCC, including work in the Polipoli, Haleakalā National Park, and Ke'anae sections of the mountain lands.

Ted Rodrigues, Jr.'s great grandfather, Joseph Pires immigrated to Hawai'i in the 1880s, landing at Nāhiku, and working out the years of his contract at Ka'elekū Sugar Plantation. Joseph Pires then acquired land in Kula (where the Kula Hardware Store is now located). Ted's grandfather, Manuel Pires shared stories of travel by his father via old Hawaiian trails between Nāhiku and Kula, with his family. The younger Mr. Rodrigues shared learning that his great grandfather would:

Walk from Nāhiku to Kula in one day. At that time, there was still an identifiable trail from Nāhiku, across the back of Ke'anae Valley, through the forest, into Kalialinui, and all the way to Kula. He regularly traveled this trail to and from his homesteads in Nāhiku and Kula.

Ted's father shared with him that while working at Haleakalā National Park he remembered how Lawrence Olivera:

Would hike from the Nāhiku/Ko'olau region, to Palikū in one day, work the week on Haleakalā, and then return home for the weekend.

All the old timers knew where the old trails were, in those days. Even though now, it is almost impossible to find them.

Ted has personally hiked all through the Kalialinui/Waikamoi Preserve lands, and those of the larger Ko'olau Gap and Haleakalā mountain lands. He has always:

Been curious about the mountain trails because of his great grandfather's stories of travel across the mountains.

Ted knows that there are old trails from Kula to Ko'olau, and to back side of the Hāna mountain, and:

Believes that there were probably many trails rising up from the various lands, to the forests and Haleakalā. But he has almost never found any of the old trails during his trips. They have been overgrown or otherwise lost from sight.

He also shared that:

I've gone to 'Āina Hou flats by horseback, found the spring there, and accidentally stepped into the old redwood water trough. I was told where the old cattle/horse trail went down the palis but never got to see it.

The path to the bottom part of that area, switchbacks, and got too dangerous for my horse. But I've always wondered if that was the path way my great grandfather took. When I traveled it, I came in from the Crater way.

You can still cross from the 'Āina Hou trail going *mauka* and get to Waikau. The trail passes a couple of small caves that I would use to spend the night in, and where a spring exists for water. Mike Pszyk showed me the location of this spring called it "Mossy-mossy Spring" since it is completely covered by moss and you would never know that it existed. I have not found any record in the National Parks' files that refer to this spring.

I was also shown the locations of, and rode on some of the old trails on Hāna mountain, including the trail to Wai'ānapanapa along the forest edge. In the mid 1980's I was privileged to go hunting by horseback on the eastern slopes of Haleakala with some old timers, one of them was a Mr. Amaral who was in his 80's at that time. From Palikū cabin, we rode up Lau-ulu trail to Kalapawili ridge. From there we rode down to the forest line on hunting trails to where the 'āma'uma'u-shrub land stops and the 'ōhi'a forest begins, and followed a contour trail in and out of the forest. The trail although overgrown was a well-used trail at one time. Over the years I've studied this trail and followed it from Lake Wai'ānapanapa going west, *makai* of Pu'u 'Alaea, and heading into the lands of Kalialinui eventually losing it in the rocky slope of Hanakauhi. The trail itself, is very rideable on horseback, and closely follows the southeastern boundary of Kalialinui as shown on the maps today. Although I have not found it, I was told that this upper mountain trail went down into the forest eventually reaching Waikau in Ko'olau Gap.

From 1984 to 1985, the National Park installed a boundary fence along the eastern slope of Haleakalā. With the knowledge that I learned and the advice from mountain hunters Eddie Grasa and Tony (Big Tony) Silva, I installed six gates along the fence line that marked horse trails used by hunters. These gates allowed them to ride down into the forest. One on each side of Ko'olau Gap at 'Āina Hou and Waikau. The rest below Kalapawili ridge leading down into Kalialinui lands with the eastern most gate to Pu'u 'Alaea.

When asked if he had ever come across any old Hawaiian sites in the Waikamoi Preserve lands, Ted stated:

I haven't ever seen any Hawaiian sites in the preserve area. However, outside the forest on the trail to Waikau there is a burial in a lava tube. This cave is known as "turtle cave" by some, because of a *honu* shell found at the back end. This is not of Hawaiian origin. It was placed there by Frank Freitas as a hoax on John Tavares. I don't know when he did

this, possibly in the late '60s. He also placed coral rocks there as part of the hoax. Personally, I don't think that this is a good thing to have done, because it takes the focus away from the actual burial, rather than protecting it.

I was also told of a cave in the forest of Kalialinui, found accidentally by hunters, that was used as a shelter by ancient Hawaiians. One of the things found inside the cave were bundles of *'ili-ahi*. This hunter told me that he was not able to find the cave again.

Since Mr. Rodrigues had spoken about hearing his great grandfather's stories of travel through Nāhiku to Kula, I inquired if he'd ever heard of the elder Pōhaku Miki, and of the practice of canoe making that went on through the early 1920s, in the region (see noted from interview with Pōhaku Miki Lee). Ted said he had not:

Heard of either, but that he was not surprised that such practices would have occurred. While the Kahikinui side is more noted for the large stands of *koa*, there are pockets of large *koa* in the forests above Nāhiku, from which canoes could have been made. The old people had to know where the *koa* was, to go get it, not like in Kahikinui, where the trees were readily visible.

While discussing named localities of the upper mountain region, Mr. Rodrigues noted that he was familiar with places like Halemau'u, Leleiwi, Hanakauhi, and 'Āina Hou. He has visited Pōhaku'oki'āina, where various lands and districts of Maui meet at the top of Kalialinui. He observed that it is a:

Significant location on the landscape, but that it is surprisingly not at the highest point on the ridge. The *'ahu* (cairn) that marks Pōhaku'oki'āina is still visible, and a little down from the highest point on Kalapawili Ridge, but from where one can look down in to Kaupō, and neighboring lands of Kīpahulu, Hāna and Ko'olau.

When asked his thoughts about whether or not the maintenance of existing fences, and proposed fencing of additional lands that make up the Waikamoi Preserve was a reasonable action, to ensure protection of the unique Hawaiian forest resources, Ted replied that he believes it is:

Absolutely important for the environment to do it. It is just a tool, or a method to help meet the objective of protecting the resources for future generations.

I then described to Mr. Rodrigues the general approach proposed in the study that field crews be informed ahead of time, about the potential for finding some forms of traditional Hawaiian sites, ranging from trails to platforms, or possibly burials; and that work should be done in a respectful manner, with rerouting of fence lines or trails from such sites if they are encountered. Mr. Rodrigues concurred, and shared that the:

NPS fence crew is made up of Hawaiians who are very sensitive of their culture. It is Park policy to be very careful about cultural sites. If you come across something avoid it. Also, if you see something, look around to see if other sites or features might be present. Make sure there aren't other things around.

An example is that one time in 1980, we were getting ready to work on an enclosure in the Kaupō Gap. A few of us went to look if there were any sites, and sure enough, we found some. We went to get the NPS archaeologist, he came out and looked, and he did see some sites, but not everything we saw. It's not always a matter of seeing with your eyes, but just being quiet, taking in the landscape, and getting the feel of what's around. Some times you just have to be quiet for a while, and you will see things that are otherwise missed. You have to feel the land.

So, it they are working out there in the preserve, and they come across something, the policy should be stop, look, back off, and relocate the line you're working on. You have to respect the natural and cultural resources.

### ***Iokepa Naeole***

#### ***Consultation Interview – June 13<sup>th</sup> & July 2<sup>nd</sup>, 2006 (via telephone and email) Waikamoi Preserve, Cultural Study***

Iokepa Naeole is a native Hawaiian educator and cultural practitioner, who formerly worked with TNC-Hawaii, on programs associated with the Waikamoi Preserve. Mr. Naeole refers to the mountain lands of Kaliainui—the Waikamoi Preserve—as being:

“*Wao Akua*” (a traditional environmental zone of rain forest, in which the gods of old resided). As such, the land is sacred.

He observed that while the science and ethics of preservation of the natural resources is an important one, and one on which he has worked, he believes strongly, that the work:

Must not be done in a vacuum. The role and importance of cultural practitioners on the landscape, and the continuation of traditional practices, including those of Hawaiian stewardship are as important as the work of natural resource managers (which the ancient Hawaiians were, as a way of life).

Modern management cannot be done to the exclusion of traditional practice. Understanding and practicing the old Hawaiian system of stewardship, will help formulate an approach for continued stewardship in future generations.

Mr. Naeole also suggested that the partnership members:

Seek out, and take *kūpuna* on the land of the preserve. Elicit their traditions, history, and knowledge of place. In this way, the managers will be exposed to the “*‘i‘o*” (genuine, real) nature of the land.

(email following meeting and review of initial notes from telephone conversation):

*Ho'okahi mana'o koe ka'u e no'ono'o nei: He mea 'ano nui no ka pono o Waikamoi, kekahi papahana ho'ona'auao e like me ka'u i ho'oko ai ma mua. I ka wa a'u i hana ai no TNC, he mau kaukani na haumana i huaka'ihele i uka, i ka wao akua ma Maui Hikina. Ke 'olelo nei au i keia me ka ha'aha'a, aka 'o ia polokolamu "Outreach" nei ho'okahi mea na'u e ku ha'aheo ai. Pono e ho'omau 'ia kekahi mea "Outreach". I loko o ko'u na'au he pa'a no ka mana'o; no na keiki Hawai'i, a'ohe waiwai na manu a me na mea kanu 'oiwi ku ikawa, ina a'ole 'ikemaka 'ia me na maka. Ina pela 'o na mea maoli no he mau mea I no'ono'o 'ia wale no. Maopopo ia'u, ke ho'ike 'ia me ka nana kiko'i, a 'ikemaka kekahi keiki/opio i ka manu Hawai'i, pa'a ka na'au i ke aloha. Ke 'eli ke keiki i ka lepo a kanu i mea 'oiwi, ku ha'aheo ia keiki ma mua o kona mau hoa, me kona mau kupuna. Ma laila ka hana kupaianaha a ke akua. Ola ka wao akua, ola ka wao kanaka, ola ka Hawai'i.*

*Eia ka'u hope loa; ke pau ke kala no TNC, 'o wai la na kanaka e malama ai i ko kakou wao akua. E ho'i ana no ka wa o na konohiki. Ua hiki mai ka wa e ho'omakaukau.*

I have one additional thought remaining on this matter: It is very important for the good of Waikamoi, that there be a program of enrichment-education, such as that which I previously worked on there. During the time that I worked for TNC, there were several thousand students who traveled to the *wao akua* region of East Maui. I say this with humility, but the outreach program I worked on is one of which I am proud. Such an

outreach program needs to be continued. I believe in my heart (*na'au*) and firmly in my mind (*mana'o*), that this is important for the children of Hawai'i. There can be no appreciation for the native birds and plants, if they are not seen by the eyes of the people. I know that when the native birds are seen in photographs, and seen personally by the children and young adults, they are firmly held with *aloha* in their hearts. When the children help to dig in the soil, to plant native species, they stand proudly among their friends and ancestors. Therein is the wonderful work of god. When the *wao akua* region is healthy, the *wao kanaka* (region of mankind) is healthy, and the Hawaiians are healthy.

Here is my final concern; when the funding of TNC is ended, who are the people that will care for our *wao akua*? Will the era of the *Konohiki* return? The time to be ready is upon us. [Maly, translator<sup>25</sup>]

### ***Cultural-Historical Documentation Recorded in Oral History Interviews with Elder Kama'āina (2001-2002)***

This section of the study provides readers with selected excerpts from a larger collection of interviews from the *Maui Hikina* region (Maly and Maly, 2002). The voices recorded here, share a common theme that we have found with all elder Hawaiian residents of *Maui Hikina* — in that they believe that care for the forests, land, and water ways, is important, and will foster the continuation of traditional and customary practices. Key topics discussed by the interviewees are presented at the beginning of each interview, with specific references to named localities, traditions, practices, customs, changes observed in the landscape, and recommendations for care of the natural resources.

In selecting interviewees for this formal study, the authors followed several standard criteria for selection of those who might be most knowledgeable about the study area. Among the criteria were:

1. The interviewee's genealogical ties to early residents of lands within or adjoining the study area;
2. Age. The older the informant, the greater the likelihood that the individual had had personal communications or first-hand experiences with even older, now deceased Hawaiians and area residents; and
3. An individuals' identity in the community as being someone possessing specific knowledge of lore or historical wisdom pertaining to the lands, families, practices, and land use and subsistence activities in the study area.

Readers are asked to keep in mind that while this component of the study records a depth of cultural and historical knowledge of *Maui Hikina*, the documentation is incomplete. The interviews cited below, were conducted as a part of a larger regional study, and focused upon the history of residency, water use, and practices of *kama'āina* families on the land (from sea to mountains). Only limited documentation pertaining to the Kalialinui section of the Waikamoi Preserve—the particular area of interest in the present study—is presented here. This is in part because the upper mountain reaches of *Maui Hikina* were not regularly frequented by island residents in the later historic times. As a result, only limited cultural documentation of a personal nature was recorded for the area. Fortunately, significant historical texts cited in this study—in the form of testimonies (oral histories) from elder natives recorded in the 1870s—document traditional knowledge of place, and describe traditional and customary practices associated with the *Maui Hikina* mountain lands.

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<sup>25</sup> Readers please note, Maly takes full responsibility for any shortcomings of the translation, to adequately convey the depth of Iokepa Naeole's sentiments and recommendations on this matter.

The above said, readers will still find that the excerpts from formal oral history interviews and the more recent consultation interviews above, contain important traditional knowledge of the *Maui Hikina* region, including the area of the Waikamoi Preserve. It is also evident from the narratives that native Hawaiians saw the region as an integrated resource—the health of the mountain lands, forests and water systems, gave life to the lands below, and fostered a healthy way of life for the families of the land.

*Readers are humbly asked here, to respect the interviewees and their families. If specific points of information are quoted, it is the responsibility of the individual/organization citing the material to do so in the context as originally spoken by the interviewee. The larger interviews should not be cited without direct permission from the interviewees or their descendants, and Kumu Pono Associates LLC, and proper source documentation should be given.*

**James Keolaokalani Hū'eu, Jr.**  
**Oral History Interview – Lands of the Ko'olau and Hāmākua Region.**  
**April 11, 2001 with Kepā Maly (and Garret Hew)**

The late, James Keolaokalani Hū'eu Jr. was born in 1914, at Ke'anae. His mother's genealogy ties him to families who have resided at Ke'anae and on neighboring lands for many generations. His *kūpuna* were awarded lands in the *Māhele 'Āina* of 1848, and his family maintains ancestral lands in the region. The family continues to cultivate *kalo* (taro) in *lo'i* (pond fields), and is sustained by the varied resources of the land and ocean.

Kupuna Hū'eu was raised on family lands, and traveled from shore to mountain with his elders, and subsequently as an employee of the CCC program and EMI Company. He was a historian of traditions and land use history in the Ko'olau region, and also had intimate knowledge of lands in the larger *Maui Hikina* region. Kupuna Hū'eu was also an active proponent of Hawaiian rights and land issues.

Kupuna Hū'eu participated in three interviews (April 11<sup>th</sup> and 25<sup>th</sup>, and November 6<sup>th</sup> 2001) as a part of a cultural study for lands of the Ko'olau-Hāmākua region of *Maui Hikina*, including one field trip through the upper forests of the region.

Garret Hew of EMI, who himself is very knowledgeable about EMI Company's history and lands of *Maui Hikina*, assisted during two of the interviews.

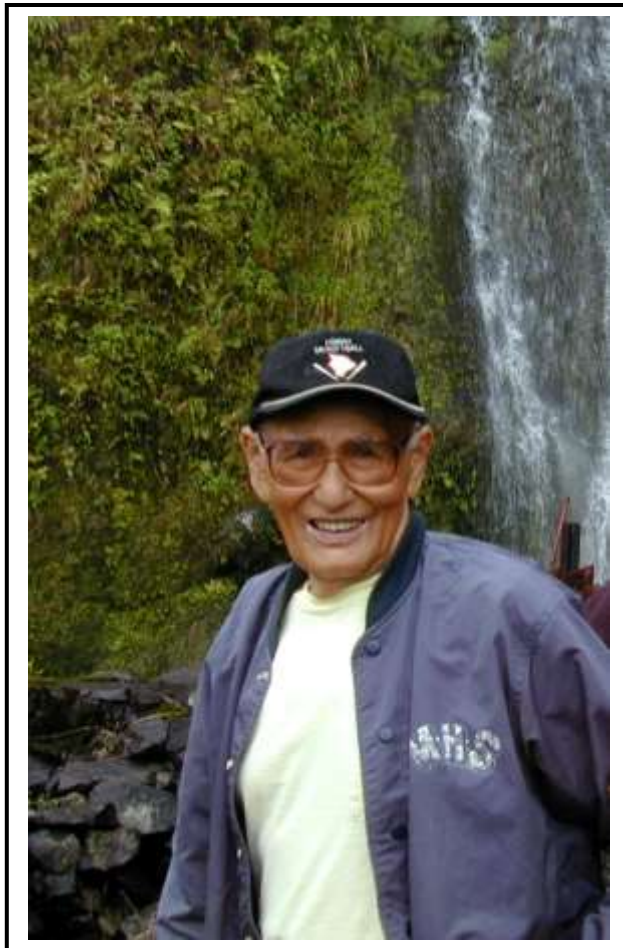
Readers will find that Kupuna Hū'eu was a gifted *mea ha'i mo'olelo* (historian), and that his recollections recorded herein, are a significant contribution to the history of *Maui Hikina*.

The following topics are among those discussed in the interviews by Kupuna Hū'eu:

- The *lele kawa* (diving and leaping) place of Waia'ōlohe, Ke'anae.
- Discusses routes of access – 19-teens to 1930s; the EMI Trail (road), though private, it was open to people for travel between Kailua and Kikokiko.
- Discusses the varieties of *kalo* grown, methods of cultivation, and water flow from the 19-teens; also describes *'o'opu*, *'ōpae*, and *pūpū* found in streams. Does not believe that EMI has caused a problem with water in the Ke'anae vicinity; water used by the families is from cool springs below the ditch system.



- Discusses varieties of 'o'opu in Ke'anae vicinity streams, and the former residences of families in the uplands; exchange between upland and near-shore residences took place.
- Tells a story of a family that resided in the uplands of Kaho'okuli, and an account of a shark man.
- In old days, families lived in *mauka* and *makai* regions; it was the custom to exchange goods between one region and the other.
- Discusses nature of forest lands and *kahawai* when he was young; *kahawai* formerly tended and kept clear of growth.
- Discusses customs of resource collections; the *ahupua'a* – *Konohiki* systems practiced in his youth. Explains the origin and traditions of place names in the Ko'olau region.
- In the old days, people collected resources from within their own *ahupua'a*; *Konohiki* oversaw the collection of resources. Also shares two accounts pertaining to the naming of Ke'anae.
- Discusses traditional practice — when you harvest something you plant something again, so that there will be more next time.
- Used to go hunting pigs in the mountain.
- Discusses various place names; their traditions and pronunciation. Also shares account as to why the Maui people call a fern similar to the *hō'i'o*, "*pohole*."
- Discusses the meaning of the place name "Waikamoi," which should be "Waiakamō'i."
- Discusses customs and practices associated with planting – including nights of the moon; everyone got together and worked in the community.



*Kupuna James Keolaokalani Hū'eu, Jr., at Honomanu i uka (Photo No. KPA-1464)*

Discusses *lele kawa* at Waia'ōlohe, Ke'anae.

JH: . . . That's why *no'ono'o wau, kēlā manawa, ka haole nīele ia'u, 'ike 'oe ka pane, but a'ole wau 'ike iā Kahekili. Noho mai kēia haole, wala'au 'ana ia'u, but a'ole 'oia lo'a ka mo'olelo pololei*. You see this man was talking to me, he went to the library, and they had about this story so he know. But me, I never know. But by asking me, I can answer the question to solve those things. Then he told me "Kahekili, went jump in this pond in Ke'anae." I tell him, "yeah." So I tell him where the place that pond is, Waia'ōlohe<sup>26</sup>.

<sup>26</sup> Waia'ōlohe (may be literally translated as the "Water-of-the-experts;" perhaps descriptive of those who were skilled in the art of *lele kawa* (the Hawaiian sport of leaping or diving into the water). At times during the interview, *kupuna* Hū'eu also pronounced the name as "Wai'ōlohe." Both pronunciations may be translated in the same way.

KM: Oh, Waia'ōlohe. Here [opening map], this is Register Map 2238 for Ke'anae. *Kala mai*, I'm sorry here's the stream come in. This is the *muliwai*, yeah?

JH: Yeah.

KM: Wai-a-ōlohe?

JH: Yeah. The *kawa*, but the *pali* there is called Pahupi'ina'au. *Lo'a iā 'oe?*

KM: [looking at map for place name?]

JH: It's a trig station Pahupi'ina'au.

KM: But not Pi'ina'au stream?

JH: No, this right around that end.

KM: How interesting, Pahupi'ina'au?

JH: Pahupi'ina'au. He get one trig station.

KM: Trig station on top?

JH: But a lot of guys don't know. Even you ask Ke'anae people they don't know. But me, from young time, I *lohe*.

KM: 'Ae, *lohe i ka mo'olelo*.

JH: Yeah.

KM: Oh, there's a Trig Station right here [pointing to location on map].

JH: Yeah, they call that Pahupi'ina'au.

KM: Right by the ocean?

JH: No, right on the *kawa*, that's where he jumped. The *kawa* is right over there.

KM: So by the *muliwai*?

JH: Yeah, the *muliwai* start from there. You see up here get *mana* [division], get two *kahawai*. One come down from, they call Pi'ina'au stream.

KM: 'Ae.

JH: The other one is Palauhulu stream.

KM: Palauhulu?

JH: And they meet there. They go to meet over there, they call that Waia'ōlohe. Right on top, that's where the Trig Station.

KM: And uncle, you *hānau makai*?

JH: Down the flat.

KM: *O wai kou inoa?*

JH: James Keolaokalani Hū'eu, Jr.

KM: *Hānau 'oe i ka makahiki?*

JH: *Makahiki*, 1914, July, 22.

KM: *Maika'i nō*.

JH: But *a'ole wau hele i ke kula*.

KM: *Ua hele 'oe i ke kula o ka 'āina!*

JH: 'Ae, *pololei*. I never go...I only went to seventh grade. Ke'anae sixth grade and then you *pau*. I went to Honolulu, I stayed with Patsy's grandma [Patsy Ku'ikāhi-Navares] Lilly Ku'ikāhi, that's the mama of David Ku'ikāhi. And David married... [thinking]

KM: Kaōpūiki? [prior to our interview we discussed his family relations to my *kahu hānai*, Daniel Kaōpūiki Sr.]

JH: Kaōpūiki.

KM: 'Ae.

JH: I stayed with them one semester at Pu'unēnē I only went to seventh grade. If I went *puka* school I would be the Governor of Hawai'i [chuckling]. I would give the *kanaka* all back their land, and no more troubles [chuckling].

KM: Yeah. So, you *hānau maka'i*?

JH: Yeah.

KM: If we look at this map, it shows the map number, and this map for Ke'anae is in your packet here.

Discusses his family tie to recipients of *kuleana* in the *Māhele* of 1848; and the 999 year Homestead Program.

JH: I think the lands, that *inoa* is Kealina.

KM: Oh, Kealina's *'āina*, yes okay.

JH: That all belong Halemanō, Kealina, Ka'ea.

KM: 'Ae, I recognize the name, I'm just looking, you'll see in here, get the *Māhele 'āina* in here from the *Māhele*, yeah?

JH: Yeah.

KM: This is Register Map 2238. I see Malailua, Makea, Mamaikawaha, Napiha'a...

JH: Yeah.

KM: That's homesteads.

JH: Napiha'a, they stay right down, and then Halemanō is on top.

KM: Halemanu or Halemanō?

JH: Halemanō.

KM: Oh, he *ohana*?

JH: That's my great-grandparents.

KM: Halemanō.

JH: *Male 'oia iā* Pierce. And the *pololei* Pierce became... Pierce is one of the missionary, and he married into Papa. So my grandmother is Papa line, but I don't know how many generations down. My grandmother was a Pierce then she married Halemanō.

KM: But it's Halemanō?

JH: Halemanō.

KM: A 'oia *pololei*?

JH: Yeah, 'oia *pololei*.

KM: Yeah, very interesting. So by and by, here's, you'll see the different names... Where do you think you were living when, if you look at this 'āina here, now, if you can see. [moving map closer to Mr. Hū'eū] I know it's a little...

JH: Behind here is all 999 year land.

KM: Nine hundred ninety-nine year homestead, yeah?

JH: Yeah. You look by Tau'ā, in front, that's where I live. Tau'ā is right down by the beach. I don't know what lot that, you look down 999.

KM: I got to get one other map that shows that. If the church is over here, this is the church lot *ma'ane'i*?

JH: Yeah.

KM: These are the 999 year lots, yeah? *Maka'i*?

JH: Yeah, it got to be around here.

KM: You were somewhere down this side?

JH: Yeah.

KM: Oh, you see uncle, all of this 'āina, *lo'i kalo e*?

JH: Yeah.

KM: You see all of that, *i kou wā li'ili'i, pehea, ka nui o kēia 'āina he lo'i kalo?*

JH: *Pau kēlā 'āina.*

KM: *Pau kēlā 'āina i ka lo'i kalo?*

JH: Yeah. They all go under the 999 year lease. That's why they said, the 999 was Hawaiian Homes. No!

KM: No, it's not. *Mamua loa o ka Hawaiian Homes.*

JH: Yes. Way before, you know when they went *Māhele* the land, the Hawaiian who can afford...I don't know how they went get *kuleana*. So, the other people no can afford. You pay five dollar they give you house lot and taro patch.

KM: 'Ae.

JH: So every one had. Like me, I understand, but those people, they no understand.

KM: So uncle, that's how it was for your *ohana* at Ke'anae?

JH: Yeah.

KM: *Lo'a ka pa hale?*

JH: Yes.

KM: *Lo'a lo'i kalo?*

JH: Yes.

KM: Were there also *māla'ai* dry land planting areas that you folks had, or mostly all *kalo*?

JH: Down there was all *lo'i, wai*.

KM: So you folks, how did you live? You grew taro?

JH: Yes.

KM: And you hele lawai'a paha?

JH: Well, you know, when I was small... Well, just happened at my age, they got the depression. Then had the CCC, I enrolled over there. I listen, that's why I know, plenty stuff, I know. The archaeologist was Sterns; Sterns and Murphy. As a young boy I listened to them, so I know how. That's why, a lot of guys tell me "ah, what do you know?" But I know more than them. I never go school, but I know.

KM: Yes, you listened.

JH: Yes.

KM: And that's how you know, "*he lohe ke ola, he kuli ka make.*" '*Oia ka 'ōlelo a nā kūpuna.*

JH: Right.

KM: So, can you tell me what was it like when you were growing up? Were there plenty families living down with you folks?

JH: Well, during my day when I was living, well my dad had a land up (above). It's a Hui land, up on the flat. We live up there but my mom died when we were young, so my dad remarried. I lived with my brother who lived with my brother, William Roback. My mother was first married to a Roback and then he died. He worked for Hilo Electric, he was electrocuted.

KM: '*Auwē!*

JH: She had five boys, then my dad married her and then he had five children. Four girls and me. And then when my mom died he remarried a Kekahuna girl, and he had three children. So I'm in between two families. So that's how I get quite a big family.

KM: Yeah, big family. All half brothers, sisters?

JH: Yeah, right.

KM: And were there other families living by you folks?

Discusses routes of access – 19-teens to 1930s; the EMI Trail (road), though private, it was open to people for travel between Kailua and Kikokiko.

JH: Yeah, they have families. Well anyway, then had more families living in Ke'anae than now. In those days the only way you can get there is by boat, or trail. On the horse, or canoe. From Ha'ikū to Ke'anae you go on the canoe.

KM: That's how, you canoe.

JH: Nāhiku was a very industrious place. They had plant rubber.

KM: Yes.

JH: And they started EMI Ditch, so they all had jobs. So Wilson came and he macadamed the road at Nāhiku, to Kopili'ula. But from there to Ke'anae, no more road. And Ke'anae to Kailua, no more road.

KM: You go *alahahele*?

JH: Yeah, *alahahele*. But when EMI made the ditch, they got better road, so the community used the EMI trails.

KM: So that's how they used the trail go up Kikokiko like that, all the way.

JH: Yeah, right. That's all for EMI.

KM: I see. Garret took me up yesterday.

JH: Yeah.

KM: In 1922 the bridge date, you know when you go Kikokiko?

JH: Yes. Most of those bridges 1922, 1923. But the old Hawaiian bridges, the one below they go back to 1911. In those days never had lot of people take care, so they would rather go EMI trail.

KM: Had the older Government Road more *makaʻi*?

JH: Yes.

KM: And had bridge crossing, *Alanui Aupunʻi*?

JH: Yes.

KM: But this EMI Road *mauka*, Kikokiko was actually private?

JH: Right. But even the old, old road the Piʻilani Trail, we hardly used that.

KM: Oh, that's the old *alaloa*.



***Kikokiko Bridge (1922), EMI mauka Route between Pāpaʻaʻea and Kopiliʻula i uka  
(Photo No. KPA-1397)***

JH: No more grade, you just go over the *pali* and then you switch back.

KM: Switch back.

JH: So when they went dedicate the road over there, they wanted me to go and talk, but I had no chance to talk. They had this boy... [thinking] you know, Eddie Marciel is his father. . . Sam Ka'ai. He did all the talking, me, I shut my mouth. He knew what they had written. But we hardly used the old trail.

KM: You folks, in your lifetime, when you wanted to leave Ke'anae, you got to go canoe?

JH: Yeah.

KM: Or you go walk feet or ride horse up the old trail?

JH: Or the inter-island boat, it stopped by once a month.

KM: At Ke'anae?

JH: Yeah.

KM: So, not *Humuula*, *Hawaii*, the *Bee*, or?

JH: Yeah, *Hawaii*, *Kilauea*, *Maunakea*.

KM: 'Ae, oh.

JH: *Hualalai* and *Waialeale*, they're in the late part.

KM: Later.

JH: So when we want to go, only once a month. If the ship past Ke'anae and they look white water, they cannot land. They go straight to Hāna.

KM: Yeah.

JH: When they come back if clear they stop. If not then the whole month you got to go by land and get their food. Our food came through the boat inter-island.

Discusses the varieties of *kalo* grown, methods of cultivation, and water flow from the 19-teens; also describes 'o'opu, 'ōpae, and pūpū found in streams. Does not believe that EMI has caused a problem with water in the Ke'anae vicinity; water used by the families is from cool springs below the ditch system.

KM: How did you folks live...you grew taro?

JH: Yes.

KM: What kinds of taro did you grow?

JH: Well those days, we only had *hāpu'u*, *ha'akea*, *piko*, *mana*.

KM: 'Ae.

JH: We never had these new...now that they introduce a new one they call *moi*.

KM: A, *moi*.

JH: That's a better taro.

KM: *Ha'akea*, *piko*, *hāpu'u* like that?

JH: Yeah.

KM: And all in the *lo'i*?

JH: Yeah all in the water.

KM: How was your water flow back then, plenty water came down? And did you flood the fields all the time, or was it seasonal?

JH: Well, we had water all the time. Actually, you no need plenty water to raise the taro, but lot of people think you need water. No, as long as you can damp, only you got to work harder. What they use water is they flood the place, the grass [gestures drops down].

KM: The weeds no grow?

JH: The weeds yeah.

KM: You no need go *wāe/e*.

JH: Yeah. So that's why when I hear, they ask "Why you folks don't plant taro?" "Oh, EMI take all the water." I tell 'em "EMI was over hundred years ago. You never hear the old people cry."

KM: You had plenty of enough water?

JH: Oh yeah.

KM: It wasn't a problem when you were growing up as a child?

JH: It wasn't the water, because we have a spring. We use spring water, so no more water from the stream that we use.

KM: How about, did you folks plant your taro in a cycle, certain *lo'i* plant now, a few months later certain *lo'i* plant? So that all year round you had taro?

JH: Yeah, that's how we plant, you have to... [pauses]

KM: Rotate?

JH: Yeah.

KM: And how about *ho'omaha paha ka 'āina i kekāhi manawa*?

JH: Well, we *ho'omaha* maybe, you don't plant maybe two or three months. You let 'em rest. But today, they pull today, tomorrow, plant.

KM: They plant already.

JH: They plant already.

KM: So the ground comes weak, yeah?

JH: Yeah.

KM: In your *lo'i kalo*, did 'o'opu, or were there *pūpū lōloa kahawai paha*, were there things in your *lo'i* before?

JH: We had *pūpū*, but our *pūpū* was the Chinese one. Get *limu* on top.

KM: Oh, yes.

JH: So that never bother the taro. Then the Filipino had the same kind *pūpū* but no more *limu*.

KM: Oh yeah, when you were young?

JH: Yeah. But now, they get these now, he eat the taro and everything.

KM: Terrible yeah. How about, so no more native *pūpū* live in the *lo'i* when you were young that you remember?

JH: I hardly see any.

KM: But get 'o'opu, or no more come in?



Discusses varieties of 'o'opu in Ke'anae vicinity streams, and the former residences of families in the uplands; exchange between upland and near-shore residences took place.

- JH: No, no more, now. Our days used to have, 'o'opu, gold fish.
- KM: Ah, so the 'o'opu when you were young, would come. What kind of 'o'opu did you folks catch?
- JH: We had mostly, *nākea*. The 'owau, they stay in the brackish water.
- KM: What kind?
- JH: 'Owau.
- KM: Yeah, that's the kind *makai*.
- JH: The one in the brackish water.
- KM: *Wai hapa kai?*
- JH: Yeah.
- KM: But that's 'o'opu too, eh?
- JH: Yeah. And then they have the *nāpili*, the one *pipili* on the side, and there's the one that's still red they call that... [thinking] I forget that name. But you cannot eat that 'o'opu, even the cat won't eat 'em.
- KM: For real. So, you folks sometime you stay *makai*... Well, you live *makai*, you grow taro. You folks went *mauka* sometimes also?
- JH: During our days we hardly walked. The days before we were, the up people, they all farm.
- KM: So there were people before?
- JH: Oh yeah.
- KM: *Kauhale ai mauka nei, a kekāhi 'ohana, makai?*
- JH: Yes, that's the one I was telling you Pi'ina'au. They call that, what is that name... [thinking] He had a special name. So the guys up there plant taro, and then they trade with us.
- KM: Is it dry land kind taro, or get *kahawai* also?
- JH: They had *kahawai* and dry land. The *kahawai* is way up there.
- GH: How far up Pi'ina'au Road they go?
- JH: Yeah, you go inside there.
- GH: By where the rain can, they planted in that area?
- JH: You know where the station?
- GH: Yeah.
- JH: Right up till you hit the...
- KM: Hau'olowahine, up as far...?

JH: Hau'oliwahine<sup>27</sup> this side, but inside there, they call Pi'ina'au Valley. They get one name Kaho'okuli.

KM: Kaho'okuli?

JH: By and by you look in your map [chuckles].

KM: Okay, I'll bring you the other set of maps next week. Kaho'okuli?

JH: Yeah.

KM: That's where the people lived *mauka*?

Tells a story of a family that resided in the uplands of Kaho'okuli, and an account of a shark man.

JH: They lived *mauka* and they traded with the people at Ke'anae. Now this old fellow told me a story. He was living up there, they had one...he was living in a cave. But he was a young boy, and in that cave they had canoes. Any kind dead men in that cave, but he was a young boy, so they trade. Now one day they came lower Ke'anae and these people never go fish so they started put fish bone and fish tail, they put 'em in the bag. They grab the bag they go back up there. When they pull it out, they had all rubbish, but that thing when change into... One changed into a shark. So the baby shark, they raised him up there.

KM: *Mauka nei?*

JH: Way up.

KM: Kaho'okuli?

JH: At Kaho'okuli. Right in that stream. As he grew bigger, it went down, ran down that stream.

KM: Pi'ina'au.

JH: And then land down where the Ke'anae at the end.

KM: The *muliwa*?

JH: Yeah.



*Palauhulu Stream (Plunkett Spring just over first low rise in foreground) - View mauka to Kaho'okuli Vicinity (on west) and*

<sup>27</sup> Kupuna Hū'eu uses the pronunciation "Hau'oli-wahine," and later in the interview specifically references "Happy" (*hau'oli*), in the context of the place name. An 1877 map, Register Map No. 2052, gives the name as "Hauoloahine," and EMI maps give the name as "Hauolowahine." Kupuna Hū'eu's use of the name is cited in this transcript.

JH: And then under there, had one tunnel. You go right down to where Dr. Keppler lived. Under there get one tunnel, so that shark used to live under there.

KM: So he could go out to the ocean too?

JH: Yeah, he was under there. If you related to that shark you no worry, you fall in the sea, they bring you back.

KM: *Po'e 'aumakua?*

JH: Yes.

KM: *Manō kanaka.*

JH: I heard this old man telling me.

KM: Do you remember who this old man?

JH: Yeah, his name was Edward Akiona.

KM: Akiona.

JH: But he is gone now. He get one son living in Hilo and his name is Edward. And he get one in Kona, they call him James Pi'iwai. That's the only two I think, living. But he has the land down there.

In old days, families lived in *mauka* and *makai* regions; it was the custom to exchange goods between one region and the other.

KM: Some of the *ohana* would stay *mauka*, and that's what they did?

JH: Yeah.

KM: And then you folks would *kuapo* back and forth?

JH: Yeah. But like me, I never lived those days.

KM: Yes, but that's what you heard, *kuapo 'ana lākou?*

JH: Yeah, that's how they lived.

KM: How they lived before days? *Ka po'e o uka, kanu ka mea 'ai i ka māla 'ai paha?*

JH: Yes.

KM: *Ka po'e o kahakai, hele i ka lawai'a, kanu ke kalo, a kuapo nō ho'i?*

JH: Yes. So when this fellow came to school age, he went to Kamehameha School at about 18.

KM: Akiona?

JH: Yeah. So the class might be the third class of Kamehameha. So when he came back, he never come back Ke'anae. He went to Hilo, he had a job, he work Hilo Electric. He worked over there for about thirty or forty years. So he retired, now when he retired he had twenty-five dollars a month [chuckles]. He came back to Ke'anae to his *'āina*. So he come back and go back down there. He wanted to show me where they used to live. He and I went up and down, up and down.

KM: Too hard, *loli ka 'āina?*

JH: I tell him, "No need. They not going show him, because of me." Alright, I kept that story, then I told two guys, they get *haole* blood, Thomas. I told the story, that two boys came back to Ke'anae while I was living there. They went out go look the first week they went, no more. They came back one more day they went. Hey, they waited, I was in Wailuku.

When I went home he told me “Hey” they think “they found the place.” The next day they took me up, I look, I said, “I think so, don’t talk, just let ‘em go.” When I’m dead, then you two guys can go look. So if I don’t die by 87 years old, you come we go up there, but I don’t know who we get permission. Maybe from Garret [chuckles].

KM: Could be.

JH: You no need permission, you get.

KM: Yeah, cause your *‘ohana* generations at that *‘āina*, yeah, Ke‘anae, long time.

JH: Yeah.

KM: And these...

JH: My *ohana*, in the “Great Mahele,” they already had Grant Land. I don’t know how they paid the surveyor, but they had.

KM: Five dollar yeah, for the house lot and what.

JH: I don’t know, no more money that time [chuckles].

KM: Who was your *ohana* that got the *Māhele* land?

JH: That one Halemanō.

KM: Halemanō. Who was the other name you said?

JH: Halemanō, marry Pierce.

KM: And the other Hawaiian name, Ka‘ea? That’s *ohana* too?

JH: Yeah, that’s the land name.

KM: The land you was on?

JH: Yeah.

KM: Okay.

JH: So anytime you looking at the map you see Kealina or Ka‘ea, that all belongs to Halemanō.

KM: Yes, that’s it oh.

JH: Had the Halemanō and the Maka‘enas, they had land.

KM: I’m going through all of the *Māhele*, all of the claims. Bringing it all together so that we know who all of these *ohana* were, the old *kama‘āina*.

JH: Had this letter from this Vicky Creed. You know her?

KM: I know her name.

JH: She came one time with us, I took her but...maybe when you go Honolulu you take the address.

KM: Yeah. We’re doing the whole *Māhele* thing in this study, so it’s really good.

JH: Maybe you working with her [chuckling]?

KM: No, different. It’s so important you know. Like you were saying, so had your *ohana*, you remembered Kiakona?

JH: Yeah.

KM: Kaiapa?

JH: Yeah, but most of them was from Pe‘ahi...  
 But now when had this guy R.A. Drummond, he used to live in Hāna. Now he went away, he sold all his property, but plenty he took away from the Hawaiians, and he sold ‘em all to EMI That’s how EMI had all the land. But EMI don’t want the land, they want land in the forest.

KM: Kuahiwi?

JH: Yeah. So they never like the land below, but he sold ‘em all to EMI. Even look the record from Drummond, but he went take over plenty land from the Hawaiians, not the haoles [chuckling]. The haoles they when pay for their land.

KM: So was Drummond part-Hawaiian?

JH: Nah, *Pukiki* [chuckles]. His name Drummond but he’s Portuguese.

KM: You remember Kaiapa?

JH: Kaiapa, Charlie I know but the old Kaiapa.

KM: You didn’t know so Charlie Kaiapa Plunkett yeah?

JH: Yeah, I know him.

KM: You remember Robert Kamohoali‘i Plunkett, Robert Plunkett?

JH: Yeah, Robert he was living down in Lā‘ie.

KM: He moved Lā‘ie, and then John yeah?

JH: John was staying Ke‘anae.

KM: Is that, there’s a place Garret showed me yesterday, they call Plunkett Spring.

JH: Yeah, he live up there, and they call it Plunkett Spring.

KM: He live up there on ‘*āina kuleana* or he took care?

JH: No. He take care of EMI. EMI had houses.

GH: That’s where the rain can?

JH: The rain can, had a big house. And they accommodate anybody that goes through, no more place for sleep.

KM: Oh, when they travel, just like they can rest *hale ho‘omaha*?

JH: Yeah, they *ho‘omaha* over there, and then they continue. Belong EMI, but Plunkett was the last guy. They had the Tripp’s, the Waites, they all were there. Tripp came Makawao, I think.

KM: Funny, cause Tripp is Pomroy relation. Also, one married Lehua Dang *mā* them, Lehua & Puna Dang *mā*, I don’t know if you remember?

JH: Puna Dang is Kiakona.

KM: Kiakona, yes.

JH: You see had David Kiakona and I don’t know the one more, I forget his name. But David is a bald head they call him Ata. But he had only one daughter and she married Akau. So they went change their land at Pe‘ahi with EMI, that’s how they own plenty land in Ke‘anae. The one you see all on the Akau, that belonged to Kiakona. They went exchange Pe‘ahi land with EMI.

KM: Do you remember Caroline Hubbell? The name Hubbell?

JH: Well, I don't have the... But sometimes I see them on the...they live way up there Hubbell... You went up there, Hubbell's place?

GH: Yeah.

JH: The house was still there, when I was.

KM: See cause Hubbell, Kiakona was the last husband. The old man Kiakona, Wong Soon, and then Akuna also ties in. But that's how and then, but Hubbell's first *kāne* was Kaiapa. So that's how they all come *pili* like that.

JH: Oh! . . .

KM: . . .And that's how Akau them, they all come under there.

JH: Akau's mama, I think she comes through the Kiakona. And then they don't know and they marry eh. Her name was Violet. Had Rachel, Violet.

KM: You remember Violet Kaiapa?

JH: Yeah, that's Pomroy.

KM: That's right, see, cause Violet Kaiapa is Walter Pomroy's mama.

JH: Oh!

KM: But married Pomroy who was supposed to be Pukui. So that's how all, too much! All kinds of connections yeah. Just like you, you said your *'ohana* on papa's side, Hū'eu. But that's the *ali'i* Hū'eu or different Hū'eu? George Hū'eu Davis?

JH: He had a long story. Coming from George.

KM: Yeah, from George Davis Hū'eu.

JH: When Captain Cook, came to Hawai'i the first time he took all these Hawaiian ladies, had all good time. One Hawaiian been touch one of the *haole* [chuckles]. You see they thought they were gods. Smoke comes out of their nostrils. He been touch, he tell the other Hawaiian, eh look like human being. We fix them up the next trip. And the next trip when Captain Cook came, the Hawaiians went attack them. These two guys, John Young, and Isaac Davis they had hard time, but they want to keep those two *haole*. So they when give 'em Hawaiian wife. Now, I don't know who's John Young's wife. But Davis wife was princess.

KM: Yes.

JH: And then her name is Hū'eu, that's where the Hū'eu came in. I tell my sister guys, one old guy been telling me, they don't like believe me.

KM: What does Hū'eu mean?

JH: Witty guy.

KM: Witty? Rascal? [chuckles] *Piha 'eu nō ho'i?*

JH: *Piha 'eu*, yeah. [chuckling] Just last Saturday I had one party, my *mo'opuna*. Had this guy, he's a Portuguese, but he's family. He surprised me, he came out with all that about them. I don't know where he went, but he went marry one Kaiwi girl. He listen, quite interested.

KM: Yeah. Uncle, when you were young, no more families lived more *mauka*, up into like where you were saying Kaho'okuli?

Discusses residency and road development in the ca. 1920s-1930s.

JH: Well going toward Wailua place, had a lot of people.

KM: Wailua had?

JH: You see had Waikani... But those days no more road over there, only had the trail.

KM: Alahele.

JH: But now when they had put this road in Ke'anae. We had one engineer Paul Low. He was a good engineer, but we had Sam Kalama he was the Chairman. They wanted the road and they when cut 'em, that's where they cut 'em all Waikani. The road was not there. The old road was way down, or the EMI Road, *mauka*.

KM: *Mauka*, Kikokiko.

JH: He been tell this guy, Paul Low he was the engineer. But the surveyor was this guy Robinson, Covel Robinson. That's Kula Robinson's brother.

KM: 'Ae.

JH: Covel, he was the surveyor. He was the guy who surveyed the road.

GH: That was relationship to Foster Robinson?

JH: Yeah, the brother.

GH: Foster's brother.

JH: He was the guy that surveyed the road. Him he like drink 'awa root. So he go down to my family place, Roback. Roback was the German guy, he went jump ship he when marry my grand aunt Kalilimoku.

KM: Ah, Kalilimoku.

JH: So he became Hawaiian [chuckles]. So this guy he going down, drink 'awa root. I used to go pound 'awa root for them. I was only about eight or nine years old. That guy Covel was the surveyor. He has one descendent living at Kū'au right now. She married George Kahanu. Her name is Beatrice. She had land, EMI too. She lives right by Kū'au in the big house over there, that's the Robinson estate.

GH: Yeah, right.

JH: The lady stay and that's her granddaughter Miss Universe. You know the Miss Universe?

GH: Brookes Lee.

JH: Yeah, Brookes Lee, that's her granddaughter. She went marry my cousin, but anyway she related to me through Cockett. Her dad is Cockett. Cockett married a Robinson.

KM: 'Ae. Uncle, you folks grew taro you said? You were also growing 'awa or you went up *kuahiwi* to gather your 'awa?

JH: Those days get plenty 'awa.

KM: Plenty 'awa, even *makai* or you go *kuahiwi*?

JH: Well not really in the *kuahiwi*, just a little bit up.

KM: Up as far as Plunkett Spring, or more low?

JH: More low than Plunkett.

Discusses nature of forest lands and *kahawai* when he was young; *kahawai* formerly tended and kept clear of growth.

KM: More lower than there. What was the forest, now get all eucalyptus you go in there. Before, no more eucalyptus when you were young?

JH: No more. They only get the Hawaiian trees and grass. Down here where the road is, all grass. You go right through until 1934. Had few *kukui* trees.

KM: Kukui, 'ōhi'a?

JH: 'Ōhia 'ai (also called *pā'ihī* on Maui), yeah. But the *hau* they went use that for fence post.

KM: *Hau*, oh that's how the *hau* went start?

JH: Yeah, that's how it started but the old Hawaiians they used to trim 'em.

KM: They would trim, keep 'em back.

JH: Yeah. The new guys they lazy trim, the thing run away.

KM: Oh so that's why. Before they use the *hau* for make fence?

JH: Yeah. Down there they always trim 'em.

KM: Yeah. That's how too, when you 'oki the *hau* and the ground damp, you put it in, it's going to grow.

JH: Yeah, it falls down, it grows.

KM: Yeah.

JH: Get one more, the *hau*, there's a *hau kū* [as pronounced] he stand out. Something like the *wilīwilī*. Get two kinds of *hau*, the one that crawl.

KM: *Hau kolo*, *hau kū*?

JH: Yeah. Get by this place Maka'ā [as pronounced]. You see that *hau* that's the kind.

GH: Kind of white?

JH: Yeah. Now you know where [chuckles]. Pāpa'ea<sup>28</sup> had, but now they went cut 'em.

GH: By Ha'ikū Ditch, you know Holokula Intake, over there get.

JH: That is *hau kū*.

KM: All these place names like this though, like you mentioned Waikani earlier. Is it *kani* or *kāne*?

JH: They call 'em *kani* when he drops down he makes noise.

KM: Get sound, so Waikani, not *kāne*?

JH: *Kani*. The spring water in my place, that is Kāne.

KM: That's Waikāne.

JH: Yeah. You saw that?

KM: 'Ae.

JH: That's my land right there.

KM: *Maika'i*. You folks would go up you gather 'o'opu? You go up as far get *hīhīwai* or *wī* up your place before, *mauka*?

JH: Oh yeah, we would. You no need go way up. But today all covered with bushes...no more.

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<sup>28</sup> Papa'ea. Later during the interview, Kupuna Hū'eu noted that the place name "Papa'ea" should be "Pāpa'a'ea," but that most people now pronounce it as Papa'ea. The older usage of the place name (with diacritical marks to preserve pronunciation) is used throughout the interview transcript.



KM: Because the river all close up?

JH: Yeah.

KM: The *nahelehele* now, no more?

JH: Well, maybe a few.

KM: How about you folks, go up to get *‘ōpae*?

JH: Oh yeah before you no need... Like me, I work EMI, I no need go in the river. I jump in one intake, all I need.

KM: *Kā‘ē‘ē* [gestures using a scoop net], you get net?

JH: Yeah. But when we closed the ditch for clean up, you only go with the bag, you scoop ‘em. When I first work for EMI, I see them come out they get bag, the barley bag. Today you go right through if you get quarter bag you lucky.

KM: When did you start working for EMI?

JH: 1947.

KM: And you worked till when?

JH: I worked till ‘79, I worked 32 years.

KM: Yeah. Hmm. Did you folks have any place where you made *pa‘akai*? You folks made *pa‘akai* in your lifetime?

JH: No.

KM: Hard yeah?

JH: Yeah. Only in Kaua‘i.

KM: Where did you folks get your salt from? You *kaula‘i i‘a*?

JH: Yeah, *kaula‘i* but I don’t know, we went buy.

KM: You buy.

JH: I think Kaupō, Kahikinui.

KM: Yeah, see maybe they *kuapo* even that far.

JH: Maybe.

KM: ‘Cause your *‘āina, maū*, wet yeah?

JH: Like down Kalaupapa certain time of the year, you go down there.

KM: Yes, the *kāheka*.

JH: Yes.

KM: Maybe they go exchange or something then.

JH: You see, I went to work in Kaua‘i, I stayed down in Wainiha. But on the other side of the island...

KM: Hanapepe, Waimea?

JH: Yes. From Wainiha you had to come all the way around. I went down there work.

KM: As a part of a company?

JH: Yeah, that’s the place McBryde and HC&S, EMI all the same. But I went over there work, but they never had...all the old people died. They had a tunnel, so was only EMI left. I went with four boys.

KM: Hmm. And you go *holoholo* all over?  
JH: Oh yeah. Waihe'e, I worked over there. Pu'u Nēnē. Well Eighteen [chuckles] I work over there.  
GH: Wailuku Shaft?  
JH: Yeah. I went down the shaft with Cataluna. [begin track 2]  
GH: Don Cataluna.  
KM: That's the one in OHA now, or different Cataluna?  
GH: Yes.  
JH: He stay Kaua'i.  
KM: Yeah.  
GH: The daughter what's her name write in the paper...Lee.  
KM: Yeah, Lee Cataluna.  
JH: She still back Maui, no?  
KM: No.  
GH: Honolulu.

Discusses customs of resource collections; the *ahupua'a* – *Konohiki* systems practiced in his youth. Explains the origin and traditions of place names in the Ko'olau region.

KM: Honolulu, I think. So uncle, when you were young did the '*ohana* sometimes go *mauka* to gather, you said '*awa*. People would go mountain sometime and come. What kinds of things did they gather besides '*awa*?  
JH: That's what I hear today, they talk about gathering. During my day, they hardly went.  
KM: No need?  
JH: Yeah. Today they greedy, they take everything.

In the old days, people collected resources from within their own *ahupua'a*; *Konohiki* oversaw the collection of resources. Also shares two accounts pertaining to the naming of Ke'anae.

KM: Well that's an interesting thing, if you lived in this '*āina*, if your *ahupua'a* or what. Did people come *lālau* all from anywhere go take whatever they want, or did they?  
JH: No. Each *ahupua'a* they get their *konohiki* over there.  
KM: 'Ae. What was the famous fish for Ke'anae?  
JH: Ke'anae was mullet.  
KM: Mullet, so the '*anae*?  
JH: Yes.  
KM: Is that how come you call ... '*Oia ke kumu i hea ai Ke – 'anae*?  
JH: Yes. But I hear one more version of Ke – '*anae*. When the last lava flow came down... Well, according to what I look, Ke'anae no was in the picture. When this last lava flow came, you can see when you go where the YMCA.  
KM: Yes.

JH: You look under, it's all stream bed. So this last lava, flow only on the top and what went spill over made Ke'anae. So now they went call Ke'anae, "Animoku." 'Ani-moku, that's the "Shiny-moku (section). So now the Hawaiians they put fill on top. They went carry dirt, fill all Ke'anae. Now when they carried the dirt, they had this 'auamo. That's why they call that *kea*, just like cross.

KM: Yes.

JH: Then you put the bag or what kind.

KM: *Nae* when they...the net or bag like.

JH: Yeah. So they went carry that until some of them came *paupauaho*.

KM: Hmm, out of breath, *nō ho'i*.

JH: That's asthma, like. They call that *nae*, eh. So that's one version, Kea-nae, from carrying the soil down, they went get *nae* [chuckles].

KM: Weak, short of breath.

JH: Short of breath. You know that's one version of Ke'anae.

KM: You heard that when you were young, or later?

JH: When I was a young boy, I heard about that.

KM: Hmm, *'oia ka mo'olelo a ka po'e mākua, nā kūpuna?*

JH: Yes. Even if I look, even if you happen to go there, you look at the YMCA. You see under, old river bed. So the river was on top there before, and then all the *'iwa* birds used to live there.

KM: Is that why the next place is called Honomanu?

JH: Yes. Well, when the lava flow came down I think it was only right there. Ke'anae, that peninsula. But I have to tell, had this guy Halemanu, he was a Tax Assessor. John his name.

KM: John Halemanu.

JH: He was a smart guy. He told me "Why the name of that place was Manupāki'i?" That's, the YMCA. But now they only call it YMCA.

KM: So Manupāki'i?

JH: Manupāki'i. I tell him "why?" He said, "Was the *'iwa* bird, they cannot fly until they get wind. So when get wind they drop down. The *'iwa* used to live there." Now after that lava flow, they move out to, they call the place Moku Mana. But they call that Bird Island. No, that's Moku Mana. You see that picture over there? [indicating a photograph on the wall]

KM: 'Ae, that's right there. That's how come, branched, *mana*, the branching?

JH: Yeah. And that guy behind, they call the Statue of Liberty. [indicating a stone formation at Moku Mana]

KM: 'Ae, I can see why.

JH: But his name is... [thinking] What his name now? See Moku Mana was a pretty girl, but he got, Nānāhoa.

KM: Oh, Nānāhoa.

JH: [chuckling] Yeah. So he when attack.

KM: Oh, he *puni* her.

JH: Kahumanu that's why get that cup [like formation on Moku Mana]. That's why they call that Mana. If anybody tell you Bird Island, you tell no, that's Mana.

KM: Moku Mana. So the two branches like?

JH: Yes. And that's Nānāhoa behind. But this cave is under. And Papillion, right on top that where they went jump for Papillion.

KM: For who?

JH: That show, Papillion.

KM: Oh.

JH: So we take one week, they go there, I go down there watch until they went...where they went jump is low. But the motion picture come high. [chuckling]

KM: That's right, you can do anything you like in movie picture, yeah?

JH: [chuckling]

KM: Uncle, what *'āina* is this in?

JH: That is Pauwalu.

KM: Pauwalu. Is there a *mo'olelo* about Pauwalu?

JH: Yes. Pauwalu, in the old days had nine men went fishing. They went out, there's a rock over there they call Kauwalu. So they went on Kauwalu. Now the eight guys went jump in the ocean, but one never jump. The shark went eat the eight guys, that's why they said Pau-walu.

KM: So eight?

JH: *Walu* is eight, and *pau*, no more.

KM: No more, eight lost like?

JH: Eight lost. Now had one guy that came back tell the story. So the senior citizens told me "Eh you like go look the grave of that Pauwalu?" I tell, "They no more grave." They tell "why?" I tell "The shark went eat them." [chuckling]

KM: *Ai no i ka ōpū manō!*

JH: Yeah. Bumby they tell, "you smart." I said, "No, common sense."

Group: [chuckling]

JH: Common sense.

KM: That's right, yeah.

JH: The shark went eat the eight guys. That's why they call *pau-walu*. But that's one Trig Station.

KM: Trig Station.

JH: Right on that Pauwalu Point.

KM: Uncle, *pehea 'oe, maika'i?* You okay?

JH: Yeah.

KM: It sounds like each of these place names, your *'āina* out here, each have a story?

JH: Oh, yes, yes.

KM: Some history to them?

JH: Yes. That's why they get one story Kau–mahina. They don't know why they call that place Kaumahina. But you sit on the porch in Ke'anae, one new moon, you going see the new moon. Bumby a few hours no more the moon, it set, come all dark.

And it's just the other side where the moon sets. They call that... [thinking] Kaumahina. You know after the moon set, what they call that in Hawaiian? [thinking] ...It get one name anyway, that's the meaning of Kaumahina. You only going see that one when new moon. Plenty guys don't know what is the meaning. And then right over there get one place Kilo–'ānuenuē. That's the "Sight-of-the- rainbow." Right over there get one little stream, when the water drop out the sun hit 'em, you see rainbow. So every time the rainbow going start, it's from there.

KM: From there, Kilo'ānuenuē?

JH: Kilo'ānuenuē.

KM: Beautiful.

JH: Remember Kilo'ānuenuē is by Kaumahina.

KM: That's by Kaumahina?

JH: Yeah. Just before you get there. But the other place, the other side is Kū'ele'ele [as pronounced]. When the moon set, all dark. You stand in the dark. The Hawaiians never give one place name without a legend.

KM: 'Ae. So all of these place names... Like how about, is it Pi'ina'au or Pīnau [as sometimes pronounced]? What is that?

JH: That Pi'ina'au, they climbing up eh. Come up eh. You going up.

KM: Pi'ina'au. Other names like they get Hau'olowahine is that right?

JH: Hau'oliwahine.

KM: Hau'oli?

JH: Must be a Happy-woman [chuckling].

KM: Maybe she's happy because she got the top already.

JH: Yeah [chuckles]. You went up Hau'oliwahine?

GH: Yeah.

JH: You went through the tunnel?

GH: Yeah. Only get two places you told me, "EMI, the ditch goes backwards."

JH: Yeah. it goes back. The guys say "Hey where's the water, that goes back to Hāna, it drops down?"

GH: Ka-nō [as pronounced].

KM: Kanō?

JH: Kanō means the water sink. So certain time of the year, that whole stream, no more water.

KM: Even *mamua loa*?

JH: From before. And the water only comes...they call this place Waiakuna, they call Ching Stream.

KM: Wai...?

JH: Waiakuna.

KM: Waiakuna for Akuna. Oh, so that's modern name kind of?

JH: Yeah. The one they call Ching Spring, they don't know. But the name is Waiakuna.

KM: That's the one just next by Wailua, just a little before, just below the Pi'ina'au Road. The river yeah?

JH: Yeah, you go up.

GH: How come they call it Store Spring, because of the Ching Store, before over there?

JH: Well these new guys, eh.

GH: They call 'em Store Spring.

JH: Just like over there, they call Number Eight, Number Nine and all that. They got to put number for the Japanese, they no can pronounce the Hawaiian. So they tell "Hey where you going?" "Number Eight." You no can tell the name of the place the Japanese get hard time. That's why they call them Number Eight, Number Seven. But actually the name is different. There's Number Eleven, Number Twelve.

GH: Kikokiko.

JH: Yeah, Kikokiko well, that's a name.

KM: Yeah. What's Kikokiko?

JH: That's the one with the high waterfall.

KM: What Kikokiko, what does that mean?

JH: Just like how you making [chuckles].

KM: Spot around, that kind?

JH: Yeah. Just like that kind horse, they get different color.

KM: How long did it take you? Did you walk that old trail before, when you go young boy? How long did it take you to go from Ke'anae, walk up go up Kikokiko, come down to Nāhiku?

JH: [thinking] We used to walk Kopili'ula, take about three hours.

KM: Kopili'ula?

JH: Yeah.

KM: From Ke'anae?

JH: From Ke'anae we go up and walk. When you get Kopili'ula you get car over there.

KM: Oh, they get car already, cause the road was in.

GH: The road to Kopili'ula.

Discusses traditional practice — when you harvest something you plant something again, so that there will be more next time.

KM: Kopili'ula, you know when we were up there yesterday we saw, I think *pōpō'ulu* banana?

JH: Hmm.

KM: Banana tree kind of growing up wild up on the mountain yet. Was that planted by the old people living up there or...?

JH: Well, used to be they just...maybe the old people that plant.

KM: *Mamua loa?*

JH: Yeah. But today, they only know how to take, they no put back. Before our day, you cut one banana, you put one back.

KM: Hmm, *'oia ka mea ma'amau a nā kūpuna.*

JH: Yeah. If you take this, you put something back. So every time you get.

KM: That's right. Just like when you go if you *lawai'a*, or you know when you *'ohi limu*, you with care yeah?

JH: Yeah.

KM: And you put back.

JH: Like when I was in Kaua'i, had this guy Henry Gomes. I don't know if you know him.

KM: I know the name.

JH: [chuckling] He was quite a guy. He take care down there and then he go fishing, but he go clean the *limu*. When *pau hana*, he take tourist out go fishing he make about \$300.00 one afternoon. He go dive, he clean all the *limu*, and the fish come back. Maybe he don't catch fish, but the tourist, he made extra money. Henry Gomes, that's quite a guy.

KM: *Hoihoi loa*, this is so... [pauses] Some day, would you be interested to go *holoholo*? Garret said he would take us, to go up.

JH: [chuckles] As long no need walk far, I go. If not eh.

KM: He going drive you.

GH: I drive you.

KM: Would be nice yeah to go back visit the *'āina* like that?

JH: You see, most of those roads when I first work, I was a bulldozer operator. I been widen up most of the roads.

And now I drive the tractor I get stuck for about two, three weeks. No worry, hard time we get for *hemo*. We had the old machine, now they get good machine.

KM: The machine different, yeah. They improved the design. So, in your *mana'o*, has the weather changed? Is there a difference in the water today than there was before, or should there still be the same amount? Like you said earlier, people say, "Oh no more water, EMI this or that..." You said, you didn't think so yeah?

Discusses 1938 earthquake.

JH: Well, had little change. After the big earthquake, we had little change.

KM: What year was the earthquake?

JH: 1938.

KM: Here?

JH: Yeah. Had a big earthquake, the whole of Maui.

GH: I have something on that.

KM: Oh! There was an earthquake, and what, the *pali hāne'e*, or just inside you think changed?

JH: Well, there are plenty place that get crack.

KM: Cracks, oh! So at that time you already saw that there was a change?

JH: Very little change. But of course now, well all around the same thing, eh. But not that about growing taro and all that the water line. They used to use the spring water.

KM: The spring, for you folks at Ke'anae like that and stuff? You had your water always flowing?

JH: Oh yeah, all the time.

GH: Same with Wailua? Wailua same thing?

JH: Yeah.

KM: What is the name for Banana Spring? Is there a proper name for that?

JH: Banana Spring is... [thinking], he get one name...Ka'akeke.

KM: Ka'akeke, 'ae. I've seen the name, there's an 'ili or something in there.

JH: Yeah.

KM: Ka'akeke, that's Banana Spring?

JH: Yeah.

KM: How about in your early days, even when you were working, did they try to take care of the forest? 'Cause I see the forest, you said no more eucalyptus when you were young, right?

JH: Yeah.

KM: No more or had, little bit?

JH: The old *Robusta* was planted before even my time. That's why they went plan that little trail, you look all eucalyptus. Only from Honomanū<sup>29</sup> to Pi'ina'au, they put only one tree. The rest all of them. But they only had planted *Robusta*. When came CCC, we planted all kinds. Then after that they brought the one they call *Seliga*, that's the shiny one, that's in 1957.

Discusses changes in weather.

KM: In your experience, do you think that the weather has changed from when you were young till now? Have you seen a change in the weather?

JH: Well, today's weather, during our day we can predict, but not today. It has changed a little.

KM: When you were young, you knew when it was going to be rain time?

JH: Yeah.

KM: When was the rain time and when was the dry time, when you were young?

JH: The rain time was after September, so when it comes to April you only have a here and there rain. The rest all going be not the heavy rain.

KM: Yes.

JH: But one year we was trying to go make rain [chuckles]. And that was very interesting. A lot of guys they laugh and you know they laugh. I said "possible we can make rain, but

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<sup>29</sup> Honomanū. This place name is generally pronounced "Honomanū" by all elder native speakers interviewed as a part of this oral history program. They all recall the name being pronounced with a long "ū" – though they all shared that the name should be "Hono-manu." The "manu" referring to the birds of the area.



we cannot control the rain.” That’s why we never did. But we took the money, my boss Bob Bruce. As long as you have experiment money he just take [chuckles]. We had a lot of fun, I learned plenty.

KM: The idea was they were going to seed clouds?

JH: Seed the clouds, and can. We made the rig up on the ridge Pi’ina’au, and then you wait till the clouds get low, if you shoot one gallon of water in the clouds, ten gallon that one gallon will bring down.

KM: For real, you tried that?

JH: Yeah, but you cannot control ‘em. You shoot over there, and the water drop in the Pu’u Nēnē or... [gestures over]

KM: So the clouds fly away?

JH: But what we used, copper sulfate. And we shoot, we put cans here and there, and we funnel. It goes as far as Kula and Mākena.

KM: So that’s how you tested where it was going?

JH: Yeah.

KM: So you used the copper sulfate to see where it was going?

JH: Where it would drop.

KM: Cause no good right, you don’t want to make your rain with chemical right? So you were seeding it with water?

JH: Yeah. Just seeding it to find out. So we went all around, lot of people don’t talk about all of that.

KM: When was this, in the fifties?

JH: In ‘57.

KM: I’ve seen some of the notes. So they tried, but no can, couldn’t control where?

JH: To me can, but how you going control that?.

KM: You know uncle, *kūkū*, I look at you. You say you never went to school, sixth grade, *pau*, part of seventh. *Lohe ‘ana wau i kou leo, ‘ike ‘oe. He na’auao ‘oe. Aia ma ka ‘āina, ma ka mea protocol. Maopopo wau he kanaka makua ‘oe. Mahalo!*

JH: *‘Ike ‘oe i ke keiki o Kiope Raymond?*

KM: *‘Ae lohe wau i kona inoa.*

JH: *Pololei, hui ‘oe me ia? Akamai kēlā keiki.*

GH: Stanley’s son, cousin’s, cousin’s. My cousin, because Stanley’s father, G.G. Raymond is my uncle. Married my father’s sister.

JH: Oh! I think his sister married the Ni’ihau boy.

GH: Who’s sister?

JH: Kiope.

GH: Yeah.

JH: He’s *akamai i ka ‘ōlelo Hawai’i. But kēlā kuahiwi, a malalo, o ka ‘āina, ‘ike au.*

KM: ‘Ae.

JH: You know, get a lot of places, when we go in the tunnel we find the river under the, what's covered.  
KM: Under the mountain?  
JH: Yeah.  
GH: I see that Makapipi, the tunnel get plenty.  
JH: Yeah. [pauses]  
KM: Wonderful though.  
JH: Yeah, I learned plenty when I worked EMI. My boss, he was a Scotchman [chuckles]. So lot of guys they mad with him, but hey you learn plenty, you work with him.

Discusses changes in rivers – now that they are all “choked up.”

KM: How now, the water? Get 'o'opu or no more?  
JH: Well, have 'o'opu, but not as it used to be. 'Cause the river all choke up, eh.  
KM: It's interesting. That's an important point, so because the river is getting overgrown, and things change too. But you said this big earthquake in 1938 changed the land too, yeah?  
JH: Oh yeah.  
KM: The way the water flow. That's amazing.  
JH: What ever you do with the river, even if a small rock, you go try and shake it. The minute you shake 'em loose, big water come and you take 'em all away.  
KM: That's right, yeah.  
JH: That's what we did down Waihe'e. We drill...next day you come look, no more the rock, the big water take 'em  
GH: We had to make that wall again.  
JH: [chuckling] You mean the Waihe'e one?  
GH: Yeah. The intake, the double intake, where the shack was?  
JH: Yeah. We used to live up there, the shack.  
GH: Six months, you guys was up there.  
JH: That's why when we was making the trail, hey we sleep up the mountain, just like mountain pig. [chuckling]  
KM: When you were young did you folks go hunting?  
JH: Oh yeah.

Used to go hunting pigs in the mountain.

KM: You go hunt *pu'a*?  
JH: Yeah.  
KM: How far up mountain?  
JH: Nah, you work EMI, you no need go far [chuckling]. Sometime the *pu'a* come to you.  
KM: When you folks were young when you hunt, you go only with *ʻīlio* or you *kī pū*?  
JH: Yeah, only with *ʻīlio* and cane knife.

KM: Amazing!

JH: No more *pū*. The *pū* you saved the dog but danger. That's when we were there cane knife the pig over there you give 'em one chop on the back, it split. We used to live in the mountain way up Kūhiwa. We had one house up there. We used to live up there, we sleep up there with the pig and everything. You never go up there?

GH: That's by the CCC house, Kūhiwa Camp?

JH: Yeah.

GH: I never go up there.

JH: All fall down I guess.

GH: I think so.

KM: You traveled all of this 'āina? From Nāhiku all over?

JH: Yeah.

Discusses EMI Tunnel and Ditch design and construction.

KM: Who were the people that made the tunnels?

JH: Well, the first guy was a Japanese, he came from Japan. His name was Okada. And he cannot write English or speak English. He did all this contour during the day, at night he sit by a kerosene lamp, he figure. And when they start digging they go so many gulches, they dig cross cut. When you get in one gang go this way, one gang go that way. But he used the cross cut to dump your dirt.

And you go the next gulch, he do the same. He never, they never work one gulch. They worked about five gulches. And they work twelve hours a day. He did a wonderful job.

KM: Was it mostly Japanese?

JH: Well, they had Korean, they had Filipinos, the Hawaiian's they no like get a good job, eh. They either time keeper or they drive locomotion [chuckling].

KM: Too good yeah, smart.

JH: If Hawaiians dig tunnel big, fat tunnel. The Japanese he small, the tunnel low.

GH: Had Chinese dig tunnel too?

JH: Yeah, Chinese, get all different kind.

KM: You know uncle, yesterday when Garret took me *mauka* up Pi'ina'au, there's a place...

JH: You seen one graveyard?

KM: Yes.

GH: That's one Japanese boy, I think some family, died up there, they buried.

KM: He was working tunnel or something?

JH: No, he's a baby.

KM: He was young, so the parents, the father was working.

JH: The parents was working.

KM: Did they make camps up in the mountain in areas, too?

JH: Yeah. They hardly see the village. [chuckling] They work twelve hours, they sleep, they go back twelve hours.

KM: When the guys were doing the tunnel work like that, they actually had camps up the different gulches?

JH: Yes, yes.

KM: So they didn't go up day, come down evening time. They stay *mauka*?

JH: Yeah. Even Patsy Mink's grandparents, they used to live up the mountain.

KM: What was it Takemoto?

JH: On her mother's side. Tateyama. But Takemoto he worked as a surveyor. He was a good surveyor.

GH: Tateyama had house by Waikamoi?

JH: Yeah.

GH: Spreckel's Ditch?

JH: Yeah. They live up there all of them. Masa guys used to live up there.

GH: Yeah, I found a picture of that, the old house 1924.

JH: Where did you find that picture?

GH: When Kyomi moved from Kailua down here, we went up clean the house in Kailua. We *kōkua* her, and we find picture, she was going throw 'um away. It was in the envelope, bumbly we look at 'em and see the house.

JH: That's why I was disappointed with that guy, why he never keep all the...EMI had lot of old pictures. They had baseball team pictures, they had Duke Kahanamoku. Every fourth of July Duke Kahanamoku would come to Kailua. They celebrate about one week, and he would jump. You know the waterfall behind, they call Haki'ole—over there he dive down. And this guy Joe Pacheco, he'd jump, *lele kawa*. Hey they had good fun!

GH: Haki'ole is on Kailua Stream?

JH: Yeah.

GH: The start of the Ha'ikū Ditch.

JH: Yeah, that's Haki'ole.

KM: Haki'ole?

JH: Yeah. High. Duke he dive, the Portuguese, he jump.

KM: No broke. Haki'ole means like, "no-broke?"

JH: Yeah, Haki-'ole, no broke [chuckling].

Group: [laughing]

KM: Lucky the water deep enough, you no broke when you *lele kawa*.

JH: Yeah. I was happy I worked for EMI. Every day you get different experience.

KM: That's right and I guess every day because it was the weather, whatever was happening with the water, you always have to *mālama*?

JH: Yeah. And they have a rain day, work, or clear day. There was never a day that they tell you go home. That's one thing with Mr. Bruce, if he want a dollar-half worth of lumber, he send the whole gang go down the plantation, broke one house for get the dollar half lumber [chuckling]. These new guys they put one order. Send up the lumber, but him no. That means you come in the morning, you get job.

KM: You get job, yeah.

GH: Jimmy, you know when you work EMI, in your days how many employees at EMI?

JH: Well, during the years I worked, I think had about forty or fifty.

GH: Only in Ke'anae?

JH: No, in Ke'anae we had about twenty.

GH: Maybe about sixty or seventy about there.

JH: Today only get one.

GH: Seventeen we get today.

JH: No, Ke'anae one.

GH: One man Ke'anae.

Group: [chuckles]

KM: [pauses] Oh, this is wonderful! So we go *holoholo* one day. Would be good, yeah. Nice to see the *'āina*.

JH: Yeah, okay.

KM: He go drive us. And then we can go we just talk story. And you go see these places.

JH: Where are you living now, Honolulu?

KM: No, Hilo, I going come back. My wife, Pomroy's daughter going come up, not this coming week next week the twenty-third.

JH: She's Pomroy's daughter.

KM: Pomroy's daughter, my wife.

JH: The Pomroy from?

KM: Kaua'i now, but Pomroy is Kaiapa's *mo'opuna*.

JH: Hmm. You better look for young Charlie.

KM: I going look for young Charlie Kaiapa, he's two years younger than you about?

JH: Yeah, I think he's little bit younger than me. Get only him left, but he have four boys.

KM: He live out that side too? He went *hānau* out Ke'anae side?

JH: Charlie?

KM: Yeah.

JH: No, I think he *hānau* in Pā'ia.

KM: Pā'ia, Pe'ahi *paha*?

JH: Yeah, either Pā'ia or Pe'ahi. But when he went to Ke'anae, worked on the road, he was a young boy.

KM: I don't know if you remember Hannah Akau? The mama lived in Hilo, they lived Hilo, Hannah just about your age.

JH: Hannah was married too, before she married to Alu?

KM: That's right. This one is the aunty, Hannah Akau Bowman. She's about your age. I went talk to her too, because she's the *'ohana*. And before, she spoke about leaving the house at Pe'ahi, they ride car to Kailua then the trail, just what you were saying they come down, go down Plunkett *mā* house. Lei Tau'ā *mā*.

JH: But the thing was, when Pogue was the chairman, he went end the road by Pāpa'a'ea. They had a big prison camp over there, so they went use prison labor for work on the *alanui*. And from Ke'anae they had this guy Ben Tau'ā and had Nāhiku and Hāna men and they came over. But they had this guy Colburn. You know where Honolulu is Colburn Street?

KM: Yeah, Colburn, 'ohana.

JH: Well he was running the jail over there.

KM: That's right, he was the jail man. Colburn. So Colburn, he came over here too, with the prisoners, or just Honolulu?

JH: Only over there, but after that I never did see him. But I was a young boy.

KM: Ben Tau'ā took the road from the Nāhiku side come to Ke'anae?

JH: Yeah from Ke'anae.

KM: Ah. And who you said the one who made the road from this side go to Ke'anae, was?

JH: The prisoner's under Colburn.

KM: Colburn. And you said...is it Pāpa'ea or Pāpa'a'ea?

Discusses various place names; their traditions and pronunciation. Also shares account as to why the Maui people call a fern similar to the *hō'i'o*, "*pohole*."

JH: Pāpa'a'ea. What does that mean [chuckling]?

KM: But I see when they write it they put P-a-p-a, Papa, and then a-e-a on the old maps, Pāpa'a'ea?

JH: That's why they get one place where they call only Pā [as pronounced]. Then they get Pāpā [as pronounced], and they get one *pā*.

GH: Where the rainbow eucalyptus.

JH: Yeah. They call that Pā.

KM: So the enclosure, that place yeah?

JH: [speaking to Garret] Too bad you have to study the Hawaiian. [speaking to Kepā] But like you, you get 'em, eh [chuckling].

KM: Interesting though, your story about the place names. Every place so amazing yeah, get *mo'olelo*. And these wonderful stories.

JH: That's why lot of guys say, "Pohakumoa." It's not Pohakumoa, but Pu'ohākamoā<sup>30</sup> [as pronounced].

KM: Pu'ohākamoā, startled *nō ho'i*.

JH: Yeah. That's why I when make one story about that. And as you hear you laugh, eh [chuckles]. That's why lot of guys, they no pronounce the words right.

KM: That's right, mess up.

<sup>30</sup> Pu'ohākamoā. This place name is generally written as Puohokamoā. *Kupuna* Hū'eu's pronunciation is Pu'ohākamoā, and in these interviews, he shares an account of how the place name came about, as well as it's association with other locations in the vicinity.

Discusses the meaning of the place name “Waikamoi,” which should be “Waiakamōī.”

JH: Like Waikamoi, no, it's Wai-a-ka-mōī<sup>31</sup>. That's where the *ali'i* used to bathe. So one day this *ali'i* lady went bath, she *pau* bathe she was walking, going home. She was going towards East end. And this guy, Kamapu'a [as pronounced], follow behind. She turn around, and the buggah was coming from behind. She walk fast, she went to this place Wahinepe'e. The uncle was in the garden. She tell the uncle about the guy. So the uncle told her, go hide there under the rock. Right on the trail had one big flat rock. That's why they call it Wahinepe'e.

KM: Woman hiding.

JH: Now this guy Kamapu'a he went, no more her. He keep on going, hey he land on Wailua Bay. When he land down there, had guys was fishing. From over there they get the *kilo i'a* on the Wailuaiki. Then the head fisherman he stay way outside one place there called Hō'aluea. Get one reef out there. Now, the guys, they don't know about the name. Anyway, the *kilo i'a* is on top, and he give signal to the guy, you better come on shore. Get one guy he like make the grade with this *wahine*. So the guy, he came up he had his paddle. When he came out the guy had one big bunch bananas, he eat 'em all, Kamapua'a. When the guy came up he club him with the paddle, he changed himself into a pig, he give 'um one 'eku, and the guy fly up Waikani, up the hill. He went up there and gave one more snout, and he fly up to Ke'anae. So when he went land over there, the old Hawaiian name (of that place), they call that Kū'ō [as pronounced]. So they named that place Kū'ō. That Hawaiian man, he *kū 'ō*. So now he like catch the old trail and go back to Wailua, he figure he slide down the *pali*. When he went slide down he get abrasion. So the abrasion, they call that Pohole [chuckling].

Group: [laughing]

JH: And that's how they get that plant, *pohole*.

KM: Hmm.

JH: You see how all the Hawaiians name (places), they make story.

KM: Wonderful.

JH: That's why the guy, they tell “In Hilo they call *hō'i'o*, Maui they call *pohole*.” I tell yeah, “*Pohole* and *hō'i'o* is two different things.” But this Hawaiian no understand. What they selling now is *hō'i'o*. That came from Hawai'i that grow at any place. *Pohole* only grow up here.

But that's how it happened, with the Kamapu'a. So that's why you watch how these guys that talk about *pohole*, that's not that same thing. You look the one, Hawai'i one different. The one I'm talking about, *pohole*, is mostly up the mountains. But this other one grow anywhere, even down the beach.

KM: Yes.

JH: But *kēia po'e, a'ole maopopo*. . . But too bad you know, I never go learn Hawaiian. I used to run around with Larry Kimura and *anakala*. I used to run around with them.

KM: Maka'ai *mā* like that, Joe Maka'ai.

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<sup>31</sup> Wai-a-ka-mōī. As a youth, *kupuna* Hū'eu learned that this place name should be “Wai-a-ka-mōī.” In this interview, he shared the account he learned of the place name and it's association with other place names in the region. Today, the name is generally pronounced as Waikamoi (and the translation of “Water-of-the-moi-taro” is given).

JH: Yeah. Joe still living?

KM: *Pau, ua ha'alele 'oia. . .*

JH: *Ha'alele?* Oh. . . This guy Larry Kimura he composed one song. But he no more *hā'ina*, cause the song never *pau*. But he had one young boy from Lāhaina.

KM: Pekelo?

JH: Keanu Kia. *Hele 'oia i ka* Air force.

KM: Hmm. . . [begin tract 3] *Kūkū, mahalo nui i kou ho'okipa 'ana mai iā māua. Mahalo i kou wehe 'ana i kēia mo'olelo. Pono ia'u e unuhi nō ho'i, ke transcribe i kēia, a ho'ihō'i 'ana wau iā 'oe. But inā hiki ia'u ke ho'ohui i kou mo'olelo me kekāhi mau mo'olelo o nā kūpuna o kēia 'āina. He mea pono, me nui* for this study that we are doing. *Mahalo i kou mo'olelo.*

JH: *Pono ka manawa, hele mai o Kiope, ki'i ia'u, but kēia manawa, strike* [chuckling]!

KM: Yeah. So we're working on this so we can do this study to bring together the history, so that all of these *mo'olelo* come back to the families and to help, you know, cause the Agencies, they're going to look at, you know, if the Water License should be renewed, or how... So they need an understanding of the history and the relationship of the families to the land and how you did things you know. So *mahalo*. Thank you so much. Good fun.

JH: Yeah.

KM: So if we, you get certain days you do stuff that you no like, you *pa'a*, or any day you like go, we go *holoholo*.

JH: Yeah, but not tomorrow. Tomorrow my daughter going to Honolulu. . .

[speaking to Garret] . . . You be the historian too?

GH: No.

KM: He's been learning from you.

Discusses the names of some streams and 'ili in the Wailua vicinity.

GH: I forget the name of the spring, the one you told me? I get 'em in my office I went write 'em down. You know where Kūlani, Waiokamilo meet, above Kūlani, get one spring.

JH: [thinking – chuckles]

GH: What the name you told me, I forget.

JH: Above [thinking]?

GH: Above Lākini on the Kūlani side.

JH: [thinking] Get one little river over there they call Hāma-ū.

GH: That's the one.

KM: Is it Hāmau...?

JH: Hāma-ū [as pronounced]. I don't know maybe Hāmau [chuckles].

KM: 'Ae. Hāma-ū. Just like there's an 'ili in Wailua, or something they call Kupau, or Kūpa'u?

JH: That's where Kūpa'u is.

KM: Kūpa'u?

JH: Yeah. Right inside the gap.

GH: Anthony Kam own that?



JH: Yeah. That stream on the other side, that's Hāma-ū.  
GH: Right Hāma-ū and Waiokamilo.  
JH: Then come down Waiokamilo.  
KM: So Kūpa'u is in the middle?  
JH: Yeah.  
GH: Right in the middle of Waiokamilo and...  
KM: Waiokamilo is on the west side and Hāma-ū is on the east side?  
JH: Yeah. But they going meet before that.  
KM: They converge?  
GH: They meet above Lākini?  
JH: Yeah, right above the intake.  
GH: Right.

Discusses customs and practices associated with planting – including nights of the moon; everyone got together and worked in the community.

KM: Uncle, when you were young were there still people that would chant like that, they 'oli they *kahea*, you know like how before days? Did people leave offering like when you go into the *lo'i kalo*. Do they offer *pule* or anything before?  
JH: Well, during my time there were few, you know most guys were modern already, but there were a few old guys. Sometimes you hear them, eh, you run for go help eh. Just like they carrying a load [chuckles]. When they plant banana. They yell, they call *kōkua* the buggah in trouble, eh. But he carry the banana, he put inside.  
KM: Making like heavy?  
JH: Just like heavy! *Kōkua*! "Hey, the guy get trouble." But only make like that, he's planting banana, and it's going to come big like that so he's going to need help.  
KM: They were still doing that. Were there certain nights of the moon that you folks planted, or?  
JH: Well yeah, the old Hawaiians they plant by the moon. They no plant any old time. But some new Hawaiians, they plant 'em any old day but when come the moon time they go over there special.  
KM: Interesting.  
JH: And the old Hawaiian they make *poi*, the small kind, more hard, so they give to the chickens [chuckling]. They only use the big one.  
KM: They *hānai moa*, *pua'a*. So before there were still, you know when it was time to clean the *lo'i kalo* like that, did plenty families come together or was it only one family take care their own?  
JH: Before they all get together. Especially when you going open one new land. They get together.  
KM: They build *kuāuna* here, they build?  
JH: Yeah.  
KM: How, *lepo* kind or get *pōhaku* inside, too?

JH: Where get *pōhaku* they use. Like up at the Smithsonian, we had one guy he make *pōhaku*, but he when make my *lo'i* all with the plastic bag. But no more the bag, so this stone wall guy, he put the stone, and then they cover with the *lepo*. So had three *lo'i* and the whole thing hey, where they going get the water. Right from the pipe.

KM: [chuckles]

JH: So the first *lo'i*, go second *lo'i*, three *lo'i*. Had three *lo'i*. When they hit the third patch they put one big tub and they went pump 'em.

GH: Pump 'em back.

KM: So circulate?

JH: That's what I telling you guys, they got to do that, see the *haole* smart. They do that, you no need grumble about water, you circulate 'em.

KM; So before, in your time, had 'auwai go down, but someone would use the water, but then it would continue go down, and so everyone share yeah?

JH: Yeah, yeah.

KM: And what when they go down *hana 'auwai* everyone *kōkua*, clean up like that?

JH: Well in the old days, but around the forties no, you on your own.

KM: From the forties on like that?

JH: But the old days they all go help. You never had trouble.

KM: Because everyone *lōkāhi*?

JH: Yeah. but today, no can.

KM: People come *lili*...

JH: They come greedy.

KM: Hmm. *Ua 'ōlelo mai nā kūpuna, "I ka lōkāhi, ko kākou ola ai!"*

JH: And Pomroy's wife is a Kaua'i girl?

KM: Adams, Moloka'i.

JH: Same Adams that was working telephone?

KM: Yeah, telephone Dick and Mike, the brothers.

JH: Yeah, I know them.

KM: Yeah, that's the brothers. In fact I called Dick's wife Mable. She says oh, you got to go talk to Jimmy Hū'eu. I said, I already get the name.

JH: [chuckles] They live on Maui.

KM: 'Ae.

JH: One time I met him they had one I think *'ohana* for them. He came, I look at him, he laugh they work telephone company when they get broke pole they give 'em to me.

KM: Oh, nice.

JH: He get one Adams, Maui too. . .

KM: *Kūkū mahalo nui i kou aloha, i ka ho'okipa 'ana mai, mahalo!*

JH: *Mahalo iā 'oe. . .*

KM: ...*Mahalo nui i kou wehe 'ana i kēia mau mo'olelo e pili 'ana nā inoa 'āina*. We can preserve this, keep it alive. . . Uncle, I was just thinking, you mentioned Pu'ohākamoā?

JH: Yeah.

KM: Must get story, how come the *moa* went *pū'iwa* over there? *Pu'ohā*?

JH: Yeah, that's why the *mo'olelo* when they had one big avalanche over there. When that *pali* went down make so much noise that's how went get that *moku* outside there. They call it Keōpuka.

KM: Keōpuka.

JH: I went make one story of how came. But when that avalanche was so much noise, but bumpy the sea went eat between, and left that island by itself. But one time this guy Dr. Ka'ōnohi, he wanted one *lā'au* they call the *mokou*. Only that island, had.

KM: *Mokou*? [perhaps the *mākou* – *Peucedanum sandwicense*]

JH: *Mokou*, *ka inoa*. So I had one grand-uncle he was police Honolulu, an old man. His name was Kalilimoku. In the young days he used to live in Ke'anae. He knew where this plant grew. So that was in 1931, they came to Maui, my dad was living yet. They got one canoe, and my brother Roback he supposed to climb that *moku* for go get the medicine. He bring one more old man from Honolulu for *pule*. Now when we went down there, gee I look the *moku*, I figure "no can, you climb you fall down you *make*." I tell my brother, "Me I single, him he get family. Let me go climb." My brother tell "okay." My brother can climb any kind *pali*. I look he get family, I figure *make* he no can get up there. So, I went climb, I put the rope behind me I don't know how I going get up. These two old man they stay on the canoe they pray, they pray their prayer.

KM: *Pule*.

JH: Hey, I get, I put the rope I don't know one *hala* tree, since I went get up that half way, I went right up the top and I look to Ke'anae. Well, I think I'm the only human being been climb the top. I came north, I was alright I get half bag of that medicine but I never ask them for what the use.

KM: *Mokou*?

JH: Yeah.

JH: I never asked them what the use.

KM: Was it a low viney plant or a little?

JH: Yeah, just like dahlias. When the dahlia *make*, then he grow. So every time going stay. I came down, one time I was telling the story, and this Bob Hobdy, he went down on the kayak, he went look he see the plant. I tell Bob, "why you never climb?" He tell, "no way." I tell, "get one helicopter." That's the only guy, he know.

KM: What is the name of the island?

JH: They call 'em Keōpuka, but that's Pu'ohākamoā.

KM: Pu'ohākamoā? I saw the name.

JH: When we go over there, I show you.

KM: The *pali* went *hāne'e* so the *moa* was all...

JH: *Pū'iwa*, that's why they tell Pu'ohā, like the little chick when the sky...

KM: Fall down [chuckles], Chicken Little.

JH: That's what it means when you hear Pu'ohā, they get excited. But the guys they no pay attention, but me I, nobody the old people never tell me but I...

KM: Dr. Ka'ōnohi?

JH: Yeah, you know him?

KM: Yeah, famous for *lapa'au*.

JH: He when die young.

KM: Yeah.

JH: That's the first Hawaiian herbalist. This other herbalist I went see, Auwae, Henry.

KM: Yeah, *ua hala*.

JH: He was the one, we went to Smithsonian.

KM: *Ua hala 'oia*, in January, 90 years old, I think.

JH: When we went up he was 81 and I was 75 [chuckles].

KM: Wonderful! I'm amazed how many of these places you know the *mo'olelo*. These stories like that. All over from *kahakai* up to the mountain they would gather *lā'au* like that?

JH: Oh, yeah. Now no more old people for you, and they no like come *nīele* me. "Ahh, that guy young [chuckles], young, young old man."

KM: Mahalo. On the 25<sup>th</sup> we go *holoholo*, we take lunch, take our time but *inā luhi 'oe, 'ōlelo mai ia'u. Hele i ka huaka'i. Na ke Akua i wehe i ke alahēle. Mahalo nui!*

JH: *Ua hele a wala'au me Helen Nākānelua?*

KM: *Nehinei, ua hele wau. 'Akāhi no wau i launa pū me 'ia, kolekole wale no.*

JH: *'Ae. O wau, inā wau 'ike, wala'au, mahape, nalowale.*

KM: *'Ae, pololei 'oe! Nalowale a loli, everything change.*

JH: That's why *ku'u keiki kāne*, I tell him...

KM: Did you see your boy on TV the other week, Kamehameha Schools?

JH: Yeah, that was a nice program.

KM: *He inoa paha ka Ekalesia ma Ke'anae?*

JH: *'Ae, Lanakila 'Ihi'ihī o lehova o nā Kauwā.* Get one big meaning to the church. . . *Lanakila 'Ihi'ihī o lehova o nā Kauwā* means The Supreme Victory of Jehovah, God for the Outcasts. So the meaning comes right. But they don't think, the outcasts were us. Just like we were outcast, they were going to take the church.

KM: Hmm, the Supreme Victory.

JH: That's why the guy, Reverend Mersberg, he was happy. I asked him, "right?" He said, "I think so." You know the Hawaiians, you no try overpower their...they had meaning for everything.

KM: That's why it important to pronounce the names correctly.

JH: Yes.

KM: And if you go change 'um, *pilikia*.

JH: Yes. Now I hear one changed. Lucky no more old people. You pass over there, he get the name... [looking at Garret] Wahinepe'e, what the name now? [thinking] ...Garden of Eden. That's the one I was telling you, Wahinepe'e, the lady went hide.

KM: Yes.

GH: I was telling Kepā yesterday at the Garden of Eden this guy come from Colorado, he came and he made that over there. Five dollars to look at the plants.

JH: That's why I don't know what's the matter with this State before you no can come over there make any kind, cut the road. They stop you.

KM: Yeah.

JH: Now they get all kind road over there and they put the... One time, I was at Ke'anae, had these people came. They said "Sir," I say, "yeah." "You know where is Blue Pond?" I said, "no." But I know where [chuckling].

GH: 'Ula'ino.

JH: I tell 'em no, "if you get a map, maybe I can help you." "We have no map." I cannot help you, but I know. I know that's not the name.

KM: So 'Ula'ino?

JH: Yeah. [chuckling] You no more the map, I no can help you.

KM: 'Ula'ino though, already red something...not a Blue Pond [chuckling].

JH: Over here change all this for attract the tourists.

GH: Yeah.

JH: Just like Ke'anae get one church they call the Miracle Church, so they come they ask me, you know where's the Miracle Church? [chuckles] I don't know, I know that's the Catholic one. You see they call 'em the Miracle Church. In those old days they have to get the coral for get the mortar. The Catholic went get all the mortar, they finish their church. . .

Just like 'Ōhe'o. They call 'Ōhe'o, "The Seven Sacred Pools" [chuckling]. That name is 'Ōhe'o. In 1934, I work CCC and Kīpahulu hard time get water. After work we go down there bathe, so they tell me where is the Seven? I don't know, only I know 'Ōhe'o. I went make fence way up the line Kaumakani, we went up there put fence in, and we used to bathe down there. So I went go here and there work, I know.

KM: Yeah.

JH: But I tell 'em, I don't know. If you get map, I can help you, but you no more map, no can.

KM: *Mahalo*, good, *maika'i*. . . [end of interview]

**James Keolaokalani Hū'eu, Jr.**  
**Oral History Interview # 2**  
**Hāmākua Loa – Ko'olau Region Field Trip**  
**April 25, 2001, with Kepā Maly (Garret Hew and Onaona Maly)**

Among the topics discussed by Kupuna Hū'eu were:

- Describes different 'ō'opu, while speaking of the 'O'opuola and Maka'iwa stream vicinity.
- Discusses places in the vicinity of Kōlea Ahupua'a.
- Discusses traditions and land use in the Waiakamō'i - Wahinepe'e region; observes that the gulch runs right up to Haleakalā.
- Observes infestation of clidemia and miconia (discussion on first appearance of plants on the Maui Hikina landscape).
- Discusses collection of *maile*, and the naming of Hāli'imaile.
- Discusses relationship of *maile* and 'ie'ie in the forests.
- Gathered 'ohe (Hawaiian bamboo) to be used for weaving.
- Discusses EMI Ditch and Tunnel operations; the Kōlea hydro-electric plant; and pronunciation of place name, "Honomanu," (generally pronounced "Honomanū").
- Discusses lands and water resources of the Kōlea-Waiakamō'i vicinity.
- Observes that 'ie'ie and other native forest plants are dying back.
- Last of the old canoe makers traveled to the mountain lands when he was a youth.
- Discusses collection of 'ōpae; cultivation and uses of *mai'a maoli* (native bananas). Learned that families lived in the Honomanu uplands, and knows of an old 'auwai that fed upland *lo'i kalo*. During his youth and working days, pigs were hunted in the upland region.
- 'Ōhi'a hā called *pā'ihī* on Maui.
- Discusses *heiau*; knows of a *heiau* near the shore at 'Ula'ino; also traveled a trail to uplands of Haleakalā, through Kūhiwa.
- Discusses origin of the place name, Pu'ohākamoā.
- Discusses respect of resources; traditional practice of always putting back, when you harvest something.
- Retells the account of the family shark raised at Kaho'okuli; and how another shark was cared for by it's mother, near the shore of Ke'anae.

Driving from Kailua to Wahinepe'e; discussing various streams-bridge crossings, place names, and history:

JH: ...Kailua Stream.

KM: Wherever you want to talk uncle, any place like that.

JH: And then when you go up, they call 'Ōhānuī. Up here used to have scout camp.

GH: Yeah, Girl Scout Camp.

JH: Nice place.

GH: Today has big water.

JH: Not too big [chuckling].

GH: This morning, more big though.

JH: What they call that pool down there.. Oh, this is Dog Pond [chuckling].

GH: The one below, is Haki'ole.

JH: Duke Kahanamoku, every year Pogue made *lū'au*, and Duke Kahanamoku would come up here and he stay here about one week. They made *lū'au* one week. Duke he dive down that...

GH: Haki'ole Pond?

JH: Yeah. The old man Joe Pacheco, he *lele kawa*. You know, the old Hawaiians, they get *lele kawa*.

KM: At Haki'ole?

JH: Yeah at Haki'ole.

KM: And what no broke over there [chuckles]?

JH: No broke [chuckles]. See, Haki'ole means "no broke."

KM: Before the road used to end here at Kailua?

JH: No, I'll show you where.

KM: Wonderful!

JH: See, Mr. Pogue was also the Chairman of the County of Maui. I think he made the road end up here. He used to have a dairy up here, Homelani Dairy. That's his dairy.

KM: This *kahawai* we just passed this is Pāpa'a'ea?

JH: Nā'ili'ilihāele.

KM: Nā'ili'ilihāele.

JH: That's the *'ili'ili* and the *hāele*, not really black.

KM: Grayish kind?

JH: Yeah. Like that *'ōpihi* they call *hāele*.

KM: Beautiful though. You know the *inoa* of this *'āina* here, it's P-a-p-a-a-e-a?

JH: Yeah.

KM: How do you pronounce it?

JH: Pāpa'a'ea.

KM: Pāpa'a'ea, so they drop one 'a' out of it, yeah?

JH: Yeah and then they have one other place over there only Pā.

GH: Pā Intake.

JH: Pā and Pāpa'a'ea.

KM: I see on the old maps they write it like it would be Pāpa'a'ea or something. P-a-p-a-a-e-a but you pronounce it Pāpa'a'ea?

JH: Well, like me I'm not really too... Bumby you stop over there, right here.

KM: By the gate?

Describes road system in early 1900s and native trails; and access to the Ke'anae vicinity.

JH: From 1923 the road ended right here.

KM: Oh, right at this gate here.

JH: When they started this road they had prison labor, and they build a prison camp right in here.

KM: On the *kula*, flat here?  
JH: Yeah. On this flat. The Prison Superintendent over there the person from Honolulu is Colburn.  
KM: Colburn, yes.  
JH: You know where Colburn Street?  
KM: Yes, that's right, named for him.  
JH: You don't know that?  
GH: No.  
JH: His name was Colburn and he take care the prisoners. The prisoners were the labor, but they had other men they worked. They started from here. And then we used to go on horseback, we go up here on the trail, and then we go in and come down Pi'ina'au.  
GH: This is the east-side gate of Pāpa'a'ea he's talking about.  
JH: Yeah.  
KM: Uncle, so the old *alahahele* then went *mauka*?  
JH: Yeah, the old *alahahele* is right up here somewhere. Plenty places this new *alahahele* only went pass.  
KM: Over?  
JH: You know in the old Hawaiian trail you cannot make the road, 'cause no more bridge they go right over the *pali*, enough.  
GH: This was the camp over here?  
KM: They had a camp.  
GH: That's how come back here have one charcoal pit?  
JH: Yeah.  
GH: Okay.  
JH: They had prisoners living here.  
GH: I see, no wonder.  
JH: They put that only for build this road when *pau* they went to Olinda.  
GH: Yeah, Olinda Prison Camp.  
KM: Uncle, in 1923 about?  
JH: In 1923 they started and, they got to Ke'anae, they celebrated in 1925.  
KM: Wonderful!  
JH: Those days no more equipment only one steam-shovel. So they sent it to Ke'anae all in parts, and then they put 'em together.  
KM: On the *moku*?  
JH: On the *moku* they had the inter-island boat.  
KM: Like *Kilauea*?  
JH: Kilauea, Maunakea.  
KM: 'Ae.



JH: *Hualalai* and *Waialeale* came late. And the boat go to Hāna. From Kahului go Hāna come Kahului go back.

KM: Wonderful!

JH: They go Hawai'i they go Lāhaina. We live in Ke'anae we were isolated. So a lot of people never see Wailuku.

Group: [chuckling]

KM: Amazing yeah?

JH: Yeah.

KM: *Mahalo*, it's so wonderful. Yesterday we went and we saw Mina Atai.

JH: Mina Atai is from Kaupō. Her husband is from Honomanū.

KM: 'Ae. Was so interesting what you said how they took the steam-shovel apart, put together on the boat bring 'em back over here?

JH: Yeah.

KM: She was saying similar, they took the Model-T car on the boat rafted it in. Get no more road to Kaupō but when she was a child they had four Model-Ts right in there. On the boat same thing [chuckles].

JH: Yeah. Kaupō, they had landing they call Mokolau, right by the Hawaiian Church. So it was interesting.

KM: It is. *Mahalo nui!*

JH: I seen those old days. I've seen the middle time. And now. Now is interesting living.

KM: Now interesting, oh good, good for you. *Mahalo*, okay *holo*. [driving from Pāpa'a'ea]

JH: So over here he can go come down Pi'ina'au.

GH: Wahinepe'e.

JH: Pi'ina'au.

GH: Only thing Nu'a'ailua, *pilau*.

JH: Those days Wahinepe'e, bypass. But before, horse trail.

GH: Horse trail, yeah.

KM: You know uncle if I may then there is one thing. I was noticing the date on some of these bridges along here it says 1912 like that.

JH: Yeah.

KM: How come get bridge or certain area where the road went through?

JH: That's what I said the old Hawaiians, maybe they went dream going get cars. So when these new people came they say, only ten ton. The bridge was made in 1912, there were no automobile over here.

GH: Right.

KM: Amazing!

JH: They made 'em out of beach gravel.

KM: Aggregate like, so strong?

GH: Yeah, Honomanū stuff.

JH: Yeah. They said only ten tons. But we used to run eighteen-ton, trailers with gravel.

KM: Wow!

JH: The old people had some kind of idea that something...

KM: Yeah.

JH: Yeah. That's how when you go on EMI trail most bridges are 1923, but the old bridges are 1912, 1911.

KM: Even though it was *alahahele wāwae* down here they were making the bridges with that kind vision already?

JH: Yeah, right. . . That's why *kēia po'e hou*, you know where we live [Hale Maha'olu], they put *alanui nani*, but that is *alahahele*.

KM: 'Ae, *alahahele*.

JH: I tell 'em *alanui* is this kind, *alahahele* is a walking trail.

KM: Trail, walk path, yeah.

JH: Excuse me I never know Hawaiian too much until I went meet... You know our days they stop you, "Don't you use Hawaiian."

KM: Even when you were young uncle at Ke'anae, they said don't talk?

JH: Yeah, we don't. Our parents never did speak Hawaiian.

KM: To you folks?

JH: I learned from some of my grandparents. And then our grandparents, you don't *nīele*, they ain't telling you anything. You don't know how to *nīele*. *Nīele* you ask questions.

KM: Ask with easy kind approach. How blessed we are that you were...that you took the time to ask, because so many *mo'olelo*.

JH: Yeah, *pololei*.

KM: *Mahalo nui i kou 'ike pāpālua*. You knew already, I think.

JH: *'Ike 'oe i kēia 'ohana o Edward Akiona mai Hilo?*

KM: *Lohe au ka inoa. Akiona no Hilo?*

JH: Yeah. But ko lākou papa, ua hala. Ka inoa Edward, 'oia, 'ike.

KM: *No ka mea kama'āina lākou me kēia 'āina, Ke'anae, Wailua?*

JH: Yeah. *Lo'a 'āina ma Pauwalu*.

KM: *Pauwalu, kēlā 'āina i kapa 'ia no ka manō?*

JH: 'Ae. I think they call this place, Hauola.

KM: Hauola. These names each one tells a story.

Describes different 'o'opu, while speaking of the 'O'opuola and Maka'iwa stream vicinity.

JH: Yeah. Each one has a...when you go in there, that's 'O'opuola.

KM: 'O'opu?

JH: 'O'opuola.

KM: 'Ae, 'O'opuola. We just passed the seven mile marker.

GH: Yeah.

JH: Now get different name, down there is Maka'iwa.  
KM: We're coming close to Maka'iwa now?  
JH: Maka'iwa is down here.  
KM: *Maka'i?*  
JH: Before you can look right to here.  
GH: Maka'iwa Bay, right there.  
KM: Beautiful.  
JH: That was the Makawao and Hāna District.  
GH: Right, that's the boundary.  
JH: That's the boundary line. Over here is Makawao.  
GH: East side, yeah.  
JH: From the bridge and over, Hāna. Now they change 'em so much you don't know where is the boundary.  
KM: 'Ae.  
JH: But like us, we knew the boundary that's the thing they got to take care. Like this map get all that...  
KM: Names yeah?  
JH: Yeah.  
KM: I brought you some more maps, I got a few more old maps, nice you know I bought the copies along for you so you could see. It is interesting to see the old names like that. Mile marker eight, this is Maka'iwa?  
JH: No, down. Over here they call 'O'opuola. But the end (down) is Maka'iwa.  
KM: Nice, yeah.  
GH: Yeah, 'O'opuola.  
KM: *Mamua, nui paha ka 'o'opu ma kēia wahi?*  
JH: Yeah, I think the 'o'opu, *hele mai, mai Maka'iwa*. But the 'o'opu *nākea*, if there's one high waterfall, *pau*.  
KM: No can?  
JH: They never can go above that. They end right there. But the *nāpili*, that's the one with the sucker...  
GH: Suction cups.  
JH: They climb.  
KM: Too good. So *Maka'iwa ai maka'i?*  
JH: Yeah. . .  
KM: [counting/naming bridges from 'O'opuola]  
JH: This is Makanale [this place name is now recorded as Makaanali on HSS Maps].  
KM: Makaanale? Oh, okay.  
GH: Makaanale goes into 'O'opuola.

KM: It's a tributary into 'O'opuola.  
JH: Yeah. Above, they call Banana Intake. It goes into Honomanū.  
GH: Honomanū. Get High Fall, Main Honomanū, East Honomanū and then Banana Intake.  
JH: That's a wonderful place too, when high water.  
GH: Yeah.  
JH: Like today, Oh, you look at that waterfall.  
KM: What is this place here? This was someone's ranch?  
JH: This is Ka'aiea.  
KM: Ka'aiea?  
JH: Ka'aiea. Yeah, that's this gulch. When they made the road they moved that house, the one from Pāpa'a'ea they moved 'um one time, until here.  
KM: To that elevation?  
JH: The next move, they moved to Ke'anae.  
GH: Right.  
JH: You know the old house I used to live in?  
GH: Yeah.  
JH: That house had history, so we moved.  
KM: *E kala mai* this is Ka'aiea?  
JH: Yeah.  
KM: This stream and ditch section. What ditch is this here?  
GH: Center Ditch.  
JH: Center Ditch, it goes to Lowrie, Nā'ili'ilihāele. They call this Center Ditch. As you go way over, you get Manuel Luis Ditch. So the Pukikī had dig ditch too.  
KM: Who?  
JH: Manuel Luis.  
KM: He was around when you were working?  
JH: No.  
KM: *Pau?* That was before?  
JH: Yeah. I was born in 1914.  
KM: 'Ae.  
JH: I think these ditches were already made.  
GH: Yeah.  
JH: Only the Ko'olau Ditch was...  
GH: This one what Jimmy?  
JH: Punalu'u.  
KM: Punalu'u.  
JH: Down there get one *puna*, you have to *lu'u*.

KM: Nine mile marker, Punalu'u.  
JH: They used to use this trail to go.  
KM: Go *mauka*?  
JH: Yeah.  
GH: Yeah.  
JH: For go Ke'anae they come through here.  
GH: Now no more.  
JH: No more. They all lead to Pi'ina'au.  
KM: Pi'ina'au is where all...?

Discusses places in the vicinity of Kōlea Ahupua'a.

JH: Pi'ina'au, the name is Kaho'okuli.  
KM: Kaho'okuli?  
JH: Yeah.  
KM: That's the name of the area?  
JH: Of that area.  
KM: I wonder kuli paha kekāhi?  
JH: [chuckling] *Ho'okuli paha lākou!*  
KM: [chuckling] This is such a beautiful day!  
JH: They call this place Kōlea.  
KM: Kōlea, so this little valley.  
JH: Get one *pūnāwai* up here.  
GH: Yeah. Kōlea Reservoir.  
KM: Beautiful [commenting on water flow in streams].  
GH: Full now.  
KM: *Nehinei, 'ano malo'o, ho'okāhi pō, lo'a ka ua, kahe 'ana ka wai. He wai ola?*  
JH: Yeah.  
KM: Now this park area here...  
JH: Kōlea.  
GH: Kōlea Park.  
JH: You go up there, we went build one park up there.  
GH: Still have, yeah.  
JH: That is Tateyama Park.  
KM: Tateyama?  
GH: He went put that as park but the State came over and they call this Kōlea.

Discusses traditions and land use in the Waiakamō'i - Wahinepe'e region; observes that the gulch runs right up to Haleakalā.

- KM: Uncle, the Waikamoi [pronounced as generally written] that they have now?
- JH: Yeah, Waiakamō'i is next.
- KM: And it's Waiakamō'i?
- JH: Waiakamō'i.
- KM: 'Ae.
- JH: That's where the *ali'i* used to bath. You know up on the old trail.
- KM: There's a pool there?
- JH: Yeah. This is the only gulch that goes right to Haleakalā.
- KM: This gulch goes all the way up, and this is Waiakamō'i Gulch?
- GH: Yeah, this is Waiakamō'i Gulch.
- KM: *Nani!* Look at this beautiful waterfall today. This one goes all the way up to Haleakalā?
- JH: Yeah. And they get Olinda water reserve...
- KM: [begin Track 2] Okay Honomanu. And see the bridge says 1912?
- JH: Yeah.
- KM: Amazing!... [begin Track 3]
- JH: ...That road and this Pāpa'a'ea Road, they met right there. The two shovel operators they went try, who going get the last bucket of dirt. The Ke'anae guy had 'em, his name was Watson.
- GH: Watson?
- JH: Watson and he been living Waipi'o by Huelo.
- KM: Is that Mina's, Mina Watson?
- JH: Mina Watson's dad. He came from Honolulu, but he lived in Ke'anae. He was the shovel operator. From this section all the Ke'anae, Hāna, Nāhiku people, work here. This one you can go up you get the old trail.
- GH: Yeah, old trail go up. From Waiakamō'i over, Jimmy used to take care.
- KM: Oh.
- GH: The ditch we going to pass here is Manuel Luis Ditch...at Waiakamō'i.
- JH: That's the one the Portuguese [chuckles].
- GH: Yeah, Manuel Luis. The Center Ditch starts at Waiakamō'i.
- KM: Oh, I see. It must have been some job for these people to make this road with only hand tools and steam-shovel?
- JH: Yeah, only by hand.
- KM: And you look the cuts on to the *pali* like that.
- JH: Of course afterwards they did the repair.
- KM: Yeah, machine operation... *Ka inoa o kēia wahi?*

JH: Wahinepe'e.

KM: 'Ae.

JH: Garden of Eden [chuckling – shaking his head].

KM: *Huikau nō ho'i ka po'e haole!*

Group: [entering the Wahinepe'e Trail]

JH: *Huikau. Mamua, only one puka pā. Kēia manawa, nui ka puka pā.*

KM: This story, *ka mo'olelo 'oe i hā'awi mai ia'u i kēlā pule aku nei, pili 'ana Wahinepe'e nui ke aloha.*

JH: Yeah.

KM: *Maika'i!* And each place name get one reason, yeah?

JH: Yeah. The old trail, come over there so that flat rock is some place over there [near the present day gate to the Wahinepe'e *mauka* trail]. [Speaking to Onaona] You know why they call this Wahinepe'e? One time this *ali'i* girl went to bathe at Waiakamō'i, when she got through bathing she was coming home on this end. When she look behind this guy, a man, was following her. That was Kamapu'a [as pronounced]. When she came here her uncle was in the farm. She told the uncle "somebody following." He told her, "go hide under the rock." She hid under the rock, Kamapu'a went straight he went to look, no more the *wahine*. That's why they call Wahinepe'e. 'Cause she went hide under the rock. I myself never find the rock but it's up there on the old trail.

KM: Along the old *alaha*?

JH: Right below the gate. The old trail go right through.

KM: Interesting.

JH: Patsy Mink's mama them, they used to live up here.

KM: Oh yeah, Wahinepe'e?

JH: Yeah. Way up the ditch.

KM: Was a camp or a ditch house?

JH: Camp, yeah.

KM: You said later on they made a store at Kailua, Tateyama?

JH: Yeah, then they moved Kailua.

KM: I see. Sort of where that Kailua Maui Gardens the place where we met this morning?

JH: Yeah.

KM: That's where the store was? You said even had little gas house?

JH: Yeah. That store and they used to raise pineapple.

KM: We've cut up now, Wahinepe'e and we going up the *alanui* to go up to?

GH: Honomanū.

KM: When the *kūpuna* were doing cultivation on this land it was *māla'ai*, dry land kind stuff?

JH: Yeah, yeah.

KM: Sweet potato *paha*?

JH: Before had people living up here.

GH: Yeah.

JH: They go to Ke'anae School, they go on horse.

GH: The Akoi family used to own this property.

KM: Akoi?

JH: Yeah.

KM: Is that same Akoi with Mina Atai *mā*?

JH: The family of Mina Atai.

KM: The father-in-law's brother took the name Akoi rather than Atai.

JH: Sam he went Sam Ahling.

GH: Sam Ahling, yeah.

JH: Their brother Atai. But Atai that's his first name he never wanted Akoi but he is Akoi and they come from Honolulu, Kailua. They were not people from here but they came in the early time.

KM: That's what she was saying, that they came from Maunawili side, Kailua what you said.

JH: Yeah. They had a big land, they had a dairy and all that.  
[Points out Akoi ('Īkoa) family graves.]

GH: That's their family tomb.

KM: Who's is this?

GH: Akoi.

KM: Oh, so this is Akoi *mā*.

JH: The old people they call 'Īkoa, Esekia 'Īkoa, that's the Grant [Royal Patent Grant 1396]. He is the one had land here.

KM: Was he *kama'āina*... 'Īkoa, he kanaka Hawai'i?

JH: 'Īkoa, *kanaka Hawai'i*. He had plenty land and he give to Sam AhLing.

KM: Sam I guess married...

JH: The young Sam.

KM: Married the daughter or something?

JH: Married a Tau'ā girl.

KM: So just before the second gate (Wahinepe'e Road) is the family plot.

JH: This is Hui land, all get Hui.

KM: All the families come together, *hui*.

JH: Yeah.

KM: What's the Hui? What do they call this Hui land?

JH: Wahinepe'e.

KM: Wahinepe'e Hui. All the families came together got this *'āina*?

JH: Yeah.

JH: In Kaua'i the assistant Chief of Police is my nephew his name is Ihu.



KM: He was *hānau* here or...?  
JH: *Hānau* in Ke'anae.  
KM: Oh!  
JH: The mother is living in Wailuku.  
GH: Everybody okay on this road?  
Group: [good]  
JH: The eucalyptus get all kinds of varieties. This one they call Blue Gum, the one with the rough skin is Robusta. They get the new pretty looking one is *Seligna*.  
GH: *Seligna*.  
[He did not see *clidemia* during his years in the field.]

Observes infestation of *clidemia* and *miconia* (discussion on first appearance of plants on the *Maui Hikina* landscape).

KM: And this *clidemia* in here uncle, you *kama'āina* with that *clidemia*? It's a more recent plant.  
JH: What plant?  
KM: This one, see the green right here?  
JH: Yeah.  
KM: That one, new plant yeah?  
JH: Oh, I don't know.  
KM: You don't remember that one?  
JH: No.  
KM: It came in later in the seventies or something like that and it's evidently a terrible pest. It grows and it spreads everywhere wiping out all. That wasn't here when you were young?  
JH: No, no.  
KM: You don't remember that one. Thank you Garrett, that one there it's terrible. Little blueberries on it like, and it spread all over the place. This one you didn't see?  
JH: No, no.  
KM: Even when you were working?  
JH: No, I never did see.  
GH: This one first appeared at Makapipi in the early '90s.  
KM: Oh, wow!  
GH: And then spread.  
KM: Its spread...look how far its spread over then.  
JH: And *miconia*.  
KM: *Miconia*.  
JH: When that came?  
GH: *Miconia* came when, what's that guys name in Hāna the nursery? He brought it in.

JH: Cooper.

GH: Howard Cooper brought it in.

KM: Terrible yeah.

GH: This *clidemia* the common name is Koster's curse.

KM: Oh. I know terrible yeah our State really has to put a halt to allowing anyone to bring any kind ornamental. Just 'cause it's pretty you know doesn't count.

GH: You know Kepā, Mary Evanson was one of the first people that realized that this *clidemia* was a big problem in the early '90s. They saw it at Makapipi and they wanted to do something to stop it.

KM: That's what she was saying. Uncle before you folks if there were weed kind plants was a part of your job.... You folks were always taking care of the forest and pulling up bad stuff. Did you folks go out in the field and pull up?

JH: No, so far we didn't, but they had certain people and the prisoners coming to Olinda. You know when they had gorse.

KM: Yes.

GH: Gorse.

JH: That one is terrible.

KM: *Pilau*?

JH: Yeah.

GH: Jimmy you know 'Ōpana Forest, where the eucalyptus?

JH: Yeah.

GH: Didn't Bob Bruce make the EMI employees go over there prune the forest, at one time?

JH: Yeah.

GH: He did, yeah?

JH: Yeah.

GH: That's what I thought, Stephen's days.

JH: He was with that Rotary Club.

KM: Rotary?

GH: Yeah.

JH: That's why that Kaumahina Park, he started.

KM: Bob Bruce?

GH: Bob Bruce was the former manager of EMI.

JH: My days never have this.

KM: Never have the *clidemia* like that. How, was the guava all *pa'a* like now too or not?

JH: The guava was over.

KM: Coming in?

JH: But this is, never did...

GH: [begin Track 4] This is the Manuel Luis Ditch.  
KM: Manuel Luis was the foreman or something on the ditch crew?  
JH: He must have been.  
GH: Yeah, I think.  
JH: Like at Kailua they had Pachecos. But I never did hear any ditch called Pacheco Ditch. Maybe Manuel Luis and Spreckels were friends.  
GH: I think so.  
KM: Oh, that far back.

Discusses changes in the forest landscape (diminished native growth and increased presence of *alien species*) since he was last in the uplands of the Kōlea-Honomanu region, some 25 years ago.

GH: Jimmy, the last time you came up Wahinepe'e Road was about twenty-five years ago?  
JH: About.  
GH: About. Look different?  
JH: Yeah.  
KM: How is it different from when you came up last?  
JH: They made the drain deeper.  
GH: The vegetation changed too?  
JH: Yeah. With this new...  
KM: ...*clidemia*, Koster's curse.  
JH: In our days hardly any. I didn't know what.  
KM: Were there places still up here that they would...did people come up to gather 'awa or any kind of stuff up here that you remember?  
JH: Was a long time before my time they used to come. When they had the Tongans and Samoans, then they wipe everything out.  
KM: Yeah, *luku ka 'āina*.  
JH: During our days we had plenty men so they cannot.  
KM: Was there *maile* in areas up here before?  
JH: Yeah, get.  
KM: I wonder now with all this.  
JH: Even went way down to the beach.  
KM: Right down to the beach, oh my.  
GH: Now I know only of a few patches here and there.

Discusses collection of *maile*, and the naming of Hāli'imaile.

KM: Was there a special kind of *maile* that you folks gathered up here or was it just the *maile lau-li'i* or *lau-nui* kind or what?  
JH: We had *maile lau-nui* here. But in Olinda get lot of *maile lau-li'i*. In 1942 I went to Olinda work, you go with a grass knife you cut the *maile*.

KM: Wow, amazing!

JH: Today, no more.

GH: No more *maile*.

JH: Those days we went we cut the line for the electric, all *maile*.

KM: You know that place name Hāli'imaile?

JH: Hāli'imaile yeah.

KM: I wonder if, must have had plenty *maile* there before?

JH: Must be, that's why they call 'em Hāli'imaile.

KM: Hāli'imaile, the layering, the blanket of *maile*, just like. Must have been beautiful.

JH: The Hawaiian never named a place without a meaning or story. [pauses – begin Track 5] ...Kailua crew?

GH: Yeah.

KM: This is their section, the Kailua crew?

GH: Actually you know when Jimmy was working they had Ke'anae and Kailua division but...

JH: Now we get only one guy in Ke'anae.

GH: Right.

KM: That's Akiu?

GH: Nelson Akiu. When I started in '85 there were three people in Ke'anae, now we have only one.

JH: One time we had twenty-three.

KM: Wow! Has there been some thought about the longevity, the lifetime that these ditches will be able to sustain and hold water? The water not going eventually cut it down or break through or something? You folks always had to maintain the ditches?

JH: Yeah, yeah.

KM: Did they sometimes *puka* or something and you got to go?

GH: All the time.

JH: Oh, yeah. Like open ditches they have land slide even in the tunnel.

KM: In the tunnel, that must be spooky kind.

JH: We used to go with the rickshaw, then they bought that machine, he go right through [chuckles]. What's that bobcat?

GH: We still get the rickshaw, we use the rickshaw.

KM: What is the rickshaw?

GH: The rickshaw is a little cart has three wheels. Two back wheels and the front has a wheel and the front wheel swivels and there's like a handle like a rickshaw you can pull. What we do is the rickshaw goes in the tunnel because tunnels are narrow we have maybe two people pulling the front and maybe two in the back pushing. Some places you cannot bring in the bobcat front, end loader, too deep the water.

KM: The height of the tunnels average is?

GH: On the big tunnel like Wailoa maybe you have six, seven feet some smaller ones five feet, six feet all depends.

JH: And then the low one, that's short people, the high one, that's the tall guys.

GH: Yeah.

Discusses relationship of *maile* and *'ie'ie* in the forests.

KM: Oh, I see some *'ie'ie*, uncle there's *'ie'ie* up here now among the eucalyptus. *Mamua, ua lohe paha 'oe i kekāhi mo'olelo, inā 'ike 'oe i ka 'ie'ie, lo'a ka maile?*

JH: *Lo'a nui ka mo'olelo e pili 'ana ka 'ie'ie. A kēlā himeni, lo'a kekāhi himeni o ka 'ie'ie me ka maile.*

KM: Hmm. *Kama'āina 'oe me kēlā himeni?*

JH: *A'ale, lohe wale no.*

KM: Hmm. I see young *hāpu'u* still yet. I saw the *Hoe-a-Māui* kind of fern, the single long fern some native fern.

GH: Yeah. Have some *'awapuhi* ginger on the side. This is mostly exotic already, forest. We're going to the native ones pretty soon. As you go further up the forest is more native.

KM: More native, more intact.

GH: Yeah. These are the old telemark lines, you see these poles here?

KM: Oh, yes.

GH: This was to transmit ditch data to the offices. But this one is out of service. We've been trying to do it remotely by radio now so we've done that. This one we need to convert still yet.

KM: You know when you mentioned the gorse and then looking at how the alien plants have come in, the other day we saw Stephen Cabral.

JH: Yeah.

KM: He was talking about some crew I guess came with trucks from the other side, Olinda or a little further over side and that's when the gorse started first coming into this side. He said, he would make them pull wherever they could.

GH: This is our main intersection Kepā. This one here, we're at the top of our main jeep road up on Wahinepe'e road. If you go on this side to the west.

KM: You go back towards?

GH: You can come out on Kaupakulua Road.

KM: Oh for real, Kaupakulua?

GH: Dry day, very dry day, you can come out Ke'anae.

KM: For real, wow!

JH: This one goes to Spreckel's.

KM: The *mauka* one? Actually it's a four way intersection, yeah?

GH: Yeah.

KM: The road go *mauka* in the middle?

GH: Goes to the Spreckel's Ditch.

JH: This one you come back to this road.

GH: This one, yeah. No can...one place, too narrow. Got to walk, car too big already.

KM: This *pala'ā* fern is beautiful along here. I see this small native fern.

GH: Which is the *pala'ā*?

Gathered 'ohe (Hawaiian bamboo) to be used for weaving.

KM: It was on the side on the right side, next time we see. And uncle I see this 'ohe up here all this bamboo. Is there any Hawaiian bamboo up here now or is this all oriental, Asian type bamboo now?

JH: On the lower section, I see some Hawaiian bamboo.

KM: Did you hear names of different kinds of bamboos, the Hawaiian kind?

JH: No, no.

KM: I know one they call *kā'eke'eke* or 'ohe *kā'eke*. Long, the *puna* in between each one, real long.

JH: This the Hawaiian type.

KM: 'Ae. *Mamua, ua hana lākou i ka pahūpahū* with that *kā'eke'eke*.

JH: I used to get that one to make for weaving. When I was young I used to make.

KM: Yes, yes. 'Cause thin the wall?

JH: Yes.

KM: But the *puna* long in between.

JH: By Nu'a'ailua, plenty.

KM: Nu'a'ailua. Oh this 'ie'ie now.

JH: During my days never have too much of this.

KM: No.

GH: No.

KM: How about now this is something that's interesting people talk. You know, *nui ka limu ma kahakai, kekāhi limu, he lā'au*.

JH: Yes.

KM: *Pehea ka limu wai, he lā'au paha.*

JH: *Ua lohe wau.*

KM: *Ua lohe, hmm. 'O 'oe, ua hele a 'ohi limu wai a hana lā'au, no kou kūpuna paha?*

JH: *A'ole. Kēia wā, hele 'oe i ke kauka* [chuckles].

KM: 'Ae. How about these *mai'a* up here, this here.

[Native *iholena* banana plants still growing in mountain lands.]

JH: This one is *iholena*.

KM: *Iholena*, oh. These are *mai'a maoli*?

JH: *Mai'a* in the mountain, the tree is too tall.

KM: I think, is this *kōpiko* in here?

JH: Yeah.

KM: All of these things before the *kūpuna* used?

JH: Yeah.

OM: There's some more *pala'ā*.

KM: Oh yes, Garret, it's that pretty lacy fern *pala'ā*. The *palapalai* is similar but broader leaf and the green is a lighter yellow.

GH: Is that the one we saw at Honopou?

KM: Yes when we went to Honopou.

GH: I know which one. Jimmy when you were working were there plenty banyan trees up here?

JH: Not too much.

KM: Look at this banyan here?

GH: The roots. This one here is on a paper bark tree, killed the paper bark tree.

KM: Gosh! This banyan *pilau* yeah?

GH: Yeah, *pilau*.

KM: Did you folks pull banyan before or you no need? Did you pull banyans up to get rid of them before or you let 'em go?

GH: Not too much before.

JH: Yeah, not too much.

GH: Now have plenty the thing killing all the native trees.

JH: [begin Track 6] Had all *'ie'ie* over here.

KM: Do we know approximately where we are by a place name, what *'āina* we're in now?

JH: We are going to Pu'ohākamoā [as pronounced].

KM: Pu'ohākamoā, you told us the beautiful story about that the other week. This *'āina* here then was all *'ie'ie* before?

JH: Most *'ie'ie* you find around here.

KM: Did you folks still come gather *'ie'ie* to make basket for snare fish or anything?

JH: The Hawaiians, *mamua* [chuckling], but now the *haole*, yes they make good use.

KM: Yeah, but *mamua loa nā kūpuna, ua 'ohi lākou i ka 'a'a o ka 'ie'ie*.

JH: 'Ae.

KM: *Ulana, o hili ka hīna'i, mea basket nō ho'i*.

JH: Yeah.

KM: This is what ditch area, tunnel?

JH: This is Pu'ohākamoā.

KM: Pu'ohākamoā.

GH: Spreckel's Ditch on Pu'ohākamoā.

JH: The main ditch is under.

GH: The main Ko'olau Ditch is under, the tunnel. We can stop here.

KM: We'll stop here so we can take a photo.

GH: Wait till we get to the waterfall over there.  
JH: Before they had power plant.  
GH: Kōlea Power Plant.  
JH: Every time high water, that's why they moved the plant.  
GH: Come we go out Jimmy. [going out of car] I don't know if we can go to Honomanū. You can cross, we go.  
KM: What ever is *pono*.  
Group: [Walk to Pu'ohākamoā Stream overlook Spreckel's Ditch and Ko'olau Ditch Intake Tunnel.]

Discusses EMI Ditch and Tunnel operations; the Kōlea hydro-electric plant; and pronunciation of place name, "Honomanu," (generally pronounced "Honomanū").

GH: Yeah.  
JH: [begin Track 7] ...Went dig one tunnel.  
GH: Yeah, right in the middle of the stream?  
JH: Yeah. That's why Burns, he doubted it. Ephram blasted 'em.  
GH: Yeah. This is the Ko'olau Ditch Intake on Pu'ohākamoā stream.  
JH: And that one is Spreckel's.  
GH: We go up to the waterfall.  
KM: Okay.  
GH: Usually this one down here we don't have water unless on a day like today.  
JH: I never know that was fenced, our day had hardly any fence.  
GH: Yeah.  
OM: Your day you didn't have fence?  
JH: No, we had.  
OM: Had.  
JH: We put this in.  
OM: You put this in?  
JH: Yeah, and we have a tunnel under.  
GH: See this gate here...the ditch is tunnel underground. They don't want to fill up the tunnel too much with water because if you put too much it hits the ceiling and what happens is the water slows down and you get less flow.  
KM: Oh.  
GH: Each one of the main streams, they put this automatic radial gate.  
KM: So this, even though it looks kind of rusty now it's still working automatically?  
GH: It's still working. This cable here goes all the way down into the ditch and there's a float chamber.  
KM: Oh, I see.



GH: What happens is when the ditch comes up the float comes up, the gate goes out.  
KM: The gate drops?  
GH: Right. When the ditch goes down the float goes down and the gate opens up some more.  
KM: Wow! Uncle, this is how you folks operated it, or was this later?  
JH: Same.  
GH: Same.  
KM: Amazing! Did you folks put this in or was it before?  
JH: The one below we put in. This was already here.  
KM: The floater like that?  
GH: Right.  
JH: Yeah.  
KM: How intelligent, yeah?  
GH: Yeah.  
JH: Yeah.  
GH: And all pulley's you see, like here. Go down there, one more pulley. The ditch is maybe, probably eighty feet or so below us.  
KM: Wow!  
GH: I can take you down I show you one good picture that's...  
JH: That's why they go down and the floater moves under there.  
KM: Uncle, I was going to ask you in all of the time that you folks were doing this work and when you were digging tunnel and having to go clean like if there was a collapse. Did anyone ever get injured, *make* or something?  
JH: Yeah. Not *make*, but injured.  
KM: Injured, must have been a very dangerous work?  
JH: Yeah, over here was. They usually don't listen, so you must be very careful.  
KM: In your time before, as a Hawaiian and when the Hawaiians that you were working with. Did you folks gather and have *pule* or things like that as you know before you folks go out or when you go to a certain place like that?  
JH: As Hawaiians, yes we do. When you get any old people, if you die they just put you on the side. They keep on going.  
GH: Yeah.  
KM: Amazing, yeah?  
JH: Yeah. When you had only Hawaiians they did that.  
KM: In your time was it mostly Hawaiians working here?  
JH: No. We had Japanese, Filipino.  
KM: A mix?  
JH: Yeah.  
KM: All people. The original people who dug this though...

JH: Were Japanese and Filipino, had Hawaiians but they had all the top job. Time keeper or...

KM: Oh, too good yeah?

JH: ...driving locomotive.

GH: How about the Chinese, had Chinese?

JH: Yeah, Chinese had.

KM: I think, when I see so many of the Hawaiian families out in this side that are part you look Kiakona, you look Alu, you look Atai all of these, Akiu, Akoi, Akiona, you look these names. Plenty Hawaiian-Chinese?

JH: Yeah.

KM: You think must have been part of that?

JH: Kiakona had one, the rest no, they work County. EMI is the hated one in the town [chuckles]. They think they steal the water.

KM: For real?

JH: Yeah.

KM: Even back then?

JH: No back then, was no more trouble.

KM: Now days?

JH: Oh, yeah.

KM: And what, are they stealing the water?

JH: No.

KM: Get enough to share if they manage it?

JH: Oh, yeah.

KM: That's your *mana'o*?

JH: Yeah. I work with the bosses, they tell me Jimmy give them, I say, "don't commit yourself."

KM: [chuckles]

JH: "Oh, we going give that." You see, "don't you ever commit yourself." Then they going say you wrong, but only misunderstand.

KM: Yeah.

JH: My son-in-law had worked EMI, so they cannot talk to him about that, Lloyd. Because he knows. A lot of guys talk, but him, he know.

GH: Kepā, I'm going to take you go down here.

KM: Okay.

GH/OM: [stay near car, talking story]

JH: [run Tracks 8-10] ...They cannot hire too much men, so the place is not kept clean.

OM: Only one person now?

JH: Yeah.

OM: When you were working, how many people had?  
JH: They had twenty-three, so one guy he cannot.  
OM: I wonder why only one person now?  
JH: The machine and all the...  
OM: Took the place of all the work you guys all did before?  
JH: The machine will tell you where the trouble but you got to get men. With the machine you know where there's trouble. But it's very interesting.  
OM: Yes, it is. . .  
JH: In the old days they had the power plant there run by water. Only big water rushing into the plant they took it below. Now they did away with that. You know the water turn in the pond, and right back in the ditch and irrigate the cane field.  
OM: That's wonderful!  
JH: Yeah... I went to Kaua'i, I worked down Wainiha, same thing water, but only theirs for electricity.  
OM: What year was that?  
JH: In 1959...  
OM: Where'd they go, down below?  
JH: Yeah, they cannot go too far. Garret is alright, he came work not too long but he understands.  
OM: Yeah, he's *ma'a* already.  
JH: He understands.  
OM: Just like he's been here long time.  
JH: Yeah, yeah. . . But we're going to Honomanū, that's a beautiful high valley.  
OM: So, is it Honomanū or Honomanu?  
JH: Honomanu, you're right. [chuckling] A lot of people, they say Honomanū, but it is Honomanu.  
OM: Honomanu.  
JH: The Hawaiians their pronunciation sometimes not correct.  
OM: Makes a big difference in the meaning if you say it wrong.  
JH: I'm ashamed of myself, your husband he knows more Hawaiian than me.  
OM: *A'ole*, you're the *kūpuna*, you're the expert.  
GH/KM: [rejoin Mr. Hū'eua and Onaona]  
JH: . . .And how's Mina Atai, alright?  
KM: *Maika'i*, she said to tell Mr. Hū'eua, "*Aloha*." You're very well respected...everyone so much *aloha* for you.  
OM: Everybody loves you.  
KM: The water pumping, just flowing the water. . . [looking at photo, on following page] . . . The picture, it's dark...dark in there. It's almost black but the light came out good. The water is just flowing.



***Ko'olau Ditch Tunnel Intake on Pu'ohākamoā Stream (Photo No. KPA-1446)***

- JH: This is the first time you've been up here?
- KM: First time.
- JH: In the old days before my time had the power plant right up there. But only the overflow, so they moved it. But they did away with that.
- KM: This power plant was called what?
- JH: It was Kōlea, but I don't know what they called it.
- KM: Was this how you folks got your power at Ke'anae?
- JH: Yeah, Ke'anae and...Kailua.
- KM: When you were young had power?
- JH: Yeah.
- KM: Amazing yeah! Most people no more power right?
- JH: Until 1937.
- KM: Amazing, but you folks because of the hydro-electric?
- JH: Yes, we had power.
- KM: That's amazing!
- JH: Ke'anae and Kailua. Kailua was more modern. They had all...like Fred Wilhelm, you heard about him?

KM: Yes, I've heard the name, Wilhelm. So Ke'anae was more country, but get power.

Group: [leave intake vicinity and begin drive back down to Wahinepe'e Road; begin Track 11]

GH: ...This bridge 1925.

KM: I'll take a picture of that.

JH: Even down there is Spreckel's Ditch.

JH: That is Spreckel's Ditch.

GH: Yeah, Spreckel's Ditch.

OM: That's awesome!

JH: You know one time they took Ha'ipua'ena water and they threw it in Kōlea.

GH: Right.

JH: For turn the power plant.

GH: The power plant the old ditch?

JH: Yeah. Lot of guys never see that intake. You never see?

GH: The one way up?

JH: Yeah.

GH: We never did go up there.

OM: Why, the road is too rough?

GH: No more road.

JH: No more road, walk feet [chuckles].

OM: You got to walk feet?

JH: I used to go up there and Bruce he'd take his grandson that buggah five years old, he no can walk. He carry him [chuckling].

GH: Kepā, look at the bridge. What do you notice about the bridge [the road surface is level with the top of the side railing]?

KM: Was it a flume?

GH: No more sides.

KM: Yeah.

GH: You know why?

KM: Cause it goes over?



*Spreckel's Ditch Overflow, Pu'ohākamoā Stream;  
RMT CO Bridge (1925) (Photo No. KDA-*

GH: No, because Jimmy you remember we had that six by six before and what job was that you guys was doing? Had, I forget what job was, Stephen was truck driver?

JH: Yeah. And then had one guy Arakawa we called him Ōpū.

GH: Ōpū, right.

JH: So we had to make it that way so the back wheel could go.

GH: See this bridge here, we had a truck about six by six, had dual wheels couldn't go over the bridge. They filled up the bridge so the outside tire can run on the outside.

KM: Oh, I see. That's dangerous work!

JH: How did you get that story?

GH: Stephen.

JH: [chuckling] That guy Arakawa, he was the driver. He jump up, let him go.

GH: He drive?

KM: No scared?

JH: No scared.

KM: Amazing!

GH: True story though, yeah?

JH: Yeah.

KM: That's why I was thinking maybe it was a flume or something.

GH: You know if you go to the A & B building in Honolulu on the first floor there's a picture of this with a fall. They have people crossing this bridge with mules, donkey or horse whatever had cart but you only can see from here up, that was before the bridge was pau.

KM: Amazing, I'll see if I can get a copy of that photo.

JH: Right over here they had a power plant.

GH: They had a power plant.

KM: Right up here?

JH: Yeah.

GH: Actually more down on the lower road.

JH: No, on the road there, then they took 'em.

GH: Right here?

JH: Yeah, but the water...

GH: Eat 'em up.

KM: That was the earlier one?

JH: Yeah.

GH: That's when they made Kōlea?

JH: Yeah.

OM: Around what year was that when had the one that was right here?

JH: I think was in, the last time it was here, was in about 1938, I didn't work for the company yet.

OM: When you guys went way high, walk feet did you guys spend the night up there? Up at the top.

JH: Yeah, we sleep up the mountain.

OM: Had a cabin up there?

JH: No, we make tent. We sleep like wild pig [chuckles].

OM: Gee.

JH: How long you folks live in Hilo?

OM: About 10, 11 years now.

JH: My mom came from Kohala, but I have family in Hilo.

OM: Hū'eu family in Hilo?

JH: No... [thinking] Keamo family, but the old people are all gone. They have a son and daughter still there.

OM: Yeah.

KM: [taking photo] Your car will never be the same.

GH: No, no this is a work car, EMI all work car. If we get tourist car we no can work EMI.

KM: No can.

Group: [chuckling]

JH: You with Bob Bruce you get one jeep all tie up with wire [chuckling].

Group: [laughing]

GH: Lucky we no more Bob Bruce [chuckling].

KM: Bob Bruce, what time was he working about?

JH: About from 1945, I think.

GH: About there, '45 to '68, and then '68 I think, Phil Scott came.

JH: Yeah.

KM: Now just before we move this waterfall that's off the side you said is actually Spreckel's Ditch?

GH: You mean the small?

KM: Yeah, the small one, the man-made one on the side.

GH: The big waterfall?

KM: Yeah.

GH: Yeah.

KM: That's Spreckel's Ditch and you said it feeds off Nu'a'ailua?

GH: Nu'a'ailua, Honomanu, Ha'ipua'ena and come over here.

KM: That's what feeds here and the small fall back behind the bridge the twin falls, that's Pu'ohākamoā?

GH: Right.

KM: *Pololei?*

JH: Yeah.

KM: *Mahalo.*

JH: At one time when the power plant was running, Ha'ipua'ena water we run 'em back and went down that ditch.

GH: Right, turn the generator. They had the ditch from Ha'ipua'ena go back Kōlea.

KM: It's so beautiful when you come up into the mountain, and you start to see the native forest.

JH: [begin Track 12] Most of these trails I did the bulldozing. I bulldoze, I powder.

KM: After the forties or before?

JH: Yeah, after the forties.

KM: There's the Pu'ohākamoā Falls.

JH: I think they did this in '47.

GH: Kepā, you know the sugar cane we were talking about?

KM: Yes.

GH: I don't know if that's the one we saw down at Waipi'o the first day.

KM: How come there's sugar cane up here, uncle?

GH: The hunters planted 'em. I don't know what type this is.

JH: That's the Hawaiian cane.

GH: Hawaiian cane.

KM: Looks like, yeah. I don't know *manu lele* or what, I can't...

JH: I *poina* the *inoā*.

KM: *Poina.*

JH: The other one is [thinking], *uahiapele*.

KM: Beautiful that *uahiapele*, this one looks a little bit like...

JH: This one is sweet.

GH: This one's been here probably maybe five, six, seven years. Because when I first started, no more so I would say maybe five, six, seven years ago somebody threw one...

JH: You know this guy Kaho'okele from Nāhiku he had plenty old cane left.

GH: Jimmy?

JH: Jimmy's father.

KM: What was the father's name?

JH: David.

KM: David Kaho'okele. . .

JH: . . .This man Enos Akina, from Wailua. He knows about canoes. Before they get ditch man all around here so many miles.

GH: Yeah, take care.



KM: They lived in little camps at various locations?

JH: Yeah. They get their own house, the camp was for those who dig tunnels. The ditch-men they had house.

KM: Individual?

JH: Yeah. So many miles.

KM: That's what Stephen was saying.

GH: Yeah.

KM: Maybe twelve or thirteen ditch-men house *paha*?

JH: Yeah.

GH: Stephen always used to tell me there were sixteen ditch-men before.

KM: For real?

GH: Yeah.

KM: Oh.

JH: The main ditch they had home.

KM: Look at this cluster of *'ie'ie*, beautiful.

JH: Had one down Punalu'u for that Hussey, he used to live over there.

KM: From Kohala that one? Hussey?

JH: I don't know where, but he was from Hāna.

KM: Hmm. So this is your automated...?

GH: This one is not. This went out of service because we're having service with the telephone company to provide us service. We plan to convert this one day. This is the Spreckel's Ditch from Ha'ipua'ena gauging station. This is one of those that we had to maintain when we had our four Water License areas.

JH: Get the old Ha'ipua'ena, the Kula one?

GH: Yeah. Kula diversion from Ha'ipua'ena, the flume, get this one get that one down Manuel Luis, Pu'ohākamoā, the station now. That one there remember the swinging bridge?

JH: Yeah.

GH: Had the swinging bridge from west side, Pu'ohākamoā and you cross the swinging bridge, you walk the trail you go to the station house. Remember that bridge?

JH: Yeah.

GH: When I first came to EMI, I'd go service those stations. One day I went, I was walking across the bridge, I get funny feeling. The bridge collapsed on me and I end up in the stream. Lucky no more big water.

JH: You know the Nā'ili'ilihāele one, on the main ditch, one time that went collapse.

GH: With you on top?

JH: [chuckling]

GH: Yeah, that one collapsed but this one collapsed when I was on top. Fall down I land right on one big *pōhaku* sitting in the middle of the stream. Lucky thing the cable went catch under my arm so I go like that, the thing slow the fall down. I was lucky.

KM: *Mahalo ke Akua!*

GH: Yeah.

KM: Were you by yourself?

GH: By myself. I called Stephen, I thought my leg broke. "Hey, I fell off the bridge." He tell, "What?" He said, "You can drive?" I say, "Yeah, I can drive, I'm going Ke'anae." Robert heard me, Robert go over there, "hey boy what's the matter, what's the matter?" "Hey, the bridge collapse." Little bit rope burn under here he look at that, "Oh, I put some stuff over there for you, it's alright no problem." Lucky though.

KM: 'Ae. Uncle, Ha'ipua'ena, *'oia ka inoa o kēia wahi?*

JH: Yeah, Ha'ipua'ena. Over there get one Trig Station.

GH: Trig Station.

JH: Pu'uokoholā.

KM: Pu'uokoholā? That's where the Trig Station is?

GH: Yeah.

JH: Yeah.

KM: Uncle, it's Ha'ipua'ena [as he pronounced it]?

JH: Ha'ipua'ena.

KM: What do you think...*maopopo 'oe i ka mana'o, Ha'ipua'ena?*

JH: *A'ole. Ha'i, haki e.*

KM: Hmm.

JH: I hear that place down below, get one *ana*, and people lost at sea in between there, you don't find them, you go under there.

KM: Oh, so the tide bring 'em in?

JH: Yeah.

KM: This is on shore.

JH: Right there they call Kaumahina. When the moon set get one place called Kū'ele'ele, right in Ha'ipua'ena. I hear had *lo'i* down there. So had people *mamua loa*.

KM: 'Ae. So interesting, that's beautiful *pala'ā* up there.

GH: Yeah, *pala'ā*.

KM: Ha'ipua'ena and then Kū'ele'ele and Kaumahina all close together those places?

GH: Yeah. Kilo'ānuenuē is above.

KM: Kilo'ānuenuē beautiful these names.

JH: Yeah.

KM: Wow, this place must have been so beautiful. You see the remnant of a forest, the *hāpu'u*.

JH: You can tell before 1934 that's when they came and plant all these things.

KM: Oh, the eucalyptus like that? CCC?

JH: Yeah. That's why Stephen, every time he blame, "Hey, you the guy went plant the trees." [chuckling]

KM: You went work CCC before? Who was the supervisor on Maui, for CCC?

JH: One guy by the name of Laitle, he married a Grand Hotel daughter, Eddie Walls. Eddie Walls used to run Grand Hotel and Bill Walls he run Kahului Railroad. Bill Walls, he mean guy [chuckling].

KM: What is this crossing here?

GH: Ha'ipua'ena Stream.

KM: This is Ha'ipua'ena Stream here.

JH: Very seldom get water.

GH: Sometime get though. If this is flowing, this overflows and goes down you cannot cross.

KM: Cannot?

GH: Cannot, but sometime like this you going to Honomanu no can come back home but we have shortcut road go down.

KM: Lucky thing. This stream here is natural?

GH: Yes.

KM: Ha'ipua'ena, only the modification was right here where they divert the water into the Spreckel's Ditch here?

GH: Correct. The water from Nu'a'ailua, Honomanu, comes into Ha'ipua'ena Stream right up here and then divert. The old ditch building was not a continuous straight line grade, they utilized streams for conveyance. They dropped it, went on...

KM: Step, or tiered?

GH: Step, tiered exactly.

KM: It's tiered layer by layer?

GH: Exactly.

KM: Starting more high, coming down so you can transport it across the distance?

GH: Correct, correct.

JH: And then up there they had one intake that take this water back to Kōlea.

GH: Kōlea, right.

JH: To turn the...

GH: ...the hydro plant.

JH: And then it goes right back in the main ditch.

KM: Beautiful, all of these names, these places. And there was some ingenuity that was put into planning out this whole ditch system, you know. It's quite amazing!

GH: Oh, yeah.

KM: Nice the *koa* up here too. Oh look, uncle *kama'āina 'oe me kēlā lā'au* [indicating a patch of *ōhāwai*].

JH: Yeah, that's the one they *kahea* when you no more *wai* you get the seed.

KM: 'Ōhāwai?

JH: Yeah *ōhāwai*.

KM: If it's blooming, I'd like to stop and photograph it if I may and I think it's blooming. May we try?

GH: Sure.

KM: This is an endemic member of the lobelia family.

OM: It has a little blossom?

JH: Yeah. Then get a fruit kind of orange color. When you go in the mountains you thirsty you go get that and sip 'em for water.

OM: Smart the Hawaiians were?

JH: Yeah.

OM: Everything with the land.

JH: Yeah, the Hawaiian people were smart people.

OM: They weren't *molowā*, the *kūpuna* from before.

JH: Yeah. [begin Track 13] I never even think that I would come back up here. During those days I was working up here was beautiful.

OM: It was mostly all native things before, didn't have all these introduced stuff?

JH: Yeah. That's why they have that *pohole* and *hō'i'o*. Lot of people say in Hilo they say *hō'i'o*, in Maui *pohole*. Those are two different things. The one up here is *pohole*, the one on the lower end is *hō'i'o*. Two different they not same.

OM: Wow, that's interesting!

JH: Lot of people they...in Hilo they call *hō'i'o* that's the name but this other one the one that grow up here there's few over there that's the *pohole*.

OM: Pohole?

JH: Yeah.

OM: Oh, that is interesting...

JH: That's why somebody better correct this generation, the young one...

OM: That tree is very special, native.

JH: Better tell Garrett clean that tree good.

OM: 'Ae, I think that's what they were talking about. I think Kepā was telling him to make sure they take care of it.

JH: Yeah.

OM: Only one of a kind not going have left.

JH: Good thing Kepā he know where and what is.

OM: Yeah, I know he sees things out in the forest. We always just *mahalo ke Akua*.

JH: Must be, when get warm maybe it will blossom.

OM: 'Ae. Must be just budding now, just ready.

JH: Yeah.

OM: Did you folks see plenty *pueo* up here before?

JH: The next gulch but not way up here, below Pu'ohākamoā over there get *pueo*. I don't know they get on church in Huelo they call Kaulanapueo. I don't know why but maybe over there they get plenty *pueo*.

OM: Must be.

JH: You heard about that church Kaulanapueo in Huelo?

OM: It's an old Hawaiian church?

JH: Yeah...

OM: [begin Track 14] Before, you always drank the water up here when you were thirsty?

JH: Yeah.

OM: Sweet?

JH: As long as the water is running we drink 'em.

GH/KM: [return to car]

KM: Look like *pohole*, but not.

JH: That's how I was telling her lot of people you got to correct 'em, Garrett. They tell the Hilo people say *hō'i'o* and Maui *pohole*. No, *pohole* and *hō'i'o* that's two different things.

GH: Different things right.

KM: Okay.

JH: Lot of these people don't know.

KM: Yeah.

JH: You know what they taking down and selling *pohole*, no that is...

KM: *Hō'i'o*.

JH: *Pohole* you only find up here.

KM: *Mauka*?

JH: Yeah.

KM: Did the old folks eat the *pohole*, the sprouts?

JH: I don't know. This tree you better make canoe out of.

GH: This one, nice straight one. Too heavy, sink. [chuckling] You know that guy from Fiji the one they go Lāhaina make the canoe. They go use that *albezia* now.

KM: Yeah.

GH: They said in Tahiti they have that *miconia*, two-thirds of the native forest gone so no *koa*. Only the *albezia* can survive because that one there grows tall.

JH: Over here, all over the place.

GH: You know Kaupakulua Reservoir, had plenty that kind tree, they come they harvest.

KM: Look at your *mai'a* down here again.

JH: Yeah.

GH: USGS the gauging station over there that's why they have their weir. So the main Ha'ipua'ena Stream is from here and where the Spreckel's Ditch water comes in, is over here.

KM: Uncle, before were there people in the old, old days they lived up in places like this sometimes?

JH: I think some places you find get *lo'i*, that's where they were living. As long as get water, I think they were living there.

KM: I wonder if it was seasonal time, maybe when a little bit more *malo'o* you can come up here and...

JH: Oh, might be. That's why, Banana Intake you go up they get tunnel.

GH: Get tunnel?

JH: Yeah. The old guys they know about tunnel.

GH: How come they made tunnels up there?

JH: I don't know. One day we chased pigs they run in the tunnel.

GH: How far above Banana Intake?

JH: About maybe mile and a half.

GH: I never went up there yet.

JH: From there you can go right up Ka'ili'ili.

GH: Hit the trail and come down Hobitt's house?

JH: Yeah. Way up here Uluwini<sup>32</sup>, can go right over.

KM: Uluwini?

GH: Uluwini. Swampy for walk up?

JH: No, instead of go around we used to go out through there.

GH: You know now plenty pigs. The trail *pilau*... Kepā, is that another one?

KM: That's more there. That one back there where we stopped uncle, was really nice because the old log fell down, just like a little nursery all of the *'ōhāwai* seedlings popping up. . .

GH: Hey, the pigs been here. See where get the leak in the ditch over there.

JH: Get pig.

GH: Yeah, get pigs they stay right here, fresh. This ditch hard to stop leak, yeah?

JH: Yeah.

KM: Still Spreckel's, this one?

GH: Still Spreckel's.

KM: That's 1876 like that?

GH: Yeah.

KM: Old.

GH: You know to me Kepā, a ditch built, I think they made it to last at least hundred years. You figure now we're on the hundred twenty-five years, so our time is like more wear and tear and more, you know.

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<sup>32</sup> Uluwini (as pronounced) – this place name is also written as “Uluini” on recent maps.

KM: Disintegration kind of?

GH: Yeah, right. Jimmy's time was real hard work trying to make improvements to the system, make the road better.

KM: Now it's just kind of...

GH: Try to maintain.

KM: ...maintain, fire-fighting.

GH: Yes.

JH: I have one copy of the agreement of Spreckel's with the Hawaiians from over there, when he started Spreckel's Ditch. I give 'em to my son, I give 'em to Harry I don't know if he keep. "You hang on to this 'cause get my great-grandfather he went sign."

GH: What's his name?

JH: J. K. Hū'eu. His name was Jacob.

KM: Uncle, did you folks see native birds up here before? Like the 'ōma'ō, the thrush?

JH: Yeah. Had native birds.

KM: Red one too, like the 'i'iwi like that *mamua loa*?

JH: Yeah. I think most of the birds went up Olinda. Had Olinda forest you can find many Hawaiian plants.

KM: Olinda that's one, what's the proper name of that place Olinda you heard?

JH: No.

KM: How come they call it Olinda?

JH: Up there had one dairy, they called 'em Ukulele, that's when they had the dog flea [chuckles]. They call it Ukulele.

GH: This the road you take in case you cannot cross all the time.

KM: Ha'ipua'ena.

GH: We just went clean that road. The intake for the power plant was right over here, the Spreckel's Ditch..

JH: This road cover that, go right through the...

GH: Pen stop, we can go down there, I think it's alright. Right in here that's the only place I know get one small patch *maile* down the other side.

KM: I see one more *ōhāwai* down there too. Look, someone went plant red hibiscus. Had house over here before or?

JH: Had ditch man.

KM: I guess they planted some things sometimes that they liked around them, yeah?

JH: Yeah.

GH: Yeah.

JH: The last ditch man used to be at Waiakamō'i, he had one son, I don't know if you heard of this guy, Castro, from Hāna.

GH: Joe Castro?

JH: No, he worked with the MEO, not Joe Castro. The Hāna, Castro.

GH: I don't know him.  
JH: That boy was raised in the mountain. He went Maui Memorial, he just retired.  
KM: He lived *mauka* here?

Discusses lands and water resources of the Kōlea-Waiakamō'i vicinity.

JH: He used to live in...yeah.  
KM: Waiakamō'i?  
JH: Yeah.  
KM: Oh, we should talk to him maybe.  
JH: What's this, that's Kōlea?  
GH: This is Kōlea. This one we get the H-1 over here so they no can go Honomanū and then you know we had the valve over here. Open the valve for let the water go.  
KM: What is H-1?  
GH: You see this gate here?  
KM: Yeah.  
GH: Right past this gate we don't let anybody go past this gate with a car because...well when we go you can see. [chuckles] It's like going up Kikokiko real narrow the road.  
JH: If you ever go off, it's good-bye Hawaiian.  
KM: 'Auwē nō ho'i.  
GH: Me, I no go up, I hit the bank before I go up, I smash the car first.  
Group: [all laughing]  
JH: Ha'ipua'ena water used to bring 'em back here. This water go down, turn the power.  
KM: Yeah, hydro-electric. Uncle, *pehea*, you need water to drink?  
JH: No, no. The ditch goes there on the turn. This one go right down to the main ditch.  
KM: Do these waters still reach...are there some water that goes all the way down to the ocean from these places?  
JH: Yeah.  
KM: Still the water flows down some?  
JH: Yeah.  
KM: The 'ohana must have come up here. Were there places where you gather 'ōpae, *hīhīwai* or anything?  
JH: Like over here maybe 'ōpae they get, but *hīhīwai* [shaking head].  
KM: More lower?  
JH: Yeah.  
KM: How about 'o'opu come up here too, *nōpili* or something like that?  
JH: Since I worked I never see 'o'opu, once we get a high waterfall.  
KM: They cannot come up?  
JH: Yeah.



KM: How did all these 'ape like taro stuff get up here, ornamental?

JH: Must be the ditch people brought 'um.

GH: Today, if you go past Honomanu and Nu'a'ailua, you get stuck in the swamp over there and then you no come out [chuckles].

KM: Uncle, you see this plant here, do you recognize this little red?

JH: I don't know the name it's almost like the *māmaki*. Plenty people mistake that.

KM: Did you hear the name *ōpuhe*?

JH: No, I didn't. That is?

KM: *Ōpuhe* same family as *māmaki*.

JH: I used to see that, but I used to think.

GH: It's a flower?

KM: Yeah. Beautiful this is a rare plant now.

JH: Oh.

GH: What they call this now?

KM: I think it's *ōpuhe*.

GH: Let me see where else I see this.

KM: You know you look at that, you know how *māmaki* get the little fruit the mulberry on top?

JH: Yeah.

KM: You know what this is what they call *ōpuhe*, that's the close relative to *māmaki*, *pipturus*, *ōpuhe*. See the little white, I think that's the mulberry fruit like right there.

GH: You see on the bottom Kepā, the bigger leaves?

KM: Yeah.

GH: Is that the same plant in the juvenile form?

KM: Yes, that's the shoot, juvenile.  
[*Māmaki* used as tea and medicine.]

JH: That's why *māmaki* you get the red and white.

KM: 'Ae. This is the *ōpuhe* then.

JH: In Honomanū we used to get plenty *māmaki*.

KM: Did you folks use *māmaki* for tea or something?

JH: Yeah.

KM: Good tea, medicine like?

JH: Yeah.

KM: This 'ie'ie is so beautiful!

GH: 'ie'ie?

KM: 'Ae, 'ie'ie.

GH: Had something called 'io'io?

KM: I'm not familiar with that off hand.  
GH: You know get this weed, get blue flower?  
KM: Oh, *ha'uowī*.  
JH: That's the one they make for strain?  
KM: That's the one.  
GH: Yeah.  
KM: That's actually an introduced, it's in the mint family, but it's introduction.  
GH: Right, okay.  
KM: '*ie'ie* it's like the *hala*, a climbing screwpine. There's more of that '*ohāwai*. Nice!  
GH: You notice that the forest little bit changing?  
KM: Yeah.  
GH: But you see how the banyan?  
KM: Banyan.  
GH: It climbs anything.  
KM: It's going to be terrible.  
GH: Climb the paper bark, inside here it climbs the '*ohi'a*, the *koa* trees.  
KM: Yeah.

Observes that '*ie'ie* and other native forest plants are dying back.

JH: [run through Tracks 15-16] This '*ie'ie* is dying off. Before, it would go way down, there was lots of '*ie'ie*.  
KM: Even near the *kahakai paha*.  
JH: Yeah.  
KM: This '*ie'ie* when it blooms so beautiful.  
JH: Is it kind of orange?  
KM: Yes, orange, salmon colored. This is a perfect place, I going just take a picture of the '*ie'ie*. Uncle you said this '*ie'ie* really '*emi* (diminishing) now?  
JH: '*Emi!* And yet only twenty years ago.  
KM: [taking photo] Uncle, one '*ōma'ō*, one thrush just went call the Hawaiian one, the '*ōma'ō*. That's your radio calling?  
Group: [all laughing]  
KM: I wonder if before if this *koa*...Did people come up make canoes up here before you think?  
JH: I think so.

Last of the old canoe makers traveled to the mountain lands when he was a youth.

KM: You never hear your *kūkū mā*, *hele 'ana kekāhi*, *kālai wa'a*?  
JH: Last one I know they had at Wailuaiki.  
KM: Wailuaiki?

GH: Yeah, that's what I heard too.

KM: Who was that?

JH: This guy Kaho'okele.

KM: Kaho'okele.

JH: ...The last one never finish.

GH: Never finish.

KM: You know that's funny when we went down Wailuaiki the other day still get one log down there. I was telling Onaona, I think someone was trying to make canoe but all *popopo* already.

JH: Where?

KM: A little below Helen Nākānelua's house.

GH: You mean Wailua?

KM: Yeah, Wailua *kala mai*.

GH: Spreckel's Ditch over here.

KM: Your folks canoe because uncle you said before, you went out canoe *holo lawai'a* like that? Where did your canoes come from your *kūpuna* time?

JH: Like me, I'm a poor fisherman. I get *poluea* [chuckling]

KM: *Aloha nō!*

GH: Onaona, you no like the bridge? Too narrow?

OM: Narrow, yeah.

KM: These *mai'a*, still you think that's native *mai'a*?

JH: Yeah, most is *iholena*, inside pink.

KM: You know if the *mai'a* is up here means people had to come up here before?

JH: Yeah.

KM: Cause the *mai'a* no travel by itself.

JH: No. Thirty, forty years ago, plenty *mai'a*. That's why the person like to check ditch, when he end up, he get plenty *mai'a* [chuckling].

GH: That's the benefit.

JH: That's the benefit... That pig was digging on the road.

GH: Yeah. The pigs spread this, what you call this. You guys call this 'ape?

KM: Uncle, what you call?

JH: Yeah, they call 'em 'ape.

KM: Yeah.

JH: 'Ape'ape he get the round leaf.

KM: That's right the native but that's endemic the 'ape'ape.

GH: The pigs dig and the thing spread.

KM: Yeah, they eating, you see they eating the root.

GH: Yeah. [begin Track 17] When was that, last year some time when hurricane Daniel was coming on Maui so everybody wanted to be prepared to deal with the rain and the storm coming. It was decided we was going shut down the ditches at EMI, so they wanted to shut it down on Saturday because they figure the storm hitting on Sunday. We called all the boys up Saturday, "Eh, you can come out work, you can come and *kōkua* us." Yeah, they come out, I think only nine guys could come out work and everybody partnered up. We had this area and one other area that no partner so I told Jackie's husband, Albert, "Hey Albert go let the young guys go take the place they know, I going come Honomanu cause bum by danger." I come here had one big tree on the road right up over here, cannot go with the car. Got to carry the bar go to Banana Intake open the gate.

KM: We're coming in back Honomanu now?

GH: Yeah, we're coming from the west side going in.

JH: We never pass Uluwini Bridge?

GH: No, Uluwini Bridge pretty soon, right up here.

Discusses collection of *'ōpae*; cultivation and uses of *mai'a maoli* (native bananas). Learned that families lived in the Honomanu uplands, and knows of an old *'auwai* that fed upland *lo'i kalo*. During his youth and working days, pigs were hunted in the upland region.

KM: Look at all that *mai'a* down there.

JH: There's Uluwini.

KM: Uluwini?

JH: That's where right there get *'ōpae*, when the water low.

GH: Honomanu, yeah, guarantee go to High Fall.

JH: Yeah.

GH: These pigs though...

KM: Terrible, just rooting up. And they spread this *clidemia*, everything too.

GH: Big pig too.

KM: Is this the back of Honomanu here?

GH: Yeah.

KM: We're in the back?

GH: We're in the back, we're in Uluwini stream.

JH: In the west side.

GH: West side. Uluwini the next one is Honomanu, this is the Spreckel's Ditch if you jump in here you go all the way the first intake you hit is High Fall at Honomanu.

KM: And uncle you said this place here, *lo'a 'ōpae*?

JH: Yeah, you go inside. Get plenty *pu'a* over here.

GH: You see the hunters they scared...

JH: They no like walk in here.

GH: ...they no like walk in here because you know the gate, if not they come in here. Plus when you come to Honomanu you look at the *pali*, the pigs they smart they come in here they hear the dogs they run towards the cliffs and they get these little trails go down in the tunnel. When the pigs run the dogs chase and the dogs they just follow.

KM: [chuckles] Over the *pali*?

GH: Over the *pali*.

KM: 'Auwē!

JH: This one go right down, go right over the electric pole bumby, gone.

GH: Yeah, *aloha*.

KM: Oh boy, so the pig smart then?

GH: The pig smart that's why big pigs over here.

OM: They live long life?

GH: They live long life.

JH: Sometime I come here I see pig, I call Stephen, no eat the pig. [chuckling] Some days you drive around here they coming down.

OM/KM: Beautiful view.

GH: One time the boys was going Kikokiko go across by number eleven the steep *pali*. The pig, the mother run away they hear the boys coming the small pigs jump off the *pali*.

KM: Uncle, this *mai'a* you see in the dark like that?

JH: That's one type of, they get two *pōpō'ulu* and *kahiki*, I don't know what the name they get one different name.

KM: It has the dark?

JH: If *kahiki*, they call *pūhi*, that's the long one. *Pōpō'ulu* is the short one.

KM: The *mai'a* you know some they call *mai'a 'ele'ele* the one you can weave with?

JH: That's different *mai'a* stay up.

KM: Stay up, stand up?

JH: Yeah. That's the one they make hats.

KM: That's right for weave the designs.

JH: Yeah. I think this, maybe you can.

KM: You think this one *kahiki* then?

JH: Yeah.

KM: He *mai'a* maoli?

JH: Yeah, Hawaiian banana sometime, you should take home some.

GH: I take home. I get one, I took home one for my father, the *pōpō'ulu* for my father from Kikokiko.

JH: That one is the white one, they call that *lahi*, that's thin. They get one thick, same but more big banana, only about two or three in one bunch. That one is good. They get different types, get the *lahi*.

KM: *Lahi*, thin skin.

JH: In another ten years I think, no more.

KM: No more here I think, you're right. 'Ōlelo *mai nā lawai'a, inā hele 'oe me ka mai'a "Pohole ka mai'a!"*

JH: Yeah, "*pohole ka mai'a!*" [chuckling]. That's why, when ever a guy goes fishing, don't you take banana, he quit he no like go fishing.

GH: He no like go fishing?

KM: No.

GH: Why, if you take bananas when you go fishing that's?

JH: Yeah, that's *pohole ka mai'a*..

KM: *Pohole*, no more nothing *pohole*, just like skinless.

GH: Why is that?

KM: 'Cause when you peel 'em, eat 'em pau, no more nothing inside right?

GH: Yeah.

KM: *Pohole ka mai'a*, you get nothing.

GH: Right.

KM: Beautiful to see this forest with the *mai'a*, the '*ōhāwai*, the '*ie'ie*, *kōpiko*.

JH: And then you go down here, you go to the intake, the Ko'olau intake.

GH: Get the cross-cut?

JH: Yeah, this side the other side.

GH: Yeah. This the one, Number Seven.

KM: And Number Seven is what?

GH: Number Seven is Number Seven Intake, we call them the lower pipeline.

JH: They call that Ka'ili'ili Trail, where you see all the eucalyptus.

GH: They planted eucalyptus right in the lower boundary, Between EMI and the State.

JH: We found this, that's how we go up, only about one hour walk.

GH: About there, yeah.

JH: Otherwise go all around, the only thing you go all around you drive over here you walk.

GH: Even if you go around you start Number One, you walk to Number Seven, that's about hour and a half, two hours.

JH: Yeah. Just like you've been work thirty years.

GH: [chuckles] I walk 'em that's why.

KM: A cluster of '*ōhāwai* here. So beautiful!

OM: What elevation are we at, about?

GH: We're about maybe fourteen-hundred around there. I live at about 3,400 so I don't think going grow. I tried plants up there, *māmaki* grows, I tried '*ōlena*.

JH: That's why Makapipi Bridge you get the elevation over there.

GH: Yeah, get the bench mark. Kikokiko get, Pi'ina'au Bridge get. Pi'ina'au Bridge I think is 1,348 or something. Get the bronze marker.

JH: Yeah.

GH: This is the best place for dressing the road.

KM: For get stone you mean?  
GH: No. You see this stuff here, the thing is real good if you put this stuff on the road you run 'em over with the tractor the thing packs real good. That's why you see this road not swampy, we put 'em on the road we run 'em over with the tractor. This is Honomanu.  
KM: We're in the back of Honomanu?  
GH: Yeah.  
JH: You go down there, get one small ditch (*'auwai*), I don't know where the water go.  
GH: Which one is this, Jimmy?  
JH: I don't know, down there. They use that I wonder where go?  
GH: I wonder if was for the *lo'i* down side?  
JH: Maybe.  
GH: Because from here down, no more nothing?  
JH: No more.  
KM: No more ditches like that you mean?  
GH: No more this is the last but then...  
JH: By High Waterfall get one.  
KM: Is that one pipe line?  
GH: Yeah. This is our drain, we get one intake up here.  
KM: Uncle, you folks went plant *lā'i* up here or was up here already?  
JH: I think that those who used to live here they plant.  
GH: [begin Track 18] ...You got Nu'a'ailua and then you get Ke'anae.  
KM: So this is the back of Honomanu? Back here or?  
GH: When you say back, what do you mean?  
KM: This big valley now, Honomanu?  
GH: Yeah.  
JH: That's the main one.  
GH: This is the main one.  
JH: And they have Banana Intake, then they get one there.  
KM: Is that a natural waterfall there?  
GH: Yes. You can see the bridge and the road going all the way across to Ke'anae.  
KM: Is there a name for this falls, uncle?  
JH: Yeah, supposed to get name.  
GH: The EMI name is East Honomanu?  
JH: They have a Hawaiian name.  
GH: Yeah, I don't know what.  
JH: When I used to work get plenty *māmaki* growing. Now no more.

GH: No more. [driving] Get little bit over here.

KM: *Māmaki.*

GH: Had slide over here. You know every time slide, comes three time before stop. We park the tractor up here maybe two, three months every time come down. I don't know if too wet maybe for you guys. I can open the back we can go out and then stay under.

JH: Tell me if the High Fall water drop. If he take one picture of that, beautiful, go all the way down.

KM: You would come back here when you were working?

JH: After I retired, I never did come back.

KM: You never came back again. [begin Track 19] When you were working this was your *'āina* you would always come in?

JH: Yeah.

KM: Take care like that?

JH: At least once or twice a week I come here.

KM: A week?

JH: Yeah, a week.

KM: Now, when you were a young boy growing up, before working with EMI.

JH: Yeah. When I went to Honolulu, this is the trail we go along Pi'ina'au.

KM: The trail. You would go Pi'ina'au?

JH: Yeah.

KM: You have to come around?

JH: Come around through here.

KM: No more road. You *hānau*?

JH: In 1914.

KM: You said the road *makai* came in '23 about or '22?

JH: The big road yeah, '25, finished.

KM: Finished in '25.

JH: It started in '23.

KM: Okay. Up until that time, you were already ten, eleven years old still, you had to come here?

JH: I came through here. Not too often...

KM: Not too often long trail.

JH: The mailman used to go through here, they go at night. They had Filipino. My grandfather, he was a mailman.

GH: One of Stephen's relatives was mailman too?

JH: His dad but then they hire guys, so they only come with the car. They had a Filipino and they come night time. They travel with cash, when payday, nobody harm them.

KM: Yeah. Before, and speaking of traveling with cash then, and nobody humbug them?



JH: Yeah no more humbug.

KM: Did you ever hear a story if there used to be 'ōlohe up here sometimes?

JH: No, no.

KM: No, you never heard? These 'ōlohe were the kind they wayside travelers, they rob them like *pōwā*?

JH: Yeah.

KM: Some, they push them over the cliff or what.

JH: Yeah, like King Kamehameha they...his feet went get stuck in the crack they came for club him. That's why what law is that?

KM: Māmalahoa Kānāwai.

JH: Not to harm anybody.

KM: Before days if the families *makai*, if people wanted to come up here if they would gather 'ōpae or something. *Hiki nō*?

JH: Well, yeah.

KM: They came.

JH: But, too far for them.

KM: No need come this far?

JH: No need.

KM: You could stay lower?

JH: Yeah. I don't know about the people from the village.

KM: Honomanu?

JH: Yeah. They had people down there, I don't know how far up they come.

KM: This is beautiful.

JH: But you see all that paper bark trees they planted that in 1934.

GH: Hey get break we go walk High Fall, we go quick before rain come.

JH: I no like go down.

GH: No, you don't need.

KM: Right there you see the fall.

JH: Yeah. This one beautiful but not running.

KM: Little bit.

GH: Look like never get too much rain.

JH: Yeah.

KM: *Pehea kou mana'o i ka ho'i 'ana i kēia 'āina aloha?*

JH: *Mahalo wau iā 'oukou. Inā a'ole hele mai, a'ole 'ike hou. Hau'oli!*

KM: *Mahalo iā 'oe. Nani a kamaha'o kēia 'āina. Look at this pali up here, pali pōhaku. Amazing yeah!*

JH: Yeah. [sound of waterfall – begin Track 20] ...I been work with the bulldozer, small bulldozer.

KM: Yes, small what kind, D?

JH: They get [thinking] D-2.

KM: The D-2, kind real small one, the early days?

JH: Yeah. Bumby them make the International one they had the Three that's what we used.

KM: 'Ae. This is after war time?

JH: Way, way after.

GH: They had the 10-10 and 20-10 tractor in those days?

JH: Yeah. Now, what they have?

GH: We get John Deer 400, John Deer 350, and we get Caterpillar, D-3.

KM: Oh my goodness!

GH: All the way down...beautiful!

KM: What does this fall come from, natural or man-made?



*Portion of "High Fall" West Honomanu, to Spreckel's Ditch Intake. (Photo No. KPA-*

JH: They get natural.

GH: This is all tributary, High Fall, East Honomanu, Banana Intake and the main one is inside there.

JH: They had tunnel, throw the water down Uluwini.

GH: Right, but abandoned now.

KM: This *mamua* get Hawaiian name then, now they call High Falls?

JH: We call High Fall, but get Hawaiian name.

KM: Even from when you were young, High Fall?

JH: Yeah, but I think the map get the Hawaiian.

KM: We go look, I'll look at the older map see what we can find.

GH: You know why that was to indicate EMI, we had problem High Fall, we go High Fall you clean intake you go East Honomanu...

JH: Those days had only Japanese so you no can tell the Hawaiian names. You use number or...

KM: Yeah, oh.

JH: Above there had big tunnel, but now they throw all the water... [end of CD # 1 – begin # 2; Run tracks 1-3]

JH: [speaking of Honomanu Valley] ...When the invaders come in they travel in there.

GH: They no can run away.

JH: Honomanu is for the jail-birds.

Group: [laughing]

JH: The Hawaiians, they *akamai* they know what going happen. Very smart.

KM: Yeah. Amazing they named this place Honomanu, how many generations ago and now war time already they come, they put like you said the prisoners there.

GH: Bring back memories over here yeah, Jimmy?

JH: Yeah.

GH: Banana Intake over there.

JH: That's where Nu'a'ailua, you look you see the water drop. One time we went on the helicopter, I look where the water come from. Hey when I look down all mountain caves. Bruce used to tell us, "hey, the tunnel leaking." Ah, that more high than...

GH: Yeah cause the cross cut is over there for Ko'olau?

JH: Yeah.

GH: Right inside there.

JH: Down here get two.

GH: Get two, one here... When we went in the last time I poke my head out the cross cut, I was trying to see where the thing stay but no can see too much because the thing fill up.

JH: How you folks went?

GH: Through Pi'ina'au, walk down. Had big *pōhaku* stuck in there.

JH: That's why the ditch went get all humbug, when the old man Jimmy Bruce was...he went raise all the old floor.

GH: Right, he went put the tile?

JH: Yeah. He think he put in more water but you choking the space.

GH: Yeah, you backing up the ditch.

JH: The water hit the roof.

GH: Right and you back up.

KM: Was Jimmy Bruce, Bob Bruce's son or something?

GH: Brother?

JH: Yeah, older brother he was with Kohala Plantation.

KM: Oh, 'cause they had ditch system too yeah?

GH: Yeah.

JH: My family is the Kohala Campbells, the poor Campbell. John Campbell was an inspector for the Territory. He lived till 97 years and he still never used glasses.

KM: Wow!

JH: He lived at Niuli'i. That's why I told Fred Trotter, "you came from the rich Campbell" [chuckling]. Me, I come from the poor Campbells. Fred Trotter is with Campbell Estate.

GH: His half-brother is Lindy?

JH: Yeah. How Lindy he still around?

GH: Yeah, I saw him last year we went to his ranch on Kaua'i, Kīpū kai. Beautiful place.

KM: It is, incredible.

GH: He's trying to figure out how to save it from the State because of I guess the last of the family passed away and they got to get rid of it.

KM: Yeah, that was a part of the way the will had been set up.

GH: Right, exactly. . .

KM: . . .So beautiful! [begin Track 4] You know *'ōlapa*? The pretty leaf, this one right here, flutter when the wind blow, the shiny one right in front of us here. On the side of the *uluhe*. You heard of that *'ōlapa* or *lapalapa*?

JH: No.

KM: It's a nice native.

JH: That belongs to the *hula*.

KM: 'Ae, pololei 'oe.

JH: Gee, hānau 'oe i ka 'āina haole, but.

KM: *Nui ku'u aloha iā 'oukou, nā kūpuna, nā kama'āina...* Look at that *'ie'ie* just climbing up the *koa*, up the stump. Beautiful!

GH: Actually it's not one *koa*, looks like a...something else, I don't know what it is.

JH: Had one tree that tall, *'ahakea*, I no see that tree. That's the one they make paddle.

KM: Yes, it's related to the *kōpiko* too, same family *'ahakea* for the canoe or for the *mo'o wa'a*?

JH: Yeah.

KM: Whitish wood, I think.

*'Ōhi'a hā* called *pā'ihī* on Maui.

JH: One time this Japanese, he old already but he know about it. He ask me, "You know what is *pā'ihī*, I said, "yeah, I know." Almost like *lehua*.

KM: 'Ae.

JH: Now hard to find, it had red berry.

KM: *Pā'ihī*, did you hear sometime they call *'ōhi'a hā*?

JH: Yeah.

KM: Okay. *Pā'ihī*, *'oia ka inoa o ka Maui*?

JH: Yeah

KM: Like you said like the *'ōhi'a*, little bit.

JH: When I first joined CCC, that's our job we go split posts. Bob Plunkett was our foreman. He knew all kind trees.

KM: What type of posts did you make? What kinds of trees?  
JH: We go for *lehua* and *pā'ihī*. The one that *hā'ule* in the mud.  
KM: 'Ae. He no cut new one?  
JH: No. Bob he never had children. Had one boy been *hā'ule*. He had one brother Percy, he had children. Percy I think they call him John and had one Tau'ā.  
GH: This one good one for you, I show you.  
KM: Uncle, we'll be right back.  
JH: What is the good one [chuckles]?  
GH: You know before all labor, so you see the short tunnel instead of open they just dig the tunnel, more easy.  
JH: Yeah.  
GH: Because no more equipment.  
JH: We named that tunnel Nishi Tunnel.  
GH: Nishi Tunnel, yeah [chuckling].  
OM: How come, the guys name was Nishi?  
JH: He was one of the working man, Nishioka, so we called 'em Nishi Tunnel [KPA Photo No. 1465].  
OM: How come they never make one Hū'eu Tunnel?  
Group: [chuckling]  
OM: Too hard for them to pronounce?  
JH: Hū'eu and Bruce never get tunnel. And Bruce was an important man.  
OM: You're important!  
JH: Me, no. [chuckling]  
OM: Yes.  
JH: Too bad all these new trees grew out the old trees, all die off.  
OM: So sad, all the non-Hawaiians coming out now.  
JH: Yeah.  
OM: So the people that lived up here, the ditch-men, they didn't have electricity?  
JH: No, we never had was all kerosene oil lamp.  
OM: They had fireplace like that if it's cold.  
JH: I doubt it [chuckling]. I just can imagine the sun go down you go to bed.  
OM: That's right.  
JH: No more television, no more radio. You got to find some old ditch-man. No more I think.  
GH: All *make*.  
JH: They're the ones that were over here, they really get the history.  
GH: No more.  
JH: That guy Willie Range from Kaupō he went live around here.

KM: Is that Joe Range's?  
JH: Joe Range's brother.  
GH: He still living?  
JH: No.  
GH: *Make* already.  
JH: He and Joe Range half-brothers.  
KM: That's right.  
JH: Joe had a Hawaiian mom, him, he had one Portuguese...  
GH: ...mom, yeah.  
KM: That's what he said, three time marry. Three times the papa Range when marry.  
JH: You know when he had Joe he was seventy-five years old.  
KM: Yeah, amazing!  
JH: The old man.  
KM: That's why he died when Joe was young.  
JH: And Joe had a brother, Peter he died too, and he get two sisters. One married to this guy Bobby Wilhelm.  
GH: Yeah, right the one live Kailua. In fact Bobby was just in the hospital.  
KM: Yeah, he's still in evidently.  
GH: The heart no good.  
KM: We're going to try and talk with the wife.  
GH: Aunty Helen.  
KM: Yeah.  
JH: Oh.  
KM: When the time comes right, 'cause they said her memory is good for that place...  
JH: You talked to Joe?  
KM: We talked to him, yes, a little bit.  
GH: Joe Rosa was there last night.  
JH: Who?  
GH: You know Joe Rosa?  
JH: Yeah, the one stay Ha'ikū by Lowrie Ditch.  
GH: Yeah, he talked to Kepā.  
JH: Hiki 'ōlelo Hawai'i.  
KM: 'Ae.  
JH: His father used to be on the wharf in Honolulu. So my grandparents in Honolulu they brought him back and they raised him but he was kind of big. . . The old man Joe Rosa, his wife was the last of the *lā'au kahea*, the one that knows about *lā'au kahea*.

KM: This is the mother of Joe Rosa now?

JH: Yeah, yeah.

KM: Is she Kepani?

JH: No.

KM: What *'ohana* is she do you know?

JH: [thinking] Ka'imiola.

KM: Ka'imiola, oh beautiful these names. Like your name too Keolaokalani, beautiful. *Inoa kūpuna, Keolaokalani?*

JH: [chuckles] *Kupuna paha*, but when I went look back, he came from one *haole*, Davis.

KM: Under the Davis line?

JH: Yeah.

KM: Isaac Davis *mā*...George Hū'eu.

JH: Yeah.

KM: [chuckling] You big *ali'i*, you folks!

JH: My sister and all them they no like listen. I get one sister she's Mormon and she get all the genealogy I tell you only get what was written down.

KM: That's right, not the other story.

JH: You don't get what you seen.

KM: 'Ae, they really *mālama mo'okū'auhau* they like the genealogy like that.

JH: Yeah. That's why if you get *'āina* they *pili* [chuckles].

KM: You *pili*. That's why if you Isaac Davis, Hū'eu *mā* oh you *ali'i nui* you folks.

JH: Yeah, that's why I tell, me, "I *ali'i nui*" [chuckling]. They laughing, but one Japanese went follow up "Hey Jimmy"...too bad, I no get the book my girl in Honolulu. Hey you look at that you laugh, but when I tell them my sisters the story of how these guys went get to Ke'anae they look at me they tell, "Where the hell you get that!" The guy went call me *ho'opunipuni*, but no, real. These guys came to Maui with Ikuwā Purdy.

KM: 'Ae.

JH: They came for catch all the wild *pipi*. Ikuwā went settle at 'Ulupalakua. But this guy Davis one of the Hū'eu line, I don't know how much down, he saddled his horse he went East Maui.

KM: That's how they came from Hawai'i?

JH: When he went to East Maui, he went meet my great-grandmother. She is family of the Pierce. And then he went like make good with her. My great-grandmother Halemanō is the *kāne*. So they been *hākākā*, he went get the scissors he went poke Halemanō by the eye.

KM: 'Auwē!

JH: The eye, I tell them you folks don't know why his eye but this man went tell me his name was Paul Elia. You never hear of that man?

KM: Elia?

JH: You hear of him?

KM: Elia, because some Elia *'ohana* at Puna, Hawai'i.

JH: This Paul Elia last lived in Moloka'i, he get one boy over there. He married my families wife, Kalilimoku, and she's the Pā family from down Wainiha. He been marry her so they had two boys, I believe one stay Moloka'i. If you ever over on Moloka'i you ask for Elia the boy is there, he married *haole* wife.

KM: I heard a story the reason Ikuwā left Parker Ranch side he became upset with Hartwell Carter for a while. They left so they came Maui and so that's the time when your *'ohana* came?

JH: Yeah that's the time he came with that cowboy.

KM: Yeah, go work 'Ulupalakua?

JH: Yeah. That cowboy went Ke'anae. That's why I tell them...hey, they no listen. [chuckles] I think...

KM: Pololei 'oe?

JH: Pololei wau.

KM: Your *kūpuna* at the Ke'anae side Halemanō, Kealina you said?

JH: That's *kupuna* on my grandmother's.

KM: On your grandmother's side, yes.

JH: These Davis on my grandfather.

KM: Yeah, because they married into the *'ohana* there.

JH: Yeah.

KM: I see and on that map I gave you from Ke'anae you can see your *'ohana* name near Waia'ōlohe, Kealina *mā* like that?

JH: Yeah, right that's Kalilimoku. Kalilimoku they went marry the same *wahine* only Davis he no more land he no more *'āina*, he cowboy. So, Kalilimoku I think came from the *konohiki* family, so he had *'āina*.

KM: He married good then.

Group: [laughing]

JH: You know that interests me to hear that. Like my sister them they think I went listen and *ho'opunipuni*. That's why I tell them hundred words he tell you not all the hundred words *ho'opunipuni*.

KM: That's right.

JH: Maybe one or two so the two words they told me was right.

KM: You know it's interesting because what you're telling, I've heard from old people too. About, like how Ikuwā *mā* left because they went *ho'opa'apa'a* with someone at Parker *mā*, you know at one point. But then later they went back even I think the old man Willie Kaniho came over too.

JH: Oh!

KM: Sonny's papa.

JH: Sonny yeah.

KM: The papa I think. They all came and left 'cause there had been a change in the management style at Parker Ranch for a while; they came to Maui, but then they went home worked with Eben Low *mā*.



JH: Oh. Eben Low was *pili* with Ikuwā.

KM: 'Ae.

JH: How's Sonny Kaniho?

KM: He's okay, he's more than ten years younger than you. I think he was born in '25, '26 *paha*.

JH: Oh!

KM: Are we okay?

GH: Yeah, no problem get tractor up here maybe we can have Jimmy drive. Yeah, Jimmy, if we get stuck you go get the tractor? Can?

JH: I almost no can walk [chuckling].

Group: [laughing]

GH: These buggas touch these roads now, *pilau*.

KM: Really.

GH: But you know if you don't do maintenance you cannot see the road then when you go Honomanu get stuck no can cross. Ha'ipua'ena is the only way home right there.

JH: Who the operator of that?

GH: This one, David.

KM: Uncle, did you ever hear stories about some of the plants. They say *kinolau* for certain things like that?

JH: I heard the word *kinolau*.

KM: Like the 'ie'ie they say that's *kinolau*... What's this?

GH: This was from that Kōlea penstock line, the overflow.

JH: Yeah, you go inside there.

GH: Over here we can see 'em from the road.

JH: Yeah. You go over there get one strainer.

GH: Yeah. Good they never touch this over here. What they had before was the penstock line.

KM: Oh, I see that's what's left of the...?

GH: Yeah. From the Spreckel's Ditch they drop water down through here go down through here and the power house is here, spin the generator and the water go back in the Ko'olau Ditch.

KM: Oh! Very smart use, good use.

GH: Yeah.

JH: The one who used to take care, stay in Pā'ia. And when get a short-out, they call, and he had to come up night time.

GH: Yeah.

KM: You know uncle, this system of water management, where you take water from one area bring it down to another place but then you put it back in. It's like the old Hawaiian style of the 'auwai and things I think, yeah?

JH: Yeah.

KM: You no waste or just throw 'em out just somewhere else. [driving] I don't think this truck going last as long as your other one.

GH: Why?

KM: Hard job you put 'em through.

GH: No, no it's good, good road. Got to work...

JH: [begin Track 5] ...Night time wind the strainer block up.

GH: Got to come back up.

JH: But he live right down here.

GH: Who was that, Jimmy?

JH: The last guy was Sam Akoi AhLing. Had the old man Kanahā, he was here, but was under Maui Electric.

KM: It's amazing you know that you folks had hydro-electric plant out here. As you were saying earlier long before plenty other people had electricity already the people at Ke'anae?

JH: Yeah, Kailua and Ke'anae had.

KM: That's amazing!

JH: But these new guys, when they came, they want to put a hydro up Wailuaiki. Hey!

GH: Big noise.

JH: I tell them, "Hey, listen, let 'em go. Maybe by only making the road, they broke. You ain't going get that water! The water going right back in the ditch."

GH: Yeah.

JH: No, no they taking away. I said, "No, going right back into the ditch."

GH: Right back in the ditch.

JH: But they lose out, they hard head.

GH: They never like?

JH: Yeah. And then when we go down for contest, get about 200 guys. Get Mākena guys, and this is only about Ke'anae. But me I knew.

KM: You no like come up this road... [chuckles] Good for go down.

JH: For come up, you never going get up [chuckles].

KM: Uncle, *olonā* up at any of these places you folks heard of?

JH: No, in Ke'anae and Pi'ina'au had, where they call Kaho'okuli.

KM: Kaho'okuli.

JH: On the way to Hāna by Nāhiku, get one field, but they should keep 'em clear.

KM: Hanawī too maybe or no more?

GH: Get right along the road, we can go there if we get time.

KM: Were people...when you were a child was anyone still making *olonā* nets or things like that?

JH: No.

KM: Not that you remember. What were your folks net...

JH: They had cord though, but making, no.

KM: What were your folks fishing nets or fishing lines made of when you were young already?

JH: They order that gilling cord. Then they make their nets.

KM: Did they still dye it with *kukui* or anything?

JH: Yeah.

GH: Had ditch-man over here Jimmy? Had ditch-man, somebody lived here?

JH: Yeah. This guy Hussey, Hussey's parents.

KM: What is that lemon or citron like?

JH: Citrus, they had all kinds fruit up here.

KM: What place are we in now?

GH: Kōlea.

JH: They call this Kōlea.

KM: Is that an old name or named for the *po'e Kōlea*?

JH: Well, [chuckles] I don't know, it's an old name but...way down, they call Punalau [an *'ili* in Honomanu].

GH: Punalau, right.

JH: Down the main road.

GH: Up here we call Kōlea.

JH: Yeah. And then when you call for help you tell Kōlea on a certain ditch, otherwise the mechanic, get all puzzled up.

GH: Yeah, he don't know which one.

KM: Cause Kōlea is a big area?

GH: Yeah. Kōlea and Ko'olau Ditch. Kōlea up by Spreckel's Ditch. Kōlea by Center Ditch. Get all kinds. This is the power plant right here.

JH: Yeah.

KM: Oh, so still get the turbine or the wheel there.

GH: [stops car at old hydro-electric plant]

JH: The big post Phil Scott...

GH: Took the post? Yeah, I know. [chuckling] I know, Phil Scott took the post.

JH: You see one time this power plant was up that side.

KM: That's what you said the old one *mamua loa*. When do you think the plant was built *mauka* first?

JH: I don't know when, but Kailua guys they had electricity early.

GH: Yeah.

KM: Even when you were born had electricity?

JH: No, after.

KM: So, after 1914?

JH: I think in the twenties.

KM: The first one they put *mauka*, but had *pilikia*?

JH: Yeah.

KM: They came down, about how old were you, you think when came down here?

JH: [thinking] I went work CCC already. So in the 30s. I'd say '32, '33, 'cause '34 I worked CCC already, and had.

GH: Yeah, and then Maui Electric bought the main line to Hāna in what '60?

JH: EMI used to take care.

GH: Yeah, but the one that goes straight to Hāna? That was fifties or sixties?

JH: Maui Electric what's that company from Honolulu [thinking]... This was High Grade.

GH: High Grade Electric, yeah.

JH: And then you got Paul Sakamoto working for them, bumbly he had his own company, Maunakea Electric.

KM: Oh yes, still going.

JH: Maunakea Electric take care us, I think even in Hawai'i.

KM: Yeah still they working on some of the country lines.

JH: The originator of that is Paul Sakamoto.

GH: [looking at old generator ruins – begin track 6] ...The old wheel and used to discharge right back into the ditch over here.

JH: Big leather belt.

KM: It was a leather belt?

JH: Yeah. From the fly wheel.

KM: Where was the turbine set?

JH: Right here.



*Ruins of Kōlea Power Plant (Photo No. KPA-1468)*

GH: At the house right here.

JH: Right in the house.

GH: On the cement pad.

Discusses 'ōpae in ditch at Kōlea Hydro-electric Plant.

JH: And then they had it right in the back. Those days the 'ōpae, the water, you look right here.

KM: Right here in this section?

GH: Yeah.

JH: When I first worked EMI, I come over here they coming out with eighteen bags of 'ōpae. Hey, they give everybody! Now days you come out with half bag you lucky. See the water from up come down over here.

GH: You know where we open the gate up on the top when it's Honomanu. This is the same stream coming down here, this is the Ko'olau Ditch.

JH: And then you go down there you get Manuel Luis (Ditch).

KM: Is there, you know the name of this gulch or stream area now?

GH: Kōlea.

KM: All of this ?

JH: Kōlea, but like below, Punalau.

GH: We know this as Kōlea. all the way.

JH: They had one trail you can go right through up there.

GH: Yeah.

JH: Get one trail you go right up.

GH: That's the one you know up top we get the road go down to the skimming dam and then the water we take 'em from Uluwini, come down this way and then had the trail over there go through.

JH: Yeah.

KM: When I spoke with Stephen Cabral the other day he was talking about some sort of algae or something that's been growing on the rocks. He said before, I'm trying to remember if it was this, he said before plenty 'ōpae but he's noticed that there's like this black algae. Did you...or something now he says where that grows no more 'ōpae. Have you?

JH: Really, I don't know. But there is something that's causing it. In the river they still have.

KM: Still have.

JH: Me, I think they shoot too much poison.

OM: Poison from where?

JH: They shoot grass, pesticide.

OM: Everything you put into the ground, comes out and it's not good.

JH: Right. [begin Track 7] ...Yeah, see the water comes down and right in there they get a big barrel. There's this fin, and this one turn generator. That's for the generator in the back.

OM: Is this where somebody lived?  
JH: No, no. They live up there on the turn.  
OM: Where had the citrus?  
JH: Yeah. So when they had some kind of alarm, trouble, they come down.  
OM: Did this thing make lots of noise?  
JH: No, not too much noise. And it doesn't change the temperature for water. Lot of people say, "Oh, it's going to change that." No, no.  
OM: Wow, so it kept everything the same?  
JH: Yeah. Doesn't change the temperature. But lot of people don't understand. . . You know had one Japanese he just died, he had a store in Ha'ikū.  
GH: Fukushima?  
JH: Yeah. He get, you know he was the last cut-stone guy.  
GH: Cut-stone guy yeah, Mr. Fukushima. I think he was 82 he passed away, he was the last guy that did the cut-stone. When you go up Wailuku the wall up there, he did the wall.  
JH: And then if you go in the tunnel they made arch with cut-stone. You don't know how they did it.  
GH: How they put it together.  
KM: That border inside, hold it together?  
JH: Yeah, they put mortar. How they did the last key? [shaking head in amazement]  
GH: They fit 'em so that the pressure is on the side.  
KM: Yes.  
GH: It cannot go down.  
KM: Because the key is holding it?  
GH: Right the key is holding it.  
JH: Our time, we made form with plywood [laughing]. No, these old guys.  
GH: They know how.  
KM: Fukushima?  
GH: Fukushima.  
KM: He just cut stone like that?  
JH: Yeah. I don't know if he did tunnel jobs.  
GH: He did some for EMI I think, but I don't know where.  
JH: Cut stone.  
GH: He was the fire-chief at one time, retired fire-chief or fire-captain.  
JH: Him he like his this kind [pointing to an old bottle].  
GH: That's the one I was telling you he only drink his bourbon from Kentucky, I forget the name but only that he drink. Jimmy, you remember that sluice gate? That bar stuff? Remember when Phil Scott one time he went mainland, he went to this show. He looked, "Hey that buggah is a good one," so he bring 'em he make change over there and then was hard for open, the sluice gate.

JH: [chuckling – shaking his head]  
KM: What was the idea?  
JH: You mean that tool, there, never even open it.  
GH: Never open, because didn't work [laughing]. The idea behind this was that this supposed to catch and the thing open.  
KM: Yeah, like a jack?  
GH: Yeah.  
KM: But no more you got to have the teeth...  
GH: Like this is the standard one.  
KM: Oh, that's funny.  
GH: This no can, no can open.  
KM: No can cause once you let go, going down.  
GH: Going down. But this I think supposed to hold 'em back.  
KM: Yeah, you're supposed to have a spring lock?  
GH: Right.  
KM: The spring lock would lock the bar then you can take your next bite and go but...  
GH: Yeah... We go.  
JH: So, this is Kōlea.  
GH: Kōlea...  
KM: I going look through the old place names if I see [Kōlea is cited in the old land names for the region].  
JH: Like us, we just call Kōlea. But, why? [pointing to a tree] That's one orange tree. I know they had lot of oranges all up here. I used to know somewhere around here get wild Hawaiian orange.  
KM: Oh!  
JH: Right in this area get plenty *palapalai* and all that, I don't know if still yet.  
KM: I don't know maybe the '*awapuhi* everything cover over. Oh look even get red ginger up here. Blooming up there.  
JH: They had people here.  
GH: Yeah, they had people here.  
JH: The last ditch-man over was named Castillo, but then he went Maui Electric. He had one boy was working in the hospital, he just been retired. He get one boy in Hāna... Alfred Castro.  
KM: Oh, that's the one you were saying.  
JH: He married a Mailou family.  
GH: Paul Mailou's family?  
JH: Yeah. The guy Castro is Paul Mailou's brother-in-law. He get a daughter married a Kaiwi...

GH: [run Tracks 8-11; driving *makai* to main highway] . . .You and Masa Tateyama, you guys did one report for Phil Scott and Warzeka I still get 'em it was 1971 I think it was. I still get 'em.

JH: Before every month we had to make monthly report so one time, Bill Haines son, went go.  
..

GH: Bill Haines was the former manager of HC & S. He stayed only a little while, and then he became the water director of Maui. But his son, Jeff Haines worked for EMI for a while...

Discusses *heiau*; knows of a *heiau* near the shore at 'Ula'ino; also traveled trail to uplands of Haleakalā, through Kūhiwa.

KM: [begin Track 12] . . .Uncle, did you ever hear of *heiau* up on the upland areas here or special places where they go *ho'omana* or something?

JH: The only one I know is the one at 'Ula'ino.

KM: 'Ula'ino, where is that *heiau*?

JH: That's past...by Kā'elekū, Hāna.

KM: The *heiau* was on the *mauka* or *makai* side?

JH: *Makai*.

KM: You never heard of *heiau* up in the mountains, that was pointed out by anyone?

JH: No. That's why one time a guy said, "Oh this is a *heiau*." They not putting one *heiau* way up in the mountains, if you got to sacrifice a big guy, you going get hard time to take him up there.

KM: Or you make him walk up first. [chuckling]

JH: Up the mountain I never did.

KM: You never heard.

JH: But we had a house way up the mountain, we used to live up there. From there we go to Haleakalā, make trail. We call that upper Kūhiwa. But now I think all fall down.

GH: Yeah.

JH: One time these two Portuguese went hunting, one shot the pig...Medeiros, he went get excited he died way up in the mountain. The kid Junior Freitas, he run down, he was hunting barefooted. He run down, we all went up bring him down...

KM: . . .Now this is a different bridge right?

GH: Yeah.

KM: The filled up one, this one they filled up also?

GH: Yeah, we just making one big loop. This is Ha'ipua'ena Stream.

KM: The lower section?

GH: The lower one.

KM: 'Cause when we were further *mauka*.

GH: We crossed the place where was overflow and we saw that log with the...

KM: Yes.

GH: You brought your map today, Kepā?



KM: Yes.

GH: Oh good, you know why I forgot mine in the office. Good, then we can mark where we went.

KM: Good, good...

JH: [begin Track 13] Right Pu'ohākamoā.

KM: P-u-o-h-a-k-a-m-o-a, Pu'ohā, I think is something like is startled, surprised fluttering. Neat story uncle was sharing about that. Beautiful!

JH: That Ha'ipua'ena now, that water is going down Manuel Luis (Ditch)?

GH: Manuel Luis.

JH: The water going drop in the main ditch (Wailoa)?

GH: We only get that small four inch pipe over there because the main Ha'ipua'ena on the top we catch 'em on the Spreckel's. Usually down below only small water so we put four inch pipe we throw 'em in the cross-cut over there and he go inside the Ko'olau. And then what ever left over we catch 'em down Manuel Luis.

KM: This stream here is Pu'ohākamoā. This is an important thing though, now no more water in this stream?

GH: Right.

KM: Before though, it did flow all the time?

JH: No.

KM: Not in your life-time?

JH: I don't know if before they made the ditch.

KM: You look you can tell the way the stone is washed.

JH: Yeah. You go below, that's where they go swim and all that. There's a bridge.

KM: Where does this come out on the road, what land?

GH: We show you.

KM: Okay.

GH: We going come out over there. You see this bridge here, Stephen used to tell me they put rails over here. I tell, "How come only this bridge get rail, and the other bridge no more rail?" He tell me, "Because this one here when big water come over the water..."

JH: Yeah.

GH: ...come over, the waterfall hit the bridge. So I tell 'em nah no can be. He says, "You watch one day, you no work here long enough." One day I came up here the waterfall hitting this bridge over here.

JH: That's why when they put that tunnel, went save it.

GH: Yeah.

KM: Amazing! You no like come here that time...*pau*.

GH: No, we don't come big water all over forget it. And then you see get that tunnel right there with the pipe?

KM: Yes.

GH: That's where the Ko'olau Ditch is, that's where the cable comes down and we got the floater in there.

KM: Oh, where the floater is, here?

GH: Yes. This is how we can jump in over here because right by Ha'ipua'ena, if you come in the Ko'olau Ditch the buggah get one drop yeah?

JH: Yeah, yeah.

GH: Yeah, [chuckling] and the buggah you roll there's a height difference at Ha'ipua'ena on the Ko'olau Ditch that if you forget about it or don't know about it the thing going take you down maybe six, eight feet while the thing is going like that and you go to...

KM: Really struggle to get out?

GH: Yeah.

JH: One time Masa got in there.

GH: Yeah, he no can come out?

JH: No can.

GH: I know. That's why we go inside this cross-cut here at Pu'ohākamoā and we walk up stream up to Ha'ipua'ena and then we can go from here go down. From Kōlea Power House you come in you go to Ha'ipua'ena that's it.

JH: Yeah.

KM: It's amazing I guess, that more people didn't loose their lives working here yeah. You got to be real *maka'ala* the *wai*.

JH: How long you work EMI?

GH: Total this year, is eighteen years.

JH: You know more than the guy who went work over twenty years.

GH: Yeah [chuckles], I lucky, I went with Stephen, I went with Robert, I go with the old-timers and they teach me how. Just like you know Lyman Ko'omoa, he work here twenty plus years and we had you know on top Kikokiko where the intake stay. The wall washed out so we went go up there one day we mix cement and then we fly 'em up with the helicopter so we bring everybody and Lyman come. He go up there he tell me, "Gee, this is the first time I come up here." I tell, "Hah, what you mean you never did come up Kikokiko?" He says, "No, never did come up Kikokiko?" "No."

JH: He went work out of Kailua.

GH: Yeah. I tell Albert, "Hey Albert, you know this is shameful, we got to make sure everybody went every place so that in case we need, people know where they going." Lucky I spent a lot of time with Robert so I go all this kind place.

KM: That's Pu'u?

GH: Pu'u right. Robert taught me all this area.

KM: Last night we were talking with a Ko'omoa.

GH: Lyman.

KM: From last night was Lyman?

GH: Yeah, Lyman.

KM: Oh, okay. That Ko'omoa name they come from Hawai'i.

JH: Right.

GH: Yeah, right.

JH: Had Ko'omoa and Kuhia, they came from Hawai'i. Then Kuhia went work for the County, then he married a girl from there so he moved to Maui Pine, but when the tractor went *huli*, he died. Ko'omoa lived at Nāhiku.

KM: We know those names from Hawai'i island.

JH: They come from Hawai'i.

KM: Kuhia were in Kona. Ko'omoa originally was Kona but then they went to Hilo too. When you were young did your *'ohana* used to get the Hawaiian newspaper? *Ka Hōkū o Hawai'i?*

JH: Yeah.

KM: Ko'omoa used to write articles in that often. He was very active in the Hawaiian newspaper. I think maybe his brother.

JH: Not him, maybe his brother.

KM: The brother must have been the one still staying Hilo side.

JH: Yeah. The one that came here was kind of bashful. He married a Kaho'okele. Kaho'okele they're kind of active. They came to Nāhiku when they were opening the road in 1923.

KM: ...This is that intersection again [mauka intersection on Wahinepe'e Road to power plant]?

GH: Yes.

KM: Beautiful! The middle one you said goes up to Spreckel's (Ditch) right?

GH: Yes.

KM: And the other one goes west?

GH: Goes west towards Kailua side.

JH: That one goes to 'Ōpana.

GH: Yeah, come out 'Ōpana.

KM: Oh, 'Ōpana all the way?

GH: All the way.

KM: Wow!

GH: All the way.

JH: There's lot of place where you go down... [begin track 14] No more nothing over there?

GH: No more. The only thing left over there is the pipeline. The one that goes up little bit for take the water for the house. We was working over there and then I was walking inside there, I look "hey the pipe." I walk up, I look, "hey this is where they had the pipe for the house."

JH: The house is the new one, the one close to the ditch is the old one.

GH: Yeah, that's the old one, right. In fact I had one picture of that I gave Kyomi's daughter, Jean cause when...

JH: That's where they used to live.

GH: Right, the Tateyama family. Because when Kyomi moved to town...

JH: Halemakua.

GH: Yeah, Halemakua. We helped clean the house. So you know we went throw away all the rubbish, you know *kōkua* them and then had some pictures so the boys when just take 'em in the office and put 'em in the file. And then when Stephen retired I went through the office to clean 'em up and then I found the pictures.

JH: That's why Kailua when they wreck all that old house, they never keep those old pictures.

GH: Old pictures yeah.

KM: Too bad.

JH: The old baseball players.

GH: Yeah... And then once the old-timers go you don't know who in the picture. I got this picture from my mother she says this was your grandfathers picture. I think had about ten, twelve of them September 30<sup>th</sup>, 1941 they all was kneeling in front of Fong's store they all look like they just went *holoholo*, maybe to Kahului or something. But then I try identify all the people. So I ask some of the old people up there some they forget who. . .

JH: ... [begin Track 16 – back at area of 2<sup>nd</sup> gate on Wahinepe'e Road, just above Highway] The old man used to live up here. His name is Hesehia 'Īkoa.

KM: Hesehia 'Īkoa.

JH: Yeah. He owned a big share over here.

KM: He got Grant Land before, was old Grant Land or something?

JH: This is mostly Hui.

KM: The big Hui.

JH: I think maybe get little bit Grant. They had many people living here they had a church, but no more school.

KM: Was Wahinepe'e Hui lands?

JH: Yeah.

KM: And when they say they partitioned the lands, do you know what that means? Sometimes they say the Huelo Partition or something like that...Ulumalu? No?

GH: Like the Huelo Hui partition?

KM: Yeah.

GH: That's when they...

JH: In Huelo they had one Club.

GH: Right.

KM: What kind?

GH: It was like a, you read that Huelo Hui Partition Agreement, Kepā?

KM: 'Ae, yeah.

GH: One day all the land was Hui land and then there was some problem with the taxes and all that stuff.

KM: Yes.

GH: What happened I guess was HC & S came in and basically said, we going pay off all the taxes but all you guys Water Rights, we get 'em but we going give you guys fee simple land, X amount of acres, with the right of a one inch pipe line for domestic. That solved the problem of undivided land where some of these families owned, and they had so much share they could own fee simple land.

KM: Yeah.

GH: But in return they had to surrender the Water Rights, that's how they did it in their days.

JH: Those guys who had *kuleana* they had the Water Rights.

GH: Apparently so, right. I don't know if the Huelo Hui Partition was in 1926 or something like that so, I don't know how they did it but had that Chinese guy over in Huelo, that Akana li'ili'i he was the...

KM: Big owner before times.

GH: Yeah, big before. But him *Pākē* guy, they give him Hawaiian name 'cause no can say the Chinese name. So they named him Akana li'ili'i. [chuckling]

JH: Wahinepe'e is up here and down.

KM: Yes.

JH: I think EMI changed all their share for up here and they took all down. And the other people had their share...

KM: [run Tracks 17-18] ... So when you were young yet?

JH: Yeah.

KM: And you said they had pineapple going back towards Kailua side?

JH: Yeah from here hard. But to take 'em over. Then lost lot of...the cannery stopped picking. They had great pineapple here. And Takabayashi, he had a tailor shop. . .

Group: [return to highway, continue drive to Ke'anae]

JH: See these *haole* live over here get one spring down here used to pump.

GH: Yeah, the water come up.

KM: So after Wahinepe'e, this bridge crosses what stream?

JH: Pu'ohākamoā.

KM: This is Pu'ohākamoā.

JH: Wahinepe'e is the flat up there.

KM: Yeah. So the stream we were up above?

JH: Yeah.

GH: This is the same stream. We crossed this stream one, two, now three times.

JH: These places they had very important legends. That's where the Pu'ohākamoā happened, that's why had the island out there.

KM: The little island you said?

JH: That little island out there, they call that Ke-ō-puka.

KM: Keōpuka.

Discusses origin of the place name, Pu'ohākamoā.

- JH: One time had an avalanche over here it made a big, big noise. That's when the chicken when *pū'iwa* that's why they call Pu'ohā-ka-moa. That's how had that island from the avalanche but of course the soft part, the sea had wash out, so it left the big part. That's where get the island.
- KM: Keōpuka Island.
- JH: That island, get one medicine they was trying to know about that, but nobody know only...
- GH: That's the one you was telling about, you went climb up?
- JH: I went climb right on the...the only guy today know about that is Bob Hobdy.
- GH: I just was talking to him yesterday, I forget ask him about that.
- JH: He went on the kayak.
- GH: He go look.
- JH: Up here is Pu'uokoholā, someplace up there.
- KM: So above here?
- JH: Yeah. Before had one old mango tree I don't know if that thing still there.
- KM: This bridge we coming to?
- GH: Ha'ipua'ena.
- JH: We had one road.
- KM: Ha'ipua'ena. Above the Ha'ipua'ena Bridge, on the ridge is Pu'uokoholā?
- JH: Yeah. They had the Trig Station.
- KM: Trig Station, yes.
- GH: You know on our EMI map, Kepā, get all the EMI Trig Stations on the map. You can see 'um. But most of these sites here, EMI put all the trig stations in because they were the people that first came.
- KM: Doing the survey?
- GH: Yeah, the survey as a part of the ditch construction.
- KM: You know that Pu'uokoholā, you know is there a *mo'olelo* you think to that?
- JH: Yeah, supposed to be but, I don't know the...you got to make up [chuckling].
- KM: No [chuckling].
- JH: Something to do with the whale.
- KM: Yeah, *koholā* maybe they see or something from over there.
- JH: I don't know why they call it that. Don't tell me the big whale was...and the head land up there [chuckles]. That, you got to make your own *mo'olelo*.
- Group: [laughing]
- JH: When we reach down there I show you where Kū'ele'ele.
- KM: 'Ae. . .

JH: This is the part they call Kū'ele'ele, the park is Kaumahina. They call that Kaumahina because when the new moon, you going see the new moon. And then all of the sudden it sets, so you stand in the dark. They call over there Kū'ele'ele. Over here Kaumahina when you stay Ke'anae new moon you going see the moon then you don't see 'em.

KM: Beautiful yeah. So each place has it's name, this little park now, made up here.

JH: Lot of people they don't know about the *mo'olelo*.

KM: 'Ae.

JH: And then right down here is Kilo'ānuenu. Whenever the rainbow starts it's over here. Over here get a little water spring, and when the sun catch 'em you see rainbow. Every time when get rainbow it starts over here, right at this gulch. They call it Kilo'ānuenu.

KM: Sort of the first big horseshoe bend, a little valley past Kaumahina Park.

JH: Yeah. You know a lot of people living in Ke'anae, they don't know. They only live there. So the outside people come and tell them what is what.

KM: And uncle, where you see Ke'anae [indicating view from along road] and then the island out there?

JH: That is Mokuhōlua.

KM: Mokuhōlua?

JH: Yeah. Inside there get a hole like.

KM: You also were talking about Moku Mana the other time?

JH: Yeah, Moku Mana is over.

KM: Farther over?

JH: They call that Bird Island, but no, it's Moku Mana.

KM: Two you said?

JH: Yeah. I have a picture of that.

KM: Yes, you showed us.

JH: When you listen to the legend it makes sense.

KM: Yes.

JH: And then they call that Pauwalu, where the eight guys got eaten by the shark.

KM: Out here in front towards the Ke'anae Flat, there's also a little rock islet out there. See right out there in front of Ke'anae?

JH: Yeah. That is Mokuhōlua.

KM: This little rocky one here?

JH: Yeah.

KM: Oh. The big one past the other side of Ke'anae?

JH: That's Moku Mana.

KM: 'Ae, beautiful!

JH: *Mana* can be powerful. But there, that means just like twins.

KM: Branch or twins or two.

JH: This point they call Hāli'i [the high point on the west side, overlooking Honomanu].

KM: Hāli'i. And Honomanu ai malalo nei?

JH: Yeah. The one way inside, they call Punalau and up, we call Kōlea.

KM: That's right. Punalau is an 'ili name you look on the old map I give you for Honomanu, you'll see that it's the 'ili o Punalau.

JH: Oh!

KM: Get 'ili o Halelā'au...Honomanu. Get 'āina kuleana, that's where the old man Atai was living *maka'i*?

JH: Yeah, *maka'i*. When Atai first came over here he lived on the other side. He was living on Territorial land and he moved inside.

KM: That's Honomanu we just passed, the stream?

GH: No.

JH: That's Punalau.

KM: This is Punalau, okay. Honomanu is the next one.

JH: I see somebody cutting line over here.

GH: I saw that Jimmy, right here. I think this is one lot or something over here.

KM: Old homestead, maybe?

GH: Yeah, look like somebody. I heard before that guy that owned that lot you know the one Gomes, he build houses?

JH: Yeah.

GH: I thought he bought that.

JH: The one the other side, had this guy Tin Fook, but used to be that old man Perreira from out Kula. He had land Nāhiku.

GH: I don't know which one.

JH: Simeon Perreira? But I think it was Tom Tin Fook bought 'um. Over here was clean one time. John Sakamoto he used to plant banana.

GH: And this is Honomanu. This is where the people supposedly pick *pohole*.

KM: That's *hō'i'o*.

JH: That's *hō'i'o*.

KM: I could see the *hō'i'o*.

JH: [chuckling] That's why, you have to correct them, they think they're right but they're not right.

GH: That's *hō'i'o*. *Pohole* and *hō'i'o* is same family?

JH: *Pohole* they grow most upland.

GH: *Pohole* upland, this is *hō'i'o* right?

JH: Yeah. *Hō'i'o* you can find it way down.

KM: This shiny leaf like that.

JH: Yeah.

KM: I think *pohole* is not shiny.



JH: Yeah.

GH: When you eat it, what?

JH: *Pohole* get little bit slimy.

GH: I see.

JH: So you get difference, but they tell you no, "In Hilo, it's different." When the power plant used to bring their light down come up there on the hill. You know where the air pole is, right up there. Had one Alaskan guy came down he climb up here the... [chuckling]

GH: ...Excavator. Yeah, that buggah too good. You know Stephen and I went take him mountain. The last day the guy was on the job, we take him mountain. We took him up Pi'ina'au go across to Wailua go Honomanu, Stephen said, "What, you think you can make this kind road over here?" He tell me, "Oh boy, solid rock!" That's the one work for Goodfellow?

JH: Yeah.

KM: What year was that the slide happened.

JH: Two years ago.

GH: Yeah, two years ago right over there.

JH: I used to work all on this road. Had one guy was blown up by the powder.

KM: 'Auwē!

GH: Jimmy, over there was *pilau* because one year had big rain the big wash out but they throw all kind stone and mud and everything and they pave 'em over.

JH: Yeah.

GH: That's how come wash again.

JH: Some day under here going break, and then that's the end. They have to make tunnel.

GH: Yeah, they got to make tunnel.

JH: This used to be the worst place, every time slide. But now you look, nice. They don't know, but that's the worst part of it.

GH: Over here, yeah.

KM: Uncle, do you have a song for your 'āina out here at Ke'anae that you *aloha*?

JH: Yeah, they had one song composed by this guy George Akiu. I know the words, but I'm not a singer. [begins singing]  
*Aloha no Ke'anae, ka home o ka 'ehu kai.*  
*'Āina ua kaulana, wai kau i ka lā'au.*  
 That's why Ke'anae is famous for the flume, nothing else.

KM: So "*wai kau i ka lā'au.*"

JH: Yeah, the water up on the *lā'au*. That's why if anybody tell you about Ke'anae is famous for taro. No, it's famous because of the flume. The flume was hanging on the lumber.

KM: Yeah, lumber like that. Beautiful. . .

JH: . . .This is Hawaiian bamboo over here. Before plenty over here but they no take care. Bumby no more.

KM: Did that little valley over there have a name?

JH: Nu'a'ailua. . . When they cut down this cliff here, had a name over here they call Poupou. Poupou means steep cliff. I think that's the lookout of Ke'anae right down there. They look they can see way down there, way this side. They call it Poupou, that's why when they came and cut the road plenty people angry. Me, I went like, look now after all *pau*. Otherwise every time car stuck. Now this place that's where I found...Gee, if I was strong enough, I take you up there. This man Jim Chamberlain he lived down Ke'anae, he went dig his own ditch, now he went tap on the stone, he went put the name and the date, his name down and put the name of the gulch. Plenty guys don't know.

GH: What's the name of the gulch?

JH: [thinking] Waihā'owā, that means the water been separated.

GH: How far up?

JH: It doesn't go Nu'a'ailua. [thinking] I don't know how far maybe by Nu'a'ailua.

GH: Big stone he went make 'em on?

JH: Yeah. Someday you try go up there.

GH: I go walk. Left side or right side of the stream?

JH: Right on the intake, he went dig one for go down. Right over there get one flat stone.

GH: Get one intake up there?

JH: Well, we used to use the intake for YMCA. Until they get County water.

GH: Yeah, right.

JH: When they had County water, they went do away with it.

GH: Right.

KM: That Waihā'owā is just before the YMCA?

JH: Yeah.

KM: This little stream, this is the Ke'anae or this one here?

JH: This one?

KM: Yeah.

JH: This the one they call Pi'ina'au. And this one here, they call Palauhulu.

KM: You were telling us there was some sort of a story.

JH: If you go from way up there this comes from Ka-nō [as pronounced], way up.

KM: This is Palauhulu?

JH: Yeah.

KM: Palauhulu you said had a story about that I think?

JH: To me had a story. And Pahupī'ina'au is one Trig Station on top of here.

GH: Aunty Mina.

KM: She went Kahului today, *holoholo*.

GH: Today Wednesday yeah she go *holoholo*. In fact Kepā, the first time we saw her was on a Wednesday, we were at A & B?

KM: Yeah.

GH: Nelson Akiu's mother's house.  
[stop at Ke'anae Base Yard]

JH: [begin Track 19] I used to live right over there. And I get one house down the gulch. But the one up by the watercress, I gave my daughter.

GH: The Ke'anae people had a dry day, wet day job, poison and who the ditch man.

JH: [begin Track 20 – Asked if he'd heard of *huaka'i pō* (night marchers); discussed the old *alaloa* (trail system) and recalled an event in the Ke'anae EMI Base Yard.]  
...The *haole* boys and *pā'ele* boys, I tell, "Well, as long as you was not Hawaiian, If Hawaiian I wouldn't believe because I live over here how long, never happen to me." I told him, "That is a *menehune*," they look and say, "What is the meaning of that?" I said, "Well, usually supposed to stay only one week, you stayed too long. [chuckling] They tell you get the hell out of here [chuckling]. I told my daughter, she never believe me. One day one *haole* boy came, ask if I could go look at one building. "Why." I was here and four little guys. He called me, I told you, but you never believe me, no I come back. He take him to the Maui News, that would be a good story.

KM: Along this old *alaha* at Ke'anae or places like this, I guess the old people still walking?

JH: Get, certain time of the month.

KM: Did you ever see *huaka'i pō* or *pō Kāne* time?

JH: No. I hear music, but I never did see *huaka'i*.

GH: The old road over here, when they made the new road?

JH: The new road?

GH: Yeah, the existing road.

JH: Long time ago they made that road but they used the old road. Maybe over here was alright but when you go up the hill, all switch back. They made their own trail. When EMI been start, they went use EMI road.

GH: Yeah.

JH: EMI take care. According to the old road that's where the president's wife wanted to know, she think that was the old road. They went call me for, I went over there that guy Sam Ka'ai, he talking so I let 'em go. They think, the President's wife, that this road to Hāna is on the old Hawaiian trail.

GH: It's not.

KM: No.

JH: The only part on the old Hawaiian trail is from Nāhiku School to 'Ula'ino. You went on that?

GH: Yeah.

JH: That's the only part. The rest no more. Waiakamō'i, the old road he get, come through, come Wahinepe'e, but nobody use.

GH: That's when they dedicated the Hāna Highway as a Historic Passage. That's why Kaupakulua, they put that stone marking?

JH: That stone they call that Kaupakulua Road, but actually that is Pe'ahi. But the road goes to Kaupakulua. . .

GH: So when Mrs. Clinton came out here she saw the road, she thought was the old road.

JH: The old Hawaiian road.

GH: But that's not?

JH: No. Lucky had EMI, most people went use the EMI roads.

KM: Otherwise only narrow *alahahele*?

JH: They went make, like from Wailua to Kopili'ula, that road they had been surveyed. Had a new cut. This guy Covell Robinson, he was the surveyor. Was under Sam Kalama. That road they went cut new.

GH: Yeah, that's right because out here no more survey.

JH: No more.

GH: I know they say the center line of the road, twenty-five feet both sides has the right of way.

JH: From Wailua to Kopili'ula.

GH: Get survey?

JH: Yeah. The guy Covell Robinson was a brother to the one up Kula.

GH: Foster Robinson.

JH: Yeah, that's his brother. He was young those days, but I was young boy. I used to pound 'awa root. He like to drink 'awa [chuckling]. I pound.

KM: Was he part-Hawaiian, Robinson or pure *haole*?

JH: Get little Hawaiian.

GH: I think so, I remember him because my grandfather and him were good friends. I remember one picture of Foster Robinson, my grandfather and couple other friends. I don't know where they was but they must have *inu* plenty and they stay in *hula* skirts with the coconut shell over here and they you know [chuckling].

JH: That Robinson, the lady stays down at Kū'au, George Kahanu wife, Beatrice her name. Her father was Cockett and her mother was Robinson. She's still living in that house the old house. That's the Robinson Estate.

GH: The one up Kula where Foster used to live now they name 'em Casa Blanca.

JH: Oh? And no more family up there?

GH: Not that I know of.

KM: You mentioned 'awa like that. You folks still would go up gather 'awa or you grew at home?

'Awa formerly grown and collected up at Nu'a'ailua.

JH: No, we go up. Those days, you just walk up little bit in Nu'a'ailua, on the slope, all the 'awa.

KM: What kind of 'awa? Had names?

JH: Yeah, they had names but I only knew three kinds. One time I was Kaua'i at the airport had this young boy came and he got 'awa from Kaua'i. I tell him, "How many varieties?" He tell me, "Nine" [chuckles]. Get nine variety of 'awa.

KM: You folks when you were young someone even your *kūkū*, did you make 'awa for your *kūkū* them or?

JH: They used to tell me go pound.  
KM: You would go up gather sections of the root?  
JH: No, no they went and get 'em but pounding.  
KM: You got to pound it?  
JH: Yeah.

Discusses respect of resources; traditional practice of always putting back, when you harvest something.

KM: Oh. How, you know it was interesting you had shared, like even when we went to go get, you talk about the *mai'a*. That when you take you always put something back?  
JH: Yeah.  
KM: Was that the style of your *kūpuna*?  
JH: Yeah, when they take something out of the forest.  
KM: You plant some back.  
JH: Every time somebody else have...today, they take everything and even take the dirt.  
KM: Wipe 'em out, wipe 'em out. What did you pound your 'awa with, like a *pōhaku ku'i*?  
JH: No, they had one bar and they made kind of round and then they pound.  
KM: A bar, metal kind?  
JH: Metal.  
KM: *Ua lohe 'oe, naunau lākou?*  
JH: I think before. I know the *'uala*, sweet potato, they make for drink. They chew 'em. The old people they used to drink the potato.  
GH: Yeah.  
KM: So, then they spit...You must, got to be hard up if you want to drink that  
Group: [laughing]

Retells the account of the family shark raised at Kaho'okuli; and how another shark was cared for by it's mother, near the shore of Ke'anae.

JH: . . .When you go back Hilo try look for the Akionas...Their dad was from here, the dad has some interesting stories to tell me but I scared I no go look. But I wait till I get eighty-seven years, then we going over there, up Pi'ina'au. Very interesting.  
KM: Get *ana* inside you said?  
JH: Uh-hmm, right in the *ana*. This old man used to live up there, now they trade with Ke'anae. They trade fish for what they raising. Now one day they came down. These people lazy they never fish, so they put fish bone, fish tail, all in the bag. They go up home, and when they pour out, get the fish tail. But this one tail turned into one shark. They raised the shark, when the shark came kind of big, he came down that river. And that river went down at the end and then under there, under Ke'anae get one tunnel. I know where the stone [Luahi'u] stay; the tunnel come out by Dr. Keppler's. Nobody ever...when you look, it's all block up. That's where the shark go.  
KM: The shark would come in, could come in and out?

JH: Yeah. If you get trouble the other side, go through the shark he save the family.

KM: Was that *'ohana* from up mountain, Pi'ina'au?

JH: I don't know from where, but the shark came from this fish-bone.

KM: Interesting.

JH: And then the one right down here over here, the same guy, Akiona. When he was small, when he was living on the flat. One day his aunty gave birth, when they look, hey the baby, funny. The bottom part was fish and the top part was a human being. They run go see their grandfather, when they came back no more, the thing went go down the river. I know where. It lived on the river. When it came big, went down the ocean. Every time the lady go catch *'ōpihi* she feeding that.

KM: *Hānai poli?*

JH: Yeah. I know where the place from the old man. He told one other story but he went on tape, so Larry Kimura them brought to me, 'cause I know the place. I explained to them what that old man was talking about. But he really know. Edward Akiona, he really know.

KM: Has a place name for that place?

JH: They call that Kilo.

KM: Kilo.

JH: Right down here. That old man he had plenty history.

KM: Inside get stuff to make *olonā* in that cave or something?

JH: I think, he told me had canoes, get cloaks all kinds he wanted to show me but he never did find. Somebody had blocked 'em off. These two boys I think they found the stone wall. I told them wait till the full eighty-seven years [chuckling]. Garret got to be around when we open that.

GH: You call me, I take you up there.

JH: I hope I be around.

GH: You going be Jimmy, I guarantee.

JH: My family in Hilo is the Keamo family. The older ones they all gone, only the children left. Had one boy, I think in the police. . .

KM: When's the last time you went work *lo'i*?

JH: [thinking] In 1980 [chuckling]. I work the *lo'i* no can come out [chuckles].

KM: The mud, stuck.

JH: You know all these guys they talk about *lo'i*, I said but me I went Smithsonian. We go show the people how to plant taro, how to pound *poi*. When those people look they went home make *poi*, they had taro but they just plant 'em in the *kahawai*. They went home they make their own *lo'i*. Had three *lo'i* and we went irrigate 'em with the faucet water and went hit the last *lo'i* get one big tub over there, they pump 'em back. You see how smart the *haole* [chuckling].

KM: Too good.

JH: The Hawaiians got to make like that.

Ditch system does not affect Ke'anae taro lands; Ke'anae springs used to irrigate the *lo'i kalo*. Describes old days — the community worked together to care for *'auwai* and field system.

- KM: Your *lo'i* down here, this spring the river... The Ditch system you said doesn't affect your water down at Ke'anae?
- JH: No.
- KM: You have springs down here?
- JH: Yeah, we get spring out here.
- KM: Do those springs have names?
- JH: One they call Waiopuna.
- KM: Waiopuna?
- JH: Waiopuna it's right up here. The road to go down, all block off plenty water. I think that's the same water that goes to 'Ōhi'a. The 'Ōhi'a Spring, *kahawai* is Waianu.
- KM: You said *anuanu kēlā wai*?
- JH: 'Ae, 'ae.
- KM: So when you flood your *lo'i* here at Ke'anae the water you can flood it right away because it's cold?
- JH: Yeah.
- KM: Don't come *palahū* or something?
- JH: Yeah. The water you got to let 'em flow. If you hold 'um still, going *palahū*.
- KM: So you folks when you plant your *kalo*, do you flood from the very beginning?
- JH: No. When you get about two or three leaves. Why they flood 'em is no more grass.
- KM: That's right for keep the weeds out.
- JH: No more. That's why Hanalei they flood 'em, you go Hanalei they hardly get the *'ohā*. When I was working Wainiha, I go with Hanalei, he pull the taro no more roots but small. "Ah, this one not ready." I no talk. You talking to the guy who knows taro. Young taro you no can just pull 'em all *make* already, no more roots.
- KM: That's right.
- JH: You know that one, old. You know why they plant 'em close so they only get taro, no more *'ohā*. You plant 'em far apart then you get the *'ohā*, now my boy was telling me get one new kind *huli*. I never see 'em one new *huli*. I don't know from where.
- KM: Not Hawaiian kind then?
- JH: I don't think so.
- KM: Mess up yeah. And then when someone they introduced that snail, they think they bringing in new stuff, sometimes no good.
- JH: Yeah, this snail is no good.
- KM: Apple snail or something?
- JH: Yeah. That one he eat the taro, he eat anything.
- KM: Oh, *aloha*.
- JH: That's why I *aloha* over here.

KM: Not like your time, before days? And all the families worked together?

JH: Yeah.

KM: How about, did they have days where they would go clean the *'auwai*, go up the mountain or streams like that?

JH: Yeah. Certain days they clean *'auwai*, everybody go.

KM: Everybody go.

[Does not believe that EMI takes "all the water;" also observed that EMI has the men and working experience to maintain the ditch system. Ke'anae and Wailua people have springs which feed their system of *lo'i kalo*.]

JH: Today, you ask, "Why you no plant?" "Oh EMI take all the water" [chuckling] So lucky Garret he *malihini*. If he was like me or Stephen, they say, "that's the two guys" [chuckling]. Stephen he no care, he run over, they talk about water. He knows. They don't know. Us, we know. Garrett, they don't know him.

KM: You think that, what do you think about as you know there's going to be a new License come up for the ditches? If they continue using the water or, is that...? What do you think about their continuing to use the water for the ditches?

JH: Well, if going use, the only people who know is East Maui Irrigation. County one time wanted to take over, Elmer Carvalho, he cannot they never give him. He started first. He cannot, he no can find men like those that work for East Maui Irrigation. You get County guys they look at the water they ain't getting in the ditch [chuckles].

Most of the *haole*, they come, they like see water in the stream and all going to waste. I always tell them (EMI), "you give the people the water, don't let the people come to the water." I said "they close one plantation all the plantation guys come live around the stream all you get, nothing." They're worse than snails, they eat everything up, and you get nothing. Sometimes, no, they think otherwise, these new ones, or our kind. I tell my kids don't you get involved with them.

KM: Main thing when you work the land, if you need the water you can work the stream, clean like that.

JH: Yeah. And then if you don't have enough water then you go to EMI. But to me that's nothing, you get spring water. When their springs all dry, then you go to EMI.

KM: The Ke'anae people, Wailua people like that...?

JH: Spring water.

KM: Spring feed. These *'āina* are good, get springs. But some *'āina* no more spring.

JH: Yeah. On the way over plenty all going into the ocean.

KM: 'Ae.

JH: Nobody down working. That's why they supposed to go get the water. No, too much expense. You get this stream Hanawī, you get about twelve to fifteen million gallons going into the ocean. Way down get one tunnel come out, the water flow. See, when they went drill, they never get to where the water start, but it came way down the road. They get one house right along side the road. They only pump about seventy thousand. No more even one million.

KM: Hanawī?

JH: When they take water they. . .otherwise they got to buy the water. Maui Pine that's the only one.



KM: I guess all of these places before had *‘ohana*, families in the old days, the old Hawaiian families. Your grandparents, great-grandparents time. Must have had people in all of these little valleys like that, yeah?

JH: Oh, yeah. When I walk someplace way in the mountain, get *lo‘i*, so had people. They had no way, no more car so they got to live. That’s why I tell my *keiki* you want to eat dinner you just go to the hamburger stand [chuckling]. Our days take you three days by then you *make* [chuckles].

KM: And then no more hamburger stand to begin with [chuckles]. You got to every day yeah. I guess the *kūpuna* had many of things, like about “Your hands, work... *Maika‘i ka hana a ka lima, ‘ono no ka ‘ai a ka waha*” these kinds of things.

JH: That’s why when they get no more fish or what they go, they call that... [thinking] *papa li‘ili‘i*. That means they go hook small fish, they go by the *kāheka*, hey, enough for pass a meal. Or they *lāwalu* the *lū‘au* leaf, you eat, you no like eat you starve.

KM: [chuckles] And the *kūpuna* too, they say “*A‘ole uwē ‘ana ka ‘ai iā ‘oe...*” The food not going cry for you. “*O ‘oe, ka mea e uwē ‘ana i ka ‘ai, mai ho‘opau.*” No waste. . .

JH: . . .I can talk and I can say the old days. My children, *pa‘a* their *waha*. . .

Group: [Prepares to leave Ke‘anae Base Yard and drive to Makapipi. The following narratives are the key points of interest to the present interview program — for example, those which describe: land and water use practices; changes in the landscape; residency; ditch development; native practices and customs; and resource use and collection.]

JH: . . .You know they were going to put one sugar mill down Nāhiku. You ever did go down there?

GH: The sugar mill by where, the landing?

JH: Where that shack. You went go down there? Get one shack down there.

GH: Yeah, the cabin I stayed down there.

JH: Over there.

GH: The mill over there?

JH: Yeah, we went put the mill over there. But when they find out they better take the water out. That was down by the landing, they made a stone wall, prepared it for the mill over there.

GH: Oh, I didn’t realize that. . . This is what, ‘Ōhi‘a Spring?

JH: ‘Ōhi‘a, yeah.

KM: So this area here, is ‘Ōhi‘a?

JH: Yes, until here. But the spring, they call it Waianu.

GH: And the spring is right here.

KM: Who’s living down here now?

JH: My daughter.

KM: So this is your *‘āina*?

JH: Yes, used to be my *‘āina*.

KM: How many *lo‘i kalo* did you have in here?

JH: About this much, only now we plant watercress.

KM: So about four or five *lo‘i*?

JH: About. Then we had rubber trees. When I was working the prison camp, we went and tapped the rubber trees.

KM: This was back in World War II time?

JH: Yes. And we had produced rubber. A lot of guys, they were talking about rubber, “Oh Nahiku Rubber Company.” But I said “No, they went broke.” They planted the trees, but I was the one, I took the inmates from Oahu Prison. They sent ‘um over, and I went with them.

KM: So you took them out to Nāhiku, where Nahiku Rubber Company was before.

JH: Yeah, Nāhiku had the most. One guy had down there. Everyday, we go and tap the trees. But you have to go early in the morning, come about 10, pau, they stop.

KM: Hmm. What were they using the rubber for, out here?

JH: They never use ‘um out here. We sent ‘um away. I don’t know what they did with it. We only make ‘um in strips.

KM: Hmm. So this is Wailua now, that we’re passing?

JH: Yeah, Wailua, you go down. This part of the road was the new one. Never had road before. The road was either you down there, *makai*, or you go up Pi’ina’au.

KM: ‘Ae.

JH: They call this, here, Lākini. That’s where Helen Nākānelua is. But she’s Akiona.

KM: ‘Ae. Now Lākini. that’s an old name?

JH: Yeah. [chuckling] How you interpret that?

KM: Oh I don’t know, hard, yeah?

JH: Yeah.

KM: *Kini* is multitudes, many.

JH: Yeah. And *Lā* is the sun. Maybe the sun was here all the time.

KM: Yeah. So maybe a lot of sun.

JH: Yeah. . .

KM: Yeah, amazing, every place name can tell us a story.

JH: Yeah.

GH: [stops at Kūpa’u – Ke’anae Valley Overlook]

JH: This is what they call Kūpa’u. That’s where Anthony Tam is. But right here is State land. But the one above is Tam.

GH: This is Ke’anae Valley. Jimmy, ‘Ōhi’a Spring, did that ever go dry?

JH: No.

GH: Even drought, still flow?

JH: Small, it goes small, but never dry. But me, I think that comes from that place Waiakuna. The one that goes to Ke’anae. Over there, I think, get one passage. Right over there, get one waterfall, one big pond. But too bad now, get hard time for go up there.

GH: Yeah.

JH: We used to walk up to the bridge. We had one trail where we live, but they never keep up. You go over there, nice.

GH: You know Kūpa'u, the Chinese used to grow rice here?

JH: The Okinawans, way back in the '20s. So they had the Okinawans raise rice here.

GH/KM: Hmm.

JH: And then they get wagon, they take 'um all the way down to the pier.

GH: Ke'anae?

JH: Yeah.

GH: And where did they used to ship it to?

JH: I don't know where they ship it to.

GH: Hmm. . .

JH: So this is Kūpa'u, the flats, and way up there is Kikokiko.

KM: 'Ae. And Hau'oliwahine?

JH: Hau'oliwahine is way up the other end. That one goes this way.

GH: Yeah, the tunnel, it goes backwards.

JH: But in case, the water flows, it goes to Ke'anae.

GH: That one goes down to Palauhulu?

JH: Yeah. And then up here, get one Kūlani.

GH: Yeah.

KM: What is that, Kūlani.

JH: We have one small intake.

KM: Hmm.

JH: But I think, had people living up here before. I found a big kind tub. Only the handle, no more the bottom. So I think had people living up here.

Group: [departs from overlook]

KM: When do you think the Okinawans stopped growing rice at Kūpa'u?

JH: Well, when 1923, already stopped. I don't know how long before that, they came. Not too long.

KM: Hmm.

JH: Then after that, Tom Tin Fook, he's family with Apoli'ili'i, he took up the place, plant taro, bananas, vegetables.

GH: When did Anthony Tam get Kūpa'u.

JH: I don't know, as far as I remember, from his dad. He's older than me, 90, I think.

GH: Wow!

JH: Waikani is that waterfall, and they call this Wailuanui.

KM: 'Ae.

JH: And the other one, Wailuaiki.

KM: 'Ae.

GH: A lot of people call this [small fall, nearer the highway] Waikani, but actually, it's that one.

JH: The falls is that one. You know why, when the water rough, it makes noise, *kani*.

KM: Hmm.

JH: That water got to rise up.

GH: Yeah, it has to go in the pond before it hits the ditch.

JH: The ditch came up here, but when they made the road. . .

Group: [Stop along on road, waiting for an opening in traffic – film crew working in vicinity.]

KM: ...Wailuanui is so beautiful.

JH: This bridge, the guy Akiona, contractor, he built this bridge.

KM: Are there two Wailuas on Maui? Is there another one?

JH: Yeah, way over, Kīpahulu side.

KM: Hmm. ...And you said that Number 6, 7, 8, & 9, all feed into?

GH: Wailua, they are intakes.

JH: They gave 'um numbers because had Japanese all take care.

KM: Yes, you said easier to pronounce. . . (20 mile mark is still Wailuanui)

GH: Now this is Wailuaiki.

JH: Yeah, and when you hear guys tell Number 38, that's the rain can up here.

GH: Yeah. and the top one is by a *loulu* palm.

JH: Yeah.

KM: Uncle, Garret just mentioned *loulu*. In the old days, did your 'ohana weave *loulu*, or weave *lauhala* like that?

JH: Well, I see a few, but I don't know if that's...they get different kind of *loulu*. The one we get up here, that's the one you get seed, you can eat.

KM: Yes, 'ai *hāwane*.

JH: Yeah. But hear on Lāna'i, it's like crawling kind.

KM: Yeah. (21 mile marker Wailuaiki)

JH: Before old days, get one trail, so we go up the ditch trail, we climb up there.

GH: The road used to be over there before.

JH: Yeah, we walk up. Had these guys, George Gohara and Takumi.

GH: Yeah, with USGS.

JH: So when you hear the guys say "38," it's right up here.

KM: So that's the rain can?

GH: Yeah.

JH: Right there.

KM: Oh, right there, that's *olonā*. Your memory is sharp.

JH: That's why, one time Wesley Wong, like *olonā*, you go certain place, he come pick up.

GH: This one is East Wailuaiki. . .

KM: . . .Are there *neneleau* trees out here, the native sumach?

JH: I used to see before. I don't know what happened to them.

KM: Hmm. . .

Group: [stop at Kopili'ula – walk to stream. Note that water does not flow in stream below the ditch intake. (see photo on next page)]

KM: . . .So this is Kopili'ula?



***Kopili'ula Stream – Ko'olau Ditch Intake (Photo No. KPA-1469)***

JH: But now, cannot, you end up paying for the big trailer. [pointing out a plant on the ground]  
This is *laukāhi*.

KM: Did you folks use that before?

JH: Yeah, yeah. Even now, you get boil or high blood pressure.

KM: Hmm, a tea?

JH: Yeah. [pointing out route alignment up west bank of Kopili'ula] That's why, over there, you go right through. We never had car road, we had the company road.

GH: That was the EMI Road, it goes all the way around. All the way to where we went up, the other day, at Kikokiko.

KM: Oh so this is the road.

GH: Yes, to Kikokiko and come down Pi'ina'au Road, where we went.

KM: Amazing. And from Kopili'ula, this section of the road, went out to Hāna?

GH: Right.

JH: That's why when they had the rubber plantation, they had this road. And then when they started the ditch, they brought all the gravel from Nāhiku. That's why this side had road. I think Wilson built the road. You know the Mayor of Honolulu, one time?

KM: Yeah. . .

Group: [return to car – drive towards Nāhiku]

JH: . . .This ditch we covered with wood. The people come and they jump in the ditch.

GH: Because it is drinking water for Up-country.

KM: So Ko'olau Ditch?

GH: Ko'olau Ditch, and then at Alo, Ko'olau Ditch comes into the Wailoa Ditch.

KM: Is there any ditch below us, like Hāmākua side?

GH: No. From Punalau, Honomanu, there's only one ditch.

KM: Ahh.

JH: I think they had a ditch camp over here too. The last one is over there, Wai'aka.

GH: Yeah, that's what Stephen was telling me.

KM: So there was Kopili'ula Camp?

JH: Yeah.

KM: Then Wai'aka?

JH: But Wai'aka stayed until the '60s.

GH: Yeah.

JH: Even when we made the Kūhiwa Trail, that one was still there. And right here, they get the gulch name wrong. This is Pua'aka'a Park, that's Waiohue. Pua'aka'a is back here. So wrong.

KM: This gulch here, Pua'aka'a?

JH: This is Pua'aka'a (rolling pig) [chuckles].

KM: Hmm.

GH: This is Pua'aka'a, so they went name 'em wrong?

JH: Yeah, that one over there is Waiohue.

GH: And you know, has the two flumes by Wai'aka?

JH: Yeah, that's to Waiohue.

GH: And get Puakea and Pa'akea?

JH: Yeah. One in Pa'akea and one in Puakea.

KM: And those are old *ahupua'a* names?

JH: Yeah. You go up to Waiohue, you go up through here.

GH: Yeah, that's our gate going up to Waiohue.

KM: Oh.

GH: So this one, they should have named it Waiohue State Park, instead of Puaka'a?

JH: Yeah.

KM: And it's Pua'aka'a, yeah?

JH: *Pua'a*, not *pua* [chuckling]. *Pua* is flower, *pua'a* is pig.

KM: Is there a *mo'olelo* that you heard, why they called it Pua'aka'a?

JH: No. Only I figure pigs used to come over there and you go catch, and they roll down.

KM: Hmm.

JH: These two *kahawai* go down meet into one, Waiohue. We used to go down there fishing, plenty fish! Hoo, bumby you come back, you look up the hill [chuckling].

GH: You got to carry up.

JH: Yeah.

KM: What kind of fish, you went for down there?

JH: *Āhole, moi*, all these white fish, *'ō'io*.

KM: Hmm.

JH: We had a stone house over there.

GH: Yeah.

JH: Where are all those stones? Pā'ia?

GH: No, the University of Hawai'i took 'um. That was the core house, they call 'um.

JH: The core of the rock.

GH: What they wanted to do, was find Big Spring, eh Jimmy?

JH: Yeah. and they get 'um all marked. You know how many feet down, and you know what kind of material.

KM: Oh, so it was the core of the drilling?

JH/GH: Yeah.

GH: Two inch cores.

JH: The camp was right here, Amalu, the EMI Camp.

KM: Amalu?

JH: It was down there and up side. But most of over here, they call Kapā'ula and Waiohue, that's these two gulches. And I think people used to live down here, Kapā'ula.

KM: 'Ae. There were *kuleana* awarded in the *Māhele*, if I recall.

GH: Yeah.

KM: These are small *ahupua'a* out this side.

JH: That's why when Vicky Creed came, the name she had was Pa'ula. She went back and she wrote to me, "I think you're right, was Kapā'ula."

KM: 'Ae, pololei, Kapā'ula, 'oia ka inoa kahiko. . .

JH: Vicky, she's alright, but some of these young guys, they throw everything out.

KM: Well to me, the most important thing is that you come and talk to the old *kama'āina*.  
JH: Yeah.  
GH: Now this is Hanawī.  
JH: Down this gulch, they call Big Spring. There's a lot of water.  
KM: Hmm. So Hanawī, we just passed the 24 mile mark a little ways.  
GH: Right.  
JH: Now, they have changed the mile marker.  
GH: Yeah, at Kaupakulua.  
JH: So when you go by mile marker, a lot of the guys get mixed up.  
GH/KM: Yeah.  
GH: The Ko'olau Ditch is about 200 yards up here.  
KM: Hmm. . .  
JH: For a while I had to go down here every day for read the meter, below Big Spring.  
KM: When did they dig Big Spring?  
GH: It's a natural spring.  
KM: Oh. Weren't they trying to drill out here?  
GH: They were drilling to find the source of Big Spring, but I don't think they could find it.  
JH: Yeah. They tried to find, but they never get 'um. . . Right here.  
GH: Yeah, there's the *olonā*.  
KM/OM: Ohh!  
KM: Plenty, but these weeds are going take over. The Job's tears and ginger.  
GH: They come clean every once in a while. And see, this water rises below of our ditch, it's not coming from the ditch.  
JH: The name of this water is Honolulu.  
KM: Honolulu. Has Honoluluunui and Honoluluiki?  
JH: Yeah.  
KM: Had *kuleana* in there too. (25 mile mark)  
JH: Yeah. . .  
GH: This is our last road, it goes up to Makapipi.  
KM: Oh.  
GH: This stream here, is the beginning of the ditch system.  
KM: Makapipi?  
GH: Makapipi.  
KM: And this *ahupua'a* also, they had *kuleana* claims that were made. So there were 'ohana in all of these places.  
JH: Yeah, yeah. . .  
KM: And this side road goes all the way down to the ocean?



JH: Yeah. This was like a city before. They had everything down here.

KM: Hmm. . .

Group: [turn around and begin drive back to Ke'anae]

JH: . . . From Nāhiku, you get Hanawī, and that part of the old road, still get.

GH: Yeah.

JH: Then from Hanawī, all block up. You like go, you go by the beach. . . My dad worked for EMI, he was a boat man, when they hauled the gravel up.

KM: Hmm.

JH: Honomanū and Ke'anae, they had one cable and they get one winch, and they pull the gravel out. They two sampans, they call 'em *Makaena* and *Makaiwa*. That's the one haul the sand. So my dad used to work on that. The guy who was the captain was Calaboose, and his wife is family to Mailou. . .

KM: Hmm. . .

Group: [arrive at Wai'aka]

JH: One year, the rain can had almost 40 inches of rain, no more eight hours.

KM/OM: Wow!

JH: That's why when they say Pa'akea rainfall, it's right here.

KM: Hmm.

JH: Before, Louis Wilhelm, lived up here.

GH: Hmm.

JH: . . . Engineer this tunnel. Him and the sugar guy at Mākena, and these guys never let anyone know. They were drilling on top, and the powder. Just happened to blow.

GH: So they were gone.

JH: His name was Okada. The boy, Steven, worked for the County. . .

GH: At that weir, that's where the Nāhiku Water License ends. Nāhiku Water License goes all the way from Makapipi to Wai'aka. So what they did is make the weir so they could measure the water.

KM: Hmm. . . No streams are tapped into after, or Hāna side of Makapipi? That's it?

GH: That's it. Makapipi is the last one.

KM: Is Makapipi the last regular flowing stream? Or are there...

JH: No, they have streams beyond that.

GH: But I think they stopped the ditch at Makapipi because the lave flow that side is real porous eh.

JH: Yeah, so they only get development tunnel.

GH: Because when you come to Kūhiwa, Kūhiwa is dry.

JH: Yeah. And then Makapipi, way up there, get Pogue Tunnel. They bring the water, throw 'em in there.

GH: Right, west to east.

JH: But if you want to go up to the house we were living, up the mountain.

GH: The CCC one.

JH: You go up Makapipi Steam, it will take you right to the house.

GH: Yeah.

KM: Does Honomā'ele have water all year round?

JH: Honomā'ele, not all year round, no.

GH: That's why, when they made the ditch, Makapipi was the last productive stream.

JH: Yeah.

GH: So they figure, why continue on, when only get water when rain. But you look Makapipi, Wai'aka, Hanawī, Kapā'ula, they're all productive streams.

KM: Hmm.

GH: Kūhiwa dry, only when get big rain.

KM: Kūhiwa is still in Nāhiku, or it comes into Hāna?

GH: Nāhiku. . .

JH: After Makapipi is Kūhiwa.

KM: Okay. . . Uncle, you know, when you folks would be preparing for either dry land planting or *lo'i* planting like that, did you folks *kīpulu* (mulch) or something like that? Use *hau*, *kukui*, or anything in your planting?

JH: No, but today, you pull today, tomorrow you plant. But our day, we let the roots ferment, *ho'omaha*.

KM: Yes. And did you stagger the planting so certain time a field comes ready, and then another time, the next field?

JH: Yeah when we plant, we stagger. But today, the guys plant for sell, they plant any time.

KM: That's going to be damaging to the land because eventually the land won't be able to restore itself.

JH: Yeah, yeah.

GH: But nowadays, they put fertilizer.

KM: So then you eat chemicals.

GH: Exactly, and where is the water going? Straight out to the sea.

KM: So not only you eating chemicals, but the fish. And then you eat the fish and more chemicals, you get.

JH: Chemicals, you get slow death.

GH/KM: Yeah.

KM: Uncle, on an average, in the Ke'anae Flat, these areas, how many *lo'i* would each family carry for itself, in your youth?

JH: Well, all depends on the size. You go by the area. Some they get about a half acre, some, one acre. They never did keep many *lo'i*.

KM: Within a half acre, how many *lo'i* might you put?

JH: All depends, if your land flat, you put less *lo'i*. But if plenty [gestures slope], you have to terrace.

KM: Yes.

JH: But Hawaiians before our time, hey! Any place, they had *lo'i*.

KM: Yes, because they were supporting themselves and the *ali'i* like that.

JH: Yeah. That's their tax.

Group: [describing small islet seen from overlook at Wailuanui]

JH: They call it Hō'aluea. A lot of guys don't know. They went drill eye bolt, and when those old whalers used to come in, they land at Wailua, they get hard time to go out, so they run the winch with a cable. They hook the boat and pull 'em out. That's what the name is Hō'aluea.

KM: Ohh! So literally, "Loosen the wire."

JH: Yeah. So, when they gave name any place, they had a meaning, reason.

KM: So was there a landing down at Wailua also?

JH: No, no landing just for canoes.

KM: Hmm. So did those ships come in and just cable things in?

JH: I don't know those days, how it was. But in my time, they would come into Ke'anae. Ke'anae and Nāhiku.

KM: This Wailua, below here is 999 year Homesteads?

JH: Well they get plenty 999. So that came way before Hawaiian Homes. A lot of guys say that's Hawaiian Homes. But no, Hawaiian Homes only came about 1921.

KM: Yeah.

JH: And then some people had *kuleana* from the Great Māhele. But not everyone could pay for their *kuleana*. So eventually they made that 999 year. You get house lot and taro patch.

KM: Yeah.

JH: But in 1946, had this Wendell Cockett, Percy Lydgate, They went to Honolulu and they went change the law. Those that live on the land for 10 years, can buy 'um out right. That's how all these guys got their own. So today, only two lots the can buy.

GH: Which two lots?

JH: One in Ke'anae, belongs to Tau'ā, and one in Wailua belongs to Akuna. That's the only two.

GH: Oh. . .

JH: That, they can still buy, but they no make effort.

KM: Hmm. Was this flat all down here in taro?

JH: Yeah, that's all taro before. In 1959 had more taro than today. So they blame EMI. Hey 1959, EMI was around.

GH: Now, no more nothing.

KM: Mostly all pasture.

JH: *Molowā*. See that's the talk, "EMI take all the water." But EMI is more than 100 years already.

KM: So just a few key families growing taro now?

JH: Yeah. Yesterday I talked to an Akina.

GH: Yeah, Sam.

JH: He said, only a few. He used to have a big area, but since the wife pass away, he give up.

KM: Hard work yeah.

JH: Yeah. If you have children, alright. But when they grow bigger, they ain't going back to that [chuckles]. They're not going in the taro patch. That's why I tell my kids, "You cannot live like the old days." When I hear they say "We want to live like that." I say, "No way!" And then they get mad with me. "How come that old man...?" But I know. They cannot.

GH/KM: Yeah. . .

KM: So this is Lākini again?

JH: Yeah, Lākini, mostly owned by Akiona.

KM: Yes, so aunty Helen Nākānelua *mā*, they still go up take care?

JH: Yeah. That's all Akiona family. Nākānelua, he came from Waipi'o.

KM: 'Ae. . .

Group: [Driving towards the Ke'anae School Lot – discusses *heiau* in Pauwalu *mauka*.]

KM: So uncle, *mauka* of here by the school, has a *heiau*?

JH: Yeah, up here, on top here.

KM: Hmm. Did you hear the name of that *heiau*?

JH: No, no. Bumby you try look up by Ke'anae School, on the west side. One time had guys, they no can find it, but I know where. Had these people come for find. But I think, "If I *wala'au* bumby *pilikia*." So they look all around, they no can get 'um. I found 'um, but only a small one. Get one down Wailua, small, it's just like a resting place. Some *heiau*, they come, they rest. Then they go. So the old road goes behind there.

KM: That *heiau*, did you hear what purpose or how it was used?

JH: No, no. But I know there is a *heiau* there.

KM: Hmm. . . Uncle, were there certain *ko'a*, fishing stations off the ocean that you folks would go to in the old days? Or that your *kūpuna* would use. *Ko'a 'ōpelu*, *ko'a 'ahi*, the fishing places?

JH: Yeah, but *wau*, *a'ale wau* he fisherman [chuckles]. *A'ale wau 'ike*.

KM: Hmm, he mahi'ai 'oe?

JH: But *lo'a*, fishing guys, they know the *ko'a*. They know where get *enenu*, they know where get any kind of *i'a*.

KM: Yes, each particular kind of fish.

JH: Yeah. Sometimes, they only go feed the *ko'a*, and then they go later, fish.

KM: Yes. . .

JH: [passing Wahinepe'e] This place get name, 'Ihi'ihinui, I think.

KM: Oh, so 'Ihi'ihinui, just Wailuku side of Wahinepe'e?

JH: Yeah.

KM: And you said that "*makai*, had *lo'i*, in the little valley?"

JH: Yeah. Over there, they had gold fish all kinds.

OM/KM: Ohh.

GH: Who used to grow in the *lo'i*?

JH: Was the old people up there, old man 'Īkoa. Him the one who let the land with Akoi.

KM: Ahh. Did Akoi marry into the family with 'Īkoa?

JH: 'Īkoa's *mo'opuna* was his mother.

KM: Oh.

JH: The mother married to Sam AhLing Sr.

KM: Hmm.

JH: Before, *maile* right on top here, you get. You like *maile*, you just climb up here.

GH: Not any more.

KM: What's this stream?

JH: Waiakamō'i. And there's the Hawaiian bamboo, right down there.

KM: Oh yes. Long *puna* and thin wall?

JH: Yeah.

KM: Did you ever hear if anyone would gather the *pua 'ohe* to make medicine?

JH: No. But I know that we used to go get 'um to make for weave.

KM: So you would gather the 'ohe?

JH: Yeah, you boil 'em, you peel 'em.

KM: When you boiled it, what color did it become?

JH: It comes kind of *lena*. But some guys started putting in the Clorox and it became white.

KM: So was that to weave designs into the *lauhala*?

JH: They mix 'um up with the *lauhala*. And then, when they make *kūlolo*, they put it inside the 'ohe and steam it. They *kālua* that. They pour the ingredients in.

KM: Oh, interesting. So the *puna* long and it also gets wide, four or five inches.

JH: Yeah. And that's the bamboo they use when they go *pana āhole*.

KM: Hmm.

JH: But every season, you have to change bamboo.

KM: Yes. . .Your history is so important, your words speak for themselves.

JH: We used to have one ditch house over here, and Hashi used to live over here. . .

Group: [passing Maka'iwa]

JH: In Ke'anae, we get one *lo'i* called Maka'iwa, and we also get one pool called Maka'iwa.

KM: Hmm. So here's Makaanale, and then Maka'iwa.

JH: Yeah.

GH: And then 'O'opuola...

KM: ...*Kūkū, mahalo nui iā 'oe i kou aloha a lokomaika'i*... [end of recorded interview]

**James Keolaokalani Hū'eu, Jr.**  
**Oral History Interview - # 3**  
**Traditions and Recollections of the 'Ōhi'a-Ke'anae Vicinity,**  
**Ko'olau District (Maui Hikina); and Travel to Haleakalā**  
**November 6, 2001, with Kepā Maly**

This follow up interview was conducted because Kupuna Hū'eu wanted to share his recollections of some of the *mo'olelo* he'd learned from his own elders, pertaining to the naming of 'Ōhi'a, Wai-Kāne, Wai-Kanaloa, Waiakuna, and other locations or events of the Ke'anae Vicinity.

Selected topics of discussion covered by Kupuna Hū'eu include, but are not limited to:

- Discussing the *mo'olelo* of Wai-Kāne, Wai-Kanaloa, and how “'Ōhi'a Spring” came to be named.
- Water is important, a source of life; dirtying the water source, and failure to care for it, can lead to it's disappearing.
- Discusses the place names Waiakuna and Kanō – and describes how the waters flow underground to springs at 'Ōhi'a and Ke'anae.
- Discusses Kaho'okuli and story of the *manō* (shark) that was raised in the uplands; when grown, the *manō* swam down stream to Waia'ōlohe, and lived in the *muliwai* (estuary); Luahi'u, is a red stone in the stream, it marks the *kōwā* (channel) from the stream out to the sea.
- Fears that if he does not tell the stories they will be lost when he passes away. Wants his stories to be known and shared in the historical study, so that the traditions of the place names, families, and practices can be remembered.
- Discusses trail from Ke'anae to the summit region of Haleakalā; the people of old formerly traveled through the forest to the summit of Haleakalā. Does not think that the younger generations know of these trails.
- Feels that there needs to be a balance in use of water – water for the native families and water for continued use in the ditch system.

KM: ...Mahalo! So, i ko kāua huaka'i i kou 'āina aloha ma Ko'olau, ua 'ōlelo 'oe, kou 'āina ma Waianu e?

JH: Ae.

KM: 'Oia ka 'āina o 'Ōhi'a?

JH: 'Ōhia.

KM: He ahupua'a o 'Ōhi'a?

JH: 'Ae.

KM: O Waianu, ke kahawai?

JH: Well, he kahawai malaila, but ka inoa o ke kahawai, a'ole wau mana'o loa.

KM: Hmm.

JH: But 'elua kahawai.

KM: Ahh.

JH: But kēia puka wai, o Wai-kāne.

KM: O Wai-Kāne.

JH: *Ka mo'olelo o kēia puka wai. Mamua, 'elua 'elemakule, ku'i i ka 'awa. Akā, a'ole lo'a wai. 'Ōlelo mai kekāhi 'elemakule, "Hiki ia'u lo'a ka wai." Ua ha'i 'oia ho'okāhi kumu 'ōhi'a, a pahū 'oia i loko o ka pā'ia o ka pali, a puka mai kēia wai.*

KM: *'Oia!*

JH: *Kēlā 'elemakule, 'ae, "Inā hiki 'oe, hiki ia'u." A pahū 'oia, a 'oia ke kumu, lo'a 'elua puka wai, kahea 'ia Kāne me Kanaloa, kēlā 'Ōhia.*

KM: *O!*

JH: *Pololei ka inoa, Kāne me Kanaloa.*

KM: *'Oia ka inoa o kēlā mau puka 'elua?*

JH: *'Ae. But no ka mea, ua pahū 'ia me ka lā'au 'ōhi'a, kahea 'ia "Ōhia Spring."*

KM: *A 'oia ke kumu i lo'a ka inoa, ka Punawai o 'Ōhia?*

JH: *'Ae.*

KM: *Ua hana kēia po'e 'elemakule...?*

JH: *'Ae.*

KM: *Ho'okāhi, 'elemakule o Kāne?*

JH: *'Ae.*

KM: *A ho'okāhi, ka inoa o Kanaloa?*

JH: *'Ae.*

KM: *A 'elua a lāua, pahū i ka pā'ia pali?*

JH: *A lo'a 'elua puka wai.*

Water is important, a source of life; dirtying the water source, and failure to care for it, can lead to it's disappearing.

KM: *He wai ola kēlā?*

JH: *'Ae.*

KM: *He wai maika'i, momona?*

JH: *Yeah. A ka wai, mai ka pahū 'ana.*

KM: *Hmm. Pehea kou mana'o o ka wai, he mea nui ka wai iā 'oukou, nā Hawai'i?*

JH: *Oh yes! Mamua, mākou, a'ole lo'a wai, hele mākou 'au'au i ka kahawai, a kēlā manawa 'oe ho'i mai, hāpai 'oe i ka wai. Halihali wai, ho'i. A'ole lo'a wai, hele.*

KM: *Hmm. He mea nui ka wai...?*

JH: *He mea nui.*

KM: *Mamua, ua kapu paha kekāhi wahi wai? Hele 'oe 'ohi wai no ka inu 'ana, a kekāhi wahi, hiki iā 'oe ke 'au'au i kēlā wahi? Māhele 'ia ka hana, ka uses o ka wai?*

JH: *'Ae, 'ae. A'ole 'oe, ma kēia puka wai, a'ole 'oe hele malaila, a'ole hele hana haumia. Inā puka ka wai hele i lalo, hiki. Inā hele 'ana 'oe ma laila ho'okake, puka 'ana i kēlā wai i kāhi ē.*

KM: *Hmm. So ua nalowale ka wai, inā haumia?*

JH: *Yeah.*

KM: *Inā ho'okake paha, holo 'ana ka wai i kāhi ē?*  
JH: Pau i ka holo.  
KM: Hmm. *'Oia ka mo'olelo au i lohe ai mai kou mākua, kūpuna?*  
JH: Yeah. So *'ōlelo wau i ku'u mo'opuna a pau, "A'ale lākou ho'okake i kēlā wai." Inā puka ka wai i lalo a holo, a'ole pilikia.*

Discusses the place names Waiakuna and Kanō – and describes how the water flows underground to springs at 'Ōhi'a and Ke'anae.

KM: Hmm. *Ua lohe wau, ka wai no nā Hawai'i, he mea ola. Wai o ke ola. A kēia inoa, Wai-Kāne, a'ale like me Wai-kani ma Wailua? 'Okō'a?*  
JH: 'Okō'a.  
KM: *Wai-Kāne, o Kāne ke kumu o ka wai?*  
JH: Yeah.  
KM: *Ka wai o ke ola?*  
JH: Yeah. *Kēia wai, lo'a ho'okāhi puka, wai hele i Ke'anae. He wai-puna kēlā.*  
KM: Hmm.  
JH: *Kahea 'ia kēlā kawa, o Wai-a-kuna.*  
KM: *Waiakuna. Now, e kala mai ia'u, ninau ka'u iā 'oe, o kēia Waiakuna, he inoa Kahiko?*  
JH: *He inoa kahiko.*  
KM: 'Ae. *A'ole no Akuna ka Pākē?*  
JH: *A'ale. Waiakuna... But hele wau ninau i ka po'e, "He'aha kēlā?" 'Ōlelo mai, "He water eel."*  
KM: 'Ae, kuna. *A kuna, he 'ano kūpua i kekāhi mo'olelo, he pūhi.*  
JH: 'Ae.  
KM: *Ua 'olelo mai kekāhi?*  
JH: *Ua 'olelo mai "He water eel." But a'ole wau 'ike.*  
KM: Hmm. *Mamua, ua hele paha 'oe 'inikiniki i ka pūhi?*  
JH: Yeah, *like pū kēlā. A'ole wau hele, but ku'u anakē, hele.*  
KM: *Aia ma kahakai, ka muliwai?*  
JH: Yeah. That's why lohe wau, *"Wai-a-kuna, he water eel kēlā." But malaila ka wai hele mai i 'Ōhia Spring a me Ke'anae.*  
KM: Hmm. *Mai Waiakuna?*  
JH: Yeah.  
KM: *Lo'a ka wai o 'Ōhia a me Ke'anae?*  
JH: 'Ae, 'oia ke kumu. *Malo'o ke kahawai, but malaila ka wai. Lo'a ho'okāhi kahawai i uka loa, kahea 'ia Kanō. A kēlā wai [gestures with hand – going underground], nalowale a puka malaila. But kēia po'e 'ōpiopio, a'ole 'ike, "Ah no, lawe ka EMI i ka wai." A'ole! Ka inoa o Kanō, o nō ka wai [gestures, water dipping down with hand].*  
KM: So *nō*, to sink underneath?  
JH: Yeah.



KM: It goes underneath and *holo, puka ma kekāhi wahi e a'e?*  
 JH: *Puka mai kēlā wai ma Waiakuna.*  
 KM: *Mai Waiakuna. A puka ka wai i...?*  
 JH: *Ke'anae. And I think, ho'okāhi, hele i 'Ōhia.*  
 KM: *Hmm. Ka inoa Wai-Kāne me Wai-Kanaloa, ma ka punawai o 'Ōhia?*  
 JH: *Yeah.*  
 KM: *Now, lo'a ka inoa o Wai-anu, "Cold-water" ē?*  
 JH: *Yeah.*  
 KM: *He 'ili 'āina paha o Waianu, ai'ole, he wahi wale no?*  
 JH: [thinking] *Well kēlā whole flat, kahea 'ia Waianu.*  
 KM: *Oh, so it's a big place?*  
 JH: *Yeah.*

Discusses Kaho'okuli and story of the *manō* (shark) that was raised in the uplands; when grown, the *manō* swam down stream to Waia'ōlohe, and lived in the *muliwai* (estuary); Luahi'u, a red stone in the stream, marks the *kōwā* (channel) from the stream out to the sea.

KM: *Like me 'oe i 'ōlelo mai Kaho'okuli?*  
 JH: *'Ae, 'ae.*  
 KM: *Ua hele wau, nana, huli i ka mo'olelo Māhele, mai nā kupa o ka 'āina, a lo'a kēlā inoa.*  
 JH: *Lo'a kēlā inoa?*  
 KM: *Lo'a ka inoa! He 'ili 'āina kēlā no ka po'e o kēlā wahi. A ua noi aku lākou i wahi 'āina, i kuleana no lākou. Aia i Kaho'okuli. . .*  
 JH: *Hmm. . . Kēlā wahi, 'oia ka home, 'ōlelo mai kēia kupuna o Edward Akiona. Mamua, lawe i kēia po'e i Ke'anae, i mea 'ai o ka 'āina e.*  
 KM: *'Ae.*  
 JH: *Kuapo. Hele kēia po'e, hele kī'i i'a. Ho'okāhi manawa, hele kēia po'e i lalo, and I think molowā ka po'e, a'ole hele i ka lawai'a. So ho'okomo i loko o ka 'eke, ka iwi o ka i'a, ka huelo, a hāpai kēia po'e i uka. Kēlā manawa e lū 'ana [gestures opening the bag and spreading out the contents], lo'a ho'okāhi manō. Manō li'ili'i. Hānai 'ia kēlā manō malaila. A nui mai kēlā manō, hele kēlā manō ma ke kahawai a pae ilalo, i kēia wahi o Waia'ōlohe. A kahea 'ia kēlā pōhaku 'ula'ula, Lua-hi'u.*  
 KM: *Luahi'u?*  
 JH: *Yeah. That's why lo'a ka inoa, Luahi'u.*  
 KM: *O kēia Luahi'u, ai makai?*  
 JH: *'Ae, ai lalo. Ka manō noho malaila. A i lalo o Ke'anae, lo'a ho'okāhi konelo.*  
 KM: *'Ae.*  
 JH: *So hele kēia manō, puka i kai a hoi mai.*  
 KM: *Hmm. I ka muliwai?*  
 JH: *'Ae.*

KM: Now, Luahi'u, aia ma Waia'olohe?  
JH: 'Ae, kokoke hele iloko o ke kai.  
KM: Hmm.  
JH: 'Oia ka Luahi'u.  
KM: So he kōwā, he channel nō ho'i ai malalo, you said konelo?  
JH: Yeah. I think kēia po'e hou, a'ole 'ike.  
KM: A'ole.

Fears that if he does not tell the stories they will be lost when he passes away. Wants his stories to be known and shared in the historical study, so that the traditions of the place names, families, and practices can be remembered.

JH: So inā 'oe 'ike [chuckles], o no'ono'o 'oe, a mahope 'ōlelo 'oe i ku'u keiki. Aia a'ole ho'olohe mai [shaking head – chuckling]...  
KM: 'Ae! 'Oia ka mea nui, kou transcripts nō ho'i [holding the two interview transcripts], mai ka interview mamua, kēlā 'elua mau interviews, he mea nui kēia no ka ho'omana'o 'ana o ka mo'olelo 'āina. Ka hana a 'oukou a me nā kūpuna.



**Muliwai at Ke'anae – Area of Waia'olohe and Luahi'u (Photo No. KPA-1430)**

JH: 'Ae.  
 KM: *He waiwai nui kēia.*  
 JH: 'Ae.  
 KM: *Mahalo nui. So, ua hiki ia'u ke hana kēia [holding up transcripts]...*  
 JH: *Hiki.*  
 KM: *...no kēia study a'u i hana ai...?*  
 JH: 'Ae, 'ae.  
 KM: *No ka ho'olaha 'ana o ka mo'olelo o ka 'āina?*  
 JH: Yeah.  
 KM: *E hana pono. O ka hana pono ka mea nui.*  
 JH: 'Oia ku'u mana'o, inā hala au, a'ole po'e 'ike. So 'oia ke kumu.

Discusses 1957 rain making experiments.

So, in 1957 they had one grant for rain making program [chuckling].

KM: 'Ae.  
 JH: So my boss, Robert Bruce, he like that kind of grant. So he got the money, and I took care of all the boys to go sleep up the mountain. We got PVC pipe, all up the mountain, make ready. When the clouds come low, we *kī* (shoot) this *wai* to the clouds. Maybe you shoot one gallon of water in the cloud, ten gallons fall down. But, we know we can make rain, but we no can tell where the rain going fall. [shaking his head – smiling]  
 KM: [chuckling]  
 JH: But we know we can make rain.  
 KM: So *kī 'oukou i ka wai i ke ao ma Maui Hikina. . .*  
 JH: Way up there.  
 KM: *A lo'a ka ua ma Mā'alaea paha?*  
 JH: Yeah. We put this kind copper sulfate, and we go find, we get copper here and there. We find. Go Mā'alaea, we know, but we no can make rain 'cause we don't know where it's going to fall.  
 KM: Hmm, *pohō.*  
 JH: Yeah. The people, they laugh, "You crazy!" "No, I tell you, can." *Hiki, hiki!*  
 KM: *Hoihoi loa! Mahalo!*  
 JH: *Ua lohe 'oe kēia, Rain Making Program.*  
 KM: Yeah.  
 JH: In 1957.  
 KM: You know, *Kūkū, i ka wā o ko po'e kūpuna, i ka wā kahiko. Ua no'ono'o nā kūpuna, hiki iā lākou ke hana ua. Akā, ua hana ua lākou me leo pule.*  
 JH: 'Ae.  
 KM: *Lo'a kekāhi 'ano heiau, heiau ho'oulu'ulu ua. 'Oia ka inoa o kēlā 'ano heiau. Ua hele lākou a mōhai i ka mea kū pono, noi aku iā Kāne... No ka mea, o Kāne ke kumu o ka wai e?*

JH: 'Ae.

KM: *I ka wā kahiko. Noi iā Kāne, "Ho mai ka ua." A lo'a ka ua.* So what you were doing, the *kūpuna* did too, but they did it with *pule* (prayer).

JH: Yeah [chuckling].

KM: [chuckling] Interesting, though yeah?

Discusses trail from Ke'anae to Summit region of Haleakalā; the people of old formerly traveled through the forest to the summit of Haleakalā. Does not think that the younger generations know of these trails.

JH: Yeah. That's how I found the shortest way from Haleakalā to Ke'anae. And I think only three guys know where that is. Now we *'elemakule*, no can go over there, *minamina*. You go up Hosmer Grove and you come down, only about six hours, you *puka*.

KM: Wow! So what's the name of the land at Hosmer Grove? The Hawaiian name?

JH: [thinking] *A'ole wau 'ike*.

KM: Okay, I'll get it (situated in Makawao District, near Pu'u Nianiau – Haleakalā).

JH: You know where's Hosmer Grove?

KM: Yes. I'll find the name.

JH: From over there, we came down to Ke'anae. We found the shortest way.

KM: What, down a *kualapa*?

JH: Yeah, come down *kua*. But you see, our boss, he took three of us up there. He told, "Okay.." He pick up these two men. I thought me the one, but he said, "You two guys, here's one map." [chuckling] That's only an air map. I tell him, "Boss, you don't do that, if from up you go down, bumby you can't go more down, and you no can go back, you *pau*."

KM: That's right.

JH: "If you come from down, you no can go no more, you can go back.

KM: Yeah.

JH: No, he let 'um go [chuckling].

KM: From the top?

JH: From the top. He tells me, "Okay, you go back to Ke'anae and you go up, find them." So I think ahh [shaking his head]. Pretty hard. when I go up, I find them way down, they found the road. These two boys. But one make and one still living. At Kailua, where you know, his name is Range.

KM: Joe?

JH: [chuckling] Joe Range. He was one of them. So *ai no 'oia ke ola nei*.

KM: 'Ae, *ikaika*, 'oia.

JH: But the other one, Pu'u, *pau*, he *hala*.

KM: Oh, Robert Pu'u?

JH: *Robert, ua hala 'oia. But Joe, ai no 'oia. Lāua, lo'a kēia ala hele.*

KM: *Pehea kou mana'o, mamua, nā kūpuna, ua lo'a paha lākou i kekāhi ala hele holo i ke kuahiwi?*

JH: Oh yeah, *lo'a*.

KM: 'Ae, *kama'āina lākou me nā kuahiwi, kualono, wao nahele...*

JH: Yeah. 'Ike *lākou*. But *kēia wā hou, po'e hele wale no*.

KM: A, *ma ke ka'a*, four wheel drive. . .

JH: Yeah.

KM: Thank you.

JH: Yeah. So I went get the interest in that.

KM: Yes, *mahalo ke Akua!* As I finish up here with your interview and tutu Helen Nākānelua, Mina Atai *mā*, like that; Stephen Cabral them, and bring all the interviews together into this study. In January or February, I'll be *pau* and then I'll bring the whole thing home for you. You'll be interested. All the *Māhele* material, the communications from the ditches, how they made roads, *alanui*, and all these things. You'll really enjoy the full study.

JH: You know, for make that ditch, had one *Kepanī* surveyor.

KM: Hmm.

JH: The *Kepanī*, not the *haole, kanaka* or what, no, *Kepanī*.

KM: Smart.

JH: Smart. And he died in that ditch. He took his 'aikāne, go *holoholo*, but never let know, and they went powder, and they were right under.

KM: Ohh, *minamina!*

JH: Was one *Kepanī*.

KM: What ditch was that?

JH: The Ko'olau Ditch. They start with Ko'olau till they come down with Wailoa.

KM: The first ditch was Ha'ikū Ditch? Is that right?

JH: Well Ha'ikū Ditch is the lower ditch.

KM: Yes, I think that's the older, first ditch.

JH: Yeah. Ha'ikū and Spreckel's. But then they made tunnel. Spreckel's only just along.

KM: Yeah.

JH: But if Spreckels had come back to Hawai'i, hey, he would be the king of Hawai'i [chuckling]. Him and Kalākaua were *pili* [gestures – fingers crossed]. But he never come back.

Feels that there needs to be a balance in use of water – water for the native families and water for continued use in the ditch system.

KM: No, never. [pauses – thinking] You know, with all this *pilikia* with the water now, do you think that there is a way that there could be a balance so that some water can still go to the *makai* lands, and some water still be used with the ditch system? Is there a way to have a balance, or should they just take the water back home to the *kahawai*?

JH: Well you see, for this water, they don't have enough storage, reservoir. When rain, all goes down, no more nothing, they don't keep. The County, they don't care, their flume ready for *helele'i*. They don't care.

KM: Hmm, that's right, that County flume is almost. . .

JH: Yeah. The flume all give up.

KM: Popopo.

JH: *Popopo*. But, plenty water they can save.

KM: Yeah. They've got to have a balance. You know, you talk with Eddie Wendt *mā*, at Wailua like that, they want to have the water come back down. . .

JH: . . . I tell, "I'd rather see the water go to the people, you don't let the people come to the water." Then you will get nothing. If they shut down this HC&S Plantation, all these working men move over there, you no more nothing. They would eat the stones and everything. So you have to balance.

KM: Yes.

JH: But, that's how they go. They don't know, they just *wala'au, wala'au*. . . [chuckling]

KM: *Kupuna, mahalo nui!* Your sharing of these stories, the practices, the history of the land, is so important. There are few people like you. And you know, it's amazing, you and tutu Helen Nākānelua, you two compliment one another in your recollections, and tying the stories of place names and practices together. We know that what you have shared is *pono*, not just *ka'ao, ka'ao*. Beautiful. It is so important. That's why we're trying to preserve some of this history.

JH: Yeah, yeah. That's why you get that, real good.

KM: *Mahalo!* [end of interview]

**Stephen Cabral**  
**Oral History Interview – Ko‘olau-Hāmākua Region**  
**April 23, 2001, with Kepā Maly (at Kailua)**

Stephen Cabral was born in 1929, at Nāhiku. His grandparents moved to the Hawaiian Islands from Portugal in the late nineteenth century, and he spent his life growing up, and working with Hawaiians of the Nāhiku-Ko‘olau, and larger *Maui Hikina* region. Mr. Cabral worked for EMI Company, and in this interview, he discusses land use practices, stream flow and ditch operations for the period between ca. 1939 to the 1980s. He is well known for his knowledge of the East Maui Ditch System, and for his personal experiences on the land. He is also knowledgeable of the practices of old-time families of the land, in the water system, and in the near shore fisheries.



*Stephen Cabral (Photo No. KPA-1409)*

Though he retired from EMI in 2000, Mr. Cabral remains active on the land, and maintains cattle grazing leases on some of the EMI parcels. He has also served on a Maui County Water Commission, and understands the water needs of the larger island community. Mr. Cabral kindly agreed to participate in the interview study, and demonstrated a clear recollection of the history of the EMI Ditch System. His interview is an important contribution to the historical record of water and ditch operations in East Maui. Mr. Cabral gave his personal release of the interview transcript to Maly, on November 7, 2001.

During the interview, Mr. Cabral shared discussions of important historical events and observations pertaining to land and water use. These included, but are not limited to the following points:

- Recalls that old Hawaiians used to care for and work with *olonā* from the Hanawī-Ke‘anae vicinity.
- Discusses changes in rivers, water flow, and collection of *‘ōpae*. When he was young the Hawaiian families and other residents collected enough for personal use, not for sale. *‘Ōpae* could be collected all the way out to Hāmākua Poko; Wailoa Ditch was “home of the *‘ōpae*,” a newly introduced (black) algae seems to be one cause of the diminishing population.
- Began working with EMI in 1947; recalls who the senior workers were at the time; and describes various stream intakes, as at Kōlea and Wailoa.

- Describes EMI operations in the 1940s-1950s; shares descriptions of earlier “Ditch Man Camps” on the mountain lands, for maintaining the system from Wai’aka to Hāmākua Poko.
- The forest was beautiful in those early days, and care was taken when working in the forest lands. Describes weather cycles — rainy periods could be predicted; the cycle has changed.
- Discusses ranching on the Haleakalā mountain lands – Kaupō Gap and Kīpahulu sections.
- Discusses the upper Waikamoi region; and occurrence of gorse on the mountain lands.
- Describes maintenance problems with Maui County’s “Waikamoi Flume” System.
- In all his years traveling in the upper forests and on the mountain lands, he never saw a Hawaiian *heiau*, or site that was pointed out to him; does know of a cave site in the Wai’ale section near the crater.
- Discusses Hāna Plantation and Flume system.
- Discusses collection of *‘ōpae* (some remote sections still have *‘ōpae*). Describes the close relationship between the community and EMI; the company was always there to help families in times of need.
- Provides detailed description of the placement of Ditch Man’s Houses and Camps along the EMI System – Wai’aka to Kamole.

KM: *Aloha.*

SC: *Aloha.*

KM: Mr. Cabral, thank you very much. We’re going to just be talking story. If I could please ask you your full name and date of birth?

SC: Stephen Cabral, December 7<sup>th</sup>, 1929.

KM: Where were you born?

SC: Nāhiku... [describes his family’s residency and activities in the Nāhiku vicinity; and how he came to be knowledgeable about the larger *Maui Hikina* region.]

...My father worked for the Nahiku Rubber Company. My grandfather was just a farmer. The four acres, the whole four acres had every, even the small rock like this piled up.

KM: Wow!

SC: Just made walls and plant corn in Nāhiku. But he died before my time. My grandmother eventually stayed with us about fifteen years. She died right in the house.

KM: Hmm. Was there a special, specific name for the area where your house was?

SC: No. We just called that area Upper Nāhiku. From Makapipi...well from Kūhiwa down to Honomā’ele Gulch, that’s classified in Nāhiku area.

KM: ‘Ae. I see on the older map here’s Kūhiwa over here.

SC: Yeah. Then you go to Honomā’ele Gulch. And from there had cane at that time. At my time had cane.

KM: Yeah. Did the rubber come before the cane, the Ko’olau Sugar or was it?

SC: The Nāhiku cane was before the rubber and then the rubber took over.

KM: That’s what I thought. In fact I guess Nāhiku maybe had, was kind of was *pili* with the Hāna Sugar people too or something?

SC: I don’t know who was that. Kīpahulu had one, Hāna had, and Nāhiku. But Brewer, the Hāna Plantation I know, because I worked for them. In fact when it closed that’s when Hāna just folded up.

KM: Yes... As a youth you went *holoholo*? I think you were sharing.

SC: Oh, yeah.



KM: What did you do?  
SC: We walked to Ke'anae.  
KM: All the way to Ke'anae?  
SC: Yeah. When we were kids.  
KM: Did you go along, had the road come in yet between...?  
SC: Yeah, they opened the road in 1926. My father...you see the road was open to Kopili'ula Gulch and then the EMI trail.  
KM: The one that goes up to Kikokiko?  
SC: Right. My father used to haul the mail on the horse, and bring it to Kailua.  
KM: Wow!  
SC: And then, the road opened afterwards.  
KM: In 1926 about, the road opened?  
SC: That's when it opened from Wailua to Kopili'ula. I have a picture of the Model T cars over there at Kopili'ula bridge. I don't know the people though. I have a big framed picture.  
KM: Hmm...  
SC: [pointing to trail on map] There's the trail that we used to.  
KM: Yes, there's the trail.  
SC: We used to ride our horse.  
KM: In fact it says this is Pu'u Kaluanui?  
SC: Right.  
KM: The trail went down?  
SC: Yeah. Go down catch the old Government Road.  
KM: Yes, here's the Old Government Road.  
SC: Right.  
KM: And that goes out to the Nāhiku Landing?  
SC: Right.  
KM: Were there Hawaiian families still living?  
SC: Yeah. Down Lower Nāhiku, was all Hawaiians.  
KM: Who were some of the families that you recall living out there?  
SC: Kaiwi, Ko'omoas. The Ko'omoas, the two grandsons work for EMI.  
KM: Ko'omoa?  
SC: Ko'omoa, yeah. These boys father worked with me for many years, then he retired over here. Then I hired the two sons, they're still working.  
KM: Wow! Kaiwi, Ko'omoa?  
SC: Kaho'okele.  
KM: Kaho'okele?  
SC: Yes.

KM: Is there still an old man Kaho'okele that's living yet? Jimmy?

SC: The boys are still living, there's Alfred and there's James. James is still living in Nāhiku.

KM: Is James your age or...?

SC: James is little younger than me. Alfred, Lono we call him he's older than me. But in 1948, him and the brother Abraham, Abraham died. We were working in EMI, and then they left. Alfred went to the service. Then he came back after the service, he wanted to work EMI. I wanted to hire him back, he went to the doctor and they said he has a heart condition. The guy still living, he fooled every doctor.

SC/KM: [chuckling]

KM: He got 'em?

SC: Yeah.

Recalls that old Hawaiians used to care for and work with *olonā* from the Hanawī-Ke'anae vicinity.

KM: I've heard Kaho'okeles' name, my wife's uncle Mike Adams used to work phone company before. I guess in the '70s, '80s about like that one of the Kaho'okele men was working Hanawī area with *olonā*. You know what *olonā* is?

SC: Yeah. You want to grow *olonā* I have all the information. This guy by the name of Willie, he's a *haole* guy, Willie. He came out here, we took him, he made the study, took seeds and stuff. He sent me the whole folder, how to plant, how to propagate it.

KM: Were there families doing things like that when you were young that you remember, that would go up *mauka*?

SC: The only guy was, the old man Hokoana.

KM: Hokoana.

SC: Used to make *'upena* for *kā 'ōpae*, he used to make with *olonā*.

KM: For real? The kind get the stick and he...?

SC: Yeah you make the stick.

KM: He *kā'ē'ē* to go.

SC: Yeah. Then they get the *'ō'opu*, and put the *'ōpae* inside.

KM: So Hokoana?

SC: Yes. The boy used to work with us, he retired from EMI. He live right down here. He was married to the Honoka'upu girl. Had one other Hokoana family in Kū'au. I think there's couple still living, but this guy was from Nāhiku.

KM: Hmm. So he would go gather *olonā* make the nets like that, still yet?

SC: Yeah. Did Jimmy tell you about the *olonā*?

KM: Not yet, we didn't talk about *olonā*.

SC: You ask him.

KM: Okay.

SC: Apparently there's a cave up there somewhere in Ke'anae, Pi'ina'au Valley, all the *olonā* tools was in there, they sealed it up.

KM: Yes. He was telling me, he did tell us about that.

SC: He told me before he died he going tell me where. [chuckling] I said, "I think I going die first" [chuckling].

KM: [chuckling] He did mentioned that. And he said that had 'ohana, Akiona. One of the Hawaiian *hapa Pākē*, had lived *mauka* and had one *ana* up there. He did talk a little bit about that, but not in the context of the *olonā*.

Discusses changes in rivers, water flow, and collection of 'ōpae. When he was young the Hawaiian families and other residents collected enough for personal use, not for sale. 'Ōpae could be collected all the way out to Hāmākua Poko; Wailoa Ditch was "home of the 'ōpae;" a newly introduced (black) algae seems to be one cause of the diminishing population.

When you were young did you folks go out to gather 'ōpae? Do you call it *wī* or *hīhīwai* over here?

SC: *Hīhīwai*.

KM: Some, they call *wī*.

SC: Us, 'ōpae was our...my father was a great *moi* fisherman. Not by net, it's hook, we make our own hooks and everything.

KM: Wow! You made your own hooks too?

SC: Yeah. I used to make but now, no more *moi*, I give up. I took over my father's grounds.

KM: You folks go *kuahiwi*, go up mountain or this 'ōpae was just down?

SC: Yeah. We just go catch enough for *palu* and enough for eat. Nobody was selling, like now. Those days was the best, a lot of 'ōpae.

KM: Were there special places? What we come to is, we have a lot of discussion today about rivers and healthy ecosystems and the stream flow or water quality and things like that.

SC: Uh-hmm.

KM: You born in '29, in your personal opinion have you seen changes in the resources?

SC: Oh, yeah.

KM: What kind of changes?

SC: We go back to the 'ōpae, shrimp. Now, these Hawaiians blasting about the 'ōpae is gone. "Oh, we go hunt 'ōpae." I never heard such a thing with the Hawaiians. Either you go make 'ōpae or you go *kā* 'ōpae. You no go over there for catch 'ōpae for sell, you take enough for eat then you go home.

KM: Yes.

SC: But anyway, working with EMI the Wailoa Ditch was the home of the 'ōpae. The 'ōpae went all the way to Baldwin Avenue. That's where had the most 'ōpae, in that siphon. That siphon, when we shut down the ditch you look down the siphon. You ever seen a honey bee hive?

KM: Yes.

SC: Just like a honey bee hive.

KM: Amazing! The siphon, and I'm sorry, pardon me Baldwin?

SC: Baldwin Avenue.

KM: You mean all the way out in Hāmākua Poko?

SC: Yeah. That's why I tell these Hawaiians, "eh, if the people didn't build the ditch." There's two things I'd say, (1) From Kailua over I don't think you would see one spring along the ocean if didn't have the ditches.

KM: How come?

SC: Because of the seepage of the ditches. That's all the seepage of the ditches. And the 'ōpae. I said "You mean to tell me only East Maui had Hawaiians?" The people in Hāli'imaile used to catch 'ōpae. After the Wailoa Ditch, it goes into the Hāmākua Ditch, the 'ōpae goes down right under, by Hāli'imaile right where the old store. Now you can't find 'em. There's nothing, but from all my years I've been observing, there's a white fungus that is growing on the cement and the stones. And every place you have the white fungus the 'ōpae just disappear. I think that's what's killing the 'ōpae.

KM: Was that white fungus you think there when you were a child?

SC: No way, was all black.

KM: Even when you were young?

SC: All black. Today if you go to the ditch, I don't know I've been away one year. If you go to the ditch you go up on Kikokiko Tunnel you can catch all the 'ōpae you want because it's black. The *limu* there is still black not like some other places.

KM: That *limu* before, *limu wai* was it regular, was it long, stringy kind?

SC: There's some places long but you look, even in the rivers, you walk on the rivers you look that brown, there's no 'ōpae. We used to catch the 'ōpae in the rivers, Kapā'ula, Makapipi. In fact Makapipi used to dry every time we have a little drought. That's what we want because the 'ōpae, all stay in one pond.

KM: In one place.

SC: You just scoop what you like and off you go. All the bait you want.

KM: Was that, and that's I think a really important thing that you're describing it sounds like at least in your life time, and the practice that you saw the guys above you was, you took enough for you? Were they selling 'ōpae out to people, that you know of?

SC: Very seldom, you know people, they need some money.

KM: Yeah.

SC: Okay, they go get whatever. They sell 'em to their neighbors you know it's just like fish.

KM: Sure. Now, what you think? The 'eke full?

SC: Oh, two hundred fifty dollars a gallon! And now cannot sell 'em, you can black market the thing for five hundred dollars a gallon. That's just like gold.

KM: Were there places you know you know this is an interesting thing like you look here, Makapu'u or 'Ula'ino. You come in through these places. In fact I see like this Helele'ikeoho in here. This name and that's actually not far from where your folks lot was, I think.

SC: Yes.

KM: Were there places before where people would go and this was their 'āina? If they live like you know the *ahupua'a*?

SC: Yeah.

KM: Did someone from some place far, other way come in and gather 'ōpae from here?

SC: Some times.

KM: Some times they did.

SC: But you see the 'ōpae, Makapipi Gulch stop. Where I live, no 'ōpae. Only west of Makapipi, and you know, because of the ditches.

KM: Yeah.

SC: That's where the water is.

KM: By this time coming further east into Hāna the water is not as...?

SC: No more running water.

KM: That's right.

SC: And where I live we had our own water. We dammed up one pond and then when dry we haul water from the springs by Hanawī, along the road.

KM: Oh.

SC: Hey, when God made Maui, [pointing on map to various land sections] dry, wet, dry. If they didn't put the ditches, like I say, this island would be nothing. And that's what I keep telling, the old timers know that.

KM: Yeah.

SC: These young boys don't...young people don't.

KM: We obviously see a lot of channels, a lot of *kahawai* and stuff along here. In your life time has the flow do you think, remained basically the same? Is there similarity, or has the weather changed even from when you?

SC: The weather changed all together. When we were kids in Nāhiku it rained every day. We have this small drizzle rain, sometime it rained the whole month, never stop.

KM: Just the light drizzle kind?

SC: You go feed your pigs you get wet, you go milk the cow, you get wet. It just would rain. Like I said I was born in the bad times, that's when was depression. I seen the good days, now I'm cruising.

KM: [chuckles]

Began working from EMI in 1947; recalls who the senior workers were at the time; and describes various stream intakes, as at Kōlea and Wailoa.

KM: When did you start working for the company?

SC: In 1947, July.

KM: Who were the old-timers working around you at that time?

SC: James Vierra was one, and John Plunkett was the foreman. He was the superintendent. Ke'anae was big at those time we had a camp in Nāhiku, about four miles away from where I was born. Those guys had electricity, the power plant was owned by EMI and they supplied Ke'anae just for that camp in Nāhiku.

KM: Was it hydraulic or was it diesel? The power plant, generator?

SC: No, was hydro. It closed in 1960 when Maui Electric put in. I cannot say now when Maui Electric took it over from EMI. Because EMI, at that time they had a caretaker up there, up Wahinepe'e where the hydro was.

KM: Uh-hmm.

SC: They had two, they had one hydro in Ha'ipua'ena, and then apparently was before my time something happened so they moved it to Kōlea. I think when they build the Wailoa Ditch that's when they moved it to Kōlea. The water generates electricity and go right into the Wailoa Ditch. Nothing is wasted.

KM: Yeah.

SC: You know you take like the Ke'anae people, all these old-timers lived with electricity. That's why the old-timers that know EMI, they'll never fight EMI. They would never fight EMI. The first store in Ke'anae, they didn't have roads to get out there. They had the Landing, EMI built the Landing for the stuff to come in. They walked up the Pi'ina'au Road and got on the EMI road, the EMI trails.

KM: So the company had a policy it almost sounds like, they tried to take care of the families also?

SC: They still do, I don't know now but my time.

KM: You said Hū'eu, had John Plunkett?

SC: John Plunkett was the superintendent.

KM: Is that the one they call Plunkett Spring?

SC: Yeah.

KM: Pi'ina'au, you go up. He had a place?

SC: Yeah, he was a ditch man up there, Pi'ina'au. His son used to work for us, Tau'ā Plunkett.

KM: 'Ae.

SC: One thing his kids, the girls are still around here. The boy, was in Lāna'i he died, Tau'ā Plunkett. He died about two, three years ago. The father was Tau'ā too. The broken house in Makawao is still there on Baldwin Avenue. I don't know his first wife, John Plunkett. He remarried. Tau'ā was from his first wife and... [thinking] then Tau'ā married the Ko'omoa. She's still living but her kids she had one... [thinking] five girls and one boy. The boy just died, the father died quite a while. But the old man Plunketts' second wife she's still living she's in Kula. She's ninety something.

KM: Wow!

SC: She had one girl and four boys, the boys are still there.

KM: They must be close to their seventies also?

SC: They younger than me.

KM: Mrs. Plunkett. Do you remember her first name?

SC: The second wife?

KM: Yeah, the second.

SC: Nancy, yeah she's there. She was family to the Matson.

KM: So Plunkett, Hū'eu... Who were the people working for the company when you started then? Out this side?

SC: We had Tau'ā, Harry Pahukoa, he was James Hū'eus' father-in-law. We had one of the Pahukoa brothers, Nicky we used to call him. That one died, Harry died. Ephram Bergau,

he's half-German. They lived out Nāhiku. John Kaiwi was there. John Kaiwi, Ephram, they used to come out by horse. They come up to the old ditch camp work. When I started I did the same thing. I come home I was with the horse. Report there at the old ditch camp, but then I worked there two years, 1949, we got to move here.

KM: So you came out to Kailua?

SC: Yeah.

KM: What was your work? What did you do?

SC: Everything, everything. Cutting grass, blasting powder, you learn everything. The beauty about EMI is they never contract anything out. Not any more. Example, they build the redwood flumes.

KM: What area?

SC: Nāhiku. Our boss what he did he hired this guy from the mainland in here. He says, "Hey, teach this guy how to build flumes." We changed everything, eleven flumes. When I left EMI there were two more flumes to build and it's still there out of redwood. The rest we converted. Hey, I was young boy I learned how to lay the steel, in them days, carpenters. Everything was done.

KM: Are there points in the history, the time that you were working that stand out? Where there was some really unique phenomenon that occurred? Time of real big rain or flood or drought? You also mentioned that the weather seems to have changed?

SC: Yeah.

KM: Are the changes for the better...?

SC: [shakes head – no]

KM: ...the worse kind of?

Describes EMI operations in the 1940s-1950s; shares descriptions of earlier "Ditch Man Camps" on the mountain lands, for maintaining the system from Wai'aka to Hāmākua Poko.

SC: Well, as far as storms. In the old days when you have a big storm, you got to figure about three or four months to open up the ditches.

KM: Wow!

SC: Because along the ditches, most of the places the streams just drop in the ditch. All these years we been putting something. They take this redwood and my time they put into concrete. We call it overpasses.

KM: Yes.

SC: When the big storm come we have enough room for the small water go in, but the big stuff with all the rubbish, goes right over. In the old days you know, didn't have equipment. Some times you stay one month cutting the *honohono* grass by hand and throwing them out of the way. Now, it's easy. We had something like eighty something people. When I left there was only eighteen people, that's including bosses.

KM: So when you started it's like about eighty people?

SC: Right.

KM: Where were the camps? You said Nāhiku had?

SC: Nāhiku had one and then Kailua. Ke'anae was the headquarters, but Nāhiku had an EMI camp. All EMI had houses and all. People stayed, the ditch man stayed. Right along the ditch had houses, for the ditch.

KM: Oh! At what ditch?

SC: The top ditch.

KM: The top, Wailoa?

SC: Yeah.

KM: People were living that far *mauka*?

SC: Yeah. Before the Wailoa Ditch, the old Hāmākua Ditch. They had something like thirteen ditch houses.

KM: At various locations? Had a house?

SC: Yeah. Every so many miles, one house.

KM: Get family?

SC: Each guy take care...

KM: That section?

SC: Yeah.

KM: That's how they divvied up the work?

SC: Right.

KM: Flood time or storm or something they were always out able to...?

SC: They had a telephone line, mag-phones.

KM: That was smart. You figure, you get people up along the ditch. Ko'olau Ditch, Hāmākua?

SC: Ko'olau too. If you look where the camp was, like Wai'aka. And from Wai'aka to Makapipi, and to Kopili'ula, had one guy he stayed in the camp there. From there over, they had the guy at Pi'ina'au. Plunkett was one of them, before Plunkett I don't know.

KM: Yeah.

SC: The last guy we had up there was one Filipino guy we used to call, Loquino. He was the last guy staying up Pi'ina'au.

KM: No one stays up along the ditch now?

SC: No. The houses are all gone.

KM: Do you remember people going up? Could anyone go up, go gather if they want, were people getting any...?

SC: You know in the old days, nobody, these guys go, "eh, he going catch 'ōpae, he going make 'ōpae, or *kā* 'ōpae." Now days they tell you go hunt but, nobody. The Territorial days, the ranger... EMI property, now its conservation. Before, no, they turn 'em over to the forest.

KM: Uh-hmm.

SC: The ranger had the say. My uncle was the ranger and he used to watch us like hawks [chuckling]. We couldn't go up Makapipi because had drinking water, we had to sneak.

KM: Who was your uncle?

SC: Marion Cabral. He was older than my father, he lived till he was 93, he died.

KM: He worked under the Territorial Forestry?

SC: Yeah.



KM: Who was the overall Forester over here?

SC: [thinking] Lindsey.

KM: That's right, Lindsey.

SC: Holt. But my uncle was...you know, you cut one branch that's just like cutting his hand. I remember when we extended the Kūhiwa Road and went up. We had to cut some branches, he'd go with us. The trucks going up loaded, and that branch going. He's there with us. Only what you had to cut.

KM: What was the thought behind the forest then?

The forest was beautiful in those early days, and care was taken when working in the forest lands. Describes weather cycles — rainy periods could be predicted; the cycle has changed.

SC: The forest was beautiful.

KM: How come you took care of the forest?

SC: Me?

KM: How come they wanted to take care of the forest?

SC: The rangers, even the old people until today, you cut one Hawaiian tree, it's got to be right in my way.

KM: Yeah.

SC: Otherwise the cutting of *lehua* or the cutting of *koa*. Only when they made roads and all but today is just...

KM: I understand when you get forest on the ground, more water. Now you look how things are... Mess up yeah, and more grass land the water run away.

SC: And the weeds are just coming in now.

KM: What was the season? Did it rain all year round or were there times when you knew it was going to have more rain period or not?

SC: Well, you know June supposed to be a dry month. September supposed to be dry month. The winter months you know, after September it rain right through.

KM: That was steady?

SC: July, we used to call that pineapple rain, we used to call. Every time July rains that's pineapple rain. That's when the fruit, before no more all this chemicals. Summer time, the pineapple ripe, so that's why the kids could work cannery and stuff but July, we always called it pineapple rain.

KM: Pineapple rain, it was the more dryer period like that?

SC: Yeah.

KM: But still come rain?

SC: June dry, and then July, the rain coming. Now, two winters or something, this past years September, November had the last rain. Before November, December, January, February, rain.

KM: All the time, steady? Occasionally you had drought or you don't remember anything like how it is now?

SC: Not during the winter months, summer time maybe. But see, my gauge of a drought is Makapipi Stream itself, the ditch pick up the water, below the ditch there's another swale.

It comes down, it crosses under the bridge and the main road. Below the road there's another spring and she dries...

KM: [looking at the ca. 1970 EMI Ditch Map] Here's Makapipi, here's the road.

SC: Yeah.

KM: This is the Ko'olau Ditch here?

SC: Yeah, Ko'olau Ditch. Okay, this the ocean?

KM: 'Ae.

SC: Right below the Ko'olau Ditch, there was a spring, when I don't see water down the road, you watch out.

KM: Dry?

SC: Drought. The one below, going down Lower Nāhiku, that one takes little longer to dry out. Had this guy Frank Marciel work for the Water Department. When they built the Nāhiku School. That's why the Hawaiians say, "No *hana 'ino* the water" (don't fool around with the water); don't get smart with the water. Frank Marciel told me, when they put the Nāhiku School in, "they hook up the pipe on that lower spring and it dried." They moved the pipe to the top spring right above the road, and that dried. Then we moved the pipe right into the tunnel, and it's still there.

KM: You had to take the pipe all the way up?

SC: They had to. The County. This is county.

KM: Yeah.

SC: The old people say, "Oh that place don't dry, always get water, get *'ōpae*." But, it dried right up. You take Makapipi you look water, still get water on the road in that lower spring, get water. You go down by the ocean, no more water. The water coming in the ocean someplace. You come back Kūhiwa Stream, that's another dry stream. You go down the Kūhiwa Stream, there's a pond half-way down between the road. Clear, clear water and it only comes to a certain height, and that's it. You go down the ocean, you get in the water right on the point of Kūhiwa you feel the cold water.

KM: The cold water coming up.

Discusses water flow, and practice of EMI to ensure that water flowed for those families who maintained *lo'i kalo*.

There's a lot of discussion about the change in the water flow and if they're taking water. Was it the company policy to make sure that water kept going down *makai* to the *kuleana* lands like that?

SC: In Territory days, the way that I was taught was so long as a guy planting taro you give them water, you don't plant taro, don't give them water. Now, it's all changed.

KM: Were families going up you know before when we talk with the old-timers, they talk about when you go out you *hana wai* or you take care the *'auwai* like that, so always. Were the families still going up, working even if they didn't work for EMI, going to clean *'auwai* or stuff like that?

SC: Yeah. But you see the Ke'anae people, Ke'anae and Wailua people get nothing to do with EMI. Their water is below the EMI ditches.

KM: Springs?

SC: They got two springs, they're gifted. You take these people out here, they plant taro they cannot plant taro in the water. They got to plant 'em dry.

KM: Yeah.

SC: And then after six months put the water.

KM: You can put the water in?

SC: Yeah.

KM: You were talking the other day and uncle Jimmy was talking about it too, the other week when we met. There's something about temperature, variation of stuff like that. What is that?

SC: See, those guys have springs, and the springs are close to their taro patches (*lo'i*). When she comes, the water is cold, so they can plant. Over here you don't see that it sits, most of it's surface water.

KM: Warmer already?

SC: Yeah, it's warmer.

KM: That cause *palahū*, the taro come all...

SC: Oh, yeah...*palahū*. Now there's not one...maybe Mike, where Mike? Hey Mike you still planting taro? [Mike answered – Yes.] Okay, that's the only guy. He took over the Rosa patches [see interview with Joe Rosa and his daughter, Nālani Magliato].

KM: Oh.

SC: That's the one, the two pipes over the ditch. That used to be in the gate.

KM: Which place?

SC: At Honopou.

KM: Oh, Honopou, I saw that... So that is a practice of the company? That where people planting taro, the water runs through?

SC: That's the way I was taught. That's the way the bosses are. I helped every taro guy. Even Ke'anae get this guy Robert Pu'u and James Hū'eu. Wailua when real dry, get one ditch from Waikani, coming back. Those guys on the far corner before used to come right up. We'd go over there clean the ditch for them. Small water, but the biggest problem now is not enough guys planting, so nobody taking care of the 'auwais.

KM: That's right. When the 'auwai cause when we went up Pi'ina'au and then up along Plunkett side like that you see the *hau* everything. Just *nahelehele*, everything.

SC: Yeah. They used to work, but they smart you know. They have like at one time they had a guy, a Councilman over there. EMI said, we going have one work day, they formed a work day they went clean the 'auwai. They had the *hau*, rose apple covered, turn all under, at Lākini. That was their safety...no flood. These guys don't know no better they went and they cut down everything, right across. One storm came, some taro was on the road but they were lucky that the grass came and it plugged up the whole ditch.

KM: Otherwise wipe out.

SC: I told them, you guys lucky, the whole taro patch would have been gone.

KM: This was Lākini?

SC: Yeah. But those guys are gifted, they have the flow.

KM: They get the water?

SC: Yeah.

- KM: That's an interesting thing though about when your water cold, *pūhau* the kind cold water, the taro is good. But if the water is warm you got to dry plant first then you flood little later. When the taro comes stronger I guess.
- SC: Yeah, if not it just rots away...
- KM: That's right, yeah. You know it's interesting, if we come back what you were talking about, the idea about forest. They were real protective I guess?
- SC: Oh, yes everything was fenced. Cattle couldn't get in. Animals go in, you got to get 'em out.
- KM: Yes.

Discusses ranching on the Haleakalā mountain lands – Kaupō Gap and Kīpahulu sections.

- SC: You know what, I don't know if you heard me the day I went down to the office, and I was telling Garrett... "You just as bad as the rest to worry about the pigs." That's all they worrying about is the pigs, that's bull. That, I don't believe.
- I can see the guava and stuff, but the other plants is growing. The guava is not too bad. Me, I worked with the land, I cleared land and I know what tree is sucking up the water and what not. You know if you go to Kaupō, Kaupō supposed to be a dry place. If you coming back on the lower side now towards Kīpahulu, they have water, over there has shrimp too. Those gulches are running. Kaupō Ranch...and Dwight Baldwin had Kaupō Ranch. He owned all that almost to Kīpahulu, but he used to use that as his wet area, Kaupō Gap itself is dry.
- KM: Yeah.
- SC: He moved the cattle back here. [begin track 4] This new guys, all they looking for is money. They sold all that Kīpahulu area, every time they come in and they say "We have a drought we suffer, the cattle." I say "It's bull, it's your own damn fault!" The old people knew what they were all doing. You take like 'Ulupalakua Ranch, when Baldwin was running that, he had Kīpahulu, one section. Every time it gets dry over here, he'd send 'um out to Kīpahulu. But when Erdman bought 'Ulupalakua Ranch, him and the wife split. He had to give up Kīpahulu because his wife took that. Hey, he take cattle from 'Ulupalakua drop 'em Kīpahulu we come from Hāna side pick up the same cattle we take 'em by the barge, ship 'em out.
- KM: Wow! There was a broad area that they could rotate?
- SC: Right.
- KM: When they had dry one area, you could come around?
- SC: Right.
- KM: That's really important because now look this only [gestures money with hand] the dollar?
- SC: Yeah, that's all it was, it's for the dollar.
- KM: When you cut small land then you think when the weather change, *pau*, no more rain no more feed.
- SC: Yeah. "No come cry to me," I tell 'em that you, you hang yours up just looking for the dollar.
- KM: Yeah.
- SC: You take Kaupō, coming back, we have this guava, big trees. You go over there and you see these big trees, acres and acres and acres on the mountain. That's what's drying the place out.

KM: Yeah, you're right, when you take care.  
SC: And that's what's happening here.  
KM: You see it. And if I understand it from you, it was a policy you took care of the trees, the plants and stuff. Did you folks actually, if something was coming in did you have crews go out and pull stuff too, when you were?  
SC: Okay, we have the gorse.  
KM: Yes. You get gorse over here?

Discusses the upper Waikamoi region; and occurrence of gorse on the mountain lands.

SC: We have the gorse. Sometime we have these guys harvesting the trees. They working up Olinda and their trucks come here and it started to grow on their landing, the staging area. I go after them every year. And the upper Waikamoi, after the second gate it's all EMI. I carried gorse run from that pipe line come all the way out and throw 'em in the State land. But now nobody taking care of it.  
KM: That's an amazing thing just like water you got to take care and if you no take care your plants, your forest *make*. She all die...  
SC: I can drive and show you. Just today, I was telling the boys, I passed them up there. Look that gulch that's Hawaiian forest look that banyan, look that guava. They're just coming in. The bamboo, banyans, African tulips [shaking his head].  
KM: Yes. So the carrying capacity, or the how much water the land takes, really changes from when you go from the Hawaiian to this modern stuff?  
SC: Right.  
KM: The bamboo only cover everything and I think like you said suck the water out, everything run off when rain.  
SC: Yeah, no more nothing. I've seen the forest change, it's sad. That's why, makes me... Like now they're after the *miconia* because they got money. They're going after the *miconia*. What about the rest, it started forty, fifty years ago. When State people came, right here on this desk. They came here and they talked to the boys about *miconia*. I was ready, I bought that blue berry stuff with me. After the guy was through, I threw it on the table.  
KM: The *clidemia*?  
SC: No, we call 'em ink berries. That started about forty-five, fifty years ago. In the same area that the *miconia*.  
KM: Ink berry?  
SC: Ink berry. [looks out in yard of base camp] Maybe they're cleaning this place too good, no more. The only thing going to control 'em is you put grass cover like the pastures and you pull 'em out.  
KM: So what, someone brought it in for ornamental?  
SC: We don't know, must have been.  
KM: Is that bright red?  
SC: It started right there in Wākiu (Hāna). No, kind of pink or purple, reddish and then come purple when ripe. That's all over. And the *hau* same thing. I guess they got rid of it had some small ones here.

KM: When you were working, you stayed basically out this area or did you go the whole, all the way out as far as Māliko and what?

SC: No. I come down this office five, five-thirty after seven-thirty you don't see me here. I'm gone.

KM: Oh, yeah you got to be out in the field?

SC: Yeah.

KM: You were all over, the whole place?

SC: Oh, yeah. In the old days was easy we didn't have the water, the Waikamoi back then. Now, I don't know I think they changed that flume. I was working on the flume. It was one month after I retired, the flume collapsed.

KM: You're kidding, wow! This flume was a part of what?

SC: In 19... [thinking] Well anyway, we took a twenty year contract we went up there and we built a bigger flume. But we used the same trestle.

KM: On what ditch?

Describes maintenance problems with Maui County's Waikamoi Flume System.

SC: The County system, up Waikamoi. For the drinking water. We went there, we put a bigger flume, double the size on top the same trestle.

KM: Same trestle...oh.

SC: We guarantee it for twenty years. Twenty years came, stood up still get water. I tell, like I say looking for...it's politics. No extend the contract, only one year. I said, "No extend the contract, I know how bad that flume is." Because I was there working on it when we put the new one. I made it last about six years in fact I still had 'em last from when I retired. But I was jacking up, I finally got permission, the County went buy lumber and I was jacking 'em up putting 'um under the bridge, inside out. Coming out, then I retired. And what was it they tell me, I didn't go up. About two-thousand feet from where I was...

KM: Went down? That came in the teens or twenties or, even later the flume?

SC: That came in later.

KM: Much later?

SC: Yeah.

KM: That's the one you were saying after forty something...? Who was the guy who came in? You said for make all the redwood, the flumes like that? You said someone came in from the mainland or something?

SC: No, no that's different.

KM: Oh, okay.

SC: That one we had new boss already. The cement thing was on the main Ko'olau Ditch. You know, every time I read or I hear or see on the TV one bridge collapse, all the dam engineers. You go up here, just yesterday I had a nephew from California, him and the family. "I give you a short tour." Up here we have a flume, cement flume and the bridge. We cross over and when they build that didn't have a road, they packed everything by mule. The dam thing still standing.

KM: Yeah.

SC: I just can't understand. To me the biggest problem is the concrete. Now, even over here I don't want Ready Mix, when I was working here, my job I don't put Ready Mix. I mix my own over here because of the aggregates. They put small aggregates for pumping you cannot pump big aggregates, so they like you pump it. Take this garage here when we poured this floor, this hundred by thirty-five. We poured 'em in sections, I bet with the contractor that he put the building but we put the floor. That apron outside was Ready Mix. And when we poured the floor I bet that the contractor I said, "Hey, after ten years give me a quart of whiskey, you'll never find a crack." I said "The apron, you going find a crack." Sure enough, he gave me the quart whiskey [chuckling].

KM: [chuckling] It's a matter of workmanship isn't it?

SC: Yeah, the big rock. I've seen the old people, we used to get everything from Honomanu, all our gravel.

KM: *Makai* on the flat?

SC: Yeah. We used to haul night time and all, and when we became a State, you cannot do this, cannot take that. But you know everything is mixed you have the big rock, the sand everything all ready. Only thing you got to wash the salt, no problem. I did a job right in Māliko. It was simple to get Ready Mix. It's the floor of the ditch, and now we used equipment in the tunnels, so I went order Number 4 rock, and I mix it up with my mix. It's still standing.

KM: Still going.

SC: Got to get big rock.

In all his years traveling in the upper forests and on the mountain lands, he never saw a Hawaiian *heiau*, or site that was pointed out to him; does know of a cave site in the Wai'ale section near the crater.

KM: You mentioned and something just came into my mind because you talk about going down Honomanu or these places like this. Did you ever come across old Hawaiian places up on the mountain? Or someplace that they say someone live here or *heiau* or burial? Were there places that were pointed out that should have been taken of, should be taken care of?

SC: You know one thing, this modern guys they see one pile of rocks they say "that's one *heiau*." They don't know. Like right across here, the Okinawans planted pineapples. They couldn't plant pineapple on this knoll here, so they piled all the rocks there. These guys come here tell me "this is one *heiau*." I say, "get the hell out of here, you guys are full of it!" No such thing.

KM: Plenty was for clean the land for make everything so you could?

SC: Yeah.

KM: Even in your pasture, today if you get *pōhaku* in your pasture, what?

SC: You clean 'em. We just cleaned this whole section here. You can tell if...hey if you can find one *heiau* in the mountain, I'll shake your hand.

KM: Okay.

SC: No dam such thing. You think the Hawaiians are dumb? They going carry one body in the mountain for bury 'em and carry the rock. Every *heiau* is along the ocean and I can show you all the heiaus all the way to Nāhiku.

KM: These places were pointed out *makai* to you by the old people, and you could see?

SC: Yeah. The biggest one in is in Honomā'ele. But we have one down in Halehaku, it's right there by the ocean. They not going carry beach rock. You know the Hawaiians not going work that hard.

KM: They maximize their output.

SC: Yeah, they know what their doing. It's much easier to bring the body down.

KM: Yeah.

SC: Like these guys telling me that "hey, *heiau* in the mountain." You might have some caves that they hide something. Like on top of the crater there on top Hāna mountain, there's a lake. I didn't see it myself but I know couple guys been there. There's a canoe inside that cave, and I guess those mountain guys wanted to learn how to paddle their canoes. They made one canoe right up there and they left it there.

KM: Hmm. Did you hear any stories about any of these places? You heard about night marchers before? Did you ever hear anyone talk about [chuckling]?

SC: I tell you what, 1938 I was small boy we had that big earthquake.

KM: Oh, yes!

SC: I was coming home from...our house was far apart and I was coming home on the horse. My dog was with me, I had a dog. I coming home, almost home, and I heard this whistle. I thought guys maybe I forgot something or they come looking for me, I stopped but the horse ears drop. I call, nobody answer. I go up there, they whistle again. You know, I was young boy nine, ten years old. The third time that whistle [chuckles – gestures, takes off]

KM: You took off?

SC: Not even hang on the saddle. Threw the saddle, turned the horse loose, went inside the house [chuckling]. The next day we went work for the old man Stoppe. We go early in the morning, he give us contract, and you finish, that's it. He give you one contract and you work and he walks with his cane knife, he go chew tobacco. Sometime he not even reach down the road we stay in the back of him, we finish we cut the guava. "Where you boys going?" "We going home Mr. Stoppe, we finish." "Oh you bunch of crooks, tomorrow I give you bigger place."

KM: [chuckles]

SC: Anyway, we were going up in the morning, us young boys. One big ball of fire. Had one corral over there, and that's where we lived. The old man's house was up on the hill. This big ball of fire came, all of us seen it and disappeared. That night we had earthquake.

KM: How interesting. That earthquake, 1938 you said. Did it change...was there a change in the landscape in the water flow?

SC: I didn't know anything about that.

KM: You were young yet that's right.

SC: I never felt it.

KM: Before the earthquake, the morning before, you said had one fire ball?

SC: Had the fire ball.

KM: Wow, that's really cool! Hawaiians talk about *pōpō ahi* (fireballs), they call that.

SC: Yeah. I know when I got up, they carried my bed because I was the youngest in the family. They carried my bed we were all in one room, the whole family. My parents prayed, and then I got up.

KM: What's going on?



SC: Dishes all over the floor.  
KM: How amazing!  
SC: That was a big one, but I never felt it.  
KM: You slept right through it?  
SC: Slept right through it.  
KM: Hmm. Sorry... [thinking] You went to school, where was school?  
SC: Hāna.

Discusses Hāna Plantation and Flume system.

KM: Hāna, that's what you were saying. You were sharing an interesting story. Hāna they had water flowing from flume system also?  
SC: Yeah.  
KM: Where was their system?  
SC: Honomā'ele Gulch, up in there, they had a square flume right on top of the mountain that goes to Hāna. If you look from that hotel you look the big hill Pu'u Hīna'i, you look up there, that's where the water comes from. They had all these take-offs, for feed wherever they going flume the cane to the train.  
KM: That's where it was, the flume for Hāna came out of Honomā'ele? Was that the last big water place?  
SC: Yeah, that's close to Nāhiku so get the rain up there.  
KM: The flume took it, goes out, and then Pu'u Hīna'i?  
SC: Yeah, it goes all the way to Hāna.  
KM: Before you said they had cut-offs?  
SC: Yeah. Coming down Honomā'ele, in fact on Honomā'ele had twin gulches. They had one v-notch flume coming up from on top that Pu'u Hīna'i, we call that. We had this v-notch flume come down, then there's these two reservoirs over here. The train station was down Honomā'ele, they had cane both sides of the road. Everybody carry to this road, *hāpai kō*, they call that. They drop 'em inside the flume and goes to the train.  
KM: Oh.  
SC: But then the tract go all the way to the Hāna Mill.  
KM: You were sharing an interesting thing I think. When they flume, you rode bus to school by that time?  
SC: Rode bus, every morning we go.  
KM: What happened when you ride bus and you cross the flume?  
SC: As soon as the bus comes, they signal the flag. They stop, right across the road they turn the flume, then we go pass.  
KM: The water flow stop?  
SC: Water all over the road.  
KM: The sugar no can go down yet?  
SC: No. They stop. That's why, they know about more or less the time when these guys stop throwing in the flume from the *mauka* side.

KM: Wow! What a system?

SC: Yeah. When they went to trucks, that's when they went broke.

KM: That's right.

SC: But like I said the weather went change didn't have enough water.

KM: The weather changed, not enough water? They started trucking?

SC: Yeah. And you know how hilly, Hāna?

KM: Yeah. When do you think about when they started trucking?

SC: [thinking] Must be in the late thirties, early forties.

KM: Wow! Early on the weather was, there were changes occurring already?

SC: Weather changes already.

KM: How, the sugar cane out there did they irrigate with that water too, or they no need irrigate? Was just field?

SC: Yeah, was all hilly. When the war started most of the labor went, so us juniors and seniors, every Thursday and Friday we go work in field, cut cane.

KM: 'Auwē! And still *hāpai* you got to *hāpai kō*?

SC: No, we cut, and you know the cane burning. By that time already was trucks.

KM: Some job, yeah?

SC: Yeah. We had, our foreman was one guy with one arm, one hand he can put the bridle, the horse inside here. He ride with the horse. You know like I said when the sugar was growing in Hāna that was heaven, Hāna was beautiful.

KM: Hāna was heavenly [chuckles].

SC: Yeah. Ka'elekū had one community there. They had theater, had the store. We used to walk from Nāhiku just to go eat one ice cream.

KM: Amazing! Good! You know as we're just trying to wrap up a little bit, anything stand out about some unique feature or some event that happened out here when you were?

SC: [thinking] I no can think. We did so much, the old days.

KM: Was there a typical day for you? You said you come in as early as five-thirty?

SC: Every day, every day I enjoyed every day I worked.

Discusses collection of 'ōpae (some remote sections still have 'ōpae). Describes the close relationship between the community and EMI; the company was always there to help families in times of need.

KM: Even when you were still working into your later years before when you retired. Were there still 'ōpae and the *hīhīwai* or had things slowed down?

SC: Like I said places I know, Kikokiko still have 'ōpae today.

KM: Yeah.

SC: You take over there up by Baldwin Avenue, every so often they clear 'um out. They give you five years. I go over there two o'clock in the morning, we start throwing the water away and we going clean the basin. I go there with one of the ditch men and you walk on top 'ōpae inside the water.

KM: Wow!

- SC: And you just scoop 'em, just scoop 'em by the bags. And the plantation people, them the one come with the cranes and stuff. We had one guy Kaholokula, one time he catch nine barley bags.
- KM: What was his name?
- SC: Kaholokula. He used to be in charge of the equipment, bring 'em up. They come early, I go more early but I go there, me and one ditch man, we catch four bags for EMI and we give 'em to the boys. I remember, I wasn't working EMI yet, Harry Baldwin. They made a birthday party for Harry Baldwin. And we went to the Nāhiku side for catch 'ōpae with the EMI boys because I had one brother-in-law worked EMI. Only in Nāhiku we caught six barley bags. They made one big party down Baldwin Park, but we never did go, we stay in Nāhiku.
- KM: Yeah, yeah.
- SC: We went with EMI boys. You see what made up my mind to work for EMI was this. When I left, when I graduated, the principal, we had a Hawaiian principal, William Haia. He was part-Hawaiian, in fact some of the family still living in there. He told us... you know was only twelve of us at Hāna. When we graduated, twelve of us he said, "You know you students, you going out into the world. You guys going to college, you're going out there to look for a job. Don't look for the job with the most money." That's his exact words, I'll never forget that...
- KM: Hmm.
- SC: When the principal told me that I said "that's the kind company I like work for. They go for the community." They were working up Kūhiwa, and I got on my horse, this was July. I got on my horse, I going over meet the boss. They had one assistant manager Richard Thomas, his name, tall guy. I'm going up the Kūhiwa Road with my horse and he's coming down. I stop him, I told him, "hey I'm looking for a job." He tell me, "show up at the camp tomorrow morning." I reached over there early in the morning. John Plunkett, "what you doing here boy," he tell me.
- KM: [chuckles]
- SC: Told him, "Mr. Thomas said I can work." That's how I started, but you know like now you got to go doctor, you got to go this.
- KM: Yeah, yeah big change.
- SC: We used to hire guys come out of prison and they work for us right through and raise their family. Nowadays, no.
- KM: Hmm. . .
- SC: It's no more the *aloha* like before. It's all on the bosses. . .

Provides detailed description of the placement of Ditch Man's Houses and Camps along the EMI System – Wai'aka to Kamole.

- KM: May I come just for a moment, and I know it's getting late. But if we look at kind of an idea where the camps were. You said there were maybe like thirteen camps or so about? [opens ca. 1970 EMI Ditch Map] This is the whole length now this comes out Halehaku, Māliko this side over here.
- SC: Okay [looking at map], Māliko Bay, Wailoa Ditch.
- KM: This is Kamole Weir.
- SC: Kamole had one.
- KM: Kamole had a camp.

SC: Not a camp, a house, a ditch man house. I don't know prior to that. Then we come over here by Kaluanui.

KM: Kaluanui, okay. Here's Liliko'i Gulch...kind of small, the writing.

SC: Kaupakulua. No more the Ditch?

KM: This is Huluhulunui, Pauwela, something road. Here's Halehaku.

SC: Okay Halehaku had one.

KM: So Kaluanui had one also?

SC: Had one more somewhere in here.

KM: Okay.

SC: What's this Kaupakulua?

KM: Kapua'aho'ohui. Kokomo is just... You get Kamole?

SC: Yeah.

KM: You said Kaluanui?

SC: Yeah.

KM: It says Pauwela, okay.

SC: And then Halehaku.

KM: Halehaku.

SC: And then Lupi.

KM: Okay, Lupi. Had one more?

SC: Yeah. And then you come up Nā'ili(hāele).

KM: Which place?

SC: Nā'ili'ilihāele, right up next to Kailua stream.

KM: Okay.

SC: Had one more. This is Kailua road.

KM: Yeah, Kailua.

SC: Nā'ilihāele Stream.

KM: Oh, Nā'ili'ilihāele yes. Okay so had here.

SC: Yeah. And then you go Kōlea where Patsy Mink's mother was born.

KM: Oh yes.

SC: They had one over there.

KM: Okay.

SC: And you know Masa Tateyama, Patsy's uncle. That's where he was born. Over here on the Wahinepe'e Road.

KM: Yeah, right there Wahinepe'e Road.

SC: When you coming down Wahinepe'e Road, get two houses over there. Kind of fairly new ones, and then you... See the Wahinepe'e Road was built for the hydro. That was built all by hand. I was about seven years old I think, I went there. Because the guy that was

caretaker there was staying at the camp and my father had one old little pickup truck, and I rode with the guy. Right there in Kōlea where the Power House Road, had just like a little camp. Had the caretaker's house, then had the power plant, then had one long house. Right over there. Before my time had one more house down in the hollow over there.

KM: In fact I see it says "Kolea Power House" right there.

SC: Right there, that's where has a little camp like. When you come back Wahinepe'e road on the way down they had two houses, but I don't know who was staying over there. Then you go by Ha'ipua'ena had one more house right above from the power plant.

KM: Okay.

SC: Then you go all the way to Pi'ina'au.

KM: Pi'ina'au next one?

SC: They had just like a camp there they had the big house, I remember the big house but then had three or four houses over there.

KM: And is that by what they also call Plunkett Spring or different?

SC: Plunkett Spring is?

KM: *Maka'i?*

SC: Yeah, in the gulch.

KM: Okay.

SC: That's where the houses was. And then you go all the way to Nāhiku the ditch camp.

KM: Oh, okay. In between sort of the Pi'ina'au and Nāhiku ditch camp?

SC: No more.

KM: It was in these various places that a guy was stationed and usually with family or one guy by himself?

SC: Sometimes family.

KM: Sometimes families. And so their responsibility was a certain stretch of the system, and they would always... The daily thing was to go out and you check, how things were going, if blockages or what, like that?

SC: Yeah. Then you come down the main road, the lower ditches like the Center Ditch?

KM: Yes.

SC: Punalu'u had one ditch man house right by the house right off the main road. And then Kailua, was at Pāpa'a'ea, the camp. Camp house this was the big hotel.

KM: [chuckling] Here?

SC: Yeah. Over here was the Pogues.

KM: Yeah.

SC: And then you go by Kāpala'alaea Reservoir, there was another house for the ditch man. That I remember. The last ditch man staying there, a Japanese guy, small guy. He used to clean his section with a sickle. He used to clean with the hoe. Scrape all the grass from the ditch bank, all the dirt ditches. The bosses didn't like that, they wanted...that's the time they started to spray and stuff. They took the hoes and stuff away from him, he do 'em with the sickle, he sharp the part, come chop-chop with the sickle. That guy was a

smart, smart man. I worked with him when I first came, an old man sharp guy. He listened to the Japanese news, and he'd tell me everything. His boy is still living.

KM: What was his name?

SC: Fujizawa.

KM: Oh, wow!

SC: He bought two houses from EMI. The Wahinepe'e houses and he built 'em up there by Pe'ahi, the house is still there. And the two boys still living.

KM: Okay.

SC: Then they had one guy he stay in his own house, that's after they got rid of all these ditch men up in the mountains. These guys used to go with horse than afterwards they went with jeep. This guy Fujizawa, we had Tanayose, Five Corners, and then we had one Filipino guy in Pe'ahi, Xavier. They used to go with the jeep.

KM: When did they take the guys out of the *mauka* camps?

SC: That's before I came.

KM: Before you came already? Oh! Even when you were working Plunkett wasn't *mauka* already?

SC: No.

KM: Oh.

SC: Plunkett was staying...he had his house in Nāhiku.

KM: Oh, wow! So change had already occurred, but the jeep never come in. Horse first, then after the war the jeeps became available?

SC: Right.

KM: Interesting.

SC: When I started working Nāhiku that's when they started making all these roads.

KM: Yeah, I see. Thank you very much, just to talk story gather some of these recollections.

SC: [begin Track 5] You know I don't know how these politicians going to take this, these young guys. You see when this water license expired when we had the long twenty-one year lease. I told the bosses, "You guys better go for twenty-one more years." And then they said, "no, no much cheaper." They only see money again. "Much cheaper with the revocable permits." I said, "you folks going be sorry." And you know what, this thing came up lots of times before that.

KM: That's right.

SC: You get one new guy in the State let's go to... Then they get all this reaction, and they forget, they get scared. You got to get one guy with guts. You have to get one governor there that has some guts.

KM: Hmm. See that's a part of why now, we have to...my job is to try and go out and talk story with people like you and others that are familiar with the land. To try and get a history so that we can understand some of what occurred, and what the experience has been. . . Thank you very much for being willing to share some of your recollections and history. I'll get this transcribed and back home to you. You review it, and if there's anything that needs to be corrected...

SC: No, I'm not worried about that. If it came out of my mouth, it happened... [end of interview].

**Mary McEldowney-Evanson**

**Oral History Interview – Ko’olau and Hāmākua Region, East Maui**

**April 24, 2001, with Kepā and Onaona Maly (at Kapua’ā-ho’ohui, Ha’ikū)**

Mary McEldowney-Evanson was born at Mānoa, O’ahu, in 1921. Her family moved to Hawai’i around 1910, and her father worked for the Hawaiian Sugar Planters Association (HSPA) and the Experiment Station under Dr. Harold Lyon.

At an early age, while traveling in the field with her father, Mary Evanson gained an appreciation, love, and understanding of the unique environment of the Hawaiian islands. As a youth, she also frequented Maui, where her family had a home and farm lot in the Kula Homesteads. In the 1970s, after having raised her children, Mary returned to Maui as a fulltime resident of Ha’ikū, Hāmākua Loa.



*Mary McEldowney-Evanson (Photo No. KPA-1418)*

Residing in her sheltered valley, watered by Kapua’āho’ohui Stream, with a few remnant *koa* trees, renewed Mary’s interest in the natural landscape of the islands, and she became active in the community out-reach programs of the Sierra Club. She soon found herself walking the lands of the East Maui Watershed, working on community service projects, and gaining a deep appreciation and love for the unique and fragile environment of the Haleakalā Watershed, including the Waikamoi forest and larger landscape.

During the interview, Mary shared several observations and thoughts pertaining to East Maui forestry and watershed issues; stream flow and land use practices; and she also offered recommendations for habitat and resource stabilization, and community partnerships in resource stewardship. Mary Evanson gave Maly her personal release of the interview transcript on November 19, 2001.

During the interview, Mrs. Evanson shared several thoughts and recommendations regarding the use of land and water, and the condition of the ecosystem. These included, but are not limited to the following points:

- Overview of historic activities undertaken in the field of watershed restoration by the HSPA. The introduction of cattle and other ungulates, and the collection of wood to supply ships in the 1800s led to problems on the land and in water resources.
- The Kokomo (Koakomo) area, formerly forested in native *koa* trees; discusses historic operations of the Haleakalā Ranch.
- Discusses the East Maui Watershed lands – mountain to sea – and water resources; and the Waikamoi section.

- Banyans are a significant threat to the watershed ecosystem. Discusses their introduction; notes that it was not until the 1950s, that the insect necessary for their pollination was introduced. Prior to that, the trees could not spread.
- Changes observed over the years in the Waikamoi section.
- Discusses relationship of water systems and development on Maui.
- Discusses water flow issues, and importance to island of Maui; observes that there are varying points of view and alternatives discussed in community.
- Hiking lands of the Waikamoi vicinity.
- Discusses differences between healthy native forest system and predominately alien system; the Waikamoi Forest area is what a native forest is supposed to be.

KM: It's April 24<sup>th</sup>, 2001, and it's just about 8:30 a.m. We're here with Mrs. Mary Evanson. I want to say *aloha* and *mahalo*, thank you so much for being willing to talk story.

ME: I'm very happy to be here [chuckles].

KM: Yes, us too [chuckles].

ME: Happy to participate.

KM: May I ask you, please, would you share with me your full name and date of birth?

ME: My full name is Mary McEldowney Evanson. I was born in Honolulu, December 20, 1921.

KM: Wonderful. What part of Honolulu or what part of O'ahu?

Overview of historic activities undertaken in the field of watershed restoration by the HSPA. The introduction of cattle and other ungulates, and the collection of wood to supply ships in the 1800s led to problems on the land and in water resources.

ME: I was born in Mānoa, and moved out to Wahiawā when I was about five years old. My father worked for Hawaiian Sugar Planters Association and the Experiment Station under Dr. Harold Lyon. Out in Wahiawā he was in charge of the Forest Nursery where they grew plants to reforest.

KM: Yes. That's an interesting thought, out of curiosity, there was already, under HSPA, the Hawai'i Planters Sugar Association, there had already been this concern that evolved about the...?

ME: Oh yes. That the native forest were dying, and Dr. Harold Lyon was one who was very strong in that theory. That the native forest was dying, and that the sugar needed a lot of water. So there was concern about revegetating, planting trees, and Dr. Harold Lyon traveled the world looking for appropriate trees. All aliens, they didn't look...they wanted fast growing trees. Eucalyptus, paper bark, and all that.

KM: That's an interesting thought, so there was a realization from the sugar growers, at that time, and I understand the Territorial Forestry...?

ME: Water!

KM: Water, and it was directly relative to the healthy...to the well-being of the forest lands, yeah?

ME: Yes.

KM: As the forests were disappearing or dying off?

ME: So they perceived. They had brought in cattle.

KM: Yes, of course.

ME: They brought in goats and they brought in pigs. So there were many places where the forest was definitely dying.



KM: That's really amazing.

ME: And the islands were young, they didn't have you know, the huge wet forests that we see today, you know, down in South America and places like that. So there were many, you see, some of the old photos of O'ahu, the hills looked pretty bare.

KM: Oh, yes.

ME: And it probably didn't have substantial forest.

KM: I wonder how much of that might be a reflection, if you take as an example, you were born at Mānoa, lived there for the first five years of your life.

ME: Yes.

KM: Did your family still maintain a home at Mānoa?

ME: Yes.

KM: Okay. I wonder how much is just like Lāna'i. You know, when we see these sort of turn of the century photos of Lāna'i, 1900, 1920s like that, Lāna'i Hale is just this barren...

ME: Nothing.

KM: You know. What of that is a reflection of just the great depredation that was brought about as the goats and cattle and things...?

ME: The need for wood.

KM: Yes, you're right.

ME: The need for wood for the ships, for building, for railroad ties, for cooking dinner.

KM: What you're describing too, makes me think, because we actually do hear these stories coming into the 1840s coming into *Māhele* claims, where the native tenants are describing that they have patches of *'uala kahiki* as the foreign or Irish potatoes. You know, foreign potatoes, and things like that because there was this broad clearing of lands.

ME: Yeah.

KM: So they could supply ships with food material and wood for fires and things like that. So a number of factors then contributed to this deforestation?

ME: Yes, well I think this area itself.

KM: Yes, and where are we sitting please?

The Kokomo (Koakomo) area, formerly forested in native *koa* trees; discusses historic operations of the Haleakalā Ranch.

ME: We're sitting at my house, Kaupakulua Road in upper Ha'ikū. In an area that was and is called today, Kokomo.

KM: 'Ae.

ME: Which actually is "Koakomo," which is the "beginning of the *koa* forest." The only *koa* you see today are *koa* that are growing in the gulches.

KM: 'Ae.

ME: And there used to be a *koa* sawmill, Ka'ili'iili, a site, about two miles *mauka* of here. And that was a sawmill that was built, I think, in the early 1900's perhaps late 1800s to mill the *koa*. The mill itself was driven by the stream, so it was a hydro thing. But anyhow, there evidently was enough *koa* in this area to support a mill. And I had read somewhere that toward the end, the wood was only good for burning down in the Pā'ia Mill.

KM: Oh, *aloha*.

ME: I mean this was the sort of thing that happened.

KM: Obviously they chose, the choice woods first for logging, and then they were getting to the end of that process. I wonder if there was any thought at that time, of any kind of reforestation, or if they just left the land open to grazing.

ME: For cattle, yeah. The area, Ka'ili'ili, is now owned by Haleakalā Ranch, they run cattle on it.

KM: Okay, Haleakalā Ranch. Now it's interesting, cause you mentioned, so if this is Koakomo. I like your little description, because you can almost see it as "the entry way into the *koa*." There's also, not far from here, a place called Kauhikoa, is that correct?

ME: Yeah, right.

KM: Yeah, a *pu'u* in fact, and you might almost, if we were to break it down, *ka-uhi* (the covering) of *koa*, *Ka-uhi-koa*.

ME: Yes. And there's no *koa* now.

KM: Yes, except for right here in your little valley?

ME: Yes. And that's why I bought this place, because of the *koa* [chuckling].

KM: It's beautiful, beautiful. So you were growing up in a family that already had some sense and interest in ecosystem health?

ME: Yeah, I learned the word conservation from my father. I remember him...we used to hike a lot on O'ahu. We'd go into areas where they were denuded. You know, it was just bare.

KM: Yes.

ME: And erosion was terrible, and he would talk about how this area needs to be planted. It needs to be saved by putting in plants. But there again, the mentality was, something that will grow fast.

KM: That's right. Isn't it funny, that thing, it's the quick return versus...

ME: Uh-hmm.

KM: Because of course, the natives like your *koa*, or *ōhi'a* bringing in a wide range of others, it's a slow growing process.

ME: Yeah. That was paper bark, and paper bark was acceptable because it was fire resistant, and there were fires in those days.

KM: Yes. In fact, around the time you were born, there was that terrible Waiākea forest fire you know.

ME: Yes.

KM: And other fires on the various islands where, you know, sections of forest or scrub land were...

ME: Yes.

KM: Now, out of curiosity, was it your father that came to Hawai'i or had they been here earlier?

ME: My father's brother came to Hawai'i first. Robert McEldowney. And exactly why he came I don't know but this was, I think around 1910 or something like that. My father and mother

came to Hawai'i on their honeymoon, and I mean like travelers today [chuckling], "I want to live here."

KM: Good, well it was lucky for us today, that they did.

ME: And he met Dr. Harold Lyon at that time. My father was a Civil Engineer, he was not a botanist, he was not trained in plant growing or anything. But anyhow, they evidently clicked and my father got along. Then my father came back, he worked for the City and County, Territory of Hawai'i for a while as a surveyor. Then he went to work for the Hawaiian Sugar Plantation.

KM: That's interesting. What was your papa's name?

ME: George McEldowney.

KM: George McEldowney, oh. I'll try to look through the field books to see if I can find any of his field survey books. Might be interesting.

ME: Yes, cause I know I have photos of him with his transect.

KM: Good. Okay, so you were brought up already in a family where this concern of conservation.

ME: Outdoors, yes.

ME: Things were going on. Can we do just a brief overview of, you know, from that time up to the interest of how you came to be here on Maui, and your interest in this watershed?

ME: Yes. My parents bought a piece of property up in Kula, and he built a house there. It was kind of a summer place and also for when they retired they would move over here. We used to come over on summers, and before I even started school my mother brought my brother Bob and I over to Maui, we spent a year on Maui. I just love Maui, I mean I just even as a little kid, it was a wonderful time to grow up. And so I used to cry when it was time to go back to O'ahu.

KM: How did you come here by the way?

ME: By boat.

KM: Was it the *Hawaii*, or *Kilauea*?

ME: There were different boats, and we would put the car on the boat and have it loaded up with everything.

KM: Did you come into Kahului?

ME: We'd come into Kahului. Leave Honolulu early evening or late afternoon, I don't remember what time, then we'd get to Kahului.

KM: Over night come in the morning?

ME: Stop off Kaunakakai, never went into Kaunakakai. And then get into Kahului and they would unload the car, then we'd go to Maui Ice and Soda to get soda water [chuckling]. And then head up the hill.

KM: Hmm. I guess, was that part of the Grant Lands up on Kula? There was a homesteading grant?

ME: It was a homesteading, yeah. It was land that had been farmed with corn. I have a photo of the house in the middle of a cornfield. Then my father would come over during the summers and plant stuff over there. Here again, aliens [chuckles]. Then when he retired, he moved over to full-time. Maui has always been very, very special to me.

KM: Good.

ME: I used to write in my books in high school, "*Maui no ka 'oi*."

Group: [laughing]

KM: Where did you go to school, on Oahu?

ME: I went to, well Elementary School I went to Leilehua, which is the school that was next to Schofield, until I was in eighth grade and then eighth grade I transferred to Punahou and graduated from Punahou.

KM: Yes, good...

ME: [Discusses her young adult, teaching at Waiokeola School, and preparations to return to Maui in the 1970s.]

...That was in '76, '77. I came to Maui, left my kids. As I tell people, ran to Maui get away from my kids. They were all on O'ahu. I lived in Lāhaina for a month, then moved to Kahului while I was looking for a place and then found this place and then moved up here. That was in 1978 that I bought this place. Walking down the driveway and saw the *koa* trees [chuckling – holds hand over her heart]

KM: You knew you were home?

ME: Yeah, it was just that feeling. This place was just all covered with guava and stuff.

KM: I see that now, you're fostering the growth of the *koa*. But you have some wonderful natives, the *koki'o*, *pāpala*, your *halapepe*, *māmaki*, and these things. You've tried to renaturalize, re-native...?

ME: Last night I was talking to Peter Baldwin who has...his father has given him this piece of property up here, where Ka'ilili is. It's a huge piece, six hundred acres or so, it's all pasture land. His wife to be said he wanted to plant a banyan.

KM: [Takes a breath – shakes head]

ME: When we came home...they brought me home last night, he said, "what's that tree over there?" I said, "that's a *koa*." I said, "isn't it magnificent?" He said, "yeah." Afterwards I thought, I'm going to start seedlings, I'm going to start planting *koa*. [chuckling] "These are what you're going to plant up there."

KM: How wonderful. How old is Peter, about?

ME: He's in his sixties or so.

KM: Oh. I wonder if, you know and I hadn't thought of that but I wonder if any member of the Baldwin family, an older member of the Baldwin family might have a connection to some of the history, recollections of...?

ME: He didn't seem to know, when I was talking about Ka'ilili he didn't know that.

KM: Okay.

ME: He hadn't heard that. I know when his wife told me he wants to plant a banyan, I said, "Tell him it's too high elevation, it won't grow" [chuckling]. But it is an opportunity to get *koas* back on that land up there.

KM: Yes, wonderful imagine. It's actually a six hundred acre parcel?

ME: I believe it is.

KM: Imagine you could actually do a really intriguing Hawaiian reforestation project.

ME: Yes. The ranch did plant a plot up above Ukulele Camp, but it was all Big Island *koa* and they fenced it and all. They have a sense of... [pauses]

KM: Conservation, forestation?

ME: Yes.

KM: Good...

ME: So when I came to Maui, I spent the first two years after I bought this property, just clearing it. Just doing a lot of work on it. And then I got called to Jury Duty, and it was kind of traumatic because I've been here for two years just fussing around here, hadn't really paid any attention to what was going on out there at all.

KM: [chuckling]

ME: Hardly read the paper, listened to the radio.

KM: Oh, so you were the perfect juror [chuckling].

ME: But anyhow, I was called to Jury Duty, and it was an interesting case of where some guy had hit another car, and he said he was blinded by sugar smoke, burning smoke. The jury was mostly made up of local people, the poor guy didn't have a chance.

KM: [chuckling]

ME: I mean it was just...bull! [chuckles] But then in being on the jury, it was about a week or so. I awakened to the fact that there was a world out there and I needed to get more involved in stuff. I started going to meetings and then I've always enjoyed hiking, so I got involved with the Sierra Club through the hiking program. And really neat people. I got involved with some of the conservation issues, and started going up to the National Park, where the Sierra Club was doing some fencing projects.

KM: Yes.

ME: I remember going up to the guy who was the coordinator and saying, "This really sounds like fun, but what can I do as far as building fences?" And he said "Oh, you can carry the tools" [chuckling]. So, I got that connection with the National Park, which still today I'm still involved very much with the National Park. Then I got to know Renè Sylva through the Sierra Club, cause he was leading hikes at that time. He's the one who really taught me a lot about native plants and got me interested.

KM: What a wonderful knowledge he has.

ME: Yes. And he at that time was working down at the Maui Botanical Garden. So, I got involved with that group, and I still am involved with the Botanical Gardens. Things just kind of evolved.

KM: Evolved, grew?

ME: Yes...

Discusses the East Maui Watershed lands – mountain to sea – and water resources; and the Waikamoi Section.

KM: 'Ae. Before the interview, you shared with me an important thought, and if you could develop it further about the relationship. That it's not just one part, that it's the whole system, from the top to the bottom.

ME: Yes.

KM: You want to talk a little bit about your sense of the relationship of mountain to sea?

ME: Well, I mean it's, particularly when you go out and walk in this area of the ditch country, they call it, the Watershed Lands. And you see how it's all connected, you know, the plants themselves and the diversity of the whole mountain. This is what I find so incredible about Haleakalā, is that you have this area over here that is so very wet, all the way up to the top of this mountain, you have this forest up to Waikamoi.

KM: This is the Ko'olau region basically?

ME: Yeah.

KM: Nāhiku into the Ko'olau. All the way up to Waikamoi. [Also pronounced Waiakamōī by elder natives.]

ME: Right. All the way up to the crater, all the way up to the Pu'u Nianiau. And then just a few miles on the other side, is this completely desolate, southwest rift zone that is a completely different ecosystem.

KM: Yes.

ME: It's gorgeous.

KM: It is alive. It's just very different?

ME: Yes, very different, it's fascinating. But it shows, you know, the water is so important. But it is, it's all connected.

KM: One of the amazing things that I hear from old native families and others that have life-time attachments to landscapes like this is the relationship of water flow from the mountains, and continuing, insuring life continuing in those regions. Even down, you know, into the *muliwai*, into the estuaries, and into the ponds or the near shore fisheries.

ME: Yes.

KM: And there's a relationship between water coming from *mauka* going down to the sea. Is there, do you have some thoughts?

ME: You mean as far as it, the free flowing?

KM: Yes. What is your thought about this region and the condition of the streams? Are the streams healthy today as they were in the '70s? And if we go back to earlier times or earlier accounts, have you heard from families when you're out in the field walking or from old timers? What's our condition today, and has the weather changed?

Banyans are a significant threat to the watershed ecosystem. Discusses their introduction; notes that it was not until the 1950s, that the insect necessary for their pollination was introduced. Prior to that, the trees could not spread.

ME: [thinking] I think that's really complex, because from my perspective, a lot of the areas are very different, probably than they were. I don't know, you know, never...I often, when I'm out there, I wonder what this place looked like two hundred years ago? What was the vegetation like? What could it have been like? What I am most taken with, is the alien species.

The banyans, out in the EMI country that suck up water and cause a great deal of damage. This is a plant that never should have come here, but the reason it was brought in, and here again by Dr. Harold Lyon. It was a tree that would not be used for lumber, it would be a tree that people would leave alone. All the other trees they were planting I guess were being cut down [chuckling] for fire wood or what. But because the banyan is so, it wouldn't be cut down. And that the insect that was needed to pollinate was not here.

KM: Ah, okay now that's interesting.

ME: Then the insect came in, and so now you have banyans everywhere, and they're a terribly invasive pest.

KM: This is an interesting point that you bring up, so that when Harold Lyon brought the banyan in before. It was planted and it basically stayed in the location that it was planted in.

ME: Yes, right.  
KM: We now see that the banyan is spreading and taking over vast tracks, large area.  
ME: It is.  
KM: And that's the result of, some time later, an insect being introduced? What type of insect?  
ME: That's what I understand. It was the pollinator, made it's way here.  
KM: A wasp?  
ME: It was a wasp, yeah. There again, who was to know?  
KM: Yeah, that's the funny thing.

Changes observed over the years in the Waikamoi section.

ME: I go up to the Waikamoi Reservoir, through pasture land, and then you get into the Makawao Forest Reserve that was an area that Renè Sylva says he remembers there being *hāpu'u* everywhere. And they went in there and bulldozed all the *hāpu'u* and pushed them and planted pines. It's just like man's inhumanity towards Mother Earth.  
KM: Uh-hmm.  
ME: But as far as change in stream levels or anything like that, I have no way of knowing. But, I can imagine that a lot of these places, if they had free flowing streams all the way to the ocean, they would look very different.  
KM: Are there some issues that you think are, important then, to continued use of the waters? Because obviously these *wai o ke ola*, these waters of life, are important not only to the well-being of East Maui, but the system, island wide is kind of evolved with a dependency upon. Are there issues? ...There's a little wasp, speaking of wasps. [gestures to a wasp flying around]  
OM: There, be careful. [begin Track 2]

Discusses relationship of water systems and development on Maui.

ME: I read a lot about central Maui. And you see it when you're up on Haleakalā, looking down, and you see this isthmus, and you read about how, it probably was nothing but sand dunes going all the way from Waiehu to Kīhei, eight miles of sand dunes. Today you look down there you see nothing but *kiawe*, and *haole koa*, and stuff. If it hadn't been for the water being brought from here down to central Maui, it would be nothing but a dust bowl. You can see it when they turn off the water before harvesting or before burning.  
KM: You can see the plumes of dust rising off of the landscape?  
ME: Yes. So I think the water is more important for Central Maui than it is for out here. I mean a lot of people disagree with me. But as I say, you turn off the water for central Maui, overnight you're going to have nothing but weeds and a dust bowl. Wouldn't you rather have sugar cane than that, or houses? I know there many people here, and I know personally, some of them who want to have their streams restored. I don't think it's realistic. I don't know what this piece of property would be like if this water was not diverted up above, and it's picked up for two gulches I believe, possibly three, and then dumped into this [thinking], I'm trying to think of the name of this gulch. Kapua'aho'ohui.  
KM: [looking at ca. 1970 EMI Ditch Map] Kapua'aho'ohui, yes I saw the name. I'm just going to look, this is a 1970 Ditch Map.  
ME: And then this water goes down and is into a ditch and then it's picked up. Here's Māliko [looking at map] where is?

KM: Here's Liliko'i, Pauwela, Huluhulunui, this is the East Kuiaha here's Kaupakulua Road, 'Ōpaē. I was sure I'd seen the name Kapua'aho'ohui.

ME: Where's, I don't know...

KM: I know it's kind of small.

ME: Pu'uehu.

KM: That's what your Kokomo, Koakomo, Kaluanui, Awalau gulch.

ME: I'm having a hard time.

KM: Yeah, sorry I know it's so small. Kapua'aho'ohui, is that this gulch actually that's in front of us, or the more *mauka*?

ME: No, this is it.

KM: Okay, well that's good.

ME: Awalau, we're over here.

KM: Yeah, here's the, so maybe it doesn't come quite far enough up that's why.

ME: Yeah.

KM: Okay. Are we above Wailoa, we're above Wailoa right, the Wailoa Ditch?

ME: Yes.

KM: There's no ditch above, is there a ditch above us also?

ME: There's a ditch... Awalau we're over [thinking] this is Pu'uehu, and the ditch goes around Pu'uehu, and then the water is dropped into this.

KM: What's the name of that ditch up there do you know?

ME: I don't know that it has a name.

KM: Is it a more recent ditch or is it?

ME: It probably is, and I don't know when it was built.

KM: Okay. So Kapua'aho'ohui that's this gulch area that we're in?

ME: Yes.

KM: Okay. Do you think, is that an example? Did this gulch here flow or was it...?

ME: I don't know. I know that most of these streams in this area are intermittent.

KM: Intermittent, yes. I think because we've come far enough over to the west where your real wet section.

ME: Yes.

KM: Goes back into the Nāhiku and then Honomā'ele kind of it ends, and then the Hāna intermittent streams again in that area.

ME: Right, yeah. Māliko probably flowed all the time, and that's big. It doesn't now, because it's diverted. But the water is very complex, and very important of course. And very interesting.

KM: Yes, it is. I don't know if this is realistic, or...perhaps there is something more of a balance that can be reached, that will... I'll share with you I have spoken, I had a wonderful interview a week ago or so with James Hū'eu. He's 86, born and raised he's descended by generations from native families of Ke'anae. Spoken with aunty Helen



Nākānelua, with Stephen Cabral, we're going to be talking story. One of the interesting things when I did a series of field trips out just so I could become a little bit more familiar with the land. Garret Hew took me out. We see that there are these mechanisms, where ever there were *kuleana* that were using water, in taro lands or other forms of cultivation like that.

ME: Yes.

KM: It appears that the EMI...from A & B to EMI, that they've had this history of insuring continued water flow down at some level to the *kuleana*. Maybe there's a way, you know, that somehow some balance might be struck. I don't know if the families at Ke'anae, or Wailua like that if there's... I know that there's this concern that's evolved now.

ME: Oh yeah, yeah.

Discusses water flow issues; importance to island of Maui; varying points of view and alternatives discussed in community.

KM: Do you have some thoughts about perhaps, some people that we should try to talk to as a part of this interview-consultation process on this study that might share some thoughts or insight, about the condition of water and what the future of water use might be?

ME: I think you probably have the contacts of the people. Like the Hū'eus and the people who have lived out there for generations. I mean there are a lot of people, I have distanced myself from the Sierra Club now.

KM: Hmm.

ME: I've been quite vocal in saying I'm no longer with the Sierra Club and I've distanced myself from them because of their new philosophies which I don't agree with. That is, well a lot of them are anti-business, or anti-corporation, and A & B is you know the pits. You know this is a small island, we all have to work together.

KM: Yes.

ME: And if you can't sit down and talk to A & B, how can you resolve anything. Don't just go into these meetings and start yelling and screaming, you know, "what you're doing is wrong!" And "stop the cane burning," and all that kind stuff. I think, and they are very vocal on this diversion, A & B is taking all the water. But then you know again, if you turn off the water and central Maui turns into a dust bowl, what's going to happen? I feel there's a choice of either continuing growing sugar as long as possible, which isn't going to be forever.

KM: Uh-hmm.

ME: What is the alternative?

KM: Yeah.

ME: I talked to a woman the other day, she says "Well they've got to come up with some alternative crops." And I said, "Why don't you help them?" [chuckles]

KM: Yes. It is easy to say "why don't you?" versus "lets get in." And that's a real Hawaiian value, this thing about, that you don't just stand and look, but turn the hand down and work, yeah?

ME: Yeah... I mean, things are changing, and a lot more people, a lot more everything. But we've got to work together in order to resolve it. I mean that's why I got involved and continue to get involved with environmental issues, because I think I can help.

KM: Yes, and you bring years of experience and interest. Let's come back to this, if there are issues, and you brought up a good example, banyan, or we see the *clidemia* now. And

these things, or feral animals, pigs, goats or whatever. What do you think, do you have some thoughts, have you laid out a plan already of what you think would be? What do we need to do to ensure that this environment can continue sustaining and developing the water resources and things that are needed? Have you thought about?

ME: Yeah and I think that...and I was quoted as saying this in the paper the other day is that "Everybody has to take care of their own little *kuleana*."

KM: Yes.

ME: Your own life, what you do, day to day. Again, getting back to the Sierra Club, with fighting the expansion of the electric plant. And you go to houses up in Pukalani, they are air-conditioned. There is a need for a bigger power plant, because everybody is demanding electricity for air-conditioning in Pukalani? Give me a break [chuckling]!

KM: Yeah, like open your windows.

ME: Yeah, the windows don't open, you can't open them.

KM: Isn't that terrible.

ME: I know that just blew me away when I went to an open house...

KM: Hmm... What about though, these plants like the *clidemia* and I don't know if *miconia* is a problem. The banyans or the pigs; and are there ways of striking a balance?

ME: [thinking] It's a tough one, but I think, like *miconia*, it is a giant problem, and we have to face the fact that we do have a problem. We have to do something about it. And either through giving money to hire people to do it, or to get out there and volunteer and pull up the little seedlings. We have to recognize that there is a problem. And it's the same thing with the feral animals, we've got to recognize that we have a problem. We may think the deer are cute, and like to watch them, but they are a problem. It's out of control. We have waited too long to control the deer, they're everywhere, they come in my backyard. The same thing with the pigs, we've got to recognize that the pigs have done tremendous damage in the forest. It isn't, this is a hard one, working with the hunters, to say, "hey, you can hunt over here" but "cannot hunt there", and we've got to eradicate.

KM; Yes. In some areas, but we've found I think in our State experience, we've also found that there is very limited success in a fencing and eradication program that does not also address all the other factors. Suddenly you've eradicated, you've got no pigs, or no goats, or no sheep or deer or whatever it is, but what comes back in? If you've got a resurgence of alien stuff that's fire prone like that somehow again, it's coming to a balance.

ME: Yes. It's real hard. But there again, I feel Hawai'i has given me a wonderful life. And still is, and I feel I owe it, I owe this *'āina* as much as I can do to help it. It's never ending, too.

KM; 'Ae, that's wonderful. It isn't (ending) you know, it's a daily process.

ME: Oh, yeah.

KM: It's a way of life, not like the clothes we put off and on when we feel like it.

ME: I just heard a few days ago...I learned last week, Haleakalā National Park is going to be resurfacing part of the road all the way up to the top. They are going to be closing the road at times in order to resurface. They are going to be resurfacing all the parking lots and stuff like that. I've formed this Friends of Haleakalā National Park, we're their support group. They didn't let us know anything about this, and the more we hear about this project, the more outraged we are [chuckles]. It's just things like that, they're going to widen the road by three feet, and we said, "Hey, that is a major impact!"

KM: That's right.

ME: Have you done environmental studies on the *ua'u*, about the archaeological sites? "No."  
So [shaking her head, chuckles]?

KM: I can't imagine that they could undertake it, as a Federal Agency, the entire Section 106 Consultation process. The Historic Preservation Act, the NEPA processes, I think it would all come.

ME: They say they are exempt.

KM: Why?

ME: Because they are a Federal Agency, and they're just working on a road.

KM: I doubt that.

ME: I think, the people up at Science City, I think are going to sue [chuckles]. Sue the Federal Government, all right [chuckling]! It's distressing, because we had asked a year ago to let us know, if you're doing any major projects up there, we can help you. But it's just an example of trying to work with Government Agencies.

KM: Out of touch, out of mind. That's one of the weaknesses, the management level is transient. They're here on their way to somewhere else.

ME: Yes, this is the worst.

KM: And community, they need to be in touch with it. If your community is not a part of it, if they fail to communicate to those who are their friends.

ME: Yeah...you've made enemies [chuckling].

KM: Yes, that's right. And ultimately, if it's something that members of the community feel is detrimental, and if there's no other avenue, sabotage becomes a process.

ME: Yes, exactly.

KM: You put a fence up, the fence goes down, you know?

ME: Yeah.

ME: You put a gate in, the gate's broke,.

ME: Yeah.

KM: And there's this stuff that...

ME: Work together.

KM: Communication?

ME: Yeah.

KM: Communication is a key thing.

ME: Yeah.

KM: And it's not lip service either, it has to be a real meaningful, give and take thing.

ME: Exactly. This is what happens too often, that they go through the process. Holding public hearing. The State is the worst. I've been trying to get a copy of a Management Plan for Kanahā Pond that came up some time ago. I was on the Advisory Group, we worked for years to come up with this Management Plan, and they did it, they got a Management Plan. They won't give me a copy, it's being reviewed internally, so they're shoving it around. But in the meantime they're... They don't. I feel at this point, that you don't want me to see it, right? You don't want me to know what you're going to do there [chuckling]. But I mean that's just an example of not communicating with the public and giving them information.

KM: Yes... Have you been involved at all with a particular area along this region, that's sort of within the Hāmākua, Ko'olau lands and restoration or care of a particular area of native plants, *olonā* or other things?

ME: Not really. When I go out in that area, it's more just to enjoy it. I mean, it's my favorite hiking place, and I find it so very, very interesting. I wish somebody would write a history of the EMI ditch system. Carol Wilcox touched on it a little bit...

KM: Yes.

Hiking lands of the Waikamoi vicinity.

ME: One of my favorite hikes is going out to Makapipi, at the start of the ditch system. I've got some of the maps of the Stearns and McDonald, and all the exploratory wells that they dug, trying to tap Big Spring.

KM: Yes.

ME: To me it's fascinating, and I went down to Big Spring one day. It's the only time we've ever been able to find the trail down to it [chuckles]. How that whole ditch system works, and to see the workmanship. The rock work along the side of the ditch is all this cut rock.

KM: Cut stone, the old man there was an old Japanese man, I don't remember his name... [Mr. Fukushima] just died a couple of weeks ago. I guess he was one of the last known cutters, of that period.

ME: Yeah. And to me it's just fascinating and it's beautiful. It's just so much history, and you know just the thought of the engineering that went into that system. That it's all gravity flow.

KM: Yeah, it is amazing isn't it?

ME: When I was involved with the Sierra Club, we did a series of water hikes. We had Stephen and Garret come and do a program about the water system, and then we'd go out and do these different portions of the ditch system. It was fascinating, the Waikamoi, and then the Pi'iholo, and then down to the lower, and go out and start at Makapipi, and then walk.

KM: 'Ae, come back along. Do you know, were there field notes? Were there descriptive narratives of the trips ever developed within Sierra Club, that you recall?

ME: I don't know. [thinking] I don't remember. I know we did it for several years. But then the reason I liked it out at Makapipi, is there's still native, it's still full on native out there, with the *ōhi'a* trees, and all kinds of neat stuff. Then the further you come this way, then you get into the aliens, and... [shaking her head chuckling]. And going up into the Wahinepe'e area, you run into the bamboo, but it still is beautiful.

KM: You got to see this interview, and we're going to see Mr. Hū'eu again tomorrow. This interview I did a week and a half or so ago with him, he's really a unique individual.

ME: Oh, yes, isn't he.

KM: He speaks the language of course but he had these interesting...these ears that picked up and listened to... He's telling us how the place name Wahinepe'e, as an example came about or Waikani. Various places, these wonderful, wonderful accounts.

ME: I love that guy, he is so neat [chuckles].

KM: Yeah, it's wonderful that's what I'm so excited about is that we have this opportunity to bring these kinds of histories together.

ME: Yeah.

KM: These thoughts from people that are of your time and your interest, and the old native families and others that just, let's bring a history together so that...

ME: Yeah.

KM: As planning for the future.

ME: Yes.

KM: Uses or whatever, stewardship.

ME: Yeah.

KM: That we can have some sort of a foundational, platform to work from so we can understand a little bit more.

ME: Yeah.

KM: Again, this *Māhele* history is going to be real intriguing as the native tenants are describing the kinds of land and uses. One of the most beautiful things that we came across just real quickly relative to *olonā* as an example is that in Pu'umaile when J. T. Gower was surveying the *Māhele* claims.

ME: Yes.

KM: In 1850, 1852 like that. The native tenants were required to pay a five dollar commutation fee, often for the survey of their lots. The families there, he writes at that time that the native families don't have the money to pay for the survey.

ME: Right, five dollars.

KM: That's right five dollars. But he's asked he says they do excellent work with *olonā* and cordage, he says they asked if they might be able to give *olonā* in payment.

ME: Yeah.

KM: Instead, and so he's inquiring if they can.

ME: Interesting though.

KM: Yes. These things were going on so we're going to hear about whether, where their *hīhiwai* or *o'opu* that was the other one. The *o'opu* he said some of the claims I see in the native tenants there, "I have *o'opu* at this place or I have *ōpae*."

ME: Yeah.

KM: You see it will help us understand these broad patterns, and where they were going. Do we still see *o'opu* there today, or not? You know?

ME: Yes.

KM: What is that a reflection of? And that's way beyond me because I'm not a biologist, but maybe someone, by having this information can help broaden their understanding of that part of an assessment.

ME: Yeah.

KM: Healthy ecosystems or not.

ME: Yeah, that's going to be so interesting.

KM: It really is. I'm excited about it.

ME: Yes...

Discusses differences between healthy native forest system and predominately alien system;  
the Waikamoi Forest area is what a native forest is supposed to be.

- ME: Yes. That's true. The run off, like in the Wailuaiki area, it's terrible. There's no understory at all, there's the rose apple which is the worst. I've got it here. Nothing grows under it, so when it's raining hard there, and I've seen it, the waters just sheeting off of the mountains, it's not going down at all, and it's just lost.
- KM: Sure, because the soils compacted, all of this stuff is going on. It's an unnatural, unhealthy system.
- ME: Right, and that's why you go up into the Waikamoi area, and you see these beautiful native forests, and this is what it's supposed to be.
- KM: That's right.
- ME: Different layers, the mosses and the ferns, and things.
- KM: That's right, the overstory, under?
- ME: Yeah. If that was still there, it would be a completely different ecosystem.
- KM: Yeah. That's a very interesting thought about the potential of lining or piping, you know, potentially, because you would ultimately take. I think you'd have to take less, because more would be getting to where you wanted it.
- ME: And then there's so much grasses and alien stuff, too.
- KM: A program of trying to maintain some of that habitat restoration, must get, I don't know, there would have to be some good natives that could be brought back in, and with care.
- ME: Yeah. I don't know I get so, I think it's too late already, you know.
- KM: So you see, where do we expand our energy then? Lets start at the places that are most intact, but threatened, is that?
- ME: That's it you need to...right, protect those places, or save those places that you can save. I know that just being here a short time, only 20 years that I've been hiking out here and seeing the changes. Hanawī for one, the lower Hanawī, is just, it's a different ecosystem, then it was fifteen years ago.
- KM: What do you have, is it the *wai wī*, rose apple, stuff like that?
- ME: Banyan.
- KM: Banyan, you're kidding, that thick?
- ME: They're coming down, the banyans are being washed down.
- KM: The banyans were planted along the ditch purposefully or?
- ME: I think it was just part of the reforestation, so they're here and there.
- KM: I hear there a real detriment. I can't imagine, in talking with Garret, or Steve Cabral them, Jimmy Hū'eu them, the banyan they just see it as a scourge.
- ME: Right.
- KM: It's destructive to the system.
- ME: They go in the tunnel system, the roots would go like wild. And yet down at the Maui Botanical Garden there is a banyan tree. The County has told us we are not to touch that, "that is a treasure for Maui County, and we must not to do anything to it..." [shakes her head] ...We're trying to raise millions to keep *miconia* under control.

KM: Yes, and when we look at the forest, the mountain slopes on Tahiti, and see what has occurred with *miconia*, wow, it's scary. . .

ME: Yeah. It's hard, but day to day and doing what you can.

KM: See that's the wonderful thing, you do the best you can.

ME: Yeah.

KM: And you know that's wonderful.

ME: That's why I can sleep at night.

KM: 'Ae.

ME: [chuckling] And it's fun, I enjoy it. [begin Track 4 – goes to get a picture board] I took this to a Sierra Club meeting. These photos were all service trips that we had done in the past.

KM: Sam Gon.

ME: That's when he was working up...you know getting people out and having fun while you're doing good. I had some photos of the banyan, but I didn't put it on the board.

KM: Wonderful.

ME: Just an example of how people can get involved and do stuff. This is the native red geranium (*nohoanu*), up at Polipoli. And this was the flower, it grew in this area and putting up the fence to protect it. This was the sort of thing that I want them to start doing again. Getting to go to Kaho'olawe several times which is so great, so much fun. And getting to meet people like Sam Gon, Ron Nagata, and Terry. To me, this is what people can do. There's no reason why they don't. Particularly a group like Sierra Club. Stop complaining about everything, get busy think positive.

KM: Good, *mahalo*. Thank you so much for being willing to talk story...

ME: ...Sometimes you'll see the evidence of the narrow trail.

KM: Yes.

ME: Which now is a big, wide ditch trail. And the CCC did a lot.

KM: Oh yes, that was quite a program really.

ME: That was something I was talking to somebody the other day, that nobody did a history of the CCC on Maui, and yet they did so much.

KM: Was your brother George, Holly's father, involved with the CCC?

ME: No.

KM: I guess it was a little bit later, I've done a lot of work with old time CCC guys on Hawai'i and your brothers name comes up but I guess he was working...?

ME: He worked with Glover Construction.

KM: Yeah, Glover's, that's why so it was afterwards. I guess a lot of the CCC guys were there, involved with him so I keep hearing his name because a lot of them remember him.

ME: Yeah.

KM: He was a pretty fair and honest guy.

ME: Yeah. It's a shame that we didn't get on the CCC story before, most of them are gone.

KM: Most of them are gone now, yeah.

ME: I know there was a CCC camp out Kūhiwa, and I know when we were working on the Wailuaiki hydro project, part of the old CCC trail was still there. While we were going out there they went in and bulldozed part of the trail [shaking her head – chuckling]. There must be records.

KM: There are but it's still so nice when you can get out and talk story... [end of interview]



***Helen (Helena) Akiona-Nākānelua***  
***Oral History Interview - April 26, 2001***  
***(notes of April 10<sup>th</sup> and November 8<sup>th</sup> 2001);***  
***Ko'olau Region (Wailua-Ke'anae Vicinity)***  
***with Kepā and Onaona Maly***

Kupuna Helen Akiona-Nākānelua was born on O'ahu, in 1911. Shortly after her birth she was given, in the Hawaiian custom of *lawe hānai* (adoption) to her maternal grandparents to be raised. She was raised at Lākini, Wailua nui, on ancestral land which had been handed down to her grandmother, Helena Kealohanui (Kaiha'a) Akiona, from her *kupuna* Kaiha'a. Kaiha'a was a recipient of *Kuleana* land in the *Māhele 'Āina* of 1848 (L.C.Aw. 3472, at Pauwalu), and also the owner of at least two Royal Patent Grant lands; one at Pauwalu (Grant No. 2549, from 1859), and the other at Lākini (Grant No. 3177, from 1877).



***Kupuna Helen (Helena) Akiona-Nākānelua (Photo No. KPA-1472)***

Kupuna Nākānelua is an extraordinary community historian. Over her 90-plus years, she has known many of the native families of the Wailua-Ke'anae region, and as in the custom of her *kūpuna*, she is a keeper of genealogies and family relations. Her recollections of the practices of families; places of residency; and stewardship and use of lands, waters and marine resources, is clear; and her interview is a significant contribution to the history of her community.

Kupuna Nākānelua has worked in the *lo'i kalo* all her life, and with her *mo'opuna*, Kyle Nākānelua, she continues to tend the family lands. Her family is sustained by the land and waters which flow from the mountains to the sea. She expresses a great sense of responsibility to the natural resources of the land which her *kūpuna* entrusted to her. *Kupuna* has been active in matters of Native Hawaiian Water Rights, and has participated in many programs seeking to address restoration of the natural water systems of the Ko'olau region.

During the interview Kupuna Nākānelua shared significant accounts pertaining to native traditions (how place names were given); native customs and practices; historic residency and land use; and water use in the Ko'olau region. These narratives include, but are not limited to the following accounts:

- Describes Wailua – meaning of place name. Every *kahawai* had water flowing; used to catch various ‘*o’opu* and ‘*ōpae*; also gathered *pohole* (fern), ‘*āweoweo* (mountain *lū’au*) and other mountain resources.
- Learned from her grandmother that families lived both *makai* and *mauka*, and they exchanged goods with one another.
- Water flow has diminished in her lifetime, streams were never dry before. Now, only during big rain, when the ditches are full, does EMI throw out the water so that it flows *makai*. Wants every *kahawai* to have water flowing again.
- Recalls the names of several *ili* – small land divisions – in the large Wailua *ahupua’a*.
- Names varieties of *kalo* that they planted when she was young, and describes management of the *lo’i kalo* and ‘*auwai* systems.
- Discussing the *heiau* at Pauwalu; place names of various lands in the Ko’olau vicinity; and travel and collection of resources.
- Collected *hīhīwai* from Lala’au-Pi’ina’au Streams and vicinity; saw *huaka’i pō* in forest. Also collected or “made ‘*ōpae*” at Haleki’i.
- Still gathers enough ‘*ōpae* for her to eat at home, from her *kahawai* at Lākini.
- There were *lauhala* weavers in the area; *hala* gathered in locations near shore. Also describes house of elder weaver, formerly near the old *paena wa’a* – canoe landing. Leads into detailed discussion on weaving materials and practices of her grandmother; some weaving materials gathered in the upper forests.
- ‘*Ohe*, ‘*ekaha*, and other plants gathered from forests for weaving... *Mai’a ‘ele’ele* and ‘*iwa* also collected up in the mountain; the old people took care of the *mai’a ‘ele’ele* because it was highly valued.
- Regularly traveled the streams to gather *hīhīwai* and other stream fish.
- *Hīhīwai* supplemented meat in diet; uncles also hunted (with permission from EMI), for wild pigs in the mountain. Gathered ‘*ōpae* in EMI Ditch Tunnels.
- ‘*Ōpae* are not like before because the water doesn’t flow in the streams. She and other native residents want water returned to all the streams.

Describes Wailua, and meaning of place name.

HN: There’s two Wailua. Wailuaiki and Wailua. This one here is Wailua, you go across [gesturing towards Hāna], Wailuaiki.

KM: So Wailuanui, Wailuaiki?

HN: Right, that’s right.

KM: This ‘*āina* here, must have been a place of waters before?

HN: That’s right, it’s got to be. Because before we have plenty water. Every *kahawai* full, we used to go catch goldfish, ‘*o’opu*. And we look forward to that because my grandmother like that. When she say “‘*Ono mai nei nō ho’i kēia i’a haole...*” Because they used to eat the goldfish they call it *i’a haole* and ‘*o’opu* for *pūlehu*, *lāwalu*. That’s our break so we go out swim at the same time so we dive all these *kahawais* going up.

KM: Into the *kahawai*, *hele i ke kuahiwi*?

HN: ‘Ae.

KM: And what, ‘*o’opu nākea*?

HN: *Nākea*, *owau*, that’s the big head kind. *Nāpili*. Hawaiians eat the *nāpili*. My grandmother eat the *nāpili*, you come home *kaula’i*.

KM: And how you go up *kahawai i ke kuahiwi*?

HN: Nobody’s *kahawai*, we go up that time you can see everybody. There’s no way you can get somebody going to fool around because ‘*ahuwale*!

KM: Yeah. All of the *'ohana* would go up gather. And *'ōpae* like that?  
 HN: Right. Get the *hō'i'o* they call *pohole*.  
 KM: *Pohole*, 'ae.  
 HN: They go up there to get that. The *'āweoweo* that's the mountain *lū'au*.  
 KM: *'Āweoweo*, *ulu nahelehele*...grows wild in the mountain?  
 HN: Right, grows better in the mountain, I brought it home for plant. Itchy, itchy.  
 KM: No can. But the *'āweoweo*, *mauka*?  
 HN: Good, because it's cool, *kuahiwi*.

Learned from her grandmother that families lived both *makai* and *mauka*, and they exchanged goods with one another.

KM: Way *mauka*. I wonder if before did you hear if there were families that stayed up in the mountain and lived? Or did they live mostly here and then go *mauka-makai* when they needed?  
 HN: I know my grandmother said they usually *makai* and *mauka* but she never tell me how many because she used to tell me the *mauka* exchanged for what *makai* get, *makai* get exchange for what *mauka* get.  
 KM: A *kuapo*.  
 HN: There must be some Hawaiians.  
 KM: You go *hele lawai'a* and what things down here? *'Uala paha*...  
 HN: Yes.  
 KM: *Kuapo paha me ka po'e o uka*?  
 HN: Yes, yes.  
 KM: *He mai'a paha, 'ano kalo*...  
 HN: *Pu'a*.  
 KM: *Pua'a. Mamua loa, ua hele paha nā kūpuna, 'ohi olonā, mai i uka paha*?  
 HN: I think they did but not during my grandmother's time. Her parents time.  
 KM: *Kaiha'a*, I heard in that generation some of them they claimed, "I have *olonā* in the *kuahiwi mauka loa*..."  
 HN: That's right. That's why my grandson, where the place we cleared the *hau* on our property, he's planting some of that.  
 KM: *Maika'i*.  
 HN: Because he got it from somebody. I cleaned the land and I tell him *kanu*, I no like *mahi'ai* for nothing.  
 KM: Yes, yes.  
 HN: Sometimes I like for my section, he takes it and I don't have any place. So now I have two sections. I said, "Don't you take that, I like plant dry land taro, we no like pick up *lū'au* from the wet land."  
 KM: Ah, so you *kanu* both *lo'i kalo* and dry land?  
 HN: Dry land more hard job. Dry land I make more for *lū'au*. The kind *lū'au*, I eat most the time with my dry land is *ha'akea* the white stem.

KM: The *ha'akea*.

HN: They eat any kind *lū'au*, but I was always brought up with *ha'akea* or the *'āweoweo*, the mountain one. Later on as we stay, we see all kinds Chinese taro we try, is good. Now get the Tahitian *lū'au* I make 'em, it's just as good.

KM: Oh yeah, oh.

HN: I think it cooks faster than any other *lū'au*.

KM: Yes, that's what I heard because the *mane'o, a'ole lo'a*?

HN: No more. One of my friend gave it to me and when my aunty saw, she said, "Oh, you eating the kind *ape*." I said, "No, that's not *ape*," and I went a friends house and I ate it, she cooked it with the chicken. I would cook it separately because you don't know how it tastes. She, she went cook it with her chicken because she said she went eat from a friends place, never itchy so she did it that way. When I first started mine, I made it separate because I was afraid the chicken going get all *mane'o* with... But it did good, it did good. I rather have that then other kind, cooks faster.

KM: These are the things that you folks would do before from young time?

HN: That's right.

KM: You go up *kuahiwi*. You said before all of the streams had water that you remember?

HN: Every one, every one.

Water flow has diminished in her lifetime, streams were never dry before. Now, only during big rain, when the ditches are full, does EMI throw out the water so that it flows *makai*. Wants every *kahawai* to have water flowing again.

KM: Do you think in your *mana'o*, in your life experience, ninety years coming up now. Has there been a change in the water on this land? And are the ditches a part of that change or...?

HN: Yes, plenty because we don't have the water any more. The only time we have the water is when big water and then they throw it out. Otherwise there's hardly any water. That's why the people here are asking that we want every *kahawai* get water like before. Never dry, never, never, never, never!

KM: Before never dry?

HN: Never dry! During my time, when I was very young, never had time...in fact had more water.

KM: Now it comes dry?

HN: Comes dry, most of the rivers no more! And that's why they say, Irrigation Company said, "No more water." They complaining, but they building more houses. Where they getting water from Hanawī and that's why the people no want them take the water here.

KM: I see, so the water is used for building more houses out Kula?

HN: Right, Kula and over the central part. Where do they get the water from? It's got to come from here, East Maui. Honomanū [as pronounced] and all that, water all inside never one...

KM: Never *malo'o*?

HN: These streams here, never *malo'o* we used to go swim in the kind *kawa* they call 'em the kind deep place. We call 'em *kawa*.

KM: 'Ae, *lele kawa*.

HN: *Lele kawa*, that's what we used to do. Never, never, never was, never was. That's why whenever they talk about...you know no more water, but they building more houses, the golf course getting more water. Where they getting the water from? It's from here...

Recalls the names of several *ili* – small land divisions – in the large Wailua *ahupua'a*.

KM: ...Is there a name for this area on the flats at Wailua or did they just call it Wailua?

HN: Well, Wailua is the name of the whole place, but in between this *'āina*, they get *pahu'a*, they get different names.

KM: *Pahu'a*, that's like a flat areas?

HN: Right. It's up that way and they get Palolena is over that way.

KM: Palolena [an old *'ili* name].

HN: They get all the different names that's on the other side of the river now. When you go up, on the other side of Waikani Falls.

KM: Waikani?

HN: Yeah. *Waikani, no ka mea, kani ka wai?*

HN: Yes, noisy water. On the other side is what they call Palolena. They all have names there, and some I don't remember.

KM: It's so amazing because these names...every place name must tell us a story.

HN: Right.

KM: About something before.

HN: That's right. Because I never see much during my time. But prior to my time my *tūtū* said, and I seen it in pictures. There were grass houses here and there hardly any, I think wooden house would only be about two or three. I think one of them is that rice... Cheong Chong, the one who import all the Chinese. Otherwise the rest were all grass.

KM: That's amazing cause even like behind here you said the *kuleana* behind. Even when you were young still had grass house or was *pau*?

HN: No, *pau* already. But the foundation and everything my grandmother tell me.

KM: *Lo'a kahua hale?*

HN: Yes. Even the second owner who took here the *kahua hale* is right behind. The *punawai* is still behind there but since no more water I don't allow any water, cause I don't want water come in the land. The walk they get from that *punawai* to go behind the *kuleana*, they build the kind stone wall. They walk on top they don't want their feet dirty, it's still there.

KM: That's right so you can walk right there.

HN: It's still there.

KM: It goes to an *'auwai* that comes down?

HN: No, the *'auwai* is not in the way, the *'auwai* is past the *hale*. The house is here.

KM: Wow!

HN: It's still there. So when people come I show them. I say "this is part of the wall, I never take 'em all out." It's still there and I plant things there. Somebody is leasing, because they don't sell anymore from Hawaiian Homes. And Hawaiian Homes...wait first the State had 'em and then the State when turn over to OHA, I think. And then OHA...

KM: This was a few years ago when that deal came up, the trade?

HN: No, cannot sell now, you can lease and all that.

KM: The nine-hundred and ninety-nine year one too?

HN: That's us.

KM: That's you folks? When did you...did your *kūkū* have this 'āina first?

HN: No.

KM: You and your *kāne* got this?

HN: Yeah, was in the '30s.

KM: Thirties you got this. A nine-hundred and ninety-nine year lease?

HN: In 1930, yes.

KM: You eventually bought your lease?

HN: After.

KM: In the '40s or something?

HN: Yes, that's when all the people here, most bought.

KM: Were given the opportunity?

HN: *Kupuna* Hū'eu and a couple over here, and I think the Land Agent at that time was not Foster Robinson. [thinking] I think was Aki Tong, when we had all the chance to buy it. And then for those, that's ten years old (lease), we had that option.

KM: That's right when you had it for ten years then you could buy?

HN: Right. There was some they couldn't buy because they never had money. They no have job but later on they bought but their price came higher. Mine was high, so I wrote down; Ashdown was in there at that time.

KM: Yes, Ashdown.

HN: I wrote down to her, "Why is it my place is all rugged and all that. My place cost more than all the other people had flat land." I'm the only one that had rotten one.

KM: Cause you get *pāpali*, little slope.

HN: That's right and all rocks all *papa*. She said, "Well, that's the assessment they gave." I had to accept it...

KM: ...What you share is your personal experience, your *mana'o* yeah?

HN: That's right.

KM: What you know.

HN: That's right, my *tūtū* said, "*Inā a'ole mōakaka 'oe i ka mana'o, a'ole 'oe maopopo, a'ole 'oe wala'au.*"

KM: 'Ae, *mahalo*.

HN: Cause *pilikia ka hope, a'ole kēlā ka pololei, kou wala'au 'ia iā lākou. Pilikia 'ana lākou.*

KM: *Pololei 'oe.*

HN: The Mitchell's place is Keononalu [written "Keononalu" in the *Māhele* descriptions]. And you see the hill from my place, Lākini, during that time had no more *hau* and rock. The girls, all the young girls come with the ti leaf slide down.

KM: *Hōlua?*  
HN: *Hōlua, 'ae. . .*  
KM: *...Kūkū, you went kanu all your life?*  
HN: *Oh, yes.*

Names varieties of *kalo* that they planted when she was young, and describes management of the *lo'i kalo* and *'auwai* systems.

KM: *What kinds of kalo did you kanu? You said ha'akea?*  
HN: *We had ha'akea, we had piko, we had piko 'ele'ele and one more kind, mōkōhi. That's the only kind we started.*  
KM: *Mōkōhi?*  
HN: *Mōkōhi is just like lehua.*  
KM: *'Ae.*  
HN: *Only the plant is stunted.*  
KM: *Dwarfed?*  
HN: *Yeah. Just like the kind lū'au they sell at the market, what the name now [thinking]. They sell at the market before in Honolulu, I forget now the name.*  
KM: *But mōkōhi?*  
HN: *Mōkōhi is what we call it. But Waipi'o, they don't call it mōkōhi, my husband said they get one other name. But we call it mōkōhi. That's the stunted one.*  
KM: *So those are the kinds of kalo you had?*  
HN: *That's the kind we had.*  
KM: *When you planted your fields did you flood it with water right at the beginning?*  
HN: *No, no, no. To open up a land, to first open land that time we don't have no tiller, no nothing. We have to kīmō, dig, turn it over. Then after we turn over, let little bit go water, because we got to set the bank because the dirt still hard.*  
KM: *Kuāuna?*  
HN: *Kuāuna, ho'onoho kuāuna.*  
KM: *'Ae.*  
HN: *After we set all the bank then we get the hoe, some people use kipikua, but we use hoe, kipikua was more heavy. We break 'em up in chunks then we flood 'em with water. Then we leave 'em maybe about couple weeks or a month then we go back soften the rest of the other lumps that never come. Then we let 'em stand for one month or until we get pulapula to plant.*  
KM: *'Ae. With the water flooded or...?*  
HN: *With the water flooded you got to flood 'em so it's soft. Because of all new dirt.*  
KM: *Hehihehi paha kekāhi?*  
HN: *A'ale only kimo. See when we go over there we try to break up the rest with the hoe. Then the only thing we do with the final, is after everything is smashed is to go over with your hands pick up whatever rubbish or whatever is not good and pick it off.*  
KM: *So you go one month then you let it sit?*

- HN: We let it sit. Because *palupalu ka lepo*.
- KM: 'Ae, 'ae.
- HN: Then you start level up we have a level thing to *kē*, they call 'em *kē* when you level the soil.
- KM: Just like a stick kind?
- HN: Yeah, a stick just like a hoe. Yeah the hoe, big, long.
- KM: You *kē*?
- HN: You *kē* back and forth. So that you see the level, so that the water can be distributed evenly. Then you wait and when ready for you to plant you lessen the water. When you plant you kind of make it dry because that's the new plant going in, or it will be all *palahū*.
- KM: 'Ae. Then you dry it out for a few weeks *paha* or until you know when the root going come?
- HN: No, no. After we plant the *huli* I would say about a couple weeks, then we let go little water and let the plant come up. During that time we never did use fertilizer. Then when we began using fertilizer when we have about two or three leaves then we feed the first shoot. We used to throw Triple-16. That's to bring the mother plant up. Then we put the 20-20 to *hānai* the *keiki*. We put about four applications, three of the sixteen every three months, and then four of the four- ten-sixteen to make the 'ohā all come up. It takes about twelve, fourteen months depending what kind taro.



*Lo'i Kalo and 'Auwai at Lākini (Photo No. KPA-2199)*



KM: Yes.  
HN: Like *moi* that's the best kind, you can leave till sixteen months no *palahū*. Like *ha'akea* and the other one you got to plant 'em. *Lehua* is worse you cannot leave 'em twelve.  
KM: Nine months *paha*?  
HN: Yes...

Discussing the *heiau* at Pauwalu; place names of various lands in the Ko'olau vicinity; and travel and collection of resources.

KM: Oh yes! May I ask you *kūkū* when you were young did your *kūkū* them like you know you've mentioned like at Pauwalu uka behind the school get *heiau*. Did you hear what kind of *heiau*?  
HN: No. Only what I heard was the drum, the *pahu*.  
KM: And then you said had a littler one more *mauka*?  
HN: More this side where the well, that road where the van is, has there. I don't know much about that. I never heard anything from there, but I know there is one there. But all covered with *hau*.  
KM: Pauwalu is an interesting name.  
HN: Pauwalu means...*walu* means eight; *pau*, "I ate eight." Eight people died. That's why they call 'em Pauwalu.  
KM: *Pehea, ai 'ia na kekāhi manō paha*?  
HN: I think so. Maybe that's why. That's only what I was told like that, but we don't know the truth.  
KM: It's amazing because these place names like you said Lākini...  
HN: Yeah.  
KM: You go up Pi'ina'au, you go to Ka'akeke like that.  
HN: Just like Nu'a'ailua, they call it that, Nu'a'ailua. We used to say Honomanū [as pronounced]. We used Honomanū, but it should be Honomanu because part of the section is down this side, and *moku*.  
KM: And get *manu* on top?  
HN: Birds there now.  
KM: Nesting there?  
HN: I know there were two eagles. I don't know, I asked *kupuna* Hū'eu if the eagles still there. He said, "He doesn't know." There were two there, you know?  
KM: Hmm. *Mamua paha, he home, he hono no ka ua'u, 'iwa paha*, the native birds.  
HN: Had *iwa*, but I don't know. But I think had plenty birds though.  
KM: Yeah, must be.  
HN: Had plenty birds that's why they named it like that.  
KM: You said before too, you would have to walk up the trail go up mountain like that?  
HN: Oh, yes.  
KM: You went?  
HN: We did. *Hele wāwae!*

KM: *Lō'ihī.*

HN: We had horse, but we seldom go on the horse. If we go I ride with my grandma because my brothers don't want to go. At that time the *kula* is all clean.

KM: From here or from your home?

HN: Back of the school.

KM: Back of the school.

HN: That's where I was living, go up that *kula*.

KM: Mama's place, you go up there?

HN: Right.

KM: Hit Pi'ina'au, come up...?

HN: Below Ka'akeke.

KM: Ka'akeke.

HN: We come down by this Ching's Pond. Never used to be the road for go Pi'ina'au there. The old road was by the arboretum. Because the County did not want to bring the bridge. That's why they went bring by Ching's Pond go actually the road is the other side.

KM: The arboretum side, is there a place name for that area that you remember? Or is it just Ke'anae.

HN: No, there is a name... [thinking] But I don't know the name. There must be a name. That's how no more road for go there at Pi'ina'au, they have to take Ching's Pond.

KM: Then the road went all the way up into the mountain and then you came down you said, Kopili'ula?

HN: Kopili'ula, we got to go on the horse. From there now, we start our *kahawai* go this way. Wherever we stop, Wailuaiki, we stop put the horse and my grandma go call. That's *mauka* side, we have to have permission. We used to have John Plunkett, ask him permission.

KM: Because he was sort of the overseer for the EMI?

HN: Right, right. I remember going as far as Kopili'ula, and at that time Kopili'ula Bridge was, I think being repaired. All the ditch men where there, they was working. Because as we descend down on horse to go up there. When we saw all those people underneath my grandma said "*ho'i kāua*." We got on the horse and came back again.

KM: Oh, no came home again! *Maka'u*?

HN: Because *maka'u* eh. Only two females and all men, that's all Japanese and their camp was up Amalu, Amalu Camp.

KM: Yes, Amalu Camp.

HN: That's where their camp was.

KM: Amazing yeah, what a hard time! . . .

Collected *hīhīwai* from Lala'au-Pi'ina'au Streams and vicinity; saw *huaka'i pō* in forest.  
Also collected or "made 'ōpae" at Haleki'i.

HN: . . .What I hear from my *tūtū*, and it did happen some places like where Ching's Pond is. You come way up, because there's a *kawa* [leaping place] there, and on top, that's Palauhulu to go across to go Pi'ina'au. That I know, I went with my grandma, we go get

water shell (*hīhīwai*) in the night from where Ching's Pond is. The name should be Lala'au, not Ching's Pond. But because Ching Store was right above they call 'em Ching's Pond.

KM: Lala'au?

HN: Lala'au. We go from there, we follow night time, *hīhīwai* because they 'e'e.

KM: 'Ae 'e'e mai.

HN: You go up about two turns and on top that is the flat from the other side of that. That's where I saw one, first thing I got so scared. I told my grandma, "Oh, there's lights on the *pali*." My *tūtū* always said, "*Hele kāua, a'ole 'oe wala'au*." Because they say the echo of the voice, you calling, somebody answer, you think and you going follow.

KM: That's right.

HN: I saw the light, I was so scared. I keep calling my grandma, come because I see the light is so bright, look like coming down from the cliff, and I get scared. In fact I always tell my grandma, "I scared the *kepalō*," even till today, old lady [chuckling]. I cannot go outside, I always scared. My grandson wants me to go look my great-grandparents graves up there, Lākini. I said, "You bring plenty people, because only us two, I cannot. I going run, I going leave only you, I'm scared." Even over here when I stay here at the graveyard. I had hard time adjusting here, because this land was all with guava. I had to hand cut, no power saw, no nothing. I cut what I can and when my husband come back he cut what he could. Got to put a house.

KM: 'Ae. Amazing!

HN: I work hard, boy.

KM: You folks went up and you *kahea* to your grandmother?

HN: Yeah.

KM: Cause, you saw that *kukui*.

HN: That's right and my grandma say, "*kulikuli 'oe*."

KM: [chuckling]

HN: I keep pointing, "*Aia kēlā kukui, mālamalama*." But she said, "you don't say anything, you don't point and all that." I get so dammed scared, I don't want. I tell my grandma "*ho'i kāua!*" So my grandma grabs her stuff we go to the next area, more above, thinking that we going escape. As we went more up, we almost came to Kūpa'u, there that thing came there again. I told my grandma "*Ho'i kāua, Apo*." To me it's a bad sign because it showed there, the light is so bright. I told my grandmother, "*kepalō!*" My grandma said, "*kulikuli*." And that thing bugging me because the light shining my eyes, I tell my grandma, "Go home, it's shining." And my grandmother look, she said, "*A'ale wala'au*." I said, "*Pehea kēlā mea, Apo?*" She no tell me, she tell me "*kulikuli*." So when she tell me that I'm suspicious, there's something. I get scared.

There was one time we went, another one, had the same thing again by Haleki'i. You see when she used to go make 'ōpae we take a five gallon can, the kind cracker can.

KM: Yes, yes.

HN: I take a mat, I take salt, and I gather little wood. My grandma go way behind we call it "*kau*," to go get the 'ōpae. When she full her bag, depending how big some people, my grandma had big sack you know. I told my grandma, "Why do you make it that because heavy when it's almost full." But she liked it that way. When she get her '*a'aniu*, we call 'em, full her bag, then we come where I am, the 'ōpae is clean already.

KM: Yes, yes.

HN: She salt 'em, we cook 'em right there because I have the wood and I get a mat and I spread that on a mat.

KM: Spread out?

HN: Then she goes back down and makes some more. When she comes up with the second lot, I gather up the first lot and I'm going separate that. Because she used to sell in Honolulu to Otani's Market. Extra living because my grandfather didn't earn much.

KM: She would go up 'ohi 'ōpae like that kā'e'e? The kind net?

HN: No, *hulihuli* stone. The only time she go kā'e'e like that when big water, that's the best time to go because the 'ōpae all on the side.

KM: All come in so you can scoop it in the net?

HN: Yes.

KM: How was, did she use a net or...?

HN: Net.

KM: What kind *olonā* or cotton already?

HN: No, it's the kind made out of 'aho.

KM: The kind 'aho, so old kind 'aho?

HN: Yeah.

KM: Oh!

Still gathers enough 'ōpae for her to eat at home, from her *kahawai* at Lākini.

HN: In fact I still, I get two *upena* now, that I used.

KM: *Maika'i*.

HN: And I have a small one. Every now and then, when I like eat 'ōpae, because the *kahawai* too far, and all covered with *hau*. So I go my place Lākini. I go in the little ponds and all that kind just for me to eat.

KM: And you still find enough so you can eat?

HN: Yeah.

KM: What a blessing.

HN: I bring home, when I 'ono, I go make.

KM: Yeah, like I look at some of these *kahawai* now I figure you know no more water the 'o'opu can't live, the 'ōpae, no more *hīhīwai*.

HN: No. That's why, that's why.

KM: Only the place where the water *kahe mau, kahe mau*.

HN: That's right, that's right. Only the Ke'anae one, the Ching's Pond one. Go up there, can get *hīhīwai*.

KM: And Ching Pond you said was?

HN: Lala'au.

KM: Lala'au, oh beautiful. So important, place names. That's one thing I was noticing every one of these little valley's like this, I think it would be so good if people could put the names back, so you could remember.

HN: That's right.

KM: Here you come Wailuanui, Wailuaiki or Lala'au.

HN: That's right. You see where that Chong's Hotdog Stand?

KM: Yes, I saw it.

HN: That's Waianu they call it.

KM: Waianu, oh beautiful!

HN: They call that Waianu. And then come down by Hū'eu's house go back of him go down they call 'em Kilo.

KM: Kilo, oh beautiful!

HN: They have all different names.

KM: And every name tells a story.

HN: Above the Redos. Above there they get one *kahawai* you go on top the flat they call that... [thinking] Waika'ūlili. Looks like it's the water something of the 'ūlili according to the name.

KM: Oh, yes.

HN: Only one time I remember that thing went overflow and the people couldn't pass they had church service. They had to come back here and sleep at the Parrish Hall because the bridge was off, that's the only time. That's the road I used to go from Lākini, we come there come over the pasture land, behind the school come down and then come down where that Redo *lēkō* patch is; come down that road and there's a road that's going up by where Crozier's daughter has a residence.

KM: Yes, yes.

HN: We used to take that road there go down, keep on going till we come Waiakuna. That's the end part that's the *kawa* [leaping place] of Lala'au because when you get to that *kawa* then you have to climb up to get Haleki'i and Palauhulu where we take the road to go up.

KM: Haleki'i and then Palauhulu?

HN: Palauhulu.

KM: That's how you go up there Pi'ina'au, Ka'akeke like that?

HN: Right, right. When big water we have to take the Ke'anae Road, but no more water that's our cut-short because we live right by the school just take the horse and go from there. I remember that.

KM: 'Ae.

HN: I used to go with my grandmother cause my brothers don't want to go. Of course, when we go there we don't cook the *ōpae* there cause we going on the road whereas this *kahawai* we have place for spread. When we go there she just *kau* the 'a'aniu and she put in the bag we have bushel that time, little bushel from flour and she put sometimes four 'a'aniu. That's four of those bags then we come back. Maybe two days after she wants to go again maybe for more orders we go.

KM: 'Ae. Do you remember what your *kūkū*...like you said *kalo* one hundred pound bag, dollar fifty...do you remember how much the *ōpae* was sold for, about?

HN: Gee, I forget how much.

KM: I know this was long time ago, you were a child.

HN: Yeah, I forget how much. I would say I was in my tens, eleven.

There were *lauhala* weavers in the area; *hala* gathered in locations near shore. Also describes house of elder weaver, formerly near the old *paena wa'a* – canoe landing. Leads into detailed discussion on weaving materials and practices of her grandmother; some weaving materials gathered in the upper forests.

KM: Did anyone gather, and were there any weavers before? People *ulana lauhala*?

HN: Oh, yes. There was one lady at the end. That house, Rockefeller I think, bought that house. The Ho'okano house. At the end of this road the last house there on the cliff.

KM: Yes just below, is that the *paena wa'a* down there, down that side?

HN: Yeah, that's where all the canoes land.

KM: Yeah.

HN: That little cliff there used to extend out but because the waves would wash on top, that cliff is washed out. On the side of the house, where the first guy build the house it's eroded because high sea, if no more that *ulu hau*, that house is going down one day. That's why I say, I wouldn't buy that place even for ten dollars. I would rather them go outside and buy. Because that place is all eroded.

KM: Did people sell *lauhala* for make extra money too, and did they weave *loulou*?

HN: Most people here, when they did, they made it for themselves.

KM: Home.

HN: They go to one another who doesn't know how to make they *a'o* the other, that's how they learn how to make. Like this lady who lived at the end of there she was Mrs. Ho'okano. Boy, that's the first house that I see...and Mary Kamuela told me in Kaupō had one person they do that. This lady where the Rockefeller built the house, her Hawaiian bed... (and my grandma have the bed too), you know have that post up and all that kind?

KM: Uh-hmm.

HN: Everything in *lauhala*. Weave all *lauhala*, everything she had in her house *lauhala*.

KM: She weaved the *moena* for the floor, the bed?

HN: Yes, *moena* what they call that double sided...what they call, there's a name for that.

KM: *Pālua, moena pālua*.

HN: Yeah, and get one more name. Because you can use two sides.

KM: Yes, both sides very nice.

HN: Very good weaver. And then there's another one a younger generation she weaves, that one, and there's another one. But they all died already.

KM: You folks didn't weave to much though cause you?

HN: My grandma did, she told me for learn, I said ahh! [shaking her head]. *Haole* style, they no like *lauhala* they like rugs and all that kind. So my grandmother said, "*Hiki mei 'ana ka wā, ho'i hou 'ana kēia po'e moena...*" [shaking her head] And it's true.

KM: 'Ae [chuckles]. It's true yeah?

HN: Yeah.

KM: These *kūpuna, ike pāpālua lākou*.

HN: "*Ho'i hou mai 'ana,*" and it did come. . .

KM: [begin Track 10] . . .So before some people would gather *lauhala* and *ulana*?

HN: Yes, they even *kua*, the kind green kind they put 'em over coal.

KM: Yes.

HN: My grandmother used to make, she used to make it here for us. And *kua lauhala* comes white almost like the kind Panama hat.

KM: Yes.

HN: Strong you know.

KM: They say too, *loulu* like that.

HN: Yeah, *loulu*.

KM: Beautiful.

'*Ohe*, '*ekaha*, and other plants gathered from forests for weaving...  
*Mai'a 'ele'ele* and '*iwa* also collected up in the mountain;  
the old people took care of the *mai'a 'ele'ele* because it was highly valued.

HN: And '*ohe*, but hard work though. '*Ekaha*, we got to get from mountain, come home. They call the *kukae*, you got to scrape 'em and all from the end. Like the *kua lauhala* you put it over charcoal. But then my grandma go get '*ohe*. '*Ohe* is much harder because you get the '*ohe* as soon as you scrape *pau*, you got to dip 'em in the water. Otherwise, it turns red it's not coming white 'cause that thing have that coloring, you have to soak 'em in the water because otherwise it gets...

KM: Was it just plain water or they put *pa'akai* in?

HN: No, no. We sit by the '*auwai*, my grandma and this lady used to sit. Every time they make, when they make, they dump 'em right there.

KM: *He 'ohe maoli*?

HN: Real bamboo.

KM: '*Ano lō'ihī ka puna*?

HN: Yes. Hard job you know. And the '*ekaha*, they call that the *kukae*. The English word they call for that I don't know what.

KM: Bast.

HN: Like a membrane or something like that. That's good my grandma taught me how to weave that with this other lady. The coconut make good Panama hat it's tough. And the *lauhala kua* is a plain green there is another kind they call *lauhala Kinipaki*, that's yellowish white with green.

KM: Yes.

HN: That is not as hard as the real green one. The real green one, after you strip, you got to put 'em on the coal right away, because that kind of *ho'oma'ema'e* the leaf, after you cut, then you *kaula'i*. Then after *kaula'i* for so long, takes good sunny days, then you got to come back. Hard work you know you got to take the thorns. I told my grandma, "Hard job, I no like." Then, when that thing after couple days or maybe weeks, real *mal'o'o*, then you have to roll it up, roll 'em up I said, "Why you have to do that?" They call 'em "*kuka'a*."

KM: 'Ae.

HN: She got to make that. And afterwards she get that all enough she makes a big ring depend how big the *kuka'a* she like. She tie inside the end and now when she get this leaves now, she tie to roll 'um back, she have to make now to fit if she made a big one she got to make one big one to fit that put 'em till it comes very tight in the center. They get big *kuka'a* they get small *kuka'a*. I used to do that with my grandma.

KM: Your *lauhala* came from the lowland area here or did you go?

HN: They go by the *kahakai*.

KM: Yeah, better down here.

HN: Because soft. We had one coming off the school, because the school land, and I had one *tūtū*... In other words, they went move the trees because somebody else took on the next mark where the *alanui* going up, they call that *lauhala Kinipaki* that's another strong one. That's that yellow-white, yellow-green.

KM: That's an introduced one yeah I think?

HN: Yeah, I think so because that's just as good as the *lauhala kua*. Makes strong Panama hat like.

KM: Were there other things that you folks would go up to the mountain for?

HN: I know I went for the *'ekaha*, the *mai'a 'ele'ele*. My grandma...you see, during that time they have the *mai'a 'ele'ele*. If people know they have to take care. Because if they don't take care it won't produce good one. Some people they know where you go and they go *maha'oi*, go get and they not taking care. During those times weavers, they find it so important and they like, they all go *maka'ala*.

KM: They always take care.

HN: They always take care. After they died the trees all died off, no more.

KM: *Nalowale*. And that *mai'a 'ele'ele* for make the design yeah?

HN: That's right. And the *'ekaha*, and they have the *'iwa* you know kind of brown, kind of rust color like that they did that for trimming.

KM: 'Ae. Beautiful.

HN: Yes.

KM: Those things you folks would go up for?

HN: Yes. And then my grandma would come back sometime just weave. If she doesn't weave it with the *'ohē* the bamboo, you know they usually weave just like strips, and afterwards they run 'em over the machine.

KM: That's right, machine sew so it's the bands like. Nice that style hat too! Your grandmother made that too?

HN: Yes.

KM: The bands?

HN: Yeah.

KM: And then you just sew circle, circle round like that.

HN: And then they make the kind bands for your hat just like napkin rings. You get the *mai'a 'ele'ele*, the *'ekaha*, what designs you like.

KM: Beautiful.



HN: But ever since that, I never bothered no more for weaving. I do handwork instead crochet and knit once in a while. I do that only in my spare time like night time.

KM: You made these? [looking at crochet work in home]

HN: I did, all my hand work I did.

KM: Beautiful!

OM: So nice!

HN: To keep me busy in the evening...

Regularly traveled the streams to gather *hīhīwai* and other stream fish.

KM: ...So you folks *ma'a mau hele 'ohi hīhīwai* like that?

HN: Oh yes, we never miss that *hīhīwai*.

KM: In the night, *hāhā pō'ele*...?

HN: That's better time for get.

KM: Yeah, that's what they say *'e'e mai*.

HN: Yeah. You go in the day time you get hard time. Sometimes you get 'em alright. But other times you get *luhi*, go all the way to Nāhiku and all that.

KM: When you folks gathered the *hīhīwai*, did you always cook it or did they *'ai maka* that?

HN: Some people eat raw, not much, some people they eat raw and they salt. I never tried. Most people they cook it and some people cook it half cooked, I don't want mine half cooked I want *mo'a pono*. When we make that, we make lot of gravy because we like the gravy [chuckling].

KM: *'Ono?*

*Hīhīwai* supplemented meat in diet; uncles also hunted (with permission from EMI), for wild pigs in the mountain. Gathered *'ōpae* in EMI Ditch Tunnels.

HN: We used to do that every time because that's our extra...because there was no more meat, we have cows but only when you kill your cow you have meat. We had pork because we raised our own pigs, or my uncle them go mountain bring back and we raise the pig.

KM: They go up hunt?

HN: Raise the pig and then come just like home kind.

KM: They went hunting mountain for *pu'a* sometime?

HN: Oh, yes, yes they always go.

KM: How they *kī pū* or they trap?

HN: *Pū*, but of course they got to get pass they got to give their stool and all the kind.

KM: Oh, for EMI?

HN: Yeah.

KM: Because of the water?

HN: Yes. They got to take their stool for go inside. They had to.

Now go back to the 'ōpae, when I first went I went in the tunnel. We had permission. But I never asked John (Plunkett) or my grandma. Where they went come out, but I remember walking across the water dry, because they have to know whether you're in there or not.

KM: Yes.

HN: We used to go with the small little light you got to rub it. That's the small little *kukui* we hold. My grandma, she go over there 'cause when you go in the tunnel they close the water, they no like go full force. The 'ōpae is all on the side. Only my grandma do is just put that inside.

KM: On the side, on the walls?

HN: Yes.

KM: Amazing!

HN: Put 'em in the net.

KM: All the 'ōpae, 'ōpae *maoli*, the nice native 'ōpae?

HN: Yes, yes.

KM: Now they introduced things like this snail, or they introduced the prawns like that... 'ai 'ia ka 'ōpae, I understand, the prawns yeah?

HN: I don't know.

'Ōpae are not like before because the water doesn't flow in the streams.  
She and other native residents want water returned to all the streams.

KM: You don't know. Now, get 'ōpae like before?

HN: No.

KM: How come?

HN: If you get, you got to go far. No more water.

KM: That's why.

HN: They got to go far. They go up Kopili'ula, they go Nāhiku, Hanawī. Over here if they go, the water is very small and all covered with the *hau*, they got to crawl in the *hau*.

KM: Yes.

HN: That's why cannot. The people here don't want, they want the water to come back to every stream.

KM: Is that your *mana'o*?

HN: That's right.

KM: You think that they should...do they release all the water or do they let more flow out and still take some? What do you think?

HN: Well... [thinking] they take some depending how much "some" they take. That's what they said they take some, but they've been taking more. That's why the *kahawai* all *malo'o*.

KM: And now when *wā malo'o*, like how this drought has come too...

HN: You can go see the *kahawai*, all no more water, got the moss and everything crawling across... [end of interview]

***Pōhaku Miki Lee and Leimamo Wahihākō-Lee  
Canoes made from Koa of the Upland Forests in the Nāhiku region  
May 21, 2002, with Kepā Maly (Photo No. KPA-3481)***

*Kupuna* Leimamo Wahihākō-Lee was born in 1921, at Wailuanui. Her husband, *Kupuna* Pōhaku Miki Lee was born in 1920, at Huelo, and taken as a *hānai* by his own *kupuna* in Nāhiku. Both *kūpuna* are native speakers and were raised in households where many aspects of Hawaiian culture, practice, and traditions were a part of their daily lives.

*Kupuna* Leimamo is a gifted story teller, and *kupuna* resource, known across the islands. *Kupuna* Pōhaku Miki Lee is a noted fisherman, and learned old customs from his grandfather, Pōhaku Miki. The elder Pōhaku Miki was a well known *kālai wa'a* (canoe



maker), who traveled to the upper forest lands above Nāhiku to cut *koa* trees and collect materials necessary for making canoes, fishing nets and tools. *Kupuna* Pōhaku Miki Lee, recalls that his grandfather was still making canoes when he was a child—some time into the early 1930s.

One fishing canoe still exists in Hāna, which was made from the upper forests of Nāhiku. Though in disrepair today, it is now kept under the house of Mr. Shigi Tanaka, and may some day be restored.

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