

**APPENDIX A.
ORAL HISTORY INTERVIEW TRANSCRIPTS AND RELEASE
OF INTERVIEW RECORDS – SOUTH KOHALA AND PORTIONS OF
KEKAHA, NORTH KONA (February 1998 – April 1999)**

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Unnumbered Figures:

This Appendix includes photographs of nine of the interview participants, and one historic photograph from the family collection of Tita Spielman.

Numbered Figures:

Figure 2 (cited in the main report) is an annotated map (portion of Register Map No. 2786) showing approximate locations of selected sites discussed during the interviews (at end of the main report).

E ‘olu‘olu ‘oukou e nā mea e heluhelu ai i kēia mau mo‘olelo ‘ohana —

It is requested here that all who read these interviews respect the interviewees. Please reference the oral history narratives in their context as spoken—not selectively so as to make a point that was not the interviewee’s intention.

Robert Keākealani Sr.

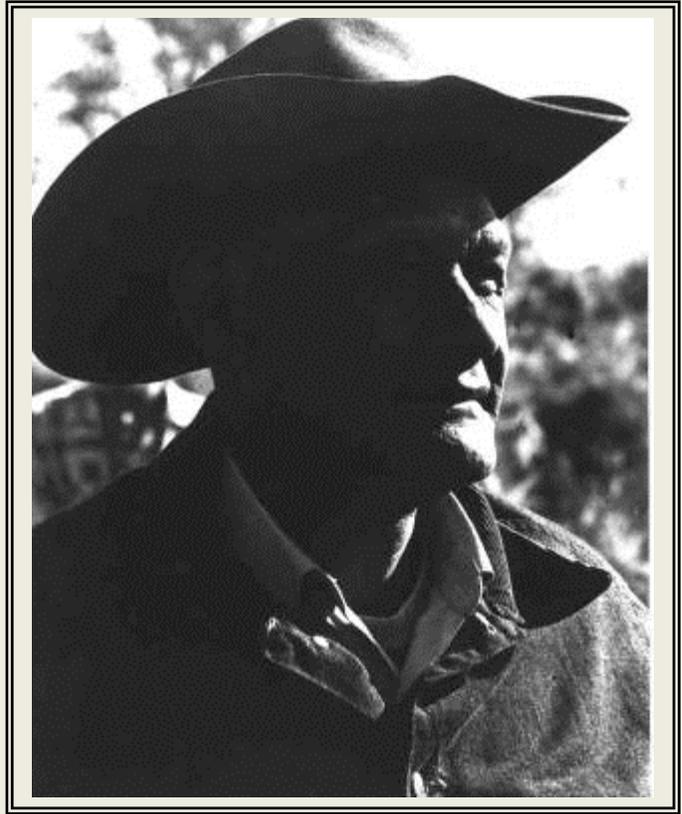
April 3, 1980 to March 1986

Excerpts from Conversational Interviews

Recorded by Shirley Kau'i Keākealani and Leina'ala Keākealani-Lightner

(transcribed by Kepā Maly)

Prior to his birth, the parents of Robert K. Keākealani Sr. (Tūtū Lopaka) were residing at Kapalaoa, near the South Kohala-North Kona Boundary. But family traditions of shark deity and events leading up to his birth, caused his mother to travel to Kahuwai (Ka'ūpūlehu), where she gave birth to her son, and left him under the protection of Kūkū Kahiko and Mahikō. Tūtū Lopaka did not leave Ka'ūpūlehu-kai to rejoin his parents and siblings (two of whom were born after his own birth) until he was around six years old. For many generations, Tūtū Lopaka's family has lived in the Kekaha region, with residency extending from Ka'ūpūlehu (Kahuwai) to Pu'u Anahulu (Kapalaoa), with family members living at isolated villages along the shore all the way to Kawaihae. In the mid to late 1800s, *kūpuna* (elders) on the Ka'iliihiwa-Keākealani side of the family



were among the primary informants to early surveyors who recorded the boundaries and topography of the Kekaha lands of North Kona and portions of South Kohala.

Tūtū Lopaka's father was Keākealani, who was born at Kīholo, and his mother was Keola Na'aho, who was born at Kahuwai. In 1913, Keākealani and Keola Na'aho married, and together they lived at Pu'u Anahulu-uka, with seasonal residences at Kahuwai, Kīholo, Keawaiki, and Kapalaoa until their passing away (1931 and 1925 respectively).

As a youth, Tūtū Lopaka traveled the lands of the Kekaha region (North Kona-South Kohala) with his *kūpuna*, Ka'iliihiwa-nui and others. His travels took him from the shore to the mountains, and along the way significant natural resource and cultural features (including many family sites) were pointed out to him. Even as a teenager, when he was old enough to work for Pu'u Wa'awa'a Ranch as a cowboy, Tūtū Lopaka and his relatives (among whom were Ikaaka, Alapa'i, Kapehe, Nāluahine, and Killiona), traveled the coastal trails between Kawaihae and Ka'ūpūlehu. In his interviews, Tūtū Lopaka shares his recollections of areas where family members

lived, fishing practices, travel upon the trails and on canoe between various locations, and places of importance in native traditions.

Today, the tradition and attachment to residency upon the ancestral lands remains strong among the Keākealani children. From their earliest days, their papa instilled in them a deep aloha, respect, and sense of stewardship for their native lands and the heritage of their family upon those lands. As a result of his instruction, his daughters Kau'i and Leina'ala recorded a number of their historical conversations with their father. Their foresight is fortunate, as Tūtū Lopaka passed away in 1990.

The Keākealani family generously allowed the author to transcribe several of the tapes they'd recorded with their father. Thus, through those recordings, we are able to share some of the history of travel across the lands from Ka'ūpūlehu to Kawaihae that would have otherwise been lost. These narratives are in Tūtū Lopaka's own words, and document that which he personally experienced or was told by his elders.

(Excerpts from an Interview of March 1986, recorded at Kapalaoa Bay)

RK: ...I was working—*ho'omaka ka hana ka hui* [started working for the] ranch when I was 14 years old...

From when I was 18, 19 years old, I lived down here at Kapalaoa, and way outside in the deep blue sea, that's where we go make *'ōpelu*. We go past that stone, more outside, about a quarter mile outside, *pau*. We go, when we go make *'ōpelu*, we no can see home here. Yeah, paddle. When the *makani huli mai* [wind turn around] like that, us come home.

LK: [the wind blows in] From Maui?

RK: Yeah, from Maui, we come home, we get our *'ōpelu*.

LK: How many canoes?

RK: One. Uncle Kiliono them get two canoes eh. But we go on the six man canoe.

LK: With the net?

RK: Yeah. We go to get *'ōpelu*. We make *'ōpae* and the mud. That's only the bait.

LK: From over here?

RK: Yeah. Over here, this grass here, that's a pond over there.

LK: And where's your mud from?

RK: Over there, we get the mud from the pond. You *hemo* [remove] 'um eh, and dry 'um morning time. You put the mud on the cloth, the mud first. Then you throw the *'ōpae* on top, then you *pelu* [fold], just like diaper eh, *pelu, pelu*. Let 'um down, and when you *huki* [pull], that's when that bag open and the *'ōpelu* come. The mud, only for make the *'ōpae*, kind of just like *palu*, like bait, but they don't go for the mud, they go for the *'ōpae*. Ohh! The headman, he wait for see them come up. Then they throw the *kaukau* inside the net, and they go down inside the net, *pa'a* [the fish are caught] already! When they go down in the net you *huki* it up.

- LK: All you guys?
- RK: Yes, two guys, one behind, and one in the front. *Pau, hemo* [done, remove] the *ʻīkoi* [floater]. ‘Cause you get the *ʻīkoi* like that eh. Two and poke inside for go inside...round eh, the canoe in the middle. Uncle Kilionā he on this side too, ohh!... [chuckles]
- LK: [laughing]
- RK: And *huki, huki!* Ahhh—we *huki* [pull] up. *Huki*, come up, come up, under the bag, sharp like that [narrows to a point-like], tie *ʻia*. Ohh, all the *ʻōpelu* come, we get one *lau* [400]. Come home, we go paddle the canoe [chuckling]. And the shark come, yes, follow the canoe, get the *hauna* [smell] eh. Uncle Kilionā, he give ‘em one *ʻōpelu*, throw out. The shark he go, he no come back. Come home, push the canoe up, wash, *kaulaʻi* the net [setting the net out to dry]. *Pau*, put the *ʻōpelu* inside the wash tub, two three tubs, full. Throw ‘um inside, divide some for cook, fry, and *tita* [sister] Nancy...Aunty Nancy them, they stay cooking *laiki* [rice], all that kind ...that time I *inu kope* [drink coffee] eh [chuckling].
- LK: [laughs]
- RK: Yeah. Us, we make...Some we *kāpī* [salt], *pau*, put in the tub. Early in the morning, four-‘o-clock, *ala* [get up]. Some times, three-‘o-clock, wake up, *kaha* [cut open] the *ʻōpelu*, *kaka* [rinse] everything. *Kaulaʻi* [sun dry them], some stay *kaka*, some stay *kaulaʻi*. By the time everything *pau*, go home, *inu kope*. *Pau*, jump on the canoe again, go, go and bum-bye, I come home with that one, *tita* Nancy them stay hold that *ʻōpelu*, put inside the bucket. That one went first, then the other one, the next morning, *kaulaʻi* that one. When *maloʻo* [dry], put all in the bag, sew ‘um up, *pau*, put ‘um on top the mule, go Kawaihae [ca. 1930]. Leave home here, some times five-‘o-clock, six-‘o-clock, go by where Maunalani is now, past 70 [mile marker], past Kalāhuipuaʻa, Paniau. All that place by Jack Paulo’s, by the house there. Pass over there, no more those houses before. Only the old man Jack Paulo’s house and the old man from down Keʻei. Oliva, the old man Oliva [Laʻau]. That’s only the people that was over there. Then Ichiro Goto. We go, go, go, past white sand, Waimā, Hāpuna, all that place, and go down. Kawaihae, no more that gas tank, *mamua* [before]. No more those tanks, only the... Doi store no had. No more that store. Only down, by the shipping pen, where you folks *holo* [go].
- LK: Yeah. What kind store?
- RK: Well, one old store. Kimo the name of that store. And the old post office was over there, where they go get their mail eh. And the shipping pen was right over there. Parker Ranch cowboys come over there, and us, we go from Puakō. Shipping.
- LK: What about the *ʻōpelu*?
- RK: We take over here on the mule. Take to Kimo [store at Kawaihae].
- LK: To sell?
- RK: Him, he buy. We sell our *ʻōpelu*, then we buy rice, flour, salt, coffee.
- LK: All you folks go on the pack mule?

RK: Some times, uncle Kilionia tell only about two, three boys go. The rest got to go make *'ōpelu* [chuckles]. Every time, me and uncle George, and uncle Kamu.

LK: Ohh, that's his favorite, uncle George?

RK: Three guys go. We go, they wild...[inaudible] Us we go Kawaihae *holoholo* eh.

LK: [chuckling] Play.

RK: Oh yeah, we go Kawaihae, we eat ice cream [laughing]... We go Kawaihae, we eat and uncle, he suck 'um up eh. *Pau*, we come home. We leave Kawaihae, I think about 2-'o'clock, come home. We reach home here about 6:30 p.m.. When come home, the animal like come home eh.

LK: Yeah, *ho'i* [returning].

RK: *Ho'i*. Me and uncle George just hang on [chuckling]. Uncle Kamu, he's yelling, "Wait, wait." [laughing] Then we come home, Auntie Keoki them catch hell [chuckling].

LK: Why?

RK: Uncle Kamu come home drunk, you know [laughing]. And us, we go up from over here, go up Pu'u Anahulu, catch horse. Come home, ride the wild horse inside the pen...

LK: Down here?

RK: Yeah, get our place for train horse eh. We train the horse up here, go inside the water.

LK: Oh good eh on the sand?

RK: Yeah, three days, *laka* [tame]!...

RK/LK: [laughing]

RK: Allen, Abby, Kaliko them, all ride on top. Yeah, auntie Lei and Sonny...Good fun... [laughing]

The old man tell us, "More better change horse. You fellows go up with so-and-so, and so-and-so." We go up, we stay late. That time, Frank Kauila was the boss. We go up with the dog, we come home, we get *pu'a* [pig] eh. The big kind, *laho 'ole* [castrated], get some meat for us eh. Two, three laho'oles, bring home ... *Pau* we go down the pond, go to Weliweli, go, walk feet, go swim, go spear fish.

LK: Who was the good fisherman out of all uncle Bully them?

RK: Uncle Bully.

LK: Uncle Bully?

RK: He come over here, he walk over here, look squid. Oh, in one hour time, he get about four, five, eight squid. Big kind. He catch, pau, he throw 'em on his back eh. The squid stay on top there. Me, I scared, stuck eh [chuckles].

LK: [laughing] Yeah, no can *hemo*. But uncle Bully them, *ma'a* [used to it]?

RK: 'Ae [yes]. He tell me, "You see that thing, look just like coral?" I said "Nah." "You watch." He go poke 'um, and sure enough, he come up, pound 'um with the stick

on the head, and he throw 'um on top... [chuckles]

We also go spear, outside by Kekumano, where the waves stay, get one *lua* [hole] over there eh. We [inaudible]...come out, get *enenue*, *kupa*, *paila nui ke kai*, 'ai [cook, boil, plenty gravy, eat]. *Nenuē*, *uhu*, *ulua*...

LK: Plenty fish eh?

RK: Yeah.

LK: ...What about Tūtū Alapa'i?

RK: Tūtū Alapa'i, he go get *he'e* and what ever 'ō*pelu* get from the son eh. Uncle Kīliona, he take up, he go up over here, you know. Yeah, we go throw net, *kīloi 'upena*, spear, *loulou ka i'a* [hook the fish] for *kū'ai* [sell or trade]. What we get on the land, like *kīloi 'upena*, spear like that, we *kaula'i* [dry the fish], and we go *kū'ai*. Then we can buy for us, for spear. For buy spear, goggles, some other kind stuff, *kaukau nō ho'i* [food like that]. But like the 'ō*pelu*...

LK: And plenty 'ō*pelu*? Everyday?

RK: Everyday, we get. Every time. *Kaula'i* [dry] this one, next day, bring home that one, *kaula'i* this one. Ahhh, but like this 'ino'ino [rough ocean], we stay home, no can go out side. We go 'upena ku'u [set net], go spear, what ever we get, *kaula'i*. *Kaula'i i'a* [dry fish]. *Kaula'i*, bumbye, take Kawaihae.

LK: Sell?

RK: Yeah. 'Cause we got to continue eh...

LK: Yeah... [tape off, then narrative resumes]

LK: ...Who?

RK: [Discusses six family members buried in a cave near the old Kapalaoa village; also comments that many other elders have been buried in caves on the lava flats. The families include those of Keākealani, Kimo Hale, and Alapa'i mā – These *ilina* are very important to the family and should be left alone!]

RK: ...Some times, uncle loane come from Kawaihae, come over, we go over where that hotel going be eh [the Hyatt]

LK: Yeah.

RK: We go Waiulua, go 'upena ku'u [set net], ohh! That's when we catch plenty fish. We catch about five bags 'uouoa. 'Upena ku'u eh.

LK: Hmm.

RK: And *hana pa'a* [secure] the *puka* [hole] eh. The bay like that eh, and where the *puka*, we cross the net and the fish no come out.

LK: Yeah.

RK: 'Nough. Put 'em in the bag come home. We go from here, *hoe* [paddle] the *wa'a* [canoe], go. *Pau*, come home that evening, only uncle loane go home Kawaihae, on the canoe. The *Kona* wind blow.

LK: He paddle?

- RK: No, he put the *pe'a* [sail]. Hey! The old man behind, go inside here, *huli* [turn], *hemo* [free, he gets] outside, we see him going! He pull the line...But from over here, hoo! That bugger went outside [inaudible]. The flag...[inaudible] under that *pe'a* chaa!
- LK: *Kama'aina* [he was familiar with the ocean, area].
- RK: Yeah, I know. Oh, that only me one...
- LK: Well, you not used to, him, he was used to.
- RK: But when we go paddle canoe, ohh, the water only about like this high to the canoe [chuckles], woo!
- LK: [laughing] You scared eh? Uncle them, they no scared.
- RK: They *ma'a* [used to it]. But me, I no seasick. I go, go, go, one, two, three time, *pau*. We go Von Holt's place, Pono Von Holt, Weliweli. Go over there, throw net, spear, come home. *Pākuikui*, *maiko*, *kole*, any kind, for us, for eat. Throw in the fire, *pūlehu* [broil]...
- ...Even when we stay Kau-pūlehu [as said], that time, that one Kūkū Kahiko, she wild [with] us. She no more nose eh.
- LK: 'Ūpēpē [flat], or just no more?
- RK: 'Ūpēpē. Wild with grandpa them, you know.
- LK: Why? [laughs]
- RK: [inaudible] ...Those days *wahine* ohhh... Us, we tell 'um "Kūkū, you no can... you *malina* [calm down] you ... Every time you [mimics Tūtū talking with a nasal sounding voice]. Only two houses. The kind *kiawe* branch eh, that's the *wāwae* [footing post] for the house eh. Only two houses, one *lānai* 'ōpelu [covered shelter for drying 'ōpelu], that's all. The one down, where the Hale 'Āina [Restaurant at Kona Village], just like how the big one... But where I was *hānau* [born], the house stand up, was a high house. At that time, get fence behind the 'ōpae [shrimp] water, the pigs, stay all there. When we like *kālua* [cook] pig, we just call 'um. The pig come home [chuckles]. Kill one pig, *kālua*. Ohh, daddy, mama, grandma, Tūtū Mahikō them, aunty Ana Una, uncle Una them, all come over there. Party up. And us, we go up Kalaoa, we come home night time, we take our 'ōpelu up to Akuna's store, sell our 'ōpelu. But we come home...we no come home till late. Stay up Kalaoa, play with Kalaoa kids eh. Abby Asing them, Robert Eto [Punihaole] them. Plenty! Oh, we leave up there after six-'o-clock, come home by Pūhi-a-Pele, *mauka* side, late. Coming home, the donkey *ma'a* [used to] come home eh. Half way, the dog chase pig eh, kill the pig [chuckles]...
- LK: You and who?
- RK: Me, uncle Joe Maka'ai, and uncle Sam, and uncle David. We go up...and us, we go up in the morning, 5-'o-clock, we leave home. You can hear the *puka*, *kani*, *kani* inside the 'a'ā [the holes resonating under the lava], dark. But that donkey *ma'a* for go. Me, uncle Sam, uncle David, Joe, we go up in the Pākē store, those days, you get the kind banana candy, Chinese cake eh, we eat. Ohh good fun. Come home, go...go Kūki'o, go Makalawena. Yeah, with Robert Eto them. Robert Eto them stay Makalawena with the old man Kanaka [Lowell Punihaole].

Keaka [Punihaole] is their Kūkū eh... That's how over there been get plenty donkey, from the old man Keaka. Come down Kūki'o, Makalawena, by Manini'ōwali, all those places, *inu wai* [get drinking water], from behind the ocean.

LK: Hmm. What was grandpa's name, the one used to swim out and...?

RK: Oh, Kauluwale. [long pause] ...[when the ocean] Like this, we go *'upena ku'u* [set net]... [end side A, begin side B]

RK: [describing families and customs at Kapalaoa and vicinity] ...[they make] *moena ulana* [woven mats], aunty Ka'ōnohi. Aunty Ka'ōnohi them [lived] way inside. Way inside. Aunty Ka'ōnohi, aunty Lei, aunty Nancy. Ahh—outside here, us over here. Me, uncle Nui, uncle George, uncle Bully, Henry, Robert, all us over here. We get guitar, *ukulele*, going, *kani* [making music]! Everything on the seafood you get over here [chuckles]. One more house over there, that's aunty Keoki them house. That's the one broke. Sit down over here, *pau*, that's where we eat. Wake up, go fold the blanket, throw 'em inside, *hāli'i* [spread out] the table, from over here, till the end, all us sit down. No more table. *Hāli'i* the *'ekemau'u*, you know, the kind grass [burlap] bag, new kind. Aunty Ka'ōnohi make for table eh. Ohh was pity those days. *Pau*, we go down pick *loulou* [*prichardia* palm] leaves, come home *hemohemo* [remove] all the old ones, thatch the house. [pauses] All around, only *lau hala* [pandanus] and *loulou*. This iron roof all right, this on top. Ahh, aunty Keoki them over there. That tree was to sit on, over there had chair around that tree. That's where we sit down, suck 'um up. And our branding pen for wild horse was over there, [chuckles] under that big *kiawe* tree. Ohh Tūtū Tamu take 'um out by the sand, ohh! Then our *lānai kaha 'ōpelu* [shelter for cutting, salting, and drying *'ōpelu*] was down there, by the point. Get one *kāheka* [a near-shore brackish pond] inside there.

LK: Yeah.

RK: Stay inside there, that's where we wash our *'ōpelu*. When we go Kawaihae, June 11th, July 4th, old man Keawenui, uncle Keawe's father, come in the sampan, bring it by the point, everybody jump on top.

LK: You folks swim outside?

RK: Go Kawaihae.

LK: You swim outside to the sampan?

RK: No, over here, this point here. Yeah, *ho'opili* [comes right next to the point]. The engine cha-cha, cha-cha...[mimicking the sound of the engine]. We jump on top.

LK: [laughing].

RK: Oh, come over there, soon as everything all on top, the old man go outside over there. Reach outside where those waves, go, go. [walking along shore, near the old house sites] This was our door for go outside. Over here, only sand you know. Yeah, no more that *pūko'a*, no more, only sand. That's where we bring the canoe.

LK: Yeah, yeah.

- RK: But that time, tidal wave eh, ahh! Ka-palaoa inside there, *makai loa* [down in the water]. Ka-palaoa, the name of this place. One stone in the front, in the water. Just like hat, you know, come like that you know. Like this, and go out like that, round.
- LK: Oh.
- RK: Outside there, but *'āko'ako'a*, coral.
- LK: Yeah.
- RK: Not *pāhoehoe*. That's the name of this beach, Kapalaoa. Kapalaoa, for that *pōhaku* [stone]. Then Ka-ipu-mahana, that one there. Nā-pōhaku-kū-lua, this two, and the other one. Chaa! Then get Meko outside there, way outside, big stone. Yeah, that's why we come home. Then up there, that's where the fresh water stay, up there. Where those two stay [pointing to two people standing near the area], behind of that.
- LK: Yeah, I remember, you know, we used to walk behind. I remember when we went sleep. You know when we went sleep with uncle Bully them, just like we went walk some place behind there with the pond.
- RK: Yeah. The horse trail over there, go inside the *'a'ā*. And he get two stone up there. One *wahine* [female] stone, and one *kāne* [male] stone. The one stay lay down, about eight feet wide and nine feet long. That one lay down, that's Kani-moe. And one stone stay up, that's Kani-kū, that's the man. Big stone, that's why this lava [flow is called] Kani-kū and Kani-moe lava. And right in the front of those two stone, that's where the cemetery is...and the horse trail on the side.
- LK: Hmm.
- RK: Right where that water, that's our drinking water.
- LK: The pond?
- RK: Yeah, the brackish water...This *lihi kai* [shore line] here, from home, till down here, only sand. Only sand there. But *kēia manawa, kai mimiki* [now, this time, the water wash, or is drawn out as from a tidal wave], he make all this stone. Then, the *pōhaku* [stone] from up the house, that's how all go inside the house.
- LK: Ahh...
- RK: That's Kūkū Kimo Hale them's house, where aunty Laika them used to stay *mamua* [before]. All *tita*, aunty Liza, uncle Keoni, them all, when they come...*kēia manawa* [now-a-days], I don't know, *pehea lā* [I don't know]. I don't know if Tita them own this place yet... [tape off, then back on]
- RK: *Kēia ka pā niu* [this is the coconut grove - enclosure], and aunty Ka'ōnohi them *ai mauka* [above there]. Before, over here, all clean. That's where we come make our *loulou*, the coconut...inside here only sand, *one mamua* [before, was sand]. Bum-bye, this tidal wave come.
- LK: Ahh, and the *kiawe* all over grown.
- RK: And now, the *naupaka, ai uka nei* [above here], that's where the *'ili'ili* [pebbles]... [tape off, then back on]

RK: [discussing family residences and features from Kapalaoa] ...*Palena, o ka 'āina 'o Ka-palaoa me Parker Ranch* [this is the boundary of the land of Ka-palaoa and Parker Ranch]. *Mane'i nei* [here], Paukū-komo, Ka-pueo, Weliweli, then *hō'ea* [arrive at] Keawaiki [pronounced Keweiki]. Then from Keawaiki, *hele* [go to] 'Ōhiki, Lae-hou, Kīhōlo. Kīhōlo, Kaua'i, Keanalele, Mula [Muller], Nā-wai-kū-lua, Luahine-wai, Ka-lae-manō, One-'ele'ele, Ka-'ulu-pūlehu, where Kona Village. *Pau kēia wahi ke hele 'ia kou pāpā, hele wāwae* [all these place were traveled on foot by your father]. *Mākou hele mai maluna ke 'a'ā* [we walk across the lava], brother Bully, Sister Lei, we go... That's where I went take mama them, when we come down. That *kumu niu* [coconut tree] way outside here, Keawaiki, only one, *ho'okāhi wale kumu niu e ulu ala, a malaila hānau 'ia kou* aunty [the lone coconut tree growing there, that's where your aunty was born], aunty Edith; *kēlā manawa ho'i ana i uka. Mrs...Mother Hind, ka mea ha'awi ka inoa* to grandpa Ka'iliihiwa and aunty A'awa. "*Ka inoa o kēia keikimahine, kahea, Ka-u'i-hele-wale-'o-Keawaiki.*"

[...At that time when going back upland. Mrs...Mother Hind is the one who suggested the name to grandpa Ka'iliihiwa and aunty A'awa. "The name of this girl, will be Ka-u'i-hele-wale-'o-Keawaiki." That's aunty Edith's name. Because that girl been *hānau* [born] down at Keawaiki, no more clothes, so grandpa ripped his shirt for wrap aunty Edith inside, and the rain coat, put on the horse, and grandma A'awa, the same day, they go home. And Aunty A'awa on top 'Ai-palena, one white horse. That's the name of that horse, 'Ai-palena, 'cause he eat cracker when uncle give. *Kahea 'ia ka inoa o kēlā lio, 'Ai-palena* [so he was called by the name of Cracker-eater]. Then uncle Ka'iliihiwa on top one *pokia* horse. Aunty Edith went go home from down here, that same day. And *kēlā mau lā* [those days], no more *kauka* [doctor]. That's why, like us, we no more birth certificate, we *hānau* [born] at home... [tape off, then back on]

...All over here, Daddy been till Mahai'ula, the new airport. That's why all this place, I know the *inoa* [names]. *Ma kēia ala hele* [on this trail], us, we go home with the horse. Inside here, get plenty cemeteries. Some *po'e* [people] over here inside the *moena* [mats], some inside the *wa'a* [canoe]. But we all...like us too, well, we can know, that's our *kūpuna* [elder, ancestors]. See, *mamua, ka 'āina, a'ale sell 'ia like kēia manawa* [before, the land was not sold like how it is now]. This your property, you put your pin.

LK: Uh-hmm.

RK: Before no, when the time to Kamehameha, they just tell, "*Kāu wahi kēia*" [this is your place], put the *ahu* [cairn] like that. See, *ka po'e o kēlā au o kēlā manawa* [the people of that period, that time]... *like ko lākou noho ana* [they lived as one, the same], but the *kānāwai* [law], strong though. You got to obey the law of the king. *Ke 'oe ho'okuli, pepehi 'oe* [if you no listen, you were killed].

LK: *Make* [die].

RK: Like now, law, *ka mea, ho'opa'a* [they incarcerate] you inside the *hale pa'ahao* [prison]. Before, no, they make *imu* [oven], they *kālua* [bake] you.

LK: *Kālua*.

RK: That's why they get the *kūkini* [messenger, runner] for get all those kind things... [tape off, then back on]

RK: [speaking of his father's siblings] So only three brothers, one sister. Uncle Sam's mama, Kamakapipi'i, that's the how aunty Mary got her name. Then daddy, or grandpa, aunty Edith's daddy, and Kau'i, that's the baby. That's the one swim from Kona Village, from the area where the boat wreck is, by the swimming pool, outside to the *ko'a 'ōpelu* ['ōpelu fishing ground]. With the *lona* [canoe roller], what you put the canoe on top and push eh. 'Cause every time daddy them go, they no take him, 'cause he small eh. But he cry, Kūkū Kahiko no can hold him. He go out eh. And the buggar, he get 'aumakua [family deity] inside the water eh. Well, I don't know, that was daddy's story to me. They had one brother who *ua make 'oia i ka hānau ana* [died at birth] and they wrap-*'ia* [wrapped him] inside the red cloth and the yellow cloth; that's only the *ku'u kōkō* [net for tie him up], and he was given to the ocean. Bumbye, that *ku'u kōkō* change into the fish [*manō*], and that's daddy them's brother. When that boy hungry, he come home by the sea coast. Then grandma go down by the beach—Ka'ulupūlehu, Kona Village—make 'ōpelu like that, and that boy come suck the milk of grandma. Then grandma she know, that's the boy who was set inside the ocean.

LK: 'Ae [yes].

RK: That's why, those days, no matter what happen inside the ocean to them, they no scared, 'cause they get helper. Either the porpoise, *honu* [turtle], or shark, that's why. But those days, hoo! To good, not like today. That's why, before days, we go too much high, they bite you. I used to stay, go down, like how everybody, other people stay...

LK: Common, no high *makamaka*.

RK: Yeah. Then all right. But before people, not like today. Today people you gotta help your own self. But before people, no. You pass in front of the house, they stay eating, they call you "*Komo mai 'ai—*" [come in, eat]. Up to you to refuse. "*A mahalo, ua pau mai no kēia i ka 'ai. A hele no kēia kāhi mau mea so-and-so...*" [Oh, thank you, this one here, has already eaten. And is going to such and such...] See. And when he go, he pass that house, that's the same thing, 'cause the people, they know each other. Especially from Makalawena till Kawaihae.

Makalawena, get school, get store, get church. Most of the people down there. Then they come Manini'ōwali, Kūki'o, and come to Ka'ūpūlehu, then come to Kalaemanō, where they make their *pa'akai* [salt]. I don't know if that stone *pa'akai* still yet over there, just like *poi* pounder. Inside one stone wall. And all the *lae kahakai* [shore line points, by Kalaemanō, daddy them went make *poho* [basins], you know, with chisel. When rough water like this, the water go up fill up. Bumbye, *kai make* [low tide], ahh, the thing go dry up, come *pa'akai*. They know what time the *pa'akai*, they go all on the donkey and go out. I know, I go with daddy them, with grandpa them. Make about six...four, five, six, bags of salt. Yeah, that's only the salt they *kāpī* [salt] their 'ōpelu. Real salt, not this kind salt you buy some time, and you don't know what they make eh. Only *hulihuli* the 'ōpelu [turn the 'ōpelu around in the salt], *miko* [it's well seasoned] already. Yeah, four, five, six bags, we get three donkeys Makalena, Kāpena, Lula. Makalena, that's grandma's donkey. That's the one me and uncle ride, go down the beach, with the towel around the head. Then grandma on top one red horse, Balala the name. With aunty Carol, aunty Mary, and daddy on top of one black one, they call Kun, all black, white face. Nice kind horse, *wahine*. All us come down,

grandpa in the front, grandma way behind. Yeah, from Pānika, come down, go down Kukui-hakau, cross inside Kalanakāma'a, then you go, you get one high hill, all *pāhoehoe*. That's where you see all the old people's name, and the checker board like that, deep. Big buggar, on the *pāhoehoe*. And you get one *ahu* [cairn] with the *kiawe* post inside, in the *ala nui* [trail] of that horse trail. You go down over there till that road from the feed lot, go down, meet that road. Get one stone wall over there for tie the donkey, leave 'um there, go down.

LK: Keawe-lānai?

RK: Yeah, Keawe-lānai. But where that *kōnane* [checker board] and that *ahu* [cairn], the *inoa* [name] of that place, Ka'ai-pa'i. Ka'ai-pa'i, 'oia ka inoa [that's the name] of that place. Then on top, that's Keawe-lānai. Then you come on this side, it's Kalanakāma'a.

LK: What side is that, *makai*?

RK: Yeah, *makai* side. Then you go up Pu'u-huluhulu, then you go up Pikohe, then you go up Kiwaha'ou'ou, then Mauiloa, Kapa'akea, Anahulu. Anahulu, that's this side, when you go Waikōloa. That's the place, if you see Anahulu, you see Punihū [?]. That's why, that song, Kapa 'ia... "Nani wale Pu'uanahulu i ka 'iu'iu..." Then "Lū 'ia mai, lū 'ia mai ko kou aloha, nā manu 'ō'ō, hulu melemele..." Then, "Ua helu 'ia nā pu'u Anahulu ka inoa..." Then "Kapa 'ia Pu'u-kinikini..." Hill there, hill here, hill there, that's Pu'u-kinikini, all them. That song, was composed by Kūkū Alapa'i, that song. Even that song, brother, he sing, "ua holo ke kao" eh, when we drive goat. Kūkū Alapa'i, he sing that song. Then down here guys, uncle Kiona them, they make fire. Then us, we stay up there [pointing] you see that black lava coming down?

LK: Yeah.

RK: On the Kohala side, get one table [plateau] there, we ride our horse over there, 12-'o-clock in the midnight. We come over there, we sleep with Kūkū Alapa'i. Then we wait, until the fire down here burn eh. That's the signal. Down here people ready. Go up, the goat got to take to Kīholo Lagoon. Then we come down on top. Pearl Harbor army guys, all come over here. Then Kahalu'u people, grandpa McComber them, uncle Keli'i them's daddy, and Ma'ilau them, Kaukaha them, all Charley Kauila them, all of those people, grandpa go get, because that's grandpa's family. See, those guys tell, who know people, go get. So grandpa, he know all the Kahalu'u people eh, [chuckles] he go get 'um, bring 'um all. He take 'um Kīholo, the ranch supply the *kaukau*. Pearl Harbor guys come, walk feet. And one boy, Kaholo, uncle Sonny's boy, the one *make* [who died]. That's the first boy reach in the lagoon with the goat. Sixty-thousand goats, we take 'um from over here to Kīholo. And what they do with the goat, only *pepehi* [kill 'um], and take outside throw 'um. That's where you see the sharks. No more one minute, one whole goat gone. One goat, three, four, five sharks, one time, whip 'um.

LK: What for?

RK: Oh, they destroy the goat, because eat the *kiawe* and the grass, and the *pipi* no more food. Then the hide, they sell 'um, ten-cents a hide. One hide. They salt 'um, they fold 'um up, tie 'um, and send 'um on top *Humu'ula*. Send 'um Honolulu. Even the *pipi* we slaughter, we salt the hide, send 'um, for make

saddle, any kind, chaps, all kind. Before, that's how high we raise Pu'uwa'awa'a, come up.

LK: So you and grandpa them go down there?

RK: Yeah. Me, I ride the mule and I go drive goat.

LK: And when you folks used to go Ka'ūpūlehu, what?

RK: Ahh, we go on the donkey, me and uncle, go on the donkey. And daddy, grandpa and grandma on the horse, with aunty Marian, aunty Carol. Go, go, go, ahh— Kūkū Kahiko stay down eh. They down, Kūkū Mahikō, Kūkū Maka'ai-nui, grandma Ana, aunty Lina; Peter them's mama eh. Uncle Sam, stay over there. Uncle Joe Maka'ai.

LK: One of them had *hānai* [adopt] Sister Maeda eh?

RK: Yeah, Sister Maeda, she stay Kohala eh.

LK: Yeah.

RK: That's the one *male* [married] to the old man Maeda.

LK: Yeah. She tell me, she used to live Ka'ūpūlehu.

RK: Her name Loke, you know.

LK: Yeah, Rose Maeda.

RK: She asked those people for me, so one time I went over there and talk with her. Talk Hawaiian, everybody, they laugh like hell... [tape off; end of this section of the recording]

**Personal Release of Interview Records
Ka'upulehu-Kekaha Regional Oral History Study**

The interview records referenced below were recorded by S. Kau'i Keākealani and C. Leina'ala Keākealani-Lightner—daughters of Robert Keākealani Sr.—and transcribed by Kepā Maly (*Kumu Pono Associates*), at the request of the Keākealani family. The interview transcripts were prepared in conjunction with studies of historical and archival documentary research for the Kekaha lands of North Kona and South Kohala on the island of Hawai'i.

The family interviews with Robert Keākealani Sr., were primarily recorded between April 3, 1980 to March 1986. The completed interviews also include notes from follow up discussions (from 1992 - 1998) between Kau'i Keākealani, Leina'ala Keākealani-Lightner and Kepā Maly. Also, at the request of Leina'ala Keākealani-Lightner, a statement regarding the importance of the *ko'a 'opelu* ('*opelu* fishery) and associated resources of the Kahuwai-Kalaemanō vicinity—written by Leina'ala on behalf of her family on June 22, 1998—is also included with the released interview documentation.

We, S. Kau'i Keākealani and C. Leina'ala Keākealani-Lightner, hereby give permission to Kepā Maly to include the above referenced interview transcript(s) in the cultural resources studies he is preparing for the Kekaha region of Kona and Kohala (subject to pre-final report review). This permission is granted, subject to any restrictions listed below:

- (a) The released interview(s) or quotes from the interview(s) may be included in studies on historic and cultural sites and practices in the Ka'upulehu-Kekaha region (complete copies of said studies will be provided to Keākealani family members). Copies of the interview records may be made available to Kaupulehu Developments; Kamehameha Schools-Bishop Estate; the County of Hawai'i; State Department of Land and Natural Resources (Historic Sites- and Forestry and Wildlife-Divisions); appropriate review agencies; and participants in resources management- and interpretive-programs in the Ka'upulehu-Kekaha area.

Yes or no: Yes

- (b) The interview records may be referenced by Kepā Maly for scholarly publication.

Yes or no: Yes

- (c) The interview records may be housed in historical curatorial collections and library collections for general public access.

Yes or no: Yes

- (d) Restrictions set by interviewee:

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July 6, 1998
Date of Release

Kepā Maly
Kepā Maly

**Robert “Sonny” Keākealani Jr.,
Leina‘ala Keākealani-Lightner and Ku‘ulei Keākealani mā
February 19, 1998 – Interview at Kīholo Bay, Pu‘u Wa‘awa‘a
with Kepā Maly**

Robert “Sonny” Keākealani Jr. is the son of Robert K. Keākealani Sr. and Margaret Keanu Maunu-Keākealani. Sonny was born in 1943, and in his early years to his teens, he had the benefit of being with several elder members of his family, traveling the land from Kapalaoa to Puakō and beyond in the north, and from Kapalaoa to Kalaemanō (Ka‘ūpūlehu) in the south.



**Robert “Sonny” Keākealani at Kīholo Fishpond
(Kau‘i’s House on point in background)**

Traveling with his relatives, and later working for Pu‘u Wa‘awa‘a ranch, he also traveled through the uplands of Pu‘u Anahulu and Pu‘u Wa‘awa‘a. Growing up, Sonny saw, heard, and experienced many things, pertaining to the history of the land, areas of cultural significance, and customs and practices of his *kūpuna*. Sonny himself is a good story teller, and he is proud of his family’s heritage and relationship to the lands of Pu‘u Anahulu, Pu‘u Wa‘awa‘a, and Ka‘ūpūlehu.

Leina‘ala Keākealani-Lightner, Sonny’s younger sister, was very close to her father and spent a great deal of time with him recording his recollections and traveling to various places which are of importance to their family. It is interesting that in their upbringing, Sonny and Leina‘ala learned things in common, but they also possess special knowledge which their father shared only with one of them. Thus, when they come together in this interview, their individual stories fill out the history being discussed by the other.

Of particular interest to the present study, Sonny and Leina‘ala speak of travel upon trails from Ka‘ūpūlehu to Kawaihae. They speak of traditional sites, practices and beliefs of their family, and help readers understand certain aspects of their father’s interviews (cited in this study). As a youth, Sonny learned from his *kūpuna* that they used to travel from Kapalaoa to a place inland of ‘Anaeho‘omalū (pronounced ‘Anaemalu), in Waikōloa. This place, known as Makahonu, was an old dryland planting ground—situated near the present day Waikōloa Road-Ka‘ahumanu

Highway intersection—which was still used through the turn of the century by native residents of the coast.



Leina'ala Kekealani-Lightner

The discussions also describe the relationship of families between coastal and inland settlements, the use of trails between Kawaihae and Kīholo, and the importance of the landscape in the native traditions of the region. This interview was conducted with two projects in mind—one, the Kohala trails study, and the second to better understand the significance of the Kalaemanō salt works in the lives of native families of the region.

It is noted here, that Sonny and Leina'ala are both very protective of their history and have a deep attachment to the landscape. They feel strongly that if people are going to travel the trails, they need to respect the land and leave the things of the past alone.

They note that they did not intrude on those old places when they were young, and no one else should do so today. Leina'ala is particularly an advocate of interpretation—sharing aspects of the history with people who visit the lands—she believes that understanding the history

and importance of the landscape, will help protect the natural and cultural resources.

(begin interview transcript):

KM: [responding to comment amount, Robert's only being able to speak about what he knows] That's the thing, we've got to speak about what we know, and we can't talk about what we don't know...

RK: *Li'ili'i loa wale nō!* [Only a little bit of knowledge!]

KM: Ahh. But, so much more than...

RK: *A'ole mea maopopo nui.* [Not a great deal is known.]

KM: 'Ae [yes]. *Mahalo!*

RK: *He 'ōpio wale nō!* [(I'm) only young!]

KM: 'Ae. It's February 19th, about 10:20 a.m. We're here with Robert Keākealani Jr., and some of your 'ohana... [asks family members to introduce themselves for voice identification]

LK-L: I am Leina'ala Keākealani-Lightner.

KM: 'Ae.

KK: *Aloha nō!* 'O wau nō 'o Ku'ulei Keākealani. [Aloha! I am Ku'ulei Keākealani.]

KM: 'Ae. 'O 'oe, ke kaikamahine o Sonny Boy, Robert? [Yes, and you are the daughter of Sonny Boy, Robert?]

KK: 'Ae, 'oia ku'u pāpā [yes, he is my father].

KM: Okay.

MK: *Aloha*, I am Mahana Wilcox Keākealani, a niece of Uncle Sonny and Auntie Leina'ala. [Mahana was joined by Alex Gomes.]

KM: [speaking to Robert] When were you born?

RK: October 6, 1943.

KM: Okay. How do you want me to call you? Do you want me to call you...?

RK: Everybody call me Sonny.

KM: Sonny, okay. Yeah, funny, I told Auntie Caroline Keākealani-Pereira we were going to meet, and she said "Oh, that's Sonny Boy!"

RK: Yeah, that's the Kona side.

LK-L: Yes.

Group: [chuckling]

RK: Yeah, from Pu'u Anahulu, all the way to Ka'ū... Sonny Boy.

KM: Where were you born?

RK: Kohala, Kapa'au.

KM: Oh, Kapa'au. Was your mom or dad...were they working there at that time?

RK: No, mama was staying with her brother, Uncle Herbert.

KM: Okay. So 1943, Kapa'au. Your father was who?

RK: Robert, Lopaka Keākealani.

KM: 'Ae. And mama?

RK: Margaret Keanu Maunu, but married to Lopaka Keākealani.

KM: 'Ae. Your connection... We're sitting here along the shore...what would you call this area where we are right now?

RK: Over here? That's Kīhōlo right inside this bay. That's Kīhōlo.

KM: Okay, Kīhōlo. [gesturing just south of where we're sitting] There's a fairly old *pā pōhaku* [stone wall enclosure] there, is that an old house site?

RK: Yeah, *mamua* [before]. *Kēlā, mauka nei, ka Hale Pule kēlā, mamua. Na Kūkū mā.* [That, inland from us, that was the Church, before. For the grandparents them.]

KM: ‘Ae. Okay, so in fact [looking at Reg. Map No. 1278 – *Figure 2*] Yes, I see here, it says, here is “Kaua’i’s House.”

RK: Yeah, right here [gesturing to the walls and features next to us].

KM: So that’s it right there?

RK: Yeah.

KM: And this is the ‘*āina* [land], you were saying of your *kupuna* Mākālua?

RK: Yes.

LK-L” That’s where she was born.

KM: And *Tūtū* Mākālua, was Kaua’i’s *mo’opuna* [granddaughter]?

LK-L: Yes.

RK: Yeah.

KM: Now, *Tūtū* Mākālua is what to you folks?

RK: That’s my daddy’s Aunty. How, *a’ole wau maopopo* [I don’t know]. Maybe you got to go back to our genealogy, with sister Kau’i [Shirley Keākealani].

KM: Okay. You have a strong tie right to this ‘*āina* [land] here...

LK-L: Yes.

KM: ...through your ‘*ohana*. Have you been coming down here for a long time?

RK: *Holoholo* [to go around; also fishing], yeah. Once in a while, since you know, we’re *pa’a* [attached]...

LK-L: All his life! Brother Peter used to live here, and they used to stay here when they were young. He and my sister.

RK: Well, I stayed down here *mamua* [before], when I was about 7, 8 years old. *Ua ne’e i kēia wahi me AhNee and Ha’o.* [Moved down to this place with AhNee and Ha’o.]

Then *pāpā, hana nei me ka Hui Pu’u Wa’awa’a, mamua. So iāia, hele i kēia wahi, before, they hō’au pipi outside here. But, ‘o wau, a’ole, ua pau kēlā. ‘O wau hānau, pau ka hō’au, only pu’a wale nō.*

Then Papa worked with Pu’u Wa’awa’a Ranch, before. So he came to this place before, they drove cattle (into the ocean for shipping) outside here. But me, no, that was finished. When I was born, they didn’t drive the cattle into the shore already, had only pigs down here.

KM: *Pehea ke kao?* [How about goats?]

RK: *A’ole, pau!* [No finished!] *Mamua, kēlā!* [That was before!]

KM: ‘Ae, *i ka 1920s, ua lohe wau...* [Yes, in the 1920s, I heard that...]

RK: *Kēia wahi mamua.* [It was this place, before.]

KM: *Ua ho'ohuli ke kao i kai nei?* [They drove the goats to the sea here?]

LK-L: Yeah.

KM: *But pau i kou manawa?* [It was finished by your time?]

RK: Yeah, *pau*.

KM: Oh. *Ua hana 'oe me ka hui?* [You worked with the ranch?]

RK: *Mamua* [before] in the 60s, early 60s.

KM: Oh, so you were young, a teenager.

RK: Yeah, I started when I was 19, when I worked for Dillingham. When the Hinds sold, Dillingham bought up the lease on the State land. Then I *hana* [worked] until 1975.

KM: Oh! And now, you work for?

RK: Parker Ranch.

KM: Since that time?

RK: Since that time till today. Twenty-three years, I worked with Parker Ranch.

KM: Ahh. Long time.

RK: Up here [Pu'u Wa'awa'a] twelve years...

KM: ...Well, we're looking at a copy of Register Map 1278. This map was done in 1882, by J.S. Emerson, and one of your *kupuna*... The name, how it was written in 1882, by the surveyor, was Ka'ilihewa.

RK: That must be my granduncle.

KM: Granduncle. Aunty Caroline thought that this was her grandfather, Ka'ilihewa-nui.

LK-L: Daddy's...

RK: Yeah, daddy's brother is Ka'ilihewa-li'ili'i.

LK-L: Right.

KM: Okay.

RK: Yeah.

KM: This was in 1882, and he was one of the *alaka'i* [guides], the people that took the surveyor who was doing the map, around to these places.

LK-L: Uh-hmm.

KM: And so like, we're sitting at Kīhōlo, right now... [pauses] What are your memories, some of your recollections, as you look around here, at this land today? Has it changed, from when you were young?

RK: Yeah, changed! Because no more the lagoon. Before, *pa'a kēia wahi* [this place was enclosed]. You see out there [pointing to the north side of the cove]?

KM: Yes.

RK: *Mamua, a'ole, pa'a. Like pū ai waho nei. E nānā puka i waho nei, ho'okāhi kihi wale nō. A hele au, ma ka ōpū wale nō, kēlā nō.*

Before, no, it was enclosed. Like out there [pointing to the section enclosed by the lava flow]. Look to where the opening is, it was only at one corner. And when I'd go, it was [gesturing the depth] at the stomach, that's all.

KM: *A, ka hohonu, ka depth?* [Ahh, the depth?]

RK: *Kēlā nō ka hohonu, pau.* [That was the depth, that's it.] Maybe, *mai kēia a me ku'u keiki, ka ākea wale nō.* [Maybe from me to my daughter (gesturing the width of the pond gate), that was the width.]

KM: *A, he 'umi kapua'ī?* [Ahh, about ten feet?]

RK: *Ka manō, a'ole hiki 'oia ke hele iloko.* [The sharks, they can't go inside.]

KM: Hmm.

LK-L: Uh-hmm.

RK: *But loa'a kēlā mea kai, pau!* [But had that ocean (tidal wave). That was it!]

LK-L: White sand.

KM: Then *pau*. 1960?

LK-L: Yeah, when we had our tidal wave, Hinds had their beach house right by that *hau* trees [pointing to a location behind the central shore of Kīholo Bay]. And from that time, everything went open. Our last big tidal wave that we had, it went open up.

KM: 1960?

RK: No.

LK-L: They said it was from the volcano.

RK: In the 50s.

KM: Ohh!

LK-L: But it changed, it broke.

RK: Yeah, in the 50s, it was.

LK-L: I was still little.

KM: Okay. You can see a part of an alignment in the water...

RK: Yeah, right over there.

KM: ...across there. So that's the old section of the wall there?

RK: Yeah, before. *Pa'a mamua* [closed off before]. Over here, *ke kihi wale nō, mauka nei* [the corner was on the inland section].

KM: The corner?

RK: Yeah.

KM: Ahh. What would you call the name of that pond?

RK: Kīholo! *Kēlā mau Kīholo!* [That's always been Kīholo.] Kīholo Lagoon. There, you see *kēlā kumu lā'au* [that tree], *haole* [foreign] pine tree? [pointing to a large iron wood on the central shore of Kīholo Bay?]

KM: Yes.

RK: *Kēlā nō Kīholo. Pololoi ka inoa o kēlā wahi.* [That is Kīholo. That's the correct name of that place.] The *mākāhā ma ne'ī* [sluice gate is here (meaning at that place, by the iron wood tree)].

KM: Ohh. 'Ae.

RK: *Kīholo mau kēlā.* [That was always Kīholo]. *Kēia, nō Kaua'ī* [this was for Kaua'ī].

KM: *No Kaua'ī kēia 'āina* [this land here was for Kaua'ī].

RK: The point go home, outside here, the *kahakai* [shore].

KM: Ahh. Where would you place Wainānālī'ī?

RK: Wainānālī'ī, I never heard of that. All I know is, that is Lae Hou Point right there [gesturing to the northern point formed by the 1859 lava flow]. I don't know if they get 'um on top of here [looking at Reg. Map 1278], Lae Hou.

KM: Yes, here it is, *ma ne'ī*.

RK: Yeah, Lae Hou.

KM: Yeah, see, it comes to this area. And what I understood was...

RK: [looking at the map] 'Ōhiki.

KM: 'Ae, 'Ōhiki.

RK: Back this side [towards Kalaemanō], is Nāwaikulua.

KM: 'Ae, *ma'ane'ī, Nāwaikulua* [Yes, here's Nāwaikulua].

RK: Luahinewai, right outside here, after you pass Mula [Muller Trig. Station, in the general location of the present-day Loretta Lynn house]. No more Mula eh?

KM: Mula, I've heard about it.

RK: That's okay, bum-bye we *hele i kēlā wahi, i kēlā mea, pahu pa'akai*. [We'll go to that place, by the salt beds.]

LK-L: Yeah, we'll go over there.

KM: Ohh! Okay, so Luahinewai [looking at the map]...

LK-L: No more, supposed to be over here.

KM: Okay, if this is Nāwaikulua, is that right?

RK: Yeah, you come home, back; *mahope kēlā* [it's behind (north of) that].

LK-L: Yeah, between...

RK: *Mānoanoa ka 'a'ā* [the 'a'ā spreads out]. [looking at the map] What is this one right here?

KM: This one is Keawāwamanō.

RK: Keawāwamanō. That's the point I think, that little one right outside of Mula. Yeah, that's the one. But, they no more Mula, and they no more Luahinewai. *Kēlā mamua, Luahinewai* [before, that was Luahinewai]. Our *Tūtū* them tell me, you know, was for this wahine, before; *iloko o kēlā loko, e* [inside of that pond eh]!

KM: *He 'ano kūpua* [the nature of a dual-shaped deity]?

RK: I don't know, *pehea paha* [could be].

KM: *He mo'o* [water-formed deity, lizard]?

RK: I don't know, *mo'o paha* [maybe a lizard deity]. *A'ole maopopo* [I don't know]. But they said "a wahine" [woman].

KM: *Pehea, mamua, kapu kēlā wahi* [how about, was that place restricted before]?

RK: *Kapu*, yeah.

LK-L: She had long red hair.

RK: *'Oia ne'i iloko o kēlā wahi* [if you're at that place], you look, all just like a rainbow, they said.

KM: So *'ano hā'ula'ula ka wai* [the water was sort of reddish]?

RK: Yeah. *Ua hele 'oia iloko o kēlā wahi* [she went inside that place]. I don't know, they said, "*mamua* [before], sacred."

LK-L: And she only show herself to the man.

RK: I think she was something like grandma Kamakapipi'i, down at Weliweli.

LK-L: Oh that's right, that's what you said.

RK: They *pe'e* [hide].

KM: They hide eh.

RK: Well, our name sake, down at Weliweli, *mamua mō'i* [was royalty before]. That's our great grandma. Kamakapipi'i is named after one of my aunties. Like Aunty Caroline that you met, that's Kiniha'a. But the other one, Kamakapipi'i, that's... Like you know, us *ali'i* eh. Okay, you get the *mō'i, hele a 'imi wahine*, you tell *holo pe'e, holo pe'e*. [The king goes to look for a woman eh, so you tell go hide, go hide.]

KM: Ohh!

RK: *Ke 'ano mea po'e 'āhiu, like pū...but a'ole* [They are thought to be like wild people, but no...]. *Kēlā nō e* [that's how it was].

LK-L: I didn't know that.

RK: *Like pū ka inoa, pehea...* [the name is the same] You know, daddy always told me about his Aunty down there. She was there, Keawaiki [pronounced Keaweiki], that's where *Kūkū* Ka'iliihiwa was. Ahh, then when we come to Kapalaoa, *kēlā nō Alapa'i* [that was for Alapa'i].

KM: Ah, Alapa'i *mā*.

RK: I don't know if you know that *heiau i kēlā wahi* [temple at that place].

KM: 'O *wai* [who]...?

RK: *Kapalaoa, mamua* [before at Kapalaoa].

KM: 'O *wai ka inoa* [what is the name]?

RK: Kapalaoa.

KM: *Kapalaoa, 'oia ka inoa o ka heiau* [Kapalaoa, that is the name of the temple]?

RK: Yeah. *Ka po'e o Pu'u Anahulu, hele a noho i kēlā wahi.* [The people of Pu'u Anahulu went and stayed at that place.]

LK-L: In the ocean.

RK: *Ai mauka, malo'o, Kūkū mā hele a noho kahakai.* [When the uplands were dry, the grandparents them, went and lived at the shore.]

KM: 'Oia [is that so]?

RK: Yeah. *A'ole ua, ne'e mai Pu'u Anahulu, ho'i i kahakai. A loa'a ka ua, e ho'i i uka.* [When no rain, they move from Pu'u Anahulu, return to the shore. Then when has rain, they return to the uplands.]

KM: *A, no ke aha ka lākou ho'i ana i uka, i Pu'u Anahulu? Kanu paha?* [Oh, why did they return to the uplands? To plant perhaps?]

RK: *Loa'a ka ua, manawa.* [Had rain, time.]

KM: *A, malo'o ka 'āina, ho'oiho lākou i kai?* [Oh, so when the land was dry, they went down to the shore?]

RK: 'Ae [yes].

KM: *Heaha ka lākou hana?* [What did they do?]

RK: *Hele* [go], you know... Well *Kūkū* them, at Makahonu, *mauka nei o 'Anaemalu, lo'a ho'okāhi kīpuka. Kēlā wahi, Kūkū mā kanu 'uala, pala'ai, kō, yeah.*

The grandparents them, at Makahonu, above 'Anaemalu [i.e., 'Anaeho'omalū], there is a vegetated area (surrounded by the lava flows). That place, the grandparents them, planted sweet potatoes. Pumpkins, sugar cane, yeah.

KM: *A, aia makai?* [Oh, it's there on the shoreward side?]

RK: *Makai, iloko o ka 'a'ā* [shoreward, in the 'a'ā], you know, and *pāhoehoe.*

KM: *A ua kapa 'ia kēlā wahi, 'o Makahonu?* [And that place is called Makahonu?]

RK: Makahonu, Kīpuka Makahonu.

LK-L: Hmm.

KM: 'Oia [is that so]? Hmm.

RK: That's the one, you know when we come right down, where the helicopter stay? Right on the *makai* side.

KM: [pointing to locations on Reg. Map 1278] Here's Ku'uali'i, here's Hi'iaka...

LK-L: Here's Kapalaoa.

KM: Okay, Kapalaoa, *ma'ane'i* [here].

- RK: Okay, you come back to 'Anaemalu, where that Waikōloa road comes down. Makahonu is going to be where we come down on that Waikōloa road, on the left hand side where they've got that construction, before the intersection. Waikōloa Intersection. There's a spot, where the construction guys were.
- LK-L: Yes.
- RK: Okay, that is Kīpuka Makahonu. Daddy told me, grandma them. Before they went did up all over there, had all grandma them's *ahu* [cairns or mounds] before. They pile up all the stones, so they can *kanu* [plant] their *mea 'ai* [vegetables], what ever they *kanu* [plant] over there.
- KM: *O, kanu i ka mea 'ai* [plant the vegetables]?
- RK: Yeah, their plants, *'uala* [sweet potatoes]...
- KM: So Kīpuka Makahonu?
- RK: Yeah, *Kīpuka Makahonu kēlā* [that's Kīpuka Makahonu]. Today, where they made the Waikōloa road, they just went put their concrete batch plant right inside there. Yeah, you come down Waikōloa road, get that big water tank on top.
- KM: Yes.
- RK: As you come, you make the turn, just for go out, and you hit that helicopter pad, right on the Kona side.
- KM: Ohh!
- RK: You see that *kīpuka*?
- KM: Yes.
- RK: *Kēlā! Ka inoa o kēlā waho, 'o Kīpuka Makahonu.* [That's it! The name of the place is Kīpuka Makahonu.]
- KM: *O, maika'i ka mo'olelo! 'Oia ka wahi a nā kahiko i kanu ai ka lākou mea 'ai.* [It's a good story. So that's the place were the old people planted their vegetables.]
- RK: That's where grandma them, when they go to Kapalaoa, they come back up and *kanu* [plant] inside there. They don't only come *mauka*, they also stay *makai*. Like I said, *'uala, pala'ai, kō*, [sweet potatoes, pumpkins, sugarcane] yeah.
- LK-L: That's why, sometimes, there's this road up here, and dad used to say, had *ana*, the cave where they plant up here, ti leaf...
- RK: Kīholo, when we came down, *Kūkū* them had one *puka* [opening] where they *ho'i iloko* [go inside], you know. They *ho'omaha* [rest] some times. *Wela loa* [it gets very hot] eh.
- KM: 'Ae [yes].
- RK: [speaking to Leina'ala] What cousin Raymond call that place? *Poina ka inoa* [I forget the name], cousin Raymond, knows.
- LK-L: Keawe-lānai?
- RK: Keawe-lānai, but get one more *kolohe* name, he tell.
- KK: Kauhale-moe-kolohe.

RK: Ahh—that's the one!

Group: [laughs]

RK: That's the one. You heard uncle talk to me eh? See, when we talk that, then we know where we're talking about. See, you go inside, get all the fish bones. *Kūkū* them clean *leho* [cowry], *ōpihi* [limpets]. Okay, all inside there.

KM: 'Ae [yes].

RK: Okay, inside there. Get the *iwi kao* [goat bones], you *pūlehu a 'ai* [broil and eat the goat], then *kiloi i loko o kēlā wahi* [throw the bones away inside that place].

LK-L: What's that name Ku'ulei?

KK: Kauhale-moe-kolohe [literally translated as: House for mischievous mating].

Group: [laughing]

LK-L: And that is above Kīholo.

RK: [speaking to Leina'ala] The name you said, that's *pololei* baby. Because inside, get the *lā'ī* [ti leaf plants].

LK-L: Okay.

KM: So Keawe-lānai.

RK: Yeah, Keawe-lānai. *Kūkū* them...before, with grandma them, we run home over here, with the dry fish, and the mule go home. With me, Francis, the Ha'o family. We stayed down here before. Then we would go up, the donkey reach Pu'u Anahulu with all the dry fish on top, or what ever we get. Uncle them make with *milo* leaf, and you know all that *hau* leaf over there?

KM: Yes.

RK: We put all in between, one layer fish. Maybe *manini*, *maiko*, *weke*, what ever, and then *ho'i* [it's taken up]. The first one go home in the morning, maybe like two or three o'clock. He [the donkey] go home up, he wait. The family comes [saying], "Ahh, *i'a* (fish)." Then the dry one, we do last, because it doesn't matter. It can go up like now. *Wela* [hot], it doesn't matter, *malo'o* [it's dried already].

KM: So interesting. Early in the morning, like night time, you'd send the donkey, go up by itself...?

RK: Yeah, early in the morning.

LK-L: *Ma'a* [it's used to it], going home, the donkey [chuckles].

RK: And us, no more shoes, we go home like this, on the rocks. Ohh! We get poked from the *kiawe* and *pānini* [chuckles]. Today, no can.

KM: Oh, amazing yeah!

RK: *Hewa ka wāwae, 'auwē!* [the feet all jam up, hoo!] You know, get *kāma'a* [shoes].

LK-L: [laughs] Sore.

RK: *Ka wāwae, palupalu* [the feet, soft].

KM: [pointing to Reg. Map 1278] This shows a trail that runs down, a couple of trails. This one...this is Pu'u Anahulu Homestead here. This says, "Cistern of Iakopa's House," which is close to where you folks are now eh.

RK: That's where my grandma Keoki was. That's Alapa'i.

KM: Ahh, so more *mauka* of where you are?

LK-L: By the school, inside the subdivision, below that.

KM: Okay.

RK: Yeah, the cistern.

KM: Okay, so that's just on the *mauka* side of the highway.

LK-L: Yeah, *mauka* [Pu'uhuluhulu] side of the road.

RK: What's that?

LK-L: The pine tree, the cistern one, by the school. That's Iakopa eh?

RK: Yeah.

KM: Okay. So we see here, the trail comes down [looking at the map... There's one section here, a place that's named on this. It says Kumua o Iwikau... You know that *heiau* that is below your place?

RK: Uh-hmm, Kumua. No good that *heiau*. Daddy told me, "*a'ole meika'i, mamua kēlā, a'ale. He kolohe!*" [it's not good, that before, no. A mischievous place!] I guess *Kūkū mā* told eh. You know, *kēlā nō* was *māuli* [that was dark]. *Kēlā, pa'a ka waha* [that's why they didn't talk]. *Kēlā nō ka 'ohana hele i kēlā wahi, a—heaha lā?* [That's where the family goes to that place, and does what?]

LK-L: Old, real old.

RK: Yeah. But daddy always told me, his Uncle Ka'ilihwiwa, said, "No good." That's why he used to challenge his cousins. *Mamua* [before], no good, you got to *ha'awi* [give (i.e. feed the spirit)]. That's why he said was no good

KM: 'Ae. *Inā ho'omaka lākou e hānai i nā mea, a'ole maika'i...* [Yes. If they begin to feed that spirit, no good...]

RK: *E, 'o 'oe maopopo. Maybe 'o 'oe, lohe 'oe, kēlā mamua*, you know. [Oh, you understand. Maybe you heard that, before, you know.]

KM: Yeah.

RK: So that's the *heiau*, you're talking about.

KM: 'Ae. So we see the trail comes down here. And this is the old trail, 1880s...

RK: Yeah, you going come up, *kau iluna o ka pu'u, o Pu'uloa* [to on top of the hill, Pu'uloa]. That's Pu'uloa there [pointing to location on map].

KM: Pu'uloa?

RK: Yeah. *Pu'u Anahulu, kēia manawa* [Now it's (called) Pu'u Anahulu]. See, *Anahulu, ai lalo* [Anahulu is below].

KM: 'Ae.

LK-L: Way down.

RK: Way down. See, *kēlā wahi noho i kēia lā, o Kalapa'io* [that place where they live now, is Kalapa'io].

KM: Ahh, Kalapa'io.

RK: Yeah, *kēlā wahi, mamua. Kēlā ka pololoi, ka inoa kēlā pu'u*. [That's what (it was) before. That's what it's supposed to be, the name of that hill.]

KM: *Kalapa'io, 'oia ka pu'u ki'eki'e, a o Anahulu, ai lalo?* [Kalapa'io is the hill at the heights, and Anahulu is there below?]

RK: Yeah.

LK-L: Yeah. Kapa'akea.

RK: [pointing to the uplands] You see Anahulu, straight on top of the...not the high *pali* [cliff].

KM: Yeah, the lower one.

LK-L: From Waikōloa side, you can see 'um.

RK: There, you can see the '*ele'ele* [black area].

KM: Yeah, yeah.

LK-L: Oh yeah.

RK: *Kēlā, o Anahulu* [that is Anahulu]. That's why, they talk about the fill dump down here.

KM: Yes.

RK: *Pololoi ka inoa* [that's the right name]. They want to call it Pu'u Anahulu, *pololoi* [that's right]. They get the right *inoa* [name]. But, *kēlā no ka* [that is the] ridge that comes all the way down.

KM: Ohh.

RK: Right down.

KM: But Kalapa'io is the one that's high?

RK: Right where we stay, you know the golf course?

KM: Right there.

RK: Where that house is, on top?

LK-L: That's Ruddle.

RK: Where you come on the highway, Sally Rice's house is across. That *pu'u* [hill] is it. *Kalapa'io, kēlā wahi. Mamua, ke kānaka, kanu kalo* [before, the people planted taro there].

KM: 'Oia [is that so]?

RK: And then '*io* [hawk], because, *noho ka 'io*, the chicken hawk lived at that *pali*, *kēlā pu'u* [at that hill].

KM: Oh, Kalapa'io.

RK: Yeah, so they make a *puka iloko a pe'e* [a hole and hide in there] eh.

KM: Ohh.

LK-L: But daddy used to say, "Had an eagle there."

RK: Well, eagle, but maybe was a chicken hawk. *Pehea lā* [what]? We don't *maopopo* [know]. Because *mamua* [before], Hind, the two main gates, had eagle on top of there before. So maybe had.

KM: Interesting.

RK: *Pololoi* [right]. But they call that place, *'io*, and *'io* is the hawk.

KM: So Ka-lapa-'io is like The-ridge-of-the-hawk.

LK-L: Where it sits.

RK: *'Ae, kēlā wahi* [yes that place]. But now, we call that place Pu'u Anahulu, the name is *pa'a* [set already]. But, *a'ale* [no].

LK-L: But we know where we're talking about [chuckles].

KM: Yeah.

RK: Because, you get right here on the map; [pointing to the location] *Anahulu, ai lalo loa* [Anahulu is way below].

KM: *'Ae*.

RK: But, we *ne'e mauka nei* [moved to the uplands], see.

KM: *'Ae*.

RK: That's right. *Ai mauka mākou, a ai lalo o Anahulu* [We are at the uplands, and Anahulu is below].

KM: Hmm. [pointing to the map] *Eia o Pu'u-o-lili, ma'ane'i* [Here is Pu'u-o-lili].

LK-L: That's where daddy them are buried.

RK: Right there, yeah.

KM: So you folks are on this side, over here, inland of Pu'uolili.

RK: Yeah.

LK-L: Uh-hmm.

KM: Then, Kumua.

LK-L: Down below.

KM: And we see here, *ma'ane'i o Maui-loa* [here is Maui-loa].

RK: That's where!

LK-L: The cave.

RK: *Ai maleila* [right there].

KM: *He ana* [it's a cave]?

RK: *Kēlā wahi, ai maleila. Kēlā puka, a'ale nalowale. Puka kēlā wahi*. [That place is there. The entrance is not lost. The entrance is at that place.]

KM: *Maopopo e?* [It's known eh?]

RK: *Pau loa, maopopo kēlā wahi.* [We all know that place.]

KM: *Maika'i* [good].

RK: See, *kēlā nō mamua* [maybe that, before], maybe that's where we came from. I think so. From what daddy told me, we were...*'ano po'e o ka pōhaku* [were a people from the stones]. *Ua noho iloko o ka pōhaku, mamua.* [We lived among the stones before].

KM: *'Oia* [is that so]?

RK: *Noho i Pu'u Anahulu, a hele i kahakai, ai loko o ka pōhaku.* [We lived at Pu'u Anahulu and went to the beach inside (underneath) the stones]. That's right.

KM: *'Ano like me ka po'e o Keawe-lānai, ai'ole o Kauhale-moe-kolohe?* [Sort of like the people of Keawe-lānai or Kauhale-moe-kolohe?]

LK-L: Yeah [chuckles].

RK: Yeah.

KM: *Inā hele i ke ala loa, a makemake lākou e ho'omaha...?* [If they went along the trail, and they want to rest...?]

RK: *'Ae, ho'i iloko a pe'e, noho ka pu'u hale,* you know. [Yes, they went in to hide, to stay, in the hill house.]

LK-L: Daddy used to tell us a story of 'Iwaha'ou'ou, the one that had the cave...

RK: That is different, you come home to Kapalaoa. He swims there.

LK-L: Oh, but from *mauka*, he'd come eh? From underneath the ground?

RK: That's one other *kolohe* [mischievous] man.

KM: Oh yeah, *he 'ano manō* [he had the nature of a shark].

LK-L: Yeah.

RK: That's his brother or something. Him, when he's *hūhū* [angry], he swims outside with the *manō* [sharks], out Kapalaoa point. That's where he does that.

LK-L: Kapalaoa, yeah.

RK: Has his name, all *Kūkū mā* [the elders them], names all on the *pāhoehoe* down at Kapalaoa. All of them, everyone. They get their own play ground.

KM: Oh.

LK-L: We've got to go over there.

RK: I think, only our cousin, Howard Alapa'i knows where *Kūkū* [the elders] them...where we came from. Maybe back in the 17, 16, 15 hundreds, our *Kūkū* are all down inside that *puka* [opening]. I remember before, when uncle them went to take us up there to show, you *hemo* [remove] the *puka* [entry way], and get one stone canoe right in front. That's our 'ohana inside there. That one in front is just like... Down here, get one more, but, we don't go fool around with this. At Kīholo, right outside here. If we can see the church today...

- LK-L: But still, when they put the road, they went open all that.
- RK: They went open 'um? They went inside and *hemo* [remove] the *iwi* [remains] and all?
- LK-L: Oh yes!
- KM: You know, there is so much *pilikia* [trouble] back here because the people, they camp eh...
- RK: That's my *Kūkū* [elders] them.
- KM: The campers *hāne'e ka pōhaku; ke kahuahale*... [push or remove the stones; from the house platforms...]
- LK-L: Yeah, for make fire, and anything!
- KM: Oh, *aloha nō! A hele lākou iloko o kekāhi o nā ana, a huli i nā iwi, nā mea like 'ole*. [Oh *aloha!* And they go into some of the caves, disturb the remains and other things.]
- RK: *Mamua, mākou, a'ale! A'ale. No ka mea, kēlā nō ka 'ohana o mākou. Mamua Kūkū mā, "nei 'oe hele kahakai, hele kahakai." Ho'okāhi, ne'e i kahakai, a'ole ne'e ma ka nahele, huli ka pōhaku. Heaha lā! A'ale kēlā! See, 'o 'oe mamake hele i kahakai, holoholo, hele iloko o ke kai. A'ole hele lūlū, lima, you know*
- Before, us, we didn't do that! No! Because, that's family to us. Before, when our elders told us to go to the beach, we went to the beach. Just that one thing, go to the beach. We didn't go into the overgrowth, turn over the stones. For what! Don't do that! See, if you want to go to the beach, travel, fishing or what, go into the water. You don't go scatter things around touching, you know.
- LK-L: Well, like at Ka'ūpūlehu, like Uncle Joe [Maka'ai] said, when you go in the petroglyph field, and has all the ones that were made over the petroglyphs. Tūtū Joe them, he no listen, grandma them tell "*kapu*" [sacred or restricted], but you think they listened? They like to go in there and make their own, but they destroyed some...they were children, you know.
- RK: You like see before, Leina'ala, sister can take you to Kapalaoa, that's where our *koko* [blood line] comes from.
- KM: Hmm.
- RK: You like to really know, that's where our *koko* comes from, Kapalaoa [said with deep emotion]. Alapa'i. You see, like daddy, was taken to Ka'ūpūlehu to be given birth to. If not... *Mamua, Kūkū mā, a'ole maopopo, heaha lā iloko o kēlā ōpū. A'ole maopopo, heaha lā, he wahine, kāne paha? So 'ike nō, kau mai o grandma maluna o ke kēkake a puka mawaho o Ka'ūpūlehu a hānau, a ke waiho o daddy over there.*
- Before, the elders them, they didn't know what the sex of the child being carried was. They didn't know if it was a girl, or perhaps a boy. So they saw here, put on top of the donkey and when she reached outside at Ka'ūpūlehu, she gave birth, and daddy was left over there.
- A *'oia, he* [and when he was] six years old then he came up. "*A, ho'okāhi keiki*

kanaka” [Oh, it’s a boy], unnamed. But, if he went to Kapalaoa, go home in front, they would have had to give, see. Daddy is number three. Uncle David is number two, and number one, went already.

KM: Ohh!

RK: Same like Kūkū Ka’ilihiwa [li’ili’i], when he had his daughter, Auntie Edith Mitchell. They went down, Keawaiki, *hānau* [give birth]. *Kaikamahine* [a girl], *ho’okomo i ke kuka* [put inside the jacket], put on top the horse, and go home, back up to Pu’u Anahulu. That’s why she was called “Ka-u’i- hele-wale-o-Keawaiki...”

[tape off some people come by to ask a question]

RK: So that’s how it was.

KM: *Pehea kou mana’o, ua lohe paha ‘oe i kekāhi mo’olelo e pili ana ka inoa o Kapalaoa?* [What do you think, did you hear a story about the meaning of the name Kapalaoa?]

RK: Well, I go over there *holoholo* [travel around and fish], but *a’ale maopopo* [I don’t know]. But *kēlā, maopopo wau* [I know that’s] where our roots come from.

KM: *‘Oia, mai Kapalaoa* [so from Kapalaoa].

RK: *Kēlā nō o Pu’u Anahulu a puka ma Kapalaoa* [that’s how, from Pu’u Anahulu, and enter at Kapalaoa]. That’s where we come from.

KM: *A! Pehea o pāpā i hānau ai ma Ka’ūpūlehu?* [How come papa was born at Ka’ūpūlehu?]

RK: Because if not, *ha’awi nō ka manō* [he would have been given to the shark (deity)].

KM: Ohh!

RK: Because *keikikāne* [boy].

LK-L: I told you dad’s Hawaiian name.

KM: *‘Ae.*

RK: See, the number one, *hele* went, Uncle Kua’ana; then David, number two, *iāia, mālama* [he was cared for]. The number three, was papa, *a’ale* [wasn’t going to be]. That’s why daddy ended up at Ka’ūpūlehu, *hānau* [to give birth]. If grandma came down here, no more daddy. He told me!

KM: So that’s the *manō nō Kapalaoa, a’ole nō kēia ‘ao’ao* [the shark for Kapalaoa, not for this side (gesturing towards the south, Kalaemanō)].

RK: So he was brought up down there, but that’s where... Daddy from Makalawena, he knows right through to Kawaihae. He *maopopo* [knows] all this shore line, from his great grandpa, his uncle...

LK-L: Ka’ilihiwa

RK: Yeah.

LK-L: That’s how dad was brought up, the same way.

RK: Ka’ilihiwa. Same with *paniolo*, that uncle went teach him behind Hualālai, ‘Umi, all right down Kāināliu.

- KM: Hmm, Ka'ilihīwa.
- RK: *Puka* behind Pu'u'ō'ō.
- KM: Amazing.
- LK-L: Right in his grandfather's footsteps.
- RK: My grandfather's brother, taught him.
- KM: That's Ka'ilihīwa-li'ilī'i?
- RK: Yeah, Ka'ilihīwa-li'ilī'i. See that's how he taught daddy how to *hō'au* [drive cattle] out of here, Kīholo.
- KM: 'Oia [is that so]?
- RK: Yeah, *Kūkū* Ka'ilihīwa.
- KM: *Hoihoi loa* [so interesting]!
- RK: *Kūkū* Ka'ilihīwa was knowledgeable from here, Kīholo, to Kawaihae.
- LK-L: and Keawaiki.
- RK: Yeah, Keawaiki too. That's what he loved mostly. But Kapalaoa, he never like too much because of that thing inside the water there. But daddy went to *ho'opōmaika'i* [bless] down there and everything with *Kūkū* Kahananui, *mamua* [before]...
[gestures to tape recorder (turned off) – Discusses *huaka'i pō* or night marchers from the caves at Kapalaoa, which can be seen on the *pō kāne* (new moon nights); these marchers are 'ohana to Keākealani *mā*. The *Kūkū* also had a *lau hala* patch there at Kapalaoa.] ...Papa them went 'oki the *kapu* with *Kūkū* Kahananui. That's why I tell you, that *heiau* [Kumua], is no good. And then *lo'a* [has] that *heiau* in front of Kapalaoa, that's ours too.
- KM: Hmm, *hoihoi loa* [very interesting]. *Kēia manō, no Kapalaoa, he 'ano manō...* [This shark of Kapalaoa, is the kind of shark...]
- RK: *A like pū me kēia wahi o waho nei, Kalaemanō.* [The same as at this place outside here, Kalaemanō.]
- KM: *Ho'okāhi manō, ai'ole, 'elua?* [One shark, or two?]
- RK: *Mākou, ho'okāhi, 'ula.* [Our family, one, a red one.] And one time, he showed me and my cousin Lyons down here. [looking at Leina'ala] Aunty Nancy Alapa'i, big Nancy...
- LK-L: 'Ae [yes].
- RK: ...died, and we came down *holoholo*. Before, we'd come down on the military jeep, no more this *ala nui* [road]. Either we'd come on the horse, or when Pu'u Wa'awa'a made the tractor road, we came outside here and it [the shark] went roll in front us. Komokukui, Komokukui, 'ula [red] though. *Kēlā*, daddy told, *mamua, kamali'i, keiki ha'awi* [before the child, was given] wrapped inside...
- LK-L: Red clothes.
- RK: ...bright *kāwele* [cloth, like a towel]... Daddy told you that too eh?

- LK-L: Uh-hmm.
- RK: And then *ha'awi* [given]...
- LK-L: Or given to the shark.
- RK: But came, that day, when me and was *kīloi 'upena* [throwing net]. A, *ho'omoe, ho'omoe* [wait, stay down]. Ahh—then we came out and cousin Kekiu, James Alapa'i, the oldest one, make us “Hey, [gestures with hand] go home. You folks went see?” “Yeah, yeah.” We didn't say anything, just grab up all our *'ukana*, our *'āpana, kīloi maluna o ke ka'a* [supplies and provisions and threw 'um on the car].
- KM: *Kēlā manō, 'ano hā'ula'ula, no Kapalaoa...?* [So that reddish shark was from Kapalaoa...?]
- RK: *Kapalaoa. Pehea lā, maybe Kalaemanō.* [Kapalaoa. Could also be, maybe Kalaemanō.]
- KM: *...a i Kalaemanō?* [...and to Kalaemanō?]
- RK: *A kēia wahi* [and this place].
- KM: *A, he kia'i 'oia?* [Oh, it's a guardian?]
- RK: Yeah, *kēia wahi* [this place].
- KM: *He kia'i paha 'oia no kēia kahakai?* [A guardian for this coastal area?]
- RK: Yeah. But he can go any place that he like.
- KM: Hmm. *Pehea kou mana'o, ka inoa o kou pāpā, ka inoa Hawai'i...?* [What do you think, the name of your papa, the Hawaiian name...?]
- RK: Daddy's Hawaiian name was *'oki* [cut]... [discusses shark associations of Robert “Lopaka” Keākealani Sr.'s name – the name is sacred within the family. Section of recording removed from transcript]
- KM: *...Mamua, ua hele paha 'oe a 'ohi pa'akai ma kēia 'ao'ao, ma Kalaemanō, paha?* [Before, did you perhaps go and gather salt on this side (gesturing south) at Kalaemanō perhaps?]
- RK: *Mamua, Kūkū mā...* [before, the elders them...] See, I don't know, *'owai kekāhi inoa* [who the one's name is]. But daddy always used to tell me that grandma Makahuki used to. But I don't know who is grandma Makahuki...
- LK-L: You can talk to Shirley.
- RK: You know, they used to make *pa'akai* [salt] outside there. But see, *kēlā wahi* [that place], no more the *kai* [ocean] like this.
- KM: Yes, *he 'ano pali* [it's cliff-like] eh.
- RK: Yeah. *Hele 'oe i loko* [you go inside (gestures, dipping water into a container)]; then when come outside, *waiho all kēlā mea iloko* [(gestures pouring water into the salt bowls) you leave all that water inside]. That's how grandma them used to make their *pa'akai*.
- KM: [moving Reg. Map 1278 closer to Sonny] I'm going to move this a little closer... So, if we go from Kīhōlo [looking at the map]... Interesting, it says *lau hala* grove, here. Here's Kaua'i's house. They also call this Keawaiki Point, over here [the

southern head of Kīholo Bay]. And then there's the big Keawaiki over here. Then it says *lau hala* grove, and then...

RK: That *lau hala* is right out side here.

KM: Right here eh. This is "Waia'elepī" over here, then there is a place called Keawāwamanō, and Luahinewai is some where in here [not identified on map].

RK: It would be right here, right between these two names [Waia'elepī and Keawāwamanō].

KM: Yeah, I think so.

RK: Yeah. Then Nāwaikulua.

KM: 'Ae, here's Nāwaikulua. Did they make salt somewhere over here, you'd said earlier?

RK: It was all at Kalaemanō.

KM: Okay. [pointing to location on map] This is the 1800 Ka'ūpūlehu lava flow in here. This one is a little bit older, 'a'ā.

RK: Uh-hmm.

KM: This is the new flow.

LK-L: 1800.

KM: And then there's an area where there is some sand and shrubs and grass along here...

RK: That's the one, and *naupaka*.

KM: 'Ae. Is this Kalaemanō?

RK: Kalaemanō, yeah. That's the one.

KM: So over here.

RK: Kalae...when you dry, it's just like *pa'akai* eh. All get, all that sand, all with *naupaka*.

KM: Did you folks make the *pa'akai* beds?

RK: It comes in with the *kai* [ocean]. And there's salt beds all over here, by Mula.

LK-L: Those are man-made salt beds.

RK: [nodding] Man-made salt beds. They're right over here, outside, Mula. Just on the north side of the 'a'ā.

KM: So that's where the house that Loretta Lynn built is?

RK: That's the one, right in the corner.

KM: And there's a little *loko* [pond] just a little further over by the flow.

RK: That's the one.

KM: So those were man-made salt beds?

RK: Yeah, they made the grain salt there.

LK-L: It's just like Mahai'ula, how they made the squares.

KM: With cement-like.

LK-L: Yeah, like this old kind of mortar [pointing to the area around Kaua'i's old stone house].

RK: And this one, was there way before I was born. It was even there, when my daddy was young...

LK-L: Was before daddy.

RK: Yeah, before daddy. His aunties, his mother's time and earlier. When he said Makahuki, that's got to be small boy, that thing was there already. It was sort of made like from the *'ili'ili* [pebbles], the sand.

LK-L: All mixed up.

KM: The Hawaiian mortar-type, where they burn the coral and all that?

LK-L: Yeah.

RK: That's the one. It's like paste eh.

KM: Right. So they made salt here. What did they use their salt for?

RK: They take home. Grandma them used to take home for preserve the *pu'a* [pig]. Salt fish, salt pork, before. Even that *i'a* [fish], *kahakai* [at the beach]. All for preserve.

KM: And then if you follow the trail, you go past Nāwaikulua...and that's a name you know eh?

RK: I know. We throw net over there, that's why.

KM: Oh. Good fishing area?

RK: [smiling] No! Just *pahū* [the water surges in], you got to throw your net across and then go swim for get your net. That's where all the *i'a* stay.

KM: And then, you come into Kalaemanō...

RK: Yeah.

KM: When you were a child, did anyone go out there, that you remember, to gather salt?

RK: My Aunty used to come down and make. Aunty Edith.

KM: Aunty Edith Mitchell?

RK: Mitchell.

LK-L: Uh-hmm.

KM: So she still was going down when you were young?

RK: Even, I think in the 1970s. Aunty was still going to make her own *pa'akai* [salt] at the *kahakai* [shore]. Her and uncle.

KM: Are these the natural salt beds in here?

RK: No more salt beds, it's just where the *kai* [water] used to come up and sit on top.

- LK-L: Settle there.
- KM: Ahh, *kāheka* [natural ponding areas and tidal pools].
- RK: Yeah, that's where they go. Kalae, that's why they talk about...
- LK-L: So much salt.
- RK: You know when they talk about Kalae, you *kalae* the *pa'akai*. Then put it all inside the grass bag and put on the donkey. The donkey comes home to Kīholo, then grandma them would dry 'um up out side here. That's how.
- LK-L: Okay.
- RK: See, what daddy told me, nothing went back towards Hu'ehu'e or Kalaoa side. What he told me, grandma them... He said your grandma Makahuki them, but I don't know who's that. Only the name I know. But, the donkey come home over here. Maybe we walk outside, you'll see all those salt beds, and come to there [near the northern face of the 1800 lava flow]. Then grandma them come and *kīloi* [throw] all inside there.
- KM: So they spread the salt and *kaula'i* [dry] it there?
- RK: They dry it, and clean it there. You know, when *kai nui* [rough seas]...
- LK-L: It splashes.
- RK: And the water goes inside. That's what they tell *kālai* [gestures with hand, scraping salt into a pile]. That's why I think the name of the place is Kalaemanō. But *manō*, why? On the edge, has just like, plenty shark beds.
- LK-L: Underneath.
- RK: You know where they come home inside, *moemoe* [sleep], just like. Like the *po'e haole* [foreigners] come and they park all their boats this way [gesturing along the dock slips]. So when the *kai* come up, he *lana* [float] eh. And then, *ne'e iloko o ka 'āina* [the sharks go inside the land—the caverns and crevasses].
- KM: 'Oia? So *kēia wahi*, 'ano *kaulana*, he *wahi manō ia*? [Is that so? This place is famous as a shark place then?]
- RK: *Manō*, yeah. *Kēlā wahi*, *manō* [that place, has sharks].
- KM: *Pehea kou mana'o 'oia ke kumu i kapa 'ia kēlā wahi, Kalaemanō?* [So is that why you think they called that place The-shark's-point?]
- RK: Well, what daddy said, "The house of the shark." You walk on that ridge, get plenty of this, just like the shark beds.
- LK-L: And blow holes too.
- RK: And that's why, when that water comes up, only *lana* [the shark floats]. *Ne'e ka manō iloko o kēlā wahi* [the shark moves inside that place]. When they're under there, *mālie* [calm] eh. So *a'ole pahū* [it doesn't surge in] eh. *Kēia 'ano, pahū*, over there, *a'ale, ne'e* [this, like over here surges in, over there, no, just moves in].
- KM: Rise up only.
- RK: That's how, so *moe ka manō ai lalo* [the shark sleeps below].

KM: Hmm. *Ua 'ōlelo o Aunty Caroline me Uncle Wainuke, lo'a kekāhi ana paha. He ana ho'i i uka e. A he ana wai paha.* [Aunty Caroline and Uncle Wainuke said there is a cave that goes inland. Perhaps a water cave.]

LK-L: Yes.

RK: *Pehea lā, a'ole wau maopopo. See, mamua, hele i kēlā wahi, ku'i 'ōpihi and ki'i 'a'ama.* [Oh, I don't know. See before, I only went to that place to get 'ōpihi and 'a'ama.]

LK-L: Yeah, they don't go inside.

RK: That's why I say, *Kūkū mā* [the grandparents them] tell us, "*hele kahakai, hele holoholo, a hele iloko o ke kai wale nō. A'ole hele huli 'āina.*" ["Go to the beach, go down and go into the ocean only. Don't go searching about the land."]

LK-L: [chuckles] Only us, we go look.

RK: *Mamua* [before] they teach us, "*A'ale hele lalama!*" ["Don't go meddling about!"] *A'ale hī'ō, nīele, a'ale. A'ale.* [Don't be restless and nosy, no. No!]

Group: [chuckling]

RK: "We going tell you one time, then *pa'a ka waha*" [the mouth is closed]! That's how I was brought up.

KM: 'Ae.

LK-L: Yeah.

RK: We come down here, we don't go *hulihuli* [exploring], we don't go *nīele* [make nosy]. *A kēlā no Kūkū mā, mamua, a'ale pilikia, ka po'e kani ka pila mahape nei.* [That, the elders them before said, no problem, the spirit people will play their music behind there]. Maybe that's *pō Kāne* [new moon night].

KM: *O, hiki iā 'oe ke lohe?* [Oh, you hear them?]

RK: *Mamua* [before], at the cowboy house [pointing to the location – formerly situated on the little islet in the Kīholo fishpond, reached by crossing over a wooden walkway].

KM: *Aia ma ka 'ao'ao o ka mākāhā* [it was there on the side by the fishpond gate]?

RK: Yeah.

KM: *He hale ko mahope o kēlā mākāhā?* [Is there a house behind the sluice gate area?]

RK: Oh, had one, two, three...had about five. Had the two net houses, had the cowboy house, had the caretaker's house, and had Hind's house.

KM: Oh. *Mamua, he mau wa'a paha ko kēia wahi?* [Before were there canoes at this place?]

RK: Yeah.

LK-L: It was so different.

KM: Hmm. *I ka pō Kāne, ua hiki iā 'oukou ke lohe...?* [On the new moon nights, you could hear...?]

- RK: *Lohe kēlā mea kani ka pila. 'O wau, kamali'i mamua, ua lohe.* [Could hear that music. I was a child before and heard that.]
- KM: *A kani ka pila a ka wā kahiko?* [Music of the old times?] *Po'e 'uhane?* [Spirit people?]
- RK: *E, kepalō* [devilish].
- Group: [laughing]
- KM: *Po'e kūpuna, po'e kahiko* [the ancestors, ancient people].
- RK: *Kēlā po'e maika'i.* [Those people were good.]
- LK-L: Yeah.
- RK: You know, the happy ones. *A'ole kēlā mea kolohe.* [Not those mischievous ones though.] *Ua hele i kēia wahi, ka 'ili* [go to that place, the skin], you know.
- KM: *'Ōkakala* [chicken skin]!
- RK: Yeah, hoo! But over here...
- LK-L: Across, they suck-'um up, going with the *'ukulele* [laughing].
- RK: *Hele, holoholo, a hiki 'ole, ho'omaha, kani ka pila, inu.* [smiling – (the spirit people) travel along the way, then when no can, they rest, make music and drink.] Then, maybe Kapalaoa, *kani hou, inu hou* [make music again, and drink some more].
- LK-L: *'Auwē no ho'i!*
- RK: Yeah.
- KM: Ahh. *Ua lohe paha 'oe i kekāhi wahi i kapa 'ia o Kanikū?* [Did you perhaps here of a place called Kanikū?]
- RK: Kanikū?
- KM: Kanimoe, Kanikū?
- LK-L: Kapalaoa.
- RK: Kanikū, that's all the other side.
- LK-L: Daddy said it's Kapalaoa side.
- KM: Okay. [pointing to the map] Where Wainānāli'i, the fishpond that was covered by the 1859 lava flow, here; on the other side of Wainānāli'i...
- LK-L: Yes.
- KM: Was Kanikū side.
- LK-L: Yes, there was a trail.
- RK: Well, had Eight Ponds, that they used to call that over there. That's the one.
- KM: Ahh. But *pau*, most of that, covered.
- RK: No more, *pa'a 'ia i ka 'a'ā* [covered by the lava].
- LK-L: Only has the eight ponds.

RK: Yeah, you just see a little bit.

KM: In your ranching days, did you do anything down in this area, or were the *pipi* [cattle] mostly *mauka*?

RK: No, the *pipi* were all *mauka*, above the highway. [gesturing to the uplands] You see, like *mauka*, all Pu'u Anahulu and all the way outside till the end of this flow [pointing to the 1859 lava flow]. Mountain to the ocean...well, we can say to the ocean, but our *pipi* never did come all the way down here.

LK-L: Never crossed the road.

RK: We had water on top, where we kept them. But, daddy them, the *hō'au* [drive the cattle] out through here, *mamua* [before].

KM: Hmm, to the boats like *Humu'ula* and that eh?

RK: Yeah. In the 1940s, daddy did that.

KM: *Aia i hea ke awa ku moku?* [Where was the boat landing]

RK: Is it on the map?

KM: Well, this is the side by Loretta Lynn's house. Did you call this area of the bay Kīholo?

RK: No, we had different names, but I *poina* [forget] that name, already.

KM: Hmm. Muller though...

LK-L: Mula.

RK: Mula, that's what we call that place. We were told, where grandma them's salt beds are, outside there, where they *ho'omalo'o pa'akai* [dry out the salt], that was known as Mula.

KM: You know, has a Muller Triangulation Station. I wonder if the original name was the *haole* name, Muller, and the Hawaiians pronounced it Mula?

LK-L: Could be. You know daddy them not going to pronounce Muller [chuckles].

RK: Could be. But that's all we know that salt beds there, as Mula. When you tell Mula, where all the salt beds stay, we know where you talking about.

KM: Did you ever go down Mahai'ula side like that, Makalawena?

RK: No, only daddy. He knows that place. He took people, I don't know [chuckles].

LK-L: Only State people. You know, he walked 'um from Kawaihae [chuckles].

KM: [laughing] Oh, they've got to pay the price.

Group: [laughing]

KM: See, if they like to know, they've got to pay the price, they have to walk the path.

LK-L: Daddy not going to tell them ride the boat, no way! They walk.

RK: They walk.

KM: Good.

RK: Too bad you never see daddy.

KM: I know.

RK: If had, he could correct you all on top of this map here.

KM: Yeah, all the place names.

RK: He could tell you from Kawaihae, all the way to Kailua lighthouse.

KM: Yeah.

RK: He did, and get one lady who has all those names, and I don't know if she would share with anybody. Schutte.

LK-L: Sandra Schutte.

RK: She walked with daddy and she get all the names down.

LK-L: She will. You know her eh?

KM: Yeah. [A few days following this interview, I spoke with Sandra Schutte, who relayed that she had not been able to take notes during the walk through.]

RK: Carlisle did, but I think he walked to out side here, like Keawaiki, then he said, "forget it!"

LK-L: There were about eight of them that walked with daddy.

RK: All the way to Halepa'u.

KM: Oh, Queen Lili'uokalani Trust at Keahuolu.

RK: Daddy took 'um to there. He gave them all the names, from Kawaihae. [speaking to Leina'ala] Where did Uncle AhNee come from? Kawaihae eh?

LK-L: I don't know... [end of side A; begin side B]

RK: Uncle AhNee came for a little while.

LK-L: Only to here.

RK: That's why I say, AhNee, Ha'o, they *ma'a* [familiar] over here, because they were the caretakers.

KM: Down here at Kīholo.

RK: Yeah.

LK-L: Now, no more Ha'o, all *pau*. Maybe only Brother Boy.

RK: No, Ducky. Ducky would remember.

KM: Oh. Did your father go to school at Makalawena when he was young?

RK: Daddy only went top Pu'u Anahulu School?

KM: How about Aunty Caroline?

LK-L: No, never.

RK: Never.

LK-L: They all went to Pu'u Anahulu.

KM: Was the church still down at Makalawena?

RK: Yeah. Everything, how daddy said, that it was like the main port before. Kailua was small.

LK-L: When he was little.

RK: Everybody used to meet at Makalawena. They had post office Kawaihae and Makalawena. Our Tūtū Alapa'i used to swim because before, had *po'e kolohe* [mischievous people] on the side. He'd swim, maybe from Kawaihae to Kapalaoa. He'd swim, because in between used to have *kolohe* people.

LK-L: Thieves and robbers.

RK: And robbers. So grandpa he'd swim. He'd put everything on his head.

LK-L: Money and important things. Then send the donkey.

RK: He'd send the donkey, and they'd catch the donkey, but no more the Alapa'i. [chuckles] The Alapa'i stay somewhere else.

LK-L: He stay down at the beach already.

KM: [chuckling] *Ke 'au kai nei o Alapa'i* [Alapa'i swimming along]!

LK-L: They all pissed off.

Group: [laughing]

RK: [speaking to Leina'ala] Daddy told you that too?

LK-L: Yeah.

RK: That's what he told us. The uncle always used to tell him. "Yeah, boy before..." That's why his Uncle Iwaha'ou'ou, he can swim too, see. When he was mad with grandma and grandpa, our greats, he used to swim, go outside.

LK-L: This was the youngest brother. He was a swimmer.

RK: They no like him to do this, do that, so he get *hūhū* [angry].

LK-L: They leave him for go fishing, and don't take him, hoo! He come wild, he cry.

KM: This is what to your daddy?

RK: His youngest uncle?

KM: But that name, is the name of a...

LK-L: A shark.

KM: Yes, a shark-man.

RK: Yes, uh-hmm.

KM: So that's *'ohana*?

RK: Well, the one daddy used to tell me about that shark on top there, was no good, him.

LK-L: Yeah.

RK: Every time, he tell the *'ohana* [family], "*Mahea 'oe?*" [Where you going?] [they answer] "Kīholo." Ahh, then he come home down here, *kali a nahu* [wait and then bite them]. *Mamua, kēlā* [that was before]. See maybe, like I say, we gotta go

back maybe six generations. You know, us six, so maybe that gotta go back to the number two or three.

KM: 'Ae.

RK: Then he *kali* [wait] inside his cave for them to come down.

KM: So *kēlā ana, mai uka a holo malalo a puka i kai?* [So that cave runs from the uplands below, and exits at the sea?]

RK: *Puka* [exits] outside here. *Kali a 'ai ho'okāhi, pau ka po'e.* [He waits and eats one, the people gone]. But *Kūkū* them *kolohe* [played a trick on] him. "*A hele ana i Kīhōlo*" [Were going to Kīhōlo]. So he came down here and waited. But *Kūkū* them stayed at Kapalaoa. [next time the shark-man asked] "*Mahea 'oe?*" [Where you going?] And this time they stay down at Weliweli or Keawaiki.

LK-L: I think they caught him, daddy said they went *kālua* [cook] him.

RK: Yeah. They went...see, every evening, when *Kūkū* them went down, [the shark-man called out "*Hui—mahea 'oe?*" [Say there, where are you going?] "*Hele i kahakai, holoholo.*" [We're going on a visit to the beach.] "*Mahea 'oe?*" [Where?] "Kīhōlo." And by the time you reach down there, he stay down there too. But I told daddy, "Where that *puka* [entry]?" he said, "Boy, nobody showed the *puka.*" The only one he showed us was Mauiloa.

LK-L: He showed me, because he took *Tūtū* Joe there.

RK: He showed you where the 'Iwaha'ou'ou cave was?

LK-L: It was me and *Tūtū* Joe. And it's right after Pā-nika, on the ridge.

RK: Oh, get one *puka*.

LK-L: Has the *puka* over there. He showed *Tūtū* Joe, because *Tūtū* Joe wanted to see.

KM: Ahh. Did they tell you how come they named that place "Pā-nika?"

RK: Yeah, all the *pipi 'ele'ele* [black cattle were there *mamua* [before].

KM: Oh, that's so funny eh.

RK: Yeah.

LK-L: Black cows.

KM: Yeah, but *nika* that's the Hawaiianized...

LK-L: Right [chuckles].

KM: It was funny, when I first saw that name, I thought, must have been black *pipi* over there.

Group: [laughing]

KM: So was the corral or paddock for the black *pipi*.

RK: Yeah, you get Pā-waena, Pā-nika, then you come to Mauiloa, then you *puka* [enter] outside at Pa'akea. *A, ai lalo o Anahulu* [then below, is Anahulu]. Then you come home outside, where *Kūkū* them go home on the side, Pīkohene, then Manu-kapalulu, Kukui-hakau, and *puka* underneath.

- KM: Oh, *maika'i*. 'A'apo 'oe, ua lohe 'oe i ka 'ōlelo a nā kūpuna. [You are so astute to have listened to the words of the elders.]
- RK: O, *mamua kēlā, ka inoa o kēlā wahi, pololoi*. [Oh, before that, those were the correct names of those places.]
- KM: *Maika'i* [good]. By-and-by, I'll bring the good map...I was telling you that I have the good map for Pu'u Anahulu, so we can maybe try to look at that put where those names are supposed to be so that they're not lost.
- LK-L: Yes.
- RK: Daddy told me, "*kēlā wahi, a'ale Pu'u Anahulu, o Kalapa'io*." [That place was not Pu'u Anahulu, it is Kalapa'io.] Then, *mauka* side, 'oki *kēlā pali* [cut that cliff] when you go to Pu'u Wa'awa'a Ranch, *mauka* side, is Pu'uhuluhulu. Then *ai luna loa Pu'uhaole* [above that is Pu'uhaole]. Pu'uhaole, Pu'uhuluhulu, and then *makai* side is Pu'uloa.
- KM: [looking at Reg. Map 1278] Here's Pu'uhuluhulu and Iakopa's place with the cistern is more *makai*.
- RK: Then you come to Pu'uloa. *Pu'uloa, makai nei o kēlā ala nui ka'a*. [Pu'uloa is on the shoreward side of the road.]
- LK-L: The hunter's check-in station.
- KM: Oh, the check-in station side.
- RK: Where they allow the hunting.
- RK: You know where you stay, on top of Pu'u Anahulu?
- KM: 'Ae.
- RK: Where the road goes around the *pali* [cliff]?
- KM: Yes.
- RK: Okay, *kēlā 'oki* [that cut there]; get that pear [avocado] tree on top, had this *wahine, a'ohe po'o, a noho iloko o ka puka o kēlā wahi* [woman with out a head who lived in a cave at that place]. *Kolohe kēlā* [she made trouble], hoo! 'Okī *kēlā ala nui, makai o Pu'uloa, mauka o Pu'uhuluhulu*. [Then they cut the road there, on the shoreward side is Pu'uloa, and inland is Pu'uhuluhulu].
- Ka inoa o kēlā wahi, o Pu'u Anahulu, a'ale. Kēlā, maybe mamua loa, kēlā kula*, then they name 'um that. [The name of the place, Pu'u Anahulu, no. Maybe it was from before, when they made the school, then they named it that.] After that, went *pa'a* [held on].
- KM: So where your house is...?
- RK: *Kēlā wahi pau loa, o Kalapa'io*. [That entire place is Kalapa'io.] All till the next *pu'u* [hill]. They 'oki that place, that's Pu'uhuluhulu and then Pu'uloa.
- KK: *Ua 'ike o anakē Shirley i kekāhi 'āina palapala... Maopopo iā 'oe i kēlā pu'u li'ilī'i, ma ka 'ao'ao o...* [Aunty Shirley saw land document... She knows the name of the that little hill on the side of...]
- RK: That's where *Kūkū mā* them were.

KK: *Wahi ana ka inoa o kēlā pu‘u, ‘oia no o Pu‘ukalaukela.* [It is said that the name of the hill is Pu‘ukalaukela.]

KM: *Kalaukela, a‘ole wau maopopo.* [Kalaukela, I don’t know.]

KK: *O kēlā ka mea li‘ili‘i, kokoke i ko Tūtū hale.* [That’s the little one (hill) close to Tūtū’s house.]

RK: The one *mauka* side?

KK: *Me nā kumu eucalyptus.* [With the eucalyptus trees.]

RK: Yeah, what’s the name?

KK: Pu‘ukalaukela

RK: Get one more Hawaiian name eh.

LK-L: Uh-hmm, right where Uncle Ha‘o’s house is.

KK: *Inā kama‘ilio ‘oe me Aunty Shirley, maopopo ‘oia i ka inoa o kēlā...* [If you talk with Aunty Shirley, she knows that name...]

RK: Had the picture.

KM: [looking at the map] *Maopopo ‘oe iā Kuahiku? Ai‘ole Pōhākau?* [Are you familiar with Kuahiku or Pōhākau?]

RK: [thinking] Kalapa‘io and then...oh, that is named after the man. Oh, what...*poina* [forget].

LK-L: Okay, like how you said, K...

RK: [pointing to the tape] Try turn that off...
[recorder off]

RK: ...Kamaleleo.

KM: That’s the *pu‘u*?

RK: That’s where had one old Hawaiian over there. That’s all with the Ha‘o clan that. They had their own big *kahua hale* [house site] behind. Ha‘o before was all there.

LK-L: Ha‘o. That’s where the subdivision stay now. No respect over there.

RK: Come right in front, that’s all Ha‘o. *Puka* outside, where AhNee used to stay, Maiau, that’s their *kumu* [source] right there.

LK-L: And that’s old people.

RK: Them the *niho o kēlā wahi* [teeth of that place].

LK-L: Yes, that’s *mauka* of the road.

RK: That’s the Ha‘o people. But Kamaleleo.

KM: Kamaleleo. So you’ve seen plenty changes, even in your life time.

RK: Yeah.

KM: This whole *‘āina* [land] over here. Before, you would come down, ride donkey like that?

RK: Yeah, we ride mule, come down. Sometimes, but usually, when we were young, we would walk, run come down. It took us only half an hour to come from Pu'u Anahulu.

KM: Your kidding?

LK-L: Oh no, it's like [chuckling], when you were young.

KM: I guess.

Group: [chuckling]

LK-L: And the path is a path.

RK: Shiny. You know, just from the horse shoe, night time, you don't get lost.

LK-L: It's so worn.

RK: You just can see from the shoe of the donkey or the horse; shiny.

LK-L: You just hope you don't pass any pigs [laughs].

Group: [laughing]

RK: Before, we stay down here, we lay on the side of the stone, you no can tell if it was us or the stone.

LK-L: [laughing] Only when smile.

RK: Only when we open our teeth...

Group: [laughing]

RK: Black, dark. Kind of hard, you got to look if somebody stay laying on the side.

Group: [chuckling]

RK: If I stay over there laying on the stone, you don't know if I stay over there, and I can call, "Hoo!"

LK-L: The stone.

RK: The stone stay calling you.

LK-L: Only the smile.

Group: [laughing]

KM: Hey, *mamua, ua he'e nalu paha 'oukou?* [Before, did you folks used to go surfing?]

RK: Yeah, outside here [looking to the bay]. Right inside here, I think.

KM: *O 'olu'olu kēia wahi, a he 'āina kupuna kēia.* [Oh, this place is so comfortable, and it is an ancestral land.]

RK: Well, like I said, us mostly from Kapalaoa, where we come from.

KM: Yes, but it seems that all of the families were tied together.

LK-L: But our great grandfather was born here. Dad's grandfather was born here.

RK: Yeah, my great *Tūtū*.

LK-L: One of them was born here at Kīholo.

RK: But he was...you know, that's the one, you take that name, up above Pu'u Anahulu, that's the one.

KM: Ahh, lakopa?

RK: Yeah. See, he wasn't Alapa'i, he was married to Alapa'i. That's my great grandfather. My grandfather's dad. The wife was on the Alapa'i side. He was with *Kūkū Kemalu* them, I think.

LK-L: Yes.

RK: Keoki... *Mauka* side.

LK-L: Keoki.

RK: Grandma Keoki was Alapa'i. Who is that *Tūtū* that used to come from Waimea? *Kūkū Kaha'ikupuna*.

LK-L: Okay.

RK: John Kaha'ikupuna. That's how my great grandpa was related
[tape off – someone comes up]

KM: I'm also curious, who was your papa's *kahu hānai* [adoptive parents] at Ka'ūpūlehu? And how did they work that out?

RK: All he told me was that his Aunty Una raised him until he was six, then he came up to Pu'u Anahulu.

KM: *Pehea o Tūtū Kahiko me Mahikō?* [What about Tūtū Kahiko and Mahikō?]

RK: That's all I remember.

KM: So Ane Una.

RK: Yeah, that's his Aunty, he told me, and then with all the Punahaole family eh.

KM: Yeah, she was Punahaole, and she married Una.

RK: Yeah.

KM: So Papa was raised, in part by Ane. Was it Ka'ūpūlehu or Kūki'o side?

RK: No, no, Ka'ulupūlehu.

KM: Ka'ulupūlehu. *'Oia ka inoa* [that's the name]?

RK: *'Oia ka pololoi, o Ka'ulupūlehu.* [It's the right name, Ka'ulupūlehu.] He told me that. *Kēia maopopo, a'ole wau maopopo kēlā wahi.* [pointing to Leina'ala — This is the one who knows, I don't know that place.]

KM: Ohh. *Pehea ke ko'a 'ōpelu* [how about the 'ōpelu fishing grounds]?

RK: Well, *pāpā wala'au wale nō kēlā wahi*, see. *Mamua* when high tide, *moe ka 'ōpae iluna*. Then, when low tide, the *'ōpae lelele* eh. [Well papa only spoke to me about that place. Before when the high tide comes in, the shrimp rest on top. Then, when low tide, they jump around.]

KM: *Ka 'ōpae 'ula?* [The red shrimp?]

RK: Yeah. *A wa'u me ka pala'ai* [and grated with the pumpkin].

KM: 'Oia ka lākou hana, mamua, me ka pala'ai. A'ole me ka lepo? [That's what they did before, with the pumpkin, not with the dirt?]

RK: No.

KM: Pala'ai, i Kapalaoa? [Pumpkin at Kapalaoa?]

RK: Yeah, for their 'ōpelu before.

KM: 'Oia! Ua 'ōlelo mai o Uncle Wainuke, lākou, i Ka'ūpūlehu... [Is that so! Uncle Wainuke said, that for them, at Ka'ūpūlehu...]

RK: What did Uncle Joe tell you?

KM: Ua 'ōlelo 'oia, us hele lākou i Pu'unāhāhā a 'ohi lepo. [He said that they went to Pu'unāhāhā to gather dirt.]

LK-L: Yeah, mauka there.

KM: Akā, inā...eia o Kahuwai, ma'ane'i. Eia ka wahi a Tūtū Kahiko me Mahikō mā... [But, if... (pointing to the area on Reg. Map 1278) here's Kahuwai. Here's the place of Tūtū Kahiko and Mahikō them...]

RK: Kēlā wahi [that place], that's all that daddy went tell me about. That's all I can share with you. This one [Leina'ala] should know more about kēlā wahi [that place], she spent more time with daddy.

LK-L: Down there.

RK: Not me, it was this one.

LK-L: Brother was over here.

KM: Ahh, this side.

LK-L: And he was with Tūtū them.

KM: Hmm. If I just ask you a couple of names, along here, did you hear of the name Kolomu'o?

RK: Kolomu'o? No. Just that wahi [place], Kalaemanō. Luahinewai, Nāwaikulua.

KM: Hmm.

LK-L: Well, he heard, like the story of the two sisters.

RK: Oh yeah, the one on top. The pu'u [hill] like that, Pu'u-ka-a'ā.

KM: Pu'u-ka-a'ā?

RK: Yeah. And the other one with the 'ulu. Daddy told me about that, before. Today, you can see one, pa'a ka 'a'ā [covered by lava], and ho'okāhi [one] get all the forest on top, see. That's the legend I guess. They said "Mamua, ho'okāhi mālama, a pa'a nō. Ho'okāhi, a'ale, a pa'a i ka 'a'ā wale nō." [Before, one took care (of Pele), and was secure. One no, and she was covered by lava.]

KM: Hoihoi, kupaianaha kēlā hana ana a nā kahiko [So interesting, mysterious, the tasks of the old ones.]

RK: Yeah.

KM: So, ua mālama kekāhi wahine iā Pele... [one took care of Pele...]

RK: Uh-hmm.

KM: ...*a kekāhi, ua hō'ole iāia e* [and one refused her, eh].

RK: Uh-hmm.

KM: *A hū ka 'a'ā* [and the lava overflowed].

RK: Yeah.

KM: [chuckles] *Pau, pa'a i ka 'a'ā* [that's it covered by the lava].
So, in your recollection, what papa said then, was that Aunty Ane Una...

RK: That's the one, he said his Aunty Ane, that's what he told me, she raised him until he was six years old.

KM: Ohh. I heard that Punahaole *mā*, were born at Makalawena side.

RK: Maybe, the Punahaole clan. I don't know. But Daddy, knew.

LK-L: Kūki'o.

RK: I don't know. I don't know about them. Did you talk to them?

KM: Tūtū Lowell, but was long ago, in the 1970s.

RK: Get Uncle Robert, he's still living yet.

KM: Yeah.

LK-L: Daddy said that Punahaole lived at Kūki'o till he got old, and then...

RK: He had one old Willy's jeep... [tape off]

KM: How about you folks out here, Kīholo side? You went *lawai'a* [fishing]?

RK: I only *kīloi 'upena* [throw net], from here, go right outside to Kalaemanō. Us guys *ku'i 'ōpihi* [take 'ōpihi].

KM: *Heaha ke 'ano i'a?* [What kinds of fish?]

RK: We had all, like what I was telling you, *uouoa, na'ena'e*... Before, we had our *imu* [stone mounds] all set inside here [pointing out to the near shore shallows of Kīholo Bay].

KM: *O, hiki iā 'oe ke wehe ka mo'olelo e pili ana kēlā imu? Heaha ka hana i kēlā imu?* [Oh, can you explain the story of those stone mounds? What did you do with the *imu*?]

RK: *Hana kēlā imu, mamua, a kīloi ka 'upena maluna, a pa'a ka i'a.* [Make the mound before, and then throw the net over it, and the fish are caught.]

KM: 'Ae [yes]. So *ua hana 'oukou i ka imu?* [You folks made the stone mounds?]

RK: Yeah, inside here, about maybe six or seven, *iloko o ke kahakai* [in the shore waters].

KM: Did you leave the *imu* all the time, or did you make new ones?

RK: Uh-hmm. Every time, we'd go fix when *kai make* [low tide]. [pointing out to the shore] *E like pū me kēia* [like this].

KM: 'Ano like me ka pu'u, i ka imu, ka umu. [like a mound, of the *imu*, or *umu*.]

- RK: Yeah, *ka imu* [the *imu*].
- KM: ‘*Oia ka hana a nā kahiko* [that was what the old people did].
- RK: Yeah, ‘*o wau, kamali’i, hele*. And every time *ne’e, hele a hana hou. Nei ‘oe mamake e ‘ai, kīloi ‘upena, a lo’a. A’ole hele a kali hou, kīloi ‘oe maluna, pau!* [Yeah, me, when I was a child, I’d go. And when ever the stones would slide off, you’d go repair it. Then, if you want to eat, throw net and you’d get.. You no need wait, throw the net on top and that enough.]
- KM: ‘*Ae, he hale i’a e?* [Yes, it’s like a fish house eh?]
- RK: *Imu, kēlā no.* [*Imu*, that’s it.] *Imu, maloko o ke kahakai kēlā.* [An *imu*, in the shore water, that’s it.]
- KM: *Aia ma kēia...?* [There along this...?]
- RK: *Kēia wahi mamua nei.* [This place in front of here.] *Mākou, kamali’i, hana* [We children made ‘um.]. Yeah, Kūkū them had, and pass on to ‘*anakala mā* [uncle them]. So *kamali’i, hele ho’opau maika’i, alaila ho’i ka i’a maloko.* The children went and made it good, so the fish would return and live inside.]
- KM: *Hoihoi kēlā hana, na’auao.* [That work is so interesting, wise.]
- RK: *Kēia wahi mamua, hānai ka pu’a. Mamua mōkākī ka pu’a o kēia wahi. Nui ‘ino, nui ‘ino.* [This place before, they took care of pigs. Before, there were pigs everywhere. So many, so many.]
- KM: Speaking of *pua’a, lo’a kēlā wahi ai ma’ō, mahope o ‘Anaeho’omalū, o Kalāhuipua’a. Heaha kēlā inoa, maopopo ‘oe ke kumu o kēlā inoa?* [Speaking of pigs, has that place over there, behind ‘Anaeho’omalū, Kalāhuipua’a. What’s that name, do you know the source of that name?]
- RK: *A’ole maopopo wau* [I don’t know]. *Kēia wahi wale nō, mamua, kamali’i, hānai ka pu’a.* [Only this place, before, when I was a child, I took care of pigs.]
- KM: *He pā pu’a paha?* [Were there pig enclosures?]
- RK: *Kēia wahi* [this place] right there [pointing to the area in the overgrowth, behind the shore].
- KM: Oh, so right behind Kaua’i’s place.
- RK: Right there, *mamua*.
- KM: That’s *pā pu’a* [pig enclosures]?
- RK: *Pā pu’a, mamua* [pig enclosures, before].
- LK-L: Had one spring over there before eh? Where we used to ‘*au’au* [bathe].
- RK: The other side, right there.
- LK-L: Oh, okay.
- RK: But this was the pig pen, before. *Mamua*, we had one small *kiawe* bean house before. We used to get burned form the *kiawe*, you know the powder?
- KM: Yes.

RK: The powder, no good. And then the *niu* [coconut], we split, *hānai ka pu'a* [feed the pigs].

LK-L: Choke, plenty.

RK: And this over here, was just like our *pā pu'a* [pig pen], *mamua* [before]. *Hana pa'a loa, komo iloko, a kīhele, kūpe'e*, put on the boat. [Round 'um up, bring inside, snare 'um and bind their feet, then put 'um on the boat.] Take 'um outside, put on top *Humu'ula*. That's how uncle them used to make. But us, *kamali'i* [children], we run over here, then daddy them stay outside, *hō'au pipi* [drive cattle].

LK-L: [chuckles] Going, *hele!*

RK: That was in the early 50s, daddy them was still *hō'au*. They *hō'au* over here and Kailua.

KM: *Pehea kou mana'o e pili ana nā ana, nā kahua hale mahope?* [What do you think about the caves and the house sites behind here?]

RK: No more.

LK-L: It was clean.

RK: Before, was all clean.

LK-L: We had caretakers here.

RK: The *hale* [house] only, at that place Kīholo. That was the only place.

LK-L: It was so beautiful.

RK: Down here was beautiful. Even the coconut we go outside, clean.

LK-L: Never had the *kiawe* like this.

RK: All the coconuts were cut. No more the dry leaf hanging down.

LK-L: And then, remember now, after the *tsunami* came, it went all wash out. You had all this beautiful trees, were all back in the bushes.

KM: Hmm. So this one was white sand before?

RK: No, was always *'ili'ili* [pebbles]. Like outside here, Kīholo was always *'ili'ili*. Kīholo was noted for the *'ili'ili*.

LK-L: It's funny, because the lagoon was white sand, in the lagoon.

RK: Yeah.

LK-L: So you look, it was turquoise, like a swimming pool. It was so unreal.

RK: You go inside there, what, the *i'a* [fish], was *'anae*; never had barracuda, but had *awa* and [thinking]...

LK-L: Was it enclosed?

RK: Yeah.

KM: Still had the *pā* [wall]? You can see the alignment yeah? the *kuapā* [fishpond wall].

RK: Yeah. But that's only the kind of fish that was inside there. The 'anae, you could see them jumping. And had only one mouth, right here where go inside.

KM: The *mākāhā* [sluice gate]?

RK: Just one opening.

KM: Did you ever hear that has a *hōlua* back here, one sledding place?

RK: Not that I know of. I never.

LK-L: I didn't hear.

KM: So this area, back where you would gather, like *Kūkū* them, *Tūtū* Makahuki them, your papa said, "They would go to Kalaemanō..."

RK: They make *pa'akai*, and put on the donkey, and come home, back over here. Inside the *'ekemau'u* [burlap bags], and put on top.

KM: What, *piha* [full]?

RK: No, you gotta eye 'um, maybe half a bag, three-quarter.

KM: What's that, 40 pound bag?

RK: Maybe about like that. They put on the donkey, and the donkey bring 'um back.

KM: So they would just gather...there was plenty *pa'akai* out here?

RK: That's how they used to make. They know when for come down and make.

LK-L: Remember, Aunty Rose [Pilipi-Maeda] said they can make 500 pounds of salt, and that's six donkeys.

KM: I wonder if they gathered water and poured it in?

RK: No, that's why they get that *loko* [pond] outside there.

KM: This one, by Mula?

RK: Yeah. But from our time, nobody went take care.

LK-L: Yeah, this was noted as a resource, so the people cared for it. They made sure it was a place where...

RK: Who ever came and prepared, you know, took care.

LK-L: They had to keep it clean.

RK: But, I remember grandma them, like grandma Mākālua. She made all that broom from the coconut leaf, the *nī'au*. She sweep all that. We used to get whipping on our leg with that too, when we *kolohe*. But hey, was good.

KM: You know where that little pond is, the *loko*, right over there [near the northern edge of the 1800 flow], Just this side of there eh.

RK: Right on the side.

KM: Last time I was down here a couple of years ago, I saw that they did some bulldozing out there, so I wonder if it's still there.

RK: That's why I said, I don't know if the salt beds are still there too.

LK-L: Would that extend into private property?

KM: I don't know, it's supposed to be all State, but the State leases it out. How about Luahinewai?

RK: I think the Hinds owned that, just like they own in here. But they sold Luahinewai side.

KM: Yes, you can see the Grants No. 2753 and 6486. So that means it's private property. They purchased that Grant property. But you said that they even got Tūtū Kaua'i's place like that?

LK-L: Right here.

RK: Right here, and that's the church right there.

LK-L: This was all Kaua'i's, Hinds wasn't here.

RK: That's what daddy told us, and that's the old church.

KM: So that's the old church there.

RK: I guess, Kūkū Kaua'i was a *kahu* [minister] too. Was he a *kahu*?

LK-L: No, but Shirley said he owned over here. And grandma Mākālua was born down here, and then she went home *mauka*.

KM: Hmm. These families are all interrelated yeah, all connected?.

RK: Through marriage [chuckles].

LK-L: Funny, mostly the wahines were from here. All the men came from outside.

RK: Our grandma them were different. Our grandma them were all related.

LK-L: When you talk to Shirley, she'll tell you that our grandma, Na'aho, was related to Kaua'i too. There was a connection.

KM: Hmm. *Mahalo*.

LK-L: She remembered seeing that name Kaua'i too.

KM: *Mahalo nui*. That's good for now. We'll try to go down to Kalaemanō, yeah. Aunty Caroline and Aunty Rose, we'll go down one day to take a look.

RK: [pointing to the tape recorder] You get that off? [recorder off – end of interview]

**Personal Release of Interview Records
Ka'ūpūlehu-Kekaha Regional Oral History Study**

The interview referenced below was conducted by Kepā Maly (*Kumu Pono Associates*), in conjunction with studies of historical and archival documentary research for the Kekaha lands of North Kona and South Kohala on the island of Hawai'i.

Date of Recorded Interview: February 19, 1998 (with notes from discussions of—
_____).

We, Robert "Sonny" Keākealani Jr. and C. Leina'ala Keākealani-Lightner, participated in the above referenced oral history interview(s) with Kepā Maly, and hereby give permission to him to include the released interview transcript(s) in the cultural resources studies he is preparing for the Kekaha region of Kona-Kohala (subject to pre-final report review). This permission is granted, subject to any restrictions listed below:

- (a) The released interview(s) or quotes from the interview(s) may be included in studies on historic and cultural sites and practices in the Ka'ūpūlehu-Kekaha region (complete copies of said studies will be provided to each interviewee). Copies of the interview records may be made available to Kaupulehu Developments; Kamehameha Schools-Bishop Estate; the County of Hawai'i; State Department of Land and Natural Resources (Historic Sites- and Forestry and Wildlife-Divisions); other review agencies; and participants in resources management- and interpretive-programs in the Ka'ūpūlehu-Kekaha area.

Yes or no: Yes

- (b) The interview records may be referenced by Kepā Maly for scholarly publication.

Yes or no: Yes

- (c) The interview records may be housed in historical curatorial collections and library collections for general public access.

Yes or no: Yes

- (d) Restrictions set by interviewee: None

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Date of Release

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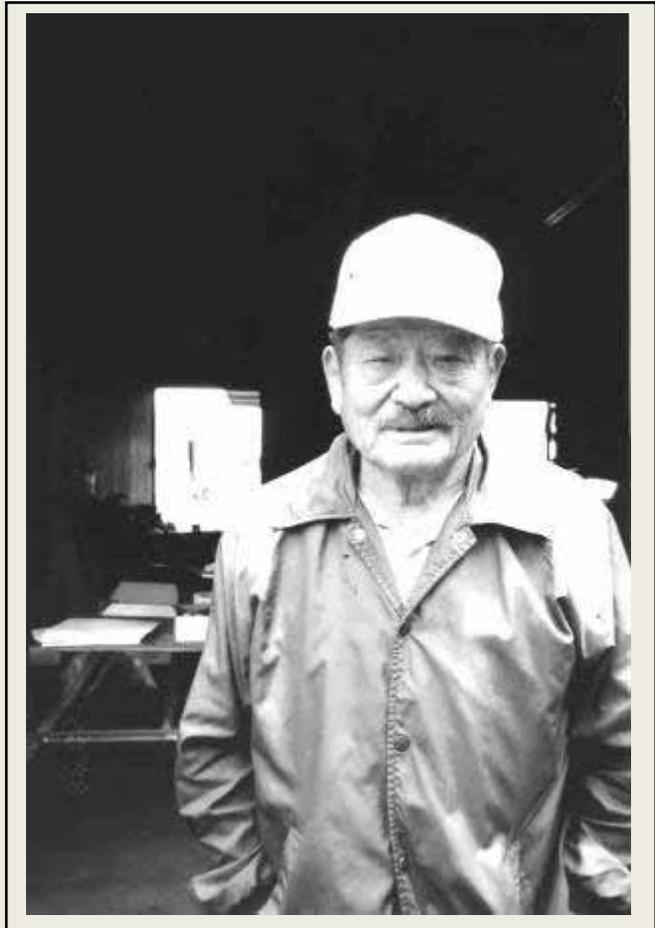
Kepā Maly
Kepā Maly (Interviewer)

Jiro Yamaguchi

Waimea, Kohala — Parker Ranch Paniolo

April 20, 1998 (Oral History Interview with Kepā Maly and Ku‘ulei Keākealani)

Jiro Yamaguchi was born in 1924 on Parker Ranch. He is a retired *paniolo* (cowboy), and he worked the Parker Ranch lands from coastal Kohala to Humu‘ula on the slopes of Mauna Kea. Mr. Yamaguchi worked very closely with the Hawaiian cowboys, and early in his life learned to speak the Hawaiian language. He developed a great love for the history and sites of the lands on which he worked, and is highly respected today for his knowledge of the land.



Of particular interest to the study of trails and history of the coastal lands of South Kohala, Mr. Yamaguchi noted that he was most familiar with the lands around Kawaihae and the Kapalaoa-‘Anaeho‘omalu-Puakō region, he walked all of the trails in those areas. He learned that at certain locations there were *Kū‘ula* (fishermen’s deity stones), and often went fishing from the trail between

Kapalaoa and Honoka‘ope. Mr. Yamaguchi recalled that Parker Ranch also took care of the ‘Anaeho‘omalu fishponds, and restocked the ponds with fish from Kawaihae. Mr. Yamaguchi also recalled that the 1946 tidal wave (*tsunami*) had a significant impact on portions of the South Kohala shoreline. Mrs. Kakazu, the wife of the ‘Anaeho‘omalu caretaker was killed in the *tsunami* when her house was washed away.

Mr. Yamaguchi discussed burial sites, old residences, and *heiau* near the trails, and expressed his feelings that the old Hawaiian places need to be respected and cared for. He also feels that people who use the trails, must also take responsibility to care for them.

Ku‘ulei Keākealani (whose father, aunt, and grandfather are cited in this study) helped to make arrangements for the interview with Mr. Yamaguchi. During the interview Register Maps No. 1278, 1877, and 2786 were referenced, and areas of interest pointed out by Mr. Yamaguchi.

(begin interview transcript):

KM: *Aloha.*

JY: *Aloha.*

KM: 'O wai kou inoa; your name?

JY: Jiro Yamaguchi.

KM: *Hānau oe i ka makahiki* [what year were you born]?

JY: September 16, 1924.

KM: *Mahalo.*

JY: *'Elemakule kēia manawa* [an old man now – chuckles]

KM: *Ola, ola, ke oni nei. I hea oe i hānau ai?* [Living, living, moving about. Where were you born?]

JY: Waimea.

KM: You said by Parker Lodge?

JY: Yes, Parker Ranch Lodge. Used to have a two story building there, way back. Way back before my days, it used to be [thinking] Akona Store.

KM: Akona Store? Oh, that same place by where you were born?

JY: Yes. And they used to get stable back there too.

KM: So you were born in 1924? Who was your papa?

JY: Matsuishi Yamaguchi.

KM: Matsuishi. And mama?

JY: Harue Yoshikami, used to be.

KM: Harue?

JY: Harue, yes.

KM: Yoshikami?

JY: Yoshikami.

KM: Did mama and papa come from Japan?

JY: Japan, yes.

KM: Do you know when they came?

JY: No, I don't know. My Dad was born here too.

KM: Oh, Dad was born here?

JY: Born here, yes.

KM: But mama, you think maybe she was from Japan?

JY: She was 16 years old when she came.

KM: Oh, as a bride, to marry your father?

JY: No, the whole family moved here.

KM: What did papa do?

JY: He started with Mr. Carter's house, for Parker Ranch.

KM: Is that Hale Kea?

JY: Yes, Hale Kea, right. To be a stable boy there. From there he went up to Makahālau. He went right up there. He was taking care of these thoroughbred Hereford cattle up there.

KM: Makahālau side?

JY: Yes, Makahālau.

KM: Now, you mentioned earlier that you had a brother who was born at Makahālau? Is he older than you?

JY: Older than I.

KM: Older. So papa, after he was working at Hale Kea, Carter House; he moved to Makahālau, was that around?

JY: My brother was born up there in 1922, and my sister born up there in 1923.

KM: Oh, so one year later you *hānau* [were born] down here?

JY: Down here. Had papa left Makahālau already?

JY: Yes, he came down. Worked down here as a cowboy.

KM: So papa worked as a cowboy too, after he took care of the cattle like that. For Parker?

JY: For Parker, yes.

KM: Oh.

JY: Then, he came up, cowboy assistant foreman with Willy Kaniho.

KM: Oh yeah? And so your papa traveled all over this land here, he worked all over?

JY: Yes, all over. Those days they had a lot of stations. Actually, at that time only had about twelve cowboys down there.

KM: Only twelve?

JY: Had big drive, the outside station hands come over and help, they get together.

KM: So, there were twelve cowboys in this area?

JY: Regular cowboys.

KM: Regular cowboys in this area, because in fact we're sitting in Waimea at Uncle Sonny Keākealani's house with Ku'u lei. So in fact, if we look back here, just so we have an idea of where we are. [pointing to] That's Pu'u Holoholokū, yeah?

JY: Yes.

KM: That's the *pu'u* behind us, yeah?

JY: That's right.

KM: Okay. So inside this area here had a core group of around twelve cowboys.

JY: Yes.

KM: Now you said they had outside stations?

JY: Outside stations.

KM: So where was some of those outside stations?

JY: All this place, Waiki'i, Humu'ula,, Keāmuku, Makahālau, Pa'auhau.

KM: So, at each of these places, had a smaller group of cowboys?

JY: They were mostly for fence line.

KM: Fence line like that.

JY: Waiki'i side was farming, corn and hay.

KM: Hmm. So where the houses are now up at Waiki'i, that's where the farming was going like that?

JY: Uh-hmm, right around.

KM: And you said had chickens...

JY: Chickens, pigs. They even had, what you call, not peacocks, but guinea hens too up there.

KM: Oh yeah. So in these outside stations, about how many cowboys were there, and did their families live with them out in these out areas too?

JY: Yes, they have. Most like Waiki'i side, just like work in the field. Then they ride horse at times and when they have a big drive they come in and help.

KM: So everyone come in? Maybe then would have what, forty guys, fifty or what?

JY: About forty, forty-five.

KM: Oh. Where did you folks drive cattle, where did they drive the cattle?

JY: We had cattle right around but the big drive, what I mean, is for branding like that.

KM: Oh, I see.

JY: So you got to get a lot of men for branding.

KM: Where was the *pā kuni* [branding corral]? Was there one big area that was the *pā kuni*?

JY: All the different sections had the corrals too. We had down here, call that Puhi-hale, had a big corral down here.

KM: Which place?

JY: Puhi-hale.

KM: Puhi-hale?

JY: Yeah, right below here.

KM: Right below here? I'm going to open up this map, let me just take a quick look to see, it's Register Map 2786...I just wanted to see if we could find some of the places that you had talked about [opening map]. We're not quite far enough.

JY: Yes this is the other side

KM: Here's Waiki'i, Holoholokū is here. So this map doesn't come far enough over. So Puhi-hale, you said?

JY: Yes, Puhi-hale. That's a stone corral down here.

KM: Okay. So you folks, they would come together, they'd have the big branding. Was it once a year?

JY: We used to have two big brandings, two brandings a year. Big you know, over thousand.

KM: Wow, amazing! Did you folks used to move the cattle to various areas during certain times of the year, was there a pattern?

JY: No, we just used to...we would take 'um where there was grass. Summer, certain place and winter, different place too.

KM: Going between sort of *mauka* and *makai* areas?

JY: Yes, this way [gestures range movements across map].

KM: Ahh. So running sort of from Waimea towards Hualālai-Mauna Loa side, back and forth across like that.

JY: Yeah. Summer, on this side is good.

KM: Oh, summer in the Waimea side. More moisture up here?

JY: More rain. Then come to almost winter, shift it to Ke'āmuku side, Waiki'i side. You have that Kona rain.

KM: 'Ae.

JY: Like October they have good rain. It used to be that way.

KM: Yeah, now?

JY: Not like today, different.

KM: Different yeah, the weather?

JY: Yeah, changed.

KM: Interesting. You know you, just like many of the old-timers that's what they say, "changed now."

JY: Really changed.

KM: Yeah, I wonder how come? Do you see...?

JY: I guess the whole world is changing, yeah?

KM: The whole world. It's amazing, you know you wonder, is it because more forest is gone or what you know? Was this land pretty much grassy back then in your young days?

JY: Back here used to be nice, used to have all kind grass.

KM: So there wasn't big forest?

JY: During the summer used to have wild oats. Grow about three feet high, the wild oats. guinea grass [thinking], paspalum, rye, orchard grass.

KM: So there was a variety?

JY: Yes.

KM: All good feed for the *pipi*?

JY: Uh-hmm.

KM: Oh. When did you start working at the ranch?

JY: When I was just going to thirteen.

KM: Wow! ...It's interesting yeah, when we look at this map here we see a lot of the place names and you mentioned something about those place names. In your young day, you folks used all these names yeah?

JY: Oh yeah.

KM: All the Hawaiian names like that.

JY: You know when we used to line up, drive cattle, the tell this certain hill to go. But they don't do that now.

KM: Now?

JY: Different. They don't know, nobody teach them what hills, what the names.

KM: We were also looking and you'd mentioned like California Paddock, Honolulu Paddock, we're looking at the Ke'āmuku area now.

JY: That's right.

KM: You mentioned that there were a lot of Japanese families working yeah...

JY: That's what I...when I look at the things like this names; this reminds me of *pā* Likopapa. Because has Chicken *pā*, Uta *pā*, Calf *pā*, that's why. So must be plenty Japanese used to work 'um. They hardly can understand English so I thought maybe that's why.

KM: Yeah. Because when we get to the Waiki'i Camp area you can see the old what you call Mac Hill and there's Turkey Pen, Pig Run, Chicken...

JY: See, like this one in here Turkey Pen, I think when Japanese, they used to say Chicken *pā*. *Pā* is pen, see?

KM: That's right, pen yeah.

JY: Turkey *pā*.

KM: (chuckle)

JY: See, Waiki'i had a lot of turkeys, too.

KM: Oh, yeah.

JY: Waiki'i, Makahālau.

KM: 'Ae. So you think when they would do the branding drives like that it was about twice a year?

JY: The big ones.

KM: The big one. and maybe as many as forty-five of the cowboys. Did you folks use to drive the cattle...where did you ship cattle out of? Once the cattle were all fat and ready to go from here...?

JY: Through Kawaihae.

KM: Oh, down Kawaihae?

JY: Swim 'em out.

KM: Swim 'em out? Oh. What ships came in?

JY: *Hawai'i* and *Humu'ula*.

KM: *Hawai'i* and *Humu'ula*. How many cattle would you drive down?

JY: On a boat it was around 120.

KM: Oh yeah? Did you folks follow the old road alignment to go down or did you cut across the country?

JY: We cut from the mountain, we bring it back.

KM: Makahālau side?

JY: Yeah and we bring them down here by this Puhi-hale corral, there's a paddock Christmas, they call it.

KM: Oh, I seen that on the other map, Christmas, I wonder how come they name that Christmas?

JY: Gee, I don't [chuckles].

KM: Okay, so Christmas Paddock.

JY: See, if was Wednesday shipping, we take the cattle Tuesday afternoon about 2 o'clock. Drive 'um down to Pu'uiki down there. By the Lālānilo House Lot, down there.

KM: 'Ae.

JY: When you go Kawaihae, by Lālānilo House Lots, got the banyan tree; a big banyan tree on the side of the road in the back of that is a corral there.

KM: So Pu'uiki. Here's Pu'upā [pointing to location on map].

JY: Pu'upā is here [pointing out across the fields].

KM: 'Ae.

JY: Down here.

KM: 'Ae, down that side yeah?

JY: Across the airport.

KM: Oh, okay.

JY: Pu'upā is there.

KM: Ahh, you're right, *pololei*. See, what this map shows is, we get down to the six mile post. Here's Pū'āinakō. So you folks would run down... Here's the big stone wall, Pu'uiki is where you think by the big stone wall? *Mauka*?

JY: No, we don't reach the stone wall, yet.

KM: Oh, you don't reach it yet.

JY: It's about two miles down from Waimea junction.

KM: Oh, I see.

JY: You go down Wai'aka. You know where is Wai'aka?

KM: Yes, uh-hmm.

JY: You know where has the big house lot there.

KM: That's right Lālāmilo.

JY: Yeah. At the end of that house lot they have that...when you come to the gulch, right close to there. They have that big banyan tree.

KM: Yes, yes.

JY: In the back of there is the corral.

KM: Ahh.

JY: Pu'uiki Corral. And above... Well, now it's all gone, used to have one pen there too.

KM: So you hold the cattle there?

JY: Over night.

KM: Over night, then Wednesday, drive down Kawaihae?

JY: One o'clock [a.m.], coffee, the restaurant over there about one thirty, quarter to two. Go down to meet the cattle, drive 'um down. Go on the old road. We used to go on the old road and afterwards go on the highway, regular highway.

KM: Yeah. So about one hundred twenty cattle one time you could take down to the ship?

JY: We take them in two bunches.

KM: Ahh, so sixty like?

JY: Sixty.

KM: About how many of you cowboys?

JY: Oh, about ten or twelve of us.

KM: Wow!

JY: Most times twelve, six in a bunch.

KM: So at the paddock, at the *pā* by Pu'uiki, you hold all the cattle, one hundred twenty, then you split it in half and drive half down?

JY: Mostly, all depends... Each corral is half see, sometimes we take steer and cows separate so we cannot mix em; the bulls, heifers.

KM: Yeah, oh. Most of your work was this *mauka* area here, or did you work *makai*, also?

JY: More on this side.

KM: More *mauka*. *Mauka* of the main road then, through Waimea.

JY: Yes, uh-hmm.

KM: So in through Holoholokū...

JY: From Waiki'i to Pa'auhau.

KM: Pa'auhau, oh.

JY: Most. 'Cause this side had more land on this side.

KM: Yeah, better grass yeah?

JY: Yeah, but this side only about, from here to Kahuā Ranch, so not that big a spread.

KM: Hmm. And how about, you guys, did you ever drive cattle down Kīholo?

JY: [shaking head no]

KM: You folks never did?

JY: No, no.

KM: You no need yeah, because that was Hinds one.

JY: Hinds, yeah.

KM: Pu'u Wa'awa'a..

JY: Pu'u Wa'awa'a.

KM: Did you folks ever drive cattle *mauka* over Humu'ula and back?

JY: Yeah, we used to take heifers out Humu'ula to the Saddle Road. Take it up by the Girl Scout Camp. Next day, we go right around Mauna Kea.

KM: Oh yeah? So you would take them around to Humu'ula side, like that?

JY: Yeah.

KM: And was that a fattening ground over there for you folks to?

JY: They raise them up there, till about two years old.

KM: How about, did you folks ever take the trail past 'Āinapō go over Keauhou, or did you ever do any drives across the island like that?

JY: No, no.

KM: Did you, before they used to sometimes, yeah?

JY: Before Mauna Loa, yeah. From Kahuku.

KM: 'Ae.

JY: Kahuku Ranch used to bring cattle over to Humu'ula.

KM: Oh, was that because it was a good land over there or did they swap?

JY: The ranch used to own that place.
KM: Oh, they ran Kahuku side yeah? Parker, yeah?
JY: Parker Ranch used to own that.
KM: So that's when it was. But that was *pau* before your time?
JY: No, no, I used to go there too.
KM: Oh, you used to go?
JY: Go there, twice a year.
KM: Kahuku?
JY: Kahuku Ranch.
KM: Oh, so you would still drive cattle, when's the last time...?
JY: No we go there, the cattle is there, we go over there for branding.
KM: Oh, all the way to Kahuku. Did you folks ride over the mountain or did you drive?
JY: Drive.
KM: Oh.
JY: Then work there, and they truck the cattle there.
KM: Oh, I see, so no more like old days, *ho'ohuli pipi* [cattle drive].
JY: No.
KM: Not like before, *pau*. You know at Kalei'eha...?
JY: Kalei'eha is Humu'ula.
KM: Humu'ula. Did you folks keep sheep up there still yet in your time?
JY: Yeah, plenty.
KM: Oh.
JY: I used to go up there shear.
KM: Oh, yeah.
JY: Shear up there.
KM: You said that you used to go up to Mauna Kea, too yeah?
JY: Yeah.
KM: Go *holoholo*?
JY: [smiling] When I was in the Boy Scouts we used to go up every summer. We would walk from Kalei'eha.
KM: Wow, along the old trail or you make your own trail?
JY: No, go on the trail.
KM: Go on the trail. What you call, at times could go up on the truck till Hale Pōhaku. From there, walk up.

KM: From there you walk.

JY: If the road wet and the truck cannot go, we walk from Kalei'eha. We walk then.

KM: Wow!. Did you ever hear of stories about Mauna Kea? You know about the old people or like you know on top of the mountain has a lake yeah?

JY: Uh-hmm.

KM: Did you ever see that lake?

JY: We went many times to that lake. One time I went on a horse, up to the top.

KM: Did you hear the name of that lake, or any of the *pu'u* or anything up there?

JY: No.

KM: No. But you mentioned Waiau eh?

JY: Yes?

KM: Waiau, that's the water.

JY: You cannot throw stone across.

KM: Cannot.

JY: Looks small, but [chuckles].

KM: [chuckles] You get up there all *paupauaho*, out of breath [laughing].

JY: [laughs]. That thing is just like ocean, like wave, back and forth.

KM: Interesting. How about, you know the stone chisels they make?

JY: We used to go there. We visit the pit where they made. I went to two of those pits, but I cannot find those *ko'i*.

KM: Yeah, *ko'i*, they call that.

JY: *Ko'i* and *pahi*. *Poi* pounder, you find the handle or the bottom.

KM: Oh yeah, still up *mauka* there?

JY: I think it's all gone, lot of people went up there. I know we saw one just like one axe too.

KM: Did you go with some of the Hawaiian cowboys up there or some of the Hawaiian families?

JY: No, only with the Boy Scouts time. We cut across short, coming down is easier [chuckles].

KM: Yeah. You know, you mentioned earlier, Willie Kaniho, that's Sonny Kaniho's papa?

JY: Yeah, right.

KM: Did you ever hear him talk story about Mauna Kea or anything?

JY: No.

KM: No. Uncle, let me ask you, you know some places on the mountain have *pu'u* eh?

JY: Uh-hmm.

KM: And you know *ilina*, *iwi* [burials]? Did you ever hear of any *kupapa'u* [grave] places, up there?

JY: The only *pu'u* I know, is Huikau, Ahumoa, and Pu'uhuluhulu. Pu'uhuluhulu is in Hopuwai, and the other one, Pu'ukālepa. That's Keanakolu side.

KM: Oh. Did you ever hear if the old people used to go bury family up there?

JY: No.

KM: No.

JY: But, the Keanakolu is... I was thinking what was that Keanakolu? And I found out that's three caves.

KM: For real? And so that's what the name is, Keanakolu?

JY: Yeah, Keanakolu.

KM: You saw those caves?

JY: Yeah, I saw those caves.

KM: Oh, how interesting.

JY: Up Pu'ukālepa. They claim, one cave goes to Hilo, one to Kohala and one to Kona.

KM: Oh, so the cave *puka* underground and you go.

JY: Yes.

KM: Oh, how interesting.

JY: That's what, that part I heard from the old people.

KM: From the old people. Interesting, yeah. Did you ever hear the name Poli'ahu on top of the mountain?

JY: Poli'ahu [thinking], no. Gee I kind of forget.

KM: Yeah, I know. You said you folks used to go up play *hau* [snow], yeah [chuckles]? What not cold?

JY: No, no cold.

KM: You not cold now? [chuckles] I get you talking about snow, you going come more *anuanu* [cold].

JY: [chuckles] We used to take... First, with nothing, then we take Koolaid, you know Koolaid in the package?

KM: Uh-hmm.

JY: Spread it over, and make ball.

KM: When you were young?

JY: Yeah.

KM: Wow, so Koolaid has been around for a while.

JY: Long time, yeah.

KM: Oh, I didn't know that.

JY: Now get in the bottle yeah, before in the package.

KM: Eh, so you sprinkle 'em on top.

JY: Put sugar, mix 'em up...

KM: 'Ono, 'eh?

JY: 'Ono [laughs].

KM: Tastes like shave ice.

JY: We used to ski up there with a rain coat. That rain coat jacket we put that on our 'ōkole, go down.

KM: Slide, *hōlua* just like yeah? *Pahe'e* [slide down].

JY: Sometimes, *hili kēlā pōhaku*; 'auwē 'eha! [hit that stone, oh sore!]

KM: 'Auwē, eha [chuckles]; 'eha ka 'elemū [pain in the rear]!

JY: 'Eha ka pōhaku [the rock is sore — laughs].

KM: 'Ae. So in your days, when you were young, all the cowboys all worked together, all the families all worked.

JY: Worked together.

KM: Who were some of the cowboys you worked with?

JY: Well the only one living today is Itaka Kimura.

KM: Itaka.

JY: He was more on the dairy side. He's good on dairy cattle. But he's real smart on cattle. Inside and outside of the cattle.

KM: Oh yeah, he takes care of them. Amazing.

JY: He learned...When he was working at the dairy, had a doctor, Dr. Williams taught him a lot of things.

KM: So he was good for hānau pīpi [cattle birthing], like that too?

JY: Oh yeah, he can. Like when the *pīpi pa'a* [calf stuck] inside *pīpi keiki*.

KM: *Hiki iāia ke huli* [He can turn it around]?

JY: *Hemo* [remove 'um]. And the kind , *make* [still born] kind, *hemo me ka pahi* [remove with the knife]. Piece by piece, he pull 'um out.

KM: Oh, yeah, amazing. So you worked with Willie Kaniho.

JY: I worked with lot of foremen. A lot of managers and lot of foremen.

KM: *E, pehea kou mana'o, ka 'ōlelo cowboy ma ka Hawai'i?* [What do you think, the word for 'cowboy' in Hawaiian?] What do you call "cowboy?"

JY: *Paniolo*.

KM: *Paniolo*. Did you hear them say the word differently, when you were young or was it always *paniolo*, you think?

JY: [thinking] Most was cowboy, used.

KM: How about “*paniola*,” did you hear them say that or was it always *paniolo*?

JY: *Paniolo*.

KM: *Paniolo* is what you heard. Some people say, they think it was “*paniola*,” because from the *Espanolà*, but you didn’t hear in your time?

JY: No, most cowboy.

KM: ‘Ae.

JY: You go cowboy today.

KM: ‘Ae. And *hiki iā ‘oe ke kama‘ilio Hawai‘i, maopopo ‘oe ka ‘ōlelo Hawai‘i?* [you can speak Hawaiian, you understand Hawaiian?]

JY: Only little bit.

KM: Yeah, little bit so. And *pehea ‘oe maopopo? Kama‘ilio me nā cowboy, me nā kānaka?* [How did you learn? You spoke with the cowboys, the Hawaiians?]

JY: ‘Ae, *ke hala ke ‘elemakule* cowboy. [Yes, the old cowboys have passed away.]

KM: ‘Ae, ‘ae. *O wai kekāhi o ko lākou inoa*. Who were they, what were some of there names?

JY: Most I was with Brider.

KM: Brider?

JY: They used to call him Papa Palaika. That’s when I worked with him, with the gang *lawe pipi* [take cattle]. [calls out like Papa Palaika] “*Keiki, hele mai, hele mai ‘oukou, ho‘i.*” Boys, come, all of you come, we go.] Every time...with me that’s why, every time I see him we go take *pipi*, I like go hide, but he call “*Mai pe‘e ‘oe.*” [Don’t you hide. – chuckles]

KM: *Mai pe‘e ‘oe* [chuckles].

JY: Go with him, the big kind bull, take five, six miles, bring ‘um home Waimea.

KM: Oh, from Makahālau side?

JY: Most down Hāmākua, by the boy scout camp. From here, *lawe kēlā pipi laho* [take the bull – chuckles]. Fifty-two years, I worked for the ranch.

KM: Fifty-two years. So most of your work was *mauka* here?

JY: Yeah.

KM: But you *hoo huli pipi* [drive cattle], go down to Kawaihae?

JY: Yes, Kawaihae.

KM: You know, I’m going to just turn this map around; I’m going to close part of the map here and turn this around so we look *makai*.

JY: Ke‘āmuku, Waiki‘i, all of that, up this side.

KM: 'Ae. [pointing to locations along coastal area of Register Map No. 2786] This is Kawaihae. Here's a portion of the old road, coming down here.

JY: Uh-hmm.

KM: This is Wai'ula'ula, where the stream comes down to the ocean, right there yeah?

JY: Yeah.

KM: There is an old trail from Kawaihae that comes along the shore past here. Did you ever go along this old trail, *makai* here?

JY: That's the old Hawaiian trail.

KM: 'Ae, the old Hawaiian trail. You know, like Waiku'i, this is the *heiau*, *ma'ane'i* [here]. The *heiau*, Pu'ukoholā.

JY: Pu'ukoholā.

KM: 'Ae. Waiku'i, has some old walled enclosures and things you know, you come along...This is Hāpuna, *ma'ane'i*. Did you ever come along this old trail?

JY: No.

KM: You folks never drove cattle down here. You folks didn't keep *pipi* down here, too *malo'o* [dry]?

JY: To *malo'o*. [pauses] One time we took *pipi* from up here, and went to Puakō.

KM: Oh yeah?

JY: To the feed lock.

KM: Oh there was a feed lock down Puakō?

JY: Yes.

KM: Oh, here's Puakō, this is Hind's lot here, and here's Puakō Village, the old church is roughly in this area here. Where was the feed lock?

JY: The Puakō...Hind place.

KM: Right by Hinds place, there's a big *pā* [enclosure] right in there, yeah. And the harbor, the little boat landing was just a little further over.

JY: Oh yeah that's right, close to there.

KM: Ah, well that's interesting.

JY: They had a feed lock there and Paton, I think the name was...

KM: Paton?

JY: Took over that...they were the one running the feed lock at the start, I think.

KM: Oh. About when did you take the *pipi* down, what year do you think? Thirties maybe or forties or after the war?

JY: After the war.

KM: After the war. Now, when we look at this map here it shows the old flume that comes down, because Hind made this because he was trying to plant sugar down here yeah?

JY: They had sugar cane.

KM: Had, did you see the sugar?

JY: No.

KM: Was *pau*?

JY: *Pau*, yeah..

KM: You born twenty-four, the sugar was *pau* already?

JY: *Pau* already.

KM: But you said you can still see some of the old flume yeah?

JY: Yeah.

KM: Comes down, but *malo'o* now eh?

JY: *Malo'o*, yeah. Here and there can see.

KM: Get little bit. Has in fact, has see this old railway down here too.

JY: Yeah.

KM: You see the railroad came down to where the harbor was and right by the old *pā pipi* [cattle corral] right there, the feed lock, right in there, did you see the train, no more nothing now yeah?

JY: No, no more nothing.

KM: And you said had a mill down here too, he started to put in a mill or something or?

JY: I think because they have a big building down there. Where they used to plant cane, they had the paddock named, number one, number two like that see? So that's where they used to run the cattle in. The ranch used to plant grass down there.

KM: Yeah, in fact look at this one right here, this says Parker Ranch owns a part of this interest here, it's Peabody to Vredenburg, which was part of the Hind yeah? Pu'u Wa'awa'a like that. Parker Ranch owns a part of this interest in here, this was from June 30th 1902, this here. So I imagine, how big was the feed lock pretty big or a small area? And where did the feed come from? Did they ship it in here?

JY: They plant their own feed too. They had guinea grass.

KM: Guinea grass, oh.

JY: [looking at the map] They had quite a bit of cattle that they used to hold down there.

KM: Oh yeah? And then did they take the cattle out to Kawaihae to go ship or did they ship from there?

JY: They take it out, they'd truck it.

KM: Truck it. Oh, so had the roads already. So they would truck the cattle back along...?

JY: Yeah.

KM: Out to Kawaihae?

JY: Kawaihae. And for the town people, we would slaughter at Waimea too.

KM: Oh yeah?

JY: Yeah.

KM: So in your time, you folks never drove cattle along the *makai* trail?

JY: No.

KM: And you said after the war, you would bring the *pipi* down here, is that right to Puakō?

JY: Yeah.

KM: Now when we start coming along this side, like Paniau is over this side here, where Ruddle family stayed before?

JY: Uh-hmm.

KM: Then you come in to Lāhuipua'a.

JY: Lāhuipua'a, that's where Mauna Lani is now.

KM: Yeah, Mauna Lani, that's right is over that side. There's also 'Anaeho'omalū. And you used to stay down Kapalaoa is that right? You used to go down Kapalaoa?

JY: Yeah.

KM: What did you do down there?

JY: Fishing over there.

KM: Fishing, oh.

JY: Throw net stay over night.

KM: Has old Hawaiian places down there that you remember?

JY: Well they have one lady, she died already. She used to own one big place down there. Laika, Auntie Laika, Elizabeth [Kimo Hale's daughter].

KM: Do you remember her last name?

JY: [thinking] I know she was married to this Lindsey, they sold that place not too long ago.

KM: I'll try to find out. So you used to go down there fishing like that?

JY: From 'Anaeho'omalū, we walk and go over. Before Parker Ranch didn't have a road to 'Anaeho'omalū, and we used to go on the boat.

KM: From Kawaihae? Oh so you folks wouldn't ride horse go down or something then, hardly?

JY: No.

KM: You ride boat?
JY: That was when we were kids.
KM: Kids time eh?
JY: Right. They used to have...Parker Ranch had a boat named 'Anaeho'omalū.
KM: Oh yeah?
JY: They used to...my mother's uncle used to take care of that boat.
KM: Oh, what was his name?
JY: Yoshikami.
KM: Yoshikami. So he used to run the boat?
JY: He run the boat take Carter, Hartwell Carter them. Sometimes the boy scouts and girl scouts go camping. We used to go over there.
KM: Oh, so boy scouts and girl scouts was a big thing when you were a child yeah? And was it all Japanese children or all mixed?
JY: All mixed up.
KM: Hawaiian children?
JY: Everything.
KM: Oh, wow.
JY: We used to go down there camp overnight come home the next day.
KM: Did they have a house down there, Kapalaoa side?
JY: Kapalaoa, we stayed at Anaeho'omalū.
KM: Oh, Anaeho'omalū. Get house over there or did you camp?
JY: Camp outside, but had the caretaker's home there.
KM: Yeah.
JY: Till the tidal wave came and took it away.
KM: In forty-six?
JY: Uh-hmm.
KM: Did the tidal wave in forty-six have an impact along the shore here then, wipe the house out down Anaeho'omalū?
JY: Yeah, the house was way, way up, and it just took it away.
KM: Ohh!. So when you were young, you never walked along this old trail here?
JY: No.
KM: Were there any old Hawaiian families that you remember that lived down *makai* any where along here?
JY: No.
KM: No?

JY: I don't think I remember any.

KM: Let me ask you a question, okay, about because you *kama'āina oe me nā kānaka* [you are familiar with the Hawaiians]. You know, *hana oe me lākou, hele oe ma kēia ala hele. I kēia lā he ala loa* Hawaiian trail...? [you worked with them, you traveled along the trails. Today the *ala loa*, Hawaiian trail...?]

JY: Uh-hmm.

KM: ...*nui no nā pā, nā kahua hale, nā ko'a. Maopopo oe i ke ko'a*...the fishing shrine like that? [there are many walled area, house sites, fishing shrines. You know the fishing shrines...]

JY: Yeah.

KM: When you were young did the old people tell you anything about if you should take care of those old places? And some get *kū'ula* [fishing deity stones], or maybe they get you know? What did you folks hear?

JY: Well like me, my Dad, he was just like you, he's Japanese, you *haole* can talk Hawaiian. He talk at times better than the Hawaiians. Fluently he can talk.

KM: Fluent eh?

JY: Then he always singing Hawaiian songs [chuckles]. He liked Hawaiian songs.

KM: Oh wow! So they have places along this area here *maka'i*? How do you feel about Hawaiian places down, good important for us to take care of these old places?

JY: Well me, I believe everything in Hawaiian.

KM: Yeah, you got to take care then?

JY: Oh yes, you have too.

KM: Did you ever?

JY: I believe in Hawaiian.

KM: When you camped down here did you ever see a *huaka'i pō* [night marcher's procession], night time or here?

JY: Oh yeah [chuckles] even day time?

KM: Day time too eh?

JY: When you go Kapalaoa there's one place, always.

KM: Oh yeah? How come, what's the source, origin of that is that old spirits of the people that used to live there or?

JY: Well, I see this guy, used to have a big rock from 'Anaeho'omalū, you go to Kapalaoa. I see the guy there, so we used to be scared. Then afterwards you go a little ways and no more, no more that man.

KM: Oh yeah, oh, so he was just like guard over there.

JY: Yeah. Then I told her father about that and he say no, no more such thing. Then one day he went he saw that guy [chuckles] that's right eh?

KK: Uh-hmm.

JY: Then I said, “Hey Sonny, what that guy doing there?” He said “He watching us, taking care of us. We go fishing he *mālama* us.” I said “I think so.” Because every time you get the rough water you see one Hawaiian there. But when you go, *pau*. Then had one big log too, the guy sit on that log.

KM: Oh yeah?

JY: Uh-hmm. When you go, if you should go down there you past the *hau* trees, when you past the *hau* trees just like a step you come up, right on top there used to be.

KM: Oh. So old Hawaiian families used to live all down there?

JY: Must be, yes. Because get some caves down there where this lady owned.

KM: Laika?

JY: Laika. Get *puka* back there.

KM: Hmm. When you go fishing, did they teach you about...just like you said this spirit man watching you folks...

JY: Uh-hmm.

KM: ...and he take care. But were you folks taught about respecting the ocean you take enough for today, leave for tomorrow?

JY: Oh, yes.

KM: So that’s how you folks were taught?

JY: Leave some for tomorrow, no take all today.

KM: Hmm. Now jam up yeah?

JY: Now, *pau*. *Hele kēlā po’e e* [it’s over. All the different people come – laughs].

KM: [chuckling] *Ka po’e e a’e, ‘ae!* [The different people, yes!] Oh I know sad yeah, because you look some places, fished out, yeah?

JY: This Anaeho’omalū side all really fished out already.

KM: Hmm. *Aloha!* Your time plenty fish?

JY: Oh.

KM: What kind fish you ‘ono to catch down Kapalaoa, or Anaeho’omalū side?

JY: Get *manini*, *uouoa*, *āholehole*.

KM: What’s the famous fish down here, Anaeho’omalū side?

JY: Just about that.

KM: Those fish.

JY: For spear, maybe get *pākuikui*.

KM: *Pākuikui*, eh ‘ono eh?

JY: ‘Ono.

KM: *Miko* [seasoned] the flavor, that *pākuikui*, some people don’t like, but ‘ono.

JY: Yeah. Little *hauna*, that's why. The call that Japan flag.

KM: That's right Japan flag, yeah but 'ono that fish.

JY: But that land, *pau*. *Pau ka pākuikui* [the *pākuikui* finished]. [chuckles] Kona side, still get plenty. That's why the Kona boys they bring for us we like *pākuikui*.

KM: Uncle, was there any place down here that you folks used to remember old families made salt maybe you folks never?

JY: No.

KM: But you don't remember any by your time?

JY: No. I know, Kohala side used to make.

KM: Kawaihae too, had big salt place before?

JY: Yeah.

KM: But not when you were alive already?

JY: No, *pau*.

KM: Hmm. How's the *he'e* [octopus], get *he'e* down here?

JY: Get, plenty.

KM: Plenty.

JY: Our days plenty *he'e*, even Kawaihae.

KM: Oh yeah?

JY: Before they made that wharf there, plenty.

KM: Did the ocean change when they made the wharf out there?

JY: Yes they took away most of the corals eh. Because before you could go on the coral you can walk on the coral.

KM: Oh the flat, the *papa* out there, now all gone?

JY: All gone.

KM: You know down this side at Kawaihae has the big *heiau* yeah?

JY: Yeah.

KM: Did you ever hear the name of that *heiau* when you were growing up?

JY: Pu'ukoholā.

KM: 'Ae, Pu'ukoholā. So you heard that name?

JY: Yeah.

KM: Did you ever hear of any other *heiau* somewhere along this shoreline going towards Kapalaoa? Like did Kapalaoa...?

JY: I don't know the name.

KM: But you heard?

JY: Yeah, Kapalaoa had a *heiau* in the water...

KM: Oh.

JY: Right in front that buildings there.

KM: You mean the *heiau* was built inside the water?

JY: Yeah, I forgot what the *heiau* was for. [speaking to Ku'ulei] You're daddy was telling me.

KK: Hmm.

JY: You know that bay?

KM: Yeah.

JY: You come around right in front of that house...

KM: Wait, let me pull out this other little map. This is the Nāpu'u Section, Register Map 1877, but it shows Kapalaoa section here yeah? Here's the main bay, this is Anaeho'omalū boundary right here. So Anaeho'omalū here, this is the point here, then here is a little bay, Palaoa nui over here. If you look from Anaeho'omalū, where do you think that *heiau* is?

JY: It's about here [pointing to location on map].

KM: Ahh—so by this point section here, oh [marking location on map].

JY: You go down you know that bay when you come around right in front the house... [end of Side A, begin Side B]

KM: So, this little point here is named on this 1897 map it says "Makaha," this is Palaoa nui Bay in here. See this little house area here, this is a house lot here, this was in 1902, this was the minister Steven Desha from Hāili Church?

JY: Okay, Desha's house, the house there.

KM: Oh, so you remember that? Oh, okay good. So in front of that house area is where the *heiau*?

JY: Yes, right in front of that house. You can see it, because we used to cross the net across here. Get *palani* like that.

KM: Oh yeah, oh. I wonder what kind of *heiau* that was?

JY: Gee, I don't know. Her dad knows the *heiau*.

KM: So pretty much...Because you said you never walked feet yeah, along here this *makai* side like this along the old *ala loa*, the old trail?

JY: No.

KM: So you *kama'āina* to Kawaihae, you knew that area.

JY: Uh-hmm.

KM: And then you go down Kapalaoa, because Parker Ranch had some of this area down here is that right? So they had a house down here?

JY: No Parker Ranch down at Anaeho'omalū.

KM: At Anaeho'omalū, right on the side there. But you go *holoholo*?

JY: Go *holoholo*, yeah. Then beyond that is Keawaiki.

KM: Keawaiki.

JY: And what is that Von Holt's place, before Keawaiki [thinking –Weliweli].

KM: Wait, I have another map...

JY: *Poina* [forget].

KM: *Poina*. Too many years, and when we don't talk those names yeah. [opening up map]

JY: Yeah.

KM: This is Register Map 1278, this map was done in 1882. The man who made this map, Ku'ulei's great *kūpuna* Ka'ilihewa and Ikaaka them...

JY: Hmm.

KM: ...were among the people that helped to do this map here. Here's the old Kapalaoa School House right here and just what you were saying there's...

JY: Keawaiki.

KM: Yeah, well Keawaiki is *ma'ane'i*, right here...

JY: Weliweli!

KM: Oh, too good. You remember that name yeah. Cause Ku'ulei's papa mentioned Weliweli when we had talked story too. So Weliweli is Kapalaoa side of Keawaiki?

JY: Right next door.

KM: Right next door.

JY: Only about half a mile away. Weliweli, then Keawaiki.

KM: Is Weliweli a little bay, has a little bay too or?

JY: [thinking] More, kind of rocky.

KM: Rocky?

JY: Rocky, yeah.

KM: Ah see this 1859 lava flow comes down here, so that must be right in that area. So Weliweli. Here's Keawaiki. Did you ever used to go down along any of this ocean to Kīholo or anything?

JY: No.

KM: You never go Kīholo?

JY: I went to Kīholo.

KM: You went?

JY: I went fishing.

KM: But not for work yeah?

JY: No.

KM: Because this Pu'u Wa'awa'a, Hind *mā* already yeah? I was asking you about

pa'akai [salt], by your time no one made yeah?

JY: No.

KM: Did you ever hear about them making *pa'akai* down towards Ka'ūpūlehu side or there's one place called Laemanō, you heard of that name?

JY: Kalaemanō, yeah.

KM: You heard about Kalaemanō, ah?

JY: That's beyond Kīholo.

KM: 'Ae, beyond Kīholo. Did you ever hear about people going over there to make *pa'akai* or anything?

JY: No.

KM: No.

JY: The ranch used to go there and make '*ōpihi* for *lū'au*.

KM: Oh yeah? Kalaemanō side?

JY: Kalaemanō.

KM: Which ranch?

JY: Parker Ranch. Once a year they used to take the boys, about four boys down there drop them off, make '*ōpihis*.

KM: Go take the boat down?

JY: Yeah, the boat, take them down.

KM: Oh, so Kalaemanō side?

JY: Kalaemanō.

KM: Good '*ōpihi*?

JY: Yeah, then on the way back they stop at 'Anaeho'omalū get the *awa* and mullet, the *anae*.

KM: What '*ono*, fat?

JY: Yeah, that *awa*, *momona*.

KM: *Momona* eh.

JY: Then, when they go back, pick the boys up, make some more, *pau* come home. [gestures size of the *awa*]

KM: Oh you mean like three feet kind size?

JY: Yeah, big kind.

KM: Wow, the *awa*?

JY: Yes, big.

KM: Like *awa kalamoho* almost the big kind.

JY: Big. We go collect, Mauna Lani get lot of big ones now.

KM: At the ponds still yet, Ku'uali'i like that, the ponds over there. See right here, Anaeho'omalu, this is Ku'uali'i Pond right there. Parker's house, just what you said.

JY: Yes.

KM: See this is Parker's house, for Parker Ranch right there on the side of the pond. Then... Did you ever see this place called Keahualono, the *kuahu* (altar) along the old trail? Inland though, it's *mauka*, it's the boundary between Waikōloa and Pu'u Anahulu?

JY: No.

KM: You never saw that one, yeah? But this fishpond Ku'uali'i, Parker's house so you would walk along the ocean along here go fishing yeah?

JY: Yeah.

KM: To Kapalaoa side, like that.

JY: I walked from Mauna Lani until Anaeho'omalu, they call that Honoka'ape.

KM: 'Ae, Honoka'ape. let's see the name is here *ma'ane'i*, yes see so this big area over here Honoka'ape. Right up here, oh so you go all along this coastline, go fishing?

JY: Yeah, from all the way to 'Anaeho'omalu.

KM: Good fishing?

JY: Yeah, good fishing.

KM: Good fishing.

JY: Honoka'ape belonged to Parker Ranch before too.

KM: Ah, but what you said you know that's so true when you were young you folks go fishing and you take for family yeah?

JY: Uh-hmm.

KM: By the way you were talking about Parker Ranch they would come, bring a boat go down Kalaemanō, go gather 'ōpihi, then they come back up to the pond. Were they making a *pā'ina* for the ranchers, for all the cowboy, *paniolo* like that?

JY: Yes, a *pā'ina*. Once a year, New Year's.

KM: New Year's, oh. So you have a big celebration, New Year's?

JY: Yes.

KM: And the ranch take care of everybody?

JY: Race horse, then one o'clock *kaukau*, *pā'ina*.

KM: Oh yeah, oh wow. So what, *huli pipi*, they made...?

JY: No, *kālua pua'a*, *kālua laulau* [baked pig and *laulau*]. Real Hawaiian.

KM: 'Ae. *Pehea lākou mo'a*, *ka awa ma ka imu*... the *awa* how they made the *awa*?

JY: *Poke* [raw]. The mullet for the *haole* [laughs]. That they throw inside the *imu*.

KM: Oh yeah, I heard it comes *palupalu* [soft], even the bone kind of soft yeah?

JY: The *awa*, you cook 'um, plenty bones come out. Different when you make 'um raw hardly any bones.

KM: Amazing yeah? So you *aloha* this *'āina, makai* here?

JY: Oh, yes. Hawaiian stuff, I tell all the boys, "No fool around with Hawaiian stuff."

KM: No fool around.

JY: *Pehu kou lima* [your hand will get swollen – chuckles].

KM: 'Ae, got to *aloha* ah?

JY: *Aloha*, yeah. *'Ai kanaka*, that stuff [it eats people – chuckles].

KM: You heard that from the old people? Uncle did the old people tell you, you know "You mess around *mahope 'ai kanaka*" [afterwards it eats the people]?

JY: Oh yes. Her grandfather used to teach me a lot of stuff.

KM: You worked, you knew Uncle Robert yeah?

JY: Just like brothers [chuckles]

KM: Oh, what a blessing yeah?

JY: Yeah, good times [chuckles].

KM: Ah, for good times.

JY: Yeah.

KM: *E kala mai ia'u* [pardon me], if I ask something, and if you don't want to tell me, just tell me *kulikuli* [shut up] then.

JY: No, no [chuckles].

KM: How do you feel, did the old people talk to you at all about if you find burials or things, how what should you do?

JY: "Only *nānā wale nō*" [only look!] *A'ale hana ka lima* [don't touch with the hands]. *Nānā wale* [only look].

KM: And you think that's a good way to for us today too, we don't mess with those things?

JY: Oh yes, not supposed to.

KM: If people were to go walk along this trail now, like you go from Kawaihae, and you can walk you know all along the old *ala loa*...

JY: Yeah.

KM: What are some of the things you think people should know about using the trail? That you know I mean as like just like you said don't mess with stuff and you know is it, I guess that's important, yeah?

JY: Very important.

KM: No mess around.

JY: Yes. You see that trail get little *puka*, you can fill it up, put back stone...

KM: Yeah, that's right so you take care yeah?
JY: Take care.
KM: If you going to use the trail you take care of the trail.
JY: Lot of these trails they get the river rock, lot of river rock, 'ili'ili [pebbles].
KM: 'ili'ili, and some even the big 'alā [dense basalt stones].
JY: Yeah.
JY: From Puakō, you walk on the trail go to Mauna Lani, to 'Anaeho'omalū we use that old Hawaiian trail. Has two trails see, from *mauka*, 'Anaeho'omalū to Mauna Lani, there's a *mauka* trail too.
KM: Oh, *mauka*.
JY: Not only the sea beach, get one more trail up *mauka* side. That's where these old people from 'Anaeho'omalū, they take the *mauka* trail cause more straight.
KM: Oh, that's interesting, that *mauka* trail is what they call the old Government Road, [pointing to location on Register Map No. 2786] and see here's the *makai* trail you were just talking about.
JY: Oh that's sea beach trail, yeah?
KM: Yeah, you can see this one along the ocean yeah, sea beach side.
JY: Yeah.
KM: But the old road, *ala nui aupuni* they called that, ran right along here the *mauka* side just what you're saying. So by your time the people like to go more straight road yeah?
JY: More straight.
KM: Yeah, because that's where it is and see eventually then the road came from there cut across straight here past all the *makai* section.
JY: This lady was staying 'Anaeho'omalū she take the *mauka* road, she don't follow the sea beach because too far.
KM: Hmm, that's Laika?
JY: No, no different, a Japanese lady.
KM: Ohh!.
JY: She died in the pond here, tidal wave took her.
KM: Oh, you're kidding so she was living *makai*, down the pond?
JY: Yes, she work for Parker Ranch, her and her husband.
KM: Oh, by the house, by Parker house down there?
JY: Yeah, 'Anaeho'omalū.
KM: So you mean that house got wiped out by the *tsunami* also?
JY: Yeah, one house between the two ponds.
KM: Yes, yes.

JY: They had a house there. That's why they always say this house by the sea beach, big house at that time didn't take but back then the tidal wave took 'em.

KM: Do you remember the old woman's name?

JY: Yeah, I know the last name, Kakazu.

KM: Kakazu. And Mrs. Kakazu died in the *tsunami* over there, forty-six?

JY: Yeah. They found her in the pond.

KM: 'Auwē!

JY: They went all over look for her, they couldn't find. But had this door from the house on top of her.

KM: 'Auwē!

JY: They moved the door and she was underneath there...Kakazu.

KM: Oh, *aloha*.

JY: Was good people really friendly. We go down there camp, with Carter. We go throw net, *pūlehu* [cook] the fish she go give us like that.

KM: Oh, nice. So there were a lot of Japanese families working for the ranch yeah?

JY: Oh yeah, quite a bit.

KM: What are some of the things that were done? You were a cowboy, your Papa became a cowboy. But there were other things they were growing, they were farming yeah? You said like Waiki'i some of the Japanese families were farming?

JY: Just corn farming.

KM: Corn.

JY: For Parker Ranch, those days. What I mean is, farming; this is not truck farming, its hay and corn, up there. Hay and corn mostly.

KM: For feed?

JY: For feed.

KM: So the ranch aside from all the grass, the pasture they also were growing...

JY: Corn.

KM: As feed, for the *pipi*.

JY: For the *pipi*, they had pigs and chicken too.

KM: Now the pigs and chicken went to go feed the cowboys, the families working the ranch.

JY: The families, yeah.

KM: Oh.

JY: That's more for *lū'au* time.

KM: How was the system...was there a Company Store you know like you folks could go in?

JY: We had this store right by the Bank of Hawai'i, Parker Ranch Store and a restaurant was there too.

KM: So you folks would run an account like and would they, or did you pay every month or did they deduct?

JY: Deduct from your pay.

KM: So they keep the account, were they honest?

JY: Yeah.

KM: They were honest [chuckle]. All right.

JY: [chuckles] With the old man Carter, you cannot fool him boy.

KM: Who's that?

JY: J.W. Carter.

KM: Oh, yeah.

JY: Was strict, really strict. A lot of these farmers, the old people worked for Parker Ranch before and then Parker Ranch help them buy the land.

KM: So he helped the families so that they could buy their own house lot yeah?

JY: Uh-hmm.

KM: So you don't all need to live in rent a house.

JY: Uh-hmm.

KM: In your young time, if we look out across like we're sitting here in Ku'uilei's Papa's garage looking. If we look across to Pu'ukawaiwai, Kohala mountain side, was the land always like this by your time, grass or were there more trees?

JY: Was about this.

KM: Just about this. But earlier, you said you think now the weather is different? The way the rain comes and stuff?

JY: Oh yeah, big difference.

KM: Big difference eh. Before, you knew the months when it was going to rain?

JY: Uh-hmm. I think Waimea was six months of the year rain.

KM: Wow!

JY: Really rain, today is nothing.

KM: Yeah. How do you figure is it still cold like before, or not as cold even?

JY: I think now is much warmer than before.

KM: Now is warmer you think, that's interesting. You know the water like Waiaka, and then Wai'ula'ula Stream did they flow all the way to the ocean when you were young?

JY: Yeah.

KM: Now, intermittent yeah?

JY: Yeah. All, used to get all the time, water down that spring.

KM: Any old *kanaka*, any old families still living on *'āina* were growing sweet potatoes or anything when you were young, that you remember?

JY: No, no only at Waiaka.

KM: Waiaka had. Yeah, in fact Aunty Thelma Kaniho's family, Ka'ilianu eh?

JY: Ka'ilianu.

KM: Yeah, they were over by HPA [Hawaii Preparatory Academy] side yeah?

JY: Yeah. It's right [thinking] when you look, go down to that rubbish dump, when you look over got a big house in the back get the pine trees. That's where Ka'ilianu's house was and have a grave there too.

KM: That's right. I worked with Aunty and Aunty Mary Bell, her mama...

JY: Oh.

KM: I worked to help them preserve their, because the school...

JY: Nobody take care.

KM: ...messed up, yeah they no take care so we worked with the family to help them preserve that there.

JY: Oh, so you old timer out here then?

KM: Well, *kama'āina*, I was brought up on Lāna'i, with Kaōpūiki family, that's how come I *aloha*, talking story with you guys because you know.

JY: Yeah.

KM: But interesting that place Ka'ilianu, they still, did they keep sweet potato or anything around that you remember?

JY: See, I don't know but I know below where that stone wall, across the museum, they used to plant sweet potato there.

KM: Inside the stone wall area, still when you were young?

JY: Uh-hmm.

KM: That's what I heard.

JY: Used to get a small stream, run right through that lot there. That's where right by HPA come out you know entrance of HPA, it's a culvert there, that's the water go through there. It comes right from about Ka'ilianu's house right below, cut off that stream. Small, that's where their drinking water used to be too.

KM: And you folks all on the mountain here, catch water, rain yeah?

JY: No. All from pipe line.

KM: Pipe line, by your time? You no need, how about Makahālau?

JY: Pipe line too.

KM: For real, oh?

JY: Used to be water going from above by the Hawaiian Civic Hall, the pipe line back there used to go up to Makahālau, they pump 'em up there. But now *pau*.

KM: So the ranch really worked hard to make this land productive for their ranching yeah?

JY: Oh yeah.

KM: They took care of the families, it sounds like.

JY: Planting trees for rain.

KM: So they knew, they saw that you know when they strip the land if you plant trees what the clouds come back?

JY: Come back. Unless that old man Carter, A.W. Carter was *akamai*, no.

KM: So interesting. Did you folks used to build *pā pōhaku* [stone walls], or did you by your time mostly repair?

JY: Only repair.

KM: So fence line was the big job, make fences all around?

JY: Yes.

KM: Like this map, the Register Map 2786 I think, shows all the different corrals yeah, and big areas like Waiki'i and coming down to Holoholokū.

JY: Uh-hmm.

KM: And this Pu'uhīna'i or Hinei as you said. Big paddock.

JY: Hinei. Didn't get corral, no more corral, no corrals there.

KM: What about this big stone wall here? Is that ancient wall, old wall?

JY: That's old wall.

KM: Old wall, eh.

JY: We was taught that stone wall, menehune's made it [chuckle].

KM: Oh yeah, oh.

JY: That stone wall goes right in back of Waikōloa Village. You know where the stable is? You know right in the back of that stable, ends by one big gulch there, that's the end of the stone wall.

KM: That's the end of the stone wall there yeah. In fact interesting this little *pu'u* here is called Pu'u'āinakō along the old Kawaihae-Waimea Road and the *pā pōhaku* ends just past there. Here's the gulch area. Did you folks used to sometimes get together with the Kahuā Ranch cowboys and all everybody join together?

JY: No, not in our time. Before they don't get together. But, you cannot...if you get fired from the ranch you cannot go there work.

KM: For real?

JY: They don't take. Or if they get fired come to Parker Ranch. Now different, they work together.

KM: Oh, so now they've come and worked together more. Maybe 'cause everybody coming more small yeah?

JY: Yeah.

KM: Was it good working for the Ranch, most of the time?

JY: Up and down [chuckles]. My experience for 50 years, all depends on the manager. You get good manager different.

KM: Hmm. But you *aloha* this place, yeah?

JY: Oh yes, I do.

KM: Now you married, Japanese woman?

JY: Uh-hmm.

KM: And your boy works for the ranch now? What is your son's name?

JY: Mark, we have four generations who work Parker Ranch.

KM: Wow! So your papa...?

JY: My grandfather.

KM: Oh, your grandfather too?

JY: Yeah, my grandfather, my papa, me and my boys.

KM: How many boys work for the ranch?

JY: I get only twin boys.

KM: Oh, Mark and...

JY: Mack. Mack works at Waikōloa Golf Course ...

KM: So Mark still works for the ranch, you said he takes care of ...?

JY: Ke'āmuku.

KM: Ke'āmuku, oh, no more sheep now?

JY: No, no. Only wild sheep.

KM: But you folks when you were young still had sheep pretty much or no more?

JY: The ranch?

KM: Yeah.

JY: Only Humu'ula.

KM: Humu'ula. That's right you said Kalei'eha, you would work there.

JY: Kalei'eha.

KM: Did you folks used to run cattle all the way around Mauna Kea? Or did you run them all the way around or...?

JY: Yeah, we did, I went two times, right around with the cattle.

KM: In the forties you think or?

JY: After forties. We used to go from this side almost to Kalei'eha, stop come back on the truck. Mostly we go on this side.

KM: So you would go around Hāmākua side?

JY: Hāmākua side.

KM: And go past Keanakolu, you folks spend the night?

JY: Yeah, Hopuwai.

KM: Hopuwai? You spend the night and then you go...

JY: Hopuwai and Keanakolu is the most place we slept. Laumai'a, I slept there about two or three times only. Had one house there too.

KM: Did you ever hear about a place called Kīpuka 'Ahina, or Haleloulou?

JY: Kīpuka'ahina, I heard about it.

KM: Yeah, 'cause that was an old place before our time. Way turn of the century. But Laumai'a was another one of the old ones, so you spent at Laumai'a?

JY: Yeah. Hopuwai.

KM: Had old trails running up to the mountains or anything that you ever heard of? The old foot trail?

JY: Not...we didn't go on the trail but we used to go up there chase wild sheep.

KM: How far up would the sheep go up on the mountain?

JY: Way up.

KM: Way up, because they like run away from you guys.

JY: That's wild ones. But the tame ones stay below the plain, but they stay right up to the fence the boundary.

KM: How about Douglas Pit, like that did you ever hear a story about that place?

JY: Yeah [chuckles] I heard story about that, but I don't know how true. They killed a doctor in there.

KM: Dr. Douglas, yeah?

JY: Dr. Douglas. They said the German killed him. He threw him in there and then caught the bull, and threw the bull in there, pretended that the bull killed him.

KM: That's the story that was written down and you're right just what you said. Was one old one wild German man like, or something lived and he *pepehi kēlā kauka* [killed that doctor].

JY: Yeah.

KM: You know the song [sings] "*Ho'omākaukau kou kaula 'ili...?*"

JY: Yeah.

KM: Is that song around that area?

JY: Yeah, around there. That song, how I heard it, the old man Palaika composed that song.

KM: Palaika, Bright eh?

JY: Braitā, we call 'em Papa Palaika.

KM: Part Hawaiian eh?

JY: I think pure Hawaiian.

KM: Pure Hawaiian, Palaika. And is he native to this area, Waimea?

JY: Yeah, he had a big place up here, right where the Mormon Church is, below that. The new church. Just before the church, that's all Palaika land go straight up to the above road, because they have their own cemetery over there too.

KM: So you heard that he wrote that song?

JY: That's what I heard, I don't know how true.

KM: So interesting.

JY: [chuckle] He was good fun old man, though.

KM: That's the one he call you "Boy, *mai pe'e 'oe.*"

JY: *Mai, mai, mai* [come, come, come].

KM: *Ho'ohuli pipi.* So you folks would go with him from like Nienie side, the boy scout camp side bring the *pipi laho* up.

JY: Uh-hmm. They corral the bulls for breeding. So the *ku'u ipo* [sweetheart] one come first, so he always pick me to bring home with him [chuckles]. See, my father died young, age of forty-one, he died. Chasing wild sheep at Kemole, the horse fell down with him on it and crushed his head.

KM: 'Auwē! So you folks young, you were young yet and then so you folks had to, you were thirteen you said when you started working ranch already?

JY: Before thirteen. My mother was thirty-two when my father died, eight kids [chuckle].

KM: Ohh! So all you guys started working young.

JY: The youngest sister was five months old, when my father died.

KM: 'Auwē! Hard life you folks had.

JY: My father was chasing wild sheep, used to corral wild sheep and kill them because the government don't want them. They used to get paid for killing wild sheep. So many cents a head.

KM: How old were you when papa died?

JY: Ten or eleven.

KM: So maybe about 1933, 34, 35?

JY: I was going to school already.

KM: Yeah, because you're born twenty-four, so if you're bout ten so maybe about 1935 papa died.

JY: Thirty-five.

KM: You were too young...did they used to have any goats up this side, because I know Pu'u Wa'awa'a go Pu'u Anahulu they use to drive the goats.

JY: Mauna Kea had lot of goats. I used to go up there and rope. We used to go on top there and drive horse up there, on the way up we rope 'em and castrate them.

KM: Oh yeah. And you folks, when you would go to Mauna Kea you mentioned Waiau did you ever, there's a couple of springs yeah?

JY: Uh-hmm.

KM: On the mountain side up there, you folks ever drink the water up there, you tasted that or?

JY: That water used to come down to Pōhakuloa, the spring water.

KM: Yeah. Before the army went in there did you folks used to keep *pipi* in there?

JY: [thinking] No, the boundary, Parker Ranch boundary wasn't there. I didn't go to the spring though.

KM: You never go?

JY: Never did.

KM: Interesting though, thank you so much you know for...

JY: Don't mention.

KM: You know what I'm going to do is, I'm going to transcribe this tape and I send it back to you. That way if you take the chance, you read or your boy or somebody read through it and make sure so that it's right. That way some of this little bit of history you know will stay alive you know.

JY: That's right.

KM: Your *mo'opuna* [grandchildren], you get *mo'opuna* like that and these place names that's something that's important yeah. You said before you folks knew all of these different place names yeah?

JY: Uh-hmm.

KM: You think it's important that we, do you think that it's important to keep some of these place names alive?

JY: Sure.

KM: That's why this will be good for your boy to have this map.

JY: Sometimes he gets a little mad at me, I say the old stories.

KM: Hey, anytime you would like to tell stories, you call me [chuckle].

JY: He tell me that's before, not now. I tell him the old never dies.

KM: The old spirit, the old people who lived this land before they always there yeah?

JY: Sure.

KM: And so if you *kāpulu* [disrespect], *mahape pehu* [by-and-by swell up – laughs].

JY: [chuckles] *Pololei*, *hewa* [that's right, mistake].

KM: 'Ae, *hewa*. That's why...

JY: That boy of mine went with Ku'ulei's grandfather, Hualālai right below Pu'u Anahulu. He learned plenty from him, but he don't talk about it. I guess the grandfather taught him not to say much about it. For him to learn those things. I know him good, but he didn't take me that kind place, he took my boy.

KM: Nice.

JY: I told him you ought to be glad you saw that kind of place. Maybe me, I kind of *kolohe* [rascal] young days so [laughing]. Something to learn about that, *pololei*.

KM: It is so interesting yeah?

JY: Uh-hmm.

KM: So good and that's why too you know if we can gather this history and these little bits you share a little *mana'o*. Ku'ulei's papa, grandpa shared, Uncle David Keākealani them, yeah. All the different cowboys, and people they share and you bring all this history together. We can be...

JY: Take care...

KM: Yeah, take care you know.

JY: Get good fun, you talk. But these young boys you talk, they pretend they no hear they look the other way. They no like.

KM: But you know what if we don't know our history, we going *hewa* again you make the same mistakes, you got to learn yeah?

JY: You got to keep on going. Like us, used to be down Puhiale, down there cowboy, lunch hour I talk about that, they walk away, they no like listen [chuckles].

KM: Well you know what, *mahalo, mahalo ia oe kou mo'olelo* [thank you, thank you for your story].

JY: My pleasure.

KM: We appreciate this.

KK: Uh-hmm.

KM: Now Puhiale, was it a paddock or did they have one hale too, over there?

JY: There's one shade, now they get saddle house down there.

KM: And though *puhi* though, where they brand?

JY: Yeah, brand. Big corral. They had the shade they took one stand just on top the stone wall for the haku [supervisors] come look at the branding.

KM: Oh yeah? They come they *nānā* [watch] like that?

JY: Yeah, it's on the side.

KM: And what did they sell *pipi* from there too?

JY: No. *Kuni wale no* [only brand].

KM: And what your folks rodeo, your horse races days was good fun?

JY: Oh good fun [(laughs) I still like ride yet, but they don't allow me.

KM: You know why they got to have the kind *ka 'elemakule* [old timers] branch yeah? [laughs]

JY: Even today, my boy go down train race horse, I go down help them, cool off the horses.

KM: Nice.

JY: I like races.

KM: Oh you *aloha* this life, yeah?

JY: Roping and what you call *heihei* [racing].

KM: You know that's what made me think of that word because I see somewhere on this map there was a place that one of the names was Heihei... [looking at Reg. Map 2786] You see it in here somewhere, I don't know right now, oh right here. I wonder eh look, you know what I wonder. See here's the Saddle Road, this is the Nohonaoahae iki, the little one so West Hawaii Concrete.

JY: Uh-hmm.

KM: So this *pu'u* over here, here's Holoholokū...

JY: Oh, now I see.

KM: Heihei, I wonder if they used to watch the horse race from over there or something?

JY: That place Heihei we called was a big flat, big *kahua* [arena], right by the West Hawaii Concrete, that flat there. That's where they called Heihei.

KM: Oh, I wonder.

JY: That small what you call Nohonaoahae. That's all that flat there.

KM: Flat area oh interesting.

JY: Flat there.

KM: So maybe this name is more old then the racing day.

JY: Big flat over there, Heihei, we used to call 'em Heihei Flat.

KM: Yes, that's it right there. See so good you look all these names you tell your boy "Mark, *mai, mai, mai nana 'oe i keia*" [come, come, come, look at this]. See you think papa *ho'opunipuni kekāhi manawa* [sometimes making up stories], but no, *ma'ane'i* [here it is].

JY: *Ma'ane'i*, yeah.

KM: And like I said about 1906, 1907 this map was made, so nice you know? Boy and look at the fence lines some work yeah?

JY: Parker Ranch had six-hundred something miles of fence line.

KM: Wow! six-hundred something miles about of fence line. What a job. And people always out got to watch, go check the fence like that?

JY: Go check the fence yeah.

KM: [Hmm] Oh *mahalo, mahalo nui!* So I'm going to take this, I'm going to fix it up. I was very interested about your *mo'olelo*, what you remember like at Puakō, Kalāhuipua'a, Honoka'ape. So you'd go...and Paulo would go down here and Kapalaoa. *Mahalo*, good.

JY: Yeah.

KM: In your time no one, you don't remember that any one except for Mrs. Kakazu, they lived down here. Did anyone else live down here pretty regularly, that you remember?

JY: No.

KM: How about Alapa'i or Keākealani *mā*, they would go down sometimes I think, that was it yeah?

JY: Yeah.

KM: Go down, but no one lived down there *makai* permanently already, that you remember?

JY: No, only Keawaiki had a watchman there.

KM: A watchman?

JY: Yeah.

KM: What they watch for [laughs]?

JY: So people don't come around [laughs].

KM: Had little fishpond over there too yeah?

JY: Yeah, Keawaiki, Kīholo too.

KM: Keawaiki, was that Brown's?

JY: Brown's yeah.

KM: Brown's place ah, so he kept someone down there. Do you remember who that was?

JY: [thinking] Kalāhuipua'a was this old man Nakamura.

KM: Oh Kalāhuipua'a, Nakamura.

JY: Nakamura.

KM: How about Keawaiki?

JY: Keawaiki, gee?

KM: Not, but not Kaholo?

JY: Kaholo was Kīholo eh?

KM: Kīholo, yeah.

JY: The *mu'umu'u* [crippled] one.

KM: 'Ae.

JY: Kīholo. We went Kīholo one time throw net, *kani ka pū* [we heard the gun shot – laughs]. That time Kuakini[Hind family] had Pu'u Anahulu.

KM: Yeah, Cummins?

JY: Kuakini Cummings, Mona, was the mama.

KM: You know, Kīholo where you go throw net was the old pond area before? At Kīholo, was the old fish pond and the wall was still good when you go there?

JY: Kīholo, yeah, still good.

KM: That's what Ku'ulei's papa said too, but the *tsunami* come wipe it all out.

JY: Wipe out, yeah. You get two ponds over there, one the lagoon and *mahape* behind the shore].

KM: *Mahape*, 'ae. You ever see shark or hear about sharks out here?

JY: No, only shark I see is that by the *heiau*, Kawaihae.

KM: Pu'ukoholā? Pelekāne.

JY: Pelekāne, 'ae. Yeah, Pelekāne. They get cave.

KM: You see shark inside there?

JY: They *moemoe* [sleep] inside there.

KM: But what happened when they built the harbor?

JY: Still yet, there.

KM: Still yet, so the caves still there? You think the cave is still there?

JY: Still yet, about 'ehā, 'eono *manō* [four, six sharks] over there. Kumukukui

KM: Kumukukui?

JY: Kumukukui. I see, we *nānā* [look] at that.

KK: Uh-hmm.

KM: 'Ae, *maika'i*.

JY: One time, we went surround net with this guy 'Ōhai, he go tell us go practice so we go put the net inside. And from on top there, on top in the small boat, he get radio. "*Manō, manō*" [shark, shark]. Everybody take off.

KM: You walk on water [laughing].

JY: [chuckles] Take off, that big shark.

KM: So the *manō*, still stay down there?

JY: Still get.

KM: You think even today?

JY: Yes, still get.

KM: That's wonderful.

KK: Yes, *huaka'i* [excursion] we take the children down there, and you can see them.

JY: That's his home over there.

KM: Haleokapuni, I think that's the *heiau*, and the old shark area where Alapa'i them would ride shark. Had a *heiau* in the ocean too.

JY: Yeah, that's the one.

KM: Just like what you said. Haleokapuni, I think.

KK: *Ka inoa o kēlā heiau?* [The name of that *heiau*?]

KM: I think so, yeah. Haleokapuni; I can get the right story if I *hewa* [mistaken]. So you've seen that then? And what the bugga come up...you go fishing? (laugh) So 'Ōhai was kind of like the *kilo* [spotter], watch for you guys?

JY: He stay on top of the plane, *mokulele*.

KM: Oh yeah, he go fly?

JY: 'Ōhai, that's for *akule* fisherman.

KM: Oh, so *akule* good out here, Kawaihae?

JY: Yeah.

KM: How about any where else you go, *akule*?

JY: Yeah, all over get *akule*.

KM: All over, oh I'm 'ono for *akule* and 'ōpelu.

JY: 'Ōpelu good. 'Ōpelu every time better .[chuckles]. 'Ōhai was a great fisherman.

KM: Oh, *mahalo*.

JY: He marry Waimea girl now, King. Emma King, that's 'ohana with Aunty Laika, the brother's *keiki*.

KM: *Mahalo nui, hau'oli kēia hui ana...* [Thanks very much, so enjoyable, getting together...]

JY: *A'ole pilikia* [no problem]. Any time.

KM: *Aloha*, So I'm going to fix this up, send this back to you... *Mahalo, aloha no*.

JY: *A'ole, pilikia*.

KM: *Mahalo*, God bless, thank you. [end of interview]

Personal Release of Oral History Interview Records:

The interview referenced below was conducted by Kepā Maly (*Kumu Pono Associates*), as a part of two historical studies — one being conducted for the Nā Ala Hele (Trails and Access Program) of the Department of Land and Natural Resources; and the other being conducted for Group 70 International, under contract to the University of Hawaii-Institute for Astronomy, in conjunction with the University of Hawaii's updating of its 1983 Complex Development Plan of the Mauna Kea Science Reserve and Hale Pohaku.

Recorded Interview Conducted on: April 20, 1998.
Handwritten notes made on: _____

I, Jiro Yamaguchi, participated in the above referenced oral history interview with Kepā Maly. I have reviewed and made corrections to the interview records, and hereby give permission to Kepā Maly to include the released interview transcript in the cultural assessment studies he is preparing (KPA Reports HiAla17 and HiMK21). This permission is granted, subject to any restrictions listed below:

(a) Quotes from the interview(s) may be used as a part of the final report on historic and cultural sites and practices associated with the Kohala and Mauna Kea study areas, or reference may be made to the information in the interview(s). Pertinent excerpts (those related to specific study areas) of the interview transcript (including maps and photographs — subject to restrictions) may be made available to DLNR-Nā Ala Hele, Group 70 International, the University of Hawaii-Institute for Astronomy, the Mauna Kea Advisory Committee, Department of Land and Natural Resources-State Historic Preservation Division, and other appropriate review agencies.

Yes or no: yes

(b) The interview tape may be released, and housed in the University of Hawai'i-Hilo, Mo'okini Library collection for review by interested listeners.

Yes or no: yes

(c) The released interview transcript may be housed in the Hawaiian Collection of the University of Hawaii-Hilo, Mo'okini Library; public libraries; and Historical Society collections for review by the general public.

Yes or no: yes

(d) The interview records may be referenced by Kepā Maly for scholarly publication.

Yes or no: yes

(e) Restrictions:

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2/16/99
Date of Release

**William AhYou Akau
and Annie Kahikilani “Lani” Akau
Oral History Interview at Kawaihae
with Kepā Maly (July 6, 1998 with notes from April 10, 1999)**

William A. Akau (retired Kawaihae Harbor Master) and Annie Kahikilani (“Lani”) Akau (retired school teacher) are brother and sister, and life-long residents of Kawaihae. Their genealogical line places their family at Pu’u Koholā in 1791 when Kamehameha I dedicated the *heiau* to his god Kūkā’ilimoku. Their family traditions also tie them to the lands and families of Kohala (including past residents of Puakō and Kapalaoa), and they walked the *ala hele* and *ala loa* of the region throughout their youth.



William and Lani Akau (with mo’opuna)

In speaking about trails, Uncle Bill noted that “The *ala loa* and *ala hele* were held in trust for the people by Kamehameha III.” And in discussing native terminology for trails, he said that “the *ala loa* is the main route around the island, while the *ala hele* are smaller trails along the shore, between houses and resource areas, and that run *mauka-makai*.”

In the interview, the Akaus describe traditions of travel along the coastal trails and by sea which they learned from their elders. They also describe the changing nature of travel in their youth, with travel evolving from foot trails to bulldozed roadways opened as a part of the war effort in the 1940s. Uncle Bill feels so strongly about protection of the trails and rights of access, that when the Mauna Kea hotel moved to destroy the *ala hele* (coastal trails) and block the access of native families, he entered into a law-suit in the 1970s-1980s to stop their action. As a result, the right of access has been protected along the Kawaihae-‘Ōuli shoreline.

Another interesting aspect of the interview, is the description given by the Akaus, of land use on the *kula* (flat lands) above the trail in the Pu’u Koholā vicinity, and the importance of the estuarine and near shore fisheries on the ocean side. The flat

lands around Pu‘u Koholā were irrigated through a system of ‘*auwai* (water channels) up to ca. 1940. The ‘*auwai* system from Hanakalauwai, Keanu‘i‘omanō-Wai‘ula‘ula fed productive fields of ‘*uala* (sweet potatoes) and other crops—grown in close proximity to Pu‘u Koholā. The waters Pūhaukole-Pelekāne and Makahuna also flowed to the sea and produced a rich *muliwai–pu‘u one* (estuarine fishery). When *mauka* land owners blocked the water flow off in the uplands, keeping it from the near shore *kula*, the lands dried up, and the nutrients which enriched the *muliwai–pu‘u one* stopped flowing to the shore. That, coupled with the dredging and filling of the harbor all but destroyed the Kawaihae fishery which had supported the native families of the region. The Akaus note that what one sees at Kawaihae today, is nothing like what it was when they were young. It was a productive land with rich fisheries.

While the Akaus support the ongoing efforts of maintaining traditional and customary and public access, they also feel strongly that those who use the trails must be respectful of the past. They urge development of interpretive material (such as signs and leaflets) to be used by those who use the trails. Interpretation will help create awareness of what is right and wrong to do, while traveling the trails. They also suggest that a monitoring system be established so that the trail can be closely monitored to ensure respect of the old Hawaiian sites and careful use of the resources. Involving the native families of the coastal lands in planning and monitoring, can help ensure success in the *Nā Ala Hele* program.

The Akaus are concerned about contemporary use of the term “*Ala Kahakai*” for the trail. While they understand what it is supposed to mean, they say that it was never used by their *kūpuna* (elders) when they spoke of the Hawaiian trail system. In this region of South Kohala, they traveled either the *ala loa* or the *ala hele*, depending on where they were going and the purpose of their travel. By working with families of the area, things like names and terminology can be worked out.

During the interview several maps were referenced by which we could mark locations discussed. The maps included Register Maps No. 1323 (Jackson, 1883); 2230 (Loebenstein, 1903); 2786 (1911); and 3000 (Lane, 1936). *Figure 2*, at the end of this interview, is an annotated map showing various locations mentioned during the interview. Readers will find that the interview shares many important observations pertaining to the subsistence practices of native families from Kawaihae to Kapalaoa, and is an important collection of historical documentation.

(begin interview):

KM: I’m here with Mr. William Akau. *Aloha!*

WA: *Aloha.*

KM: *Mahalo!* Thank you so much for you, and your sister Lani—who’ll be coming back inside—for agreeing to take the time and sit down and *kūkākūkā* [talk story] a little bit about the ‘*āina* [land] of Kawaihae.

WA: Yes, my pleasure.

KM: *Mahalo*. May I call you uncle?

WA: Sure, you may.

KM: Would you please share with me your full name and date of birth?

WA: William AhYou Akau, born January 15, 1927. I was born in Wai'emi, at Kamuela, Hawai'i. My dad used to work for Parker Ranch, he used to train thoroughbreds. So I was born there. There was a caretaker's home there.

KM: Now Wai'emi is some distance *mauka* then?

WA: Right above Pu'u'ōpelu, where the residence of Richard Smart is, It's *makai*. Pu'u'ōpelu is *makai* and Wai'emi is *mauka*. There is a *kahawai* [stream] that comes down there, coming from where that service station is, just Kohala side of the service station, is the *kahawai* that crosses the road. That's where it comes down and runs through Wai'emi and goes down to Līhu'e on the way down to mix with the waters of Wai'ula'ula. So that's where I was born.

KM: 'Ae [yes]. What was your papa's name?

WA: My dad's name was William Akau. He was born March 7, 1906, I think... [phone rings – tape off]
Yeah, 1906.

KM: So papa, William Akau, was born 1906.

WA: Yes. Let's see, he was born here in Kawaihae.

KM: So he was born here at Kawaihae. And we're sitting in your home, now. And you'd mentioned that this is Hawaiian Homestead land?

WA: Yes, this is Hawaiian Homes.

KM: Who got this lease? Is this 19...?

WA: They got this lease in 19 [thinking], in the 30s, I think. And we moved here in 1940. Because my parents got the land when they opened up Kawaihae. My dad them got this property. So it was just before the war that they moved in here already. And we've lived here ever since.

KM: Yes. Now, your mama was?

WA: My mama was born and raised in Kohala, in Niuli'i. She was born in... [thinking – goes to get genealogical book] Yeah, my dad was born March 7, 1906, at Kawaihae-uka, Hawai'i. And my mom was Helen Waiahuli Ka'ohu-Akau, born August 7, 1906, at Niuli'i, Kohala, Hawai'i. That's my mom. [looking at the genealogical records]

KM: Hmm. Now, your family has lived *makai* here, at Kawaihae for a long time too, is that right?

WA: At least 169 years.

KM: Ohh!

WA: Eighteen twenty-nine (1829) is when my great grandmother, Kamakahema Kepe'a was here.

KM: Hmm. Kamakahema Kepe'a, so she was living down here, *makai*?

WA: Yeah.

KM: [pointing to map] We have in front of us Register Map 1323, by George Jackson from 1883, showing the Kawaihae harbor and vicinity.

WA: Yes.

KM: We see Pu'u Koholā, and earlier, we were talking about some of these locations and even where your house is now. Where would you place us on this map, and where were your *kupuna* living?

WA: Okay, where is... [looking at map, thinking]

KM: Here are the old salt pans, this is Davis' grave here.

WA: My great-grandfather, William Paul and his wife, they used to live in the back of 'Ōhai'ula, they had a farm up there.

KM: I see, and so that's William Paul Mahinauli Akau.

WA: Yes, they used to live here [pointing to area on map].

KM: 'Ōhai'ula, we see on the map there's a walled enclosure with the coconut trees, they were *mauka*?

WA: *Mauka* of that, there were small little farms up there (at Nahue'ō). If you look, you know, you'll see walls. And one of them...she's buried in there.

KM: Oh yeah?

WA: Yes, Kealoha.

KM: Kealoha Pau'ole?

WA: Kalaluhi, she's from Maui. Kaupō, Maui.

KM: Yes, yes, Kalaluhi, I think *'ohana* with Kapukini and Kawaia'ea *mā*?

WA: We're trying to find the *ohana*, we're trying to make the connection but so far we didn't.

KM: Because I've seen some of them have ended up in Puna, I think.

WA: Oh, okay.

KM: With Hale *mā*, Isaac Hale *mā*.

WA: So that's where she's buried, in here [cf. *Figure 2*].

KM: I see, so in the old farm lot?

WA: Right, right.

KM: You know, it's interesting when you drive down to 'Ōhai'ula... And now, that's what they call Spencer?

WA: Spencer.

KM: And sister was saying you folks always called that White Sand, is that right?

WA: [chuckles] Yeah.

KM: Yeah. Now you know, when you drive down there's a circular walled stone enclosure, do you know that place?

WA: There's plenty of that in there, there's lots of them.

KM: What are those circled enclosures, do you think?

WA: To me, people used to live in there, maybe a grass hut or something like that.

KM: 'Ae.

WA: Or some could be for animals you know?

KM: Some don't appear to have a *puka*, like the *puka pa* [entry way].

WA: Yes.

KM: Did you hear if any of those places were used to measure wood for a ship's hold, or do you think it's mostly garden and residential?

WA: That area was mostly farming, the walled enclosures were cultivating areas. Because of the *'auwai* [irrigation channels] and *kahawai* [streams] that flowed down there. So it's a farming area. They have that flooding system. They plant their *'uala* [sweet potatoes] in rows, and when the water gets in, it just waters itself.

KM: So, when we look at this land today, and it's *mauka* above the trail, and *mauka* of Waiku'i and 'Ōhai'ula, it looks so *ke kaha*, so arid. Was the land like that before?

WA: No, no, no. It was beautiful, it was alive. People were always there, always working the land.

KM: Hmm, it was living.

WA: Because the water was there, you see. Because they can tell eh. They can look above where the mountain is raining. So when you get rain, the water flows down and it was always there. So they planted their *'uala* [sweet potatoes], and they fished.

KM: So, that was their livelihood then?

WA: That's right.

KM: They would *kanu 'uala* [plant sweet potatoes], and they had the *māla niu* [coconut plantations] you see...

WA: More *makai* side was all the *niu* [coconut trees]. *Mauka* was all *'uala*, and they had [thinking]...well, it was mostly *'uala* and *pala'ai* [pumpkins].

KM: I see there's a place *mauka* also that's called "*Puainako*," did they have *kō* [sugar cane] in your time? Clumps of sugar cane?

WA: Yeah, they had, they planted certain types of the cane, some, they used as medicine.

KM: *Lā'au*?

WA: Yes, *lā'au*. Because that's the only reason they raised things. This was really, an area where they did lot's of that.

KM: So from Pu'u Koholā going south side...?

WA: To Wai'ula'ula, when you pass over there you look *makai* you see some *pā pōhaku* [stone walls] eh, scattered.

KM: 'Ae.

WA: Some are gone now because what they did was they 'aihue [steal] all the *pōhaku* [stones], so some walls are gone. But most of 'em are is still there. There was an archaeologist from Hilo who did a survey.

KM: Paul Rosendahl?

WA: Yes, you found that one [the report]?

KM: Yes.

WA: Okay. That more or less described everything in that area.

KM: You think along the trail side and in the area *mauka*?

WA: Yes, from the *mauka* road to the *makai* road and to Wai'ula'ula, there and the *heiau*. They did all the work in there and I went with them. They wanted to know about the graves, eh?

KM: Yes, now you'd mentioned that your *kupuna*, Kealoha Pau'ole...?

WA: Is buried there and one of my aunts.

KM: Is buried *mauka*... I'm just going to say *aloha*, sister's come back in and it's Kahikilani?

LA: Kahikilani.

KM: 'Ae, Annie Kahikilani Akau. I'd asked brother a few questions as a brief introduction. May I please have your birth date?

LA: March 28, 1937.

KM: Okay, so you folks are ten years apart?

LA: Exactly.

KM: 'Ae, okay. We were just talking story a little bit and brother told me about who your papa was and who mama was, where they were born. We had just started talking about where the family lived *makai* here. Were you born, *mauka* also?

LA: I was born on the *makai* side of the road here.

KM: Oh, *makai*. So down here then?

LA: Across where the Standard Oil Company is now.

KM: Yes. What was where Standard Oil is, when you were born?

LA: What was it like?

KM: What was there when you were born?

LA: That's where my grand-parents lived.

KM: So they had a *hale* [house] there.

LA: Yes.

WA: Yes.

KM: And who are these *kūkū*, what's their name?

LA: Abraham Akau, Abraham AhChong Akau is my grandfather. His wife is Alice Pualeialoha Ahina.

KM: Oh Pualeialoha, what a beautiful name. Pualeialoha. Now was your *kūkū* then...was that Grant property that he got around the turn of the century?

LA: That land belonged to Grandma, Grandma Alice.

KM: And that's Ahina?

LA: Ahina.

KM: 'Ae. So they had that 'āina down there. Now, where that is, were there other houses, or was it mostly your *kupuna*, your grandma them?

LA: Grandma had a first cousin that lived in front of her. It was Anna Davis Kapule.

KM: Kapule?

LA: Kapule. Anna is the daughter of Willie Kulua Davis.

KM: 'Ae, so that's the Davis line that ties back to Isaac Davis, you were talking before we started?

LA: That's her great-grandfather. Because George Hū'eu Davis is her grandfather.

KM: So your brother was saying, you folks have a history that goes back to...?

WA: At least 169 years.

KM: Yes, long history of this land.

LA: They lived here long time, and we're still living here [smiling].

KM: 'Ae. We were looking at this 1883 map by Jackson [Reg. Map 1323], the salt pans area and you see the old school house like that. Where would you put your grandparents house in relationship to this?

WA: This is what?

KM: The salt pans are there [pointing to area on map].

WA: Yes. So this is our great-grandfather, Kungkung (Kungkung is a Chinese word for great grandfather). Over here was Akena, so this is where Apo...?

LA: That's AhKung's house. (AhKung is a Chinese word for grandfather.)

WA: AhKung's house, my grandfather.

KM: Okay, this is AhKung here?

WA: Kungkung, our great grandfather.

LA: That's William Paul Mahinauli Akau [affectionately called Kungkung].

KM: Oh, okay good. So this is William Paul Mahinauli Akau. I'm just marking on the map here. And then this is?

WA: Abraham.

KM: Abraham.

LA: That's Abraham AhChong Akau, that's grandfather.

KM: And grandmother, Alice?
LA: Alice.
KM: Okay.
WA: And this one is Davis.
LA: That's Tūtū Anna's place, Anna Davis Kapule.
WA: And if you put one dot over here, we used to live here.
KM: Okay, so there's another house sort of in here?
WA: Yes.
KM: So this is where you were born right within this *pā* [wall enclosed] area?
LA: Yes.
KM: Down in here. Was the family still making salt when you were children?
WA: No, no. That was *pau*, the only thing was...
LA: The fishpond.
WA: Yes, there was a fishpond.
KM: So this is where the fishponds were [pointing to salt works/fishpond area on map]?
WA: Yes, this whole area was the fishpond and in the back here had one, two, three more ponds. My grandfather used to get the *awa* [milkfish] and the *pua* [mullet fingerlings] over here, and used to take it up here and put them in one of the small little ponds. And then as they grew, he would switch 'em to the second pond and then the last, he would put them in the big pond. Then when the fish were ready, Parker Ranch used to pick them up and take them down to 'Anaeho'omalū. 'Anaeho'omalū, when the ranch had their big party they used to take all the big *awa* and mullet out, you know, just for the party. And so, the replacement came from over here, they'd take 'em down.
KM: Wow! And did they even travel along the old trail?
WA: No, they just take them by boat.
KM: Boat, oh they'd go down by boat.
WA: Yes, take them by boat.
KM: Who was the boat captain? Do you remember?
LA: Kolomona.
KM: Was that your uncle, Kolomona?
WA: Uncle Solomon, yes, my father's brother
KM: Solomon Akau.
WA: A lot of people used to go down. Jack Paulo, Yoshikami, you know, who had big sampans.
LA: George.

WA: George, plenty people.
LA: George Ka'ono.
KM: Ka'ono. Is Paulo, Jack Paulo.
LA: Jack, that is Lālā's grandfather.
KM: Oh, so Lā'au family?
LA: Yes.
WA: Yes.
KM: Lā'au.
LA: Well, Jack Paulo's wife is a Lā'au.
WA: Just like the park over here, the park is 'Ōhai'ula eh?
KM: 'Ae.
WA: So Oliver Lā'au used to be the caretaker. The brother of Annie...
LA: Jack Paulo's wife, her name was Annie Lā'au.
KM: So you folks were the primary families down here, and are the last old families today, yeah?
LA: Yes, yes.
KM: So, primarily your family and there's a few younger members of the Lā'au family.
WA: Yes.
KM: And you're the last *kama'āina*?
LA: Her grandparents, both grandparents on the father's side are Japanese, Nagazawa, okay. But her grandmother is my grandfather's sister.
KM: Oh, *pili* [close relationship]. [thinking] So, this pond area [pointing to the map]... And I have to ask then if the salt pans, which were originally the salt works were modified into fish holding ponds?
LA: I don't think so.
WA: What?
LA: Because that was up this side, eh? The fishpond was fishpond, the salt pan was up on the hill.
KM: Further up?
LA: That was practically in Mrs. Akina's yard, because that was where all the salt was. They wouldn't put fish in...
WA: But this is an old map, it doesn't say fishpond.
KM: Yeah, this does say all the salt pans here where your Tūtū William Paul's place was *makai*.
WA: Yes.

KM: What I'm just curious about though, is that there must have been a water source, here.

WA: They used to run a pipe all the way from the pond down to the ocean.

KM: You're kidding?

WA: So when the tide rises, it pushes up the fresh water.

LA: [chuckles] Practically underneath Kungskung's house.

WA: Yeah, yeah but wasn't big.

KM: So the land was level enough, *makai*, it was level?

WA: Right, right, about sea level.

KM: So this is all been sort of filled in?

LA: Backfill. They covered up all of the beautiful sand beach we had.

KM: Oh, so this was all sand, *makai* here?

WA: All over here.

LA: All the way from outside where the canoe club is now. A black sand beach, all the way until you get to Pu'u Koholā.

KM: So below Pelekāne side, like that?

LA: All black.

KM: All black sand, oh.

WA: [pointing to location on Reg. Map 1323] This is all the reef.

KM: So that's all the reef?

WA: This is all reef.

KM: So the deep begins in here and this is all the *papa* [reef] shown on the map here. And like there's a place...[location in front of] ...the school house. Was the school still being used when you folks were young?

LA: They [pointing to William; he and the older children] went to school there.

KM: You went to school here?

WA: Yes.

LA: Right in the front of our house, just *makai* the road.

WA: The school house is right here.

KM: 'Ae. There's a school house [marked on the map – Reg. Map 1323]. When did the school close?

WA/LA: [thinking – discuss timing]

LA: Kawaihae School went up to ninth grade. The old school was just *makai* of here, across the [present] roadway. The old school was destroyed by the tidal wave in 1946. Then the school was rebuilt just down from here, on the *mauka* side of the road [pointing to the Makahuna side of their house — it's about 400 feet away from the Akau's house]. The Kawaihae school remained open until about 1961.

KM: Wow, that's a long time, the school opened around 1850, and remained in use till 1946. How about the school at Puakō?

WA: I think it was open till the 1920s. But when I was older, the children from Puakō came to school here, at Kawaihae.

LA: Oliver James La'au was the last school teacher there. When the school closed, he and his family got the lot at Waiku'i Bay.

KM: Oh yes, I've seen the name "James Laau" at a house site at Waiku'i on maps from 1929 [C.S.F. 5500].

LA: Yes, that's him, Oliver James La'au.

KM: [asking uncle Bill] Who were the families living at Puakō when you were young?

WA/LA: [thinking – adding names to one another's list] There was Kaono, La'au, Paulo, and Kaloa [Akau relatives], and Goto and Fuji. The Gotos ran the honey and charcoal making operations at Puakō.

KM: Okay. [pointing to Reg. Map 1323] This says, old storage house.

WA: This is where they used to ship out the sandalwood.

KM: Okay. And then right here, it says "Jetty."

WA: That's the old *pipi* [cattle]...when they used to ship, the *pā pipi* [corral]. This one here.

KM: Oh look here's a cattle pen too, right on the side. See the old Kawaihae Lighthouse or the lighthouse *ma'ane'i*?

WA: Yes, this is the wireless station. Mitchell Telephone Company.

KM: Oh yes, it's on a later map. So this is where they came, the *pā pipi* in here, and there's a couple of houses inside this *pā*.

WA: Old wharves used to be over here someplace, that's where they used to ship to the water over here, post office, warehouse, standard oil tank, store and all that.

LA: That used to be the main harbor, Kawaihae, right there at the port.

KM: I see so this area in here, that I'm marking was the main...?

WA: Yes.

KM: And you said that they shipped sandalwood out of this area also?

WA: Right over here.

KM: So Pā Honu, this little point here?

WA: Yes, yes.

LA: That's the one.

WA: It's in the book Marion Kelly¹³ did, she got that information from my Dad them.

LA: That's by Matsumoto's place.

¹³ Marion Kelly; April 1974. "*Hoolono i ke kai Hawanawana*, Listen to the Whispering Sea." B.P. Bishop Museum.

WA: Yes, Matsumoto, yes.

LA: Matsumoto used to live there.

KM: Then it says here there's Macy's grave, do you know?

WA: Yes, still yet, it's *mauka* side there.

KM: Who was this Macy?

WA: [thinking]

LA: [chuckles] I don't know.

WA: They said, well they used the Macy's grave for a...

LA: ...a marker.

WA: Marker. maybe a *ko'a* for fishing, like.

KM: Oh, out from the ocean. If I recall, he was a business man...

WA: I think maybe...yeah.

WA: In the report with Kelly, she asked that question.

KM: So this was really a big area of activity when you were still young then, when you folks were born?

WA: Yes, they also said had a jail house, had street lights and stuff like that in the past, all the kerosene kind of lights.

LA: The remnants, whatever's left is right next to Chock Ho store. That's where the jail was just between Chock Ho and Doi Store. Chock Ho, that's where you have... [speaking to her brother] what's that place now, they call AhHoon Store?

WA: Oh, that eating place?

LA: Yes, yes, that used to be a store before.

WA: Had a hotel, and then right next to it... [thinking]

LA: [chuckles] ...*poina* [forget]. Hotel, and used to have a dance hall, that's what they tell us.

KM: So your *kūpuna* lived down here ?

WA: Yes.

KM: And you'd mentioned earlier, just before we started talking, how this land was very different, families were living and farming.

WA: Yes, farming all up this area [pointing *mauka* of Pu'u Koholā Heiau and the 'Ōhai'ula-Waiku'i vicinity].

KM: Ohh! Do you think that a lot of the walls and things that you see today...

WA: Still yet.

KM: ...are remnants of some of the old farms, the enclosures, *māla 'ai* [garden] yeah, basically?

WA: Yes.

LA: They used to plant sweet potato, that's how when the ships used to come in that's what they used to take to them.

WA: They would trade.

KM: So they would trade provisions, to supply the ships like that?

WA: This here, this is an old *ala nui* [trail or road] too you know [pointing to the old alignment of the Kawaihae-Waimea Road].

KM: 'Ae, this is the old...?

WA: It passes right below of us. From *mauka*, that's where it started, this is the one coming from Waimea.

KM: 'Ae, that's the Waimea Road.

WA: Yes, the old one, this one goes *makai*. I don't know when this was built, but this, you can still see it, going down here.

KM: You still see some of that Old Government Road *mauka* there then?

WA: Yes, I don't know how old it was.

KM: And you'd mentioned the gulches here, you have Makeāhua, Makahuna.

LA: Uh-hmm.

WA: Yes, Makahuna, Pūhaukole.

LA: Pūhaukole.

KM: 'Ae, Pūhaukole. Was there water in these gulches before?

LA: Oh, yes.

WA: Yes, yes. [chuckles]

LA: That's why I said I used to wash clothes with my mother. In the big *pā kini* [wash basin]. Papa used to put the big *pā kini* in his car, take us up there on the top of Pūhaukole. An all day affair to wash clothes.

KM: Pūhaukole, at the top side. So the water was flowing, how interesting. And *pūhau* too, you know, it can mean, just like "cool pool, cool pond," *pūhau*.

WA: Then when you go *makai* side, it is [thinking]...

LA: Then you come down is Mākenawai...

WA: ...no, no go down close to the beach is [thinking]...It's not on there [pointing to the map]?

KM: I know so long when you don't use the names, that's why it's important to record and preserve them.

WA: Oh, Pelekāne.

KM: Oh, to Pelekāne.

WA: Pelekāne.

KM: Oh, so Pūhaukole comes down into Pelekāne.

LA: And it's name is Maka'ili, on the shore.

KM: Maka‘ili is right on the shore?

WA: Yes, it’s a big pebble...

LA: ...bed, it’s a pebble bed.

WA: That comes mostly from Makahuna. Makeāhua is another one, you see. It comes directly down, it brings down the pebbles and it forms that up there. It was a big one though, this Pelekāne. That’s why on top of there, you look, before the plovers used to come and fly by the thousands of them. Just when it’s low tide they sit on there.

LA: Eat the crabs.

WA: They said the plover had to rest before flying on again. Used to be...Hoo! The ‘akekeke, the ‘ūlilī, all those kinds of birds we used to see them all the time.

KM: And you said they would eat the crabs, so that’s how they come would come *nepunepu* [fat, plump]?

WA: Right, right.

KM: They would come *momona* [fat], and ready to fly. Now this place down here Pelekāne, Maka‘ili from Pūhaukole coming down to Makahuna, Makeāhua, like that, coming down. You said this place was very different when you were young because of the water. Can you describe that?

WA: It’s deep. Say for instance, not like today, it’s so shallow before it was deep. At least I would say six feet or more when you get close to the shore line, it goes down, you know, and it gets deeper. Then you get the reef.

KM: So the water was deep?

WA: Yes. That’s why a lot of *akule*, even the sharks and the turtles came in, because they had lot of space to maneuver within the reef.

KM: It was like a protected, almost a natural pond area?

WA: It was, yes. It was.

KM: Is that still present today?

LA: It’s all gone.

WA: It’s gone!

KM: Filled in?

WA: Yes.

LA: They dredged the coral, they dredged the coral reef and back-filled.

KM: All out and they back-filled in there. You were telling me earlier and it was a beautiful description you mentioned that there were *limu* [seaweeds] growing there?

LA: Yes.

KM: The *pua* [mullet fingerlings], the *moe li’i* [milkfish fry], and ‘oama [young *weke* fish]. Can you talk a little about what it was like, and your life at that time? And you also mentioned a place called Onehonu?

WA: Onehonu is further, by Mauna Kea Hotel.

LA: That's by number one hole.

WA: By Mauna Kea Beach, on this side. That's Onehonu Bay, they shoot across and that's another point. Onehonu is the sand beaches, that's where the turtles come in and lay their eggs, in that area. But then Russ Apple wrote the story and he changed it, with Onehonu now on the other side. But that's wrong!

KM: Okay, we'll mark that later, you know the reason I'd bought it up is because you'd mentioned with the *limu* and things that the *honu* [turtles] would come in. So I'd just got misplaced as to where Onehonu is. For here, you said there was like the *limu lū'au* or *pahe'e*, *limu 'ele'ele* and a brown *limu*, the green flat *limu* yeah?

LA: The green flat one, the brown long one, the long green one.

KM: Is that *limu kala*?

WA: No, *limu kala* don't grow in that area usually grows in rough water. In there, because of fresh water, this *limu* really just grows.

LA: A soft *limu*.

KM: Yes, yes, *limu 'ele'ele*, the *pahapaha*.

LA: Which I didn't eat. [laughs]

KM: But the families ate that yeah?

WA: Yes, because the fresh water all this different *limu* grow. So when you cut fresh water away from there, then you loose them.

KM: So, the *limu*, the water was flowing from *mauka*?

WA: *Mauka*, yes.

KM: And it was depositing *'ili'ili* at Maka'ili and then the *pua*, the *moi li'i* even *akule* you said, *'oama*, *halalū* would all come in?

WA: Right.

KM: ... come in and feed. And the *honu* came in to?

WA: Oh, yes, even the black tip sharks were loaded inside there. I've seen thousands of them.

KM: Gee! So when they cut the water flow off, the *limu* and everything went?

WA: Well, everything goes down, you don't have the feed.

KM: So you don't have the fish like that?

LA: No more.

WA: Well you know, your food supply...if you cut off your food supply that's *pau*.

KM: Yes, the nutrients all gone.

WA: Yes, so that's why I was talking to other people. That's why, if you can do something about that, you know. Make sure...it's just like that trail, you see. You cut it up people cannot pass from this end to the next end. So what's going to happen? You keep them out. So in other words you're taking away their rights.

The same thing like the fish, the water, you cut the water out you loose. The growth just dwindles, and the fish disappear.

KM: Yes, yes the nutrients all the things that the fish eat.

WA: Yes, *pau, pau*.

KM: So they have to go somewhere else, and on top of that now this has been all filled in. That beautiful natural ponding area is gone.

LA: Is no more.

WA: Gone. But you still can preserve some now.

KM: Yes.

LA: You know even the sand, there were differences in the sand from where the old *pā 'eke* [corral] was; over there had nice sand. As you get close to a mouth of a river or a stream you would find the different quality. You would have the runoff from the mountain mixed with pebbles and with mountain dirt. But then the type of fish, or the type of crabs that you get, you can tell and you know what kind of crab you're going to get.

KM: 'Ae, you would even know where they came from then, by the kind of *i'a* [fish] or *pāpa'i*, crab that they were.

LA: Sure! You know exactly where you're going to get the most crab, because they like to stay in the particular area.

WA: The key thing of that is you're getting a lot of soil washed down into the ocean and the soil brings all these nutrients and new growth. Fresh water mixes with the salt water, it brings this growth. So you have this growth continuously and you get all these different fishes coming in. It's a place where it's been protected and they can grow up within that area because there's lot of food there. Another thing too, because the black sand and the white sand doesn't mix, then they won't mix. That's why you look at all within Kawaihae it's black sand. So you go down white sand beach...

LA: White.

KM: 'Ōhai'ula?

WA: Yes, it's white. Then you go right in between Mau'umae, Waiku'i you get black sand. Mau'umae black sand. Then you go down Wai'ula'ula, it's mixed over there, it's kind of more on the...

LA: Red.

WA: ...coral, coral gray.

KM: In fact there's even green olivine you can see in there.

WA: Yes, because the weight of the both is different. So then you go down further, and Onehonu is black sand. Then you get down to Kauna'oa and it's white. You go down, *makai* side of Kauna'oa, over there it's black. Then Hāpuna is white. Then you get to Waile'a, it's white. Puakō is black. So it goes like that you see, everything kind of washes to shore.

KM: Where there's plenty fresh water, black.

WA: You get a lot of growth. The black and dirt...lots of dirt in it. So that's where the growth is.

KM: It makes a lot of sense.

LA: The rocks roll down there.

KM: That's right, it makes sense because where there's fresh water the coral doesn't grow good. Where no more fresh water, *puka* [flows] out even under the water then the coral can grow. Makes sense. You'd mentioned you have a *kupuna* named Kaluhi, is that right?

WA: Kalaluhi, Kealoha Pau'ole Kalaluhi.

KM: Oh yes. I was just looking at this place name here [Kaluhi], when we see 'Ōhai'ula and you were talking now...by the way, did the streams run down here?

WA: Uh-hmm.

KM: And you said they would even have '*auwai*'?

WA: Up here, all this area had. Because Wai'ula'ula is over here and so they would take the water from way above here. So they would have the '*auwai*' connected and it runs down.

KM: So they had access to water, *mauka* in this area here?

WA: Oh, yes.

LA: Yes, they were smart.

KM: Even though today it looks like, how could anyone grow crops?

WA: Yes, just like nothing.

LA: See a stream that comes down, going down to the ocean. They make an opening for that and they called that...each farm had their own *po'o wai* [water source]. When they needed the water they opened it and the water flowed in to make a farm. When they had enough they closed it back again.

KM: I see, so at the *po'o wai*, which would be some distance *mauka* then?

LA: Yes.

KM: Let me just see [opening a new map], this is portion of Register Map 2786, this was done in 1917 by George Wright and I just wanted to see... This shows us a little bit more what we see is Makeāhua you said?

LA: Makeāhua.

KM: They left out one of the letters here so I'm just marking it. They said "Makehua," so Makeāhua, you see here's Ke-anu-'i'o-manō coming down here Waikōloa. This says Lauwai, but you'd given another name *mauka*?

LA: Hanakalauwai.

KM: Hanakalauwai, beautiful. So you were talking again about the *po'o wai*, here's the *heiau*, Pu'u Koholā, yeah?

WA: Yes.

KM: And your *kupuna mā* were growing '*uala*' and things here, so they would take

water off of some of these upland areas running across here?

LA: Yes.

WA: All these *kahawai* [streams] come down here. But you see, they don't show you the farm and stuff because it's not marked in here.

KM: Yes. Beautiful yeah, the name Hanakalauwai.

LA: Hanakalauwai.

KM: You could almost, if you were thinking interpretively about "Hana-ka-lau-wai" To-make-the-water-spread, yeah?

LA: Uh-hmm.

WA: Yeah.

KM: Almost you would think that could be the meaning based on how you describe the distribution of the water from the uplands.

LA: It's possible?

KM: Yes, because *lau* it's like spreading out *lau wai*, *Hana-ka-lau-wai*. And you were talking about that they could irrigate even these dry land fields down here. That's really amazing.

LA: In fact, we had a farm, a potato farm right behind Pu'u Koholā, the *heiau*. Up to World War II our family was planting sweet potatoes on the flats behind Pu'u Koholā, where the entry road runs through now.

KM: Oh, yeah?

LA: The water used to cross from grandpa's mango farm and we planted sweet potatoes there on the rocks. And you look now, it's only rocks.

KM: 'Ae. So you see this is Ke-anu-'i'o-manō which runs along the side of the road now, yeah?

WA: Yes.

KM: With Waikōloa stream it comes down into Hanakalauwai and Wai'ula'ula.

WA: Right, up here is a place that they blocked off.

KM: This is where you said they blocked it off.

WA: Yes, they made a wall across it. Right across the water head. That's why no water is coming down here. Only on this side, they threw the water all in Wai'ula'ula.

LA: Wai'ula'ula.

WA: That's why this side has no more water.

KM: I see, so that's why Wai'ula'ula is flowing strong.

WA: Yes. But this side, they stopped everything from here now. You know the growth of the *limu* and all that.

KM: Why do you think they stopped the water from flowing?

WA: I've got no idea, no idea.

KM: It really hurt the families down here.

WA: Hurt everything.

KM: The fish, everything is gone.

LA: This stream used to flow [pointing to the neighboring lot].

KM: Oh yeah, right next to your house here...?

LA: This one used to flow.

KM: Do you know the names of these little streams here?

LA: [chuckles]

WA: There are names but we don't hear them for so long.

KM: *Poina* [so they're forgotten].

WA: We don't use it all the time. But this one here, right next to use comes from Keawewai, it's right above here.

KM: Oh, Keawewai.

WA: Then Keawewai, she partly flows by here, gets out here. This one has a name but... [pauses]

KM: 'Ae.

WA: And then it goes and gets into...

LA: Honokoa.

WA: Honokoa. So Honokoa has two branches that flow in, one from the Kahuā area and one from this side area.

KM: Uncle, may I ask, you said that somewhere up here near perhaps the Ke-anu-'i'o-manō and Waikōloa Stream they blocked this off [pointing to upland area on map].

WA: Yes.

KM: Maybe it was a little more *makai*. So now, the water doesn't flow to you folks here?

WA: No.

LA: In the Kawaihae area.

KM: When did they do that?

WA: Maybe in the fifties, I think.

KM: In the fifties, that recently?

LA: I would think so, because we still had water flowing. In 1954 I left, I graduated and went to the mainland for school. When I came home I lived in Honolulu. So they had a lot of changes that took place at that time. In that period of time.

WA: I walked it, I went all the way. You see when I talked to Alan Brown, he was kind of interested in this place, because the uncle had something to do with Queen's Medical Center.

KM: Yes, yes.

WA: He has some Hawaiian I guess [chuckles].

LA: One-sixteenth.

WA: So he and I went up, he tells me no, no, it's blocked off. I walked part way, then I went with him so we walked from over here all the way down. We followed the channel, and then here was this wall. If I had a bulldozer I would knock it off!

KM: Boy it's amazing because if you brought the water back down here.

WA: Big difference!

KM: The fish would probably return too.

WA: Oh yes!

LA: Definitely.

KM: Would you folks fish *akule* out here?

WA: They still fish *akule* but you see because of the change, they don't come in close like before.

KM: That's right. Part of the reason they come in because they get something to eat too, the young *pua* and the *'oama* and things like that they can eat, yeah?

LA: Yeah.

KM: And if no more the nutrients for those fish, they're gone.

WA: The *pīhā* [*Spratelloides delicatulus*]...what else? Because we used to go *aku* fishing; there were a lot of *nehu* [*Stolephorus purpureus*] too.

LA: Bait.

WA: So we used to go in there, just to surround and get it load it up in the boat and go. But it's all gone.

LA: I remember dad used to go out, get all the *nehu* put it in the bag come home, with our fish box, just...

WA: Dry it.

LA: Dry it.

WA: 'Ono [delicious]!

LA: That's what we ate, we ate fish everyday of our life.

KM: Did you folks have *poi* down here regularly or was it, did you have *poi 'uala* or *'ulu* [sweet potato and breadfruit *poi*] or...?

WA: Regular *poi*.

KM: Regular *poi*?

WA: Yes.

LA: The *poi* came from... Papa worked for Parker Ranch, so papa had *poi* twice a week, it came down. If need be, mama would go back to North Kohala, we had a taro patch, mama has land in North Kohala.

KM: Niuli'i side?

LA: Yes.

WA: We still have it, but they cut the water off so we planted taro but we lost it.

KM: You know that's interesting too, because you see the water... You were talking about the trails and access earlier before we started the interview.

WA: Yes.

KM: Kauikeaouli *mā* [folks], in the Māhele of 1848 and the Kuleana Act of 1850, gave to the people access to the land. They were protected to use it.

WA: Right.

KM: But those same laws also protected their water rights.

WA: That's right.

KM: Their access into and out of their land.

WA: Right.

KM: You've lost that, in a way.

WA: Well, it's there, but you have to go fight for it.

KM: You got to go fight for it, like you said though you plant *kalo* and then they take the water out, *pau*.

WA: Yes.

KM: You can't grow your taro anymore.

WA: Well they divert the water, that's the trouble, you know it's private land you cannot go in. So they can do whatever they want *mauka*, just like how they put that wall across. They did that without our knowing, so I'm telling the National Park but... [shrugs] There's a lot of things you can do. You can plant, you run the '*auwai*, you plant your coconut, you plant your *lau hala* they are going to grow.

KM: That's right. That's amazing because again you look at this land, what we see today because we don't have your history. It looks like...

LA: Arid.

KM: Arid, exactly. How could anyone live here. People think, "Ah, they didn't plant sweet potato or anything here." But what you're describing you saw with your own eyes...

WA: We worked that, we worked the land.

LA: We worked with the land.

WA: The one in the... that's Kalualoa, the one by the National Park.

LA: Pu'u Koholā.

WA: Pu'u Koholā.

KM: What's the name you said?

WA: Kalualoa.

KM: Kalualoa.

LA: That was our farm.

KM: Oh, I'm just going to pull this other map out, I would like to so if we look at this map, this gives us a little more detail. So you'd mentioned if Waiku'i, 'Ōhai'ula is here, so Kalualoa?

WA: Is over here.

KM: Oh on this side, *mauka* of the *heiau*?

WA: Yes, this is the *heiau* right in here, this wall right in here. The highway going like this.

KM: 'Ae.

WA: Kalualoa.

KM: Okay, I'm just going to mark that on the map also, so this was your folks farm, now you worked this with your *kūpuna*?

LA: With my mom and dad.

WA: We used to raise lots of sweet potato, peanuts and what else, there's a lot of cotton used to grow wild. That's from the *'auwai*, the one that comes down. And talk about automatic, you know, they say this is automatic today. The Hawaiian had that system, when the water comes, it runs and it fills one patch, then overflows to the next patch, over flows to the next one... You don't have to be there, you know. When you go up there it's already watered. Then you throw the water, you throw it out [by diverting it back to it's source], you see.

KM: Amazing!

LA: [chuckles] That's what you call automatic irrigation.

KM: *Ē!* That's right and it was so *na'auao*, they were so smart, yeah?

WA: Oh, yes.

KM: And so you were still irrigating fields when you were young then?

LA: Yes.

WA: Yes! During the war, just before the war.

LA: Because we used to take that water from Kungskung's farm, that came across the road...

WA: Yes.

LA: And it comes in to our farm and when we didn't need it Papa would block it off. When we needed water, it would just flow.

KM: This is an important story because it tells you that not very long ago this land was very productive, it was supporting your families. The *i'a* were plentiful.

WA: Plenty!

KM: The water, was that also your drinking water source?

WA: We had a well.

KM: You had a well.

WA: Open well, yes.

KM: You'd mentioned that below...so I guess if we look where would you place Maka'ili? If this is Pūhaukole?

WA: Maka'ili, [looking at the map] where is this?

KM: This is Makahuna.

WA: Maka'ili should be around here.

KM: Okay, now if this is Maka'ili which I'm marking on the map here [Figure 2]. Is this also where the... [end of Side A, begin Side B]

WA: ...above on the shore you know. Each time the streams flow the leaves a pocket eh? Leaves a pocket and the water stays there [a *muliwai*]. Unless high, high tide or else you get a big storm it breaks the what you call...

KM: Oh like a *pu'uone* [dune bank]?

WA: Yes, so it breaks and then everything flows out, the fish goes back in the ocean. Then when the tide starts rising and bringing... So it fills up the broken area and then it always has this pocket in here. So you get the smaller ones get caught in there.

KM: 'Ae, 'ae.

WA: They stay in there and they grow up in there because there's lot of food there. A lot of growth because of the fresh water. So here's a system that just goes round and round.

KM: It's self-sustaining.

WA: Yes, right.

KM: Because it's the natural cycle of things, it supports itself.

WA: Right.

LA: The reef that was out here it protected us, in here. But the natural waves would still come in and build up the beach. I remember the beach used to be high and then when the winds would come, we have the *makai* wind all the sand would disappear. You wonder where's the sand going, the sand disappeared. Then the beach is flat again, but when the winter storm comes it brings all the sand back up and it's clean not dirty, clean.

WA: Like everything else you know, you take care, you know, you clean your own house. The ocean, the land it takes care of it's own self. So it's natural, so the seasons too. The different seasons the tide rises and drops down. Low, low tide, high tide so you always have that continuous wash out. So it's natural. So the Hawaiian's kind of lived in the same...

LA: ...pattern.

WA: ...pattern, yes.

LA: They lived around it.

WA: You cannot fight it, you cannot go against it.

LA: Simply because they studied the seasons, they studied tide, and they studied the moon. These are the things that they go by.

KM: So they would plant at the right time, they would go out fish. You mentioned that your *kūkū* [great grandfather], I guess William *mā* them, and others would plant fish in here. During rough ocean time was this a source of food for them also? Did you folks eat?

WA: The pond was just for the ranch, Parker Ranch.

KM: Oh, so they were working it for Parker?

WA: Yes, yes.

KM: You see that Parker had a place over here too.

WA: Yes, this is the residence, Hanakahi.

KM: Hanakahi.

WA: Hanakahi, yes.

KM: Your *kūkū*...or did some *kūkū* live close by here also?

WA: In the back here they used to live. This was the house over here. And Queen Emma's grandfather Olohana, John Young.

KM: Yes, this is marked John Young's house on the map here.

WA: Okay.

KM: And then here's John Young's old house it says in this walled enclosure.

WA: Yes, they used to live right around here.

LA: See, that great grandfather of ours, William Paul Mahinauli, lived several places in Kawaihae. The last place of residence was in front of that fish pond.

KM: Oh, so *makai* here, then?

LA: But he lived several places here in Kawaihae.

WA: He lived here. His wife passed away over here, up here at Hanakalauwai. Kungkung, he farmed this area here.

KM: So, Hanakalauwai. So not where you would place Kealoha Pau'ole's grave?

WA: Right around here.

KM: Somewhere so 'Ōhai'ula, Waiku'i?

WA: Yes, around there. There were a lot of other farms in there too.

KM: Now you folks have marked and taken care of the *ilina* [burial sites], is that correct?

WA: There's a...

LA: ...headstone.

WA: With a headstone on the grave.

KM: Good, good. So that's Kealoha Pau'ole.

WA: Yes.

KM: And that's Kalaluhi?

LA: Kalaluhi.

KM: 'Ae.

LA: That's our grandfather's mother.

KM: [pauses] If we come back *makai* here for a moment at Pelekāne in an area here, you'd mentioned that there were sharks out here?

WA: Still yet.

WA: Yes.

KM: There's a history of sharks, of the *manō* in this place, did you hear a little bit from your *kūkū*?

WA: Well, Hale-o-Kapuni is the shark *heiau*, what the national park is always talking about to the tourists.

LA: July, August, there are plenty of sharks.

KM: July and August the *manō* all come inside. So, Hale-o-Kapuni?

WA: Hale-o-Kapuni, that's a *heiau*.

KM: Is that the one that's in the ocean?

WA: In the ocean, it's covered up we cannot find it.

KM: It was covered by building this harbor?

WA: Yes, the dredging. But it was kind of, when we were growing up it was kind of...

LA: Covered up.

WA: It was going down.

KM: So the siltation in the ocean, but you could see stone pile?

WA: Nothing, you cannot see anything now because it's really too much of that silt.

KM: But in your youth?

LA: Well it wasn't covered as bad as it is today, because when you have the runoff from the mountain, but yet you have the movement of the ocean the wave so it's not that bad. But when you go over there now because you have that sand backfill, the water doesn't circulate.

KM: Yes, that's right, and so it just keeps piling up on top.

LA: That's why you look at that river over there it's all stagnate.

KM: 'Ae.

LA: Water's supposed to circulate if it's clean.

WA: When my papa was alive, he told the park service guys that if they would go to the approximate area of Hale-o-Kapuni, and push a stick into the silt, they could tell when they were at the *heiau*. Where the rocks were built up, they couldn't push down, where no more, rocks the could push the stick. I told the same thing

to them recently, and the park service archaeologists found the location. They even have an old film from before the harbor was put in, and you can see the *heiau*.

KM: Okay. So Hale-o-Kapuni, which was noted for sharks...

WA: Yes, it's right over here.

KM: 'Ae, okay. It's marked on this map here [Reg. Map No. 1323], just below Pelekāne.

WA: Yes, that's the shark *heiau*.

KM: Where Alapa'i...did you hear about the chief and the sharks?

WA: That one was way before Alapa'i, I think because [thinking] the *heiau*, Mailekini was during the time of Līloa. Līloa used to come here. Alapa'i nui died here. You see all of the *ali'i* they ended up down here. We were told that Kamehameha I used to go play with the sharks there. You could watch from Pu'u Koholā, Pelekāne side.

KM: And that's the name that they've given to that river area now, Pelekāne?

WA: Pelekāne, yes.

KM: Pelekāne, goes down. Is Pelekāne an old name or is that...?

WA: That's a white man who named it.

KM: That's a white man so it means British like or?

LA: That's what it is. [chuckles]

WA: Yes, white man.

KM: Was that named with the John Young residence or something or, did you hear?

LA: I don't know.

WA: Pūhaukole is the name of that *kahawai* coming down, Pūhaukole. Pūhaukole went right out to the ocean. But Pelekāne is where the white man was.

KM: By where he lived?

WA: Yes. And before that, it was where Kamehameha lived

WA/LA: [mention that name "Mākenawai," and discuss its location].

WA: Mākenawai is by white sand side.

LA: Mākenawai, is where Doi's pig pen used to be.

WA: That's Pūhaukole.

LA: I remember, I sat with my father and asked him the name of all these places because I was interested, I wanted to know.

KM: ...So, where Pūhaukole would come down and you said Doi had a pig pen and stuff down there at one time, yeah? So Mākenawai?

WA: Yes, around here.

KM: 'Ae, now you'd mentioned that you'd heard that Queen Emma was born here?

WA: Yes.

KM: Who did you hear that from, do you think?

WA: Was in the report I read.

KM: So your *kūpuna* didn't tell you that?

WA: Not exactly. This whole land was deeded over to Queen Emma.

KM: Yes, that's right.

WA: Because Queen Emma was the granddaughter of John Young.

KM: Yes. Queen Emma was born January 2, 1836, just about two weeks after John Young died [he died December 16, 1835].

WA: Yes.

KM: Kama'iku'i and Dr. Rooke were her *hānai* [foster] parents. Her mother was Kekela Na'ea, John Young's daughter. Kama'iku'i was also John Young's daughter. When you go back and look through the *mo'okū'auhau* [genealogy] in the history you can trace their history and when and where certain events occurred. You also mentioned, that John Young's wife lived in a grass house out here, yeah? Ka'oana'eha.

WA: According to the history.

KM: Yes, Ka'oana'eha. Because she didn't want live in the...?

WA: The modern house.

KM: The modern, European style house.

WA: Not comfortable.

KM: Yes, so John Young passed away just before Queen Emma was born. But all of this land came down to Queen Emma, yeah?

WA: Right.

KM: So your *kūpuna* associated Queen Emma with this land?

WA: They just lived there with them. They had something to do with this family because.

KM: Well, the Davis *mā*.

WA: Yes.

KM: Because that's your *'ohana*.

WA: Yes, they are *pili* [related].

KM: 'Ae.

WA: Because, well it goes further back but we don't have any records. Our great grandmother, Kamakahema-li'ilii, her father had something to do with Kamehameha the great. Some kind of *alii*, you know.

KM: So Kamakahema's papa?

WA: Yes. During that time, because she was born 10 years later, she was born when

Kamehameha passed away. Kamehameha passed away, when?

KM: Eighteen-nineteen.

WA: Eighteen-nineteen, so she was born eighteen twenty-nine. So it was through her father. They said he had something to do with the cannons in the palace in Honolulu.

KM: Yes, yes.

WA: But you know, that's only *wala'au*, see.

KM: Yes, passed down.

WA: You know we cannot prove that. But it's something that comes down.

KM: Well something interesting that you'd mentioned also though is your line on mama's side ties to Kuakahela, is that right?

WA: Grandma's side. The other line it ties on to grandpa's side. It's grandpa's, grandmother.

KM: Grandpa?

WA: Kealoha, yeah. Abraham.

KM: Abraham, so Kuakahela, though?

WA: Comes through my grandmother, Alice Pualeialoha Ahina. So that's the Kuakahela line. She comes from that line.

KM: 'Ae. Now, Kuakahela is the one that came with Keōua to Pu'u Koholā when Kamehameha was dedicating the *heiau*.

WA: Yes, that's right but you see when you talk about the *'ohana* it's line goes back, that's how my grandmother's line kicks back to that line. Like the Simeona line, because Tūtū Ka'ula Simeona used to live here, right next. I used to go fish with him. He was a smart person but during the school time he cut his hand so he was kind of crippled like that. But he was an engineer you see, so you go down Kalaoa. It's not the Kama, it's the Simeona side.

KM: Yes, Kanakamaika'i, Kimiona *mā*.

WA: Yes, all that's the family running one side.

KM: Yes, yes.

WA: The other line well its, married too. But then you go the true line you follow. That's where the Keākealani and all that up Pu'u Anahulu, go down all *pili* [related] yeah?

KM: All *pili*, well it's interesting with your Kuakahela connection to see that was in 1791, I think when Keōua came here.

WA: Yeah, around then.

KM: So with your *'ohana* there's a connection too, because Kuakahela, as Kamakau wrote it [in 1961 – Ruling Chiefs] was the only one to survive from Keōua's party. And later on you see that Kuakahela, the same Kuakahela was living all the way at Ka'ūpūlehu as *Konohiki* under Governor Kuakini.

WA: [chuckles] Okay.

KM: You know you look at this connection, he was alive still in 1841 down here, that's amazing to see this history.

WA: Well at least we kind of remember what it is here eh.

KM: Yes, generations and generations of attachment. [pauses]
So your family, do you think that when they would go to the *māla 'ai* [cultivated fields] like that, did they walk the *makai* trail and cut *mauka*? What was their path, even when they would fish?

WA: No, there's a *mauka* one, and they crossed the *kahawai* [stream] and then goes *mauka*.

KM: Ah, so Pūhaukole, *mauka* of the *heiau*, coming to Kalualoa?

WA: Yes, just past Kalualoa and then up, because there's a lot of farms up here too. So they go.

KM: More farms up *mauka*?

WA: Yes.

KM: I'm marking that down.

WA: So over here, you know. In other words you take all this area now from the Wai'ula'ula Stream to the *heiau*, all people.

KM: This is Keawehala Point over here, and I think there is a house Mau'umae?

WA: Mau'umae, and Keawehala is the point, yeah?

KM: Yes.

WA: Then, Wai'ula'ula over here.

KM: 'Ae, let me just go back to that other map, Register Map 2786 because it will show us a little better.

WA: Wai'ula'ula [pointing to location]?

KM: Yes. Here's Wai'ula'ula.

WA: Okay.

KM: Here's the stream, *ma'ane'i*.

WA: Okay.

KM: So all of this was farms, Kalualoa, farms all *mauka* of here?

WA: Because of the run off.

KM: That's right, you can see where the streams come.

WA: See where all the *'auwai* come down.

KM: Yes. So farms.

WA: If you look at that archaeologist report on the kind...because he did mark it.

KM: Rosendahl's report?

WA: Yes, yes.

KM: And then you said also Marion Kelly did oral history with your papa?

WA: Yes. In that report that the State had, that corridor coming from Waimea down. So that one in there has William Akau and Eddie Lā'au and has my sister Harriet in there and... [thinking] Lā'au, the father, and Naomi Kaiamakini.

KM: Oh, and that's your 'ohana?

WA: Yes.

KM: Because that's where Ako *mā* come in.

WA: Not on the Ako but on Ako's wife [Lily K. Kaiamakini Kanoholani-Ako]. The second marriage of James Ako.

KM: That's right, to James.

WA: Yes, that's how we're 'ohana. That's all *pili* with Keākealani them all of Kalaoa, that's all 'ohana. So sister Harriet and my dad, but there's some pictures inside there too, and of the tomb.

KM: Yes, with the tomb like that.

WA: So there's some questions Marion had but she wanted to come back and get more information from my dad but my dad passed away.

KM: Oh, how fortunate that some got recorded. Did you folks get copies of the tapes that she did with your papa?

WA: Only what we read in the report.

KM: Oh, okay. *I'll see what I can do with the Bishop Museum collection to see if we can get you a copy of the tape from your papa them if they recorded you know.*

WA: I don't know if they did, but...

KM: I'll find out.

WA: There was another young girl that came with her, I think she was Keko'olani, that line.

KM: Oh, Terri Lynn Keko'olani I think.

WA: Yes, I think she came with her that day. Because I worked for the State then, my dad had retired, but he was the harbor master also. I didn't want to apply for that job so all the big bosses were jumping on me. "Why, why? We train you, you know the job in and out." but I didn't want to take it. I felt kind of bad so I applied and I got the job.

KM: How long did you work here at the harbor?

WA: I worked here from 1959 to 1984.

KM: When did the work, like the dredging you spoke of, occur.

WA: [thinking] Well, the break water, barge terminal and deep sea harbor were built before I started working, so in the 1950s. Then there's been various projects, more dredging and filling in the coral flats [filling in the area around Hale-o-Kapuni] through the 1970s and up.

One time, after I became the Harbor Master, I saw these two ladies come up. I said "Good Morning" it was early, I asked them what they were doing. They said they were "making a survey," they were asking me questions. I said "You go to

my house, talk to my dad” so they came over here. That’s how... Come to find out Mrs. Kelly and Eddie Lā’au were half brother and sister because her father used to work here at wireless station in Kawaihae.

KM: [chuckles]

WA: And so he and Annie Lā’au, Eddie’s mother, became friends while he was at the wireless station. But then he went away, not knowing that he had a son.

KM: So, Marion’s papa...oh how funny?

WA: So Marion, when she came over here and papa talked to them, that’s when she found out. So she wanted to come and visit her brother but when she came back it was too late, he passed away. So that was the connection, you see. [chuckles]

KM: How amazing!

WA: But that’s the story of our family.

KM: Yes. Now, this is very important too, this history that you’re sharing here about the water flow and about the relationship of the families to the land.

WA: Yes.

KM: Now, you’ve been involved for years with the trails and access and as we’re looking at the *Nā Ala Hele* program here of trying to reestablish an access along the Ala... Ala Kahakai, is not an old term you were saying before?

WA: No, no. That’s, Senator Akaka introduced that bill in congress. So it went on as Ala Kahakai.

KM: But this you called...?

WA: *Ala hele*, is the shoreline, the mountain...

KM: *Mauka, makai*.

WA: The *ala loa* is the one that goes around the island.

KM: The big trail.

WA: It is in the report because I read that, that’s why I remember. When they came up with that I said, “What ever, as long as they’re going to preserve it, you know.” Because you apply the law in the past but never get away from it.

KM: Yes.

WA: So that’s the same thing with Mauna Kea [hotel]. You see the attorneys didn’t worry about the rest of the people in the group [chuckle] they were scared of me, you know. I don’t know why. So, the question was asked of me...they were really jumping on me. So, I kind of sit back and I think “what in the world?” So I just kept cool, each time when they asked me the question they ask me “What rights I had?” That kind of burned me up, inside I was steaming up. So I stopped for a moment and I think I said, I told them like this. “My Hawaiian rights,” right there they cannot answer me any more, *pau*. Oh what about, people using the trail, where are they going to the bathroom, I say “Let them be the judge of that, you know. I cannot tell you, you know, each has a different way. So how are you going know if they do that on your property? Nobody knows.” But they might have someplace where they can *ho’opaupilikia* [relieve themselves] kind.

KM: 'Ae, 'ae.

WA: So, all those kinds of questions they were getting at me...

KM: But your family, your traditional access, you would walk this trail, *makai*, you said?

WA: That's the only way you can get to and from the places along the coast.

KM: Would you folks, if not you personally, but maybe, did you walk this trail as a child [pointing to the coastal trail on Reg. Map 2786]? Go fishing with your uncle or...?

WA: All the time!

KM: All the time.

WA: All the time.

KM: So you walked this trail, then?

WA: Right.

KM: Were there dedicated fishing spots, areas that your family knew all the way along, did you go as far as Puakō or beyond?

WA: We had *'ohana* in Puakō, so we walked the trail.

KM: So this was the trail that you used, *makai* along the ocean?

WA: That's the only trail! Everybody gets back and forth on that one trail.

KM: Wow.

WA: Even going towards Māhukona.

KM: 'Ae, you see the trail marked on the map here.

WA: Right.

KM: *Makai*, past Kai'ōpae and stuff.

WA: Because there were people who used to live all along the shoreline. You come down here, because people lived down here, so you always have a reason to go visit.

KM: And that's *'ohana*.

WA: Yes!

KM: Did you folks trade *i'a*, or salt or things? Like since you said that you weren't still making salt here when you were young, where did the family get their salt did they *kaula'i 'ōpelu* [dry 'ōpelu] and *i'a* [fish], or *aku* like that?

WA: We did, but in those days we had a store.

KM: Oh, so they *kū'ai* [buy it]?

WA: Yes, mostly we don't take the salt water and put it in the salt ponds to dry it out to get the salt. That thing was all in the past already.

KM: Yes, how about though at Kalaemanō?

WA: They did that, they still did.

KM: They were still making salt when you were young?

WA: Yes, because the people who lived down there, they still fished and they still dried it.

KM: But you folks didn't get your salt from them?

WA: No, no. But they *mālama*, they take care because that's the only livelihood they had.

KM: That's right.

WA: You see, so the only way they're going to preserve their fish is by salting and drying it. So that type of ocean salt is not salty like the mined salt. Ocean salt, only a little that you have to put on top eh.

KM: *Miko* [well seasoned] eh!

WA: Yes, yes.

KM: You're so right, the old salt like that.

WA: But people will still go that route. But when you have too much wild animals mongoose, cats, and plus people fish and they peepee in the pond so it's kind of *lepo* [dirty] now, you see, so they don't take a chance.

KM: So one of the things, based on what you just said might be if you walk this trail, that you take care of it and respect the resources.

WA: Yes, definitely.

KM: Was anyone your '*ohana* at Puakō or down at 'Anaeho'omalū still making salt when you were young that you remember?

WA: No.

KM: Not that you remember?

WA: But, we know where the salt was.

KM: Yes.

WA: So right at Waiulua, come back on that *pali* over there when it's rough weather, the waves throw up the water. And then when it clears up the thing dries up, so usually there's plenty of *pa'akai* over there. Or else the fishermen when they do throw net or whatever, when they cross over and they see it real dried up they used to take it out. And when they come back they pick it up. Some of them do that, [thinking] yes some of them do that.

KM: Okay. So this side of Waiulua?

WA: Waiulua, yes.

KM: Well see, now that comes back to the point you were bringing up. That before days they *mālama* [take care]. Now people they *mimi* [urinate] or *hanalepo* [defecate] so this is one of the things that we should try to ensure that people become aware that the resources along the ocean are important to the families of the land, yeah? Don't *mimi* [urinate] inside this *kāheka*, where they make the *pa'akai*...

WA: Right, right.

KM: ...or *hanalepo* where you get the fish or things like that.

WA: Either that or maybe you can work it out, if you are still going to go through that again maybe put some kind of sign or do something, but it should look natural. It can be done, but people have to cooperate.

KM: And they have to know to begin with, some they just don't think, yeah?

WA: Yes.

KM: So it's like when you walk along here there's some *ahu*, little cairns, there are stone walls particularly your side here from Kawaihae, 'Ōhai'ula, Waiku'i like that, people need to know then not to touch. Look only yeah? Look, but don't...

WA: Don't destroy it, you know looking for something they can find. That's what they do, they knock the stone wall down.

KM: Yes, *aloha*.

WA: Well, everybody different in their mind, yeah?

KM: 'Ae. Could we mark a couple of place names along here, just so that I can make sure to know? This is again Register 2786, Waiku'i so you have 'Ōhai'ula is here, Mau'umae, Wai'ula'ula, now you know the one thing that's interesting though, is that on the side where the stream comes down there's, if you look today and you're on this side of the stream across has a house yeah? There's a house that was built right on the side overlooking right where Wai'ula'ula comes down, is that right?

WA: Yes.

KM: On this [the north] side of the gulch, there's what looks like a small platform a stone platform overlooking the ocean. Do you remember any *heiau* or *ko'a* or anything along here that were ever pointed out to you?

WA: No, no, not around there. But people used to go. Before there was nothing there but people used to camp there.

KM: Make small camp areas, fisherman like that?

WA: Yes, to fish. I know some of those people, but they're already gone.

KM: All gone?

WA: Yes, so they used to fish in that area, where Mrs. Roth's home is.

KM: Roth, yeah?

WA: Yes, good fishing. So they usually do that. I guess they build a little camp.

KM: Yes, so you have Waiku'i, Mau'umae, Wai'ula'ula.

WA: Yes.

KM: Where would you put Onehonu, again if we look at this map? [pointing out locations] Here's Hāpuna, Mau'umae. This is the trig station for Wai'ula'ula but this is the stream.

WA: Onehonu supposed to be in here someplace.

KM: Okay, so you think in here?

WA: Yes.

KM: Now see there's a little cove in here too. Onehonu, and you said this was the birthing of ...the kind where they lay eggs, you think?

WA: Yes, turtle.

KM: The *honu* come to lay eggs, yeah?

WA: Maybe on this side, I think, yeah.

KM: Okay, yeah.

WA: This is the point, no this is Hāpuna over here...

KM: Kauna'oa is here.

WA: [looking at map] Eh, this map different eh, Hāpuna Bay over here, I think this maybe is... Oh, Puakō is over here.

KM: Here's 'Ōhai Point, Puakō Bay, here's a little cove here.

WA: Puakō, Hāpuna...

KM: Actually this should be Kauna'oa, yeah, here is that right?

WA: Right here, Wai'ula'ula, this map is...?

KM: Maybe this map is...

WA: Kauna'oa has a big bay you know?

KM: Yes.

WA: Well anyway, put Kauna'oa right around here.

KM: Okay. Because from Wai'ula'ula Stream, the next big bay over is Kauna'oa?

WA: Oh this is some kind of point.

KM: That's a point only. These are boundaries.

WA: Oh, okay, okay.

KM: This is the gulch where the stream comes down.

WA: Oh this is Wai'ula'ula. So it has to be around here, Onehonu.

KM: Oh, okay. So past [south of] Wai'ula'ula?

WA: Yes, yes. [looking at the map] Mau'umae, okay.

KM: So then this would become?

WA: Kauna'oa.

KM: Kauna'oa. And that's an old name?

WA: That's the name of the place that I remember.

KM: What about Mauna Kea?

WA: Mauna Kea, there's no such thing as Mauna Kea down here.

KM: Like Kānekanaka, Kanakanaka?

WA: Kanakanaka.

KM: And Piliamo'oa, did you hear the name Piliamo'oa?

WA: No. All this place get names before.

KM: This is Kanakanaka on this side?

WA: Kanakanaka, [looking at map] 'Ōhai Point, this is Puakō...

KM: Here's Waimā, down here.

WA: There's a lot of more names inside here.

KM: Yes, I think I have, there maybe, there's another old map that has some of those names on it...

WA: The person before used to be the state surveyor was I don't know if he's still living in Hilo. What was his name? [thinking] The son is a surveyor, Morris, I think. Morris.

KM: The last name?

WA: Yes, Morris.

KM: Hmmm.

WA: He took care of this island, I think.

KM: Oh.

WA: You know, for the State and I don't know if he's still living, so maybe the Hilo State Office, you might...

KM: ...can check. But you know the survey office here, is closed down. The Hilo Survey Office closed down a few years ago. They moved everything to Honolulu.

WA: Oh, the reports?

KM: Yes.

WA: Because he was a surveyor for the State. What was his first name? We used to go with him. So he should know about the trails like that too.

KM: So you were walking this trail through, up to World War II time, or even after?

WA: Before that.

KM: Before, because after World War II...?

WA: Because when we were young we were going to school. Every so often we used to go as a group, walk and go on picnics and swimming. We used to go down when everything was just you know... [pauses]

KM: Where would you go swim, and go for picnic?

WA: Down at Kauna'oa, or go down to Waile'a.

KM: So, from your school here?

WA: Yes.

KM: At Kawaihae School?

WA: Yes, Kawaihae School. Hattie Saffrey, she was a Saffrey. She used to take care of the aunty and the grandma, they used to stay *makai* here. So we used to go to school here, we were young then. Then, we used to hike down, walk the trail, you know how the same way that we go. It was clean, that trail was clean, you know.

KM: Had all the *kiawe*, like that when you were young?

WA: No. You see, because someone always maintained the trail. So you go from Pelekāne from over here you start walking because guys from Puakō coming back and forth, eh?

KM: Yes, yes.

WA: You see.

KM: Even Kapalaoa people would come down like that?

WA: Yes. *But most times they come on a canoe or...later eh, only thing that they used the trail was when the ocean was rough. That's when they used the trail, that's a long hike for them especially from Kapalaoa. But other than that, when normal time, they get canoes and they used to come up.*

KM: Yes. Uncle Robert and them tell some stories about walking trail with Kilionā, Alapa'i *mā* and them.

WA: Yes. Well, that's down Kapalaoa, yeah?

KM: Yes, coming up this side.

WA: Right, yes. They used to fish *'ōpelu*, over there. They used to use *'ōpae 'ula* [red shrimp] that's the kind of bait they used down there.

KM: How about you folks up here for *'ōpelu* and things, what kind's of bait did you use?

WA: We used mostly potato, pumpkin...

KM: *Pala'ai, 'uala* like that?

WA: Yes, yes.

KM: So, you folks no more *'ōpae 'ula* up at this side?

WA: No, no.

KM: Interesting, yeah?

WA: So, only *makai*, because ponds, when the tide comes up they come out.

KM: Kapalaoa side.

WA: They used to take care of that so, plenty. Their *ko'a* was right outside that big high stone in front of Kapalaoa side. Right on the drop, had the *ko'a* over there. So plenty of *'ōpelu* over there. So them, they *kaula'i* [dry it], that's why they need the salt. Around there the salt pond, I'm not too familiar you know, I'm sure they have someplace around there, you see. Because you go down, over there mostly *'a'ā*?

KM: 'Ae.

WA: So a few places...well right inside, from there you go *mauka* side you hit the *pāhoehoe*. *Pāhoehoe* and 'a'ā on the other side.

KM: In fact that's what they say when you get out into this area. There's an area where there's a *kīpuka* and they call that, Makahonu, where Mauna Lani or what the road *mauka*...

WA: Yes.

KM: Where the helicopter place is.

WA: Yes.

KM: Evidently they had a place, Makahonu, where they would *kanu* [plant], just like what you're describing over here.

WA: Yes.

KM: 'Uala, *pala'ai* and everything like that.

WA: In seasonal time they do that.

KM: Yes.

WA: When it's more on the cool side, summertime they can't do that.

KM: Yes. At least you folks had water here, before they jammed it up.

WA: That's right, you can do it right around the clock, you see. Now down here they depend upon the rain fall.

KM: Yes, *nāulu* [southerly rain squalls] or what coming.

WA: Yes. Or else that or the temperature, not hot.

KM: 'Ae, *kēhau* [early morning dew bearing breezes from inland] time.

WA: Yes, so mostly they depend on that. So the colder it gets you can plant stuff. When too hot, when the ground is dry, nothing grows.

KM: Brittle.

WA: Yes. Over here control, Kawaihae because of the water coming up from *mauka*. So the trail, yeah, the shoreline...

KM: But in general by your time, do you remember having any old house sites or *heiau*, or *ko'a* pointed out to you?

WA: On the trail?

KM: Yes, along the trail here, this *ala hele*?

WA: [thinking] Let me see.

KM: Because you know like when you get up to this side here, this area what I understand where Kauna'oa Bay ends somewhere in here they call this Piliamo'o.

WA: Piliamo'o?

KM: It's from an old name and then Kanakanaka is over at this side, here. And there are series of old house sites; in fact that's where they are developing what they

call Mauna Kea Bluffs, they are trying to make that new subdivision. Have you seen that?

WA: No.

KM: It's a new subdivision over on the side. Mauna Kea Hotel is over here, and they've made Mauna Kea Bluffs.

WA: Yes, I think they did do some work in here.

KM: Yes, Rosendahl and Hammatt.

WA: Yes, but what they found, I really don't know.

KM: Oh, so you folks mainly would walk the trail and you folks didn't bother things, yeah, along the side then? If it had an old wall or something, you just left it?

WA: We just...the old people tell you that you leave things alone, because they're not bothering you.

KM: So that's the...today the bottom line would be leave it alone then?

WA: Yes.

KM: You use the trail, walk, enjoy but don't *hana 'ino* [desecrate] the old things.

WA: I mean, what are you going to do that for, turn one rock, what for, you see it doesn't make sense? If it belongs there, let it stay there.

KM: Yes. Same thing like with *iwi*, the *ilina* like that, is it better just to leave it, don't...?

WA: Yes. Well actually, I've seen some laying around, you know, it's just there.

KM: If something is exposed along the way, someone should be notified, if *iwi* like sometimes along a little bay area or something you know, should that be protected, picked up and moved inland or something, you think or? Or just let the ocean take it?

WA: Well, no, no you need to, it depends on what kind of *iwi*, if it's human *iwi* do something about it. Call the Board of Health, or whoever.

KM: Yes. The State has a burial's program now.

WA: Yes. Because in Puakō here [pointing to general Puakō vicinity on map], there is a burial place also. It's *mauka* of the trail, and is where Kaono and his family have been buried.

KM: Are their descendants of Kaono today, who know about their *pā ilina* [burial site]?

WA: Kaono's grandson is Hans Wedemeyer. I think the family still has an interest in the land down there. I think Kaono was descended from one of the *koa* [warriors] of Kamehameha I's time too. An old family there.

KM: Hmm. Earlier you shared your *mana'o* about care for the *ilina* [grave sites], that you felt...?

WA: Protect them in place, when ever possible. that's their *'āina*. But, if you have to relocate, you have to talk with the descendants first, if you can. My *tūtū* also told me that it is important to go and talk to the old people at the grave sites, you explain to them why you need to do this work and that you are going to move them and take care of them. They lived in their time, and now, we live in our time.

KM: Hmm. It's important to work with the families of the land, yes?

WA: Yes, have to!

KM: [pointing to locations on Reg. Map 2786] This is where we see Puakō, this was where Hind was going to put his sugar mill, yeah? You see the train track, running up here like that?

WA: Yes.

KM: And they had one big *pā pipi* [cattle pen] or *pā kao*, goat pen and stuff above like over here.

WA: Yes.

KM: This is the trig station, you know the trail actually continues, you can see a portion of a trail *mauka*, right past this trig station area...

WA: Uh-hmm.

KM: You know the survey marker, then it cuts down also. And you folks walked all this *makai* trail here?

WA: Yes.

KM: But, you'd mentioned when you come out to here by Lāhuipua'a and 'Anaeho'omalū, there's a more straight road...trail up here?

WA: Yes, from here.

KM: Yes.

WA: Well, it was made nice. The *makai* one it's just used more for fishing. That's the *ala hele*.

KM: 'Ae, the *ala hele*, for the families walking the land?

WA: Yes.

KM: But if you were going, just travelling from one area to another?

WA: If you want to get to the place faster, no sense of going *makai*, so you cut up, eh.

KM: And this is what you said you felt was the *ala loa*, the more straight, big trail to go around?

WA: Yes, but this one *huli mauka* [turns inland] yeah.

KM: Hmm, in the Lāhuipua'a-'Anaeho'omalū vicinity.

WA: Yes. Puakō had a lot of history, you know. The sugar mill and what.

KM: Yes, in fact you see the old flume. This is interesting, but the flume, this was turn of the century, so this flume didn't affect the water coming down here to Kawaihae, evidently.

WA: The flume stealing the water from Wai'ula'ula Stream, eh?

KM: Or from Waikōloa.

WA: Waikōloa, oh, okay.

KM: Yes, way *mauka*. What I understand was he built it and there was a drought around 1906 or something and they never got it going.

WA: Too bad.

KM: Yes, so they went sort of broke, yeah?

WA: They went up to Pu'u Anahulu-Pu'u Wa'awa'a. They had...I forget how many acres down here [thinking], five hundred acres, I think.

KM: Yes, five hundred and fifty three acres, you're right. Boy your memory is so good. This is where Peabody came back in with Vredenburg and Hind them came in, Parker you know...

WA: Yes.

KM: So you folks would walk this trail? Did you go all the way down too, like Lāhuipua'a and 'Anaeho'omalū sometimes?

WA: Oh past that.

KM: Past. And your Uncle Kolomona, you said even would go all the way down to...?

WA: Keawaiki, with Francis Brown them. he spent a lot of time down there, so I spent lot of time down there too, during the summer. We used to go down and stay during the summer vacation, go fishing, do all odds and end work, you know. Keeps me busy.

Francis Brown bought the Keawaiki and 'Anaeho'omalū-Kalāhuipua'a lands in the 1930s, I think, and uncle Jack Paulo was the first man hired by Francis to take care of the area. Then my uncle Solomon Akau took the position when Jack retired.

And then Winona Love, Francis Browns' girlfriend, was kind of 'ohana to us, we come from the same line. So, Winona and he stayed together long time. Winona Love family, they all come through the Hussey line.

KM: And that's all Niuli'i people with your mama's...?

WA: Yes, that's mama's side. So that's how I spent lots of time summer fishing along the coast, right down to South Point. He loved to fish too, Francis Brown. Go north, fast boat eh. Early in the morning we'd go dive. You spear a certain type fish like the *kole nuku heu* [*Ctenochartus strigosus*]. Certain places, there's lot's of them.

You know that black sand beach between Kalaemanō and Kahuwai, at Ka'ūpūlehu?

KM: Yes, Keone'ele'ele is the old name that Uncle Maka'ai them gave to that place.

WA: Yeah, Keone'ele'ele. That was a famous area for the *kole nuku heu*. Francis Brown and us, we would always go over there for that fish.

KM: Hmm, so you folks knew all the fishing grounds along this entire shore line?

WA: Oh every inch of the shore line. Then we did ourselves, with my dad we did a lot of *huki lau* [seine net fishing] We would go down and every...that's why we knew the names and all the places. But if you don't use it, you forget.

KM: That's right. And see now, you bring up an important point. If you don't use it, you forget, and that's in part, what happened here. The trails, same thing, if people don't use them, someone else comes in and they think, "Ah no one wants it."

WA: Nothing there.

KM: But, is it important...what do you feel about maintaining the access along the trails?

WA: They should mark it! I mean really put marks on it, put some kind of sign or something, telling you what it is. So if they can do that right along from one point to the next point so you don't lose it.

KM: Mark each place name?

WA: Yes.

KM: Each location and that the trail is maintained then?

WA: Yes, yes. Because now, the shoreline access is posted on the highway, what does that make? Makes no sense to me, where is it? You see, why waste the money doing that. Why don't they take that sign and put it on the shoreline... [end of Tape 1, Side B; begin Tape 2, Side A]

KM: You were just mentioning that they mark the trails on the *mauka* road...

WA: The main highway.

KM: Like Ka'ahumanu now. But they've still got to preserve it, and make it known down on the ocean so that you know where it is eh?

WA: But, what's the sign, it says "Shore Access" eh. So you get the sign, but where is the shore? But if we take that sign and we say "This is it right here, going in that direction," you see, so at least you put the information. When the people walk, oh this is the shoreline trail.

KM: Yes, where the trail is?

WA: Right.

KM: So then it's important to interpret, you know to tell some of the story. How the trail may have been used, what land you're in, the customs of the people when you can, and if there are stories, that way it preserves something.

WA: Like for instance, everybody goes to Hāpuna, if you kept the trail from Hāpuna to Waile'a, okay at the beginning you put the sign over there. This point goes south, so you get to Waile'a Bay, so you mark it. So they say, "Oh, it goes to Waile'a. So Waile'a is the next bay, and this is the trail that takes you there." And maybe you say it takes you, if you walk a certain pace, it takes you maybe fifteen, twenty minutes.

KM: So they know what they're going to be doing?

WA: Yes. So, they get an idea and that becomes a very interesting part, because you can tell them well, you walk in the evening when it's nice and cool, but when it's from 10 o'clock up to 3 o'clock, it's too hot. Things like that, so people can appreciate that.

KM: That's right, and if you share some of the history a little bit, like what Waile'a means, or Hāpuna?

WA: That's right.

KM: Some of the traditions, the stories.

WA: So you are kind of giving them a history, a background.

KM: Yes, that way they will take care.

WA: Yes. So each point, maybe point down an interesting point oh Keawewai, Keawewai is *makai* of Hāpuna, what Keawewai is all about. So you know?

KM: Is there a Keawewai at Hāpuna?

WA: Yes. Hāpuna, *makai* side. Yes, Keawewai.

KM: Oh, you know speaking of that is it at Hāpuna there's an interesting alignment of stone in the water, in the ocean is that right? You know like there's the black alignment of stones?

WA: In the center of the beach?

KM: Yes.

WA: Okay, that's the boundary line of the land. Let's see now, there's a mark on it, the division is Parker Ranch.

KM: Oh, yes.

WA: One is 'Ōuli, 'Ōuli runs from there to Wai'ula'ula, I think. 'Ōuli has a narrow strip line runs all the way *mauka*.

KM: 'Ae.

WA: That portion is sold, I think. So I don't know if Parker Ranch still owns it.

KM: So that stone in the ocean is...?

WA: Is the dividing line. [Uncle's discussion of the stone (named Kaihumoku) and boundaries of 'Ōuli match those recorded by the Boundary Commission in the 1870s.]

KM: The dividing line. You know it's so interesting to see, I just knew that it has to be symbolic of something, because you look at the alignment of that natural stone in the water there almost like *pūhi* [an eel] or something, you know.

WA: [chuckles] You try look on it...if it's covered up, but if you look *mauka* there's supposed to be the mark, is chiseled in the rock, you know.

KM: Oh, so that's the boundary between 'Ōuli and Lālāmilo.

WA: Lālāmilo.

KM: Is Lālāmilo, the old name or was it Puakō and Lālāmilo was within do you remember hearing about that?

WA: I think Lālāmilo is that *ahupua'a*. You have five *ahupua'a* in South Kohala. You get...well this is one Kawaihae, then Queen Emma has one Kawaihae, then you get 'Ōuli, you get Lālāmilo, and you get Waikōloa.

KM: 'Ae.

WA: So five.

KM: So Kawaihae 1, Kawaihae 2 which is Queen Emma's land, then 'Ōuli, Lālāmilo and Waikōloa?

WA: Yes. So that's it.

KM: So that's what makes up South Kohala?

WA: That's right.

KM: Oh.

WA: Runs all the way to Waimea and then you get Hāmākua, eh? So the *mauka* side, you *pili* with Hāmākua, then you *pili* with North Kohala you go down here.

KM: 'Ae, so Waikā and north is already North Kohala, is that right?

WA: Yes. You go down the line here by the Kohala Ranch, Kohala Estate, right over here is the dividing line. It's all the way up and then get into the forest.

KM: Ah, Pu'u 'Ahia, Pu'u Lapalapa like that?

WA: Yes, those *pali*, small mounds up there.

KM: *Pu'u*?

WA: Get that waterfall inside, so this *'āina* rund all the way *pili* inside there, in the forest.

KM: Leinaka'uhane is a place way *mauka* in the forest at Kawaihae uka, because Keawewai as you said?

WA: Keawewai, from this side. The other is from the Kohala side, you know *makai*, so *pili* up there, that's why...

KM: Did they make *'auwai* to irrigate the fields *mauka* also up along there?

WA: That's where the plantation got most of the water it was taken from up there. Kehena, I think had a reservoir up there. And the ditch came down so that's where Hawaiian Homes wanted to or the Kahuā wanted to bring the water from *mauka* come down. They laid the pipeline, but come to find out that the line is in Hawaiian Homes land, so they stopped.

KM: Ah [chuckles].

WA: So they jammed up. So it's still laying there, so they can bring that water and do farming and stuff like that.

KM: Yes, yes. You'd mentioned if I'd recall in your *mo'okū'auhau* that papa was born in Kawaihae uka.

WA: Right above here.

KM: On the road *mauka*, or below?

WA: Below the road.

KM: Oh, but like Makelā, Pu'u Makelā and...?

WA: Makelā is on top, yeah.

KM: So he's *makai*?

WA: Yes, right up here.

KM: Oh, so not too far up then?

WA: Yes, yes. This range of hills running down, you go down that way, right on top is Kawaihae *uka*.

KM: 'Ae.

WA: Go up, *pili* the *mauka* road, get one *kahawai* coming across the road.

KM: Yes.

WA: So then you follow that side is the boundary, dividing the north and south. But Hawaiian Homes still yet went up. So we get this *ahupua'a*, the five, and the trail runs in. Only thing I don't know too much about is the *mauka* trail.

KM: So the trail runs *mauka* like that?

WA: Oh yes.

KM: Did you walk it at some point when you were young some of it?

WA: No, I don't know the *mauka* one's eh.

KM: Did you ever go up to where papa was born, you walked up there?

WA: No, I didn't go up there... [tape off, speaking to a family member – looking at Reg. Map 2786] What is this supposed to be, the wall?

KM: This is the big stone wall that runs over there, yeah?

WA: Okay. My grandfather built that stone wall, Abraham Akau.

KM: Your grandfather Abraham.

WA: Yes.

KM: And see there's the little *pu'u*, Pu'u'āinakō right there. This is the old 8 mile and 7 mile post and where that wall cuts in then. So this was a big ranch wall, cattle wall for the ranch?

WA: Yes. They wanted to keep the *pipi* [cattle] from going *mauka*, *makai*.

KM: Were there *pipi* down here on the *makai* side of the wall, or were the *pipi* all on the *mauka* side of the wall?

WA: Now, mostly *mauka*. When it's nice down here, they would let them go.

KM: Oh, so they would do pasture down here?

WA: Yes, yes they would bring them *makai*.

KM: Because they shipped out of Puakō too, sometimes?

WA: Yes.

KM: Did you folks ship *pipi* out of Kawaihae?

WA: Kawaihae, yes.

LA: Those were the nicest days. You could go outside there and have fun. See those cowboys lasso the *pipi*, drag them one by one, hook 'em on the launch and go outside.

KM: Take them out to the *Humu'ula*, or *Hawai'i* like that, the old ships?

LA: Yes.

WA: But you know if you can somehow keep this trail alive, by, as I said, why put the sign up and the public just looks, "Oh Shoreline Access." But if you make the thing the way it's supposed to be and especially from Hāpuna to Puakō because you're going to get people that don't like to walk so make it nice and give a history.

KM: Well that's so important as you said to bring it alive. And this is a part of what we do because you've walked the land. So your story should be an important part of it. Like, "In the 1930s I went with my *kūkū* or with my parents, with my uncle we walked, fished even Mrs. Saffrey from school took us and we would go down to go picnic at Kauna'oa Bay... We would fish, you *'ohi pa'akai*, you gather salt, *limu* or *'ōpihi*..." It animates it, brings it to life.

WA: Yes, the feeling you know, when you're young, you don't do it all the time but it's a special time you go and you have a different feeling.

LA: You folks walked, eh?

WA: Walked.

LA: [laughs]

KM: Walk feet.

WA: Oh, it's during the war, had all the big kind of guns along side the shoreline.

KM: So there were gun embankments and outposts all along here?

WA: Yes.

KM: Were you folks under *kapu*, couldn't walk along the ocean or could you not go fish, throw net?

WA: No, no they put us with the home guard. We were responsible for the guns. Certain families were assigned to gun posts along the coast.

KM: So you folks were actually posted out there, you were manning the guns?

WA: Right.

KM: Oh, home guard.

WA: Not staying there twenty-four hours a day. It's there, but when they need the man to work on it we would go out.

LA: They knew exactly which gun nest they were supposed to go to. There's one gun nest, behind here, it's still out there.

KM: *Mauka* here still yet of your home here?

WA: Yes, that was the Marine engineer's gun post.

KM: Did they bulldoze any roadways along here or something during that time?

WA: The Puakō Road that they started with the old trail, you know. They started bulldozing making a road, that's how the Puakō road got started.

LA: Those gun nests are still intact, had one here, up the *heiau* had one.

KM: Had one gun on the *heiau*?

LA: Yes, that was manned by the military guys also.

KM: Amazing.

LA: [asking William] Which one was yours?

WA: Mine, mine was at Kauna'oa [pointing to the southern point making Kauna'oa Bay].

KM: Kauna'oa. Is the gun embankment still there?

WA: The wall is.

KM: The wall, so the embankment, the wall is still there.

WA: Yes. There's lots of places like that you see all these high walls and you see the remains.

KM: That's what I was wondering about some of these areas here.

WA: Yes, so my place was Kauna'oa, right on this point [the southern promontory of the bay, Kauna'oa Pt.]

KM: So on this point here? [marking map]

WA: Yes.

KM: Okay.

WA: And the next one is supposed to be on this point [pointing to location].

KM: So that's Kanakanaka side, north of Waile'a.

WA: Yes, this was Jack Paulos' gun before.

KM: Jack Paulo? [marking map]

WA: Yes.

KM: [pointing to map] So this is you, William Akau. You, and you said someone else was with you?

WA: Yes, Eddie Lā'au. Okay and right above Mau'umae, at Waiku'i on the point over here has one [pointing to location on map].

KM: Okay, at Waiku'i.

WA: Yes, Waiku'i okay on the point over there.

KM: Hmm. There are some walled enclosure's behind the shore here, on the *mauka* side of the trail, was the gun there?

WA: No, the gun was right on the shoreline.

KM: Okay.

WA: *Makai* side of the trail.

KM: Okay, who's gun was that?

WA: This one was, my dad.

KM: Oh, so this is William Akau Sr. [marking map]

WA: Yes. And one out here by the landing, past the landing [pointing to the Kawaihae 1st vicinity].

KM: Here's the old lighthouse.

WA: The old lighthouse, let's see...oh supposed to be on this side. That was James Kapule's gun.

KM: Now that's your 'ohana? [marking map]

WA: Yes, he married Davis, Tūtū Anna. So that's four guns. [looking at the map] One, two, three, four...let's see where else?

WA/LA: [review gun site locations]

LA: Where's Joseph Hu'i's one?

WA: Joe Hu'i? [thinking] ...Supposed to be five you know, we get four over there now. Joe Hu'i's gun, I think it was over here, near Onehonu [pointing to location], where Mauna Kea hotel is now.

KM: Hmm. How did they make these gun embankments here? Did they drive it in, did you haul it in or horse?

WA: No, the engineer's did that, they made the roads and they set it up, they came.

KM: Did they barb wire any of this coast line?

LA: Yes, the whole coast line.

WA: They did.

KM: So were you folks allowed to go out to fish during that time or were you?

WA: It was restricted. Sometime afterwards, then they opened it up.

KM: After the attack on Pearl Harbor within a short time, everything blocked down yeah?

WA: There was nothing, no access.

KM: And you said there was a gun on top of Pu'u Koholā as well.

WA: Yes, That was a different type of gun, that. The military ran that one.

KM: Oh, different type.

WA: Yes, these were stationary, big guns.

KM: Yes, these are big guns you're talking about.

WA: All concrete down. [thinking]

KM: And no more gun that you remember, further down Puakō side?

WA: No, the one by Waile'a was the last one. So we used the trail we have to go by foot, so we used we walked it. We used to pack the ammo. [thinking] You can write a lot of stories about that.

KM: Yes. [thinking] What do you feel about this land here, Kawaihae and on down here? [pointing south towards Puakō]

WA: Well, I was raised here all my life so I feel comfortable. You have obstacles, but you know, there's no perfect place in this world. You always have something you gotta face.

KM: So you *aloha* this place.

WA: That's why I live here.

KM: It's so beautiful.

WA: Well, like you come, you're going to kind of keep things alive yeah? So if you don't record these things then it's going to be lost.

KM: *Nalowale*, 'ae [lost, yes].

WA: Yes, so it's nice.

KM: It's so important that we record your histories. Did you hear any stories about Pu'u Koholā, when you were young?

WA: Well, they didn't talk too much about the *heiau*, until they turned it over to the National Park. When we got involved with that so then it was time for me to read up and find out.

KM: So in your young time, you folks *hana ka lima* [work with the hands] yeah, not *wala'au* [talk] too much?

WA: No, we just kind of, you know, leave things as it is.

KM: 'Ae and your *kūkū mā* [grand folks and elders] they were always talking Hawaiian amongst themselves?

WA: Most times, yes. If they don't want you to know... they speak it more. Mostly English in our family, though.

KM: Now, so like at Pu'u Koholā you said, they didn't bother it then, they left it be they didn't go...like if you needed one new stone wall you didn't go take stone from the *heiau*.

WA: But they did.

KM: Who did?

WA: Some of the Hawaiians.

KM: 'Oia [is that so]?

WA: But all *make* [died], everyone *make*. That's why a lot of places, they figure because it's easy yeah to take the stones from the wall where somebody work hard to place it, that's why the *makai* side you look lot of places, they took.

KM: Oh, so below Mailekini side like that?

WA: Yes.

KM: If we come back to Hale-o-Kapuni for a moment, that was built up stone in the ocean.

WA: Right. How old it is, I don't know.

KM: Old though yeah, because there's the stories?

WA: Yes.

KM: Of the *manō* coming in there. Did your *Tūtū* talk to you, was there a guardian? As an example you know when your *kūkū* go out fishing on their canoe, was there a *manō* a guardian or something, did they go out and feed the *ko'a* [fishing grounds] even when they don't fish? Were there customs like that, that the family practiced?

WA: We didn't. I haven't seen that. Maybe most of that was just fading away. But then each Hawaiian, they have *'aumakua* [family gods]. Some has the shark as it's *'aumakua*, some they get *pūhi*, some the owl.

KM: *Pueo*, *honu* depends on what the *'ohana*.

WA: Yes.

LA: The *hīhīmanu*.

KM: 'Ae. But, by your time *kūkū mā* weren't talking much about those things?

WA: No, no.

KM: The church that was here at Kawaihae?

WA: Was Protestant.

KM: Was that your folks church also?

LA: Grandma's.

WA: Yes, my grandma's church.

KM: Let me just see, I'm looking back at Register Map 1323, here's the jail...

WA: You were getting there okay.

KM: ...the storehouse, the old woodshed, like for the...here's Pāhonu, here's the school house?

WA: Right, right.

KM: Another school house here.

WA: That's the old school house.

KM: The church?

WA: The church supposed to be up here.

KM: Yes, you're right. So this was the only church, or was there, because that photograph that I was mentioning to you and I'll get you a copy.

WA: They said someplace around here had one.

KM: That's right.

WA: My dad said but I never...

KM: You know where you put Kalualoa, if I were to look at that photograph and I'll get you a copy, you'll be able to see what it is [from the collection of the Hawaiian Historical Society – Print No. 1391]. If I were to look from where that photograph

appears to have been taken somewhere down here looking *mauka*, you see the *heiau*.

WA: You see the *heiau*?

KM: I would put the church somewhere, not far from Kalualoa.

WA: Oh.

KM: You know the other church. But I have to get you that photograph, I've requested a copy from the Historical Society.

LA: But I don't remember a church being there.

KM: It was a white church with a steeple, you can see it.

LA: [thinking] What's the name of this church...? [thinking] Kalāhikiola is in Kohala, I'ole. Oh, Keolahou, is our church here.

KM: Keolahou

LA: Yes. And Waimea is... [thinking]

KM: 'Imiola.

WA: Yes. Puakō has one too. They all had names.

LA: It's Hōkūloa.

WA: Hōkūloa is Puakō. You know, some of this gets wiped out from our mind because it's gone.

KM: They took the church away? When did they take the church down, do you remember?

LA: Before they put the...

WA: ...harbor?

LA: ...before 1954.

KM: So you were still here, you hadn't graduated from high school?

LA: I was still in Kawaihae.

KM: Was it still active when you were a child, did you go to that church with *Tūtū*?

LA: Yes.

KM: Who was the *kahu*, do you remember when you were young?

LA: Sam Keala.

KM: Keala.

LA: He had two churches, he had Kawaihae and Waimea. Who was the other one, Inaina?

WA: No, Inaina was way before that.

KM: You mentioned Kālaiwa'a earlier, do you remember that Kālaiwa'a was the *kahu* of the church?

WA/LA: [thinking]

KM: If I recall, from the Hawaiian newspaper, I think when he was the *kahu* down here. Up to the early 1930s. William Kālaiwa‘a, do you remember the name, William? Because you mentioned there was a Kālaiwa‘a that lived somewhere down here right? [William Mahana Kalaiwa‘a passed away at Kawaihae – kai on April 12, 1931, while residing at Kawaihae (*Ka Hōkū o Hawai‘i*, Apr. 21, 1931).]

LA: Right in front of us.

KM: Right in the front. So if this is the salt works here [pointing to location on map]?

WA: They lived over here, one of those houses over here.

KM: William Kālaiwa‘a, died in the 30s, he died a little before you were born, I think. Just a few years before you were born, but Uncle, your brother was alive. Or was...

LA: There was a Kālaiwa‘a living here when I was.

KM: Oh, there was still a Kālaiwa‘a here?

LA: Yes, still living.

WA: Their *mo‘opuna* is.

LA: And then the *mo‘opuna* is from...

WA: Alapa‘i?

LA: Yes, they came over to stay he had three grandchildren came over, Lyons and Hazel and Ellen.

KM: Yes, yes.

LA: Hazel lives in Kona.

WA: Lyon’s *make* eh?

LA: Yes, Lyon’s *make*.

WA: The two sister’s still yet, but he is gone.

KM: The last name is Kālaiwa‘a?

LA: No, the last name was Alapa‘i.

KM: Oh, Alapa‘i.

LA: It was Mr. and Mrs. Kālaiwa‘a’s daughter that married Alapa‘i.

KM: Oh.

LA: It’s their mother that was a Kālaiwa‘a.

KM: I see.

WA: They live way down Kona, where the two hotels closed down, by Keauhou, around there. That’s where they used to stay, *makai* side.

KM: Oh, Margaret? But not Margaret, Keawe Alapai’s wife was a Kahulamū, I think.

WA: Well all the Alapa‘is, they’re all *‘ohana*.

LA: So this Kālaiwa‘a that I remember, was not a *kahu*, Richardson was.

KM: So the church was still going and then they took it down before 1954? And you said the church was limestone?

WA: Yes, the same like the one at Puakō, the same one like in Kailua, that same type of design. They made them out of lava. And with the coral plaster, they fill in between so the rock, that's the kind. But Kālaiwa'a, there was another story the same place this guy named Kailapa, maybe Lani can tell you the story of Kailapa.

LA: Well that story was written in the National Geographic.

WA: In the National Geographic?

LA: Yes.

WA: Oh, who wrote that story?

LA: Somebody did.

WA: Oh because he's from over here, he lived in the same house.

KM: By Kālaiwa'a mā?

WA: Yes, yes was before Kālaiwa'a mā. So he was a mail carrier from Kawaihae to Māhukona. He used to take the mail from Kawaihae to Māhukona and then they used to put it on the ship, but in between Kawaihae and Māhukona his boat engine gave him trouble. He fixed it so his partner, Oliver Lā'au, you know looked at it they were drifting off shore so he just swam to shore. And he left Kailapa on the boat himself. When Kailapa came out and looked he was way out at sea already...

LA: I called Aunty Nancy and asked her about that story, she said they got to Māhukona because the father had the mail carrier, it was his sampan so they had taken the mail up and Kailapa stayed on the boat, but Kailapa had fallen asleep.

KM: 'Auwē!

LA: And then the boat drifted, so by the time *Tūtū* Oliver came out, [chuckling] the boat was way outside.

KM: Going to Maui?

LA: It went past Ni'ihau.

KM: Oh, you're kidding! That's the story where they went all the way up there, yes I've seen something about that.

LA: All the way past Ni'ihau.

KM: So Kailapa was from here though, and he would carry the mail. Did he also run *makai* that way [gesturing towards Kailua]?

WA: No, only going to Māhukona. So was fifty something days eh?

LA: Yes, something like that, fifty-two or fifty-six.

WA: He drifted and then a fishing boat picked him up and bought him back.

KM: Amazing.

LA: Lucky Hawaiian he can eat raw fish. [laughing]

KM: And lucky he knows how to catch them, drink the *wai-kai* [brackish water] catch a little rain.

WA: Now-a-days, you hear about them, you know. Before, the whaling ships used to come over here to get supplies, and this is what I heard. Usually you'd get one bully on the ship so he kind of over power the skipper, and this guy was that kind of person. So the skipper was wondering, if he can find someone really take care of this problem, make him feel much more comfortable. So he came here and they talked, word got around so Kailapa went down. Now, he could tell the guy, it was a *Pōpolo* [a Black person], it was in the hand shake. Okay, this person squeezed his hand. So Kailapa knew already, and he said, "Is that all you can do?" The guy said "yeah." So now, it was Kailapa's turn. He went squeeze 'em, next thing you know the blood went shoot out of his hand. He was so powerful and Kailapa was soft spoken, but he's strong.

KM: So this Kailapa was really strong?

WA: Yes, so he gave the guy the works and *pau*, he didn't act bully no more. Everybody knew already, it was a big point. So Kailapa taught him.

KM: So this was your lifetime, or a little earlier you think?

WA: No this was my dad's time. *Kālaiwa'a*, yeah, he came about, it was our time, he stayed in the house. But Kailapa was gone already. I think he's buried up here.

KM: Oh yeah?

WA: Kailapa is buried up here. And my *Tūtū* Kalei is buried up here. So there's some graves up there.

KM: So on the...well so it would be at least on the *Pāhonu* side, this is *Papakole*, here's what says *Macy's* grave...

WA: Around here [pointing to location on the map].

KM: Yes, because this is where we are now yeah?

WA: Yes, *mauka* side.

KM: So you folks have marked that and people know that those *ilina*, those graves are there?

WA: Yes, there's some other, Chinese are buried there too so the family comes and takes care.

KM: Main thing take care so it doesn't get damaged.

WA: Well it was all recorded.

LA: Marion Kelly.

WA: Marion Kelly went through there, so it's recorded.

KM: Good.

WA: So, papa kind of...So they were going to remove that but we removed some over here in the back of over here by the church on top of here.

KM: The church is right here.

WA: Yes, so right on top here. Davis' grave was on top here. Some had been removed already. We took it way up here, where Papa Auwae...you know Papa Auwae?

KM: Yes.

WA: He went there.

KM: Was he your 'ohana, Auwae?

WA: Yes, from Puakō, the family.

KM: So these graves were removed, I'm just marking that.

WA: Yes, yes about 14 or 15 they took it and one had a cannon ball. [chuckles] One had a cannon ball so when we think about the something like that we think of our great grandfather Tūtū... [pauses]

LA: Awa or Kepe'a.

WA: Get two. One is the *kahuna*, one was Kamehameha's...

LA: Kepe'a was the strong man.

WA: Kepe'a was a strong man? So they talk about one used to be with, take care of the guns with the battles, eh?

LA: Well, that's what they say, that was Awa but I searched, and I cannot find any history.

KM: And you think Awa is the name?

LA: A-w-a, Awa.

KM: Awa.

WA: So the cannon ball, the thought of that was that it was him.

KM: How come you folks had to move these *iwi* here?

WA: Because of the Hawaiian Homes kind of deeded the land over to the power plant.

KM: So what do you folks think? May I ask, what do you think about that? Should they have moved the graves or should they have left the graves where they were? Did you folks...?

WA: Was scattered, the graves were scattered all over. It's not one place you know.

KM: Oh, I see. So there were different *ilina* [burials] around?

WA: Yes.

KM: So, did they work with you folks then to make it so that it comes together and that you?

WA: Well, Papa Auwae was involved in that one too.

KM: And he's 'ohana?

WA: Yes, he was on that burial committee.

KM: That's right.

WA: So everything that had to do with graves like that, has to go through with him. So I went to the hearing and I based my *mana'o* on things like that, but I don't know too much about this one up here. But when they came with the cannon, I was kind of *pū'iwa* [surprised], I thought oh...

KM: *Pū'iwa* because you think of your *kūpuna nui*, Awa.

WA: Yes, because the cannon, that's Kamehameha time, that's Isaac Davis and John Young.

KM: 'Ae.

WA: So that's what I thought. And we buried those *iwi* with the cannon back up there, way up here.

KM: Yes, yes so that's marked now and people...so it's not going to be hurt again?

WA: Yes, it's recorded with the burial council.

KM: Good.

LA: But if I had my way, I would have left them there.

KM: You would have left them there?

LA: I would leave them there.

KM: Because that's where they were put for a reason?

LA: There you go.

WA: But was Papa Auwae...

LA: But that's his *'ohana*, so I got nothing to say.

WA: [chuckles]

LA: But I'm *kama'āina* here.

KM: That's right.

LA: Where their bones were put to rest, let it rest. But see my brother...I have a brother that died and his bones were on the *makai* side this road. In my grandma and grandpa's yard, so all the *'ohana* that was around because they were going to backfill said okay we move him, so we moved him *mauka* side of the road. But at least they're still in Kawaihae.

KM: 'Ae, that's important, they stay on the land yeah?

LA: Yes.

WA: Well you know, I felt why didn't...if they were going to reserve the *makai* side, why didn't they put all the *iwi*, *makai*, one place? But they went up, I wasn't on that [burial] committee so I didn't say anything.

KM: You folks as the *kama'āina* and the direct descendants of these *'ohana*, you have the voice, so you, and I hope that your children, the nephews the *mo'opuna* them, that they'll know that, just what you said. Because you said something very important, this is where they went.

LA: That's right, leave them alone.

KM: Leave them, that's home. So you know the children need to know that they have the power to step forward and say my *Tūtū*, my auntie, my uncle, our *kūpuna* said, "They stay where they are."

WA: But there's plenty up here, all over.

KM: So it needs, even along this trail and that's one of the things that comes up about the trail, we need to establish a way for working with the families...and there aren't many of you left now that have actually walked it from childhood time. "Take care, don't touch," just like you said your *Tūtū* said, "Don't touch, don't bother them, they're not bothering you."

LA: Uh-hmm.

KM: Leave them, then. Those are things that I would like to bring forward in the small report that I'm doing, the historical study. That is among your recommendations that we take care. People use the trail we need to protect the trail, let people learn about this history but they need to be respectful. Is that right? They need to respect?

LA: Yes.

WA: But the Hawaiians are not doing that. It's the *malihini* that come over here.

KM: There are some, unfortunately.

WA: Because they went through and they made a mess of it because they know what they want to do and they did it. Because Hawaiians, you know, when they buried with a lot of valuable stuff. That's what they were looking for.

KM: So they are grave robbers, basically?

WA: Oh, yes. Puakō all through there, all go down they've been through that. That's why no sense you talking you know they hear that, they're going to do 'em. Another one used to really rob the grave was this guy, Forbes, he used to be a judge in Waimea.

KM: That's right.

WA: He used to go all up here Honokua, all ...

KM: That's where that big, what they call Forbes Cave, yeah?

WA: Yes.

KM: Where the, that *ki'i* [image] came and things like that?

WA: They go for those kind of things. But a Hawaiian, you tell them go, oh no way. No, way! They keep away from that.

LA: Was it the one they found the canoe inside?

WA: I don't know.

KM: There were several different, but this one, Forbes found what they call Forbes Cave is one thing where had the *ki'i*, the image yeah and get the *papamū* [wooden checker board] with the two human like figures holding the *kōnane* [checker] board on the back like that you know?

WA: Lot of stuff, they found.

KM: They go and take this, touch, touch everything and...

WA: Oh boy, that's the truth...

LA: But there's still some that they haven't found yet, and they're still looking. Like we have, what's his name? He stayed with Tūtū Mahea, Harry Lono he went and he found an opening but see, whoever showed him was his *'ohana*. He went in the cave and he brought out some stuff. He took it home and he showed his grandfather, his grandfather said, "Where'd you get that?" He told him where, "You take it right back, take it back, that's not yours, you take it back." And he took it back and because he cannot talk, he was a mute, so his mouth will never tell anybody else. The tūtū man said "don't you tell."

KM: But you see that's what's amazing. Probably he had the *'ike* [vision] so that he would know but not for...

LA: You see, some spirit went lead him there.

WA: That's Pu'u Koholā, you're talking about. Pu'u Koholā, 1790 they built the *heiau*, but they built the *heiau* on Lono's *heiau*. So this what you're talking about is his line, the Lono line.

KM: The Lono line, *'ae*.

WA: So, this was before they were doing the tugboat project down here. So this Colonel with the Corps of engineers; there's a lot of things going on, a lot of interference. So one day he comes and tells me, "Oh Bill, they tell me there's a cave under the *heiau*", I look at him I said, "What do you mean, a cave under the *heiau*?" "Yeah they said people were talking." they were on him you see. Bumbye I look at him you know, I said "Nobody told me there was a cave underneath the *heiau*." I said, "If there was a cave under the *heiau* they would have told me, I would have known." I said, "You go ahead and you blast the project—they get for tugboat—if the *heiau* fall down, you put em back." [laughs] So he looked at me and...it would be worse if they would go on top and drill down. You know what I mean?

KM: Yes.

WA: So I no like them disturb, so I tell them "no, prove it to me." The Hawaiian engineers were great engineers because with that forty ton blast—they have four—never move a rock on that *heiau*, you see? So you know as I said, prove it to me that there was something. The Hawaiian engineers were something. So, the *heiau* is still standing till today. So you know, that's us, you know. So we feel after all, you know, the Hawaiians not stupid.

KM: No, *na'auao* [intelligent].

WA: Yes.

LA: You know, before, us small kids, we walk up the *heiau* any time. We would just go up there sit down, and play. Because it was just a flat place. But after I had gotten my education [chuckles]. Teaching, work, I come back, one day I was going up [mimics some one calling out] "Excuse me." I say, "What's the matter?" "Oh, you can't go up there." I say, "Who are you to tell me I can't go up there?" [chuckles] "National Park. I'm sorry." I said, "Hey, this is my home town, I go up here all the time. Now you tell me 'I cannot go up there'?"

WA: The Hawaiians can [chuckles]. The Hawaiians can.

LA: But you got to go take something to go up there.

WA: Yeah [chuckles], *ho'okupu* [offering].

LA: But before, no!

KM: So your *kūpuna* didn't warn you away from the *heiau*?

LA/WA: No, no.

LA: It was a place that we felt comfortable.

WA: Yeah.

LA: We can go, and as children, we didn't get hurt. Because the people who built that, we belong to them.

KM: That's your *'ohana*.

LA: Yes.

KM: You folks here, you'd mentioned earlier, this was the focal point. This was an important place. The *ali'i* came here. You were talking about Līloa, the *heiau* of Mailekini and Hale-o-Kapuni, in that period. You said that this was an important setting and that the trails all kind ran into this area.

LA: The trails went right to it.

KM: Is that right, even your *mauka* trails?

WA: Yeah. I mean, it was just like a hub eh. Why Kamehameha built this over here, was because he was told by the *kahuna nui* from Kaua'i. He tells him, "In order for you to be successful, this is what you need to do." So was about 1791. He went ahead, he constructed that *heiau*. He came here, and the prophecy was fulfilled. He did that.

But I was told that there was a *heiau* from Lono-i-ka-makahiki's time, Lono's *heiau*, at that place before Kamehameha built Pu'u Koholā. See, Lono had a steward... [thinking] What was his name?

KM: Kapa'ihī?

WA: Yes. There was a disagreement, and Kapa'ihī went to live at 'Anaeho'omalū, on the border between Kohala and Kona. Lono found out that Kapa'ihī was living there, farming and what, and he sailed to 'Anaeho'omalū and made up with his friend. That's why they built that *heiau*, Ke-ahu-a-Lono. Then when they left there, Kapa'ihī built the Lono *heiau* here at Kawaihae.

KM: So there was an older *heiau* here, before Kamehameha built Pu'u Koholā?

WA: Yes.

LA: And from Pu'u Koholā, you can look out all across this land.

KM: Hmm, yes. Was this *kiawe* here when you were both young?

LA: Yes.

KM: So had the *kiawe*?

LA: On the beach front, there were big trees.
WA: And *pānini*, *mauka*. And what you call that grass?
LA: *Pili* grass.
WA: *Pili*, yeah. '*lilima*, '*uhaloa*, you know, all of those kinds of things. *Kōwali*.
KM Even along the shore, the trail areas like that? '*lilima*, *kōwali*.
WA: Yeah!
LA: Kawaihae was different before.
WA: You know, more cool and more rainfall.
LA: Because of the river, the stream flowed. So they irrigated the lands, the rest of the stuff was irrigated.
KM: That's right, so it was cooler.
LA: Yeah.
WA: Plenty '*ōhai* [monkeypod] trees, before.
KM: Yes, even when you look down by these *pā* [walls] over here Waiku'i like that [pointing on the map to the Waiku'i-Mau'umae vicinity].
WA: Yes.
KM: You see the big '*ōhai*.
WA: Yeah, still yet down there.
KM: [looking at Reg. Map 1323] This is 1880s, and you can see that there were a few houses there. When you were young, was there anyone living down there?
WA: The Lā'au family was there. And *mauka* side, was Ka'aloa. And then our great grandfather, William P. he lived up here.
KM: So Mahinauli?
WA: Yeah. They all lived up there.
KM: So Mahinauli was this William P. Mahinauli Akau?
WA: Yeah.
KM: He was living somewhere up here too?
WA: Yes, in one of the farms. And the wife is buried in one of these farms.
KM: So that one is directly *mauka* of 'Ōhai'ula?
WA: More on the Wai'ula'ula side, yeah. But over here, had farms too, over on this side. Had... [thinking]?
LA: Nahue'o [chuckles]
WA: Nahue'o was there. Nāhale'ā used to farm over here.
KM: Nahue'o? Is that a farm name or a person name?
LA: A farm. Nahue'o.

KM: And Nāhale‘ā... [end of Side A, begin Side B]

WA: ...Kahu‘ena

KM: Kahu‘ena, that was someone who farmed over there?

WA: Yes, at Pāmanu.

KM: Pāmanu?

WA: Yes, this side is Pāmanu.

KM: Okay, so I’m just marking this on the map.

WA: In those other studies, you’ll see all those farms. You can look at it, and [pauses]...

KM: Mark them on the map. Okay.

WA: Then *mauka* side of the road Kealanahale, where the Kawaihae Village is. In there had some farms coming down. Then it reaches where Makiki Nursery is, where all the trees are drying up down by the power station. The big...

LA: ...test phones.

WA: Yes, that and the next one was all farms in there.

KM: Oh it’s so amazing, because when you look at the land now, you wouldn’t think so.

WA: [chuckles] Yes.

KM: Because they stole the water.

LA: If you go to Waiku‘i, you look at those mango trees, the size of the mango trees, up there at the farm those are the size of the mango trees. Big trees.

KM: Wow, amazing!

LA: But see, somebody in there was...

WA: So you know a lot of things happened over here. Because of the *mahi‘ai* [cultivating areas]. [pointing to various locations] So they do the *mahi‘ai* over here, they live down here and they do the fishing over here. Everything is in place for them.

KM: Yes. Amazing, it was such a different place before.

WA: So if they like to do the ‘*ōpelu* fishing, they can do their own ‘*ōpelu* fishing out here.

KM: So there were *ko‘a* [specific fishing grounds]?

WA: *Ko‘a*, yes ‘*ōpelu ko‘a*.

KM: And did they go out in...?

WA: Canoes.

KM: Did they care for the *ko‘a*, did they feed it some days?

WA: Oh yes, they *hānai* [care for, feed the fish at certain times].

KM: So they *hānai*, no catch but they feed they would train the fish to come?

WA: They do a lot of drying, when the season time you know how much.

KM: And they go out farther, go *'ahi*?

WA: They go *kūkaula* [hand line fishing].

LA: See, that's why they used to use the steeple of the church as their focal point.

KM: A *ko'a* like, it was one of their triangulation points?

LA: Yes.

WA: Yes. That's where you go for different fathoms, maybe forty, *weke 'ula*, then you go maybe forty to fifty, maybe *kalikali*. Then you go further out maybe about sixty you get *'ōpakapaka*, you get *kāhala*, *uku*, further out *ōpū nui*, then *koa'e*. All of that.

KM: *Koa'e*, so all these at different *ko'a*?

WA: Yes, they out there.

KM: So they knew the fathom, *anana*, how deep each one was?

WA: Yes.

KM: And the church was one of the triangulation points?

WA: Right.

KM: Did they go off the *heiau*?

WA: The church and Puakō.

KM: Oh, Puakō?

WA: The *heiau* is one of them too.

KM: Oh, so they would look from the church steeple and Puakō Church, also?

WA: Yes. Even if they go further out and you're looking back to Waimea, you see all of those *pu'u* way back, certain *pu'u* that means you are way out.

KM: 'Ae, Hōkū'ula like that?

WA: Yes. You line them up which ever.

LA: And Pu'u Kamali'i up here.

KM: Oh, Pu'u Kamali'i?

LA: Pu'u Kamali'i, they would sight from there.

KM: That was one of the *ko'a* points also?

LA: Uh-hmm.

KM: Were there promontories *pu'u* or something, that they would look, that a *kilo* could look down and tell where the?

WA: No, not over here.

KM: Not here. So they already knew where the *ko'a* were?

WA: Yes. For *akule* and stuff like that, either they see the ripple or they see the color in the water.

KM: *Ho'olili* [rippling on the water made by schools of fish near the shore].

WA: Yes.

KM: On top?

WA: Yes. So the Hawaiians they get all the things you know. If you don't know, then that's your fault.

KM: Hmm. Like you said, they observed they knew the moon, they knew the seasons, the tides, yeah?

LA: And they learned from their parents before them.

KM: That's right.

WA: I went all through that like the fathoms and different things.

LA: Well he knows because he went fishing. My father was not a line fisherman, my father was a net fisherman, in the water. That's my dad. If he stayed on the boat, he would get sick.

WA: Grandfather was a throw net fisherman also [chuckles].

LA: Champion to throw net, morning time he's passing, he's going out there by the wireless station [north side of Kawaihae], you know he's going to *kiloi 'upena* [throw net] one time, his *manini*... Morning time the *manini* is different, and then you see him with his bag, his *'upena* [net] in there and he's going home. Tūtū Kalehua used to do the same thing. And then you see them *pau*, they stretch their net up to dry.

WA: They depend on the tide.

KM: So when this harbor went in it really changed the entire lifestyle?

LA: That's what you call progress.

KM: Is it?

LA: [laughing] That's what they call progress.

KM: That's what they called it, yeah? It changed your entire life, then?

LA: It has.

WA: You look on the reef over here, you look at this reef all over here.

KM: All gone?

WA: Gone.

LA: See what they did to it?

KM: Yes, so this all became the harbor, then, all this *papa* [reef flats]?

LA: So they worried about keeping the other one, what's that other one in Honolulu? Makapu'u? The one you walk down, they want to save that, the reef?

WA: Hanauma Bay.

LA: Hanauma, because too many people walk on the coral. Gee, this one was the most beautiful one.

WA: This one, they went wiped 'em out.

KM: So this *papa* was alive back then? Had *he'e* [octopus] out here?

WA: Yes, anything you can think of.

LA: Day time you can go when it's low tide. You swim across the channel, walk on the coral, hook *'upāpalu* [*Apogonidae*], you know.

WA: I used to go *kā'ili* [cast], outside here, me and Tūtū Ka'aihue eh. We'd go outside, you know those days, you get the *pā'ou'ou* [*Thalassoma* fish].

KM: 'Ono?

LA: 'Ono fish, that's my favorite. But now, I no can eat, they get the *cigutaria*, poison and you can die.

WA: This place was famous for *pā'ou'ou*, from Kawaihae to Puakō side. But now, because they change the water circulation, you no can eat the fish.

LA: That's right, they changed everything.

WA: So we fish. One time I took my nephews to go outside and fish we come back eat the fish, we all get sick.

KM: Oh you're kidding.

WA: Yeah.

LA: *Cigutaria*.

WA: *Cigutaria*. Never was like that before. That's why I don't eat the fish today, I'm scared about it.

KM: You know and plus because they changed the flow of the water.

WA: The dredging.

KM: The algae or *limu* bloom grows and poison algae accumulate.

WA: That's true.

LA: See, when the river flows, it brings different kinds of stuff into the water so that there is a balance. See, no more that balance now.

WA: Maybe that's another thing we got to go stronger on, you know. We look into that, bring that water back over here so we can wipe out those poisons. Let the other things grow to counteract with the poison.

LA: I wouldn't swim in this harbor area now.

KM: Not now, eh.

LA: Not with all those little boats. I don't know what, who do what in there.

KM: 'Ae, *hana lepo* [yes, make the water dirty], people don't think yeah?

LA: Uh-hmm.

WA: That's right. Well good, you know, you come, we talk story and you get an idea.

KM: 'Ae. Your history is very important, for this land.

WA: Well, whatever we can say.

KM: The idea of reestablishing the accesses along the trails is a good one, you think?

LA: Yes.

WA: Well, all of these things fit in you know.

KM: Because that's why you had your trails. You get from one point to another, families, resources...

LA: But you know when people say, Kamehameha doesn't live here anymore, but when visitors come they look—oh! [what is the story?].

WA: What's the history?

LA: What happened? Well, there's no keeper anymore.

KM: 'Ae, so no one to...

LA: We can't do it ourselves.

KM: We have to gather the information and hand down to like these boys [their nephews who are listening] and the 'ohana that have the time.

WA: They don't know anything right now. But if you get something in place, they'll go "Oh, uncle said this, uncle said that..." So that makes them feel good, because someone took the time to preserve the history. Like what little we know from our parents, grandparents, that's all we know. Because they'd seen more in their lives. Because in their lives, it was much better. When they grew up, it was... The hill sides, the slopes were much nicer in those days. But like you look now, eh, there's nothing there, it's all barren.

KM: Well, it sounds like it's because they stole the water.

WA: That's right.

KM: From what you've shared with me, it's amazing! And uncle, before we started the recording also, you brought up an interesting thought. You were talking about the *ala hele* and the *ala loa*. And then you mentioned that it was a good place when the people would land down, I guess Puakō, Lālānilo, Waikōloa side, because it was a gentle slope, all the way to Mauna Kea...

WA: To Mauna Kea. They used to hike up there eh.

KM: So Mauna Kea, What did they go up there for?

WA: For the adze, you know that *pōhaku* [stone] that they make their tools with eh. That's the only place I know of that they get the stone. Up on Mauna Kea. They say that you go up there and there's big heaps of them still yet.

KM: 'Ae.

WA: So that's the only reason that they go up to Mauna Kea.

KM: You'd said that it was a much gentler slope, so they choose Puakō like that and walk the gentle slope *mauka*?

WA: Right! You see what other ways are you going up? If coming from Humu'ula, going up that way [gestures with hand, a steep ascent]. So you look from Kawaihae side, you looking up, you climb on the side, it's too high. Maybe from

Hilo side, is much better. You climb up. Mauna Kea is like this eh [gesturing slope]. So on the side, it's like this.

KM: Hmm, steep.

WA: So you cannot go up like that. So this is what I was told, that people from other islands, they come. They landed at Kīhōlo. And they said...another thing, so far, nobody has found. At Kīhōlo, there was one type of rock where they can grind down the adze to shape. So that's another thing, whether it's true or false, but knowing that the people go there eh. They land their canoes and from over there, they hike up.

KM: So from Kīhōlo side?

WA: Yes.

KM: It's a gentle slope, and you can see the trails, the *ala hele*, going *mauka*.

WA: Yes. But nobody take care eh, so... And you know, they did it all the time. And they'd stay up there for months.

KM: Hmm. So they'd go up summer time, warmer time, like that?

WA: Yes. And another thing too eh. This is what we've seen when we went traveled to South America, Machu Pichu. Up there, get all the granite, and what the people did, they used to chisel down into the rock, and they form a *puka* [hole] like. So then they pour fresh water inside there, and when it's so cold, it freezes over. And that water in the crack, it freezes and it pushes out the rock eh.

KM: Hmm, expands.

WA: And it cracks the rock. So, they said the Hawaiians had the same system of doing that at Mauna Kea. That's what I heard. I haven't gone up there to really observe it.

KM: Keanakāko'i, or Kaluakāko'i, they call that.

WA: Yes, right. So that's the only reason they go up Mauna Kea for, is for the adze, getting that material. So it makes sense to me.

KM: Yes. And they use those adze, even people from other islands, it was valuable...

WA: Yes, for canoe making and all kinds of wood work.

KM: Like these *'umeke* [wooden bowls] that you have. They're so beautiful.

LA: Those are *kou* [*Cordia* wood].

KM: Beautiful. And these were from your *kupuna*?

WA: From our grandmother.

LA: They were from our grandmother.

KM: You mentioned that the 1946 *tsunami* just washed in...

WA: Yes, it took their house away.

LA: And they took everything out of the house and left it in the sun. And when my sister went over to clean grandpa's house, grandpa told here "Those are your grandma's, you want them, you take them."

KM: Did grandma pass away in that *tsunami*?

WA: No, no, afterwards.

KM: You said she was in the house when it hit?

WA/LA: Yes.

KM: But she was okay?

WA: Yes.

KM: This is Ahina?

LA: Ahina, Pualeialoha.

KM: What a beautiful name.

LA: That's grandma.

WA: *Pua, lei*, with love [chuckles].

LA: My sister is Alice Pualeialoha.

KM: Hmm. While you were outside, uncle was talking about people traveling the trail from Kīholo side, up to Mauna Kea to get the stone for making adze, like that.

LA: I understand that people have been going up there, ruining the place.

WA: Yeah.

KM: Even with the observatories, there's *pilikia*. If people want to use something...may I ask you? Everyone is claiming a right, they can take, they can use. But was there something before days...? And I'm sorry, I don't know how to say it, so I don't want to plant seeds. So you tell me if I'm wrong. Please tell me. When you take a right, you had to be responsible and give something back?

LA: Exactly! Exactly! If we go to the ocean, we're going to go camping, when you're *pau*, you take all your *'ōpala* [rubbish] with you. You don't throw it in the ocean, or just throw it all over. Strewn all over. Somebody has to be responsible. So you be responsible, you take care! That's your responsibility, you clean up after yourself. But not the kids now-a-days.

KM: 'Ae, we need to re-instill that so that the children know. If you take the right to use, then...

LA: Take care.

WA: Be responsible. Be responsible.

LA: But that's exactly right. With your right, comes responsibility. That's what they taught us.

KM: Your *kūpuna mā*?

LA: That's right. With your right, you have responsibility.

WA: Not only *wala'au* [talk], and you don't do nothing! [chuckles] You see? That's what they tell you, "Too much talk, talk, and nothing gets done."

LA: Before, the old folks were, “Children should be seen, not heard.” That’s what they tell you. They only see you, shut your mouth, you don’t know. But that’s what happened see, then a lot of kids, they know...

WA: Take for example, yesterday. That fire started at Spencer Beach, because they weren’t careful in what they did. They pop firecracker, and the kids, they throw the firecracker in the grass and that’s it.

KM: Yes, they’re still spot checking this morning.

WA: That fire reached up there fast.

KM: Fast to the road, the *makani* [wind] coming up the ocean, took it right up eh?

WA: Yes.

LA: And that’s the kind *pilau* [stink, a derogatory term] grass. When you want it to burn, it doesn’t burn. When you don’t want it to burn, hoo! It just goes.

KM: You’d mentioned earlier, the *pili* grass. Was the *pili*, when you were children, all the way down to the shore?

LA: Plenty, all the way.

WA: *Pili, ‘ilima, uhaloa*, all around here.

LA: Plenty.

KM: Oh, when you cut that *pili*, it smells so good.

LA: You can see it, you can tell the flower. But no more now, it’s been all over crowded by the “foreign people” [chuckles].

WA: The foreign grasses out grow everything.

LA: Just like when you go on the Queen Ka’ahumanu road, all those grasses came from South America. One of the Hinds brought that in.

KM: Hmm, trying to feed their *pipi* [cattle].

WA: And the plantation too. So a lot of things...I think if all these things didn’t come in, we would still be paradise. Everything natural, it would just turn by itself, without disturbing it.

KM: And this teaching that you take responsibility, you take care, *mālama*.

WA: That’s right.

LA: Well you know, this land here, what our parents did, what they taught us. Kawaihae is hot, “you don’t have trees, you don’t have shade.”

KM: Hmm. When I drove in this morning, you can always tell a *kupuna* house. Just what you said, you plant *kumu* [trees], mango, *niu* [coconuts], it’s shaded.

LA: That’s right.

WA: That’s what it was [chuckles]. You cannot beat the weather, but you can go around and improve the area, make it better for you. It’s one kind of heat coming down, so get out of the heat, put shed, or what ever.

LA: Us, we’re *ma’a* [used to] this kind of heat. And we know, you don’t go outside in the middle of the day. You stupid! You stay in the house.

WA: Yes, don't work when the sun is straight up, they say "you're *lōlō!*"

LA: But see, to go swimming, this is the good time to go.

KM: Hmm. In your folks childhood time, this was your ocean, your playground here.

LA: That's right.

KM: Now, cannot.

LA: I used to run across the street. If we go down there, we can catch crabs, [gestures picking up the crabs, placing them] in the dress, full, you come home, and throw 'um in the pot.

KM: What kinds? You had *kuahonu* or what out here?

LA: The sand crabs.

WA: Kuahonu, and the other one is the *holomoana*, the red one, the long one. That one has also. So the *kuahonu* is mostly all over, has that one. And the *pokipoki* and *aloalo*. 'ono eh.

KM: Yes!

WA: Before, plenty over here.

LA: He's the *aloalo* baby [laughing]. When mama was *hāpai*, that's what she was 'ono for. She was 'ono for the *aloalo*. So Tūtū used to have go out and get that. You have to know how to find that *puka* and swoosh 'um out.

WA: What's why you see, the fresh water, the sand and the *lepo* [soil], mix together, so it gives you a solid ground, so the *aloalo* dig their hole go down and the hole stays firm like that. So when they stay inside, no *hāne'e* [fall down]. You see, nature really plays a great part in our lives. But we don't vision that.

LA: That's why, when I went to Moloka'i and I saw that *papa*, it thought "Oh, they must get *aloalo* inside here!"

KM: That's right.

WA: But we lost that already.

KM: Hmm. *Mahalo*, thank you so much for...

WA: Well I hope that we helped you a lot.

KM: What I'll do is, I'll take the tape and transcribe almost verbatim, I'll clean up a little bit...

WA: Okay.

KM: And I'll bring it back to you and then you can review it, make any corrections or changes that you like, delete, or fix anything. And then what I'd like to do is be able to include, at least excerpts about the land, the water, the fishing, the families, practices and walking the trails. So that we can include it as a part of the history to show that it's not just something that was written about a century ago, but that it is still living with people like you, the *kama'āina* today.

LA: That's a good idea.

KM: And what's important too, is that this comes back to the family so that they can keep the history and practices within the family. *Mahalo*, thank you so much.

WA: Well, I'm glad you came and we've had a good talk. Hoping that you got enough.

KM: *Mahalo*. We'll start here. It's so important, we have to start with the *kama'āina*, the families of the land first.

WA: Uh-hmm.

KM: You are the only ones who know it from your *kūpuna*, by your *na'au* [gut feelings] and living it.

LA: You know, when we used to go fishing... I was the youngest and I was always saved by my grandfather. These guys [pointing to her brother], when they go fishing, they work hard. I would just sit on the boat with grandpa. He always used to tell me stories. And I used to listen to his stories and the stories make sense. So I had a good time with him. But he always saved my life. "No." When papa tell "you jump now." Grandpa he'd [gestures stay there]. [laughing]

KM: You stay right there.

LA: So I tell, "Akung said I stay here." [laughing]

KM: So did you hear grandpa or your Kūkū them talk about the shark *heiau* at all, or about Pu'u Koholā?

LA: I used to hear them talk that shark used to come in, because the *heiau* was built in a certain way, where the shark would come in. Kamehameha would grab the shark and he would break the back on his knee. Grandpa used to tell me.

KM: Oh, so they would wrestle them like, fight the shark then?

LA: Yes. And I did see it with my own eyes, but now what the remains that they are telling me "That is the chair of Kamehameha." That sure doesn't look like the chair. Because the one I saw when I was young, was really a chair made out of rock. But now they tell "oh this is it." That's not what I saw. [Pōhaku-noho (the stone chair); overlooking the ocean below Mailekini]

KM: So there was a place along the ocean side that was the seat where Kamehameha would...?

LA: Look out to that shark *heiau*, when the shark came in.

KM: Oh.

WA: Before, had plenty coconut trees in that area. When you look back, there was a lot of water, and I'm sure they had some kind of system to irrigate the trees too. I think maybe *'auwai* or something.

KM: Hmm, must be.

WA: Had other trees, but because everybody left the area, nobody cared for 'um.

KM: Yes, that's what it takes, people need to care for it.

WA: Just like now eh, the National Park took over the *heiau*, so somebody cares for it. So we go there to support the *heiau* and too do what ever we can. But then we

get *pilikia* with individuals, they kind of think they know it all. Hey, the reason is to study, a lot of history is written already, understand that. So at least you have something to follow.

LA: The National Park tries, every August they have a cultural program, but by the time they start the Kamehameha pageant, it's so hot, you burn. You know, by nine, ten o' clock, it's so hot.

KM: Hmm, so better to start in the early morning with the rising of the sun, or what.

LA: Yes.

WA: Just then, and *pau*. Then you do some other things. So we're learning. There's a lot of things that we have to suggest to make better, but some *pa'akīkī* [stubborn], they like only one way.

KM: Sometimes, when you only read the book, jam up. That's why it's so important to sit down with the *kama'āina*, because you folks know the land, how your *kūpuna* worked the land.

WA: Sometimes there's all kinds of *pilikia*, but I'm not going to give up!

KM: Yes.

WA: You got to outsmart them. That's why Kamehameha was smart. That's why he did what he did. Too much individual chiefs scattered throughout the island, fighting each other. He said, "I like one." So he focused and he did what he did. Everything Kamehameha did, if he had good agriculture or forestry experts, those days, maybe he could have preserved more of our mountains and the growth, like that. See, like the sandalwood was one of the big things before. Of course, they never had the foresight. Too bad though. We lose.

KM: Well that's why, evidently the forest you look today to the *mauka* lands, Kawaihae uka, you see where the cloud line stops, is where the forest ends.

WA: You're right!

KM: When the forest continued down...

WA: Then the rains would come down. So you know, you give him a lot of credit. But if he had people who took over after, that would add and improve to make it better, we would be way ahead. Then Liholiho was King. He lived here for a while after the papa died. But then he got rid of all the *kahuna* and the *kapu*. The *kapu* on the *heiau*, *pau*, because he cannot handle. See, with Ka'ahumanu and the mama, advising him, he was young, so that was *pau*!

Then when his line...it went to his brother Kauikeaouli, then went to the nephews, Alexander Liholiho, and then Lot Kamehameha. And then Lunalilo was elected. So that was the beginning. Then came Kalākaua and Lili'uokalani, then everything went down. So it's good for us to always remember our history. Like when Lili'uokalani was still living, she was at Washington Place, and my mama used to go down when she was a small girl. She went down with...well, it's a *Tūtū* that had *lawe hānai* [adopted] our grandmother, Harriet. This Kalamake'e, so they would go down and stay with the Queen. That's how mama knows. She'd tell us the story, but I never really knew eh.

LA: Disbeliever [chuckles].

KM: Hmm.

WA: You know, one time during the Hawaiian Civic Club convention, I was invited to go with the Waimea Club. We had a tour at Washington Place, and we went inside. We toured there, and bumbye I got in the room and I looked on the wall, I think to myself, "We have this picture at home!" This is Kalamake'e, this is Kawaiha'o. So I talked to my sister them...

LA: But I didn't go.

WA: But it makes me feel that what mama was telling us, that she was there, and I kind of put the pieces together. Only 'ohana usually go and stay with someone like Lili'uokalani. Because if you're not 'ohana, you don't go there and stay and eat with her and all that.

KM: Right.

LA: Mother used to tell, I'd listen, "she used to go." And if someone is coming to visit the Queen... My mother had red hair and the Queen used to comb her hair when she'd visit. So the queen would tell her "Go upstairs into the receiving room and go into the closet" so she can watch when all the people would come.

KM: Oh amazing!

LA: [chuckling] So she said she used to go in the closet, "sit quietly and watch while the Queen received foreign dignitaries."

WA: Me, I've got to see proof eh. Then when I saw these pictures in the Queen's room, then I believed. This is right! She also used to come to Kohala too. And she used to stay with the family. So then you piece this thing together. So if you're just nobody, you don't go stay with the Queen. [chuckles]

LA: [brings the old photos out] He's talking about these two picture, here.

WA: This lady here, that's Kalamake'e. The husband was Kawaiha'o. She raised my grandmother and the *pikake*.

LA: And mama.

WA: Yeah, the whole family stayed up with her in Kohala. So this picture, that's the one in the Queen's room. These two pictures.

KM: 'Ae, amazing!

LA: It was in the old house in Kohala, so we brought it back.

KM: Beautiful.

WA: They had style in the old days eh. You look how they dress.

KM: Beautiful people, they look...

WA: Somebody important [chuckles].

KM: Yes.

LA: This is our grandma.

WA: We stayed at that place in Kohala before. And her father is named Pupuka and the mother is Pala'au. Our connection I think is on the Pala'au side.

Kalamake'e's mother. Pupuka is the father, Pala'au is the mother. And Pala'au, is related to our great grandmother. And she married Alexander Hussey.

LA: This is our mother when she was young.

KM: Beautiful.

WA: What was our great grandmother's name?

LA: Tūtū Ka'aikaula Kauwila Haumakanoe Welu o Kekipipa'a. My niece Debbie, kind of looks like her, grandma.

KM: It's so wonderful that you still have these pictures.

LA: This was a red-haired lady. When my mother married my dad, and they moved to Kawaihae in 1928, this one [pointing to her brother], and my older sister were born in Waimea. Then we lived in front of grandpa's place until 1940, then we moved here. Papa built this house here...

WA: In about 1938, 1939, we started cleaning up the place.

LA: This house was just beams and what not when the war broke out.

WA: So we finished up later.

KM: Amazing. To me, this is what the Hawaiian Homes program is supposed to be about. A family homestead, you get all of your trees out here, and it's a living house. It's so beautiful.

LA: I've been here almost my whole life. I remember from 1943. It was nothing.

KM: Hard work eh.

WA: Yes. My mom always wanted things in order.

LA: *Mahi'ai, mahi'ai.*

WA: That's her, that's how it had to be.

KM: Always working eh?

WA: Yes.

LA: That's why, people ask "How come there's these mangos and coconuts?" "You can eat the coconut and get shade. You can eat the mango." Although it's just seasonal, but you also get shade. We do that, you must have shade.

WA: And you see inside here, we used to raise a lot of pigs, quite a bit of pigs.

KM: How big is your 'āina here?

WA: Half an acre. We raised pigs, mules, horse...

LA: Chickens.

WA: Chickens, pigeons, white turkey, peacocks. I worked hard when I was growing up, being the oldest boy eh.

LA: And still working hard [smiling].

KM: You know, the 'āina that your grandmother, Ahina and grandpa had... I've seen the grant, what happened to you folks with that 'āina? Did they just take it? Did they "compensate you for it?"

WA: Some of the family took the money, so once you do that, you cannot come back.

LA: I'm so sorry, I should have been older then. I would have stood along side of my grandfather, because he was the oldest one, and he didn't want to sell. Tell his brothers and sisters, "No let's make a land exchange." And then you have something. Now, there's nothing. They each had about \$300.00 a piece.

KM: Big thrill, yeah?

LA: Yeah.

KM: That was big money back then, but...

LA: The land is better.

WA: They had moved away, so they didn't understand the value already.

LA: They were in Honolulu.

KM: Oh, so they'd left the land already.

WA: Yes.

KM: I'll take care of this in the tape, it becomes very personal.

LA: When people come in to make the changes, they don't tell the people what it's really going to mean. And the people don't understand how the development will change the land.

KM: Hmm.

WA: We have another place outside here, she and I. Because of the development over here, back then. My mom, she worried and wanted to have someplace else just in case. Then, just when we finished the house, mom passed away. But she was worried, "What if they come tomorrow and say they want your land, what are you going to do? So prepare." So we went through the whole process.

LA: So now, we have two houses and two yards [chuckling], in case... But I told them already, "This land was awarded to my father, I don't want to move." How many years it took these kinds of trees to grow? Before, we had to carry bucket water to water the trees. That's blood work."

KM: What memories, yeah... [end Tape 2, Side B; begin Side A, Tape 3]

WA: ...We learn, always learning something. I always think to myself, "Why we're doing certain things?"

LA See, you live in Kawaihae, all you need is a washing machine, you don't need a drier. [chuckles]. That's why my cousin next door they told her, "Move to Waimea." She said, "I don't want to move to Waimea. When my children were growing up, all I needed was diapers for them. I don't need clothes for them. I go to Waimea, I'm going to need shoes and all clothes..." [chuckles]

KM: Oh yes, your *ma'a* to this. You move to Waimea, *pau*, you'll be cold all the time.

LA: That's right.

KM: When did you come home?

LA: Six years now.

KM: Were you a teacher?

LA: Yes. I started at Waimānalo, stayed there for three years. Then I went to 'Aiea Intermediate for one year, and then I finished up the rest of the years at 'Aiea High School. Then I came home. When I came home, mom was still living.

KM: Hmm. So mama only passed away?

LA: Three years now.

WA: Was ninety...?

LA: Ninety-two.

KM: What a blessing.

WA: And she was strong.

LA: Head strong, body strong, but then the cancer just ate her so fast.

KM: So when I saw you at that meeting in Kona, your mama was still...

WA: Still living.

KM: Oh, boy, I wish I had been smarter.

WA: [chuckles] Well, that's one of those things.

LA: [laughs]

KM: Thank you folks so much for sharing this history.

WA: I hope we helped you.

KM: Well, the bottom line is that it will help the future. And I think it will help your 'ohana remember more of their history.

WA: Yes.

KM: It's so important that this not just be something that was, but that it's living, that the children will know. The *mo'opuna* will look back and say, "Hey, lucky thing that Marion Kelly came and spoke with *kupuna*, and lucky thing that you folks shared some of your history..."

WA/LA: Yes.

LA: Only thing, I *minamina* [am so regretful] about the ocean. No more the things that we used to do.

WA: I used to go all the time, hand line. You go early in the morning, by the time ten o' clock, eleven o' clock, enough already.

LA: You go hand line, and put your net, you catch Kona crab.

WA: Had a lot of stuff before, fishing equipment, we had it. Boat, we had it. But then gradually, everybody grew up and left, so then *pau*...

LA: Also, our grandfather, William Paul was a champion cowboy in Waimea. But you don't hear of him. You hear of 'Ikuwā Purdy and Ka'au'a. The only reason why 'Ikuwā went to Wyoming...but William Paul was supposed to go, but his mother didn't want him to go. He beat everybody in Waimea. He beat Ikuwā and all

those others, Ka'au'a, Eben Low, he beat them all. They used to go up to Waimea for competition., They'd see this stout Hawaiian-Pākē man coming up on his mule, with his *sela moku* [sailor's] pants, but when it was his turn, nobody could beat him.

KM: Did they keep *pipi* down here too?

WA: Behind here.

KM: *Mauka* side.

LA: It was green.

WA: I used to go drive *pipi* for Kahuā. They had this Hawaiian homes lease eh. So I used to go up on the mule, the mule easy for here, because rugged place. When I would get up there, I would get on the horse, and papa would come back on the mule. I'd take the horse up to Kahuā and go up with Uncle, then I'd come back with Uncle William. That's how we used to do it.

LA: Papa used to keep horse down here, the place was green. Then he'd take the horse out here, take the saddle off, and the horse would go back *mauka*. Just like before, when they used to *hō'au pipi* [drive cattle], one rider, the rest all go home in the truck. One rider, follow the horses back up to Waimea, all on the old road. They take the saddles off, put 'um on the truck, the horses go. They just know where to go.

WA: That's right. Just like they go to Kīholo before, they *hō'au pipi* down there, just to the side of Luahinewai.

LA: Puakō too.

WA: They had the corral right on the beach. They bring the *pipi* from *mauka*. That time was Robert Keākealani, he worked for Hind ranch. The *pipi*, they *hō'au* there, the ship come inside. So before, they made things work. And was only Hawaiians. They get a lot of smarts. They tell you this, this, and they make 'um. And they go prove to you that they can do it.

KM: When you mentioned that place below Luahinewai, Nawaikulua, that's where they used to *hō'au pipi* to the boat. And has the little pond where they let Loretta Lynn build the house, now.

LA/WA: Yes.

KM: And has the salt pans there.

WA: Yes.

KM: It's so amazing, the families used all of that land. Like we were talking about Kalaemanō earlier where they used to make *pa'akai* [salt].

WA: Yeah.

KM: So again, by your time, you had the store close by so your *kūpuna* never needed to make *pa'akai* for the fish like the eh?

WA: No. But down there, they depended on it. But Kalaemanō before, oh the 'ōpihi at that place. Oh boy! All the yellow ones. That's the 'ono one.

LA: You can pick and choose [chuckles].

WA: It was loaded. We used to go over there, *ku'i 'ōpihi* [pound or collect limpets]. Even the *Humu'ula* used to come, anchor out there. All Kona people eh, on the *Humu'ula*. They would anchor outside and all the *sela moku* [sailors] would get on the *wa'apā* [skiffs] and go up to the *pali*. Hey, they'd take what they wanted. That's how, when they wanted *'ōpihi*.

LA: Fast, because there were plenty.

WA: All kinds of Kona people, and they know the shore line.

KM: Oh, that's amazing, a nice story. So the *Humu'ula* would wait outside, they go in *ku'i 'ōpihi* and...?

WA: Yeah. The skipper was...who was that?

LA: [smiling] Captain Punahou [chuckles].

WA: Punahou!

LA: He's going to get his fill too [laughing].

WA: They know the whole coast. They go all the way down to Ka'alu'alu, Ka'ū. And then they come all the way up eh. Go down, come back, Kawaihae, Māhukona, and across, going. We used to go on the boat, hoo! They take good care of us. Because papa was the harbor master.

LA: I also do remember my mama making salt, we would go out by the old wharf. She'd go catch *'ōpihi*, she'd put water on the rocks, and by the time *pau*, it's hot, and dry already.

WA: Well, Kālaiwa'a them used to do the same thing. You see, the ocean salt is better than the mined salt. Better taste.

LA: And they're smart, they don't put plenty water, just enough so that it will evaporate.

KM: Hmm. So she would make it while she'd go out and get *'ōpihi* like that?

LA: That's right.

KM: Well good, *mahalo!*

WA: Well you know, it comes out. We're not pulling your leg. The feeling is there.

KM: *Mahalo...* Uncle, did you carry a Hawaiian name also?

WA: I had, but *kapu*, so they went *'oki* [cut] the name. Just like Robert Keākealani.

KM: Yes.

WA: He was saying when he was small, they gave him a name, but had *pilikia*. The names carry a responsibility.

LA: Heavy.

WA: So they went *'oki* that name. Then he went ask me, and I said, "Me, the same thing. I had a *kapu* name, they went *'oki*. For us to carry on the responsibility, it's not something that you take lightly. So that was cut off."

KM: Hmm... *Mahalo*. What is your mailing address please...?

WA: You know, Papa was the last post master here too. The mail used to go by ship

eh, and this was the end of the line. So they kept this one open.

- KM: Yes. And interesting, you hear the stories from Uncle Robert Keākealani *mā*, One of the Alapa'i's would run the mail from Kawaihae and take it back to Kapalaoa side like that. He said that one of them would swim with the mail because some times the robbers would be along the trail.
- LA: Yes. Well, Parker Ranch had their headquarters in Waimea, and all their mail had to come through the port of Kawaihae. That's why we had a post office here. Kukuiehu was the post master before papa. And then papa took over in 1928. And he stayed post master until 1958. That's when he retired.
- WA: He did everything That the big post office does. So that's the title that papa had, Post Master. It was a 4th class post office, but he handled everything. The money, the reports, the stamps, all that. So we were all his assistants [laughing].
- LA: And the good thing, when he was going to *hō'au pipi*, or somebody important was going to come in on the ship, mama used to go, papa fixed the inside of the post office. Mama would lay a mat down and we would go in and sleep, because the boat comes in early eh. So we were all ready to see them. So the post office was just like our home too. The post office only opened twice a week, on Tuesday and Friday. [chuckling] Two days a week. But it was heavy, heavy mail. Bags and bags.
- KM: Did he have to separate it and then go up to Waimea like that?
- LA: No, he separate his mail here... the mail would come in for Kawaihae, and then it has to go to Waimea, then the Waimea mail carrier would bring the mail down. Then from here it goes out to Honolulu. What ever goes to Waimea, goes to Waimea. Kohala needs their mail, they'd go to Waimea and get their mail and go back.
- KM: So the post office is now in the harbor too?
- WA: Where the canoe club is. Right out side of where the cars park, there's a concrete slab over there. Just *mauka* side, it was a wooden building. It's all gone already.
- KM: Hmm. Did people often come and stay with you?
- LA: At grandma's house. All the family came. That's why my father was very knowledgeable about his family.
- WA: Both sides of the family used to come. All the way from Hilo, Kona. They used to come long ways to come here.
- LA: And they'd stay for a whole week or so. This cousin *mā*, aunty *mā*, everybody [laughing]. They bring their things, and when they go, they're going with their things. Over here, you can get *'ōpihi* and all your dried fish and stuff. And they'd bring what ever they could.
- WA: That's why the old trail, that's how they follow. They go, they stop at Puakō, they go, they stop at Kīholo. And if they're going to Kailua, instead of their going around, they'd go down to Makalawena. If the *'ohana* was down there, they'd go. But if not, from Kīholo, they'd shoot straight up to Kalaoa.
- LA: They go up, it's cooler. Smart.

WA: And then from over there, they'd go down.

KM: Hmm, Māmalahoa, *mauka* side.

WA: Yes. So you see the trail when you go Kīholo, you can see the trail going *mauka*. Then if you go to Kīholo *makai*, you can see the trail going past Luahinewai, Kalaemanō, Kahuwai, Makalawena, all the way down to the airport and into Kailua.

KM: Hmm. So it would depend on what their journey was, if they were trying to get to one point, they would go...?

WA: *Mauka*, quicker, a short cut.

LA: Just like the airplane, they go higher. To get shorter.

KM: Yeah. Then, if you were going to visit family at Kahuwai or Kīholo...

WA: Yeah, then you go *makai*. It makes sense.

LA: They were smart, they lived in a different time frame. But the ability to think is there.

KM: Oh yes, *na'auao*, very smart.

WA: But plenty people, they lived *makai* too, that's why. You talk about Kamanawa and Kame'eiamoku, they lived over there. You wonder why, but maybe those days it was really a paradise.

KM: Yes. And in Kame'eiamoku's time at Ka'ūpūlehu, that big lava flow of Ka'ūpūlehu hadn't come down yet, so the fishpond...

WA: Plenty fishponds. That's right. Kamehameha was still living when that lava came in.

KM: Yes, 1800, 1801.

WA: He was there, he was watching all of that.

KM: Yes. This is so interesting to hear what your *kūpuna* told you about travel along the coast here. *Mahalo!*

WA: Yeah.

KM: Maybe after I transcribe this, we can also go walk some of the land and do a little mapping to ensure that things are recorded.

LA: Good idea...

KM: You still know where your Tūtū Kealoha's *ilina* is?

WA: Yes. I don't know if that fire went through that area. I have to check on that.

LA: See, over there used to be all green before. The stream used to run. That's where we used to go eat guava.

KM: Amazing! You know, no one really talks about that. You read the early historical accounts... Of course these Europeans were coming from where ever, they were thinking of the green glades of somewhere.

LA: And they said this was dry.

KM: Yes. So they look at this and say “dry, arid land.” But you know, what you are describing with the *‘auwai* and the streams flowing all the time, this was a rich land.

LA: It was.

KM: It supported the community without a problem. You didn’t need to go all the way *mauka* for your *māla ‘ai* [cultivated fields].

LA: They didn’t need to.

WA: I remember Tūtū Mahea, Tūtū Ka’aihue, you go in their farm, they had all...oh they even had bananas.

KM: *Makai?*

WA: Yes. Bananas, they had [thinking]...well, mostly sweet potatoes, mangoes all kinds.

KM: What kinds of *‘uala?*

LA: The orange kind, the purple kind. Real purple, not the purple and white one. You can tell by the leaf. The white ones.

KM: *Hua moa, Hi’iaka...?*

WA: Yes, all those kinds of names. We hear those ones.

LA: *‘Ono* when you eat ‘um raw. Pull ‘um, eat ‘um. Our family did, we eat raw kind. Or else, when Tūtū Kālaiwa‘a them used to make, they’d get a few, put ‘um in the *lehu* [coals] and cook ‘um, right underneath the *lehu*. Half cooked, enough you eat.

KM: Amazing. *Mahalo!* This is a set of maps for you folks.

LA: Okay.

KM: *Aloha.*

WA: Thank you!

[end of interview]

Oral History Study
South Kohala-Coastal Trails, Island of Hawai'i
Personal Release of Oral History Interview Records:

The interview referenced below was conducted by Kepā Maly (*Kumu Pono Associates*), as a part of a study being conducted to record the history of families, land and fisheries use, and trails and access in the region of South Kohala, Island of Hawai'i. The study was undertaken at the request of Nā Ala Hele (the Trails and Access Program of the State of Hawai'i), Department of Land and Natural Resources-Division of Forestry and Wildlife.

Recorded Interview conducted on: July 6th, 1998.

Handwritten notes made on: April 10th, 1999.

We, ^{Anyou} William ~~Aku~~ Akau and Kahikilani Akau, participated in the above referenced oral history interview with Kepā Maly. I have reviewed and made corrections to the interview records, and hereby give permission to Kepā Maly to include the released interview transcript in the historic-cultural assessment study he is preparing (KPA Report HiAla17). This permission is granted, subject to any restrictions listed below:

(a) Quotes from the interview(s) may be used as a part of the final report on historic and cultural sites and practices associated with the South Kohala Coastal Trail System, or reference may be made to the information in the interview(s). Copies of the interview transcript (including maps and photographs – subject to restrictions) may be made available to Nā Ala Hele, the Department of Land and Natural Resources-State Historic Preservation Division, and other appropriate review agencies.

Yes or no: _____

(b) The interview tape may be released, and housed in the University of Hawai'i-Hilo, Mo'okini Library collection for review by interested listeners.

Yes or no: NO

(c) The released interview transcript may be housed in the Hawaiian Collection of the University of Hawaii-Hilo, Mo'okini Library; public libraries; and Historical Society collections for review by the general public.

Yes or no: _____

(d) The interview records may be referenced by Kepā Maly for scholarly publication.

Yes or no: _____

(e) Restrictions:

William Anyou Akau
 William ~~Aku~~ Akau
 Anyou

Address: P.O. Box 44906
 Kawaihae, HI 96743

April 10, 1999
 Date of Release

Annie K. Akau
 Annie Kahikilani Akau

Kepā Maly
 Kepā Maly (Interviewer)
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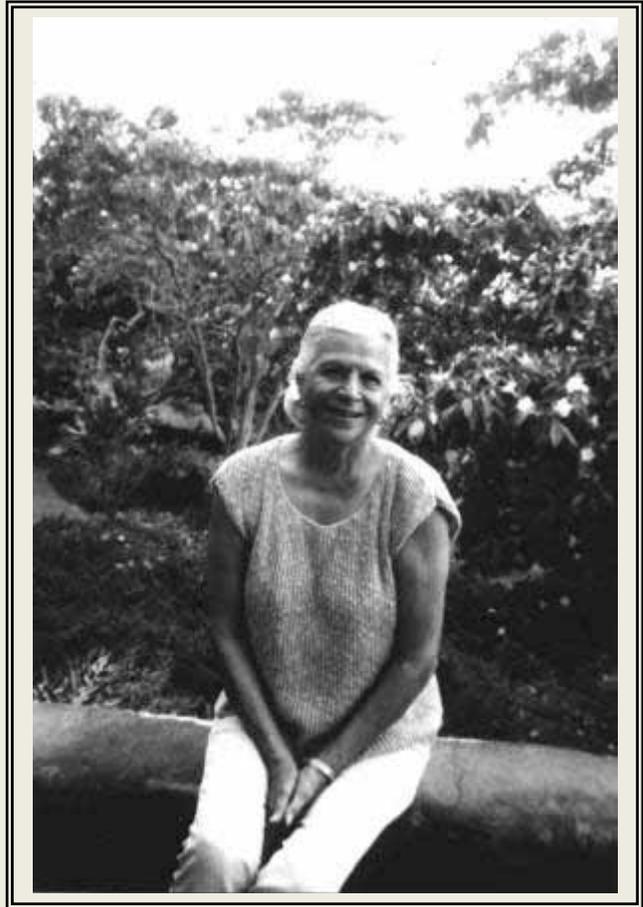
***Florence La'i-ke-aloha-o-Kamāmalu "Coco" Vredenburg-Hind
Oral History Interview (South Kohala-North Kona Region)
With Kepā Maly (September 30, 1998)***

Coco Vredenburg-Hind (aunty Coco) was born in 1923 on O'ahu, at the Wai'alaie home of her grandmother. Her father was Theodore Vredenburg, a descendent of the Keawe'ehu line of Kohala, and her mother was Beatrice Irene Makalapua Davison, of Maui. Within two weeks of her birth, aunty Coco's mother returned with her to Waimea, Hawai'i, where her father worked for Parker Ranch, supervising the ranch's dairy and thoroughbred horse operations.

Aunty Coco's grandfather, Wilmot Vredenburg entered into a business partnership with Robert and John Hind in the 1890s, and by 1902, he purchased portions of Puakō to begin the Puakō Sugar Plantation with the Hinds (the Puakō venture failed prior to aunty Coco's birth). Growing up in Waimea, aunty Coco, her family and friends, often took vacations down to the Kawaihae vicinity. In her youth, she often walked the coastal trail between Kawaihae and Kauna'oa Bay. They also took boat rides to the 'Anaeho'omalu-Kalāhuipua'a vicinity. During their vacations, the families would stay at what is now called Spencer Park (she remembers the elderly Mr. and Mrs. La'au and Jack Paulo living there as well).

Aunty Coco's late husband, Robert "Bobby" Hind (married in 1948), is also a descendant of the partners in the Puakō sugar venture. Like aunty Coco, her husband was descended from a well known part Hawaiian ranching family, with ties to the Parkers, Lows, and various ranching interests in the Hāmākua-Kohala-Kona Districts of Hawai'i. Her husband's family still maintained ownership interests in Puakō and Kīholo (portions of the Kīholo properties are still held by the family), and she has continued learning about and traveling the lands of Kekaha (North Kona-South Kohala).

As a youth, aunty Coco was told about the *heiau*, Pu'u Koholā and Haleokapuni, and she was instructed that old Hawaiian places were to be left alone and respected. Those instructions have remained with her all of her life. Aunty Coco feels that plans



to keep trails open are good. But, she is very concerned about impacts on native Hawaiian sites and marine resources (she shares her recollections of early fishing practices – noting that today the resources are highly stressed). Their own family lands in the Kīholo vicinity have been significantly impacted by careless individuals who have raided burial caves, even broken into their home, and left mountains of rubbish behind. She suggests that some sort of monitoring plan be established, and thinks that making a stewardship or curatorship program for the trails and sites would be helpful.

This interview was conducted as a part of the present study, and part of an oral history study for the summit region of Mauna Kea (Maly 1999a). The Kohala/Kona section of the interview is cited below. During the interview Register Maps No. 1278, 2786, and 3000 were referenced and when appropriate, sites of interest were located on the maps.

(begin interview transcript):

CH: [speaking of her grandfather W.L. Vredenburg] ...Grandfather. So you ask what you'd like...

KM: ...We'll talk about who your *'ohana* is, your life in Waimea. I would like to ask you if you have some thoughts about Mauna Kea as well. About your traveling and what you remember of your family down here [pointing to the Puakō vicinity on Register Map 2786]...

CH: Uh-hmm.

KM: We'll just talk story.

CH: Okay.

KM: It is of historical importance to your family and when we get everything all cleaned up, as I mentioned, I'm doing a preservation plan for the trails and sites of the Kawaihae-Kīholo section, and also working on Mauna Kea to try and ensure that they get feed back on taking better care of that *'āina* [land] and mountain, a little better than they've done in the past.

CH: Oh I hope so.

KM: So the interviews are important for their historical value, first for the family and then recollections of the land, and if we could share some of them with the public.

CH: Okay, I'll try.

KM: *Mahalo*. Could you please share with me your full name, and if you don't mind, your date of birth?

CH: Okay. My full name is Florence Charlotte La'i-ke-aloha-o-Kamāmalu Vredenburg-Hind. I was married to Bobby Hind.

KM: La'i-ke-aloha-o-Kamāmalu, a beautiful name.

CH: There is a story of how I got that name, according to my mother. She had an aunt La'i-ke-aloha, who, when my mother was *hāpai* with me, she said she wanted to name the baby. My mother said fine. She said, "You know, this name came down

to me..." Her mother was *hāpai* when Princess Victoria Kamāmalu was coming through Lāhainā, and they had gone swimming some place up in the mountains. Her husband to be was swimming and I think flirting... [smiling] This is the story, and she was sad. He came back and said, "Why are you so sad?" And she said, "Oh you've been flirting with one of my maids-in-waiting..." And he said, "Oh I'm sorry, it will never happen again..." Something to that effect. And she was so happy that when they came back to Lāhainā, she saw my...I guess she would have been my great grandmother, who was *hāpai*. And in those days, they used to name the *ōpū*, like that.

KM: Yes, when the baby was in the *ōpū*.

CH: And she [Princess Kamāmalu] was so happy, "I would like to name that baby, "La'i-ke-aloha-o-Kamāmalu," (The-serene-love-o-Kamāmalu). But because of that, aunty La'i-ke-aloha told my mother, "This name, you just don't give to anyone. It was given to my mother, it came down to me, and now, I'm giving it to you..." for me [speaking of herself]. So, I named my daughter that. I just have one daughter, and she's named her one daughter that. So we have tried to keep it in the family. So that's the name.

Then, I found a relative who is related to us, on Lāna'i, who is [thinking]...

KM: 'Ae, Elaine Ka'uwēna'ole-Kaōpūiki.

CH: Elaine Kaōpūiki, and her name is La'i-ke-aloha-o... with the name of the stream or pool where they were swimming, I think.

KM: Yes...That's wonderful. It's a beautiful name, and the story...

CH: Yes, it is a pretty name.

KM: And you were born where and when?

CH Believe it or not, my mother and father were living in Waimea. He worked for Parker Ranch. There were no hospitals close by, except for Hilo, and my mother was a little nervous about having me [chuckles], so she went to Honolulu, back to her mother. And I was born at home, my grandmother's home in Wai'alaie. And I guess it was a rough birth, because they said "my mother almost died." But anyway, when I was two weeks, they brought me home, back to Waimea. She said, "You just went to Honolulu to be born."

KM: So, you were born on O'ahu...?

CH: Yes, I was born on O'ahu, Wai'alaie Avenue, at my grandma's home. She was married to a Freeland. Well, she was married twice. She was married before, to a Dr. Davidson who was brought to Maui by the Baldwins to take care of West Maui and Lāna'i and Moloka'i. And the Hayseldens lived there...

KM: Yes.

CH: My grandmother was quite young, but they thought that it would be a wonderful match. So they married her off to my grandfather who was a bit older than her, but a wonderful gentleman, and she had the Davison family there. Then they were divorced later which was kind of scandalous in those days.

KM: Oh yes.

CH: Then she married George Freeland, who built the Pioneer Hotel and all that. And she had another family. She was living in Honolulu at the time that I was born.

KM: Yes. And what is your birth date?

CH: December 11th, 1923. So I will be 75 in December. [chuckles] How time flies.

KM: You take such good care of yourself, you look wonderful.

CH: Well, I don't know, I've been racing around on horses all my life...

KM: That's why.

CH: Living in the country.

KM: Yes. So you were born in 1923. In fact, I believe uncle Billy Paris...

CH: Yes, he and I are the same age.

KM: So, you came home to Waimea after you were *hānau*.

CH: I was two weeks old. We came to Waimea and my dad was then working for Parker Ranch and A.W. Carter put him up at Pu'u Kikoni which was where the ranch started a dairy. [location identified on Register Map 2785] And they had a dairy up there, they made butter and cheese, cheddar cheese, and all that. Anyway, we lived there till that got started and then he moved my dad up to Makahālau where the purebred herd was. He was kind of grooming him to become manager, later.

KM: Yes.

CH: My sister was born up at Pu'u Kikoni. Then we lived at Makahālau for a couple of years, then I had to go to school. So A.W. moved us back to Waimea in 1929. And that is when that terrible earthquake happened. I'll never forget that, that was really scary. I remember waking up, we had kerosene lights, and I remember my mother rushing in with the kerosene light to see if we were alright, and suddenly...the next day, her hands were terribly burned. I guess, when it started to go, she grabbed it [the glass chimney] to blow out the wick, and burned her hands.

KM: 'Auwē!

CH: It was scary. Tanks were down and...oh boy.

KM: So you were in Waimea at that time?

CH: Yes, I was about six.

KM: Okay, I have another map that shows the area, from a little earlier, but it'll show some of these places, and we can talk about where that was in a bit.

CH: You know where we lived, they built a house for us when we moved back from Makahālau. It's right opposite...Well, the Waimea School is up here [gesturing locations], and then there is a cottage just below the school. And then there was a big green house, just below that Dr. Nesting used to live in. I don't know who lives there now. It's about two houses down from the school boundary, as you drive up, on the right hand side. Now, there are three or four house all built in the yard. At that time, it was a big yard with no houses except for our house and a

pasture. Everybody had a pasture next to their houses for the horses. So we had a pasture, but now, that's all filled with houses. It's opposite that cluster of buildings across the street, for one of the telescopes.

KM: Yes, I think it's Canada France Hawai'i or something like that.

CH: Yes, across the street. When my mother first married my father, they lived out where the road goes down to Pu'u 'Ōpelu, near Richard's house. There was a little cottage on that road going down, that's called Wai'emi. And that's where she lived. He was in kind of a bachelor house with a couple of other guys, and when they got married, A.W. moved the men out and she moved in with him there. And that house, later, was moved down for Tony Smart. When Tony came back to Waimea, they moved it. Loaded it on a truck and put next to Anna's. That little house in there, and he lived there for a while.

See, my mother was superintendent of the Kona Hospital. When she came back from San Francisco, she became the superintendent of the hospital here in Kona. And that was interesting, because she could speak Hawaiian and she convinced the doctor, that the only way they could get the Hawaiians into the hospital, was to let them bring their kahunas in. And he was horrified, but she said, "No, no, no, they'll come if you let them bring their kahunas." She explained to them that they could take care of the Hawaiian part of it, and the morale, and they'd still treat them. And you know, [smiling] the first time the doctor saw them... He came in one day, and here was this person with the ti leaf all tied around the joints, all over. He thought "What is that?" And she explained to him, "It's alright, it has to stay on for so many days, we aren't going to take it off..." So it was good that she could talk Hawaiian to them and convince them that it was alright to come into the hospital.

KM: And I bet it worked because the people were more comfortable.

CH: It worked, that's right.

KM: So mama was...

CH: She was sort of a pioneer in Kona.

KM: Yes.

CH: And then she met my dad. Here's a funny little side bit. She was engaged to one of the Gays, Lawrence Gay.

KM: Oh yes, of Lāna'i. [chuckles]

CH: Yes, and she fell in love with my dad up here who was just a cowboy in Waimea. My grandmother almost had snit-fits, I mean she was so upset. In fact I don't think she talked to my mother for a while and then when I came along, all was forgiven [chuckles].

KM: 'Ae, *la'i ke aloha*. That's why.

CH: Yes. [chuckle] Peaceful love.

KM: Yes. That's wonderful, so mama's name was?

CH: Beatrice Irene Makalapua Davison, she was from Lāhainā originally.

KM: And papa?

CH: Daddy's name was Theodore Manuwai... [thinking] No he didn't have a Hawaiian name, Wilmot's name was Manuwai. See the Hawaiian's gave my grandfather a Hawaiian name and called him Manuwai because he loved to go out and look for duck's and stuff. I guess it was the Hawaiian's down at Puakō that gave him that name, Manuwai, and he in turn gave it to uncle Wilmot, my uncle. My Dad didn't have a Hawaiian name, you know. I talked to my sister about that she said, you know isn't it funny there's no Hawaiian name for Daddy. Some of the kid's had Hawaiian names but others didn't. It was real funny. It's Theodore Vredenburg, period!

KM: Hmm. Well, you were sharing with me a little bit ago too, and these stories they are the seasoning, they *ho'omiko* they help to...

CH: Make things come alive.

KM: Yes, they express the history, the relationship of the family to the land.

CH: Yes.

KM: Now you were sharing with me, how your grandfather and you just mentioned Puakō down here, your grandfather Vredenburg...tell me that story.

CH: Well, he was teaching and when the Hind's decided they were going to put in sugar cane down here they asked him if he'd come down and oversee it. And so he and my grandmother and the children moved down to Puakō and they lived there, and he oversaw that.

KM: Yes.

CH: Then when that failed, he moved back to Waimea, and would you believe it he raised strawberries and he decided to become a farmer. [chuckles] And he planted strawberries and I don't know what the other things were, I'm trying to remember. Vegetables, I think, certain vegetables in Waimea, not the cabbage, not the ordinary things. He was trying to do little special things.

KM: Yeah.

CH: And then he got a job delivering the mail, he had the first car in West Hawai'i. With this car he delivered mail from Kawaihae to Kona and he always dropped by... In fact aunty Mona Hind said...they all knew him see and she said...oh he was so much fun. He'd come and bring the mail and of course he would stay for hours and visit, play and have fun, then he'd go back to Waimea. And I guess he was very musical because he could play the piano, play the coronet. He used to play the coronet as he came up the Pu'u Wa'awa'a Road to let them know he was coming [chuckles].

It was so funny. Oh, I'll tell you another story that's kind of funny about him. When Robby Hind, this is Bobby's grandfather, was courting Hannah and Hannah was up at Mānā. Robby Hind would come from Kohala stop in Waimea pick up my grandfather for company, and they go up on horseback, think of it, to Mānā and before they got up there it would be foggy or something. Grandpa would blow his coronet and let them know they were coming and they would hoist the storm lanterns up [chuckles].

KM: Oh, gosh.

CH: You know I heard these stories, in fact grandmother Hind told me, Hannah Hind told me that she was laughing and giggling, she said, "Oh, Manuwai was so much fun," and she was just giggling about it. It was interesting.

KM: Now your papa, your grandfather I should say.

CH: Yes, that was my grandfather.

KM: And his first name again, was?

CH: Wilmot Lawrence.

KM: Wilmot Lawrence, and then they nicknamed him?

CH: Actually it was Van Vredenburg, but when they became British subjects, I think his father was a British subject and they dropped the Van. And it was burgh they dropped the h and they dropped the Van, just Vredenburg.

KM: Okay, now he came to Hawai'i on a ship?

CH: He brought a group of Portuguese laborers, they were importing laborers for plantations and that's when he got so seasick.

KM: Do you think that was around the 1880's there about?

CH: Yes, yes, 1880s, that's right. Now let's see, he was born in 1865, around there. So he was a young man, 1865 or something. He was 10 years older than my grandmother, so when he married my grandmother she was 15, he was 25 years old.

KM: Yes, okay.

CH: That works out.

KM: Good, good. Now, you said that he got so sick on the ship that he got to Honolulu, and...?

CH: [chuckles] Decided he would not, could not go home to England, he just couldn't.

KM: But he'd been befriended by?

CH: George Hind, who was a brother of Robby Hind. And George Hind said, "Don't worry, we'll get you a job" and got him a job as a school teacher at Waimea School. I guess in those days you didn't have to have, I guess whatever, they needed teachers and if someone was educated and could teach that's it. And he'd been educated in Europe, Vienna and all over the place so, you know, he had a good background for teaching. [chuckles] And then he married my grandmother, of course.

KM: Your grandmother, his wife was?

CH: She was, her mother was a Keawe'ehu from Kohala who married a William Campbell and so she was Norah Campbell and she came from North Kohala.

KM: That's amazing you know, the family these interrelations. So, you said that grandpa came down here. Now, I see grandpa's name on this parcel here.

CH: Yeah.

KM: From 1902, and so at Puakō, he came down and the mill was just getting underway at around 1901, thereabouts.

CH: That's right.

KM: Because I remember seeing the old map showing where the mill plan was supposed to be like that.

CH: Uh-hmm.

KM: They even did a water line, yeah, see this water line, here, the flume?

CH: Yeah. I think it did go from Waimea.

KM: Going down. I understood that they finished the flume, and then the water dried out.

CH: That's right. It failed. Whatever it was it failed. It was too bad but, I don't know how many acres they had, see this was before my time.

KM: Yes, yes.

CH: My Dad was a little boy at that time.

KM: I see this one lot, here says that it's 553 acres and of course they had this grant lot where the mill went and these other parcels and you see the old railroad line, coming down here?

CH: Uh-hmm, that's right.

KM: You mentioned their house was where?

CH: I think they lived somewhere where the... Keawe [her cousin] would know probably exactly where it was. But I thought it was near where Doi's lived, where the Doi family lived.

KM: Okay. Did you spend any time at all at Puakō?

CH: No, because by that time when I came along we were in Waimea.

KM: Sure.

CH: And that was when the Doi's were in that area and I remember they raised watermelons and stuff down there. It was perfect, hot and perfect for... And there was no road of course, we had to hike, you went by trail to...

KM: So you did take this trail sometimes from Kawaihae [pointing to the coastal trail on Reg. Map 2786]?

CH: Oh, yes, we used to hike from...well this was when we'd go down and camp at Kawaihae, we'd hike over to Kauna'oa, where the Mauna Kea is now.

KM: Kauna'oa.

CH: Yes, Kauna'oa Beach.

KM: I think what we're looking at right now is a portion of Register Map 2786.

CH: [looking at map] Let's see, where is it...yes.

KM: And so it shows Kawaihae Village, in fact you were mentioning that your Grandpa ran the mail with the first car. Did he come down to Kawaihae and pick it up, that you remember, or not?

CH: I think so. The *Humu'ula*...well I don't think the *Humu'ula* was around then, it was some other boat.

CH: *Humu'ula* and the *Hawai'i*, I think came later, when A.W. was shipping cattle. But I think the mail came in to Kawaihae. I could be wrong, but there was a little Post Office there.

KM: Yes, yes.

CH: Todd, was the Postmaster, my dad said. Walter Todd, later they moved to Hilo. The Todd family, that's right.

KM: Okay.

CH: Had a Post Office down there, so he probably did go down there, see I don't know, I know he delivered mail to Kohala, to *Pu'u Wa'awa'a*, North Kona, I think he went as far as *Pu'u Wa'awa'a*, I don't know if he came in, I don't think he came this far to Kailua.

KM: Yes, because the old man Ka'elemakule was running the Post Office yet, down here and stuff.

CH: That's right, that's right. He went as far as *Pu'u Wa'awa'a* and then the rest of it was, Kona, that was it.

KM: Oh. So you folks did go along this old trail though?

CH: We used to camp at Kawaihae during the summers. Sometimes my mother would take us and a bunch of ladies with their kids. We'd all camp, in fact Billy Paris' wife, Bertha Hermann, she and her sisters and her mother, the Arioli's and Queenie and her kids, and... I'm trying to think, who else was down there, anyway all these ladies. And we would camp down there, and the father's would all come down for the weekend. And then we'd hike over.

KM: Where did you folks camp in relationship to the *heiau*?

CH: Oh you know where Spencer Park is?

KM: Yes.

CH: We camped right there.

KM: Oh, so you camped right in there.

CH: And old Lā'au, old man Lā'au was the park keeper at the time, he and his wife, such a handsome old Hawaiian couple. When I look back now, nice looking Hawaiian man and his wife was so nice. And they had good looking kids. In fact Lucy Lā'au married a Grace boy from Kona.

KM: Oh.

CH: And I used to see her when I grew up in Kona. Yeah, we'd camp at Spencer Beach and then one day we'd hike...you know we're always doing something, keeping busy.

KM: Yes.

CH: So we hiked to Kauna'oa Beach.

KM: Yes, that's roughly this area, here on the map.

CH: We'd stop and we'd swim all the way, we'd get hot and have to swim and then keep on going. There was another beach somewhere along here, I'm trying to think where was it, was where Hartwell Carter later built a house. There was a Watson's Beach where we would stop and swim, the swimming was good there.

KM: Okay.

CH: We'd cool off and keep on going to... We didn't go to Hāpuna, we went to Kauna'oa, once we got there, there was no point in going Hāpuna.

KM: That's right, because the beach was so beautiful at Kauna'oa.

CH: Yeah, we didn't have to go any further.

KM: Yeah. You know out of curiosity when you were down walking along this trail, and of course, I know you guys were young and so you know things were different, did anyone ever, do you remember ever hearing any stories even like about the *heiau* or about?

CH: Just that one *heiau* was in the water, I know that. One *heiau* was below, there were three, I think. There was the top one and another one, and then one was in the water.

KM: Yes, Haleokapuni.

CH: And I remember they used to tell us, "Don't swim there, don't go swimming there because there's a shark's...that's where the..." I don't know where the shark slept or not, but vaguely in my mind, I know we kids were always told, unless they were just trying to scare us.

KM: No.

CH: "Don't go swimming in there, you mustn't disturb it, that's where all the sharks come in and sleep" or whatever [chuckles] so, they don't sleep, or they just gather and then rest so, it was where the *heiau* was.

KM: Can I say a few names?

CH: Yeah.

KM: Do you remember hearing Hale-o-ka-puni, that name? That's the name recorded for the old shark *heiau*.

CH: Then that must be it.

KM: Hale-o-ka-puni.

CH: It sounds familiar, as I say I was probably, eleven, maybe younger. Well, we didn't hike when we were too young.

KM: Yes.

CH: The rest of us would stay back, the older kids would hike. Then as we got older we were able to hike with them but, Spencer's Park was this side [gestures south – Kailua] of the *heiau*.

KM: That's right, that's right.

CH: So if we wanted to go to Kawaihae we would hike over. That was when we'd pass it...

KM: The old trail?

CH: And all the old folks would say, "Don't you, kids you, wait till you get to Kawaihae to go swimming" they didn't want us to go fool around where the *heiau* was.

KM: Yeah. Well you know it's so interesting because you see this old trail alignment here because that's the trail.

CH: That's it.

KM: Was the Main Government Road, you know?

CH: That's right.

KM: At that time. Out of curiosity at Spencer's which is just in this area here on the map do you remember if Lā'au...?

CH: He lived there.

KM: ...did you folks fish?

CH: Yeah.

KM: Did they make salt or anything down there do you remember?

CH: I don't know about what he did, I know he'd throw net, where he went I don't know. But he'd go to throw net and he'd bring us fish in the night, lots of times he brought us fish. And they lived there, they lived at the back of the park in a home there. I tell you who else in the village we used to go and see a lot, it was Jack Paulo, and the Akau family down there.

KM: Akau, 'ae.

CH: There was a Japanese family who took care of the Hind's boat, the Kīholo, oh what was his name, I can still see him in his b-v-ds [Yoshikami].

KM: [chuckles]

CH: They wore, Japanese style, they didn't have shorts so he'd wear these b-v-ds or pants cut you know?

KM: Yeah, uh-hmm.

CH: And he took care of the Kīholo. And Kawaihae had this wonderful beach, see the reef was out there so this kind of lagoon inside that was calm and good to swim in. And the beach was really flat, it wasn't a steep beach. So we loved to swim in front of Jack Paulo's, in front of Akau's house and then of course it got kind of rocky and then the pier was out there where the cattle were shipped. But this side back where there were trees it was shady and really pretty, I was sick when they dug out the reef and that...

KM: Yeah, it really changed the land.

CH: ...but, they had to do it. I guess they had to do it because of shipping.

KM: Do you remember William Akau?

CH: Yes.

KM: And his sister, Lani?

CH: Yes.

KM: They're the younger. William is a few years younger than you.

CH: I was going to say, he'd be younger.

KM: Aiu, they call him AhYou Akau.

CH: Yes.

KM: He is a few years younger.

CH: I haven't seen him in ages he must have been a little kid. I remember in school there was a Theodore Akau, in school, I think he was named after Daddy or at least he might have been. Then there were several Akau kids that went to school with me, but it was a big family, I can't remember them all you know, that's terrible if I saw them...

KM: Yes, well just what you're describing about how the *papa* was so beautiful here and the new harbor really changed and evidently the people like Lā'au *mā*, that you were mentioning. They used to be able to plant things even *'uala* and stuff *mauka* of the *heiau*.

CH: They did, that's right. I was just going to say, they did plant up there. Back of Kawaihae they had places where they planted sweet potatoes. Being a little girl I didn't pay too much attention. I wasn't too interested in that, but I do remember their gardens up there. The kids used to have to go up and work. You know dig up things and plant.

KM: So you look at the land by the *heiau* now, and stuff it seems so dry, but those people were working that land, yeah?

CH: You know, I guess, yeah. You know up above Kawaihae, the lower part of Waimea when you pass Wai'aka Bridge coming down.

KM: Yes, yes.

CH: To the left, as you going down Kawaihae on the left side there's a wonderful irrigation system that was... Did you ever see that?

KM: Yes, yes. I've heard of it.

CH: It's wonderful. There was a Japanese man when I was a little girl that was raising tomatoes down there and my Dad and I used to go down and buy tomatoes from him.

KM: [map rustling noise] I just want to open up this one other map, that may [opens Reg. Map 2576]... This is, here's Pu'u'ōpelu, I was just looking to see if the, see this is all the irrigation...

CH: That's right.

KM: ...stuff going through this whole area here?

CH: That's right.

KM: Līhu'e plain, Puakala.

CH: That's right, Līhu'e. That's right, there was a house site here.

KM: 'Āhuli, yeah.

CH: And it's right next to the stream, stream running.

KM: 'Ae, that's right, yes. See here they have Akona.

CH: That's right.

KM: 'Auwai and stuff like going in through here.

CH: That's right. It's down in this area.

KM: 'Ae.

CH: I think, let me see now. If this is Pu'u'ōpelu, this is Kawaihae, where is Kawaihae Road here is this?

KM: Here's Pu'ukī.

CH: Pu'ukī, okay.

KM: This is Lindsey Road, this is Kawaihae Road right here.

CH: Okay this is Lindsey, this is Kawaihae Road, alright down and it goes.

KM: This is actually the park, now see this is about 1917.

CH: I see we're going down to Kawaihae, okay so it would be down in here.

KM: Down in this area.

CH: This is Puakala, it's way down it would be down in here somewhere.

KM: Ah, okay.

CH: And they took water from the stream, ran down... [pointing to location on map] Here it is this stream. They took it in and irrigated the fields.

KM: Yes.

CH: Yes, what is this now?

KM: This says Wa'awa'a, this is Kalua'ana.

CH: Yes, see it was down below these, below.

KM: This is all irrigation channels through here.

CH: That's right. And this Japanese man had tomatoes down there and that's how I saw these little streams. My Dad said to me, "Oh, he said in the old days the Hawaiians watered all their fields..."

KM: That whole, what looks like a dry land now was all irrigated.

CH: That was their farming area see? They might live at the beach but they'd come up to do their farming in there.

KM: Yes, that's right. This is Register 2576 that we're looking at, it was done in 1914 from a series of maps but that's what all of this water irrigation system down through here. So it's amazing yeah, what they did with this land?

CH: Yeah, they got along. And you figured down at the beach too, there were things that they could plant with a little brackish water.

KM: Yes that's right, even *uala* like that, you know.

CH: That's right.

KM: And like you said even watermelons and stuff.

CH: That's right.

KM: So you folks would walk along the trail, here on the shore?

CH: It was a trail right along the coast line. You know we went down on the beach and then up again under the *kiawe* trees, we'd get poked with *kiawe*. [chuckles] Oh boy!

KM: Cry out eh?

CH: Yes.

KM: Well, let me ask you one more question if I may about this trail area. You know there's an effort to reestablish these trails all along Kekaha and Kohala coming through here.

CH: Good, that would be nice.

KM: But one of the things that people are concerned about is that your *kūpuna*, the old people that lived on this land... And I liked what you were just saying, you know, describing how they lived *makai*, and that they also went *mauka*.

CH: Yes.

KM: So they could do good agriculture, *mauka*.

CH: Uh-hmm.

KM: But they lived down here. So there are *kahua hale*, old house sites?

CH: That's right.

KM: Even *ilina* [burials]?

CH: We don't want it to get all wrecked with people going through.

KM: That's right. Have you been to Kīholo recently?

CH: Ah, I was down there about a month ago, my kids go every...practically every weekend somebody goes down.

KM: That's one of the examples is when you go down to Kīholo and you look along the ocean under that *malu kiawe* [*kiawe* grove] there.

CH: Uh-hmm, right.

KM: And even in the caves

CH: Uh-hmm, oh they have been raided!

KM: People destroy that.

CH: Since that road went in, that Ka'ahumanu Highway went in, there are no fish in Kīholo... You know at one time when the Hind family lived there, I came in later, but even when I married Bobby and we'd go down there, they had built...old man Keawe used to have little stone mounds built up in the bay.

KM: *Umu*?

CH: Thank you, that's it. I was trying to think of what the word was.

- KM: *Imu* or *umu*, they call it.
- CH: That's it. So that every night when they threw net for fish for the table...see we didn't keep anything, we had to salt it. So when you needed fish we went out and threw the net and brought it in, we cleaned it and fried it and ate it, period. And every night somebody would go throw net so we could have our fish, and there was fish all the time. There were '*ōpihi* on the rocks that we would go and get. Then the highway came in, and nothing! There isn't an '*ōpihi*, you can't...unless you go way out to the point. The fish are all gone. Well now at least I think we've gotten the bay... We were having an awful time, people coming in and stretching the nets across the bay.
- KM: Yes.
- CH: And when they did that they wouldn't come back maybe until the next day and the turtles were getting caught in there and dying. So we finally got that to be a preserve or whatever you call it. Where they can't put nets now, across the bay.
- KM: Well see that's one of the important things about use and some people say, "It's my right to do this" but you know when you folks were young, like you said, you didn't go and take everything.
- CH: Absolutely not. There were seasons for certain things. My mother told a very interesting story and I was fascinated by it. She said, when she was single and was superintendent of the Kona Hospital, she was invited by Mrs. Kaupiko at Miloli'i. I think she was a Kaimana...anyway she invited my mother to come to Miloli'i to stay a week on vacation. So she went down to stay with the Kaupikos. At that time it was a whole Hawaiian village. This was in 1919, 1920. My mother said it was amazing. The old man, he was the leader of the village, they would feed the '*ōpelu* for about six weeks before the actual time to go out. This first day they went out that catch—the whole village went out—that catch was for the village. They all divided it all up, every family got their share.
- KM: Yes.
- CH: After that they could sell. But that was the first thing. She said she got so excited she saw lobsters and stuff. She said, "Oh can we have lobsters?" Mrs. Kaupiko said, "Oh my, you come back at such and such a time. No, no, no, we have to wait, they are too small." In other words, they kept to their rules. She said they had three mats in their house. One mat was the eating mat, which was put down everyday. They had a prayer mat and they had the sleeping mat. And she said it was so neat, they'd roll out the sleeping mat at night and they had these long pillows with the stuff from the *hāpu'u* [tree fern], the fuzz, *pulu*.
- KM: 'Ae.
- CH: And each little kid had a *kīhei pili* [blanket] just a light *kīhei pili*. And they'd be three little heads and then maybe mama and papa and two more little heads all down the *lānai*. She said it was just wonderful, the way they kept their rules.
- KM: It permeated all of their life.
- CH: That's right.
- KM: It was with their relationship.

CH: That's right.

KM: In the house and to the ocean and land.

CH: That's right, it was all guarded and kept, and nobody took too much. She said they went out to get *wana* [urchins] one day and she got so excited, she was digging...you know my mother she didn't know [chuckle]...digging up. Mrs. Kaupiko said to her, "Oh, no, no, no, don't do that, put those back we only take this size, those are too little." Then my mother thought "of course you don't..." but she was so excited. She said she just loved it and she learned so much from those people. She learned a lot.

KM: You know, in line with the access along the coast like that, these stories are important because people need to realize that the reason it was so rich?

CH: Was because they took care of it, didn't exploit it or what.

KM: 'Ae, there was responsibility.

CH: They weren't greedy.

KM: You get the right to be responsible.

CH: I think greed has done a lot. On the land with everything. Greed, is really I think the root of all evil whether it's for money, for land, for whatever.

KM: Yeah.

CH: It gets back to that.

KM: Do you have a sense of about the Kīholo area—and of course that's off of this map but I have another map that shows all of your *'āina* over there.

CH: I have some too.

KM: The family *'āina* on the Hind side, like that.

CH: They sold, you know. That was so sad.

KM: Yeah, *aloha*, I know.

CH: Thank God, my husband and I didn't. Bobby and I refused to sell, we still have our three acres on this side of the bay.

KM: That's wonderful.

CH: It's sad that they sold that, but cannot help. Can't help, things happen.

KM: No cannot, that's why we can't change the past. All we can try to do is look at the future.

CH: Yes. I tell you what my attitude is and my children, I want them to enjoy Kīholo and my grandchildren as much as they can, so that's why they go nearly every weekend. In fact we have a schedule every family, four of them they have their weekends and it rotates you know?

KM: Nice.

CH: And it's put out for the next two years.

KM: You guys are planning. [chuckles]

CH: Yes! We have a summit meeting, anyway [chuckles]. The good part is, say it's our weekend and I'm not going maybe Robby and them want to go down because they have guests or something. They can change or they can still come down while we others are there.

KM: Sure, sure of course.

CH: But it's just a matter of... And we have rules, they have to clean, we do all the cleaning the coconuts whatever, picking up the rubbish around the place. I tell you for a while there people screamed about the gates being locked and everything and there was a time when we left the gates open for nine months. The State said we had to leave it open. You should have seen Kīholo, there was a pile of garbage, I'm telling you, as high as this house.

KM: Yes, so like fifteen feet high.

CH: A pile of that on the side of the road they threw their garbage bags everywhere. It took us, when we finally got the State to let us close those gates again. We got all of our friends, my kids friends I remember Duane Keana'āina, everybody came down with their trucks and we took loads to the dump. Loads of stuff, it was just awful. But it made me sick because they'd come in with heavy beer cases and then they were light when they go out. [chuckles] You'd think if they bought them in heavy they could take them out. But no, they just throw them on the side of the road.

KM: Yeah. Well, Kīholo is a very important example of some of the things that need to be thought out and proposed.

CH: Uh-hmm.

KM: If this access is taken care of how do we instruct people?

CH: Control it?

KM: That use the land, "enjoy it but care for it."

CH: Please respect it. I think a lot of people want to do that, I really do. I think there's just a few that ruin it for the most.

KM: Hmm. One of the things that's been tragic at Kīholo too, is that the caves, and some of the old burial sites.

CH: Oh! That's terrible!

KM: Do you have some feelings or thoughts about how people should take care of these things?

CH: You know those caves have been raided, I swear. As I said earlier, when that road went in there were people crawling through every cave down there. And there was no way they could be blocked off. I mean you know, well you can't. And they stripped them, literally stripped them.

KM: Yeah.

CH: And for years nobody touched them, we knew they were there but they were just taken care of nobody went to them, you know.

KM: Yeah.

CH: It was just, the goats of course had their caves that they lived in, but you know, it was still natural.

KM: That's right.

CH: As soon as that highway opened up it really changed.

KM: Hmm. So the access needs to be one that's wise, has a...

CH: We have a locked gate, but you know, lots of people hate that and I don't blame them. You feel like we should be able to go to the beach which they can, they can walk in if they want or they can come by boat. A lot of people walk in, which is alright.

KM: Yeah.

CH: Another thing is they kept breaking in to the houses. You know I would never think of going up to my neighbors up here and sitting on their *lānai* and having all my kids have a party there if they weren't home.

KM: Yeah.

CH: Down there they come on the *lānai*, cut the screens, get in the house leave it in a mess and go. And I think there was nothing to steal, I mean maybe some food, maybe couple bottles of wine, but you know, it was sad. If they don't have respect for homes. They're not going to have respect for the land. Anyway, I don't know how they can work that out, I really don't.

KM: When you were a child, did you ever hear any, maybe not on this trail Kawaihae coming actually all the way through Kapalaoa like that. Did you ever hear your parents or other elders talk about how burial sites and other old Hawaiian places should be cared for?

CH: The only thing I ever heard, and as I say I was just a little girl. I can remember listening though to my grandmother saying something about, vaguely I seem to think they had people in their families that took care of their grave sites. You see what I'm saying?

KM: Yes.

CH: I can't say for sure the Akau's did that or who? But I think there were certain families who kind of, it was their, not duty, but they took it upon themselves.

KM: Yes.

CH: Or whatever it was, to take care of the graves.

KM: Yes, they were like stewards.

CH: And if they were in caves they were the ones that went. You know it seems to me, at Kapalaoa or somewhere, you can't quote me on this.

KM: No.

CH: Because I'm not sure. I remember hearing that every so often certain people from Pu'u Anahulu, I don't know which families, but I remember hearing this. Used to go down for the sole purpose of going to the grave sites, whether they were caves or whatever. [for further documentation on customs, see interviews with members of the Keākealani family]

KM: Yes.

CH: Whatever, to check on it or to take something, *ho'okupu*, I don't know but I think certain families were designated to take care of where their families were buried.

KM: Their *kūpuna*.

CH: Or that village, those people. Probably at Miloli'i there were people who were supposed to take care of the graves as well. And it was something they didn't talk about outside so you know you didn't hear who's doing it, or what it was.

KM: Yeah. Well what you've shared though is something that is recorded in tradition as well.

CH: Uh-hmm, yes..

KM: It's old, it has cultural depth to it.

CH: Right. It's really amazing the Hawaiians had such a wonderful system of the way they lived. Their rules, their society was very interesting and very well organized.

KM: Yes. Did you hear down at Kawaihae they used to keep fish down by the ponds by Akau them's place?

CH: Uh-hmm.

KM: And that they would stock some other ponds down here, Parker Ranch or something?

CH: Yes, 'Anaeho'omalū Ponds were stocked. In fact we used to go once a year A.W. Carter had a weekend where all the ranch employees and their families, we went on the old 'Anaeho'omalū, which was a sampan that just rocked and rolled. [chuckles] It was so bad.

KM: Not something your grandfather would have liked, eh?

CH: No. Oh, it rocked! Well anyway we'd go, they'd take I don't know the boys some of them went on horseback, then families, kids and the women went on the old 'Anaeho'omalū and we anchored there and they'd take the nets and drag the ponds. Divide up all the *awa* and the mullet see, because they didn't sell it, it would be given... [end of Side A, Tape 1; begin Side B]

...once a year. I remember this once a year, maybe it was more, but I don't think so. I think it was once a year, it was during the summer time and I think it was at almost the end of summer. Where all the children could go.

KM: Oh yes, yes.

CH: It was fun. Oh golly, I remember one day we were on the boat going along and they saw shark fins and everybody ran to one side of the boat to look and this girl fell in. Annie Awili, I'll never forget this as long as I live.

KM: Oh.

CH: [chuckles] She went to Waimea School with us. And oh, I remember my mother grabbing us and hanging on to us for dear life [chuckles].

KM: Oh, gosh.

CH: Anyway the boat finally slowed down, they screamed at the Japanese man who

drove the boat. And he finally stopped and in the mean time we saw, I can still see her in that water and she looked like she wasn't even scared she wasn't doing anything. What she said later, was she was trying to get her shoes off, her canvas shoes off. So she could swim and luckily she had a dark pants and shirt on. Well we finally [mimics the sound of the boat engine], chug, chug, chug, duga, duga, duga, backed up to her and pulled her on the boat [laughing].

KM: [chuckles]

CH: But my mother was petrified. She said she had visions of seeing this girl pulled under water by the sharks.

KM: Hmm. Have you heard any stories about *manō*, sharks out here that may have been family?

CH: Well, the shark is my mother's *aumakua*, that's why I laughed. I said, how come you get so frightened [chuckles] when this happened. My dad's *'aumakua* was the owl. But I can't think of any stories right now.

KM: Did you ever go to Kalaemanō, you know down this side?

CH: Yes.

KM: Ka'ūpūlehu, *Pu'u Wa'awa'a*?

CH: Yes, yes. We hiked to Kalaemanō from Kīholo. In fact Annie Una, a Hawaiian lady who used to live at Makalawena and Mahai'ula.

KM: Yes, yes.

CH: Used to go over there every year after the high seas and get salt, because the waves used to crash up on the top of the flats.

KM: On the *pali*?

CH: Yes. And at a certain time, when the waves settled, she'd go over and camp there for a week and gather her salt and then bring it back to Ka'ūpūlehu and she always gave us some. In fact I still have some of her salt. But, yes and then we hiked over there one time, oh what a hike though I tell you!

KM: Yeah.

CH: Hot. But that's a fascinating place, gives you creeps kind of though you know.

KM: I've done some interviews with uncle Robert Keākealani's older brother David.

CH: Oh yes, right.

KM: Aunty Caroline them.

CH: That's right.

KM: In fact aunty Annie's, nephew, Robert Punihaole *mā*.

CH: Yes, right, that's right.

KM: And there are wonderful stories that talk about going to gather.

CH: Oh, Annie was a wonderful gal, she used to come up when my mother and father were at *Hu'ehu'e*. Daddy was put over there by Hartwell Carter, to run *Hu'ehu'e*.

She used to come up once a month or once every six weeks, something like that, on her donkey, Charlie.

KM: [chuckles]

CH: He was a wild donkey that she tamed. Then when she wanted him she'd whistle, he'd come. She'd come up to the house and she'd stay at our house for a month. She'd get her crackers and I don't know, all her supplies and have a vacation for a month with us. And then load up all her gear and go back down the mountain, down the trail. When she went back she walked because Charlie was laden with stuff. When she came up, she rode.

KM: Was she staying at Makalawena at that time, or Mahai'ula?

CH: Well, when the Magoon's came up she stayed at Mahai'ula, because she helped them.

KM: Yes, that's right.

CH: When they weren't there, she stayed at Makalawena. Her husband, this is interesting. Her husband, Una was pure Hawaiian and was from Hana, I remember him. When I came back from school he and Annie used to come up and stay at my mother's.

KM: Hmm.

CH: And my mother of course who could speak Hawaiian, loved it, and got him to tell her all the stories about what Makalawena was like. Evidently there was quite a settlement there.

KM: Yes.

CH: And Annie said, that canoes used to go back and forth between Hana, believe it or not and this island. And Una had come on one of those excursions on a canoe from Hana, I guess a group of them or something, had come to Makalawena and he fell in love with Annie and decided not to go back.

KM: Wow.

CH: And he stayed and she said they got married the Hawaiian style, with a *kapa*. In nineteen thirty-something, I think they decided all these Hawaiians had to get married legally. So she told my mother that, Aileen Stillman this is Hannah Springer's grandmother, and uncle Arthur, who was Judge Stillman insisted they had to get her down to get her married legally [chuckles]. So they took her and Una down to the Bank of Hawaii, the Bishop Bank or whatever it was. I think Walter Ackerman, or somebody married them legally, and she had no ring so aunt Eileen took off her big diamond or whatever it was [chuckles] and let her get married with it. And it was so cute, that's when Annie said, "Oh my, Una didn't want to go because..." well, he was very shy. But she said, "We were already married, we did the *kapa* thing." So, it was so cute [chuckles] I can't imitate her, I wish my mother were alive to tell you this because she could say how Annie said it. It was so interesting.

KM: So beautiful.

CH: Yeah.

KM: These people of Kekaha and of this land here, they were hard working.

CH: Strong.

KM: Strong, *aloha*, yeah?

CH: Strong. You figure that's hard land to live in you know?

KM: Yeah.

CH: I mean that's hardly any dirt, mostly lava and you figure they really had to be of strong character.

KM: *Wai kai* too yeah, their water? Brackish water?

CH: Yes. Brackish water. Well they knew how to collect water in the caves and funny little water holes, where water dripped, moisture dripped down in to these little pans.

KM: Yes, they'd make *apu*, cup like yeah?

CH: That's it, yes like a cup. And that was fascinating to me.

KM: So even along the trail when they go *mauka*, that way they would have...?

CH: They have those. Up *mauka*, in fact right up at Pu'u Anahulu, just on the...well where the golf course entrance is?

KM: Yes, yes.

CH: Right past that. Bobby and I, one time, were riding horseback and we came back and he said "I want to show you something." So we rode up and there was a little clump of trees and kind of a hill a little knoll of rocks and stuff. And he said, "I'm going to show you some water," and we went there and he moved a couple of rocks and he said "look at this." And here was this little cistern, just a small little thing about this big.

KM: Couple of feet across?

CH: Yes. And it was water, he said "You know, the Hawaiians had these all the way down to Kīholo and along the coastline you'd find them." And he said it was "for travelers, if they needed water they had it here. They'd drink it and then they'd put back the stones."

KM: So the shade and rock, the condensation?

CH: I guess so, I guess so.

KM: Things dripping. One of the terms I've heard for that is *paona wai*, how they would hollow out make these little cisterns, like that.

CH: I guess so, that's it.

KM: But they covered it over?

CH: Covered. But I guess moisture gathered underneath it and dripped. It wasn't like water running, it was amazing to me. Enough so you could quench your thirst.

KM: So even along *makai*, he said that they would do that, your husband said that?

CH: He said they had them down along the trail, the old trail. Because there was a trail that came up from *Pu'u Wa'awa'a* to Hu'ehu'e.

KM: Yes, let's see I've got that map here [opens Register Map 3000].

CH: Comes up to Hu'ehu'e too.

KM: This is a really neat map, it's not going to go up quite as far as Hu'ehu'e, but this is the Kīholo-*Pu'u Wa'awa'a* Trail.

CH: Yes, here we are.

KM: Here's Kīholo side.

CH: Here's the other trail.

KM: Yes, that's the other trail, that's correct.

CH: That's the trail.

KM: This is the one?

CH: This is it.

KM: That goes up to...?

CH: Hu'ehu'e. You know Pilipo Springer?

KM: Yes.

CH: Bobby and I were down at Kīholo one day and we used to take him down with us all the time. He was helping us build our house, our little shack [noise background] The tidal wave had wiped everything out.

KM: Oh, '46 or '60?

CH: Both. Well, '46 it broke the house up, the old home, in three, and separated, but it was alright we could still use it. In 1960 it wiped the whole thing out.

KM: Oh.

CH: But anyway, he hiked down. He said "I'm coming down but I'm going to hike down on the old trail." So he came down on the old trail and met us at Kīholo. No, he met us at Luahinewai. Yes, he met us there. He must have cut off here somewhere.

KM: Ah, *makai*, yeah.

CH: But, Hannah Springer has done this walk.

KM: Yes, that's what she said.

CH: Yes. And she's done this whole walk. You know Bobby's mother and father said, when uncle Francis Brown was here [Keawaiki], sometimes at night they'd hike over. Well not night time, but they'd go over in the afternoon.

KM: Evening?

CH: Yeah. Hike over on the old trail, have cocktails with them, and then come home on the old trail with flashlights on a moonlight night.

KM: Hmm, amazing.

CH: Isn't that fun? Lots of time they'd go back and forth by boat but she said they used the trail at that time, they kept the trail really nice.

KM: So this Kīholo-Puakō section like that going?
CH: Yeah.
KM: So they would go to Keawaiki?
CH: They'd go to Keawaiki, and visit with him, because he and Bobby's father went to school together. They were classmates, in fact he was my husband's godfather, so they were close. But isn't that a kick? I said "you're kidding?" She'd say, "oh yes, we'd hike over and have cocktails with them and then maybe stay for supper and then we'd come back." I said "in the dark?" She'd say, "no, it would be a moonlit night."
KM: [chuckles] Nice, yeah?
CH: You know, flashlights were fine, lanterns.
KM: Well, I see all of your 'āina, these different lots under Robert Hind.
CH: We're out here.
KM: This is Senator Hind's, yeah?
CH: That was the Hind family.
KM: Yeah, uh-hmm. And their ranch house. So you folks have this?
CH: We have this.
KM: Kaua'i's old house.
CH: Kaua'i's is right there. That's a wonderful little room there. Yeah, we go from here to here [pointing out location on map]. The boundary of our property is right where the *mākāhā* is.
KM: Yes, oh.
CH: My husband got the Alapa'i's and the Riveira's to repair the *mākāhā*. We got a whole bunch of kids together, for two weekends. He watched the tide for it had to be just right.
KM: Yeah.
CH: And we went down and they repaired the *mākāhā*, we put the gates back and the whole pond got cleaned out, everything was fine and then... Well then he died of course. But before he died he got sick and it made me sick, people were going in and they wrecked the gate. You know, no one was staying down there at the time and they got the gate out so of course then all the fish go out to sea. Oh, it was such a...I was sick about it. But anyway they did try.
KM: So that was your husband then, who did the restoration?
CH: Yes, Bobby did, trying to get that back in again.
KM: Oh.
CH: And then when Mitchell bought, Paul Mitchell bought from the Hind family...Anyway, Paul Mitchell showed Bobby his plans, he wanted to restore the ponds, and he showed us his plans for his home. Which was going to be three different houses, he didn't want to cut any coconuts so he was going to put these small buildings in...

KM: How nice.

CH: And they were going to be cut in Bali or someplace. He was going to try and make them more Hawaiian looking, rather than too Bali.

KM: Yeah, yeah.

CH: He showed us the plans and he had four different buildings like a cluster of a village.

KM: Yes, yes.

CH: Guess what? The County refused to give him a permit... ..they said, oh “he couldn’t build four houses. It was only a place for one house, he could only build one house there” [chuckles].

KM: So you can build one small hotel down there, though?

CH: Yes [chuckles]. That’s the problem. So he was very disappointed, he said Bobby he couldn’t believe it. Bobby said, “you know what you do, put a little... if you could work it so it’s attractive, put little walkways with a little top.”

KM: That’s right, interconnected yeah.

CH: County wouldn’t approve it, said “no, it has no sides.” So unless he walled those things up. See, just with a little roof. I said, you know there waiting for...? They think, here are all these other people that can build and do anything they want, the Japanese go into Kalāhuipua‘a and they can build this huge thing over there [chuckles]. I was so bitter about that, but anyway. It finally ended up he died, so he never got it done. His son who at the time we met him, was about 15, I guess. And we had said to him, I hope you’re not going to put... He said no, he was going to build a home, it was not going to be for an investment where you put up condo’s or anything like that. So I said that’s good as long as they build a house, that’s alright. I would rather see that. But anyway, we kept this land here.

KM: Good. That’s wonderful. So the old church lot?

CH: That’s where we are, that’s us, yeah.

KM: It’s yeah, oh. I’ve collected some really interesting information about the area. In fact, you know aunty Annie Una, she was Punahaole, yeah?

CH: That’s right she was a Punahaole.

KM: Her grandfather, Punahaole was a teacher at the old Kīholo School and Church lot in the 1840’s.

CH: That’s right. It was a school during the week and a church on Sunday’s.

KM: Yes, that’s right.

CH: That’s true. You know she, if she had had an heir, her own child, she never had any children, she would have been able to stay at Makalawena. It was her grant.

KM: Makalawena, ‘ae.

CH: But she hānai’d a nephew and they said, no, no it can’t be. It has to be your own, if she had, had children she could have kept her *kuleana*.

KM: The family line would have stayed down there, ah?

CH: Yes, but she had no children, too bad [said with emphasis]. But otherwise she would have had land at Makalawena, now or they would have been the family.

KM: At least residence. I've gone through you know, and I was talking with the other Bobby Lindsey you know?

CH: Robert, with Bishop.

KM: With K-S-B-E, yeah?

CH: Yeah.

KM: Down here, yes. And we're working to help reestablish that relationship with the family.

CH: Oh that's good.

KM: Because the family can tell the stories about the old pond and how the life was.

CH: That's right, and get them before they die, see.

KM: Stewardship, that's right. They steward, they can help ensure that the land is cared for.

CH: Right, that's good.

KM: Which is why by doing this, just talking story with you is important you know.

CH: I can only tell you, the stories I've heard.

KM: That's wonderful.

CH: [map rustling] Irma told me when she was young she and Robson were young kids. When it got dry up at *Pu'u Wa'awa'a*, Hannah Hind and the whole family and the cowboy's wives and everything moved to Kīhōlo. They'd stay down there because of the brackish water. And that's when the Hawaiian women would weave, they had *loulou* palms down there.

KM: 'Ae.

CH: In fact my Bobby got seeds and started *loulou* trees in there and we planted in our pond some more to make them, hopefully to keep them growing. Anyway, they made hats and mats down at Kīhōlo, that's what they did.

KM: From the *loulou*?

CH: From the *loulou*. And they were so soft, they made baby mats, they made also regular *loulou* hats.

KM: Out of curiosity, did you folks, in your time was anyone making salt anywhere?

CH: Annie was still making salt at Kalaemanō.

KM: 'Ae, at Ka'ūpūlehu.

CH: Down here was Mueller's.

KM: 'Ae, Mueller's.

CH: That was before my time. But he had these big salt beds made.

KM: Who, Mueller?

CH: Mueller. You've seen them, they are cement, and they built these salt beds there.

KM: That's right, from around the nineteen-teens, I saw...Mueller was the name, yeah?.

CH: M-u-e-l-l-e-r, I think, yeah.

KM: That's right. But Hawaiianized, its Mula [chuckles].

CH: Yeah [chuckling].

KM: Well that's right so it was Mueller who built those salt pans.

CH: That's right.

KM: Because there's a house built right on top of them now.

CH: Oh yeah. Well that was Loretta Lynn, yeah built on top of that. Those were the old salt pans. He sold salt too, I guess.

KM: Yeah, that's right. That's so amazing because I saw the communications. In fact it was funny, because I was looking at the Territorial and the Commissioner of Public Lands Communications and I saw and it like I said maybe 1917, 1918 thereabouts.

CH: Yeah, I think it was about that time, but I don't know. See, I wasn't even born [chuckles].

KM: No, no that's right. He applied to the Commissioner of Public Lands, and the Commissioner came back and said, well you know Senator Hind has a lot of that property there. So you have to talk to him first [laughs].

CH: It was all on the lease.

KM: Yes, that's right all leased.

CH: Actually the Hind's only owned this [pointing to the lots].

KM: Yeah.

CH: And Bobby's mother, bless her heart, when Luahinewai and this [the southern] portion of the bay came up for auction, the Territory opened up the lots in Hilo, she went to Hilo to bid on them.

KM: I saw the communication.

CH: She asked the family if they would help her because at that time she figured, oh my I don't know if I can afford this because she was teaching at Pu'u Anahulu School then. And she didn't have that much money. But the family wasn't interested, they said, don't be silly why would you want to buy some more. We got six acres, so she said, "Well she thought it would be nice if this were added to it." So she went to Hilo, nobody bid so she got it at whatever the upset price was whatever you call it.

KM: Yeah.

CH: And then Luahinewai came up and she bid on that too. You see there was nothing at Luahinewai, absolutely nothing it was just water. She used to go by canoe with the yard guy that took care of Kīholo, they'd take all these coconuts that had sprouted. She'd go over there, and she and the gardener planted all the

coconut trees there. She just thought it would be nice to plant coconuts around the pond, which she did. And those coconuts there are Bobby's mother's planting also. Coconuts at Kīholo, where the lagoon is.

KM: Yes.

CH: She planted all of those coconuts. She planted all the coconuts here.

KM: Yes.

CH: Grandfather Hind planted these, but anyway she...what was I going to say?

KM: Luahinewai?

CH: Yes. This came up for auction at the same time and absolutely nobody was interested in this because there was no water, there was no way to get to it, there were no trees it was just this pond. So she got it and started planting all the coconuts, she planted *milo*, the *naupaka*.

KM: 'Ae.

CH: There was nothing there, she said it was absolutely bare. Then when she left it to us we planted the *kamani*, the *loulou*. We tried to plant we talked to Scott Seymour and he told us what to do. Then we couldn't afford to keep it. It was just getting to much, we gave it to the kids and the kids decided to sell, but we didn't want to sell to anybody who would put up a condo or anything. So, this gal who had gone to Punahou had married a mainland guy, wanted to come back and have a place in Hawai'i. She bought it and wanted to build a house. The kids sold to her which helped them, put their kids through school. In the meantime she got Scott Seymour... Well we met her, she came up here and talked to us. We told her how Bobby's mother planted coconuts and we were trying to put back a lot of the native things.

KM: Uh-hmm.

CH: And she said, "I'd love to do that too." I said, "well then get in touch with Scott as he is the one." She did, and Scott, put in all this...you talk to him sometime.

KM: Yeah.

CH: And they had the money, they could do it.

KM: Sure.

CH: And the house, Ossentoff designed the house, he used to come up and stay at Kīholo all the time with old man Hind. He used to go there and fish and camp and everything. When he found out that she was building the house, he called Bobby and said "you tell that lady that I want to design the house. I don't want them to get some mainland person to design it." So he came and he insisted the house be put back on the lava. Not out on the beach. Put it back, and Scott helped with all the planting; but she died of cancer not too long ago. So I don't know what's going to happen.

KM: Out of curiosity did you hear Mama Hind, or any of them talk any stories about the area? Because this is such a significant place.

CH: I found out later about Keōua and about his cutting off his penis. And that was...then my mother had explained to me one time she said, you know that was

his way of showing. I guess to do that, it was like...how did she put it, it was like he would sacrifice himself, not Kamehameha. He would do it.

KM: That's right, yes.

CH: I said, why would anybody do such a thing? And she said, listen that would have been...he knew he was going to be dead, or killed, and he was going to sacrifice himself. Not, Kamehameha. That is really something. It is a historic...it's just too bad that that couldn't have been preserved way back for a historical site and they could have had a little... Now with the Highways and everything they could have had a *hale* or something there. Telling the story of what happened there and keep it pristine.

KM: Yeah.

CH: But, that's what happened. At least it's not a condo [chuckles]...

KM: ...Things change you know, it's important to care for the past, yeah?

CH: We're more aware of it now. I think our young people are aware of it, my children are more aware of it.

KM: Yes.

CH: For a while, you know when I was a little girl the old folks spoke in Hawaiian a lot. And they talked amongst themselves there wasn't too much being [pauses – thinking]...

KM: Passed on?

CH: Yeah. My grandmother was older and of course she talked to my mother and such, but the kids were always, "cha" and don't do this or that. And my mother tried but, she in turn too, was trying to raise us kind of *haole* style so that we would learn how to exist and cope.

KM: That's right.

CH: You see what I'm saying?

KM: Yes.

CH: She didn't want us to loose the Hawaiian but she was stressing, "this is the life you have to live it and this is what it takes" [tapping the table, said with emphasis]!

KM: Yes.

CH: You have to do this, this and this to be able to function in this life... [phone rings, tape off]

CH: [speaking about the ponds near the Luahinewai flow] ...A lot of native plants there, that are rare. What is that grass they made mats out of?

KM: *Makaloa*.

CH: It's growing and it's thriving. Scott planted the *makaloa* too.

KM: Wonderful.

CH: All kinds of good things are planted there. Maybe we should talk the Keenan's into giving it to some organization that would help carry it.

KM: Yeah.

CH: You know they could take it off their taxes, give it to some organization.

KM: Well that's the thing you know and of course Luahinewai, I understand...

CH: It's historical.

KM: It is such an important place in history.

CH: That's right. Could it be, who would you suggest they, how would they do that, where, who would we give it to say... This is just dreaming, but?

KM: I understand.

CH: If they wanted to dedicate it to something what would be a good organization to dedicate it to, that would keep it up who would keep it going or? Who, what?

KM: You know what comes to my mind right off the top is and since we not going to *namunamu* [talk stink] about anybody.

CH: No.

KM: The bottom line is that I would think, wouldn't it be an interesting thought even, Daughters of Hawai'i, or the Kona Hawaiian Civic Club if they have non-profit status.

CH: Yeah.

KM: As stewards, someone that would have...

CH: That's what I'm saying.

KM: That could work with the *kama'āina*, the people that know the land.

CH: And then have it as a place where people could go and visit and the legend could be told to them.

KM: That's right, the *mo'olelo*.

CH: That's what I mean, if somehow it could be preserved, that would be a wonderful idea.

KM: Yeah. It's an incredible part of the history.

CH: I don't know if the Daughter's could handle it.

KM: No, I understand, it's hard Hulihe'e and Hānaiakamālama are big.

CH: They couldn't, I don't think they could. It's hard enough to just handle those two. But Hawaiian Civic Clubs, yeah of course.

KM: Yeah, and you know Kona Hawaiian Civic Club has taken, what I believe is such a good, active role in it's community.

CH: That's right. And they you know it's, well again our young people are coming up and they are more aware, everyone's interested and so I think it's wonderful. The Civic Club's today are a little bit different from the Civic Club's from before.

KM: Yeah, that's right.

CH: I remember now this is erased... [narrative modified] ...Some of them being real social events. To me we're in a stage of our lives where we really have to be serious about what's happening.

KM: And we need to sit down with you, *kūpuna*, and other families that have these recollections.

CH: Uh-hmm.

KM: You know what's amazing we share a little bit of your life, we share a little of Billy Paris', of David Keākealani, Robert *mā*, Lā'au, Akau, and the story of Punihaole *mā*, like aunty Annie's...

CH: Yeah, that's right.

KM: You know these are rich accounts. So a story from this family, another story from that family, and you bring them together, it becomes full.

CH: And it will be lost if we don't talk about it.

KM: Yes, that's right.

CH: And one person can't do it all, you have to get it from everybody.

KM: That's right.

CH: Because I can only tell you a little bit that I know.

KM: That's right because life is very different.

CH: The rest will be filled in by somebody else because they knew more about it.

KM: Well as an example, I was going to mention your grandmother who married Vredenburg, was Keawe'ehu line.

CH: Uh-hmm.

KM: Campbell was the father, but her mother was Keawe'ehu.

CH: That's right.

KM: You know in 1840, when Wilkes, the United States Exploring Expedition, went around Hawai'i, Keawe'ehu was his guide.

CH: Really.

KM: He was *kaukauali'i*, of a chiefly line right?

CH: I didn't know that.

KM: And he was sent by Governor Kuakini as the guide for Wilkes, Charles Wilkes.

CH: Wilkes, W-I-L-K-E-S, Wilkes, yeah.

KM: And there's a drawing of Keawe'ehu in Wilkes' journal.

CH: That's interesting, I've got to tell...

KM: About the journey going up to Mauna Loa and travelling the mountain like that.

CH: I've got to tell Keawe this, maybe he knows it because he has gone in to this. But I will mention it to him.

KM: Yes. I mean it's so interesting, these families come together.

CH: Oh, I love that, I'm so happy to hear that. Maybe Keawe did tell me. But I would have remembered it.

KM: Let's talk about your home, in Waimea, and what I think I need to do is, I'm going to open up another map. I'm going to fold it down for a minute so we can look at it.

CH: Okay.

KM: And we'll talk Waimea and I'd really also like to see and again if you need to stop or something you just let me know.

CH: Yeah, okay.

KM: Otherwise we're going to just talk story.

CH: We have another hour, please is that okay?

KM: Yes. I'm going to fold this down [opens Register Map 2785] this is a big map of...

CH: Now this is of?

KM: Well it's the Waimea *mauka* section up to the slopes of Mauna Kea and upper Kohala in the north. We come into Waimea...this is Waimea Village. In fact here are these lots once again the stream coming down.

CH: Alright. Yeah, down to Kawaihae.

KM: Keanu'i'omanō, Waikōloa, here's the agricultural lots, Lālāmilo side like that.

CH: Uh-hmm, that's right and then it goes down that way. Alright. Here's Pu'u'ōpelu.

KM: 'Ae, Pu'u'ōpelu. This is Carter's place over here.

CH: A.W., okay. He was such a nice person.

KM: Hmm. Hōkū'ula, Wai'aka, the gulch goes down here.

CH: Funny we used to call that Carter's Pool back there, then later we called it Anna's Pool because Anna was living there.

KM: Ah, yes.

CH: What has happened to Anna's house?

KM: I'm not sure, I don't know.

CH: I was going to ask and see what's happening.

KM: May I ask you?

CH: Uh-hmm.

KM: Your husband's family, is that correct, was your husband's family tied to Eben Low?

CH: Yes. Hannah Hind, my husband's grandmother, Robby Hind married Hannah Low. Hannah Low's brother was Eben Low.

KM: Okay.

CH: Eben Low and Robby Hind went in to a partnership when they took *Pu'u Wa'awa'a* and Kīhōlo. Eben was going to take care of the Kīhōlo area and Hind was going to run cattle up at the *Pu'u Wa'awa'a* area.

KM: *Mauka, 'ae.*

CH: Yeah. And they leased the leases from the Territory. Then, I don't know what happened, but later, Hind bought Eben out, because I think Kīhōlo wasn't...well, I think he tried *kiawe* and he tried all kinds of stuff but it didn't work.

KM: Yeah.

CH: Anyway, they split, he bought out Low. But Hannah Hind was Eben Low's sister.

KM: Okay, I knew there was a tie. Let me talk if I may, and see what is your recollection of what happened when Eben Low passed away? He died in 1954, do you remember what happened to his ashes?

CH: [thinking] I think they were put at Mauna Kea. Budger [Ruddle] told us he wanted to be scattered on the *pu'u* at Mauna Kea, I think so. You know who would know, Tita. Tita Spielman, that's Budger's sister. She has all the history of her grandfather. Her mother was Annabelle Low-Ruddle. Okay, she has it all because Annabelle kept it all. I think he's up at Mauna Kea.

KM: That's Spielman?

CH: Spielman, Joe Spielman and Tita, and they're in Waimea, Spielman. I'll call her and tell her about you and you call her. I'll call her first let her know, then you call her because she would know everything about her grandfather. She has all the old pictures, the old journals. He was wonderful because he wrote a lot down. He kept diaries and he did all this stuff, and pictures. Yeah, he's up at Mauna Kea.

KM: That's what I'd heard you know an old Japanese cowboy, from Pu'u 'Ō'ō Ranch, his name is Toshi Imoto. He told me that in 1954, that's just what they did...

Personal Release of Oral History Interview Records

The interview referenced below was conducted by Kepā Maly (*Kumu Pono Associates*), as a part of two historical studies — one being conducted for the Nā Ala Hele (Trails and Access Program) of the Department of Land and Natural Resources; and the other being conducted for Group 70 International, under contract to the University of Hawaii-Institute for Astronomy, in conjunction with the University of Hawaii's updating of its 1983 Complex Development Plan of the Mauna Kea Science Reserve and Hale Pohaku.

Recorded Interview conducted on: September 30th, 1998.

Handwritten notes made on: December 1, 1998

I, F. C. La'i-ke-aloha-o-Kamāmalu "Coco" Vreidenburg-Hind, participated in the above referenced oral history interview with Kepā Maly. I have reviewed and made corrections to the interview records, and hereby give permission to Kepā Maly to include the released interview transcript in the cultural assessment studies he is preparing (KPA Reports HiAla17 and HiMK21). This permission is granted, subject to any restrictions listed below:

(a) Quotes from the interview(s) may be used as a part of the final report on historic and cultural sites and practices associated with the Kohala-Kona and Mauna Kea study areas, or reference may be made to the information in the interview(s). Pertinent excerpts (those related to the individual study areas) of the interview transcript (including maps and photographs — subject to restrictions) may be made available to the Department of Land and Natural Resources (Nā Ala Hele Program), Group 70 International, the University of Hawaii-Institute for Astronomy, the Mauna Kea Advisory Committee, Department of Land and Natural Resources-State Historic Preservation Division, and other appropriate review agencies.

Yes or no: yes

(b) The interview tape may be released, and housed in the University of Hawai'i-Hilo, Mo'okini Library collection for review by interested listeners.

Yes or no

(c) The released interview transcript may be housed in the Hawaiian Collection of the University of Hawaii-Hilo, Mo'okini Library; public libraries; and Historical Society collections for review by the general public.

Yes or no

(d) The interview records may be referenced by Kepā Maly for scholarly publication.

Yes or no: yes

(e) Restrictions:

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Kenneth Francis Kamu'ookalani Brown
Oral History Interview with Kepā Maly
Kalāhuipua'a and 'Anaeho'omalu
March 15, 1999

Kenneth Francis Kamu'ookalani Brown was born in 1919, at Ka'alawai, O'ahu. His father was George I'i Brown (brother of Francis Hyde I'i Brown), and his mother was Julia White-Brown. Mr. Brown's great grandfather was the noted Hawaiian historian, John Papa I'i, and was closely associated with the Kamehameha line. Mr. Brown's uncle Francis Hyde I'i Brown, was the former owner of Kalāhuipua'a and 'Anaeho'omalu (the family still maintains an interest in Keawaiki, a short distance south of 'Anaeho'omalu). Francis Brown had a great interest in his Hawaiian history, and when he acquired the 'Anaeho'omalu-Kalāhuipua'a lands, he brought native families of the lands together to work for him, and it was from them, that he learned about the area.

By ca. 1932, Kenneth Brown, began traveling with his uncle to the 'Anaeho'omalu-Kalāhuipua'a and Keawaiki vicinity, and he too learned about some of the history of the region. Kenneth Brown remains attached to the lands to this day, and is often sought out for comment and review of proposed activities in the area.

During the interview, Mr. K. Brown shared his recollections of historic residency, travel in the region between Kawaihae – Keawaiki – Kailua, and fishing. He notes that the old fishermen of the region taught his uncle about the importance of landscape to the fishermen, and that they were keen observers of the skies as well. Mr. Brown noted that by the 1930s, there were only a few families living between 'Anaeho'omalu and Kawaihae (residences were situated at Paniau and Puakō — by that time Kīholo, Kapalaoa and other small communities had been abandoned). He noted that there was frequent travel between Kawaihae and Kalāhuipua'a-'Anaeho'omalu, but most of that was done by boat. Mr. Brown did note that his uncle encouraged native fishermen and others to use the coastal trails—travel was primarily done for subsistence fishing—and he encouraged people to take care of the trails and marine resources.

Mr. Brown feels that access along the trails is fine, but he encouraged the protection of important native sites and the natural resources. He feels that people need to be informed about the history of the area, and that travelers need to be respectful of the land.

During the interview, Register Maps No. 824, 2786, and 3000 were referenced, and when appropriate, sites were pointed out during the discussion. Arrangements for this interview were initiated by Roger Harris (Senior Project Manager – Sea Cliff Development at Honoka'ope Bay). Prior to conducting the interview, Roger Harris had spoken with Mr. Brown, and asked him to share his thoughts regarding how best to restore the *ala hele* – a fisherman's trail behind Honoka'ope Bay —

Today, the ala hele (trail alignment) is perched—approximately 65 feet above sea level—upon a narrow ‘a‘ā (rough lava rock) berm. The berm is an artificial feature, formed in part by quarrying on the mauka (inland) side of the trail and wave erosion on the makai (seaward) side of the trail. Thus, the historical context of the Honoka‘ope trail section has been altered and travel upon it can be hazardous. Based on the current condition of the trail, the Sea Cliff Development proposed that a 650 foot long section of the artificial berm upon which the ala hele is perched, be lowered approximately 20 feet to bring the trail into context with the surrounding land and sea-scape. It was proposed that the existing surface material be gathered prior to lowering the trail, and then returned to the lowered surface, giving it a natural look.

Mr. Brown concurred with the proposed restoration and treatment, but at the time of this writing, the proposed action has been reconsidered, and the proposal withdrawn.

(begin interview transcript):

KM: I want to say *aloha*.

KB: Thank you.

KM: Thank you for taking the time this morning to speak with me. It’s March 15th, 1999, 9:30 a.m.. I’m here with Mr. Kenneth Brown.

KB: Uh-hmm.

KM: We’re talking a little bit about the lands of ‘Anaeho‘omalua-Kalāhuipua‘a, and I’ve brought some historic maps that we are going to be referencing and talking a little bit about your recollections of the lands and activities that were going on down here. Also, particularly looking at your recollections of Honoka‘ope or Honoka‘ape [as written on early survey maps].

What I’d like to do Mr. Brown, if I may first just ask you to share with me your full name and date of birth, please.

KB: Kenneth Francis Brown. October 28th, 1919. My Hawaiian name is Kamu‘ookalani.

KM: Kamu‘ookalani?

KB: Given by my grandmother.

KM: ‘Ae. Who was your father?

KB: George I‘i Brown.

KM: And mama?

KB: Mother was Julia White Brown.

KM: You were born where?

KB: At Diamond Head, Ka‘alawai.

KM: ‘Ae, Ka‘alawai. And where was your papa from?

KB: From Hawai'i.

KM: He was born on the island of Hawai'i, or...?

KB: No, he was born on O'ahu.

KM: The name of papa, George I'i Brown of course the I'i name is one that is...

KB: Uh-hmm, John Papa I'i.

KM: 'Ae, and was John Papa I'i?

KB: My great-grandfather.

KM: Your great-grandfather. So papa's line was from I'i, the connection was?

KB: My grandmother was Irene Kahalelaukoa I'i-Brown, and she later married a Halloway. But my grandpa Charles Brown.

KM: So from your father's maternal side then, you are descended from John Papa I'i.

KB: Yes, from my grandma's side.

KM: From your grandmother, yes. And so Sarai is that correct? John Papa I'i's wife?

KB: Yeah.

KM: Yes. And so it's really interesting and of course it's so nice to be talking story. The history, your *kupuna* was such an important figure in helping to record, document the history.

KB: He was. His "Fragments of Hawaiian History," among many other things is remarkable.

KM: It is. And you know to me that's one of the important things I think when you look at...even what your *kupuna* chose to name his series of articles which became the book was "*Hunahuna Moolalo Hawaii*." Even at his time he saw these as *hunahuna*, fragments.

KB: Yes, right, he knew.

KM: 'Ae. He saw yeah, that the change was occurring.

KB: Uh-hmm.

KM: When you were growing up was Hawaiian, and were traditions being discussed at all still in your family?

KB: My father never spoke Hawaiian to us and the family much to my great sadness. He was convinced that the "Hawaiianess" was only going to be denigrated, and that he was supposed to be like a *haole*. In those days there was a whole...there were even some scientists in France were saying that it was scientifically proven...there was a hierarchy of racism. The white people were on top and the lower ones would not be able to make it. So my poor dad succumbed to that paradigm. He never spoke Hawaiian, so I never learned it.

KM: That's amazing. Do you think he spoke the language at all, amongst business people and stuff? Just chose never to speak at home.

KB: Only at parties and singing songs.

KM: Ah yes. Now your grandmother though?

KB: She was totally fluent.

KM: Yes, must have been.

KB: Both languages.

KM: Yes. Where was grandmother born?

KB: She was born in Waipi'o.

KM: Ah, here on O'ahu?

KB: Here on O'ahu.

KM: Yes, those were part of the I'i Estate lands...

KB: Yes, right.

KM: I don't know the status [of the ownership] now. What was grandma's name again?

KB: Irene I'i-Brown-Halloway.

KM: Halloway, okay. As we're looking at these lands here in Kohala, you have a connection of course, a tie to these lands. Can you share with me as we're looking at Kalāhuipua'a, Anaeho'omalua or the Waikōloa vicinity. What is your tie to these lands?

KB: It's the fact that my uncle Francis I'i Brown purchased the land at Kalāhuipua'a back around 1930, I think from uncle Sam Woods.

KM: Yes.

KB: His wife is a Parker and somehow or other they had possession of that [Bureau of Conveyances Liber 1150:328; January 8, 1932].

KM: Yes, Eva?

KB: Eva Parker Woods. The coastal land used to belong to the Parker family and uncle Francis brought them. He had been... He had treasured, and just thought those lands was the finest land in the world. All his life he knew of them and he had a chance to buy them.

KM: Yes. And so this was uncle Francis, around 1930?

KB: Yes.

KM: Of course the wealth of these lands in part, I guess, were the coastal resources. The fishponds, beautiful the coconut groves.

KB: Oh yes, he treasured them, in fact he spent most of his life embellishing the area and planting coconuts. In fact if you drive along the Kohala Highway between Kawaihae and Kona look *makai*, you'll see lots of coconut trees all the way along. He was the Johnny Apple-seed of that area. He brought coconuts from the Waipi'o land on O'ahu, little one's and he and his friends would go out and plant. He'd get his golfing friends to go out and plant all those different bays where the coconuts are, he planted them.

KM: 'Ae, so like at Keawaiki?

KB: Yes, Kīholo.

KM: Kīholo.

KB: You go all the way around, he's the Johnny Apple-seed, Johnny Coconut seed.

KM: [chuckles]

KB: His golfing friends would go up there and drink beer go out and plant and they brought up the trees on the *Humu'ula*, one of the boats. There was some kind of an obsession with him.

KM: 'Ae.

KB: Before that it was pretty barren.

KM: What is your recollection, did you spend any of your youth out on these lands out here?

KB: [tapping the map] I spent every summer here. As a young man I was sent away to a boarding school on the mainland from about 8th grade, 9th grade all the way through College. We'd come back for the summer and we would spend a full two or three weeks every summer with uncle Francis at Keawaiki. He would take us fishing and throw netting and recite to us the magic of the places. He was so proud of the *ahupua'a*, he spent a lot of time improving it and bringing it back to it's ancient productivity.

KM: Yes. So working fishponds, caring for those kinds of resources, the coconut groves and...?

KB: Yes.

KM: Did you... Well, as an example if we look at a place name, did you hear your uncle...he must have been talking with old Hawaiian families there?

KB: He had names for all the places. Everything the little rock had a name.

KM: That's what I understand from Tita [Ruddle-Spielman] also.

KB: I never...it went over our heads. In fact one of the things that fascinated me when they would be getting up in the morning with his Hawaiian fisherman. They'd say "what kind of fish did you want today?" Spearing, hooks, they would mention the fish, and then they would give the geographical location which happened to be in the ocean.

KM: 'Ae.

KB: So there landscape as you went down to the sea as you went down into it. They had geographical names of all this, every one of them.

KM: 'Ae, *ko'a*. [Yes fishing stations.]

KB: Yes, *ko'a*.

KM: Each *ko'a*.

KB: They knew exactly and they had names for different features. Where the cliffs are and all of that.

KM: 'Ae. So if they go out into the ocean?

KB: They'd said we're going to go to such and such a place, and I say "where's that?" "Don't you know the place where we got the *weke* or we got this or that?"

KM: 'Ae. Beautiful, yeah? So they really were *kama'āina* to this place.

KB: Oh yes, to the ocean.

KM: Did you hear them then referencing back from the sea to points along the land or even on the mountain landscape?

KB: Yes, the whole place is one continual landscape.

KM: You know your *'ohana*, Tita Ruddle-Spielman mentioned to me that she would go out with your uncle also, at times.

KB: Yes.

KM: And there was one particular pu'u on the slope of Mauna Kea up high that they would watch for a change in the clouds.

KB: Yes, yes. He would read the weather. Sometimes he did a lot of boating. We'd be out in the ocean he would look up toward Kohala and he'd look at the clouds, "everybody get in it's going to blow pretty soon." We'd say, "how do you know?" He said, "well you see the clouds all flat over there? The wind is coming down." [gesturing the moving winds]

KM: 'Ae, so sort of swooping over the mountainside.

KB: They could read it. Those fisherman could read the winds and clouds.

KM: I guess if that wind comes off of that mountain, starts blowing out you going far away.

KB: Oh, there's a story about the old mailman, ninety days at sea out there. So the wind can be very strong.

KM: Yes. That was the old man from Kawaihae, yeah? Kailapa or Kānehaku.

KB: Yes. Every afternoon, he'd know the weather and say "don't worry the makai wind is coming." Then wind would turn around and start blowing in off the sea. Because he explained that if you see cumulus clouds above the plains between Waimea and Mauna Kea that means that warm air is rising up like a bonfire. The trades are being intercepted by the warm air so pretty soon the warm air will come from the sea to Kalāhuipua'a and up the slope. They would counteract the violent trades. They had a little mini-climate.

KM: Amazing yeah?

KB: Fascinating.

KM: It is. And that they recognized these things. And it's no miracle because when you observe the land.

KB: No, certainly. They accepted it, it's part of it. The signal, if you can read the signs.

KM: Hmm. Did you hear them talk, you'd mentioned that they had names for each of these like *ko'a* and things like that and I realize that so many of them are lost.

KB: Oh yes.

KM: I'll bet that some of those are recorded, like on this old map, this is map number 824.

KB: Some of them are recorded. Yeah, yeah somebody wrote them down.

KM: When J. S. Emerson was doing the boundary commission survey's and stuff.

KB: Ahh yes, he was getting the word from the locals.

KM: Yes, so there's a number of names here. Did you happen to hear, uncle or any of the old people say...like what is Kalāhuipua'a or Lāhuipua'a? How did the name come about?

KB: The-gathering-place-of-the-*pua'a* [pigs].

KM: 'Ae.

KB: Because it was such a fertile place, and the *pua'a* was considered to be wealth.

KM: Hmm.

KB: Both literally there were *pua'a* there, and figuratively it meant richness. Sometimes they called the fish, the little fish.

KM: 'Ae. The *'anae* or large mullet is likened to a *pua'a* [pig] of the sea and even used in place of the *pua'a* for offerings.

KB: *Pua'a*. So Kalāhuipua'a had many, many meanings. I think all the good things about some of those ancient names is that you could attach all kinds of translations to them.

KM: Yes.

KB: The *kaona* [hidden meaning].

KM: Yes, the *kaona*, that's right.

KB: Yeah. It's so subtle and people would wonder what does that mean? And uncle Francis would say, "let me tell you." He'd say could be this, could be that.

KM: 'Ae. So you did hear them, they would talk. Just in conversation, having fun...?

KB: Yes, some people, they would say, "Oh pig, who wants to be at a place of pigs?" But he'd say, "wait, wait, wait."

KM: 'Ae, in the cultural context then, yeah?

KB: Yes. And in the *ahupua'a* there's some subtle reference to that I don't know.

KM: Ae, because what you understand *ahu*, the cairn, *pua'a*, and because the wealth of the pig, the Lono associations, it marked the land.

KB: It's all connected, a huge connection.

KM: Yes. You can see on the next land [pointing to location on Register Map 824]. In fact this marks the old *ala loa*, the *alanui aupuni*, [the main trail and later government road behind 'Anaeho'omalū], yeah?

KB: Yeah. That's the one that they built.

KM: That's right and you know I see the records as early as the 1860s-1870s in the Government communications ordering the construction of this road.

KB: That's fascinating.

KM: Yeah. But you see that when we were talking about *ahu* and *ahupua'a*?

KB: Yes.

KM: Ke-ahu-a-Lono [pointing to the boundary marker of that name on the map].

KB: Yes, yes, *ahupua'a*.

KM: 'Ae, right there one of the important one's because that was a boundary.

KB: That's a famous boundary marker.

KM: Yes, it is. Did you hear...and I realize this is upside down for you with the printing. This place name here?

KB: 'Anae-ho'omalū [as pronounced].

KM: That's how you would pronounce it 'Anae-ho'omalū?

KB: Uh-hmm.

KM: Did you hear them say anything about that place name, out of curiosity?

KB: There was something about the richness of the *'anae*.

KM: 'Ae, sheltered, protected, *'anae*, yeah?

KB: Yes. And this was a very special place [pointing to pond area on map].

KM: Ku'uali'i Pond.

KB: Apparently it had been neglected for a long while, and my uncle used to go by there, "oh my God!" In the old days, 100 years ago that was apparently a marvel, a treasure. But then they let it all go to hell was degraded it was sort of depressing for him just to go by there and look at it. The value, it was like looking at an ancient cathedral or something that had been just left.

KM: So these old ponds and resources?

KB: Yes. I think that what he and his generation bemoaned was the sensitivity of whoever was running the places, like ranchers and everything had gone. All those ancient values and imperatives had been lost. Well to them, it would be another example of a whole sadness of the Hawaiian race.

KM: 'Ae, the decline.

KB: During my great-grandfather's time allegedly there were 600,000 Hawaiians when he was born, when he died there were 60,000.

KM: 'Ae, it's amazing.

KB: You can see these huge pathos. So these names, evoke all that pathos, and I remember my father sometimes... At parties in the old days when I was growing up they had Hawaiian music, they played, sang and danced, very jolly. Once in a while I'd see my father go with them together you see this great pathos. Their saying "what did we come to?"

KM: 'Ae.

KB: We're just clowns.

KM: 'Auwē.

KB: Then they go back again. His generation had a lot of that, they remembered...

KM: Their *kūpuna*. Did your papa, know his...[thinking it out] No I'm sorry, he did not.

John Papa I'i passed away too soon.

KB: Yeah, that's right, no.

KM: Wow, you know like these names and what you were talking about, the ponds and this sense of stewardship. It sounds like your uncle Francis was very...

KB: He had it. The fascinating thing about him was he was an *ali'i*.

KM: 'Ae.

KB: And he didn't...he was not an intellectual or a learned person, but he knew what an *ali'i* was supposed to do. And he was almost an anomaly in Hawai'i. He would go to the Civic Club and places like that, and behave like an *ali'i*. And give away things, nobody could understand the *haole* side of Hawai'i, the merchantmen's side, couldn't understand it at all. But he didn't do it [thinking] I think it was genetic with him.

KM: 'Ae.

KB: He had no sense of logic of it, "I've got to do this. I give you, what you want." And then when he went to Scotland, he went there a lot. He felt at home there because the Scottish laird, they thought he was a laird, a lord because he came in the same way.

KM: 'Ae. The mannerism

KB: He was an amazing man, genetically he must have got it from his mother. He had all the mannerism of the ancient *ali'i*, and he didn't have to explain it. He knew what was right. It turned out to be all goofy in the western world but people just loved him, he was an interesting man.

KM: Yes. [thinking] I had heard and like when you were talking about these ponds and his *aloha* almost *kaumaha* [feeling of burden] at seeing them in disrepair.

KB: Oh yes. A part of his duty was to fix them.

KM: I understand that during the early Parker Ranch time, so this had to predate the sale around 1930.

KB: Yes.

KM: Because I've spoken with uncle William Akau and even Tita *mā* and aunty Coco Hind them.

KB: Yes.

KM: They remember...and uncle William Akau's grandpa them used to raise *pua* [fish fry] at Kawaihae and they would bring them down and restock these ponds.

KB: That's right, exactly!

KM: So you heard that too?

KB: Uh-hmm.

KM: Interesting, yeah, that they would travel.

KB: They'd do that because it was a special place.

KM: 'Ae. Were there...and I realize this is hard. Does a story of this land or some event come to your mind about here that is of particular you know...?

KB: Not really. When we were growing up it just had it's own ethos. Just a place you accepted as being very important. There was a story of Eva Parker Wood's cottage. It was built with three bedrooms and in the middle room was a telephone. The only telephone in the whole area. And uncle Francis knew that no one could spend the night in that room. Because the night marchers would come.

KM: 'Ae.

KB: So he'd get somebody from the mainland. "Okay lets go to bed, why don't you sleep in that room." And inevitably the next morning they'd say, "gosh darn it Francis, I couldn't sleep in there. I had nightmares and everything ." He'd chuckle.

KM: *Huaka'i pō* [night marchers], eh?

KB: No one could sleep in there because the house was built across the old path. I saw him prove that many times [chuckling].

KM: 'Ae. I see that Parker *mā* had the house here by the ponds [pointing to location on map].

KB: Yes, that's the one. Where are we [looking at map]?

KM: Here is the boat landing area.

KB: This is where the boat landing is, the house was right here. This is where the marchers came in.

KM: Oh, so somewhere down along into towards the boat landing here.

KB: Yeah. The house was built right across.

KM: Let's see, you shared the meanings of 'Anaeho'omalū, Lāhuipua'a. [looking at Register Map 824] As we look it's interesting you can see what happens here, this *alanui aupuni* here and on another map which I'll pull out a little later. It shows how the trail then follows through Waimā, Puakō, Lālāmilo like that.

KB: Yes, uh-hmm.

KM: All along the shore. For whatever reason they chose to bypass...

KB: Yes.

KM: ...they took the Government Road.

KB: Then it stopped. I think because of the big lava flow.

KM: 'Ae, that's right up this side the flow came down that 1859 flow.

KB: Yes, it came right down here. And of course the old legend is there used to be a big fishpond in here.

KM: 'Ae.

KB: It was covered by the flow, that was an ancient legend.

KM: So, behind?

KB: Lāhuipua'a was a part of a beautiful fishpond that the lava flow took away.

KM: Yeah, the Kanikū lava flow coming down from here.

KB: Yeah, that's from legend of that area.

KM: Yes, I've been translating some wonderful accounts out of the old Hawaiian Newspapers written by some of the *kama'āina* along here and just as you're describing they speak of that and the Wainānāli'i Pond.

KB: Yes.

KM: A little further over here. These are wonderful accounts.

KB: Fascinating.

KM: There is a remnant of like an old *makai* trail...

KB: Yes, it's still there.

KM: ...and probably some of it. Did you walk some of these?

KB: Yes, we used to walk 'em. Just fooling around, like in here.

KM: Did you go to Honoka'ope or Honoka'ape?

KB: Oh yes, but most of the time we went by boat.

KM: Ahh, so you would go, but mostly by boat.

KB: In fact this one time we were doing an add for Mauna Lani a long time back, and we were promoting this trail where "Kamehameha used to walk." And some old Tūtū said, "Kamehameha didn't walk, he went on a canoe, you stupid."

KM: [chuckling]

KB: I said, "He was a warrior he had a right to walk if he wanted to."

KM: Yes, that's correct. You know there are accounts right out of Kamakau and I'i, your kupuna that describe the trails. You understand the value of if you're getting from Kailua, Ahu'ena, going right to Pu'u Koholā, sure. But there are accounts of Kamehameha walking this region as well.

KB: He could walk. Of course they did.

KM: Do you have some thoughts about trail use in general and about care of Hawaiian sites as an example?

KB: Uh-hmm. Most of those trails as I was growing up, uncle Francis used to keep them...encouraged the fisherman to use them. That was their livelihood.

KM: That's right.

KB: So he would encourage people to come, fish and they would report back to him how the wildlife of the sea was doing. Sort of a nice little system, they were living from it, at the same time they were monitoring it so they kept a sense of how a fishery was doing. So a double purpose.

KM: 'Ae, that's right. Was there still a sense of, as the people came fishing, did they...Say if uncle was down there or the family was down there. Did they greet one another and was the catch even shared back then?

KB: Sometimes they would, in fact quite often. One time one of the hunters had shot an illegal bird which was plover. And he tried to give it to uncle Francis [chuckles]. And uncle Francis was sitting with the Game Warden...

KM: 'Auwē!

KB: And uncle Francis said no, no, [gestures pushing it away]. The Game Warden said, "Don't worry, I won't turn you in." My uncle said, "No, I'm sorry, I can't take that bird." [chuckling]

KM: Yes. Let's move up for a moment to the name Waikōloa, have you heard a story about that name, what it might mean?

KB: Nothing.

KM: Because obviously with some of the ponds here there is, as names have a wide number of translations, meanings.

KB: Yeah, they do.

KM: So it wasn't a *kōloa* [Hawaiian duck] that was being brought up to your uncle or something?

KB: No.

KM: Do you think it was a *kōlea*, one of the plovers?

KB: I think so, yes.

KM: They were supposed to be excellent eating.

KB: They were, I loved them.

KM: Oh, you're kidding? [chuckling] I've spent time with a lot of old families that talk about those wonderful days.

KB: 'Ono [delicious]!

KM: 'Ono. Even Samuel Parker out at Kalai'eha, Mauna Kea. He had a bird blind out there...

KB: That's right.

KM: They would go after the *kōlea* when they were *mauka* like that. This area Honoka'ope where they're planning to do this subdivision now, you're familiar with the area?

KB: Oh, yes.

KM: At one point people had mined, quarried out a lot of the stone so what's left of the trail sits on top.

KB: It's way up high.

KM: A little *pu'u*, an alignment like that. There's a proposal that to level off a little bit of that.

KB: Yes, I've seen that.

KM: Yes, to then put the trail back in a context that fits with the natural landscape.

KB: Yes, I like it. They took me and showed me that, it's not drastic at all. I thought maybe they might destroy the look of that shoreline from the sea. But it doesn't it's just a little readjustment.

KM: That's right, yes.

KB: As long as they don't make it horizontal [gestures a flat surface], they make it like this [gestures, rises and dips].

KM: That's right, so the idea is to stay with some natural looking contour and stuff?

KB: We've always been in love with the way that looked from the sea, so when they told me the purpose. It's not a drastic leveling, like Henry Kaiser would do. It's just a nice, comfortable rearrangement. It still has the same feeling and everything, that's okay.

KM: Yes. We've suggested too, that they even use the stone that exists now.

KB: Yes.

KM: Hold that off and then put it back. So again, it has this little bit of natural.

KB: That's right. It was a great spear fishing place.

KM: So this Honoka'ope?

KB: And also they used to come and gather 'ōpihi, the boats would come in. One of them was uncle Francis' friends, among other Hawaiian cowboys would be picking 'ōpihi and getting water and swimming, he always wore his hat. Uncle Francis said, "Why are you wearing your hat?" He said "When my hat falls off, I can't swim so when my hat starts floating, I better get back in." [chuckling]

KM: [chuckles] That's funny. Do you remember any of the names of the people that would come out there?

KB: I can't. My sister-in-law, Virginia Brown remembered, my brother, Jed Brown's wife.

KM: Along the southern side of Honoka'ope over here there's a white sand area.

KB: Yes.

KM: Out on this Kawahine Point and Lālāhala Point over here, there are some old sites like ko'a and things like that.

KB: That's right.

KM: Do you remember hearing anything about that?

KB: Very little.

KM: Do you remember if people would occasionally come and camp out here, fishing or anything?

KB: I don't remember anybody ever camping there. It was very hard to get to.

KM: Yes. In fact what was your folks access, when you would come out here to Lāhuipua'a?

KB: Usually in the early days only by boat.

KM: Only by boat.

KB: Then eventually after World War II, they made a weapon carrier road.

KM: They came from Kawaihae?

KB: Yes, ride jeeps. Before, that was all by boat. It was the same way with Keawaiki. We always came over by boat.

KM: So it was after World War II...in fact when I was talking with uncle William Akau he was describing just what you're saying. When World War II came in they made a road to get, because they had gun embankments along.

KB: That's right. That's the first time that anyone could drive in. I can remember when uncle Francis, later on in the early 1950s, built a beautiful home up at Pebble Beach and he would have some of his friends call and they would come up to his house called Tree Fern Hill, And say, "My goodness this is a beautiful place." He'd say, "That's nothing, you should see my place with the fishpond."

So they'd say "Maybe we could come out and visit you." So he'd say, "Yeah, come." So they would come out and he'd put them on a weapon carrier and bounce them all through here, over and down and get there and there's nothing but this little shack of Eva Parker Woods'. And a little outdoor *lua* and they would come in and say, "Now Francis where's the mansion?" He said, "This is it, isn't this the most beautiful thing you ever saw?" They would go [shaking their heads]. But to him it was much more beautiful than his other place.

KM: Yes, it is. You know you can go all over but you would rarely see anything that compares with the natural beauty.

KB: Yeah, it doesn't. The natural beauty.

KM: What do you think, in fact you spent time as you said at Keawaiki as well. Did you walk along the trails, go to Luahinewai and going along?

KB: No, usually by boat. We all went by boat. We used to walk *mauka* and go goat hunting a lot. We used to go to all those little bays, that was fun. One of the things that was so fascinating to us was when you come to a place like this you are getting in touch with your instincts. Your primal instincts, instead of going through all of civilization and jumping through hoops and doing all of the things that you have to do in the regular world like the Austrian horses have dance on their back legs [chuckles]. But when you come to this place you suddenly are right down to the primal... And I think that's what gives that wonderful feeling of calm and peace.

KM: Yes.

KB: You don't have to fool anybody.

KM: Yes. You know you look at this clustering of ponds as you were pointing coming down to here at Lāhuipua'a, or even at this section at Kahāpapa and Ku'uali'i Ponds. It is there's just something about it that is...?

KB: Primal.

KM: Very, very unique. Do you have a sense about, as people travel these trails coming even from Kawaihae going through here. Do you remember if there was anyone living at Kapalaoa in your early time there?

KB: If there was I can't remember.

KM: A couple of families like Alapa'i or Paulo?

KB: Oh yes, they were living there.

KM: No one though was living there full-time?

KB: No one along here.

KM: Other than perhaps the caretaker?

KB: Only the caretaker.

KM: Do you remember who the caretaker was?

KB: Yeah, he had a fellow I forget his name, a Japanese guy. [pauses thinking] Nagasawa? Not Nagasawa, I'll think of it give me a minute. He lived there all the time... [End of Side A, begin Side B]

KM: Do you remember if someone killed out here in the 1946 *tsunami*?

KB: Not that I know of. Nakamura, his name was Nakamura.

KM: Nakamura, okay.

KB: Nakamura san. He used to go to Honoka'a once every six weeks and spend all the money and get drunk, then get carried back [chuckling].

KM: [chuckles] But he just stayed out there and took care?

KB: He lived out there all by himself and took care of the place. Nakamura.

KM: So, in this Lāhuipua'a, Anaeho'omalū area then, there was nobody else living at that time? But Kapalaoa still had a few people?

KB: Yeah, they still had a family.

KM: I remember in seeing, you talk as you said the fishermen were the primary ones that were using these lower trails.

KB: That's right.

KM: You folks would come in by boat, generally?

KB: By boat.

KM: And then within this area would you walk as far as Honoka'ope, or as you said, mostly you go by boat?

KB: We'd go by boat. We'd do a lot of spear fishing. And then we'd take the boat onto the shore here.

KM: Right on to the sandy beach.

KB: Go spear fishing and have a picnic over there it was a very nice place, good fishing.

KM: What is your feeling about care of Hawaiian places and burial remains, you know things, do you have some?

KB: They should be honored but without...I think even the people who were buried here, would not want to dominate the living. You have to be very careful, they

wouldn't want, if they came back they wouldn't want people to bow and draw away. They want them to say, hey come accept me as one of your friends. So uncle Francis, in his generation knew that. They never felt overpowered by spiritual. The spirit was inviting. It was entirely different some of us now are evoking, over evoking, and I think the ancestors are saying, "Please don't do that, that's not me. I'm just like you, welcome, come celebrate with me." So that's it, The tribute you give them, should be like a tribute to a companion.

That's a part...My uncle knew very well. And some of the other academics are getting to the point where you want to enshrine them if they don't come around they're going to curse you and all that.

KM: You know it's very interesting, if you talk about tribute, the greatest tribute would be to respect, care for...

KB: Yes.

KM: And as you said to embrace and enjoy. To be respectful of the land.

KB: Total affect. Uncle Francis, speaking of respect, never ate any of the fish from the pond.

KM: For real?

KB: Couldn't eat them. Never ate any of the beef from his ranch. And he told me one time the reason is, "Many, many years ago when I was a young man, I had a wonderful [thinking] rooster or a little pig..." Or something like that.

KM: A pet.

KB: And later on they fed it to him.

KM: 'Auwē!

KB: So after that he had this huge prohibition from eating... But he would give them all away, couldn't eat 'em.

KM: Where was his ranching activity?

KB: He had a ranch in Monterey.

KM: Oh, on the mainland?

KB: Yes.

KM: Now you folks, the family do you still have some interest in this Lāhuipua'a, 'Anaeho'omalū area?

KB: [shakes his head]

KM: No. So that has been sold.

KB: What he purchased. But the spiritual connection [nodding his head].

KM: 'Ae, there is that connection, yeah? Well, it's a part of your youth too.

KB: Yes, and the spirits are all there. Uncle Francis is there, in fact when he died he wanted to have his ashes scattered in the pond. Then he said "No, I can't do that that would be too much. It would be too imposing on everyone." So we just buried him quietly.

KM: Was he buried on the land?

KB: No, buried him at Diamond Head Memorial. That was a dream of his. But then, “No, no, no, on second thought, I don’t want people to think every time they go there. there’s Francis Brown’s ashes.” [chuckles] Again he didn’t want to impose that.

Then another wish was to be scattered off of Diamond Head. He used to surf a lot in his early days.

KM: Hmm. So there’s a strong attachment, *aloha* for the land. Not just, it sounds like Hawai’i this real *aloha*.

KB: And there’s a feeling of peace over here when you walk those ponds, you can feel our ancestor’s say, “Welcome, welcome.” They will say, “I’m glad you understand, the sacredness, the universalness of this place. *Piko o Hawai’i* [the center of Hawai’i — symbolic of the umbilical cord that attaches one to the land and one’s ancestors].

KM: *Piko*, ah? Yeah. Sort of the center.

KB: Yeah.

KM: The anchoring point.

KB: There’s a lot of magic.

KM: Yes. [pauses, thinking] I’m trying to think if there is anything further that I should talk about Honoka’ope, Honoka’ape. Was there some relationship shared between the Ruddle’s or down at Paniau?

KB: Very close, very close. Almost like sister and brother. Uncle Francis and Annabelle were extremely close. from several generations.

KM: Even at Keawaiki, your uncle was very careful, they cared for the fishponds and land?

KB: Oh, yes, they planted trees. And I remember as a young man when the song Keawaiki was written, Helen Desha Beamer was staying there. Her husband, we call him Po’opa’a Beamer.

KM: ‘Ae, that’s old Pete Beamer?

KB: Yes. And uncle Francis came over on the sampan to take them back to Kawaihae and as he came in there, Helen says, “Wait a minute Francis,” and she asked Baby to come up and so she sang Keawaiki. She composed that song while she was here at Kalāhuipua’a.

KM: Oh, gosh.

KB: And as they were, uncle Francis said, “Oh, that’s beautiful.” And as they left and got on the sampan, the sampan was going out, there was Baby dancing to Keawaiki and Helen Desha was singing it. So every time I hear that song, she wrote it right there.

KM: Wow, that’s amazing.

KB: And just saying something nice about uncle Francis.

KM: ‘Ae. Beautiful, she was so gifted. That’s a beautiful story.

KB: Isn't that a great story. I still see Baby Beamer dancing hula. And uncle Francis was very touched by that.

KM: Did you ever hear them talk about Kīholo or Luahinewai at all?

KB: Very little.

KM: There's such interesting history about these places. The place names tell us so much.

KB: Yeah, I know it. Uncle Francis knew that cove like the back of his hand. During World War II, he was supposed to be a submarine watcher. He'd run his boat all the way down and back in the black out. He knew every rock.

KM: Do you remember what was his boats name, or did he have several of them?

KB: He had a whole bunch of boats. He had to have a boat to live there.

KM: Oh yes!

KB: Once in a while his friends in the military would come up and land flying boats.

KM: Wow!

KB: Say, "Hi Francis, how are you?"

KM: So on a good day somewhere out along the ocean, Keawaiki side?

KB: Keawaiki side.

KM: Oh, wow!

KB: Yeah, he got around. He got along with those people. Well okay, friend.

KM: I appreciate it, thank you so much.

KB: Come back.

KM: Yeah. I would like to ask if it's okay. I would like to be able to summarize a few things and points about even your recommendations about here for Honoka'ope.

KB: Yes.

KM: I'm going to transcribe this, I'll transcribe the full interview. But Roger has a need right now, so I wanted to at least be able to make sure that you and I had spoken a little bit about this.

KB: Yes, very good.

KM: I would like to be able to reference a few points as a personal communication but then I'll get the transcript back to you. And we'll go through and clean it.

KB: Sure, very good, I'd like to.

KM: If something comes to mind...

KB: Yes, it's all a part of my disk operating system [smiling, pointing to his head], DOS.

KM: I understand.

KB: Now wait a minute I heard that reference, there's something in the file.

KM: It would be very interesting also to see, to talk a little bit more about landscape. And as you were describing the Kohala or Mauna Kea, Waimea with the wind. What points of reference?

KB: Uh-hmm, yes.

KM: I appreciate it. *Aloha, mahalo nui.* God bless. [end of interview]

Oral History Study
South Kohala-Coastal Trails, Island of Hawai'i
Personal Release of Oral History Interview Records:

The interview referenced below was conducted by Kepā Maly (*Kumu Pono Associates*), as a part of a study being conducted to record the history of families, land- and fisheries-use, and trails and access in the region of South Kohala, Island of Hawai'i. The study was undertaken at the request of Sea Cliff Development (as a part of a trails preservation/interpretive plan) and Nā Ala Hele (the Trails and Access Program of the State of Hawai'i), Department of Land and Natural Resources-Division of Forestry and Wildlife.

Recorded Interview conducted on: March 15th, 1999.

Handwritten notes made on: 

I, Kenneth Francis Kamu'ookalani Brown, participated in the above referenced oral history interview with Kepā Maly. I have reviewed and made corrections to the interview records, and hereby give permission to Kepā Maly to include the released interview transcript in the historic-cultural assessment studies he is preparing (KPA Reports HiAla17 and HiAna28). This permission is granted, subject to any restrictions listed below:

(a) Quotes from the interview(s) may be used as a part of the final report on historic and cultural sites and practices associated with the South Kohala Coastal Trail System, or reference may be made to the information in the interview(s). Copies of the interview transcript (including maps and photographs – subject to restrictions) may be made available to Sea Cliff Development, Nā Ala Hele, the Department of Land and Natural Resources-State Historic Preservation Division, and other appropriate review agencies.

Yes or no: Yes

(b) The interview tape may be released, and housed in the University of Hawai'i-Hilo, Mo'okini Library collection for review by interested listeners.

Yes or no: Yes

(c) The released interview transcript may be housed in the Hawaiian Collection of the University of Hawaii-Hilo, Mo'okini Library; public libraries; and Historical Society collections for review by the general public.

Yes or no: Yes

(d) The interview records may be referenced by Kepā Maly for scholarly publication.

Yes or no: Yes

(e) Restrictions: None

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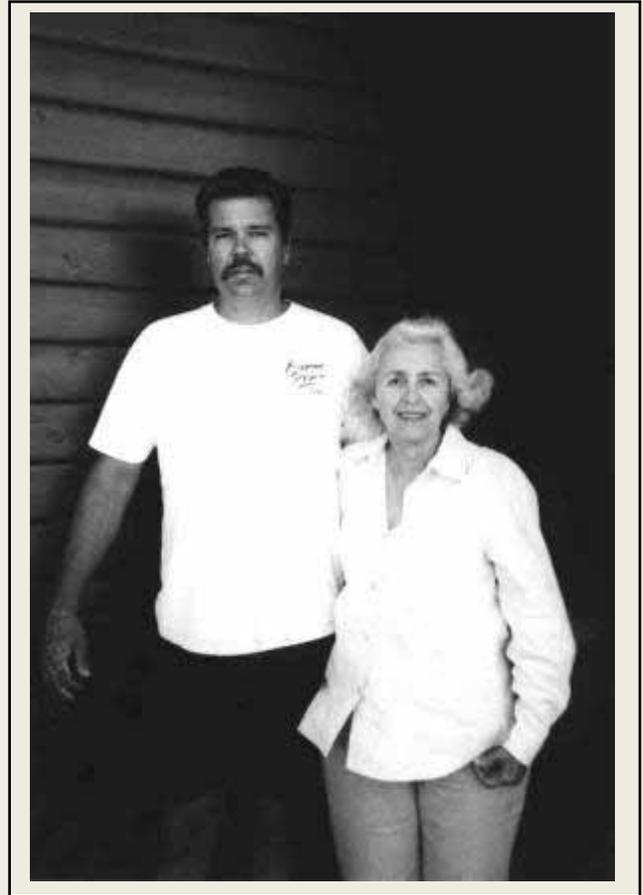
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April 23, 1999
Date of Release

**Elizabeth “Tita” Kauikeōlani Ruddle-Spielman
John Kurt “JK” Spielman (with Joseph Spielman Sr.)
Oral History Interview at Paniau
with Kepā and Onaona Maly
March 26, 1999**

Tita Spielman and her son, JK, are descended from the Parker-Low lines and their family has resided in the Kohala District for many generations (predating western contact). In 1935, at the suggestion of Francis I'i Brown, Tita Spielman's mother, Annabelle Low-Ruddle, purchased a homestead lot at Paniau, in the Waimā-Puakō vicinity of South Kohala. As a result, Tita came to learn about South Kohala-North Kona lands, extending from Kawaihae to Manini'ōwali.

In the years between the 1930s to 1950s, Tita traveled the lands and fished the ocean with native families, and her elders, learning about various aspects of the natural and cultural landscape. She shares rich descriptions of how the native families of the land relied upon it for life and sustenance.



Tita and JK Spielman

Her recollections also bring important historical documentation to light, in regards to transitions in travel between Kawaihae and Kalāhuipua'a following the outbreak of World War II.

Tita's son, JK, has fished all of his life along the South Kohala-North Kona shoreline. During his youth, he began learning about the land and ocean resources from his mother and some of his elders who were still alive when he was a child. Though the family no longer owns Paniau, JK works on the land for the new owner. Thus he and his family, maintain their attachment to the land, and work to continue the stewardship responsibilities which his family exercised for more than 60 years.

In regards to increased access and use of the *ala hele* and *ala loa-ala nui aupuni*, both Tita and JK expressed their feelings that it is important to document the history and sites. Tita noted that the sites along the trails “should be preserved so that future generations of children may know and understand and appreciate it.”

While walking around Paniau with the Spielmans, Tita and JK pointed out the well known cave which is situated near the *ala nui aupuni*. The cave is an important cultural feature on the landscape, and one which was always respected by the families of Paniau. J.S. Emerson's 1880 survey of Kalāhuipua'a-'Anaeho'omalū, identifies the cave as "Cave of Pupualenalena" (see Register Map No. 824). The story about the cave ties back to an account of a supernatural dog (Pupualenalena) who lived in the time of the chief Hakau (ca. 16th century) — which is connected to the line of Annabelle *Na-ko'o-lani-o-Hakau* Low-Ruddle. "

JK notes that as a result of increased access to the beach lands, people began using the cave as a rubbish dump—he is regularly cleaning it out. Thus, increasing access makes him apprehensive —

Because I've seen the abuse when access has been allowed to people. Rubbish, degradation, you'd be amazed at what you see. The petroglyphs, people pouring fiberglass in. So that's the other side. You allow access and yes, you have a handful that are there to learn, observe and be protective and respectful, then you get the others that come and will abuse. So it's kind of a catch twenty-two. You want to open it, you want to keep it available, however if it's not monitored and watched. You'll have the people like my mom said, "They don't care." So it's really a tough thing to discuss.

(begin interview transcript):

KM: We're sitting down at Paniau with Tita Ruddle-Spielman. We've spoken some about Mauna Kea (oral history interview of November 4, 1998). And we're here with your son JK. And today, we're going to speak about the *makai* lands, and I just want to say — *Aloha, mahalo nui!* Thank you so much for taking the time again, to share some of this history. It is so important so that we can pass some of these traditions down.

TR-S: Thank you...

JK: Thank you.

TR-S: For taking the time to record all of this so that it can be passed on for future generations.

KM: It's so important, yeah.

TR-S: Yes.

KM: Would you please just share with me again, your full name?

TR-S: Yes. Elizabeth Kauikeōlani Ruddle-Spielman.

KM: And JK?

JK: John Kurt Spielman, JK.

KM: 'Ae, good. We're sitting now down here close to where your mama and papa built a house, yeah?

TR-S: Yes.

KM: At Paniau. Can you share a little of the story and you don't need to go in to some of the details. As you were sharing earlier a little background of how your family came to have a home at this 'āina here at Paniau.

TR-S: [chuckling] They came due to uncle Francis Brown who had Kalāhuipua'a next door. And he told my mother she should get this piece of property. And it was a lovely piece. It was very hard to believe with all the *kiawe* that was growing close to the ocean. But she knew, he knew what he was talking about. So she got a hold of this property and we cleared it. Long and hard, but we cleared it and then gradually built the house.

KM: Now this was in about the mid?

TR-S: Nineteen-thirties.

KM: Mid 30s, okay. You've shared with us as we were getting started, these wonderful pictures showing the transitions of the houses here.

TR-S: Right.

KM: Starting with an open *hale pāpa'i*, a temporary tent-like house.

TR-S: Right.

KM: The tents, and the changes with the houses so you've had several structures down here?

TR-S: Yes, that's so.

KM: And if you would you've said that the area was very thick with *kiawe*?

TR-S: Very thick.

KM: Uncle Francis told mama to "light a match?" [snaps fingers - chuckling]

TR-S: Light a match, [laughing] light a match and burn it down that's the easiest way. But she did get frightened after the fire started. She saw how quickly that fire started and luckily there was a large group of us down here so we had a bucket brigade from the ocean and put the fire out. And water from the ponds.

KM: Yes. Now if I remember you were born in 1923?

TR-S: Twenty-four.

KM: So you were about how old at that time?

TR-S: Eleven or twelve years old.

KM: Now and of course your family from your *kūkū* Eben Low *mā* [folks], you have generations of attachment to these larger lands. In fact the neighboring lands that uncle Francis bought came through the Parker Ranch as well.

TR-S: Yes from the Parker side.

KM: Was Francis I'i Brown actually *pili koko*, a blood relative also?

TR-S: No.

KM: So very close.

TR-S: Very close. He and my mother shared the same birthday and they kind of grew up together. Knowing each other as children they were apparently the two *kolohe*

[rascal] one's of their families. Always in trouble, so when they were living in Honolulu they lived just a couple of blocks from one another. My mother's family was on King Street and uncle Francis' home was where the Mormon Tabernacle is on Beretania Street.

KM: Oh, yes downtown.

TR-S: And so when my mother was in trouble she'd run to aunty Irene and when uncle Francis was in trouble he'd run to my grandmother. [chuckle]

KM: And isn't that amazing you look at who Irene was?

TR-S: Yes.

KM: As being John Papa I'i's daughter, yeah?

TR-S: Yes.

JR: Royalty.

KM: Irene Kahalelaukoa I'i.

TR-S: Uh-hmm.

KM: She married a Brown? And then a Halloway also, if I recall?

TR-S: Right.

KM: Look at this history and with your own family with Low *mā* and all the people coming down.

TR-S: Uh-hmm.

KM: What was it like when you first came down here to Paniau? How did you come here?

TR-S: We always came by boat.

KM: So you would come by boat?

TR-S: We would come by boat. At first we would come with the Dois and they would drop us off. Bring all of the supplies that we needed and gradually the workers to clear and clean. It was a challenge, but it was exciting. Because as we saw it the beauty of it as it was being cleared.

KM: So it unfolded before you?

TR-S: Yes, it unfolded.

KM: Your *kūpuna* call that *mōhala*, blossoming.

TR-S: Right. And each year, it seemed a little bit more. As you see by the pictures it did change first with the tents and then the temporary dormitories, then the house with the kitchen, and where the cook's and helpers stayed. Then it just grew. Then later when we got our own boat and we had a caretaker's home at the very end of the boundary. My mother knew that someone had to be there all the time, to keep it clean once it was cleared. The caretaker stayed there all year long, and just saw that the place was cleaned.

KM: What was his name?

TR-S: O-san.

KM: O-san?
TR-S: We called him O-san.
KM: Was he from the Kawaihae area or?
TR-S: I'm not...
JK: From Japan.
KM: Oh he came straight from Japan.
TR-S: Originally, but... His wife had died so he was alone and he was very happy to be able to come here. He didn't want to be dependent on his children and they were not too happy, I don't think. But he was happy here and then they finally realized...and the Doi's would see that he always had food, if we weren't coming out.
KM: How long was the trip by boat from Kawaihae, to come out here? Half-hour or?
JR: Seems like about half an hour, forty-five minutes.
TR-S: Half-an-hour, I think. Depending on the weather of course, if it was rough we had to go slower, but if it was *mālie* [calm] like it is today, we whipped right along.
KM: 'Ae, it's such a beautiful day.
TR-S: In fact it was so nice that later on after we had our own boat, the *Holoholo*. If we wanted to go to the movies, William would take us in the boat to Kawaihae, where the Chock Ho's kept our car.
KM: William?
TR-S: Akau. And then we would pick up our station wagon and go either to Honoka'a or to Hāwī to see the movie.
KM: Oh, my goodness.
TR-S: And William would wait and at midnight when we got back to Kawaihae he would bring us home at night.
KM: Lantern on the boat or anything? Did you have a light station here?
TR-S: We had a Coleman lantern on the sampan and a Kohler plant for electricity at Paniau.
JK: Generator.
TR-S: Generator.
KM: A Kohler, generator?
TR-S: Yeah.
KM: Down here?
TR-S: Yeah, that my father had gotten from Pu'umaile.
KM: Oh, from when Pu'umaile closed down?
TR-S: No, no. This was when they bought new equipment so this was the old original one that they had so they sold it to him. And then he could hear the boat coming

and when he heard the boat he would come and start up the Kohler plant and then the lights would all go on.

KM: So you'd know exactly where you were coming in?

TR-S: Exactly.

KM: And again that Pu'umaile was like a Tuberculosis Asylum?

TR-S: Yes.

KM: Down Keaukaha side?

TR-S: Right.

KM: So midnight time? Must have been beautiful on full moon night's particularly?

TR-S: Midnight. Oh, it was beautiful!

KM: Awesome, yeah?

TR-S: Yes it was awesome. And the water was just like glass, *mālie*.

KM: Like they say, *kai hāwanawana*?

TR-S: Yes, exactly.

KM: Whispering sea.

JK: Name of our canoe.

KM: Oh. 'Ae, beautiful.

TR-S: It was just beautiful. It's an experience that I don't think they'll ever have again.

KM: Never again, never.

TR-S: We were so fortunate to be able to do those things.

KM: Now you'd shared that mama also used to rent for a period of time, one of the old Lindsey houses, *mauka*?

TR-S: Yes, Wai'aka.

KM: So when were you folks coming down here? Was it for summer's or breaks or did you even come out on weekends at times?

TR-S: No, no it was too much for weekends [chuckling]. But we would come down for vacations.

KM: All the vacation times.

TR-S: When we had Easter vacation, we'd come up from Honolulu and bring friends, that's why there was always so many of us. We'd bring a lot of friends and we would come over and we'd stay at Wai'aka. Usually from Hilo, we'd stay at Wai'aka and then in the morning early, like 6 o'clock we'd start for Kawaihae. We knew that the water would be a lot calmer at that time.

And uncle Francis would always stop when he had his guests at Keawaiki sometimes he would take us out fishing. It was delightful.

KM: You folks had down here. Uncle Francis was at Keawaiki, but he also had Kalāhuipua'a at that time?

TR-S: Yes, he had Kalāhuipua‘a. Right.

KM: Were there any other families living along this, or coming down along the coast line?

TR-S: The Wishards at Waile‘a.

KM: The Wishard’s.

TR-S: And then of course the Von Holts at Weliweli, and the Hinds at Kīholo. And further down, the Magoons at Mahai‘ula and the Stillmans at Kūki‘o.

KM: Were Paulo or Alapa‘i or anyone still staying at Kapalaoa at all by this time?

TR-S: I don’t believe they were staying there. They used the homes they would be open sometimes there would be people when we’d go by, and sometimes not.

KM: Yeah.

TR-S: But we did of course meet Jack Paulo. Because uncle Francis had told us he was the one that was *kama‘āina*... I was curious how uncle Francis became so knowledgeable about this area, being an O‘ahu boy.

KM: Yes.

TR-S: And he said Jack Paulo had taken him all the way down and taught him the history of this coast.

KM: ‘Ae. I see that Paulo, was at Puakō, maybe even Kapalaoa. And his family was down towards Kawaihae as well.

TR-S: Uh-hmm.

KM: Uncle William AhYou Akau, also told me that during World War II, that Jack Paulo manned one of the gun embankments along the coast here.

TR-S: Right.

KM: One of them was Paulo’s another was La‘au’s another was the older Akau then young Akau, uncle AhYou who’s still alive today. Interesting though. So this Paulo was evidently very knowledgeable of this land.

TR-S: Very knowledgeable of the land and the whole coast, apparently. Because that’s where uncle Francis said he even showed him where the submerged coral heads were.

KM: ‘Ae.

TR-S: And also historical sites of ‘Anaeho‘omalū and Keawaiki. The fishing holes, where to get the best fish. Where to get the best squid, and lobster, he knew all the spots.

KM: ‘Ae. It was funny to hear Kenny Brown the other week say that he remembers when they would stay at Kalāhuipua‘a that early in the morning they’d get up. Uncle Francis would say, “Oh, what do you want to eat this morning?” And next thing you know they’d say, “Oh, you got to go to such and such a *puka* or *ko‘a* [fishing hole or grounds].”

TR-S: Right.

KM: And you would get exactly what it was you wanted, then you'd come home. You know you'd get it.

TR-S: Yes.

KM: Awesome knowledge.

TR-S: Well, one time when we wanted to go, he said, "Let's go and get 'ō'io [*Albula vulpes*]" So I said, "Where?" And he said, "We're going to Manini'ōwali." And I said, "Manini'ōwali?" And he said, "Yes, we leave at 6 a.m., be here be ready to go." So we did, we packed up the boat and the nets, Ka'uhane took one boat and uncle Francis took the other boat. Ka'uhane trailed the nets all in the little boat. We went to Manini'ōwali, it was just like glass. I said, "Oh uncle Francis there can't be any fish here." He said, "Just get in that water." Seymour Shingle was with us, he said, "If you think I'm going to dive in that water at this hour of the morning, you're crazy." [chuckles] Uncle Francis gives me the wink and he stands up and he's looking out. I gave him one shove and pushed him in the water and I dove in after him and I said, "Follow me." So we swam to shore and uncle Francis nosed the boat in to shore, dropped one end of the net and he went all around in a big circle, Manini'ōwali, back to the shore.

KM: Right there?

TR-S: On the other side there were more people there waiting, took the net and he doubled it back again. And then we were all saying, "We don't see a thing." He said, "Start pulling." So we pulled and we pulled and we pulled and as we got the net in closer, all of a sudden there was a black ball. You could see... Ohh!

KM: *Ho'olili* [fish rippling] all on the surface like that?

TR-S: We got so excited, we pulled it in and we got...well we brought home, some got through the net believe it or not. Seventy 'ō'io, that were about this size [gestures with hands].

KM: Almost three feet, two and a half feet in size?

TR-S: Huge.

KM: Gee, amazing.

TR-S: And some had gotten through the net. As we got the net closer, we were in the water and I could feel them past my feet. We had plenty.

KM: What was the standard practice at that time, when you got a nice catch like that? You wouldn't let it, I don't assume you would let it, "ah well too much" and just let it...

TR-S: No. Because he had so many families that he wanted to give the fish to. So we brought the fish back to Kalāhuipua'a, they were cleaned and then they were delivered to all the different families.

KM: Divvied up amongst the various?

TR-S: Right. To Kawaihae and Honoka'a and.... No, he always shared whatever he had.

KM: That's wonderful.

TR-S: Uh-hmm.

KM: So, the *ō'io* grounds are good at Manini'ōwali then?
TR-S: Sure. And he knew just when to go.
KM: Did you folks go in to Kahuwai at Ka'ūpūlehu at all, do you remember?
TR-S: Ka'ūpūlehu, no we didn't go very often. The only place we went ashore was Laemanō, where we went to get salt.
KM: Ah, so you folks would go gather salt?
TR-S: Oh, yes.
KM: So you'd come in on the boat go up and then?
TR-S: I don't know how he did it because that was a rocky shoreline.
KM: Yes, all *pali* [cliffs].
JK: There's a couple of spots.
TR-S: A couple of spots, he'd go right up to the rock and he'd say, "Jump," and we'd jump onto the rock with our bags and everything to get the salt.
KM: Would you describe that a little bit for me please. What is your recollection, was it all in natural *kāheka* [tidal ponds] or did you actually still see some of the shaped beds?
TR-S: Oh, the beds. Yes, we did see some of the beds. We'd go here and there, where you could find the cleanest *pa'akai* [salt].
KM: You remember uncle Robert Keākealani Sr.?
TR-S: Yes.
KM: Of course he passed away in 1990. His older brother David and his little bit younger sister Caroline are still alive. I've done a lot of interview work with them. Aunty Caroline is okay and I took her down to Kalaemanō, but you know after the 1946 *tsunami*?
TR-S: Yes.
KM: And then 1960, the sand and everything has come up so much there, you can't see any of the beds. But you remember, seeing shaped?
TR-S: It was, yes.
KM: Because uncle Robert talked about still making them. And Sonny Kaholo's daughter them, they were still carving them out back in the '20's like that.
TR-S: And Annie, I don't know remember her last name...
KM: Yes, Punihaole-Una.
TR-S: Yes, she used to gather the salt when we stayed at Kūki'o. She would go with her donkey and go all the way to Kailua. She'd stop and she'd be fed. Aunty Aileen made sure she had lots to eat and she would...
KM: That's right well she was always going up to Hu'ehu'e and staying with your aunty Aileen Stillman *mā*.
TR-S: Uh-hmm.

KM: They're *'ohana* actually, there was a *pili*.

TR-S: Yes.

KM: On the Hopula'au line it comes down, as I understand.

TR-S: Uh-hmm. Aunty Aileen was a Parker.

KM: Yes.

TR-S: She was also our *'ohana*.

KM: Hmm. So you would still go gather *pa'akai* as well?

TR-S: Oh, yes.

KM: Was anyone making *pa'akai* here at Puakō or anything that you remember?

TR-S: Not that I remember because we got all we wanted from Laemanō.

KM: How about by your time that you remember was no one living regularly at Puakō? Were there still a couple of families?

TR-S: Oh, yes there were families. Goto and Fuji, Fuji took care of the...

JK: Fuel, gas, the charcoal.

TR-S: And the honey.

KM: Ah yes, the old honey hive.

TR-S: The Honey house which was right between Paniau and Kalāhuipua'a, in that bay there.

JK: Near Pau'oa Bay.

TR-S: Yeah.

KM: So there was a honey, hive operation?

TR-S: Yes, operation and he would come and collect it and then every Christmas he gave daddy a five gallon kerosene can full of that pure white honey. *Kiawe* honey. And that would last him the year.

JK: [looking at Reg. Map No. 3000] Keanapukalua.

KM: So at Keanapukalua?

TR-S: Uh-hmm.

KM: Was that Parker's?

TR-S: No, that was uncle Francis'.

KM: It was uncle Francis' already. So he was running the honey operation. I think Kenny Brown mentioned something about it in passing as well.

TR-S: Uh-hmm. Yes, they would go. He could go by trail then you see, through here.

KM: Yes, [pointing to Register Map No. 824] here's Paniau Point, Kapaniau where we are now.

TR-S: Okay.

KM: You see the old trail that runs down and here's Pau'oa Bay?

TR-S: Right.

KM: Keanapou, and here's Keanapukalua?

JK: It's right there, where those coconut trees are.

KM: Oh, I see.

TR-S: It was in here [pointing to location].

KM: Oh, so near the Keanapou Fishpond, behind Keanapukalua?

TR-S: Yes. It was in there and it was sheltered.

KM: So inland of Keanapukalua?

TR-S: Inland of there. Yeah, and he would go by the trail there.

KM: So they would walk trail. And go all the way back to Puakō?

TR-S: And then of course when the war came along and they put the jeep trail in, he could come with four wheel drive.

KM: So you remember that occurring, did they doze pretty much along the old alignment of the trail or?

TR-S: I think pretty much so.

KM: That's what it seems in areas.

TR-S: It seems so.

KM: Were there no Hawaiian families living down here already?

TR-S: I think there was where Peggy Mae Hunters...across from the Catholic Church there. That little *kuleana*, they have in there.

JK: They might still own it.

KM: There are a couple of names that you'll see in this stuff.

TR-S: Oh, I can't remember, but that was one of them.

JK: Who was that Hāpai family, that had little bit of land?

TR-S: Charlie Hāpai?

JK: There was a Hāpai family that had right by Peggy Mae's, and still owned it till later on.

TR-S: Oh yeah.

KM: There was a Mrs. Annie Paulo who got one of the lots down here as well. There was a Wahakane, Kahumoku, who had the old *kuleana* at Puakō. There were a few *kuleana* awarded in the 1848 Māhele period also.

TR-S: Yes. Because I think that...I'm not sure that point that Richard Smart put the first A-frame on, by the church there.

KM: The Hawaiian church?

TR-S: Yeah.

KM: Yes. There were two *kuleana* awarded there, one to Kamahi'ai and the other to 'Akahi, and the church lot joined their lots.

TR-S: Well that was it. I don't know if Richard got that from the family or whether that was a part of the Parker Ranch, I'm not sure.

KM: So they were traveling pretty regularly along the trail?

TR-S: Yes.

KM: Here between Puakō and Kalāhuipua'a?

TR-S: Uh-hmm.

KM: To gather the honey and stuff like that in uncle Francis' time. You folks...and you said you do remember that during World War II just shortly after the war broke out.

TR-S: Uh-hmm.

KM: Because they were patrolling sort of, watching?

TR-S: Patrolling, uncle Francis was one of the [chuckles]... He and Ronald Von Holt. I said, "Good Lord, if the Japanese knew, they would have come right in and landed." [laughing]

They were the patrol for this area here. And of course, he knew it like the back of his hand. But at one time they were...and then the service people put in that road and then we were able to come in, in four wheel drive.

KM: You folks would come all the way from Kawaihae, then?

TR-S: Yes, oh yes.

KM: Was it during the war you were already able to drive?

TR-S: During the war.

KM: In fact were you able to take your boat still yet, or did you have to stop using your boats for a while?

TR-S: Stop using the boats, so they had to use the four wheel drive.

KM: So that's how you got in and out.

TR-S: Right.

KM: Because *kapu*, ah, they restricted ocean access?

TR-S: Yeah, right, that's right. Although, we didn't have to put the barbed wire like they had to do on O'ahu and other areas. We'd come by car, and it was before the war we used the boats.

KM: And your boat was *Holoholo*?

TR-S: *Holoholo*.

KM: And you said the little one was?

TR-S: *Holoholo Iki*.

KM: 'Ae. So that was your little supply boat, back and forth?

TR-S: Right.

KM: Did *Holoholo Iki* run behind you?

TR-S: Yes.

KM: Tied up and run behind?

TR-S: Always loaded with something. [chuckles] Bodies or *'ukana* [supplies]...

KM: 'Ae.

TR-S: And on top of that, Doi still would bring the ice and things like rice, heavy things in for us.

KM: Did you folks walk some of the trail along here or when you traveled did you pretty much get in *Holoholo* or something and go?

TR-S: We'd travel by boat mostly. And then we'd stop and then walk in areas, but we never really walked any trails.

KM: Do you remember the name of one of the main boats or something that uncle Francis had?

TR-S: Keawaiki.

KM: Keawaiki was one of them.

TR-S: Was his sampan, he had the Baby Whale which was an outboard motor. He had, I'm trying to think of the name of his speed boat... [thinking] Vagabond.

KM: Oh, I heard of that [chuckle].

TR-S: He gave it to my brother Billy.

KM: Oh, yeah, wow!

TR-S: It was a beautiful boat.

KM: I've heard some fun stories about that [chuckles].

TR-S: Oh, yeah, oh yes we had some fun times on that boat. In fact when we'd go down the coast if he was taking it. We'd all rush down to get in, first come first served in to Hacker Craft. The rest went in the sampan.

KM: Did you hear...I realize it would probably have been primarily uncle Francis, but if you folks saw Paulo like you got some photographs of Jack Paulo. Did you hear stories about any of the place names down here? Like what does Paniau mean?

TR-S: Well the only thing of Paniau, aunty Helen Beamer thought it meant, the coconut trees, and my mother said, "No, it can't mean the coconut tree because there is a strong current out there in front of Paniau." So it must be *Pani-au*.

KM: That's right, yes, so mama must have heard that.

TR-S: She knew, she must have, yes.

KM: Yeah. That's the saying that we've heard, that it was like blocking or closing off the current at the particular areas. In fact, I guess if you look at the way it's set out here there's an area where it's calm in behind...

JK: There's two currents, one is, you know, when we have the surf, when there's no surf there's no current. When there's surf there is one rip that goes out in the bay side and another one here. There's two.

KM: So on the north and south sides?

JK: On the outside, and one in the middle.

KM: That's awesome.

JK: Or you think of coming out and going around. It rips out hard.

KM: Yeah.

TR-S: William Akau knew how to beach the boat. And if he didn't feel that he could bring it all the way, he'd say so. So we had another anchor out in the middle of the Bay, a cement weight right down in the sand with a ring where we could tie the boat out there and leave it.

KM: Were there any old Hawaiian families from even further down here at Kapalaoa? Were people ever walking the trail at all when you were young that you remember occasionally?

TR-S: I think people...[thinking] I don't remember definitely who it was but I'm sure there were people that walked through there.

KM: It's very interesting to see what happens. The trail from Kawaihae, Pu'u Koholā, Mailekini comes and it stays. You can see the alignment basically the same alignment as on this 1880 map this is Emerson's Register Map 1278 from about 1882.

TR-S: Hmm.

KM: You see the alignment, in fact in front of your place here, your mama's house sat just on the *mauka* side of the old trail, the old road.

TR-S: Uh-hmm.

KM: So the road was *makai* of you?

TR-S: Uh-hmm.

KM: And then it's interesting to see what happens though, how the road then by the time you get almost through Kalāhuipua'a it cuts behind the fishponds, I guess?

TR-S: [thinking] Sure.

KM: This is the main road all the way through here now.

TR-S: Uh-hmm.

KM: So at the back side. There are small little trails along the ocean as well and you'd mentioned before the interview, that you folks used to stop at Waiulua?

TR-S: Yes, always.

KM: Tell us about that?

TR-S: If we went fishing down in this area.

KM: 'Ae, so south side.

TR-S: South side. Then we'd come back and by then we were hot and covered with salt and tired. Uncle Francis would pull in to Waiulua.

KM: 'Ae.

TR-S: And we'd all go in to this little bay here, it was ice cold and we could almost drink the water it was so fresh. There were springs just all over [gestures rising waters with her hands].

JK: Some of it's still there.

KM: Up welling.

TR-S: And then we'd rinse off and be...

KM: Pretty much salt free?

TR-S: Salt free and head home.

KM: Now what's happened to this bay now?

TR-S: It has been filled.

JK: That's where the Hyatt is, also.

TR-S: Hyatt is.

KM: So is that where the bridge goes over?

JK: Yeah.

KM: Oh, I wondered.

JK: There's still a lot of brackish water, it's not as clean as it used to be.

TR-S: No.

JK: Was nice to dive there.

TR-S: It was crystal clear water, it was beautiful.

JK: Good *he'e* ground too there, also. She was talking about earlier and Paulo explaining about all the coral heads and the little *papas* [reef flats] that come out. It was funny when you mentioned that I thought about this morning when I took the two canoes. I told the two steersmen you watch I have to tell them because they don't know the coast line. So I told them Waiulua there's a *papa* outside you got to watch, when it draws out you end up going on it. So luckily I told them before. But it comes back to going out with her and uncle Francis and her giving me the information and learning by myself, where all those coral heads and the *papas* and at what tide and so forth. But it still continued and some day I'll teach my son, where those *papas* are and the coral heads.

KM: Yes. It's really important this knowledge of the land.

TR-S: Oh, it's so dangerous.

JK: It is.

TR-S: Because you can't see it, if you're just going by. And uncle Francis just loved to, if he had some new *malihinis* aboard...

JK: Like me [chuckles]. He says, just keep your eyes over there, keep your eyes over there. Boom, this rock wall was right underneath.

TR-S: Yeah, and he knew it too.

JK: ‘Anaeho‘omalua and Kapalaoa area are the most dangerous in my opinion. The most coral heads, the most submerged rocks. When you take a boat in there you got to know how to get the boat in. You can take your boat right up to the shore at Kapalaoa, but you got to know where you’re going.

KM: Yeah.

TR-S: Kīholo was another bay, you have to be very careful going in.

KM: What you folks described when we met last time also, you talk about landscape. And then Kenny Brown shared the same thing. These guys didn’t only have land place names, they knew the geography of the ocean.

TR-S: Oh yes.

KM: Just what you’re saying each area was named, you knew where certain *pūko‘a*, the coral heads were?

TR-S: Sure.

KM: Or your fishing...the *ko‘a i‘a* [fishing stations] like that were.

TR-S: Uh-hmm.

JK: Uh-hmm.

KM: All named and stuff yeah?

TR-S: [chuckling] Laemanō. Uncle Francis said, “You do all know what *manō* means?” [chuckles] “Just keep it in mind, if you try swimming around here.”

KM: Yeah. In fact you know that’s one of the interesting things if you look here, this is again Emerson’s 1882 map here. Here’s Laemanō.

TR-S: Uh-hmm.

KM: Then Waia‘elepī, Luahinewai is right here but look there’s another little place here called Keawawamanō, the cave or cut in where...

JK: South of Luahinewai?

KM: South of Luahinewai, before Nawaikulua.

JK: Yeah, awesome.

KM: It’s very interesting.

JK: I dive all of them. There’s a lot of interesting places there. There’s a story at Luahinewai, remember about the cave underground?

KM: ‘Ae.

TR-S: Uh-hmm.

JK: Where uncle Francis talks about on that paper you gave me?

TR-S: Right.

JK: It talks about a cave being underground where someone said it was at a certain place and uncle Francis says, "No, it was at Luahinewai." This cave was underground and up inside this cave where you had to enter from the pond I believe.

TR-S: Yes.

JK: If I'm not mistaken at one time to go up into a submerged cave where people used to hide in the old days.

TR-S: Uh-hmm.

KM: 'Ae. Well you know what you're saying, it's so awesome because I'm translating an article that old man Kihe from Pu'u Anahulu?

TR-S: Oh yes.

KM: You remember?

TR-S: I remember him.

KM: Yes, okay. *Kūkū* Kihe described Luahinewai just what you're saying, the *puka* goes underneath and a burial cave.

TR-S: Right.

KM: Right under there. In Luahinewai, that's how you get to it. But they're saying it's very interesting though, same story. So uncle Francis...this is another indicator you know, he knew.

JK: Right.

KM: He had heard these *mo'olelo* from these old people and he retained it and he's passed it on down through you folks. That's awesome.

TR-S: Uh-hmm. And he's checked a lot of these out himself also, he knew.

JK: He dove too.

TR-S: Yes, he was a good diver.

JK: So he was in the water. You can't just know the top you got to get in.

KM: Yeah. So, in your time really there may have been just localized use of the trails?

TR-S: Uh-hmm.

KM: There wasn't a great deal of traffic it seems, by the 1930s and 1940s like that?

TR-S: No.

KM: And by the time the war, just shortly after the war broke out they had opened up the road so your heavy four drive wheel vehicles like you were showing me the big military trucks?

TR-S: Uh-hmm.

KM: And then your papa brought some after the war?

TR-S: We had three of them which we used. The command car, big weapons carrier, and a jeep.

KM: How long was the drive out here?

TR-S: It was long. It was very, very rough. You had to go by Kauna'oa Beach Hotel, and where the river comes to the ocean.

KM: Oh, at Wai'ula'ula, where the river comes down?

TR-S: Right. There were times when we couldn't cross.

KM: Is that right?

TR-S: The road went right through that river.

KM: Yes, yes. In fact you can still see you know.

TR-S: It was high. I know my brother, Billy and I were at Paniau and I had some visitors coming up from Honolulu. So we were going to pick them up. Happy Cockett flew them in to Waimea. We got there and there was no way we were going to cross that stream. I said, "We've got to get up there Billy because they'll be waiting." And he said you know what we'll go up through the pastures. I said, "What about that stone wall that goes all the way across?"

KM: Yes, yes.

TR-S: He said, "There is a gate." He said, "I'm not quite sure where it is but we'll find it." We went, we just hit it absolutely straight, right straight the gate.

KM: So you were able to find, there were little like...?

TR-S: No, there was no road, we made our own.

KM: You made your own. Wow.

TR-S: We made our own road and got up by the airport and picked them up. And they said, "Where have you been?"

KM: That's amazing.

TR-S: We said, "You don't want to know" [chuckles]. And then we had to come back the same way.

KM: That runway is basically the same where the runway is now at Waimea, is that the same general area?

TR-S: No, it was below it. It was on the other side. It was a long, long journey.

KM: It must have been hours and hours.

TR-S: Uh-hmm. Poor Billy.

KM: Even from Kawaihae, I would imagine almost two hours or something?

TR-S: Yeah. And we had to go...the road didn't go all in the back. We went through Kauna'oa Beach we had to go on the beach there was no road and got stuck a couple of times. It went on Kauna'oa.

KM: Here's Kauna'oa [pointing at the map] in fact you can see it right back of the beach there.

TR-S: Right. Well you had to go through the beach, go right on the beach.

JK: And then come back up.

TR-S: And Hāpuna was the same way.

KM: Yes, yes right on the sand?

TR-S: Right on the sand. So you wanted to go when it was nice and damp.

KM: And you were able to get a vehicle up the side of...? Like on the other side of Hāpuna it goes up?

JK: It's all *pali*.

KM: *Pali*.

TR-S: We had to go up and then over. But it was a long, long trip. But once we got here of course, it was well worth all the dust.

JK: I was just going to mention, you were talking about the trails and asking about people using it. In my humble opinion I would assume that being in an area like this where it was so dry, hot and desolate that not many people would have used the trail in later years as opposed to earlier years out of necessity when they had to use it. Because once there were roads and so forth and alternatives to fishing and so forth. This was a rugged coastline, you did have the brackish ponds to cool off and a lot of fish and so forth but it was so hot and not very many trees. I think that it was probably a trail that wasn't used as much, what they're calling the *Ala Kahakai*.

KM: Yes. That's what they're calling it today, *Ala Kahakai* today. You're right, and it's very interesting, this section here. Actually the older name is *ala loa*. *Ala Kahakai* is a contemporary name that's been applied to it more recently.

TR-S: Oh.

JK: So does *ala loa* turn in to the same trail as the Māmalahoa?

KM: 'Ae. That's what's interesting.

JK: There are the two? There's the beach...

KM: You have this one here [pointing to section on Reg. Map 824-.

TR-S: Uh-hmm.

KM: This is the *ala loa*, *ala nui aupuni* became the Government Road. They were working on this Government Road in the 1860's already. I've got some wonderful accounts out of the old Government records.

TR-S: Wow.

KM: Fixing this alignment. You see what's very interesting, one of the reasons that we know that this is an old alignment is because of the accounts of Ke-ahu-a-Lono, the old boundary marker, *heiau* down here.

TR-S: Hmm.

KM: This was established in the 16th century during the battles between Lono-i-kamakahiki, here, and Kamalālawalu of Maui. This is a very old alignment.

JK: Right.

KM: And then, just like you said, the smaller trails along the shore here for the local fisherman. Uncle Robert Keākealani does talk about traveling by trail but you see what they did is, they went and see this trail, comes up to here [pointing to site on

Reg. Map 1278]?

TR-S: Yes.

JK: Uh-hmm.

KM: They would cut from Kapalaoa go all the way to Kawaihae.

TR-S: Uh-hmm.

KM: But they would come *mauka*, along this section of the trail here connect with...

TR-S: This one [pointing to the Government Road].

KM: Yes, the *ala loa* and then go across.

TR-S: Uh-hmm.

JK: There's some real distinct...if you've ever been to 'Ili'ilinaehehe?

KM: 'Ae.

JK: Which some people know as Crystal Lake. That's the real small Bay with all the big 'a'a outcroppings before Honoka'ope.

KM: Yes.

JK: There's a brackish water pond inland below those ugly condos that are up there.

KM: [chuckles]

JK: There's a distinct trail, foot trail that comes off that one pond and it heads up and it's very interesting. And they use white stones to mark some of them.

TR-S: Mark it for night travel, the coral was used.

KM: Isn't it beautiful, the ponds are beautiful.

JK: When we were kids we'd walk way up.

KM: So is that what you'd hear, so by night time they'd see the light reflect?

TR-S: No, night time the white stones, see they'd have their *kukui* lanterns and they would be able to see the trail with the white coral.

JK: Nice trail.

KM: Beautiful trail, yes. So you've walked some of this area?

TR-S: Oh, yes I have walked some of that.

KM: Was this when you were younger, or was this in later years?

TR-S: We walked some both.

KM: Both times. Now you used to spend...

TR-S: Because uncle Francis used to take us on a lot of the trails.

KM: So you would go *holoholo*?

TR-S: Yes.

KM: Did you folks ever fish out of Kahāpapa or Ku'uali'i Ponds? Did you folks participate in any of the *lawai'a*?

TR-S: Not in the ponds.
KM: Never get *'anae* or nothing?
TR-S: No. Because we had Kalāhuipua'a.
KM: I see. So you would come in to the ponds over here.
TR-S: Uh-hmm. Yes. This was the only place we did any pond fishing [pointing to locations on Reg. Map No. 824].
KM: Waipūhi fish pond over here?
TR-S: Waipūhi, uh-hmm.
JK: Lāhuipua'a pond.
TR-S: Uh-hmm.
KM: Here's Eva Parker's house is marked right down on the side of the pond there.
TR-S: Uh-hmm.
JK: Had the Hopeala in the back, the fishpond.
KM: 'Ae.
TR-S: So actually all the fishing was done on the ocean, except for Kalāhuipua'a.
KM: Did you hear that they would sometimes stock *pua* in to the ponds from Kawaihae?
TR-S: I helped uncle Francis, I have pictures of us stocking the ponds. Going to Kawaihae, by Spencer Park in that area and we'd fill just hundreds of *pua*, hundreds, hundreds. Then take them back to the pond and stock the ponds.
KM: Now were the *pua* just in the bay naturally, or were there from smaller ponds?
TR-S: No, they were in the bay. They were in the bay, he had nets almost like a [thinking and gestures].
JK: A funnel.
TR-S: Funnel nets, and they'd go this way and they would go in to the net. Put them in to the boat which had water so they were kept fresh and then back to Kalāhuipua'a and then by buckets we'd deliver it to all the different ponds. Each one, you just didn't throw them all in because of the barracuda.
KM: Oh yes, I see. So you divvied it up?
TR-S: They had to be divvied up and one in a protected area especially, I guess it was the big Waipūhi pond. Had almost a little [gestures] wall, break water, a natural area that kept the barracuda out.
KM: It was a little wall?
TR-S: It was a little wall. And a lot of them were put in there so they could grow.
KM: Holding ponds?
TR-S: Holding ponds and then...
JK: They're still there.

TR-S: Uh-hmm.

KM: That's wonderful.

TR-S: So I was able to do that also. It was interesting to see how it was done.

KM: It is interesting because what you're describing, I'm trying to come back you were also saying something very interesting about that in the old days out of necessity people would obviously walk and you can see the examples of the trails. You can assume that if nothing else that the people living at 'Anaeho'omalū, living at Kalāhuipua'a walked their shoreline, and had their smaller *ala hele*.

JK: Uh-hmm.

KM: Even at this what uncle Robert Keākealani describes when they could the people what you were describing the landscape would go by canoe.

TR-S: Uh-hmm.

KM: You know they would travel.

TR-S: Sure.

KM: You folks just logically carried that on in to the sampans and stuff like that.

JK: By boat. It was such a rugged coastline.

KM: It is, yeah. It's really awesome, it's so wonderful to record some of the recollections of the land use and the history.

TR-S: There's nice ponds also at Weliweli.

KM: Weliweli is?

JK: Inland.

TR-S: Keawaiki here. So Weliweli is right here.

KM: Right in there, yeah.

TR-S: There's some nice ponds in here.

KM: Both sides are on the edge of that 1859 lava flow that comes down to Weliweli.

TR-S: There's what we called Gold Pond. I used to walk with Da [Dorothy] Von Holt, and we used to go along.

JK: We went that one time we went, we went down with Sue that first time we walked in the back and all the *hala* trees...

TR-S: Clear.

JK: Right in the middle of the flow. A lot of people don't know about that one because it's farther inland. You can still see the trees when you drive to Kona when you look down you know exactly where you're at.

TR-S: Beautiful clear water and nice.

KM: That's amazing.

TR-S: Nice pond.

KM: They talk about...like at Lae Hou, where Wainānāli'i, how the fishpond ran across?

TR-S: Oh, yes.

JK: It was supposed to have been a large pond.

KM: Yes. There's a few little pukas there.

TR-S: Uh-hmm.

KM: There was a school at Wainānāli'i that was buried under the lava flow... [End of Side A, begin Side B]

[The government established various] ...schools.

TR-S: Oh.

JK: I never heard that.

KM: Like at Kauai's house at Kīholo?

TR-S: Yes.

KM: You know there's the old school house that's there and the church?

TR-S: Uh-hmm.

KM: There was one established at Wainānāli'i also.

TR-S: Oh for heavens sake.

KM: You'll see just wonderful stories. That was closed in 1859, by the lava flow. They said in eight days, that lava flow went from the 10,500 foot level of Mauna Loa swirled around in eight days it was on the ocean down here.

JK: In eight days?

KM: Eight days.

TR-S: *Pāhoehoe*, obviously.

KM: Yes. Just awesome.

TR-S: That's true.

KM: By 1880, you see this note here... And you've got this map you said, I gave you this map?

JK: I'll have to check.

KM: I'll get you one let me know, this is a rough map because it was in terrible condition so hard to copy. But here's Kapalaoa School House as well. There was an old Hawaiian minister George Ka'ōnohimaka, I don't know if you still heard the name. Ka'ōnohimaka?

TR-S: I'm not sure.

KM: He started this school house here at Kapalaoa.

TR-S: Hmm.

KM: So they had their church, their meeting house and little school house for the few families. By Desha's time [1926], as I was mentioning this article that we're translating for this report here.

TR-S: Right.

KM: That it was all closed, there were just three houses down here by that time.

TR-S: Yeah, three houses I remember just going with uncle Francis, just walking and going in to Anaeho'omalū and walking over there he wanted to just show us. And there were the three homes there. They were so deserted and sad to see.

KM: [pauses] You'd shared with me when we were talking about Mauna Kea this sense of place, landscape knowing by looking from the ocean to the mountain.

TR-S: Right.

KM: Certain features and things. And that *pu'u* based on what I see from Emerson who was surveying these was Ahumoa which we'd mentioned.

TR-S: Oh it was, uh-hmm.

KM: Because it was a prominent point and it was one of the trig stations that Emerson used from Mauna Kea, Ahumoa to survey this map.

TR-S: This, uh-hmm.

KM: All of this here.

JK: Hmm.

KM: So I'm sure that when you were talking with what uncle Francis said about the clouds you watched.

TR-S: The clouds, right.

KM: Could you share a little bit again about this landscape and what you looked for when you were fishing and things like that?

TR-S: Yes, when we went out, the first thing he said was "We must always watch that *pu'u*." Because we always went out when it was clear. If clouds gathered on the *pu'u*, then he wanted to be notified right away and we would always turn around and come home. Because that meant that it was going to get windy and rough.

KM: Hmm, the *makani* [wind] was going to turn and blow out?

TR-S: Right.

KM: And I guess that *makani* comes off of the mountain, it just blow you...

JK: Funnels right down.

TR-S: Uh-hmm.

KM: Did you hear about that old mailman in the boat? Little after the turn of the century that got pushed out for over a month. Past Ni'ihau, Kanehaku or Kailapa?

TR-S: Oh no?

KM: Did you hear?

TR-S: No. [chuckle]

KM: His engine gave out, they were running mail from Kawaihae to Māhukona.

TR-S: Oh boy.

KM: The engine gave out but this *makani* comes off the mountain, *pau*. He was gone. One Japanese sampan picked him up past Ni'ihau, finally, some ninety days later or something.

TR-S: Oh wow.

KM: It's recorded also in Emma Lyon Doyle's book, "*Makua Laiana*" (1953).

TR-S: Oh yeah, I must have read it.

KM: So uncle Francis would watch, he understood the way the *makani* and the various *pu'u* and things like that.

TR-S: Oh sure, it was very important.

JK: Just two days ago as I coach canoeing at Kawaihae, I do the same thing. You watch the Kohala Mountain as soon as that cloud line starts to sheer right on top like a snow capped mountain.

KM: Yes, yes.

JK: That wind is going to blow.

KM: It's going to whip down slope?

JK: It's going to slow the clouds will start floating off the mountain going up. But once it hugs and it stays down that means it's blowing in Waimea and it's going to blow in Kawaihae and down here.

KM: Sure.

TR-S: Uh-hmm.

JK: So I always tell the steersman to watch that mountain as soon as it changes you better hug that coastline.

KM: Can you imagine the skill that they had to have to be able to maneuver and watch?

TR-S: To survive.

JK: You have to pay attention to the elements otherwise...and back then there was no coast guards so if you didn't pay attention...

TR-S: You're on your own.

KM: What do you feel about... And I know that you folks the family had to sell Paniau. So we're privileged, I feel honored to be able to be here with you today and that the new owners have it seems a commitment, they *aloha* this place.

TR-S: Yes.

JK: Right.

KM: I see they've preserved some of the old *pā*, the walled enclosures and sites like that, that were a part of this place.

JK: Yes.

TR-S: The new owners insisted on it.

KM: Wonderful.

JK: He's very sensitive to the culture and to what was here before and didn't want to disturb anything. He's just continuing what we had. It was sad what happened, but like my mom said, she said we're just turning the keys over to someone else. And he fortunately has the means to keep it like this instead of having what originally could have been ten lots or a condominium or many other possibilities.

TR-S: Uh-hmm.

KM: Uh-hmm.

JK: This I think was a blessing in disguise. He does the same thing as our family did his friends and family come and use the place. He opens it up, he's not...

TR-S: Selfish.

JK: Not selfish at all, very generous man. So it's continuing in a different light.

KM: Yes.

JK: Because they don't fish, like we fished. They don't have the same type of parties, that they had [chuckles]. Things are different but as far as the property we're very fortunate that this gentleman purchased it and is going to take care of it.

KM: That's wonderful.

TR-S: We're so appreciative, so appreciative.

KM: On that line, is it important to care for...and what are some things that you would recommend? The State has a law that requires the preservation of its cultural and natural resources. There's often difficulty with that in fact you wonder. And then they also have a law though that says on these old trails; particularly the things that were government maintained like the *Alanui Aupuni* which runs through here, because this was a part of the old Government Road.

TR-S: Uh-hmm.

KM: Then in cut in behind 'Anaeho'omalua and this is the one that came up. You told me that Pilipo Springer even?

TR-S: Uh-hmm.

KM: I think you were sharing that he walked down, you remember he walked down the trail and Hannah would sometimes down?

TR-S: To Kūki'o.

KM: Oh, Kūki'o trail.

TR-S: Kūki'o trail was where we used to go down. That's the trail we used to take from Hu'ehu'e to Kūki'o we'd go by horseback.

KM: Okay. So what is your sense about use? Should people be responsible? While we've got to balance the need, the law that allows the access on these old trails and things? What would you recommend, should people be informed about being respectful about the old places stay out of the caves or, you see it, it's yours take it?

TR-S: Well, I think you can talk and say all you want or tell people but there will always be those that will just pay absolutely no attention. Have no *aloha*. I don't know what the situation is but just talking or putting signs up is not going to do it.

KM: It has to be more.

JK: There's two sides to it that I see of a lot of the preservation a lot of the trails, access so to speak. I think I mentioned to you before we talked about Mauna Kea about that.

KM: Yes.

JK: My opinion is this, that yes, first of all it should be documented and people should be educated and there should be information available. So that people know what was there, the importance of these places, trails and so forth. As far as opening up some of these, I'm apprehensive because I've seen the abuse when access has been allowed to people. Rubbish, degradation, you'd be amazed at what you see. The petroglyphs, people pouring fiberglass. So that's the other side. You allow access and yes, you have a handful that are there to learn, observe and be protective and respectful, then you get the others that come and will abuse.

KM: Uh-hmm.

JK: So it's kind of a catch twenty-two. You want to open it, you want to keep it available, however if it's not monitored and watched.

TR-S: That's right.

JK: You'll have the people like my mom said, "They don't care." So, it's really a tough thing to discuss.

TR-S: And yet they should be preserved so that future generations of children may know and understand and appreciate it.

JK: Appreciate, that's right.

TR-S: That should be established.

KM: In your time what was your folks practice? Did you just bring down your *'ukana* [supplies] and leave your *'ōpala* [rubbish] everywhere?

TR-S: Heavens no. We'd have been killed.

KM: You need to, that's one of the big things is if people are going to use the trail, take the right to use it take the responsibility to care for it.

JK: That's right.

TR-S: Yes. Even in our day when we'd go fishing it was always except for that big catch of *'ō'io*. But if we were just going out for ourselves then we only took what we could eat that day. That day! We got what we needed, we came home.

KM: 'Ae.

TR-S: Or we went swimming or what.

KM: It's like your story about Papa, Po'opa'a. Could you share that, that's a good example of the relationship?

- TR-S: Yes.
- KM: Rather than the coolers are full of *‘ōpihi* and everything else.
- TR-S: Exactly. Every morning he would get up and get his fishing pole down and go out on to what we call Po‘opa‘a Rock. Right out front here and he would catch maybe two or three *po‘opa‘a* [a common fish along the rocky shore] and then he’d go on the *papa* [flats] and clean the fish and he’d bring it up to the cook and she would cook it for his breakfast. Every morning he had fresh *po‘opa‘a*.
- KM: What a life to be able to and to know that if you cared for the resource every day you’re going to have your fish.
- JS: I’ve just seen something that I thought that I would never see. He was just talking about the *‘ōpala* and all the crap and all the things that are happening right next to the property. Some surfers built a wall protecting this property from any further vehicular traffic. When you [JK] told me that they built it, I said “well next week they’ll throw it away.”
- JK: It’s still there. What he’s talking about is out here on the old road that came in to the property some kids and I know quite a number of them. Local kids, they surf and use the area and are very respectful of the place. Because there are a lot that don’t care you know now days the attitude is, “Ah, whatever.” Well, these kids went out and built a wall across this road because of people were using the bathroom. People were leaving diapers, rubbish, beer bottles in the caves next to sites that they don’t even know exist. And these kids took it upon themselves, they planted a couple of coconut trees out there, they’ve tried to at least clean it up and trim the trees. These are young boys, these are 17 to 20 year old kids.
- KM: That’s good stewardship.
- JK: That’s a good sign that there’s some kids now that are starting to say, “Hey, we need to start protecting.”
- TR-S: Yes, education is so important of this generation.
- KM: We hear about all of the *pilikia* that comes about because of the access. You know they’ve opened up at Mahai‘ula?
- TR-S: Uh-hmm.
- KM: And one of the things that the state did was, it’s sort of like a park host there’s someone who on a daily basis has responsibility to be down there. To oversee and to insure that hopefully there’s wise use. It sounds like and of course I think always that the *kama‘āina*, the people who are of the land should have the first opportunity to be the guys that get to do that.
- JK: Uh-hmm.
- KM: Like you, JK, you’ve remained a part of this land. Even though the family as you said you handed over the keys. But you have remained a part of this and I think maybe this is something that needs to be explored. That if there are these caves, many of them have *ilina* you know burial sites.
- TR-S: Uh-hmm.

- KM: There are other features. Did you folks by chance walking along the trail here ever see remains exposed through the surf or sand or was everything a little further in that you?
- TR-S: Further in. But we were taken to see them and told, you don't touch.
- KM: Don't touch. Yes. I think somehow we have to strike this balance so that people will care.
- JK: Take care.
- KM: Take care of this *'āina*.
- TR-S: Well it's our history, it's something that should be treasured and cared for.
- KM: The place names, the features, the natural resources and stuff, they tell a story every place you go.
- TR-S: And that's why this Hawaiian Immersion program, I think is wonderful. Because more of the younger people now are knowing and learning what these names mean. So it means a lot more to them because they understand their heritage.
- JK: It's also important to practice. You can't just learn the language and not go into the ocean and not know what the wind is going to do by looking at the *mauka* and *makai* lands. That's where people have to learn to get back to the elements and their surroundings and be a little more in tune with what's going on. You have to be able to look at the horizon and know when the rain is coming in about an hour and a half. Those are things that people just don't pay any attention to any more. And those are the things that because it was out of necessity were done.
- I still till today, when I come down here in the morning I look out at the horizon, I look up at the mountain I watch the clouds. It's just out of a habit that I've always done. Whether I was on my boat fishing or diving or on a canoe sailing across the channel doing whatever we're doing. You become aware of your elements. It's important so you got to practice and do these things it's important to learn how it was done or what our interpretation is. And we've talked about interpreting because a lot of what we know is interpretation.
- Not a lot was past on so we interpret to the best we can. Because you'll get a lot of people say, "Oh no it was done like this 400 years ago" we don't know. So you interpret the best we can with what information we have and then you go forward and you find the balance in the western world and from our past and our culture and live the best way you can that way. That's the way I feel and that's the way I do, when I go diving and whatever.
- KM: Yes. It's important. It's living it's not stuck in the past or it's not just throwing it away. It's all coming together.
- JK: And it's a balance. We're never going to go back and live as we did 400 years ago and nor should we. But there's a balance that if you can be respectful of the laws of the old *kapu* system of fishing and taking fish and lobsters in season and so forth. Those were the same laws that our *kūpuna* [ancestors] had it's just pushed down now and the fish and game people are enforcing. But people don't pay attention to that any more.

TR-S: And the size.

JK: And the size and that's the balance and if people aren't educated then everything gets wiped out.

KM: Yeah. As development occurs in areas along here what do you think about maintaining the access? An example would be if we could talk about Honoka'ope for a minute and you said that you folks would go camping?

JK: We're going to go this April. We used to camp there all the time.

KM: You folks would go, take the boat in and pull up?

TR-S: Uh-hmm. It's beautiful.

JK: Take the old Sears boat out, me and my buddies and we'd go pull the boat up and camp and fish overnight, come back to Paniau the next day.

KM: Hmm. As development occurs along areas like this should the trail, pardon me if I'm asking the wrong question. Should the trails be protected, those accesses be maintained?

JK: Yes.

KM: You know at Honoka'ope they quarried a lot of the lava from behind it so the trail ended up being perched up on like an artificial berm almost.

TR-S: Uh-hmm.

JK: It was funny because when I drove down there, I took some *he'e* to a friend of mine that was going to be camping down there. I almost got lost, whereas I'd be able to drive in there before all those years no problem. I got lost, I thought what are all these hills and pukas.

TR-S: Oh wow!

JK: And I had to find my way back to these new trails. And granted as a private land owner they have that option to do that as long as in my opinion not disturbing anything that's archaeologically significant. But it was kind of a shock.

KM: *Pū'iwa* [surprised] because the landscape is totally different.

JK: Yeah, this is strange how do I get down to Honoka'ope, whereas before I'd make my turn go down, down so it was very odd to see that whole thing happening there.

KM: So you folks would go camp, Honoka'ope on the sands like that?

JK: Yes. Pick *ōpihi* down there, good fishing. The Kona crab come right inside, way inside.

TR-S: Uh-hmm.

JK: When my nephew, twenty plus years ago had his baby *luau* that's one of the spots that I go to. Ka'ūpūlehu is another spot that I go to, when somebody needs a certain type. If they need *'a'ama* crab I go to Wa'awa'a Point by 'Ili'ilinaehehe, if I need *he'e* I go to Kalāhuipua'a, Waiulua, Kapalaoa. That's continuing what was our ancestors practice.

KM: Yes, what they passed down to you folks?

TR-S: Uh-hmm.

JK: That's another thing that is spooky is that we have a lot of commercial fisherman now. There's some that dive *he'e* along this coast.

TR-S: Yes.

JK: When I get a call, like my sister just called me and said she needed seventy pounds for the Nawahī graduation. Fortunately it was funny because that day I went down I caught about ten *he'e* and here came the commercial guys right when I was on my way swimming back. They come with three or four guys and they just comb, and they take everything even the babies. There's a one pound limit, I usually go two and up.

KM: It's really funny and you brought up this thing about the way the old *kapu* system worked, yeah?

TR-S: Right.

KM: I'm sure you know when you were with uncle or your mama as you said, size and you interjected size.

TR-S: Right.

KM: When JK was talking about this and how much you take. You got to think there has to be a way to work out that you can maintain this *kapu*. You can understand how people were very protective of their *ahupua'a*, of their lands. Because if you come and take all of my fish?

JK: Sure.

TR-S: That's right.

JK: If they broke those laws in those days they didn't have KTA. So if they started depleting their resources whether it was the *'anae*, the fish or lobster or *'ōpihi* or anything else it didn't reproduce you're talking three, four-hundred thousand people surviving on limited resources.

TR-S: That's right.

JK: So you take care of it.

TR-S: And they also had to remember the exchange of the people that lived at the beach to bring the fish to the people *mauka*, that had the *taro* and the *mai'a* [bananas] and everything else in exchange. So there was a barter system, like.

KM: So this was what you understand about life at an area like this?

TR-S: Right, right.

KM: That the people *makai* were *lawai'a* [fishermen], they make *pa'akai* [salt] and things like that?

TR-S: Uh-hmm.

KM: The people *mauka*, *kanu*, they plant *kalo*, *'uala* or *mai'a* and things?

TR-S: Uh-hmm.

KM: So there was this exchange that went on?

TR-S: Right. That's how they survived.

KM: Is this something that you heard?

TR-S: Yes. It was taught to us when we were very small. That's why you had to be careful and don't take more than you need or what you need.

KM: 'Ae.

TR-S: And leave the babies alone, never ever take anything small.

KM: Very important. It's wonderful too, I love hearing these stories hearing about you gather the *pua* but it's not that you can go kill them all. It was to help restock, replenish and to protect to make an area.

TR-S: Right.

KM: Did you hear what the name 'Anaeho'omalū means?

TR-S: [thinking] 'Anae...

JK: I thought it was because of the 'anae fish that come in there and *ho'omalū* means peaceful or protected place. I don't know.

KM: You don't remember hearing?

TR-S: No. I just know that it was the pond for the 'anae.

KM: These 'anae are wonderful fish, big fish.

TR-S: Oh yes.

JK: Does *ho'omalū* mean?

KM: Protected, sheltered, restricted even, just like what you were thinking. *I'a ho'omalū*, the restricted fish and of course in 1848 when 'Anaeho'omalū and Kalāhuipua'a were awarded, it was Queen Kalama, Kauikeaouli's wife who got it. There's some wonderful stories about this...But they did they had their time where the fish were protected, restricted.

TR-S: Right. Given the chance to grow.

KM: 'Ae. That's right.

JK: No different than pulling the *kalo* up early.

TR-S: Right.

JK: The corm has to mature. Land and the ocean are the same thing. You don't cut a *mai'a* that's still green and hasn't even produced yet. But people don't realize that see.

TR-S: Yes.

KM: A good working knowledge of the environment.

JK: It's very simple, it's not complex stuff.

TR-S: Sensible, common sense.

JK: Very simple.

KM: You mentioned that this road opened up, World War II?

TR-S: Right.

KM: Were you able to drive out to Kalāhuipua‘a as well?

TR-S: Yes.

KM: Did you drive in to ‘Anaeho‘omalū?

TR-S: Yes. There was a road in to ‘Anaeho‘omalū.

KM: That’s interesting so they just opened up a lot of this shoreline area here so that people could...I guess they were monitoring it. Again, Kenny Brown was saying that uncle Francis was like the submarine watchman. He would go with his sampan along the shore sometimes.

TR-S: Right.

KM: He said sometimes the air boats would come in and land by Keawaiki an Admiral or a General to come to go visit uncle Francis.

TR-S: Uncle Francis [laughing].

KM: At Keawaiki.

JK: For a drink [chuckling].

TR-S: He was a very gracious host, believe me. A very caring person.

KM: This is really wonderful. Thank you for again sharing. By the way these aerial photographs. We’re going to try to make a copy. This shows Paniau and your home, when do you think these photographs were taken?

TR-S: [thinking] Nineteen forty-seven, or forty-eight, probably.

KM: It’s really nice because you can see the house but you can also see the old trail.

TR-S: And look at how much sand there was.

KM: Yes.

TR-S: This was before so much of it was eroded.

KM: ‘Ae. Did the *tsunami* affect you at all or...?

TR-S: [shakes head – no]

KM: Not bad. Look at this you can see the houses. The beach extends much further out?

TR-S: Exactly.

KM: Look at this little *puka*? That’s an interesting *puka* right in the *papa* there too.

TR-S: Uh-hmm.

JK: You can also tell that it was taken during the winter, the surf was up.

TR-S: Uh-hmm.

JK: Summer time it doesn’t happen so you know it was winter swell.



Paniau (ca. 1948) – Showing the Ruddle home at the northern side of the white-sand beach, and the ala nui aupuni (government road – beach trail) along the shore (courtesy of Tita Spielman)

KM: Uh-hmm. That's beautiful. What I'll do is I'll make a copy for you and I, and maybe we can include it with the interview. It's so nice because you can see the trail alignment as well.

TR-S: Right.

KM: This is running further down.

TR-S: This is clearer I think, then this one.

KM: 'Ae. It's just a different angle, this one is straight in front of the house. This one was more Kawaihae side looking in.

TR-S: Exactly.

JK: The 8x10's that I have, there's about six of them at different angles. Some of them behind, some of them from the other side.

KM: Okay, maybe what we'll do is try to borrow that and I'll make some negatives and then we can.

JK: Sure. Like I said they're pretty clear for 8x10's.

TR-S: Quite a lot of sand.

KM: There is a lot of sand here.

TR-S: That's what uncle Francis had said.

JK: It changes.

KM: Sure. And amazing wash in and wash out.

JK: There's been significant front erosion.

TR-S: That's what I was showing.

JK: My father and mother can show you.

TR-S: It shows on this, JK, see?

JK: And the road was here see that.

KM: Sure, that's the road right in front of you.

JK: It's gone. It was in front of the *milo* and heliotrope.

KM: It was in front of them?

TR-S: Yes.

JK: If you look down, before we go I will show you. We'll walk the property and I'll show you where the road used to go in the front over here before it was made behind and over here. It's amazing how much erosion has gone and gone and gone and gone.

KM: I think we're just about wrapping up on the time for this. What I'm going to do if I may, I will get this transcribed as quickly as I can. Again I apologize sometimes there's these little typo's and stuff but we'll go through it. It's good because I know that you read it [laughs].

TR-S: Absolutely [chuckling].

KM: We'll get it together and I'd like to share what's appropriate, what you folks feel just about the stories, recollections, families on the land. The relationship to the land, it's so important because that history instills in people a greater sense.

JK: So much.

KM: Wow, you know I didn't know, that's really neat when you understand something most people tend to be a little bit more careful.

TR-S: Yes.

JK: That's right.

KM: Thank you, *mahalo*, I really appreciate it.

TR-S: Thank you.

KM: Good. So *aloha*.

[Tape off, then back on, discussing the song Paniau]

KM: What do you remember about the song *Paniau*, written by Helen Desha Beamer?

TR-S: What I remember my mother saying, was that she and uncle Pete were here and they were staying in the cottage. They had had lunch and aunty Helen said, "Oh,

I'm going to go *hiamoe* [take a nap] for a little while." And so my mother never rested so she was parading around and she went by the cottage and she could hear the *ukulele* and aunty Helen. The beds were all high so you could look out. She saw aunty Helen pop up and she said, "Oh what are you doing?" "Oh, she said I'm just resting." What she was doing was writing the song at that point. Then my mother had a birthday and she presented her with this song as a birthday present. I have it at home, it was typed on the back of a birthday card and it's signed, *aloha pumehana*, Helen D. Beamer. So I had Kehau Kea in Honolulu frame it for me so that you could see the birthday card on one side and so we can turn it over. It's glass on both sides of that.

KM: How beautiful.

TR-S: Aunty Helen also told her when she wrote it she said, "I did it with a heavy heart because I have a feeling someone is going to die." And she said but I couldn't stop it, it came. And sure enough, my father died. After the song was written, she played it through his whole service very softly.

KM: When did papa pass away?

TR-S: Nineteen forty [thinking] eight, I guess.

KM: Your papa?

TR-S: Uh-hmm.

KM: He passed away before grandpa Low [d. Jan. 1954] then?

TR-S: Oh yes. He was only 63. She said she couldn't stop, once she started the song she couldn't. That was with all her songs apparently, they just came to her.

KM: 'Ae.

TR-S: This is why if people asked her to write a song. It didn't come. It had to come from inside. She knew and it was the same thing with the song that she wrote for Aunty Lei Henderson, "*Moanikeala*."

KM: 'Ae.

TR-S: She knew that she would be dying. She said it just came to her she knew there was a tragedy in the song, the coming someone would be dying shortly. But she couldn't stop the song.

KM: *Paniau* is so beautiful. She sang it through his whole service?

TR-S: No she played it softly on the piano, very softly.

KM: Hmm. And then earlier Onaona had asked because JK showed us the beautiful pond that's walled behind here.

TR-S: Yes.

KM: And you said that papa them enhanced that pond?

TR-S: Right.

KM: They knew there was water there.

TR-S: Beautiful clear water.

KM: But in the song it says, [singing] "*Ka wai 'au'au o ka wahine...*"

TR-S: Well you see there were actually two ponds there, the one that daddy made and then had built up. And then there was another one just behind it that also had that very clear, clean water which we used; he had a pump, and he put a tank above there on the high ground and he would pump water up in to the tank and we would use that water for bathing and for cooking.

KM: 'Ae.

TR-S: And just the big tank water was for drinking only. The water was so clear, my mother had it taken in to the University in Hilo. To the Government [thinking]...?

KM: Oh, the Ag Station like?

TR-S: Yes, the Ag Station to be tested. And they said there was absolutely...there was so little salt you couldn't even tell.

KM: Amazing.

TR-S: It was almost pure water, that spring.

KM: So the *milo*, the *hau*, the *kou*, the *niu* like this were all a part of the landscape around that pool.

TR-S: That's right.

KM: And on the shoreline here.

TR-S: See [pointing to the trees] the *hau*, the *kou* and the *milo*.

KM: 'Ae. So you can still see them.

TR-S: And then the *niu* she talks about is on this side of the pool originally my mother had planted Samoan coconut trees. They were so low and thick they made a natural screen.

KM: And the song says, "*niu ha'a i ke one*" [and the dwarf low-growing cocoa-palms nestling in the sand].

TR-S: It was low Samoan coconut. That's why when Mary Puku'i translated this song and sent it to mother to check and she mentioned it. She talks about the *niu*, the coconut and mother said "No, it was the rustling of the leaves in the sand."

KM: How wonderful.



***Tita Spielman at the pool
of Nako'olaniohakau (Paniau)***

TR-S: So that's what that was about in that part of the song. Let's see what else?

KM: "*Ka nalu ha'i mai i ka hāpapa*," you know, the waves breaking on the shore?

TR-S: The waves.

KM: Breaking on the *papa*.

TR-S: And you know we used to sit on the steps of the eating house there and when the waves broke in the evening with the sun behind it you could see the fish swimming through the waves. You could see them all it was just beautiful. And we'd just sit and watch it and have our drinks and that was so pretty. And Maui of course was always so beautiful in the background. It's very expressive.

KM: What a wonderful gift.

TR-S: It was wonderful, my mother was just so thrilled to have it. It was funny because she was with my mother when she wrote *Nā Kuahiwi 'Elima*. That was my favorite. Every time aunty Helen would come to the house I would say, "Aunty Helen..." she said, "I know, you don't ask me." [laughing] And play *Nā Kuahiwi 'Elima* and sing it. Oh what a lovely lady.

They were coming to *Paniau* when she wrote that. They had left Hilo early, early in the morning and as they drove up from Honoka'a they could see Waipi'o, there wasn't a cloud in the sky it was just a beautiful, beautiful morning. And by the time they got to Kawaihae the song was written, music and words.

KM: Incredible.

TR-S: Music and words and aunty Helen used to say. I would say I love that song because it's so peppy. She says, "That's because your mother was driving the car," she always drove so fast [laughing]. The *ukulele* was going [gestures a fast strum].

KM: That was her calming, keep the nerves calm [chuckles]

TR-S: Yes [laughing]. Mother said it was just unbelievable. Then she sang the whole thing when they got in to Kawaihae.

KM: It's so awesome and you can just visualize. [singing] "*Hoihoi ka pi'ina a o Waimea*," It's so interesting as we ascend up to Waimea...

TR-S: Exactly.

KM: Beautiful.

JK: Did you tell her about the aunty Helen wrote this when she was lying on the bed?

TR-S: Yes. And then the song that she wrote for aunt Hannah Hind. They were going to a birthday, aunt Hannah was having at Pu'uwa'awa'a. Mother said she was in the car with her *ukulele* and by the time they got up to the ranch house the song was written. They went right in sang it to aunt Hannah.

JK: It's in that book, it mentions grandma [M. Ka'aihue 1991].

TR-S: Mahi [Beamer] had got that from the letter that mother had written to Mary Puku'i because she had asked about her songs.

KM: Isn't it awesome, that kind of gift and talent was something that was very old and there's not much of anything like that now. This inspired writing, these wonderful songs about your old home here.

OM: Mahi's voice was so beautiful.

TR-S: Mahi, of all the Beamers, sings exactly like how aunty Helen sang. When sang in falsetto voice. You could close your eyes and think it was aunty Helen singing.

KM: How amazing.

TR-S: He had her feeling.

KM: Yes, really talented. I flew back over with him when Baby was ill. Marmie and them, we were talking story and Keola them they just loved that.

JK: What's interesting about the song was Mahi had never been here. Remember when he came that one time and then he came later with Lahela Ka'aihue a bunch of them came.

TR-S: Right.

JK: He sang and it was thrilling for him to finally be here.

KM: Roy Blackshear tells the same story about "*Lei o Hā'ena*."

TR-S: Yes.

KM: Another one of her songs. He had never been there. So some years later like in the 70s or something, he went down to Kea'au and he stepped out looked upon the fishponds and just broke out in tears. First time he's seeing these *kupuna* songs. Awesome.

TR-S: Right.

KM: *Mahalo*, I'd remembered I needed to do that because I was thinking of it. And there's these stories to those songs, brings it more to life. *Mahalo*.

TR-S: Oh yes. [end of interview]

Paniau

Dedicated to Mrs. Annabelle Ruddle

Composed by Helen Desha Beamer

Translation by Mary Kawena Pukui

(from the collection of Tita Ruddle-Spielman)

*Ua nani Paniau,
i ka'u 'ike*

*Ka waiho kahela,
kehela i ka la'i.*

Beautiful is Paniau
to my sight,
Lying in full view
in the calm.

*'Ahu wale ka moana Pakipika,
i kaulana i ka mālie,
Nāna i hi'ipoi nei Hawai'i,
ku'u one hānau.*

Of the Pacific Ocean
famous for its calmness,
She holds Hawai'i in her arms,
my birth place.

*Ka i'a holoholo ana i ka nalu
ha'i mai i ka hāpapa,
Me ke kai pumehana hone i ke kino,
e nanea mai ho'i kau.*

The fish swim about in the surf,
come close [breaking upon] to the reefs
The warm sea caresses the skin,
how pleasant it feels.

*Aia mamua pono,
au mai ana i ke kai
Kela kuahiwi nani o Maui,
Haleakalā he inoa.*

Directly in front,
as though surrounded by the sea,
Is that beautiful mountain of Maui,
whose name is Haleakalā.

*lā 'oe e Kohala o pahola nei,
mai uka a ke kai
'Āina ho'ohihi a ka wahine,
o 'oe no e ka 'oi.*

O Kohala whose land is stretched
from upland to the sea,
You are the land loved by the lady,
you are the most loved of all.

*Na ke ahe lau makani i ho'opā mai,
'ike ana au i ka nani
Mauna Loa, Mauna Kea, Hualālai,
nā kia'i o ka home.*

A gentle breeze caresses,
and I see the beauty,
Of Mauna Loa, Mauna Kea, Hualālai,
the guardians of the home.

*Ka wai 'au'au o ka wahine,
aia i ka 'olu,
O ke kiawe, o ka milo, o ke kou, o ka hau,
me ka niu ha'a i ke one.*

The water in which the lady bathes,
is in the shelter,
Of the *kiawe*, the *milo*, the *kou*, the *hau*,
and the dwarf coco palms nestling
in the sand.

*Eia ka pūana a i lohe 'ia,
Nako'olaniohakau,
E mau ka maika'i me ka maluhia,
ua nani Paniau.*

This is the conclusion that all may hear,
of Na-ko'o-lani-o-Hakau,
May peace abide inland and seaward,
beautiful is Paniau.

Oral History Study
South Kohala-Coastal Trails, Island of Hawai'i
Personal Release of Oral History Interview Records:

The interview referenced below was conducted by Kepā Maly (*Kumu Pono Associates*), as a part of a study being conducted to record the history of families, land- and fisheries-use, and trails and access in the region of South Kohala (and portions of North Kona), Island of Hawai'i. The study was undertaken at the request of Nā Ala Hele (the Trails and Access Program of the State of Hawai'i), Department of Land and Natural Resources-Division of Forestry and Wildlife.

Recorded Interview conducted on: March 26th, 1999.

Handwritten notes made on: Apr. 19, 1999

We, "Tita" Ruddle-Spielman and JK Spielman, participated in the above referenced oral history interview with Kepā Maly. We have reviewed and made corrections to the interview records, and hereby give permission to Kepā Maly to include the released interview transcript in the cultural assessment study he is preparing (KPA Report HiAla17-K). This permission is granted, subject to any restrictions listed below:

(a) Quotes from the interview(s) may be used as a part of the final report on historic and cultural sites and practices associated with the South Kohala/North Kona study area, or reference may be made to the information in the interview(s). Copies of the interview transcript (including maps and photographs – subject to restrictions) may be made available to Nā Ala Hele-Department of Land and Natural Resources, the State Historic Preservation Division, and other appropriate review agencies.

Yes or no: _____

(b) The interview tape may be released, and housed in the University of Hawai'i-Hilo, Mo'okini Library collection for review by interested listeners.

Yes or no: _____

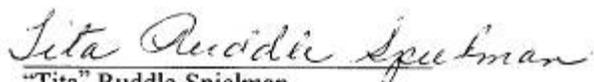
(c) The released interview transcript may be housed in the Hawaiian Collection of the University of Hawaii-Hilo, Mo'okini Library; public libraries; and Historical Society collections for review by the general public.

Yes or no: _____

(d) The interview records may be referenced by Kepā Maly for scholarly publication.

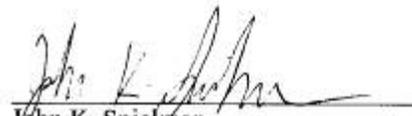
Yes or no: _____

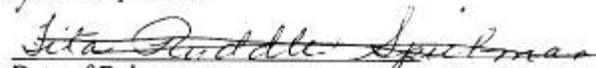
(e) Restrictions:


"Tita" Ruddle-Spielman

P.O. Box 1505
Kamuela, HI 96743


Kepā Maly (Interviewer)
Kumu Pono Associates


John K. Spielman


Date of Release

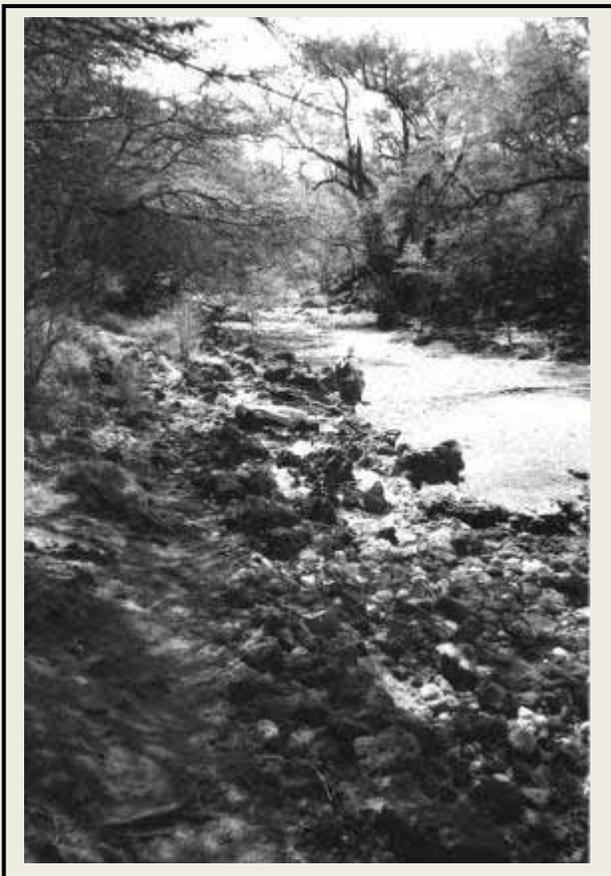
April 19, 1999

APPENDIX B.

**SELECTED PHOTOGRAPHS OF THE SOUTH KOHALA SECTION
OF THE ALA LOA-ALA NUI AUPUNI**

In the coastal zone of South Kohala, the trail system is made up of several components of varying age and function. The contributing trail features include the *ala hele* and *ala lihi kai* (small localized trails for inner-ahupua'a travel and shoreline access); the *ala loa* and *ala nui* aupuni (or old regional and island wide trail/road system); bulldozed alignments generally made as a part of the war effort in the 1940s; and more recent alignments which have been made as a part of resort development mitigation programs to protect access rights, while still allowing for contemporary land use.

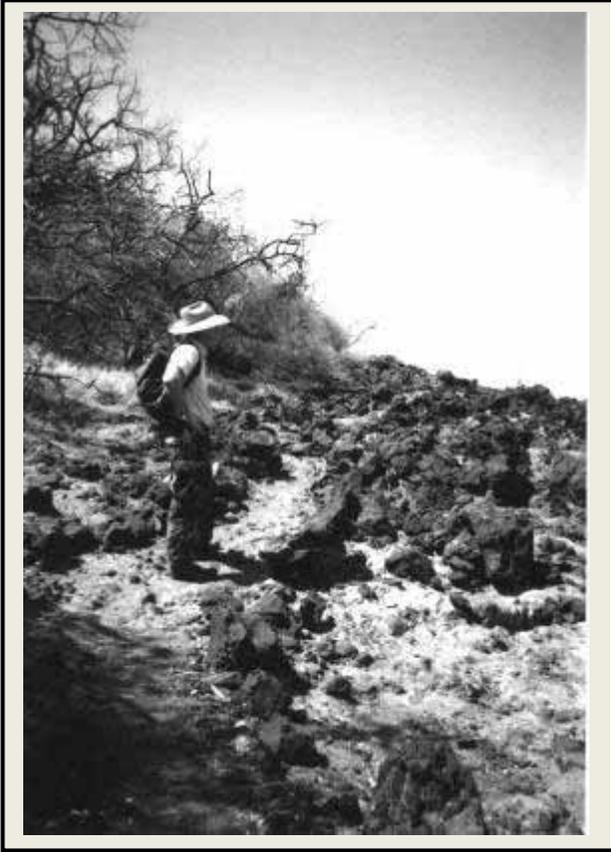
This appendix includes several photographs (Kawaihae to 'Anaeho'omalu) depicting various forms of trail construction and several of the cultural sites that travelers will encounter along the trail.



***Kawaihae –
Dirt/Stone Trail Near “Kaluhiikanu”***



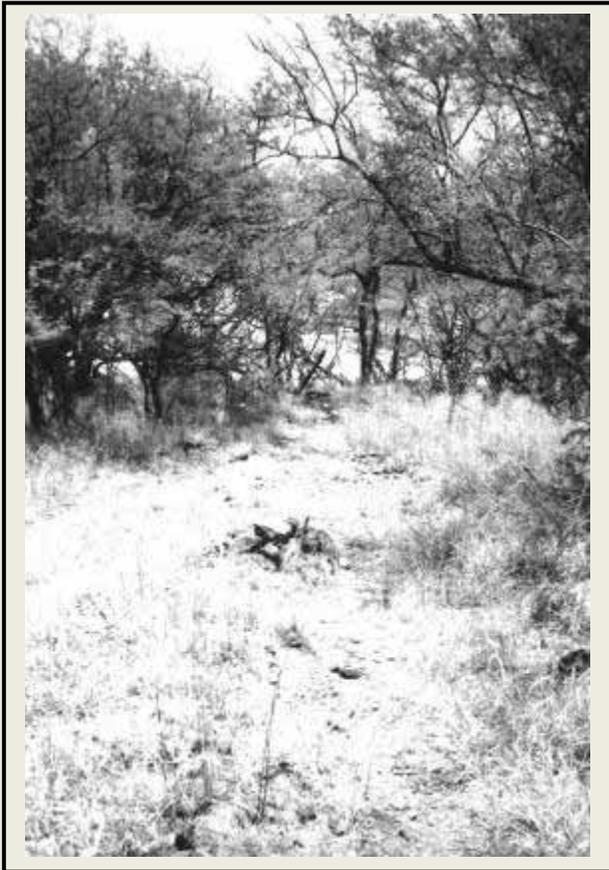
***Kawaihae –
Dirt Trail Near Mau'umae Bay***



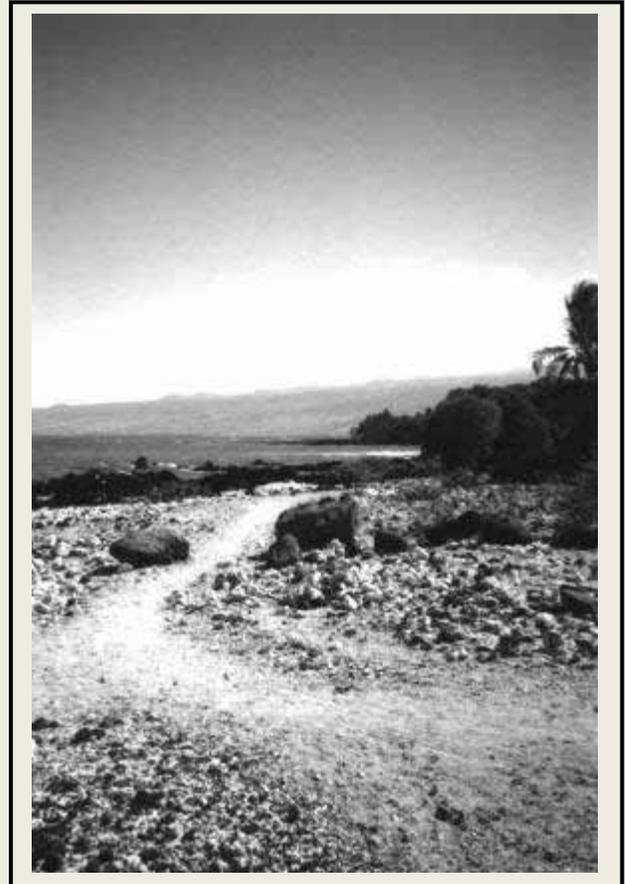
***Kawaihae –
Stone-lined Dirt Trail, Keawehala Point Vicinity***



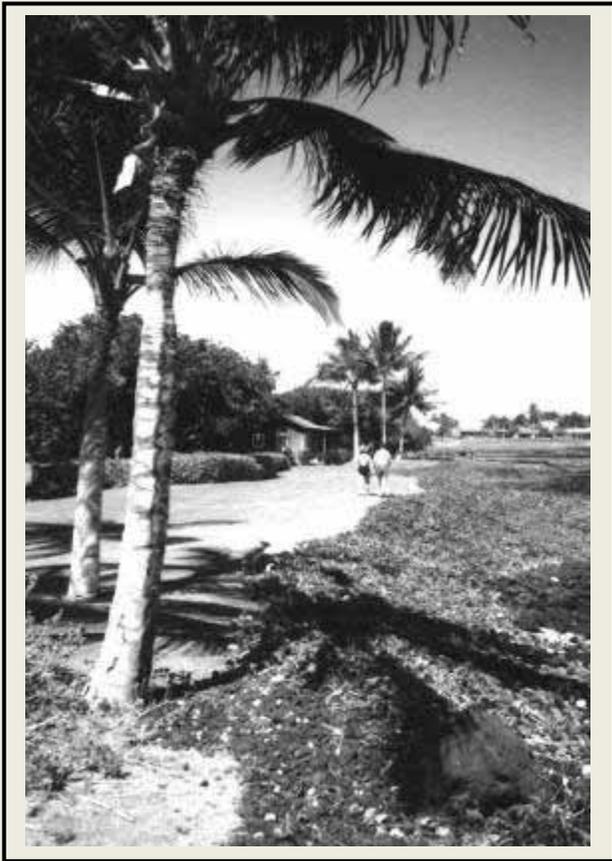
***Kawaihae –
North side of Wai'ula'ula
Bay (pali with stone plat-
form, dirt filled)***



***Lālāmilo-Kanakanaka –
Dirt Trail with Small Stone Ahu
(South side of Hāpuna Bay)***



***Waimā-Puakō –
Beach Trail Near Paniau
(Facing North to Kawaihae)***

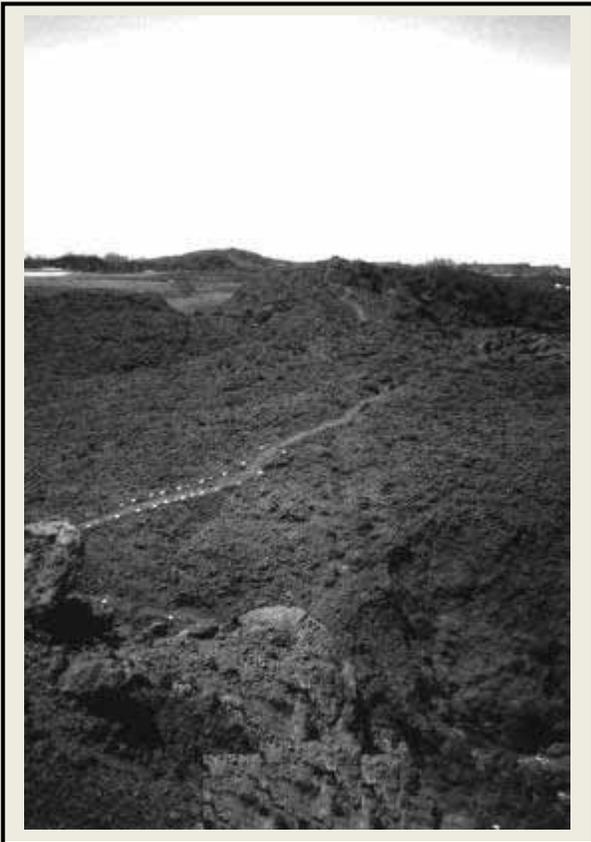


*Kalāhuipua‘a –
Paved Trail Leading to the Eva Parker Woods-
Francis I‘i Brown Cottage*

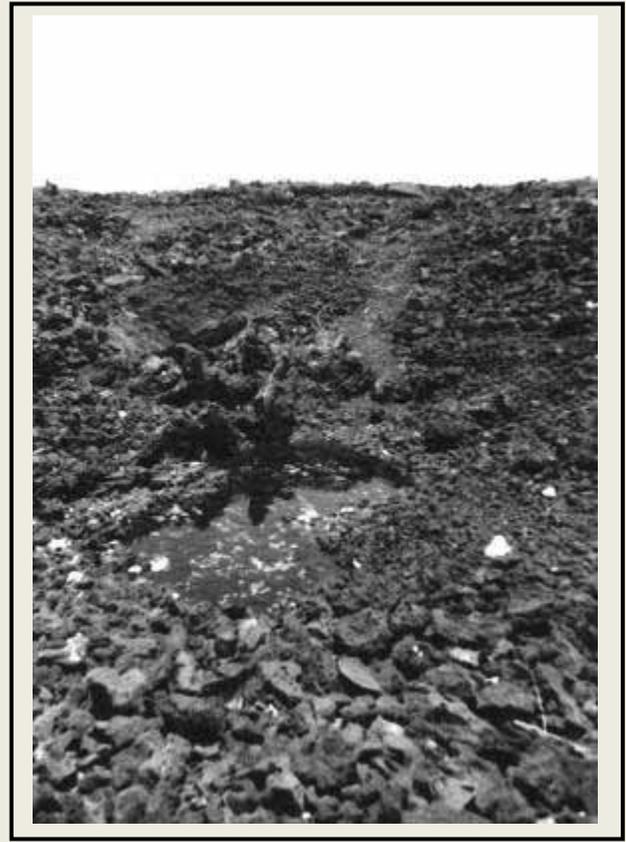


*Kalāhuipua‘a –
Makaiwa Point Vicinity
(Stone wall of Fisherman’s
Shelter on Trail Side)*

***Kalāhuipua'a –
Lae o Wa'awa'a Vicinity
(Stone walls of Fisherman's
Residence on Mauka
Side of Paved Trail)***



***Kalāhuipua'a-'Anaeho'omalu –
'Ili'ilinaehehe-Honoka'ope Vicinity
'A'ā Trail Lined with Coral Cobbles***



***'Anaeho'omalu –
Pōhakuokeaha Vicinity
'A'ā Trail and Anchialine Pond***