

“HANA KA LIMA, ‘AI KA WAHA”

**A COLLECTION OF HISTORICAL ACCOUNTS
AND ORAL HISTORY INTERVIEWS WITH
KAMA‘ĀINA RESIDENTS AND FISHER-PEOPLE
OF LANDS IN THE HALELE‘A-NĀPALI REGION
ON THE ISLAND OF KAUA‘I**



Maninihola Bay and Pali o Makana, Hā‘ena, Kaua‘i (Photo No. LG 9121, Courtesy of Hau‘oli Wichman)

Kumu Pono Associates LLC



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

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By

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Prepared for

The National Tropical Botanical Gardens – Limahuli Gardens
Hui Maka‘āinana o Makana
Limahuli Garden ICMI Project

&

The Nature Conservancy
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Resources Management Planning · Preservation & Interpretive Program Development

ACKNOWLEDGEMENTS

The voices of *kūpuna* (elders) and *kama'āina* (those who are of the land) give life to the history of the land and acknowledge those who have come before us. Their *mo'olelo* (histories) help us understand the value placed on the *wahi pana* (storied and sacred places), *kai lawai'a* (fisheries), traditional practices, and document changes in the condition of the resources over their lifetimes.

The saying "*Hana ka lima, 'ai ka waha*" (Work with the hands, that the mouth will have food to eat), was shared during interviews with Uncle Tom Hashimoto, who learned it as a youth, from his father, the late, Joseph Mahi'ula Hashimoto. Chosen as the title of this study, the saying exemplifies the character of the *kūpuna* and elder *kama'āina* who shared their recollections of the past—describing the lands of Nāpali, Kē'ē, Limahuli, Hā'ena, Wainiha, Lumaha'i, Waikoko, Waipā, Wai'oli, and Hanalei—and the relationship they share with the land, ocean and resources of Kaua'i.

To each of the *kūpuna*, *kama'āina*, and others who have shared some aspect of their history, recollections, and expressions of *aloha* for the land and ocean as a part of this collection, we offer our sincerest appreciation (in alphabetical order) —

Valentine K. Ako, Bernie Alapa'i-Mahuiki, Charles Kininani Chu, Agnes Leinani Kam Lun Chung, Wayne and Keikilani (Haumea) Harada (and Takashi), Thomas and Annie (Tai Hook) Hashimoto, Violet Hashimoto-Goto, Greg Kan Sing Ho, Stanley Ho, Kāwika Kapahulehua, Kapeka Mahuiki-Chandler, Leo Ohai, Jean Stanwood, and Mary "Lychee" Kamakaka'ōnohi'ulaokalā Tai Hook-Haumea —

And also to Limahuli Gardens—The National Tropical Botanical Gardens (Chipper and Hau'oli Wichman and Kāwika Goodale), and *Hui Maka'āinana o Makana*—Limahuli Garden ICMI Project (Ua Hashimoto and Carlos Andrade), and The Nature Conservancy (its' patrons and dedicated staff), who helped to make development of this study possible, we say, ***Mahalo a nui!***

Māua no ke ka ha'aha'a a me ke aloha kau palena 'ole — Kepā me Onaona.

O ka mea maika'i mālama, o ka mea maika'i 'ole, kāpae 'ia!
(Keep the good, set the bad aside!)

"A'ohe pau ka 'ike i ka hālau ho'okāhi!"
(Not all knowledge is found in one school!)



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INTRODUCTION

Background and Approach to Conducting the Study

This volume was compiled at the request of Chipper Wichman (on behalf of Limahuli Gardens, The National Tropical Botanical Gardens and *Hui Maka'āinana o Makana*–Limahuli Garden ICMI Project), Scott Atkinson (on behalf of The Nature Conservancy), and includes excerpts from selected historical records, and oral history interviews with *kūpuna* and elder *kama'āina* who are natives of, or familiar with the lands, fisheries and families of the Halele'a-Nāpali region of Kaua'i (*Figure 1*).

While including historical references to the larger districts of Halele'a and Nāpali, the selected narratives cited in this volume pay particular attention to the lands of Wainiha, Hā'ena, Limahuli and Kē'ē. The work reported herein provides readers with access to several important sources of documentation pertaining to native Hawaiian use and management of land and fishery resources. Documentation from—traditional lore (some translated herein by Maly); native land records of the *Māhele 'Āina*, including documentation covering the period from ca. 1819 to 1855; the Boundary Commission Testimonies of native witnesses ca. 1870 to 1880; Kingdom and Government communications (ca. 1850-1900); and historical journals are cited.

The historical component of the study is in no way exhaustive, and does not include frequently cited native and historical accounts which have benefited from broad circulation. Instead, we focused on historical narratives which have, to date, only had limited exposure. Thus, such accounts as "*Pele and Hiiaka*" (compiled by Emerson, 1915); *Kaua'i Tales* (Wichman, 1985); and the findings of archaeological research in the region (e.g. Bennett, 1931; Hammatt, 1976; Silva, 1995; and Carpenter 1996) are not quoted in this volume.

Mo'olelo 'Ohana (Family Traditions in Oral History Interviews)

The primary focus of this study was the conducting of oral history interviews with individuals familiar with lands of the study area. The interviewees were born between ca. 1905 to 1936, and nearly all of them are tied to families with generations of residency in the Halele'a-Nāpali region. A few interviewees, not born in the area, have personal knowledge of the lands, ocean and families of the region, dating back to the 1940s. All but one of the interviewees were brought up in families that worked the lands and fished in the traditional Hawaiian system, observing ancient customs and beliefs, and most fished as a means of survival and sustaining their families. Their recollections and descriptions of practices, span their own life-times, and draw on the knowledge and expertise of their own elders, dating back to the 1850s, and include references to native beliefs, traditions, customs and practices associated with land use and residency; the locations of fisheries and types of fish caught; and observations about the changing conditions of the resources.

Interview Methodology

The oral history interviews cited in this volume were performed in a manner consistent with Federal and State laws and guidelines for such work (cf. NPS Bulletin No., 38, Parker and King, 1990 ; and OEQC Guidelines, 1997). The interview format followed a standard approach that included:

1. Identifying the interviewee and how he or she came to know about the lands and fisheries they describe at given areas.
2. Identifying the time and/or place of specific events being described (when appropriate, locational information was recorded on one or more historic maps).
3. All recorded interviews were transcribed and returned to interviewees for review, correction, and release.
4. Copies of the final oral history study being provided to each primary interviewee or their families.



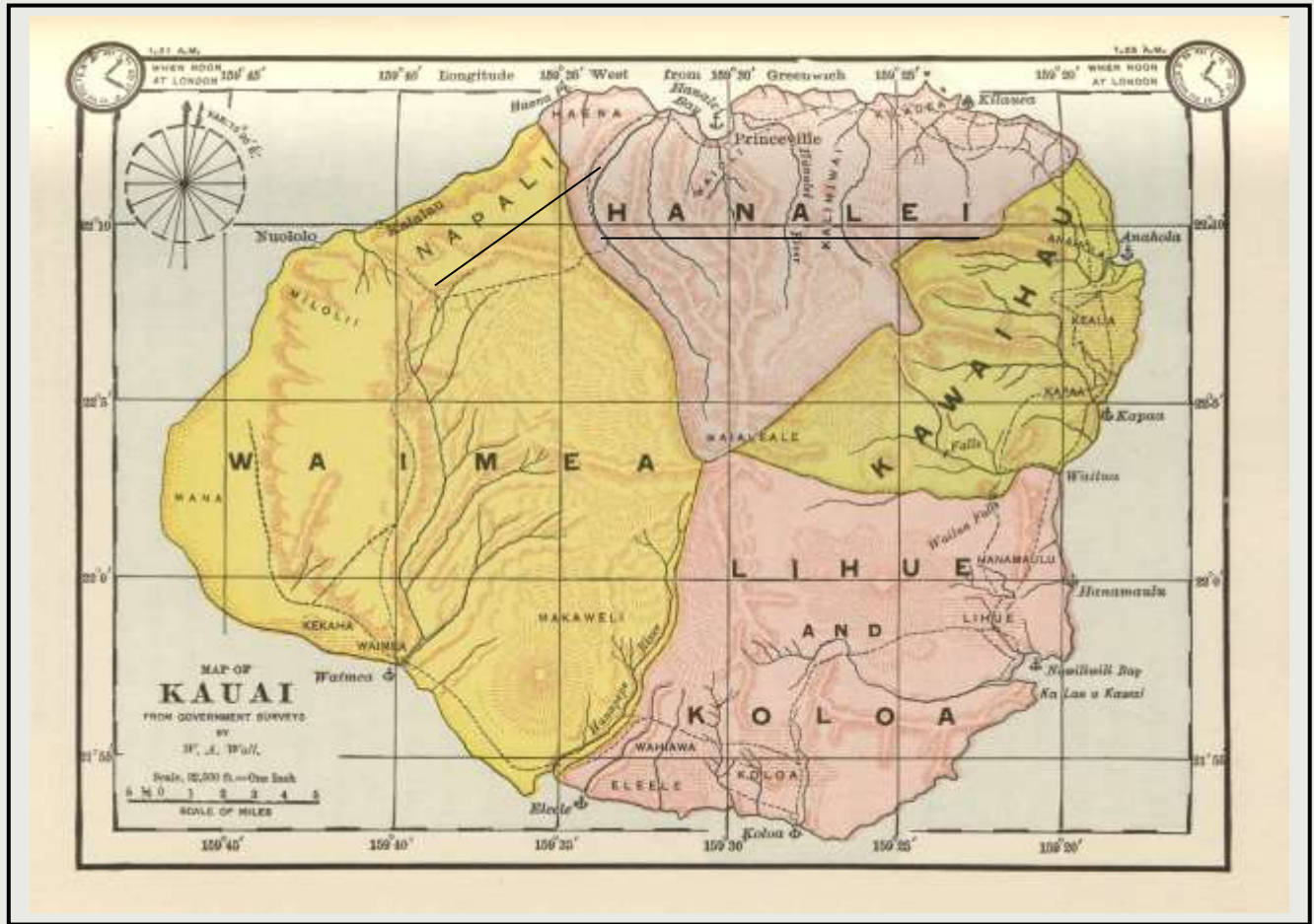


Figure 1. Island of Kaua'i, W.A. Wall, 1891; Depicting Halele'a (Hanalei), Nāpali, and Primary Districts Following Redistricting of 1859). (in W.D. Alexander 1891)

At the time of conducting the interviews, each of the interviewees in the primary study were given a packet of historic maps (dating from the 1850s to the early 1900s), and during the interviews, selected maps were also referenced. When appropriate, the general location of sites referenced were marked on the maps. During the process of review and release of the interviews, further information was recorded. Thus, the released transcripts differ in some aspects (for example, some dates or names referenced were corrected; and some sensitive, personal information was removed from the transcripts); and further site specific information was recorded (either electronically or through detailed notes). Thus, the final released transcripts supercede the original recorded documentation.

In selecting interviewees, the authors followed several standard criteria for selection of those who might be most knowledgeable about the study area. Among the criteria were:

1. The interviewee's genealogical ties to early residents of lands within or adjoining the interview area;
2. Age. The older the informant, the greater the likelihood that the individual had personal communications or first-hand experiences with even older, now deceased Hawaiians and area residents; and



3. An individuals' identity in the community as being someone possessing specific knowledge of lore or historical wisdom pertaining to the lands, families, practices, land use, and subsistence activities in the study area. The authors also relied upon staff of the Limahuli Gardens for interviewee nominations.

Readers are asked to keep in mind that while this component of the study records a depth of cultural and historical knowledge of the lore, traditional and customary practices associated with land use and fisheries; and the changing conditions of the aquatic resources; the documentation is incomplete. In the process of conducting oral history interviews, it is impossible to record all the knowledge or information that the interviewees possess. Thus, the records provide readers with only glimpses into the stories being told, and of the lives of the interview participants. The author/interviewer has made every effort to accurately relay the recollections, thoughts and recommendations of the people who shared their personal histories in this study.

Release of Oral History Interview Records

All of the formal recorded interviews were transcribed¹ and the draft transcripts returned (with the recordings) to the interviewees. Follow up discussions were also conducted in review of the draft-transcripts, and the review process sometimes resulted in the recording of additional narratives with the interviewees, and modifications to the interview transcripts. Following completion of the interview process, all of the participants in the tape recorded interviews gave Maly their permission to include the interviews in this study, and for future reference of the documentation by Maly—some releases were given by signature, and others by verbal agreement.

In addition to copies of the complete study being given to each participant in the primary interviews, copies will be curated for reference in the collections of Limahuli Gardens–The National Tropical Botanical Gardens, and *Hui Maka‘āinana o Makana*–Limahuli Garden ICMI Project; The Nature Conservancy; community libraries; and with appropriate review agencies.

Contributors to the Oral History Interviews

Participants in the oral history interviews cited in this volume shared personal recollections dating back to ca. 1910. *Table 1* below, introduces readers to the interviewees (in alphabetical order), and the primary areas of which they spoke.

Table 1. Primary Interview Participants

Name of Interviewee	Ethnicity	Year Born	Primary Areas Described
Valentine K. Ako	Hawaiian	1926	Hā‘ena and Nāpali
Bernie Alapa‘i-Mahuiki	Hawaiian	1936	Hā‘ena
Charles Kininani Chu	Hawaiian	1913	Hanalei to Nāpali
Agnes Leinani Kam Lun Chung	Hawaiian	1921	Wainiha and Hā‘ena

¹ When discernable (based on pronunciation by the speakers), diacritical marks (the glottal and macron) have been used with Hawaiian words spoken in the interview narratives. While elder native speakers do not use such marks in the written word (as they understand the context of words being used, and thus the appropriate or emphasis of pronunciation), this is not always the case with those less familiar with the Hawaiian language. Because pronunciation of place names and other Hawaiian words is integral to the traditions and perpetuation of practices, we have chosen to use the diacritical marks in this study.



Table 1. Primary Interview Participants (continued)

Wayne and Keikilani Haumea-Harada	Japanese Hawaiian	1948 1952	Lumaha'i, Wainiha & Hā'ena
Thomas Hashimoto	Hawaiian	1934	Wainiha, Hā'ena & Nāpali
Violet Hashimoto-Goto	Hawaiian	1931	Hā'ena & Wainiha
Greg Kan Sing Ho	Chinese	1905	Hanalei to Hā'ena
Stanley Ho	Chinese	1920	Hanalei to Nāpali
Kāwika Kapahulehua	Hawaiian	1930	Nāpali & Ni'ihau
Kapeka Mahuiki-Chandler	Hawaiian	1931	Hā'ena & Wainiha
Leo Ohai	Hawaiian	1923	Nāpali & Hā'ena
Jean Stanwood	Japanese	1918	Hanalei
Annie Tai Hook-Hashimoto	Hawaiian	1933	Hā'ena & Wainiha
Mary "Lychee" Kamakaka'ōnohi'ulaokalā Tai Hook-Haumea	Hawaiian	1913	Wainiha & Hā'ena

It is requested here that all who read these interviews please 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. *E 'olu'olu 'oukou e nā mea e heluhelu ai i kēia mau mo'olelo 'ohana — e hana pono, a e mau ke aloha!*

Your respect of the wishes of the families and the information they have shared, will be greatly appreciated.



HISTORICAL DESCRIPTIONS OF THE LANDS, FISHERIES AND FAMILIES IN THE HALELE‘A AND NĀPALI REGION

This section of the study provides readers with access to original narratives from Kingdom Laws, the *Māhele ‘Āina*, the Boundary Commission, and Government Survey records, describing land and ocean resources, and some of the customs associated with them. This information is cited chronologically, and is organized in selected categories, and includes lengthy quotes from the original sources.

An Overview of Traditional Residency and Land-Ocean Tenure Practices

In pre-western contact Hawai‘i, all *‘āina* (land), *kai lawai‘a* (fisheries) and natural resources extending from the mountain tops to the depths of the ocean were held in “trust” by the high chiefs (*mō‘ī*, *ali‘i ‘ai moku*, or *ali‘i ‘ai ahupua‘a*). The right to use of lands, fisheries, and the resources therein was given to the *hoa‘āina* (native tenants) at the prerogative of the *ali‘i* and their representatives or land agents (often referred to as *konohiki* or *haku ‘āina*). Following a strict code of conduct, which was based on ceremonial and ritual observances, the people of the land were generally able to collect all of the natural resources, including fish—and other marine and aquatic resources—for their own sustenance, and with which to pay tribute to the class of chiefs and priests, who oversaw them.

Shortly after the arrival of foreigners in the islands, the western concept of property rights began to infiltrate the Hawaiian system. While Kamehameha I, who secured rule over all of the islands, granted perpetual interest in select lands and fisheries to some foreign residents, Kamehameha, and his chiefs under him generally remained in control of all resources. Following the death of Kamehameha I in 1819, and the arrival of the Calvinist missionaries in 1820, the concepts of property rights began to evolve under Kamehameha II and his young brother, Kauikeaouli (Kamehameha III), who ruled Hawai‘i through the years in which private property rights, including those of fisheries, were developed and codified.

Kamehameha III formally defined the ancient fishing rights and practices of the Hawaiian people in the Constitution and Laws of June 7, 1839, and reconfirmed them on November 9, 1840 (Hawaiian Laws, 1842; Hawaiian Laws compiled from between the years of 1833 to 1842). By the Laws respecting fisheries, Kamehameha III distributed the fishing grounds and resources between himself, the chiefs and the people of the land. The law granted fisheries from near shore, to those of the deep ocean beyond the sight of land to the common people in general. He also specifically, noted that fisheries on coral reefs fronting various lands were for the landlords (*konohiki*) and the people who lived on their given lands (*ahupua‘a*) under the *konohiki*.

Kaua‘i Nui Moku Lehua Pane‘e Lua i ke Kai

The island of Kaua‘i, affectionately described as “*Kaua‘i nui moku lehua pane‘e lua i ke kai*” (Great Kaua‘i of the *lehua* groves which seem to move two-by-two to the shore)², is the oldest of the larger Main Hawaiian Islands. Historically, it was divided into several districts and political units, which in ancient times were subject to various chiefs—sometimes independently, and at other times, in unity with the other districts. These early *moku o loko*, or districts included Nāpali, Halele‘a, Ko‘olau, Puna, and Kona (*Buke Mahele*, 1848).

² Kihe and Wise in *Ka Hoku o Hawaii* 1914-1917 (Maly, translator)



The lands of the Halele‘a-Nāpali districts were favored with streams and fresh water resources which could be diverted into extensive *lo‘i kalo* (taro pond field systems). The wealth of the land was further enhanced by the sheltered bays and rich fisheries fronting them. Thus, the region was highly valued by its native tenants. Unfortunately, by the middle 1800s, dramatic changes in the condition of the native people—a result of introduced diseases, and the changing system of economics and land tenure—resulted in changes in residency and land use.

Lands of the Nāpali District were all but abandoned by the middle 1800s, thus, only limited historical documentation describing residency in the district is available. Lands in the Halele‘a District continued to be used, and in the *Māhele ‘Āina* (Land Division) of 1848, native tenants, chiefs, and foreigners described practices of residency in the region.

Disposition of Lands: The Māhele ‘Āina and Development of Fee-Simple Property and Fishery Rights (ca. 1846-1855)

By the middle 1840s, the Hawaiian system of land tenure was undergoing radical alteration, and the Hawaiian system of land and fishery rights being defined and codified. The laws set the foundation for implementing the *Māhele ‘Āina* of 1848, which granted fee-simple ownership rights to the *ho‘āina* (common people of the land, native tenants).

On December 10th, 1845, Kamehameha III signed into law, a joint resolution establishing and outlining the responsibilities of the Board of Commissioners to Quiet Land Titles, setting in motion the division of lands and natural resources between the king and his subjects. Among the actions called for, and laws to be implemented were:

ARTICLE IV. –OF THE BOARD OF COMMISSIONERS TO QUIET LAND TITLES.

SECTION I. His Majesty shall appoint through the minister of the interior, and upon consultation with the privy council, five commissioners, one of whom shall be the attorney general of this kingdom, to be a board for the investigation and final ascertainment or rejection of all claims of private individuals, whether natives or foreigners, to any landed property acquired anterior to the passage of this act; the awards of which board, unless appealed from as hereinafter allowed, shall be binding upon the minister of the interior and upon the applicant...

SECTION VII. The decisions of said board shall be in accordance with the principles established by the civil code of this kingdom in regard to prescription, occupancy, fixtures, native usages in regard to landed tenures, water privileges and rights of piscary, the rights of women, the rights of absentees, tenancy and subtenancy, —primogeniture and rights of adoption; which decisions being of a majority in number of said board, shall be only subject to appeal to the supreme court, and when such appeal shall not have been taken, they shall be final...

SECTION XIII. The titles of all lands claimed of the Hawaiian government anterior to the passage of this act, upon being confirmed as aforesaid, in whole or in part by the board of commissioners, shall be deemed to be forever settled, as awarded by said board, unless appeal be taken to the supreme court, as already prescribed. And all claims rejected by said board, unless appeal be taken as aforesaid, shall be deemed to be forever barred and foreclosed, from the expiration of the time allowed for such appeal. [In *The Polynesian*; January 3, 1846:140]

As the *Māhele* evolved, it defined the land interests of Kauikeaouli (King Kamehameha III), some 252 high-ranking *Ali‘i* and *Konohiki*, and the Government. As a result of the *Māhele*, all lands—and associated fisheries as described in the laws above—in the Kingdom of Hawai‘i came to be placed in



one of three categories: (1) Crown Lands (for the occupant of the throne); (2) Government Lands; and (3) *Konohiki* Lands (cf. Indices of Awards 1929). The “Enabling” or “*Kuleana Act*” of the *Māhele* (December 21, 1849) further defined the frame work by which *hoa‘āina* (native tenants) could apply for, and be granted fee-simple interest in “*Kuleana*” lands (cf. Kamakau in *Ke Au Okoa* July 8 & 15, 1869; 1961:403-403). The *Kuleana Act* also reconfirmed the rights of *hoa‘āina* to: access; and subsistence and collection of resources from mountains to the shore, necessary to their life, within their given *ahupua‘a*. Though not specifically stated in this Act, the rights of piscary (to fisheries and fishing) had already been granted and were protected by preceding laws.

The *Kuleana Act*, which remains the foundation of law pertaining to native tenant rights, sets forth the following:

August 6, 1850

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

Be it enacted by the Nobles and Representatives of the People of the Hawaiian Islands in Legislative Council assembled;

That the following sections which were passed by the King in Privy Council on the 21st day of December A.D. 1849 when the Legislature was not in session, be, and are hereby confirmed, and that certain other provisions be inserted, as follows:

Section 1. Resolved. That fee simple titles, free of commutation, be and are hereby granted to all native tenants, who occupy and improve any portion of any Government land, for the land they so occupy and improve, and whose claims to said lands shall be recognized as genuine by the Land Commission; Provided, however, that the Resolution shall not extend to Konohikis or other persons having the care of Government lands or to the house lots and other lands, in which the Government have an interest, in the Districts of Honolulu, Lahaina and Hilo.

Section 2. By and with the consent of the King and Chiefs in Privy Council assembled, it is hereby resolved, that fee simple titles free of commutation, be and are hereby granted to all native tenants who occupy and improve any lands other than those mentioned in the preceding Resolution, held by the King or any chief or *Konohiki* for the land they so occupy and improve. Provided however, this Resolution shall not extend to house lots or other lands situated in the Districts of Honolulu, Lahaina and Hilo.

Section 3. Resolved that the Board of Commissioners to quiet Land titles be, and is hereby empowered to award fee simple titles in accordance with the foregoing Resolutions; to define and separate the portions belonging to different individuals; and to provide for an equitable exchange of such different portions where it can be done, so that each man’s land may be by itself.

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

Section 5. In granting to the People, their House lots in fee simple, such as are separate and distinct from their cultivated lands, the amount of land in each of said House lots shall not exceed one quarter of an acre.



Section 6. In granting to the people their cultivated grounds, or *Kalo* lands, they shall only be entitled to what they have really cultivated, and which lie in the form of cultivated lands; and not such as the people may have cultivated in different spots, with the seeming intention of enlarging their lots; nor shall they be entitled to the waste lands [generally wet lands and ponds; see citations later in this section].

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

Done and passed at the Council House, Honolulu this 6th day of August 1850. [copied from original hand written "Enabling Act"³ – HSA, DLNR 2-4]

The records of the *Māhele* are of great importance, as they identify families associated with lands; describe practices on the land; and some, also identify fishery resources. During the *Māhele* at least 251 claims were registered for *kuleana* (by native tenants) and *ahupua'a* (by *ali'i* or *konohiki*) in the Halele'a District; of those claims, 194 were awarded. Thus, 57 applicants either withdrew their claims (many died in the process), or had their claims rejected as not being justified (ref. digitized records of claims in the collection of Kumu Pono Associates LLC; and Indices of Awards, 1929).

Only two claims were located for land in the Nāpali District. One being made by Hawele, for a parcel at Wailaulau (not awarded), the *ahupua'a* name not being given; and the other, being one-half of the *ahupua'a* of Hanakoa, awarded to Mokuohai (Buke Mahele, 1848:76); who was also a resident landlord in the Kē'ē vicinity.

Of the lands in the Halele'a District, the following list identifies—the *ahupua'a*, number of claims made; and number of awards issued in each *ahupua'a*:

<i>Ahupuaa</i>	<i>Number of Claims</i>	<i>Number of Awards</i>	<i>Ali'i Claimant</i>
Haena	34	25	A. Paki
Hanalei	75	57	Kamehameha III/Govt.
Kalihikai	15	14	A. Kealiahonui
Lumahai	2	1	L. Konia
Waikoko	2	1	M. Kekauonohi
Wainiha	43	33	M. Kekauonohi
Waioli	66	51	Kamehameha III/Govt.
Waipa	14	12	R. Keelikolani & J.Y. Kanehoa

In the lands of the Limahuli and Kē'ē vicinity—an area of particular interest to this study—several awards were made by native residents. A sampling of those awards, including notes of survey and parcel maps was maps for *kuleana*, was collected as a part of this study. The records are given from the original Mahele Award Books and Palapala Sila Nui (Royal Patents), as Figures 2-a, 2-b, 2-c, 3-a, 3-b, 4-a, and 4-b. They include two claims for parcels in the area generally referred to as Limahuli (Helu 7949 and 10940), and one claim in the area generally known as Kē'ē, specifically, the area of Loko Kē'ē (Helu 8200 C).

³ See also *Kanawai Hoopai Karaima no ko Hawaii Pae Aina* (Penal Code) 1850.



Apone 1. Pahale maloto o ahupuaa o Waiola - Kulelea. Na Motuana
 o hoomaka ana ma ka pahalaau ma ka pumome Kōhōke, Kāhaka
 ke 50° ki 2. 50 kē, e pili ana ka pahale o Māreke, alaila alia
 ke 50° ke 2 kē, e pili ana ke Kāla, alaila alia ke 50° ke 2. 50 kē
 e pili ana ka pahale o Wana, alaila alia ke 50° ki 2 kē, a itahi
 i hoomakāi e ilia ana
 2 Pūnole
 W. L. Lee

24 Dec. 1850

Note 1. Mountains in this claim is not designed - being impracticable as boundaries over
 -grown & up the mountain.

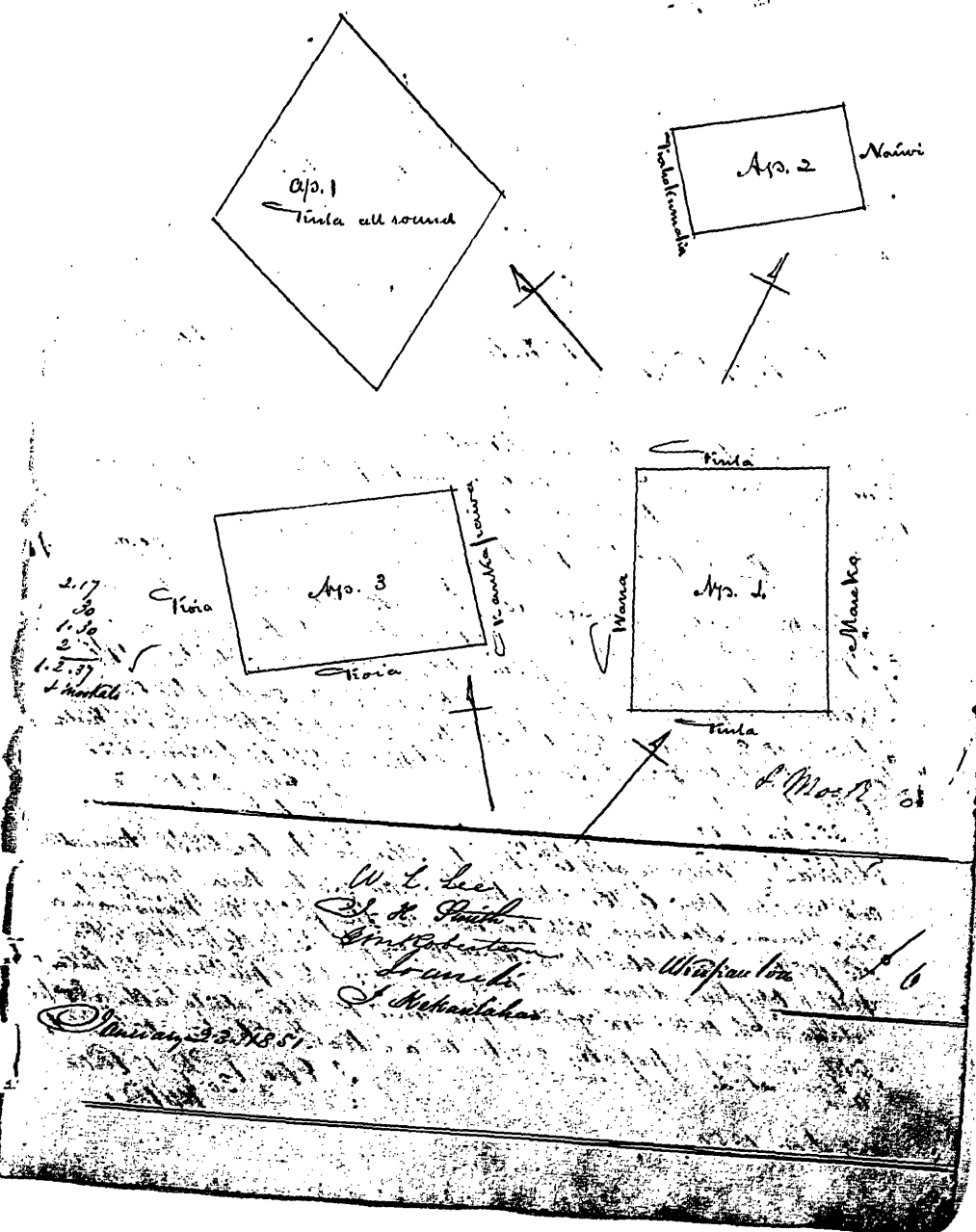


Figure 2-b. Kekela – Helu 7949 & 5477, Mahele Award Book Volume 4:60 (at Limahuli)





HELU..... 5269
PALAPALA SILA NUI.

A KE ALII, MAMULI O KA OLELO A KA POE HOONA KULEANA.

NO KI MEA, Ua hoolohoe na Luna Hoona i na kumu kuleana aina i ka olelo, he kuleana oimio ko
Kekela Kuleana Helu..... 7949
 ma ke **Ano Alodio** iloko o kahi i oleloia niakalo.

Nolaila, ma keia Palapala Sila Nui, ke hoike aku nei o Kamehameha IV, ko Alii nui a ke Akua
 i kona lokomaikai i hoonoho ai maluna o ko Hawaii Pae Aina, i na kanaka a pau, i keia la nona iho,
 a no kona mau hope alii, ua haawii aku oia ma ke **Ano Alodio** ia *Kekela*
 i kela *Kaena S. Waiah. Kuleana* wahi a pau loa ma
 ma ke mokupuni o *Kauai* genei na mokuna.

Sp. 1 - *Ma Kaena* -
 E koomaka *Ma Ka Pahu laau Ma Ka Pua one Kotoke*
 i *Stahakai*; (moe ae) i *Mauna* - *Mauna*
 Kema 66' *Stom* (me) *Pohakukane*
 " 37 " *Ma* *Konohiki Stula*
 " 67 " 2.50 *Staul* " "
 " 9 *Wit* 2.50 " " "
Maun 67 " 2.50 " " "
 " 9 *Stom* 2.50 " " "
 He 2 Puda 17 *Puka*

Sp. 2 *Lote Stalo "Makanaulu"* -
 E koomaka *Ma Ka Pahu laau Ma na Ma*, *Kaui* *Maui*
 Kema 35' *Wit* 1.10 *Staul* *Ma na Ma* *Maui*
 " 63 *Stom* 1.75 " " " "
Maun 35 " 1.10 " " " *Stahakumaka*
 " 63 *Wit* 1.75 " *Maui*
 He 30 *Puka*

Sp. 3 - *Lote Stalo - Ma "Stalo" Kaena* -
 E koomaka *Ma Ka Pua Puhaku Kotoke*; *Ma waia* *Maui* *Maui*
 Kema 3' *Wit* 1.75 *Staul* *Ma na Ma* *Maui*
Maun 87 *Stom* 2.50 " " *Stahawai* *Maui* *Maui*
Maun 3 " 1.75 " " "
 Kema 87 *Wit* " *Maui* *Maui*
 He 1 Puda 30 *Puka*

Sp. 4 *Stalo Ma Waiah - Kuleana*
 E koomaka *Ma Ka Pahu laau Ma Ka Pua one Kotoke*; *Maui* *Maui*
 Kema 40' *Wit* 2.50 *Staul* *Maui* *Maui*
 " 50 *Stom* 2 " " *Stula*
Maun 40 " 2.50 " " *Maui* *Maui*
 " 50 *Wit* 2 " " *Maui* *Maui*
 He 2 Puda

Figure 2-c. Kekela - Palapala Sila Nui 5269 Volume 21:193 (Helu Kuleana 7949 & 5477)



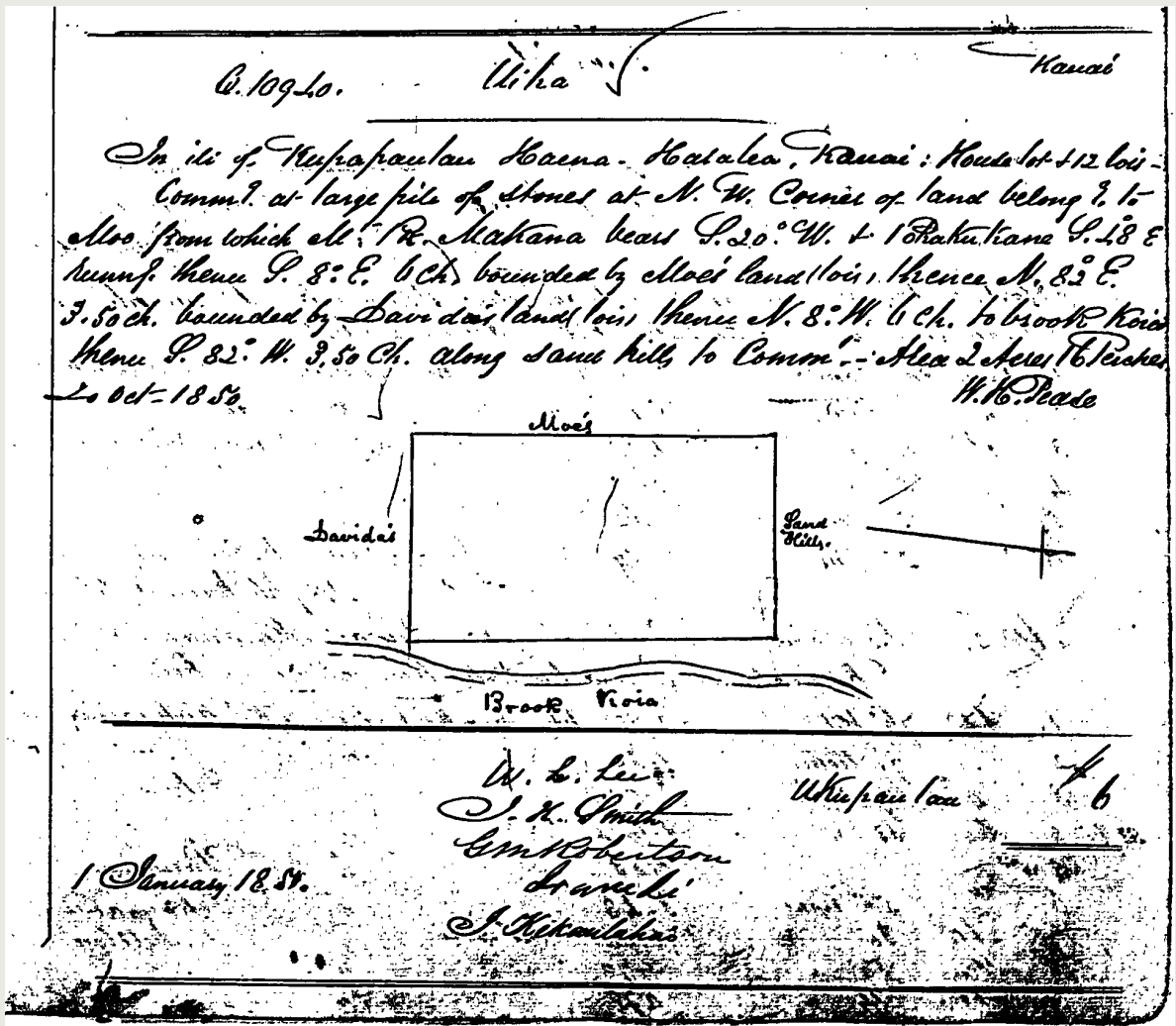


Figure 3-a. Uiha – Helu 10940, Mahele Award Book Volume 4:47 (at Limahuli)





PALAPALA SILA NUI

A KE ALII, MAMULI O KA OLELO A KA POE HOONA KULEANA.

NO KA MEA, Ua hoooho na Luna Hoona i na kumu kuleana aina i ka olelo, he kuleana oiaio ko Kuleana Helu 10940. ma ke Ano Alodio iloko o kahi i oleloia malalo.

Nolaila, ma keia Palapala Sila Nui, ke hoike aku nei o Kamehameha V, ke Alii Nui a ke Akua i Kona lokomaikai i hoonoho ai maluna o ko Hawaii Pae Aina, i na kapaka a pau, i keia la noma iho, a no kona mau hope alii, ua haawi aku oia, ma ke Ano Alodio ia Uia i kela wahi a pau loa ma Ke o Kupaaulau Naena Haaleka ma ka Mokupuni o Hawaii penei na mokuna:

Ehromaka ana ma Ke Ahupohokawani, ma Ke Keki Akaw Hon. e pili ana me Ke aina o Moa, e kupa ana Ke nana ina i Ke kuni o Kapuni. Ma kaha a kaha ana Ke 20. Ke i Pohokawani He 48. Ke alala Ke 8. Ke 6.00 Paul ma Ke Moa man loi alala Ke 82. . 3.50 " " David Ke 8. Ke 6.00 " " Muliwai o Koa Ke 82. Ke 3.50 . " Penone A hiki i Kahomaka ana 2. Ke 16 Peta

Figure 3-b. Uia – Palapala Sila Nui 6369, Volume 24:109 (Helu Kuleana 10940)



Kauai
Kaomaha hi Pundaka

A. 8200 c Mokuohai - deceased.

Situated in Koena, Koolaha, Kauai, consisting of

N: 1 - A loto called Mee - il. of Mee and also a loto & house
 Commence at pile of stones from which the mountain peak called
 Kealahaiou bears S. 35° W. 1/2 mile & 287° E. running thence
 S. 11° E. 3.00 ch. to foot of Tala called Waiala Palas thence N. 75° E
 13.00 ch. along base of said Tala - thence N. 22° W. 3.00 ch. bounded
 by Kula - thence S. 75° W. 13.00 ch. along Kula to Commence
 Area 3 ch. 3 P. 1/16 B. 1/16

N: 2 Lot called Naia - Commence at stake on said hill near the
 peak, bearing S. 28° E. 1.50 ch. along Kula - thence N. 65° E. 1.25 ch
 along Kula - thence N. 28° W. 1.50 ch. along Kula - thence S. 62° W.
 1.25 ch. along said hill to Commence
 Area 30 Aches - including a house & lot.

E. W. P. 1850

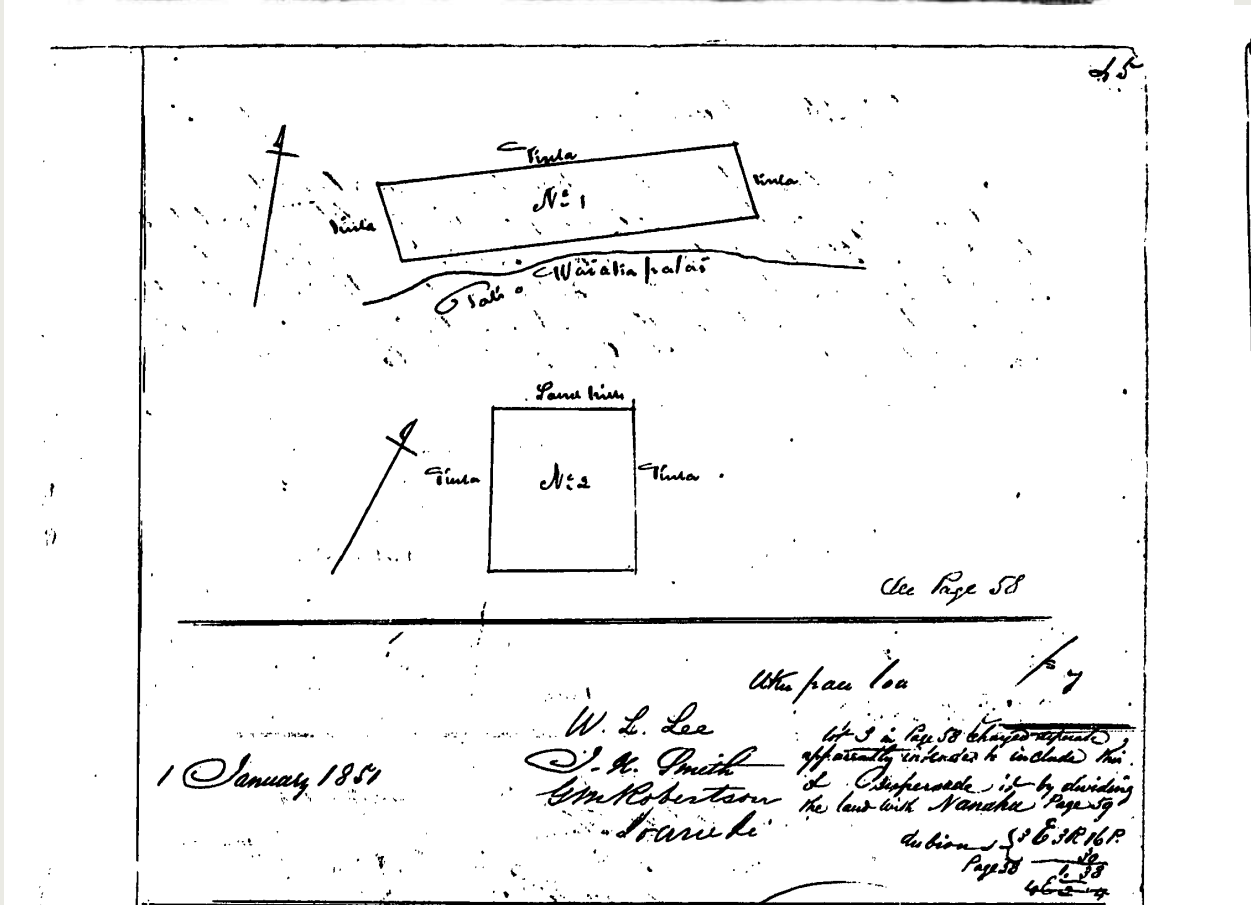


Figure 4-a. Mokuohai – Helu 8200 C, Mahele Award Book Volume 4:44-45 (at Kē‘ē)



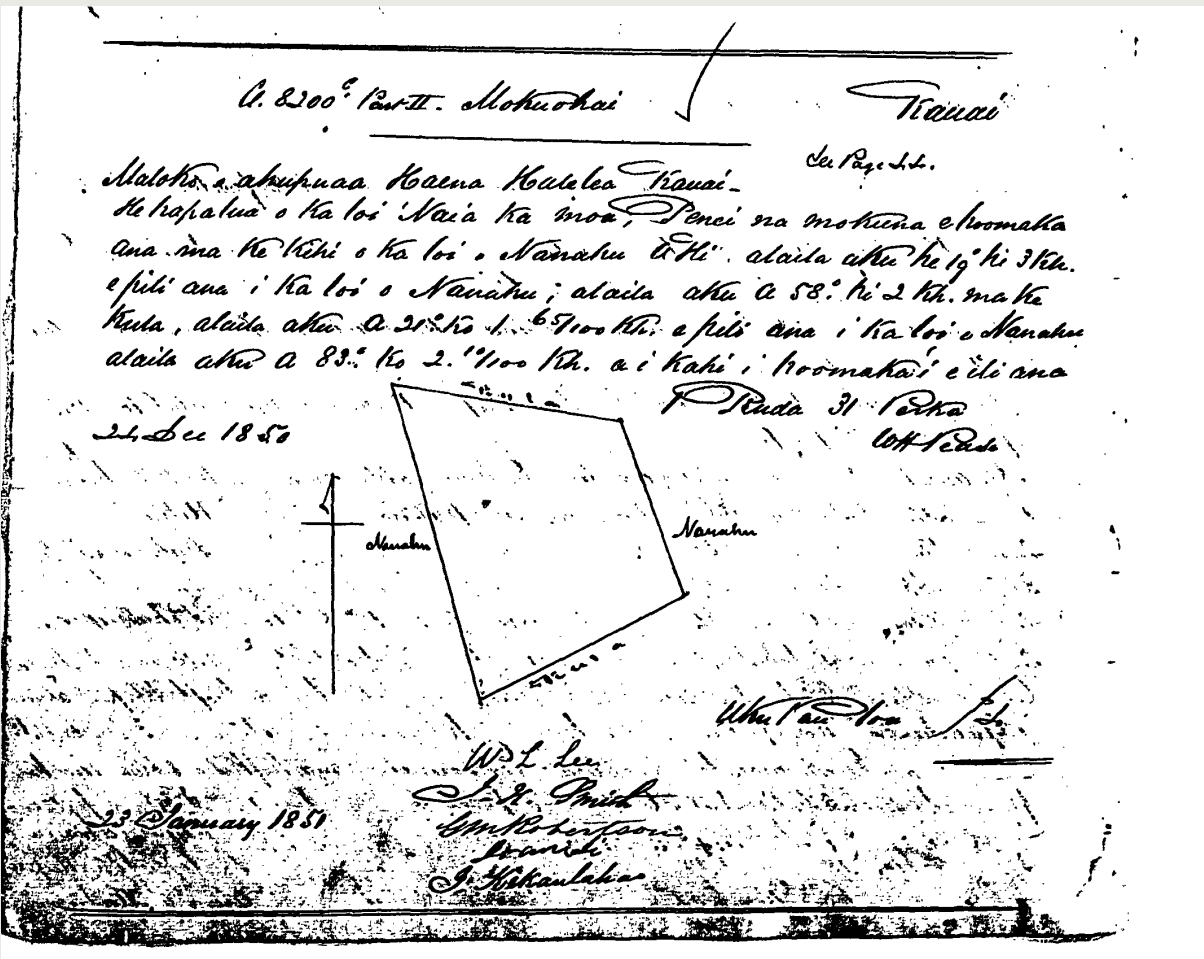


Figure 4-b. Mokuohai – Helu 8200 C, Part II; Mahele Award Book Volume 4:58 (at Kē'ē)



Palapala Sila Nui

A KE ALII, MAMULI O KA OLELO A KA POE HOONA KULEANA.

NO KA MAU, Un hooholo na Luna Hoona i na kumu kuleana aina i ka olelo, he kuleana oiaio ko

Mokuohai

Kuleana Helu 8200

ma ke **Ano Alodio** iloko o kahi i oleloia malalo.

Nolaila, ma keia Palapala Sila Nui, ke hoike aku nei o **Kalakaua**, ke Alii Nui a ko Akua i kona lokomaikai i hoonoho ai maluna o ko Hawaii Pao Aina, i na kanaka a pau, i keia la noma iho, a no kona mau hope Alii, a ua haawi aku oia, ma ke **Ano Alodio** i Mokuohai i kela wahi a pau loa ma Haena Keleleka.

ma ka Mokupuni o Kauai penei na mokuna:

No 1. A loko called Hee ili of Hee, and also a loko, and house. Commencing at pile of stones, from which the mountain peaks called Kealahaiu, bears.

S. 33° W. 3 Mukaheka

S. 87° E. running thence

S. 24° E. 3-00 chms. to foot of pali called Waiaikapalau, thence

N. 75° E. 13-00 along base of said pali

N. 34° W. 3-00 bounded by Kula

S. 75° W. 13-00 along Kula to commencement

area: 3 acres. 3 Poods. 16 perches.

2. Lot called Naia Commencing at stakes on sand hills, near the beach, running.

S. 28° E. 1-50 chms along Kula, thence

N. 62° E. 1-25

N. 28° W. 1-50

S. 62° W. 1-25 sand hills to commencement

area: 30 perches including house & Lot.

Part II. Maloko & Ahupuaa Haena, Kabalea, Kauai
He Kapalua & ka loe o Hanakua ^{hauia ka ingo. Anua ma mokuoia e hoomaka ana ma kaha o ka loe} hauia ka ingo. Anua ma mokuoia e hoomaka ana ma kaha o ka loe

He 19° He 3 kaub. o pili ana i ka loe o Hanakua, alaka akua

Co 58° 2. ma ko Kula

Co 21° He 1¹/₁₀₀ o pili ana i ka loe o Hanakua

Co 83° He 2¹/₁₀₀ a i kahi i hoomaka o ili ana

1 Pood. 3 perches

Figure 4-c. Mokuohai – Palapala Sila Nui 7091, Volume 26:591 (Helu Kuleana 8200 C)



During the *Māhele*, the King also granted lands to the Kingdom (Government), the revenue of which was to support government functions. In the Halele‘a District, Hanalei and Wai‘oli were a part of that land inventory. In the Nāpali District, the *ahupua‘a* of Kalalau, Pohakuao, Honopu, Hanakapiai and one-half of Hanakoa were granted to the Government Land inventory (*Buke Mahele*, 1848).

Portions of the lands that fell into the government inventory, were subsequently sold as Royal Patent Grants to individuals who applied for them. The grantees were generally long-time *kama‘āina* residents of the lands they sought.

As a result of the sale of lands from the government inventory, forty-five grants were sold to thirty-seven applicants for lands in the *ahupua‘a* of Hanalei and Wai‘oli, Halele‘a District; the division being forty-one parcels in Wai‘oli and four parcels in Hanalei (Hawaiian Government 1887:3-4). Thirty grants were sold in the Nāpali District to twenty-seven applicants; the lands being situated in Kalalau and Honopu (Hawaiian Government 1887:7).

Fisheries of the Halele‘a Region Described in the Māhele ‘Āina

One of the primary focuses of the present study, was documenting references to fisheries—the identification of fishery rights, types of fish identified, and location of traditional fisheries. A detailed review of records from the various volumes of the *Māhele ‘Āina*, resulted in identification of the following descriptions of fishery resources:

<i>Helu</i>	<i>Claimant; Location; and Resource Claimed:</i>
27	J. Dudoit at Hanalei, Kauai. Land adjoining fishpond fronting property of J. Kellet.
44	G. Rhodes & Co., at Hanalei, Kauai. Original lease of 500 acres, reported by Rhodes to include exclusive right to fish in Hanalei River. Testimony of G.P. Judd: "...Bernard afterwards claimed the exclusive use of the river, and forbade the natives catching fish in it. The head-man complained to me that Bernard stole the fish of his chief. I said the natives were right, and Bernard was wrong but it was better not to quarrel about it, and it was left dormant... ..The fish are exclusive property belonging to the owner of the land, and when land is leased it is always exclusive of the fish, and boats are not allowed the use of the river, without special permission of the owner of the land..."
597	T.C.B. Rooke at Waioli, Hanalei, Kauai. Records of sale of a portion of the land to J. Deadman. "...running along the ridge and descending by the <u>side of the fish pond</u> where are the cocoanut trees..." Fish pond called Kanoa.
2260	(2660 & 10313) Namauu at Hanalei, Kauai. Land in the <i>ili</i> of Hakanawaliwali, bounded on the west side by <u>the fish pond of P. Kanoa</u> , on the south by the <u>muliwai (estuarine system) of Waiaula</u> , and on the east by the beach of Mahamoku.
3664	Mahuahua at Hanalei, Kauai. A lot bounded on side by <u>Kanoa Fish Pond</u> .
3753	Apolo at Hanalei, Kauai. A house lot bounded on side by the <u>pond of Kanoa</u> .
3781	Opio at Waioli, Kauai. A fish pond in Waipa; a lot bounded on <i>makai</i> side by a <u>fish pond</u> .
4076	Kamakaiwa at Hanalei, Kauai. A lot bounded on side by the <u>pond of Kanoa</u> .
4085	Kekuanui at Hanalei, Kauai. A lot at Puupoa bounded on side by the <u>pond of Puupoa</u> .
4109	Kaunahi at Hanalei, Kauai. A lot bounded on side by the <u>pond of Kanoa</u> .
4076	Kamakaiwa at Hanalei, Kauai. A lot bounded on side by the <u>pond of Kanoa</u> .
4085	Kekuanui at Hanalei, Kauai. A lot at Puupoa bounded on side by the <u>pond of Puupoa</u> .
7642	Kahanuala at Hanalei, Kauai. Land bounded on Koolau side by <u>fish pond</u> .



- 8200 B Nanahu at Haena, Kauai. House lot, kula and Loko "Naia". Loko Naia (Naia Fish Pond) is bounded *mauka* by Loko Kee and *makai* by sea beach.
- 8200 C Mokuohai at Haena, Kauai. Loko Kee in the ili of Kee; bounded *mauka* by Waiakapalai *pali*; Napali by sea beach; *makai* by sea beach.
- 9069 Kulou at Waioli, Kauai. Land bounded on *makai* side by pond called Kuloko.
- 9152 Kauukualii (w.) at Waioli, Kauai. A fish pond called Kaaikahala; land also bounded by fish pond of Momona.
- 9833 B Pepee at Waioli, Kauai. The pond of Kuloko.
- 10171 Mana at Waipa, Kauai. Land bounded on Napali side by the pond of Kalokowai.
- 10309 Naniho at Waioli, Kauai. The fish pond named Opahale.
- 10564 Oleloa at Haiku, Kauai. Three fish ponds. Two fish ponds at Nawiliwili in the *ili* of Wailaau. One fish pond at Kapaa named Hahanui. Fish ponds of Kaiulu and Ahau at Waioli.
- 10955 Wahineiki at Hanalei, Kauai. Land bounded *makai* by pond of Kanoa.
- 11216 M. Kekauonohi dispute with L. Konia regarding boundary between Wainiha and Lumahai, Kauai. Kamoolehua sworn: "...The boundaries which separate Lumahai and Wainiha are: On the mountain side is Waialeale and running to Kahililoa, from there to Kapuuwahie, then reaching Eeahu, it continues to Kamakakiloia and finally to Akuakaahea, a celebrated area. Kuli was the tenant of Lumahai and he worked there. My grand folks told me that the Akua (God) used to call out to him, "Kuli, is it work only for you and not to get the fish from Wainiha here?" and Kuli did go to Wainiha for fish then return to Lumahai. I was with my parents during the ancient [practice] of Akua makahiki, Lumahai's people took the akua called "Kahalalahala" and the Akua of Kaluakukae came to this place of celebration which was at a ridge. The tenants of Wainiha paid their tribute here. The place called "Kealawele" is the lower land in Lumahai to Kapuuwahie and running crookedly to Keahua..."

Early in this process of formalizing the *Māhele*, questions regarding the rights of *Konohiki* and imposing of restrictions upon the *hoa'āina* in the matters of fisheries arose, and a number of communications were written. Among the communications is the Interior Department document below (ca. 1848), which sought to address the issue:

FISHING RIGHTS, RESTRICTIONS AND LIBERATION

Interior Department Document Number 148

That, to whomsoever it may concern, the catching with hands of fishes and shrimps, etc., from the specified seas call, "Fishing grounds", for human consumption only are hereby liberated.

That, is the King or the *Konohiki* are lack in having the catch of a certain fish and wish to prohibit some of these fishes (unspecified fish: but freely given to citizens), it is well in doing so.

That, the *Konohiki* is hereby ordered to take only one fish; and that the main coral fishing grounds, or other coral fishing grounds are under the jurisdiction of the government. That, the *Konohiki* is hereby allowed to take only one fish from these coral fishing grounds; and that he is not to take two or three; not that much.

If the overseer or the *Konohiki* who is in charge of a fishing right knows that he is out of fish, and wishes to have some by sending his brother out to fish, it is at his discretion in doing so; but, not to accuse him after the fish is caught. [HSA – ID Lands]



Kingdom records from the period of the *Māhele ʻĀina* also include references to fishery resources, and protected woods on lands of Haleleʻa, Nāpali and neighboring districts. The following letters and announcements are among the communications located in the Hawaiʻi State Archives (HSA) collection:

January 14, 1852

A. Paki; to Keoni Ana, Minister of Interior

...According to law, it is proper for this and that *Konohiki* to make report of their prohibited fish belonging to their lands, the fish set apart by law for them, and that is what I lay before you so as to help your work...

...Kauai:

Lumahai <i>Ahupuaa</i> ,	<i>Hee</i> is the fish.
Haena <i>Ahupuaa</i> ,	<i>Hee</i> is the fish.

These are the fish and our lands from Hawaii to Kauai, and you can publish it according to law... [HSA Int. Dept. – Lands]

January 24, 1854

J.W. P. Kamealoha, Clerk for A. Paki; to the Elele Hawaii:

...I, the undersigned, give notice by this letter, that I am directed by the Honorable A. Paki. I name the prohibited fish of A. Paki's own lands:

<i>Ahupuaa</i>	
Haena, Kauai.	<i>Hee</i> is the fish.
Lumahai, Kauai.	<i>Uhu</i> is the fish.

These are the prohibited fish... [HSA Int. Dept. – Lands, 1854]

Olelo Hoolaha

Ka Hae Hawaii, Feberuari 18, 1857

<u>Konohiki</u>	<u>Ili Aina</u>	<u>Ia Kapu</u>
...L. Konia	Lumahai, Kauai	Moi
L. Konia	Haena, Kauai	Hee

Islands of Kaua'i & Ni'ihau

Waimea, Kauai, January 20, 1840.

Samuel Whitney, to Kauikeaouli (Kamehameha III):

I have seen in your law book, on page 18, some words, as follows: "Those persons who seek after wisdom in all the country places, of these islands, whose petition has come before me, or my minister, and we are satisfied that it is all right, then these words shall belong to the Government." Where art thou: I am one in the out-of-the-way places who has written to you. Some of the subjects on your land here on Kauai are in grief. This is one of the reasons of their grief, about the small fish in the rivers and the streams. The lunas have classed them the same as the fish of the breakers at the reefs, and a *konohiki* has tabooed the shrimps, another, the mudfish, another, the aholehole, and another, the mullet, in the same river, and likewise all of the fish in some of the rivers have been tabooed, and there is no place where the poor people can have hopes of doing your work or theirs (konohikis). My thought is that all rivers from *mauka* to the sea, should be free, no taboo, no dispute. This is mine.

Here is this question to you. Did you say to the tax officers that they consider what is proper for the land, and that they, after due consideration, make their decision the same effect as your laws? If that is what you did, then, we have no other King, they are the only kings.



Here is another: The law which you gave the *konoiki* to taboo things for themselves, is the sedge included in said grant. The sedge for making mats here and on Niihau has been tabooed. How can people there set their bodies aside for the yearly tribute? This is a very hard law, because, in some parts of the land here, the pandanus leaves are taboo, it is impossible for the poor man to make his house, the *hau* is the same in some places... [HSA Int. Dept. – Misc.]

Interior Department Document No. 11 (n.d. ca. 1850)

Islands of Kauai and Niihau

<i>Aina</i>	<i>Konoiki</i>	<i>la Hoomalu</i>	<i>Laa Hoomalu</i>
Milolii	Victoria	<i>Moi</i>	
Nualolo	Kapuniai	<i>Hee</i>	
Apana 2. (Napali & Halelea)			
Awaapuhi	Aea	<i>Oio</i>	<i>Koa</i>
Honopu	Moaiki	<i>Hee</i>	<i>Kauila</i>
Kalalau	Pilipo	<i>Hee</i>	<i>Kukui</i>
Kolokini	Pilipo	<i>Moi</i>	<i>Kukui</i>
Pohakuao	Pilipo	<i>Hee</i>	
Hanakoa	Mokuohai	<i>Moi</i>	<i>Kukui</i>
Hanakapiai	Keahiaka	<i>Oio</i>	<i>Ahakea</i>
Haena	Kekela	<i>Hee</i>	<i>Lehua</i>
Wainiha	Daniela	<i>Oopu</i>	<i>Manene</i>
Kapaloa	Daniela	<i>Hee</i>	<i>Lehua</i>
Kiilua	Daniela	<i>Amaama</i>	<i>Ohiaha</i>
Polo	Daniela	<i>Kala</i>	<i>Ahakea</i>
Puaaloliloli	Daniela	<i>Uhu</i>	<i>Koa</i>
Kaelieli	Daniela	<i>Oio</i>	<i>Koa</i>
Lumapai	Niuloahiki	<i>Amaama</i>	<i>Manene</i>
Waikoko	Kamehameha III	<i>Hee</i>	<i>Koa</i>
Waipa	Koukou	<i>Hee</i>	
Waioli	Daniela	<i>Oopu</i>	<i>Ohiaha</i>
Limunui	Kahua	<i>Oopu</i>	<i>Ohiaha</i>
Maoia	Kahue	<i>Aholehole</i>	<i>Ohiaha</i>
Kalehuahale	Kahue	<i>Oopu</i>	<i>Ahakea</i>
Puhipae	Kahue	<i>Hee</i>	<i>Ahakea</i>
Puapuhoi	Kahue	<i>Hee</i>	<i>Ohiaha</i>
Hanaleiiki	Kahue	<i>Uhu</i>	<i>Ahakea</i>
Palikoe	Kahue	<i>Hee</i>	<i>Ahakea</i>
Mahaaua	Kahue	<i>Opelu</i>	<i>Lehua</i>
Ohiaile	Kahua	<i>Oopu</i>	<i>Kauila</i>
Kilua	Kahue	<i>Oopu</i>	<i>Ohiaha</i>
Kalihikai	S.P. Kalama	<i>Hee</i>	<i>Ohiaha</i>
Kalihiwai	Peke	<i>Amaama</i>	<i>Ohiaha</i>

Interior Department – Lands Document No. 19 (n.d.)

M. Kekuanaoa; to Keoni Ana:

I, M. Kekuanaoa, make known the prohibited fish of the lands of V. Kamamalu, and Ruta Keelikolani, on the Island of Kauai... R. Keelikolani Apana 5: Waipa *Hee* [HSA Int. Dept. – Lands]



In 1859, the district boundaries on the island of Kaua'i were modified for "taxation, educational and judicial purposes." The re-districting, caused problems in regards to the traditional boundaries and storied places, and also incorporated the island of Ni'ihau into the Kaua'i jurisdiction. Section 498 of the Civil Code of 1859 laid out the districts in the following description:

The islands of Kauai and Niihau shall be divided into six districts, as follows: 1. From Nualolo to Hanapepe, inclusive, to be styled the Waimea district; 2. From Wahiawa to Mahaulepu, inclusive, to be styled the Koloa district; 3. From Kipu to Kamalomalo, inclusive, to be styled the Lihue district; 4. From Anahola to Kilauea; inclusive, to be styled the Anahola district; 5. From Kalihiwai to Honopou, inclusive, to be styled the Hanalei district; 6. Niihau... [see *Figure 1*]

...On Kauai the ancient district of Kona was divided into two, namely Waimea and Koloa, each named from an *ahupuaa* and important town within its confines; the name of the ancient district of Puna was changed to Lihue, a place name borrowed from Oahu and used subsequently for the name of an important town in that district; the name of the ancient district of Koolau was changed to Anahola, the name of an *ahupuaa* within its boundaries; the ancient districts of Halelea and Na Pali were merged and called Hanalei after an *ahupuaa* and town in Halelea. The island of Niihau was made a separate district of Kauai. [King 1941:21-22]

While redistricting was being undertaken for political reasons, we find in oral history interviews, that there remains a strong attachment of families to the lands of the traditional Halele'a and Nāpali *moku o loko*. Interviewees shared recollections of the ties of their families with those of Ni'ihau, and indeed, a number of the former Nāpali residents also apparently lived on Ni'ihau (many relocating after it's sale in 1864 to the foreigners). These same families subsequently relocated to the Hā'ena section of Kaua'i, as the Nāpali population decreased.

Halele'a and Nāpali– Boundary Commission Testimonies (ca. 1873-1882)

Following the *Māhele*, there arose a need to define the boundaries and rights of *ahupua'a* awarded or sold to large private owners. As a result, a Commission of Boundaries was formed, and testimonies from elder native residents taken. A thorough review of all records of the Boundary Commission was made as a part of this study. The following narratives were located, describing boundaries of the lands of Lumaha'i, Wai'oli, Waipā (Waipaa), and Hanalei.

The following narratives, include testimonies describing land features, *wahi pana* (storied places), and the original notes of survey for the named lands. In the period leading up to, or as a part of the proceedings, maps were also produced in conformance with the testimonies and Certificate of Boundaries. Those maps, *Figures 5, 6, 7, and 8*, are included at the end of this study.

No. 11 Boundary of the Ahupuaa of Lumahai

1873, Aug. 7

Received notice from Charles R. Bishop, owner of the Ahupuaa of Lumahai to have the Boundary of that land settled and defined, also received intimation that Mr. James Gay has been empowered to act for said owner if convenient for him to do so.

Thereupon appointed the 6th day of Oct. A.D. 1873 for the hearing of said petition and caused notices to be served on the several witnesses and the owners of the adjoining lands.



Momooiki, Sworn

The North eastern boundary of this land commenced on the sea shore at a place called Koahoolinapakai from thence up side of hill to ridge called Kolokolo

“ *Lauhala* Kaluahee
“ *Lauhala* Waianu
“ “ Kaluamaikai

thence across gulch and up ridge to Kealawele

thence up ridge and to peak, Moi

“ Helele
“ Piiwai
“ Kaheleloa

“ to gulch “ Kioula
“ “ “ Kawaialea
“ “ “ Kaluapohakuku
“ “ “ Kawailoa
“ “ “ Hapuupuu
“ “ “ Pulehua

The junction of this land with Hanalei

Thence down the Eastern boundary to Namolokama

“ “ Kapailu
“ “ high hill Neki
“ “ Kolopu
“ “ Keokiawailua
“ “to orange trees Kaooa

The junction of Waipa & Waikoko thence to Pohakupili

thence Puuhanamakia thence to Lepahu thence to Kahalahala
thence to sea and round to place of commencement. [Vol. 1:52]

Boundary of the Ahupuaa of Lumahai

Kanohoku Sworn

This boundary commences on the sea shore at a place called Kahoolinapakai from thence up the side of hill to ridge called Kolokolo Thence up ridge to *Lauhala* tree Kaluahee thence up ridge to Waianu Thence to *Lauhala* Kaluamaikai Thence across gulch and up ridge to Kealawele Thence up ridge to peak Moi; Thence up ridge to Helele, thence to Piiwai thence to Kaheleloa; thence to gulch Kioula; thence to Kaluapohakuku; thence to Kawailoa; thence to Hapuupuu; thence to Pulehua; the junction of this land with Hanalei; thence down the Eastern Boundary to Namolokama thence down to Kapailu; thence to high hill Niki; thence to Kolopuu thence to Keokiawailua thence to orange trees at Kaooa; the junction with Waipa and Waikoko thence to Pohakupili thence to Puuhanamakia; thence to Lepahu; Thence to Kalahala thence to sea and round to place of commencement.

The following Decision was then rendered

The North Western boundary of this land commenced on the sea shore at a place called Kahoolinapakai and from thence up the side of hill to ridge called Kolokolo and thence up and along ridge to a *Lauhala* tree at Kaluahee thence along ridge to Waianu; thence to *Hala* tree at Kaluamaikai



thence across gulch and up ridge to a place called Kealawehe
thence up ridge to peak Moi; thence up ridge to peak Helele
thence up ridge to peak Pipiwai; thence up ridge to Kaheleloa
thence up to gulch Kioula and Kawaialea; thence up ridge
to Kaluapohakuku; Thence along ridge to
Kawailoa thence to Hapuupuu; Thence up to Pulehua. The
junction of this land with Hanalei. Thence down the
Eastern Boundary to Namoolokama thence down to Ka-
pailu; thence down to high hill Neki thence down to Kolopu;
thence continuing down ridge to Keokiawailua thence down
to orange trees at Kaooa; the junction of Waipa and Waikoko
thence down ridge to Pohakupili; thence to Puuhanamakia
thence down to Lepahu thence down to Kalahala; thence to [Vol. 1:53]

sea and round to place of commencement.

Duncan McBryde
Commissioner of Boundaries
Island of Kauai

Survey Ordered

Notes of Survey of Lumahai, Situated on the Island of Kauai

The North East corner of this land commences on the sea shore
at a rocky point called Kahalahala, and runs thence
N 1° 21' W 2000 chains and ten links crossing over the top
of a conical hill close to the beach and on to top of spur called
Lepahu. Thence S 74° 16' W 760 links along the ridge thence
S 69° 11' W 1300 links to Puuhanamakia; Thence S 10° 58' W
3200 passing Pohakupili, a large prominent stone
on the spur. Thence S 25° 50' W 2460 links thence S 1° 19' E 5820
links to Keokiawailua Thence S 16° 9' W 3950 links along the
ridge. Thence S 26° 6' E 1540 links up the ridge to stony
peak or knob called Kolopuu Thence S 30° 36' E 9460
links to a peak called Puuhoonauwekia (appearing thus) [diagram - line sketch]
the ridge to the west of the bearing is the boundary. Thence S
81° 36' East 3860 links along the ridge to Neki or Namalawa
thence S 27° 10' E 41 chains 20 links to a peak called Kapai-
lu. Thence S 36° 45' E 3240 links to a peak called Halaula
thence S 40° E 2440 links to sharp peak. Thence S 34° 30' E
3360 links to the top of mountain called Namoolokama.

Returning to place of commencement at Kahalahala
the Northern boundary of this land runs N 75° 41' W 5300
links, along sandy beach and crossing river, and on up
to the top of spur called Kolokolo; thence N 49° 52' W over the
face of pali to sea shore distance about two chains; thence from
Kolokolo the boundary runs thence S 40° 10' West 1200 links along
the ridge; thence S 52° 5' W 379 links along ridge to *Makai*
side of the road, crossing the spur; thence S 29° 20' W 409 links
thence S 41° 4' W 87p links along the ridge, to place called [page 54]
Kaaluahē; thence S 8° 28' W 967 links along ridge to Waianu
Thence S 19° 36' W 1122 links along the ridge and 50 links west of some



Lauhala trees. Thence S 11° 1' W 1190 links along ridge where there is a *Lauhala* and a large hole called Kaluamaikai; Thence S 39° 34' W 1360 links crossing a gully and over on to the point or spur; thence S 71° W 620 links up spur thence S 31° 55' W 418 links up spur Thence S 75° 46' West 491 links. Thence S 39° 0' W 794 links thence S 87° 16' W 961 links. Thence N 76° 36' W 428 links to the top of spur thence S 37° 6' W 968 links up the ridge Thence S 84° 24' W 169 links to the top of Kealaweke thence S 4° 28' W 3800 links to Moi (the boundary from Kealaweke follows along water shed of ridge up and round the head of Lumahai valley and down to the beach at Kahalahala) Thence S 16° 24' W 3500 links to Hilele thence S 6° 54' W 5760 links to Pipiwai. Thence S 5° 39' W 6460 links to Kahililoa. Thence S 14° 36' E 5000 links to Keoula thence in a south eastern direction along the ridge to gulch called Kawaialea. Thence up the ridge going around the gulch to a place called Kaluapohakuku. Thence along ridge to Kawaiiloa Thence to Hapuupuu Thence along the ridge to Palehua the junction with Hanalei, which is the south East corner of this land. Thence following round range of mountains in a N.W. direction to Namoolokama, the end of survey, on eastern boundary of this land (see plan) and containing an area of Three thousand one hundred and Fifty acres more or less, 3150 acres.

N.B. At all practical places on this survey and where desirable marks have been put in the ground either a stone with broken bottle beneath or a trench with a broken bottle in the center [diagram – sketch depicting appearance] thus.

I hereby certify, that this is a correct survey of the boundary of this land as decided upon by Judge McBryde, commissioner of Boundaries for the Island of Kauai.

James W. Gay,
Surveyor, October 17th 1873

Duncan McBryde
C. of Boundaries Kauai. [page 55]

Boundary of the Ahupuaa of Waioli
Department of Interior
Honolulu Sept. 13th 1873

Honorable D. M^cBryde
Commissioner of Boundaries

Sir: In setting the boundaries of Lands on your Island please have defined the following which have been suggested by his Honor Judge Widemann viz:

Waioli
½ Honokoa
Hanakapiai
Kalalau
Pohakuao ½



Honopu
Waiapuhi
Kamalamalo
Kaakoanui 𐀀
Halaula 𐀀

Mountain lands adjoining Moloaa whatever named.
Some of the above with an 𐀀 Mr. W. was doubtful whether still
unsold or unleased.

Yours Very truly,
Edwin O Hall

Thereupon appointed the 7th day of October 1873 at court
house Waioli for the hearing of the evidence in relation
to the Boundary of the *Ahupuaa* of Waioli, and caused notice
to be served on the owners of the adjoining lands to appear at
the hour and place above named.

Pupu Sworn

The boundary of this land commences on the
East side of the Waioli River at a stone in sea, Kalapa
thence to a place on river bank called Kapuoa

“ crosses river to stone at corner of hill Makaihuoa
“ up ridge to top and called same name Makaihuoa
“ peak called Peapea [page 56]

Thence up ridge to Kapalikea

“ “ junction with Lumahai at Neki
“ along ridge to little hill called Kapailu
“to another hill Halauloa

and thence on to Molokama Molokama
thence to peak Kanaenae

the extreme point of Western Boundary of this land. Thence round
head of Valley to commencement of Eastern Boundary at a place on
high hill called Puukokala
thence down the ridge to Puukii

“ to little green hill, Hooeleele
“ and round ridge to Mookoleaka
“ to flat *kalo* land, Kuhimana

near *Ohia* trees and thence along and on top of an old
Kuauna to a place on Government road called Naoneana
thence to a place in sea called Manolau
and round to place of commencement

From the above and the evidence of several other natives whose testimony
was the same the following decision was given.

Decision

The North West boundary of this land commences at a rock out
in the sea called Kalapa from thence to a place on the east
Bank of the stream called Kapuoa. Thence across stream to stone
at foot of hill called Makaihuoa, thence to top of hill called same name Makaihuoa,
thence up and along ridge to peak called Peapea.
Thence up ridge to peak Kapalekea,



thence up ridge to Junction with Lumahae at Neki. Thence along ridge to peak or hill Kapailu, thence to hill or peak Halaula, thence to Molokama. Thence to Peak Kanaenae, the most western point on the boundary of this land. Thence following round the head of valley to commencement of Eastern Boundary to a place on high hill called Puukokala. Thence down the ridge to Puukii, thence down ridge to little green hill called Hoaleleele. Thence down and round ridge to Mookoleaka thence following down ridge to flat *kalo* land Kuhimana near *Ohia* trees and thence down and along an old bank or *Kuauna* to a place on Government [page 57] Road called Naoneana thence to a place in the sea called Manolau, and round to place of commencement.

Survey Ordered,
Duncan M^cBryde
Boundary Commissioner
Island of Kauai

Notes of Survey of Waioli Kauai

The North East corner of this land commences on the sea shore of Hanalei harbour at a stone let into the ground and from whence the following objects bear. An Orange tree on the ridge at the head of Waikoko and called Kaooa S 70° 47' W true (61° 45' W Mag). A peak called Leapea on the Western boundary of this land S 39° 55' W true (S 30° 53' Mag) a tall stake on point of hill below Peapea S 58° 23' true (49° 21' Mag) The Eastern boundary runs thence S 26° 44' true (35° 46' Mag) 1010 links through a grove of Guava bushes and across Government Road and just within Johnsons Paddock. Thence S 20° 76' 1405 links crossing through Johnsons Paddock to the end of an old *Kuauna*. Thence S 23° 44' E 1560 links following along old *Kuauna* and *hau* tree fence to taro patches. Thence S 9° 21' E 1700 links crossing through taro patch to foot of a spur and thence up said spur to place called Kuhimana. Thence South 24° 29' W 531 links. Thence S 27° 1' E 1360 links. Thence S 30° 37' E 1604 links. Thence S 60° 1' E 779 links. Thence S 23° 59' E 576 links. Thence S 6° 31' 274 links. Thence S 45° 26' E 286 links. Thence N 66° 17' E 256 links. Thence S 84° 25' E 579 links. Thence N 86° 25' E 316 links to top of a peak at junction of ridge leading toward the flat, and at this place there is a mark cut in the ground and filled with stones and in the centre a broken bottle [diagram – sketch]. Thence the boundary follows along the water shed of Moleaka Ridge on the following bearings and distances S 23° 15' E 2400 links. Thence S 44° 30' E 2240 links to the edge of the woods. Thence S 69° 30' E 1240 links up the ridge through woods to junction of main range leading down from the mountain. Thence S 6° 35' W 2220 links up watershed of main ridge to Hoaleleele Peak. Thence [page 58] S 36° 30' W 1500 links to sharp peak Hihimanu. Thence down 1100 links to sharp peak called Pukii. Thence S 26° 30' West 3140 links to sharp peak called Puu Kokala. Thence following round in a South Westerly direction the water shed of range to a peak called Kanaenae (see plan) which is the south east end of this land.

Returning to place of commencement the north boundary follows along the sea shore N 74° 15' 3412 links to a long stone fit into the ground



which is the N.W. corner of this land thence the Westerly boundary runs thence S 11° 7' E 401 links to a place called Kupuaa on the river bank. Thence S 40° 59' W 600 links crossing the river and on to the foot of spur called Makaihuoa. Thence S 19° 35' W 640 links up face of spur to a stone let into the ground. Thence S 33° 2' W 1290 links up this spur the water shed being the boundary. Thence S 2° 45' W 2080 links to peak called Peapea. Thence S 63° 8' W 1850 links along ridge to peak. Thence S 58° 15' W 2400 links to a sharp peak. Thence S 16° 54' W 2120 following round the head of spur to edge of woods. Thence S 5° 35' W 4260 links up the face of spur to Kapalekea. Thence S 20° 15' E 1980 links. Thence S 2° 0' E 4600 links to top of peak called Neki or Namalawa. Thence S 27° 10' E 4120 links to a peak called Kapailu. Thence S 36° 45' E 3240 links to peak called Halaula. Thence S 40° E 2440 links to sharp peak S 84° 30' E 3360 links to the top of a mountain called Namoolakama. Thence following round in an easterly direction to water shed of ridge to a peak called Kanaenae, which is the South East corner of this land (see plan) and containing an area of Three Thousand, Three Hundred and Fifty acres more or less (3350 acres).

N.B. At all stations where practicable there is a mark put either a stone bottle below, or else a trench [diagram – sketch] with bottle broken and set down in the centre.

James W. Gay
Surveyor
October 17th 1873

N.B. for fishing right, see plan

Duncan McBryde
Commissioner of Boundaries [page 59]

No. 13
Boundary of the Ahupuaa of Waipaa [Waipā]

Received the following petition
Honbl. D. McBryde
Comm of Boundaries
for the Island of Kauai

Wahiawa August 21st 1873

Sir: For and on behalf of Her Excellency, R. Kee-likolani, I beg to apply to you for the rectification of the boundaries of *Ahupuaa* of Waipaa, District of Hanalei on said Island. Waipaa is bounded on the south by the Govrn. land of Waioli, and on the North by the *Ahupuaa* of Waikoko, now owned by Mr. Albert Wilcox.

I have the honor to be
Your Most obedient servant
H.A. Widemann

Thereupon appointed the 7th day of October A.D. 1873 at the Court house Hanalei for the hearing of said petition and caused



notice to be served on the Owners of the adjoining lands or their agents to appear and attend to their interests.

Court opened at 10 AM.
Mr. James Gay appeared for the petitioner and called the following witness and others.

Pupu Sworn

The Eastern boundary commences at the sea there at a stone called Kalapa thence to a place on river bank called Kapuoa thence across river to stone at bottom of ridge, Makaihuoa

“ to top of ridge same named Makaihuoa

“ up ridge to peak Peapea

“ “ Kapalikea

“ to junction with Lumahai at Neki

“ to hill or peak, Puuhoonauwekia

“ down to Kolopuu

“ continuing down ridge to Kaooa

“ down small ridge along Waikoko boundary to a small hill called Kuahua [page 60]

and thence down the east side of the bank of the stream to sand beach at Keahu and thence to a stone in sand beach called Pohakuopio, and thence round to place of commencement.

From the above evidence and that of several other natives which was precisely similar, the following decision was rendered.

Decision

The Northeastern Boundary of this land commences in the sea at a stone called Kalapa and from thence runs to a place on the river bank called Kapuoa, thence across stream to a stone at foot of ridge called Makaihuoa; thence to top of ridge at a place called by the same name, Makaihuoa, thence up ridge to a peak called Peapea. Thence up ridge to a place called Kapalakea, thence up ridge to junction with Lumahai at a place called Neki and thence to spur or peak, Puuhoonauwikia and thence down to Kolopuu continuing down ridge to Kaooa, where there is an Orange tree, the Junction of Waipaa with Waikoko, thence following down a branch ridge along the boundary of Waikoko to a place called Kuahua, from thence down the east side of the Waikoko stream to sand beach at Kuahu, thence along the beach to a large stone on the sand called Pohakuopio and from thence to place of commencement.

Duncan McBryde
Comm of Boundaries
Island of Kauai. [page 61]



No. 18

Boundary of the Ahupuaa of Hanalei

1873 July 14

Received the following petition

Honorable Duncan McBryde
Commissioner of Boundaries for island of Kauai

Sir: I am instructed by the Commissioners of Crown
Lands to make application to you to define and settle
the boundaries of the following lands on the Island of Kauai viz

The *Ahupuaa* of Waimea
“ Hanapepe
“ Anahola
“ Hanalei

I am sir
Your Obedient Servant

Jno. O. Dominis
Crown Commissioner & Land agent.

Thereupon appointed the 23rd day of May 1874 for the
hearing of said petition and caused notice to be served on
the owners of the adjoining lands of the time and place of
hearing.

Kealohanui Sworn
My name is Kealohanui live in Hanalei
was born in Koolau, lived at Hanalei since I was very
little. Know boundary. Kaluahi, a *Konohiki*, told me where
it was; it commenced at an opening in the reef ½ of which belongs
to Hanalei ½ to Kalahi[k]ai it is called Holokoia thence
straight to sand beach, thence along sand beach to a rocky point,
Kalaihonu and thence *mauka* to
Kakahewa, a broad *kula* and thence to
Nakoahale “ “
Kamoolehua a ridge and thence to
Kawa, a broad ridge with stones at boundary
Kaulaokakea, a rocky ledge above government road and thence to
Kapuakekua, a small mound and thence to
Kapukaili, *Kula* land and thence to
Kaunaapi, residing place of chiefs Kauonohi & *Hula* house [page 84]
Kaunuakolea, a starting place for races to beach thence to
Kapualeoanini, sharp narrow ridge between two gulches thence to
Kapualiohaohi, “ “ “ “
Kahekawai, a small stream, “
Mahani, flat ridge with banana bushes “
Kapaka, stone place of worship (*Heau*) [*Heiau*] “
end of Kalihikai and junction with Kalihiwai



Kawaipulea, ridge and small stream runs to Kalihiwai river.

I do not know further names but can point out the boundary till it joins with Waialeale, from Waialeale it comes down Kona or Waimea till it joins Wainiha and Lumahai thence down Lumahai boundary till Junction with Waioli and down Waioli boundary to the sea.

Manoha Sworn

I live in Hanalei was born at Poapoa, came here when young. Know boundary of Hanalei. Kalauakea pointed it out to me also Kauiki, Kalauakeoa belonged to Kalihikai. Kauiki to Anini. I was a *kanaka* of Kaula. The boundary commences at Holokoa a ledge outside of break in reef, thence straight through harbour to sand beach thence along sand beach to a rocky point called Kalaihonu, thence to Kahahewa, a level grassy plain thence to Nahoahaele “ “ “ thence along the different places as given by the two former witnesses to Kawaipulea.

From the above and the evidence of two other additional witnesses the Commissioner of Boundaries rendered the following decision.

Decision

Commences at an opening in the Reef one half of which opening belongs to Hanalei and one half to Kalihikai and called Holokoa, and thence straight to sand beach [page 85]

Thence along sand beach to a rocky point called Kalaihonu thence *mauka* on ridge to Kahahewa on broad *kula* thence continuing on *kula* to Nahoahaele. Thence through *kula* land to Kamoolehua a ridge, and thence to a broad ridge with stones at boundary called Kawa and thence to a rocky ledge above Government Road called Kaulaahakea thence to a small mound called Kapuakekua. Thence through *kula* land to Kapuhaili thence to residing place and *hula* house of chief Kauonohi, thence to a place where natives used to start from when racing to the beach and called Kaunuakolea thence up a sharp narrow ridge between two gulches called Kapualioanini. Thence continuing up side ridge to Kapualioakaohi. Thence to a small stream, Kahekawai, thence up a flat ridge Mahani with banana trees. Thence to a large and peculiarly shaped stone at an old place of worship (*Heau*) [*Heiau*] called Kapaka here ends Kalihikai and commencement of Kalihiwai with Hanalei the boundary, then crosses a small stream which runs into Kalihiwai river called Kawaipulea, and thence to Waialeale between the two last named stations none of the witnesses examined could give any names of stations, from Waialeale the boundary runs down that of Waimea till it joins Wainiha and Lumahai and then down Lumahai boundary till



junction with Waioli and thence down Waiole to the sea.

Duncan McBryde
Commissioner of Boundaries
Kauai

Notes of Survey of *Ahupuaa* of
Hanalei

The N West corner of this land commences on the sea beach at a place called Manolau where a tall stone is let into the ground with broken bottle beneath and from whence the following places bear an orange tree on the ridge at the head of Waikoko and called Kaooa, S 70° 47' West true* [*coordinates given in space between lines, above preceding coordinates are given] S 61° 45' W Mag; Peapea Peak on west boundary of Waioli, S 39° 55' W true * S 30° 58' West Mag, a tall stone on point of spur below [page 86]

Peapea S 58° 22' W true * S 49° 25' W Mag, from thence the western boundary of this runs as follows

Bearings Links
true

S 6° 44' E 1010 along through guava bushes and crossing Government Road to a S 20° 7' E 1045 long stone set in Johnsons paddock

through paddock to old *Kuaauna*

S 23° 44' E 1560 following old *Kuaauna* & *hau* tree fence to *kalo* patches

S 9° 21' E 1700 crossing through *kalo* patches to foot of spur and

then up said spur to the top. Said spur is called Hulumanu

S 24° 29' W 531 up spur

S 27° 1' E 1360 up ridge

S 30° 27' E 1604 “

S 60° 1' E 779 “

S 23° 58' E 576 “

S 6° 31' E 274 “

S. 40° 26' E 280 “

S. 66° 17' E 256 “

S 84° 25' E 579 “

S 86° 25' E 316 “ to mark thus [diagram - sketch] and stones & bottle

Thence the Boundary follows along the Mooleaka ridge on the following bearings and distances

S 23° 15' E 2400 up water shed of ridge

S 44° 30' E 1240 up ridge through woods to junction with main range leading down from Hoaeleele

S 6° 30' W 2320 up watershed of ridge to Hoaeleele peak

S 36° 30' W 1500 up ridge to sharp peak Hihimanu

South 1100 to sharp peak called Puukii

S 26° 30' 3140 “ “ Puukokala.

Thence following round water shed of range passing the lands of Waioli, Lumahai, and Wainiha, to the top of Waialeale.

The Eastern boundary of this Land commences on the sea beach at an opening in the reef and called Holokoa and runs thence in through reef S 3° 30' E to a stone or rock



projecting through sand and from which the following places [page 87]

bear a large stone on reef below point called Haweanui, N 77°
50' W true, 87° 50' mag
N 57° 44' E 321 links along sea beach
S 70° 41' E 500 " to Kalaehohonu point
S 16° 4' W 850 " up ridge from Kalaehohonu to Puueokau
S 36° 37' or 57 W 836 " to Kakahewa
S 1° 25' W 1540 links along "
S 14° 15' W 2185 " to Nakoahaili
S 16° 30' W 2350 " crossing several gullies and on to Kamoolehua;
S 3° 21' E 753 " along Kamoolehua ridge to stone
S 29° 1' W 647 " " " below road
S 14° 22' W 211 " crossing government road to stone
S 7° 13' W 585 " up ridge
S 7° 5' W 1493 " "
S 5° 37' W 1014 " "
S 0° 22'; E 1247 " to stone
S 12° 50' E 3000 " by mountain roadway
S 2° 52' E 1400 " " "
S 2° 19' W 1165 " up ridge to edge of terrace & clump trees (*hau*)
S 21° 24' E 1872 " by road through woods
S 38 46' E 494 " " " "
S 20° 49' W 380 " " " "
S 8° 48' W 805 " " " "
S 14° 24' W 812 " " " "
S 15° 52' W 504 " " " "
S 42° 36' W 662 " " " "
S 15° 18' W 648 " " " "
S 51° 23' W 338 " " " "
S 2° 29' E 458 " " " "
S 27° 23' W 512 " " " "
S 45° 15' W 594 " " " "
S 13° 14' W 893 " " " "
S 5° 40' E 817 " " " "
S 14° 46' E 939 " crossing gully by road through woods;
S 5° 31' W 548 " "
S 46° 38' E 595 " " "
S 7° 54' E 1031 " up ridge " [page 88]
S 35° 38' E 205 "
S 27° 54' E 463 "
S 7° 15' E 167 "
S 47° 37' E 167 "
S 20° 0' E 500 "
S 31° 23' E 239 "
S 54° 15' E 213 "
S 25° 56' E 83 "
S 76° 14' E 239 "
S 44° 13' E 139 "
S 4° 13' W 147 "
S 20° 38' E 367 "
S 41° 50' E 200 " to a large peculiarly shaped rock with
hollows in it and called Kapaka.



This is as far as the boundary can be defined but if continued further at any future period lines will have to be cut and the water shed of the ridge surveyed as far as Wai-aleale. The area 5922 acres.

The quantities computed is that within the lines surveyed. The bearings herein noted are true taken from Meridian at N W corner of this land.

At nearly all stations there have been trenches cut [diagram – sketch] or stones put into the ground.

I hereby certify that this is a correct survey of the boundaries of this land as decided by Duncan McBryde commissioner of Boundaries for the Island of Kauai.

James W. Gay
Surveyor May 1875

Approved 30 June 1875
Duncan McBryde
Commissioner of Boundaries
Island of Kauai. [page 89]



SELECTED NATIVE TRADITIONS AND ACCOUNTS DESCRIBING THE CULTURAL LANDSCAPE, USE OF LAND AND OCEAN RESOURCES, AND RESIDENCY

This section of the study provides readers with several references to traditions and native practices associated with the Halele‘a-Nāpali region, neighboring lands, and the ocean waters of Kaua‘i and Ni‘ihau. Also included are selected descriptions of features on the land that were components of the cultural landscape and native practices, as described by Hawaiian authors and other historic period writers. The selected narratives are presented chronologically, by date of publication.

Pu‘uone (Dune-banked Ponds)

Among the significant natural features in Kē‘ē are the *pu‘uone* (dune banked ponds), called Loko Kē‘ē and Loko Nai‘a. The ponds, referenced in *kuleana* claims, 8200 B and 8200 C (see *Figures 4 a-c*), were modified for cultural subsistence uses in antiquity, and remained in use through the early 1900s as fishponds and taro pond fields. Writing in the 1860s-1870s, Samuel Mānaiakalani Kamakau, one of the early preeminent native Historians wrote detailed descriptions of traditional and customary practices associated with land use and fishing. Describing such *pu‘uone* used for cultivation of *kalo* (taro) and *i‘a* (fish), Kamakau (1976) reported:

This is how the farmers of old took care of the *pu‘uone* fishponds. Some *pu‘uone* had fish that reached to a yard and more in length. If sea water was made to enter the fresh water at times, the fish would grow more rapidly, and they would be delicious and full of fat.

On Oahu and on Kauai, and to some extent on other islands, it was customary to use taro patches as fishponds for such fishes as the *awa*, *‘anae*, *‘o‘opu*, *aholehole*, and *‘opae ‘oeha‘a*. Some were put in (*ho‘oholo*), and some came up through the *makaha*. The taro in such ponds was planted in mounds, each separated from the other, leaving spaces and channels where the fish could swim about. They fed upon the ripened stalks of the taro, and quickly acquired size. Fish of the taro patch ponds gave life to the husband, the wife, the children, and to the whole family, *‘ohana*. When anyone was hungry, the wife could get a few *‘o‘opu*, or *‘opae*, or *aholehole*, and some taro leaves to relieve the hunger. If a *malihini* or the *haku ‘aina* arrived in the dark of night, the dwellers were prepared; they could quickly get some of the fish (*mo‘o mahi*) that had grown fully developed scales and hard heads and the storage container of poi. Then the *poi*, the *awa*, and the *‘anae* were placed in front of the *malihini* or the *haku ‘aina*—or friends, perhaps. [Kamakau, 1976:50]

George Bowser’s “Directory and Tourists Guide” (1880)

George Bowser, editor of “*The Hawaiian Kingdom Statistical and Commercial Directory and Tourists Guide*” (1880) wrote about various statistics and places of interest around the Hawaiian Islands. In the following excerpts from “An Itinerary of the Hawaiian Islands...” Bowser’s narratives offer descriptions of the communities and various attractions of the Halele‘a region:

Kauai and Niihau

I sailed from Honolulu for the port of Nawiliwili, in Kauai, in the month of April, in the steamer “James Makee.” This boat leaves Honolulu every Monday afternoon at 4 P. M., arriving at Nawiliwili, a port on the eastern coast of the island, at about 6 A. M. the next day. She then proceeds as far as Hanalei, on the northern coast, calling on the way at Hanamaulu, Kapaa and Kilauea. Starting on her return voyage about noon on Wednesday, she again calls at the ports just named, and finally, sails from Nawiliwili about three P.M., on the Friday afternoon for Honolulu. The trip is, as a rule, a pleasant



one, both ways. The steamer herself is a very comfortable one, cleanly and with good sleeping accommodation, and well supplied. The fare to any part of Kauai from Honolulu is six dollars for cabin passage and two dollars on deck. The chief port of the island is Nawiliwili, and in the following notes I have referred all measurements of distance to that place; but I did not start on my own journeys through the island from Nawiliwili, but went forward on the steamer to Hanalei. There is a tract of country on the west coast of the island, through which no road is practicable. In the following account of my journeys I have given them in detail from the furthest points I reached on the north and south routes, respectively, back to Nawiliwili.

From Hanalei I rode out to Haena, which is at the northeast corner of the island, and is distant from Nawiliwili about forty-four miles. The land in this neighborhood is very sandy, and does not seem likely to be turned to account for any purpose but pasture. Two curious caves have been found near here. One of these, called by the natives Kanaloa, which means "the wife of the devil," has no floor except the water which lies in it, the depth of which no one has yet succeeded in fathoming. At its mouth this cave is about sixty feet wide and twenty feet high, and from these dimensions the sides and roof gradually draw in, with a gentle curve, until there is only six or eight feet either way above the surface of the water. The full extent of the cave has never yet been explored. Its walls are perfectly smooth, and their curved [page 563] surfaces are so perfect that they might have been cut by the hand of man. The other cave is dry, and is not far from Kanaloa. It is called Maninihola, and is about forty feet long, twenty feet high at the entrance, and gradually diminishing to about six feet at the inner end. The natives used to have various stories about monsters which inhabited these caves, but it is now impossible to find any connected story in what they tell you. It was on my way to this neighborhood that I lost, through death, the faithful native interpreter who had accompanied me through the other islands. The loss was one I could not replace, and greatly hindered me in the collection of information on Kauai.

Three miles from Honakapae [sic] is Naue. This is a delightful little place, and the residence of Mr. J. J. Robinson, which is its chief feature, is a handsome one. In front of the house is level pasture land, on which some hundreds of cattle are to be seen grazing, whilst at the back are some romantic and picturesque hills. The view seawards and along the shore is a fine one, closed in towards the east by the bold headland called Hanalei Point. A mile further on is the pretty little village of Wainiha, where there are about a dozen native houses scattered about. The valley here runs up from the sea into the heart of the mountains for twelve miles. At its mouth it is about a mile and a half wide, and from thence narrows down to half a mile in the middle of its course. Immediately afterwards it opens out again to a width of six miles, and is there surrounded by very high mountains partially covered by a great variety of trees. The bottom of this valley, the soil of which is very rich, is largely cultivated by the Chinese for rice and by the natives for taro. An inexhaustible supply of water renders it highly suitable for both these crops.

The next place, about two miles further on, is Lumahai. The valley here is about twenty miles long, and is on the average about a mile and a half wide. It is nearly all under cultivation. Messrs. Chulan & Co. have about 100 acres of it under cultivation for a rice crop. The supply of water is abundant at all seasons of the year. The scenery here is extremely grand, the mountain tops being cut into every imaginable shape of crag and peak, and their sides clothed with evergreen trees. In the gulches and ravines the wild banana grows to perfection, and the awa is found in profusion. This part of the island will grow any description of vegetable. When there I tasted at the table of my host, Mr. Robinson, some most delicious green peas, the seeds of which had only been sown six weeks before. The weather was delightful when I was there, and, although the rains are sometimes very heavy, the climate as a whole is exceedingly fine and enjoyable.



Whilst here I climbed to the top of the dividing range between the Wainiha and Lumahai valleys. The views thus obtained are exceedingly grand. The massive mountain peaks running up to 3,000 feet high, are covered almost to their summits with forests, with occasional intervals of splendid grass. In the distance was the sea with scarcely a ripple on its surface, and the fine beach of brown sand. In the valleys the winding streams pursuing their course to the sea, hidden [page 564] sometimes by the overhanging trees, with the rice fields in various stages of growth, some covered with water, others beautifully green and laid out in the most perfect order. Add to this a lovely Italian sky and a pleasant temperature of about 70°, a gentle breeze to make riding no exertion, and you have the scene as I saw it, as charming as any I have seen in the islands.

The next valley is called Waikoko. It is about a mile wide at the sea which it faces. Here again I came upon one of the most enchanting scenes imaginable. From the head of the valley there was to be seen a beautiful panorama of the surrounding hills, clothed with verdure, and gradually sloping down to the bottom of the valley. The hills which surrounded the valley are about a thousand feet high, and behind there is the mountain of Maunaloa [Mamaloha] which is some 2,000 feet high. A fine view of Hanalei Bay is had from here. This bay is about two miles wide at its entrance between the two points, Puapoa [Puupoa] on the left and Makahoa on the right. It is a splendid natural harbor, sheltered from all winds. The beach forms a crescent with the two headlands just named at either extremity, and no beach was ever better adapted for bathing, all fine, soft sand, without a pebble in it. Fronting the beach, between it and a little village of some thirty native houses, is a lovely green sward, as even and as pleasant to the feet as if it had been turf prepared with the greatest care.

This place has well been called the Saratoga of the Hawaiian Islands. The thermometer never ranges higher than 85° on the hottest days and goes down as low as 60°. The only drawback to the climate is that in the winter months, say from December to April, inclusive, it is apt to rain more than is agreeable; but this is never a cold rain, and after a shower, two or three hours of fine weather dry up the roads again. Two valleys, Waiole and Hanalei, with their respective rivers, run from the mountains down to this bay. The Hanalei Valley is very beautiful. The river for the last eight miles of its course runs through a level plain. It is 125 feet wide, and is navigable for scows drawing three or four feet of water. There is no bridge over it, but there is a ferry opposite the Princeville Plantation, where passengers, cattle, teams, etc., can pass the river free of charge, the ferry being supported by the Government and the Princeville Company, jointly. The Hanalei Valley is shut in by high mountains, the loftiest of which is the great central peak of the island Waialeale. There is a splendid waterfall in the mountains where the stream falls between two and three hundred feet. Nearly everything will grow in this neighborhood, and the weather from May to November is delightful, with occasional showers morning and evening. Throughout the summer there is at all times a breeze, rendering the air cool and pleasant. Both fishing and shooting in the neighborhood are good. The valley is extensively cultivated for sugar cane by the Princeville Company, whose sugar mill is situated here... [Bowser 1880:565]

H.M. Whitney's Hawaiian Guide Book (1890)

In 1875 and 1890, Henry M. Whitney, editor of the Hawaiian Gazette, published a "Hawaiian Guide Book." The publication was produced as one of the early promotional guides to encourage visitation to the Hawaiian Islands, and included descriptions of the islands, harbors, agriculture, plantations, scenery, climate, population, commerce, and places to stay while visiting. His publications provide readers with commentary on travel via the old roadways through Hanalei and Nāpali, and include several "traditions" of storied places on the landscape:



HANALEI

Is one of the most tropical districts on the island, because of the many mountain streams which traverse it. The view from the plateau is unsurpassed. The wide Hanalei valley, with its beautiful river of the same name, can scarcely be equaled for loveliness. The mountains in the distance noted, not so much for their height as for their peculiar formation, and their distinctive, broken, curved and jagged peaks, throw their weird shadows over a vale luxurious with forest growths. The olive, lemon, orange and mango trees abound, while the most brilliant flowers, the passion-vine, the floribunda, the flaming cactus and the wondrously beautiful magnolia, variegate the scene, from the moun- [page 107] tains to the sea-shore. The view from the anchorage in the harbor has been pronounced by travelers to be one of the finest in the world.

Mr. Koelling, the genial manager of the mill, is very kind to travelers, and Kahina, a resident of the village, has a pleasant house, and will accommodate tourists with beds and board. About two miles further on, the

LUMAHAI VALLEY,

Sleeping between the great mountain ridges, is disclosed. It is like the dream of a poet or a painter, and few valleys in the world can excel it in beauty. The rice fields laid out in rectangular plats, each one surrounded by a border of grassy soil, about two feet wide, and covered with water, look like mammoth pictures protected by glass, and enclosed in glossy green frames, as we view them from above. Here, as on the whole drive, the mountain chains form a panorama-like view, changing their aspect at each bend of the road, and rarely is the sea, with its wondrously colored waters, hidden from view. We pass through the great *lauhala* (pandanus) forests, and reach the

WAINIHA RIVER.

This is crossed by means of a ferry, and a good view of the valley as it curves inland can be obtained. Near this river is a crag, formed like an immense tongue and palate, which juts out into the sea. This point, Kuumaka by name, is famous in Hawaiian lore as the spot where a shark ate two of the high-chiefs.

THE WONDERFUL CAVES, WAIOKANALOA AND WAIOKAPALAE,

Are about ten miles from Hanalei. In the early days of Hawaiian history, it is said, a brother and sister came from a foreign land, in order to supply the people with water, of which there was a great dearth. They came to a mountain, and determined to dig into its side until water would be discovered. Kanaloa, the brother, selected a spot where he thought he would find water, and after digging a long time detected a lake, whose waters he caused to flow over the land, and to this day the taro patches are irrigated from this source. Visitors are escorted into the arched entrance, and to the lake within. Here the natives light torches, and take the tourist for a row upon the water, which is cold and clear and fresh. At the entrance the depth of the water is forty- two feet, though further in it is said that no bottom has been found. [page 108]

A strange sensation, a combination of awe and fear, creeps over one as daylight is left behind, and the frail bark glides into the blackness of night, and seemingly into the very bowels of the earth. The black waters reflect the ruddy glare of the torches, and the flickering flames throw strangely contorted shadows upon the rocky sides and ceiling of the cavern, while the half-nude forms of the rowers look weird and unearthly. Even the most frivolous scarcely speak a word, and then only in the faintest whisper, and it is with a long-drawn breath that the traveler steps out of the darkness into the light, but also with an impression that lasts for life.

The other cave, which was dug by Kapalae, has also an arched entrance, and though much smaller than the first cave, contains a lake whose waters are ever covered by a



thin film. There is a third cave, known as the “Dry Cave,” which one can enter and walk through, or can ride into on horseback. A few seconds walk into its depths brings one beyond the reach of daylight, and no one has ever ventured further within its gloomy recesses. A foreigner could not find his way out, and a native could not be persuaded to enter, because it is said that a gigantic moo (dragon) guards the cave. We are told that the ancient high chiefs of Kauai were buried there, far under the mountain, and that many priceless feather cloaks and feather helmets might be found. In speaking of the largest cave, the Hawaiian Spectator said: “Its entrance is gothic, from twenty to thirty feet high, and as wide. The entrance to the second compartment (or lake), is also gothic, and one half as large as the other opening. The first chamber is about 150 feet long, 100 feet wide, and sixty feet high, the whole forming a beautiful arch.”

NAPALI

For twenty miles along the northwestern coast of Kauai there extends a series of ridges, none less than 800 feet high, and many nearly 1500 feet, terminating in a bluff that is unrivalled in majesty. Except for a very narrow, dangerous foot-path, with yawning abysses on each side, this bluff is impassable. Innumerable streams, forming wonderful cascades as they leap hundreds of feet in their tempestuous descent, pour over this bluff in the rainy season, and become mist before they reach the ocean. Beyond the raging surge, unbroken by any protecting reef, dashes against the precipitous walls of rock. The Mikahala on her circuit [page 109] trips sails within 400 yards of these palisades, which are interrupted only by an ancient retreat of the chiefs at Milolii, with its fortified fish pond and impregnable valley, accessible from the land only by a pole ladder.

With the exception of the Hanapepe Falls, the tourist can see all that has been described from Wednesday morning until Saturday evening, when the steamer returns to Honolulu. If, however, he has time and the inclination to remain another week, there are many points of interest that can tempt him to make a longer stay, sights and scenes that can never be forgotten... [Whitney, 1890:110]

“Ka Moolelo o Kūhaimoana”

(Story of the Shark God, Kūhaimoana) – Excerpts from an Account of the Shark Gods and Waters of Ka‘ula, Lehua, Ni‘ihau and Kaua‘i

The story of Kūhaimoana, was given to J.S. Emerson, by W.M. Kinney of Waimea, Kaua‘i on March 4, 1907. The account, in Hawaiian, is housed in the collection of the Bernice Pauahi Bishop Museum (HEN II:94-108). The narratives tell us of guardian sharks and fishes of the waters between Ka‘ula, Ni‘ihau and Kaua‘i. The following translation, a synopsis of key events around the northern Hawaiian Islands, was prepared by Maly.

...Kāne-huli-moku was the man, he lived with Kuihealani the woman, and for her, the land of Kuihealani is named. The name Kāne-huli-moku, is also the name given to all of the islands of Hawai‘i, those from Nihoa to Hawai‘i. From these two were born three children, Kūhaimoana, a boy, Pele, a girl, and Kamo‘oali‘i, also a boy. These were the three children of them. These children were born with different body forms. Kūhaimoana was born with a human form, that of a god, and that of a shark. He could travel upon the land like a man. He could travel like a god. And he could also travel in the ocean like all the different forms of fish...

...Kūhaimoana departed from the land of Kuihealani, and traveled with his people to the island of Ka‘ula, and there he lived until he and his people took a sight-seeing journey around the islands from Kaua‘i to Hawai‘i. As he was returning to Ka‘ula, Kūhaimoana met with Kaluaikaikona (a woman), she was a maimed shark, she had no tail, though she had the head and body of a shark. She lived at the island of Lehua.



Kūhaimoana, the famous hero of the supernatural sharks, lived with Kaluaikaikona, and to them were born three children. Their names are Kipapa, Kūlālākea, and Kūkai'aiki, all three of them being boys.

Let us now look at the mother of these three children. The nature of this shark was as a crippled one. She lived at the island of Lehua, and sometimes at Kaua'i, along the western face of the cliff of Kalalau. Ho'olulu is the name of those cliffs. There is a large coral head directly in front of the cliff of Ho'olulu, a little more than 20 feet away from the land. That is the place where she lives. It is near Ka-wai-kū'au-hoe, famed from ancient times. The nature of this shark, Kaluaikaikona, was not to travel afar, like the other sharks. How she appeared, and the manner in which she traveled was like the shape of an atoll. She traveled in large circles, perhaps a mile in circumference. Her entire body was red, and there arose above her, a small rainbow as she moved through the sea...

Returning to Kūhaimoana, there arose in his mind, the desire to find out if any of his three sons had inherited his powers. Kūhaimoana lengthened his body, so that his tail was at Kuihealani, and his head rested at the island of Ka'ula. He then called his eldest son, Kūpiapia, and told him to swim along one side of his body to the tail, and then turn and swim along the other side, returning to his head. Kūpiapia tried with all his strength, but only got as far as Kūhaimoana's first *kuala* (dorsal fin). He then lost his strength, and told his father that he could go no further. Kūhaimoana then sent his second son, Kūlālākea on the journey, but he could go no farther than the second *kuala* of his father.

Kūhaimoana then sent Kūkai'aiki, the third born on the journey. Kūkai'aiki swam and reached the third *kuala*. But in that body form, his normal one, he could go no further, so he changed his body into that of an *ulu*. Kūkai'aiki then swam to the *pewa* (caudal fin) near the end of his father's tail, and he nibbled at the tail. Thus, Kūhaimoana knew that Kūkai'aiki had reached the tail. Kūkai'aiki then began to swim up the other side of his father's body, in another body form, that of a *mahimahi*. Upon reaching the third *kuala*, he again changed his body-form into that of a *kāhala* fish. Reaching the second *kuala*, he turned into a *lai* fish. And upon reaching the first *kuala*, he turned into a *mā'ula'ula* fish, that being his natural body form. This fish, the *mā'ula'ula*, is a very tiny fish. Perhaps only three or four inches in length. This type of fish is not found in waters near land, but in the very deep waters, and it is rarely seen. It's entire body is truly red, and it's tail is beautiful, like gold that glitters in the sea. This type of fish is often seen by the natives of Ni'ihau who go out to sea on their boats. There, this little fish comes near the side of the boats. And when the natives of Ni'ihau see this little fish swimming along the side of their boats, is the time when they call out the name Kūkai'aiki. When they have called out the name, the fish disappears, and it is not seen again...

Thus, Kūhaimoana completed his task with his sons, and Kūkai'aiki then asked his father if he could go on a sight-seeing journey. Kūhaimoana agreed to his request, allowing him to go for a while. Kūkai'aiki and his retainers then departed from Ka'ula, and began his journey. He arrived at Ni'ihau, and from there went to Ho'olulu, and then Kīpū. Departing from Kīpū, Kaua'i, Kūkai'aiki arrived at Pu'uloa (O'ahu), and lovingly met with Ka'ahupāhau. He stayed with Ka'ahupāhau for several days and then departed from Pu'uloa, traveling to Makapu'u. There he met with a supernatural shark—I've forgotten his name—and together, they traveled to Maui. Departing from Maui, they went to Hawai'i. When they passed the point of Kalae at Ka'ū, they met with the shark-god Kōleakāne...

Kinney, tells us that Kūkai'aiki and his companions participated in several encounters with evil sharks on Hawai'i, and then he returns home to his father Kūhaimoana for a while. In the meantime, Ka'ahupāhau, the shark-goddess of Pu'uloa, learned that the evil sharks Kepaniā and Mikalolou,



were on their way to Pu'uloa to fight her. Ka'ahupāhau, determined to secure help from the *manō kūpua* (shark gods) of Kaua'i and Ni'ihau, and she traveled to those islands, and on to Ka'ula gathering an army of sharks.

In this part of the account, additional references to native sharks and descriptions of the northern islands are found:

Ka'ahupāhau traveled to Hanapēpē, Kaua'i. There, they met with the *manō kūpua* of that area, and agreed to travel together, to Nu'alolo of Kaua'i, where lived the most famous supernatural shark of Kaua'i. His name was Mākua, and he was famed for his strength.

Departing from Hanapēpē, they passed Nōhili, and found the native shark of that place, who also joined them for a while. The native shark of Nōhili told Ka'ahupāhau, that she would not find what she needed on Kaua'i, that she must go to the little island of Ka'ula. "Tell Kuhaimoana of your problem, and he will tell you what to do." The native shark of Nōhili then told her — "Swim till you draw near to Ni'ihau, where you will see a crab floating on the water, do not touch it (a body form of one of the shark children). Do not eat it, for if you do, your path will be one of trouble..." Thus, Ka'ahupāhau and her companions swam to the waters of Ni'ihau, and they were greeted by the shark guardians of that island. They swam with Ka'ahupāhau to the mid-way point between Ni'ihau and Ka'ula, for that was the boundary of the waters of the guardian sharks of Ni'ihau.

Ka'ahupāhau then arrived at Ka'ula and met with Kūhaimoana, who asked the nature of her journey. She responded — "Kūhaimoana is the god who gives life, all that is above is his, all that is below is his, all that is to the east, to the west, to the north, and to the south, is his. His is of Kāne, Kanaloa, and Kāne-huli-moku. I seek the offspring, the child of Kuihealani. From whom comes death, and from whom comes life."

Kūhaimoana then commanded the guardian sharks from Ka'ula and Ni'ihau to gather together, stating that they would travel to battle the enemy at Pu'uloa. While swimming from Ka'ula, they reached the point of Māheu, a shallow place in the sea, and Kūhaimoana could go no further, for his body rested upon the bottom. Kūhaimoana then told Ka'ahupāhau that he could not accompany her, but that he would send his son, Kūkai'aiki as her general and counselor.

Doubt arose in her heart at seeing Kūkai'aiki because he was so small, but Kūhaimoana explained that she need not fear, for the strength of Kūkai'aiki was the same as his own... Indeed, a great battle was fought, and the evil sharks vanquished, and Pu'uloa was made safe. [W.M. Kinney; Maly, translator]

"He Moolelo Kaa no Hiiaka-i-ka-poli-o-Pele" ***(A Tradition of Hi'iaka-in-the-bosom-of-Pele)***

"He Moolelo Kaa no Hiiaka-i-ka-poli-o-Pele" was published in the native newspaper, *Ka Hoku o Hawaii* between September 18, 1924 to July 17, 1928. The account was based on native lore, published as early as 1861, and family lore still retained by individuals at the time of publication. The primary authors of this account were Stephen Desha, Sr., Julia Keonaona-Desha, and J.W.H.I. Kihe.

Like the more widely read "Pele and Hiiaka" compiled by N.B. Emerson and published in 1915, this version of the tradition includes important references to the royal community of Hā'ena, the occurrence of *hula* celebrations, and identifies some of the features of the land. One of the interesting chiefly names associated with the account is that of Kahuanui, a chiefess, and elder sister of Lohiau. A place name, still used by elder *kama'aina* of the Hā'ena vicinity, Pu'u Kahuanui, may perhaps be associated with the place of residence of this legendary chiefess.



The following translations, prepared by Maly, are a synthesis of selected events and sites referenced in the account. Readers should see the original Hawaiian narratives to gain full understanding of their content, locational references and value in understanding the history contained therein.

...The goddess Hi'iaka traveled from Hawai'i Island to Kaua'i, stopping at various locations on Maui, Moloka'i, and O'ahu, as she went to fetch the chief Lohiau-ipo (Lohiau) from Hā'ena and return with him to Pele's domain at Kīlauea, Hawai'i. Upon arriving on Kaua'i, she traveled to Hā'ena, where she saw the spirit body of Lohiau fluttering in the winds, atop the mountain ridges. She then told her companions, Wahine'ōma'o and Pā'ūopala'e, "The man who we seek has died, and the *mo'o* women named Kilioeikapua and Kalanamainu'u have taken his spirit to the top of the cliffs."

With tears in her eyes, Hi'iaka called out to Lohiau—

*Kalalau i Honopū i Waialoha,
A ka pali o Kē'ē — e.
Peahi mai 'ana kalawakua
Ia'u la e—...*

At Kalalau, at Honopū, at Waialoha,
At the cliffs of Kē'ē.
Fluttering in the wind *Kalawakua*,
It is me...

Hi'iaka and her companions then traveled to where they met with chiefess, Kahuanui, elder sister of Lohiau. Upon meeting Kahuanui, Hi'iaka asked her where the body of Lohiau had been buried. Now, Kahuanui was greatly distressed at the passing of her brother (blaming Pele), and she did not trust Hi'iaka. So she and Lohiau's trusted friend, Kauakahiapā'oa, set out to deceive Hi'iaka and not identify the true location of the body. Kahuanui pointed out some place on the cliffs from which the *koa'e* birds flew, saying that that was where the body had been placed... Hi'iaka then made plans to restore the spirit of Lohiau to his body. She instructed Kauakahiapā'oa to have a *hale lau'i* (ti-thatched house) built, and explained that it was within that house that she would attempt to restore Lohiau to life.

The *hale lau'i* was built at Hā'ena, and Hi'iaka called to Kahuanui, ordering her to place a *kapu* on all of the people who lived at Hā'ena. They were to remain in their houses, and make no noise for the period of the *kapu*. She then told Kahuanui, that even she was to adhere to the *kapu*. The penalty for breaking the *kapu* would be death.

Hi'iaka discerned that Kahuanui had tried to deceive her, and found the true location of Lohiau's body. It was high on the cliffs above Hā'ena. Hi'iaka, Wahine'ōma'o and Pā'ūopala'e, started their journey along the cliffs to fetch the spirit of Lohiau. The *mo'o* women, Kilioeikapua and Kalanamainu'u, tried on several occasions to block the path, but Hi'iaka avoided their obstacles.

Hi'iaka then heard the voice of Lohiau calling out to her—

*Eia wau i ka pali o Kalalau,
Ke lalau hewa nei wau i ka pali
makamaka 'ole,
Ke auwana nei la i ka pali
hāliuli o Kolokini,
Ua kinikini ke aloha, ua loloku
i ka manawa.
E Hi'i e, e ola ho'i wau!*

Here I am on the cliffs of Kalalau
Errantly wandering (*lalau*) on the
friendless cliffs,
Wandering aimlessly upon the cliffs
looking about Kolokini
There is much love, but the rains pour
at this time.
Oh Hi'i, won't you return me to life!

Kilioeikapua and Kalanamainu'u tried again to thwart Hi'iaka's journey, and ridiculed Lohiau's spirit for calling out to her. The *mo'o* women, then caused a great slide of rocks



and trees to cascade down the cliffs, hoping to crush Hi'iaka and her companions. Hi'iaka caused the slide to miss, and continued towards the spirit-body of Lohiau. Arriving before Kilioeikapua and Kalanamainu'u, Hi'iaka and her companions confronted the *mo'o* women. Pā'ūopala'e called upon her myriad forest body-forms and caused a growth of *pala'ā*, *palapalai*, and other plants to cover the two *mo'o*. The roots of the plants then sunk down into the cliff of Kē'ē and held so tightly, that Kilioeikapua and Kalanamainu'u were unable to move. Hi'iaka then struck them with her lightening skirt, turning the two *mo'o* women into their stone forms... [March 2-July 27, 1926]

Hi'iaka then called to the spirit-body of Lohiau—

*E Lohiau ipo e,
I ke kaunu pali o Kē'ē,
Pehea 'ana 'oe lā—e?*

Say beloved Lohiau,
In the forested cliffs of Kē'ē,
How are you—?

Hi'iaka then heard the spirit voice of Lohiau crying out, and she fetched him, returning him to the ti-thatched house to begin the process of restoring him to life.

Kahuanui and Kauakahiapā'oa repented for their deception, and were forgiven by Hi'iaka, and she succeeded in restoring Lohiau to life... When the ceremonial cleansing observances completed, Kahuanui approached the *hale lau'i*. This was on the night of *Lono*. Arrangements were made for a great celebration of *hula* and all other manner of festivities to be held on the night of *Hilo*. The people were commanded to build a great *lānai* (shelter). All of the items for the feast were prepared, and the *hula* masters from Hā'ena and Wainiha, and from the famous sands of Mahamoku (at Hanalei), were called to gather for the night of festivities.

In two days time all of the preparations were made, and the multitudes of people arrived. People came to Hā'ena from the deep cliffs of Nāpali and all about the island. And the sands of Hā'ena were covered with the fleets of canoes. Everyone rejoiced at the return of the chief Lohiau to life. During the celebration, Hi'iaka informed those assembled that Lohiau, she and her companions would soon depart from Kaua'i, to make the journey back to Hawai'i so that Lohiau could be reunited with Pele... [August 3-September 28, 1926]

...On the appointed day for the journey to begin, the canoe was made ready, Pā'ūopala'e was positioned as the steers-woman, and Wahine'ōma'o was lead paddler, with Lohiau situated between them. Hi'iaka then told them that they were to travel by sea along Nāpali (the cliffs); while she would travel over land. She told them "Lohiau will direct you along the coastline and when the time is right, I will join you." [October 19, 1926]

...The path of Lohiau, Wahine'ōma'o, and Pā'ūopala'e took them along the cliffs of Nāpali to Kalalau, and on towards Miloli'i and the cliff of Kamaile. As the canoe surged forward upon the swelling waves, Lohiau's thoughts returned to the *hala* (pandanus) groves of Hā'ena and Naue by the sea. He thought with longing of his sister Kahuanui and his best friend Kauakahiapā'oa; and also of the chiefs and people of his beloved land.

The canoe moved forward carried by the wind which blew from the beloved land, and the travelers passed the famous hill of 'Āneki [by Miloli'i] from which the fire brands are thrown.

Now while Lohiau and his companions were thus traveling, Hi'iaka-ka-wahine-pō'ai-moku (Hi'iaka the woman who encircled the islands) was traveling along the steep cliffs. When she reached the heights of Honopūwaialoha (Honopū), she looked upon the beauty of the cliffs, and at Kalalau, and offered a chant in praise of the land.



*O Kalalau pali 'a'ala ho'i e,
Ke ake 'ia a'e la e ka wahine,
'A'ala ka pali i ka laua'e,
O Honopū i Waialoha,
Aloha 'oe la!*

O Kalalau of the fragrant cliffs,
Greatly desired by the woman,
Cliffs made fragrant by the *laua'e* fern,
Which grows at Honopū, at Waialoha,
Greetings to you!

Completing her chant offering, Hi'iaka then continued on her journey over land and saw the dwelling place of Honopū and his companions. Hi'iaka then thought affectionately of her own friends, Wahine'ōma'o and Pā'ūopala'e who were with Lohiau on the canoe. She then recalled all of the adventures they'd shared on their journey to fetch Lohiau.

Hi'iaka chanted, speaking of her *aloha* for her companions, and describing the region through which she traveled alone —

*A Honopū wau i Waialoha,
O ku'u wai lele hunahuna,
Wai ma'awe i ka pali,
O ku'u wai hana 'apu lau-kī,
A ke kupa la i hana a ha'alele,

Ha'alele i Honopū i Waiakua,
Kānaka 'ole la e ka hoa e,

A'ohe hoa lā—!*

I am at Honopū, at Waialoha,
My misty waterfall,
Narrow water path on the cliff,
My water which is placed in a ti leaf cup,
Cup made by the natives and then
Discarded,
Leaving Honopū at Waiakua,
Where no one is found as a traveling
companion,
Indeed there is no companion
to be found—!

Hi'iaka then continued her journey along the path which is set across the mountain. This was a wild region of dense forest growth where one met with dual formed beings which tried to hinder one's journey, but these beings and the steep cliffs were effortlessly passed by Hi'iaka. Hi'iaka then reached a high point along the cliff overlooking Mānā where she saw the 4,000 and 40,000 ghost-gods which dwelt in the region. There were men and women, great people and insignificant people dwelling there, and Hi'iaka chanted out—

*O Mānā 'āina a ke akua e,
'Āina o ke akua i ka li'u,
O ka pa'a kolo hele io a io e,
E ho'i mai ana ka 'oe io'u nei-e.*

Mānā is the land of ghosts,
Land of the salted ghosts,
Who creep together, traveling to and fro,
Indeed, you shall return to me here.

Now when these mysterious beings of Mānā heard this call, stating that they had been observed as the ghosts they were, they all joined together to see the woman on high, who had observed them. The ghostly beings then called out boasting—

This *kauwā lae pa'a* (outcast with the marked forehead) is much too much, revealing us as ghostly beings. You are like a *kauwā make loa* (outcast dedicated for sacrifice), the most conceited woman of all those whom we have met.

The ghosts then moved (*ho'one'e*) into the valley along the foundation of the cliffs to the uplands, darkening the mountain ridges and slopes to obstruct Hi'iaka's path. But their

** *Ho'one'e* (To-move) is also part of the *heiau* and place name "Ho'one'enu'u" (To-move-to-the-heights), situated on the ridge of Kaunalewa. A deity "Kū-ho'one'enu'u" is one of the cloud - body form embodiments of the god Kū.



efforts were to no avail in stopping Hi'iaka, the Woman-who-encircled-the-islands. The efforts of the *po'e akua maka li'ilii o Mānā* (little eyed [insignificant] ghosts of Mānā) were like nothing at all. When the darkness passed from the valley, the ghosts saw that they had failed to stop Hi'iaka's progress and they were outraged at seeing her continue down from the cliff heights.

Seeing that their first efforts had failed, the ghosts started their attack again by stirring up the sands, thinking that they would blind Hi'iaka. These little eyed ghosts of Mānā did not know that this woman was Hi'iaka who had come from the rising point of the sun [Hawai'i Island]. Perhaps if they had known that this woman was the youngest sister of the goddess of Halema'uma'u; the one who had vanquished much greater beings than themselves, the ghosts would not have attacked her.

The sands arched up towards Hi'iaka in great gusts striking up great quantities of rubbish, dirt and sand. Seeing this storm caused by the little eyed ghosts of Mānā, Hi'iaka took up her lightning skirt and entered the storm, striking at the sands. Thus the evil of the little eyed ghosts was easily vanquished.

When the darkness passed, the little eyed ghosts of Mānā saw that the woman continued coming forward, that their storm had not hindered the progress of the woman on her path. At this time, these insignificant ghosts of Mānā spoke among themselves saying, "We have joined together, resolved to kill this woman of great strength. Two times we have sent our evil storms to attack her, and yet she continues to come forward. Who is this woman of great power who simply dodges the storms we set upon her?"

It was at that time, that Hi'iaka reached the edge of the salt ponds, which was the place where the ghosts had gathered together. Some of these mysterious beings then spoke to the greatest ghosts among them—

There is nothing left for us to do but leap upon her, and cover her with our multitudes; then perhaps she will become a thing upon which our feet tread. Indeed, her power is great for she has escaped from our previous efforts as if they were nothing. But the death pact which we now join in she can not escape from, for we are many and she is but one.

These mysterious beings of *ke kaha o Mānā* (the arid coastal lands of Mānā) then called out to the multitudes of ghost companions, and leapt upon the strange woman. Now these little eyed ghosts of Mānā were like mosquitoes covering the body of a man. But when the ghosts descended upon Hi'iaka, she had prepared her lightning skirt and she struck all the ghosts down, and they were of no consequence to her.

Just when Hi'iaka completed her task, the canoe of her companions reached the shore and Hi'iaka joined them on the canoe. It is said that the place where Hi'iaka boarded the canoe, is the area now called "*Ke one kani o Nohili*" (The resonating, or ringing sands of Nohili). In this story, it is said that the reason the sands ring out till this time, is because of the wailing of the ghosts which Hi'iaka destroyed in those sands. The sound is that of the wailing ghosts of Mānā who cry out at all times when the sun is unbearably hot, and the sands are dry... [October 26, 1926]

The narratives continue with Hi'iaka and her companions passing Waimea and Makaweli, and continuing on to the island of Hawai'i for a fateful reunion with the goddess Pele.



Lawaia Kahe ('O'opu Fishing Traps)

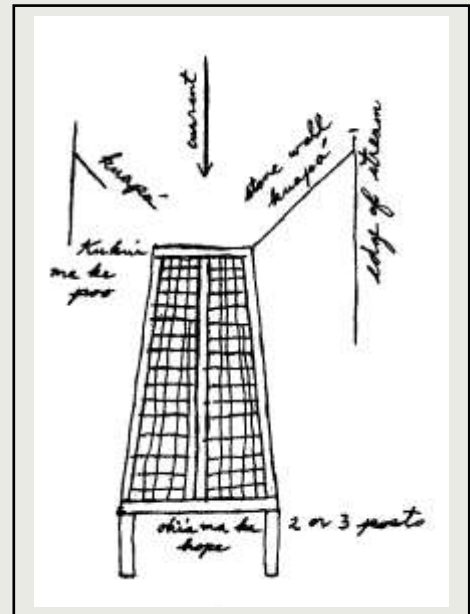
One of the types of fishing described by *kūpuna* of the Hā'ena and Wainiha vicinity is 'ō'opu (goby) fishing. *Kupuna* Charles Kininani Chu, described the construction of traps in the stream and 'auwai of Limahuli. This manner of fishing was practiced throughout the islands, and provided families with choice fish year-round, but was also important form of fishing during season when it was too rough to go out into the ocean.

In the 1920s, ethnographer, Theodore Kelsey, collected a description of this type of fishing from an elderly Kaua'i man, and wrote:

From Kamuela Akoni Mika, of Kaua'i.

There is considerable rain on the island of Kaua'i in the month of June, so that the water in the streams rises. This rise of the waters is called an 'omaka-wai, or a wai ka-lua-hā, Oopus were caught on a network of ahos called a kahe on Kaua'i, and an una (ha) on Hawaii. Two stone walls (*kuapà*) slanting inward against the current were erected. In the middle of the stream the ends of the walls were joined by a *kukui* log over which the current tumbled the fish. The log (beneath which was a straight portion of wall) formed the head of the *kahe*, which was constructed with a slight upward incline. Three 'ohi'a timbers formed a solid frame for the ahos, which were laid on top of them lengthwise and across, forming many rectangular apertures. At the sides there was an 'ohi'a timber above and below. Across the outer end was an 'ohi'a timber which kept the fish in.

When many fish went over the *kukui* log the old folks would say, "*Ahu lala-kukui ka 'oopu.*" Opaes were also called this way. (On O-'ahu the fish-grating was called a ha (Kel.). [series M445/23]



HE MAU MO‘OLELO ‘OHANA: TRADITIONS AND HISTORICAL RECOLLECTIONS OF THE FAMILIES OF THE LAND

Perhaps the most fragile and precious source of information available to us, and the one most often overlooked (particularly in academic settings) are our elders — *kūpuna*, those who stand at the source of knowledge (life’s experiences), and *kama‘āina* who are knowledgeable about the tangible and intangible facets of the *‘āina*, *kai*, *wai*, *lewa*, and the resources and history therein. For the most part, the paper trail—the archival-documentary records—can always be located and reviewed, but the voices of our elders, those who have lived through the histories that so many of us seek to understand, are silenced with their passing.

This section of the study includes detailed narratives, describing the lands and fisheries, and the relationship of the families of the lands with those resources, found in the Halele‘a-Nāpali region. The narratives also provide readers with detailed documentation pertaining to native customs, practices and beliefs associated with the livelihood of the people, changes in the nature of the Hawaiian landscape and fisheries, as observed by the *kūpuna* over the last ninety years.

Interestingly, nearly all of the interviewees commented on changes they had observed in the quality of the fisheries, and the declining abundance of fish—noting that there were significant declines in almost all areas of the fisheries, from near-shore to the deep sea. The interviewees attribute the changes to many factors, among the most notable are:

- Loss of the old Hawaiian system of *konohiki* fisheries; adherence to seasons of *kapu* fisheries (managed by *ahupua‘a* and island regions); and lack of respect for *ahupua‘a* management systems and tenant rights.
- Too many people do not respect the ocean and land—they over harvest fish and other aquatic resources, with no thought of tomorrow or future generations. It was observed that taking more than one needs, only to freeze it for later use, removes viable breeding stock from the fisheries, and as a result, leads to depletion of the resources.
- Sites traditionally visited by families, having been developed and/or traditional accesses blocked; thus putting greater pressure on fewer collection sites.
- Changes in the environment—near shore fisheries destroyed by declining water flow and increasing pollution. This is particularly attributed to the tourist boats which ply the waters between Hanalei and Nāpali destinations.

Interviewee recommendations included, but are not limited to:

- Return to a system patterned after the old Hawaiian *ahupua‘a*, *kapu* and *konohiki* management practices.
- Enforce existing laws and *kapu* (don’t need to keep making new ones); but, ensure that penalties for infractions are levied and paid.
- Take only what is needed, leaving the rest for tomorrow and the future.
- Teach people the values and practices of old, and use the traditional place names of areas to ensure perpetuation of that knowledge.

Readers will find that selected topics discussed in the interviews are indexed at the beginning of each interview, with topics and page numbers referenced.



Ka ‘Āina me ke Kai Lawai‘a – Lands and Fisheries of Halele‘a and Nāpali Described in Oral History Interviews

The following interviews share with readers, glimpses into the history and values of families who have resided in, or are knowledgeable about the lands of the Halele‘a-Nāpali region of Kaua‘i. While much more could be said, the interviews with the *kūpuna* and *kama‘āina* share with us important values, beliefs, and traditions, and also instruct us in ways of being better stewards of the resources. The interviews are presented chronologically, from earliest date of recording to most recent (except for cases where multiple interviews were conducted with one or more interviewees).

Readers are again asked to respect the *kūpuna* and *kama‘āina* who graciously shared some of their histories. Do not cite the interviews out of context, or without the permission of the interviewees, or for those of the *kūpuna* who have passed away, without the permission of their families.

Wayne Takashi Harada and Keikilani Andrade (Haumea) Harada February 9, 2003 – at Limahuli, Kaua‘i Oral History Interview by Kepā Maly (with Carlos Andrade, Chipper Wichman & Takashi Harada)

Wayne Takashi Harada was born in 1948, and raised in Hā‘ena and Wainiha. He is of pure Japanese descent, though was raised with, and for all of his life, has worked with Hawaiian families of the Halele‘a region.

His grandfather came to the Halele‘a District and originally settled in Lumaha‘i, where he worked for the Robinsons. Thus, uncle also spent time in Lumaha‘i. His youth was spent among the elder Hawaiian families of the Hanalei-Hā‘ena region. He has worked the land and fished the coastal fisheries of Halele‘a and Nāpali; and in this interview, he shares some of his personal recollections of the families and the land.

Keikilani Andrade (Haumea)-Harada was born in 1952, and is descended from families with generations of residency in Wainiha and the larger Halele‘a District. As a youth, she traveled the land with her father, fished along the coastal lands, and learned of her family’s association with the *hālau hula* at Kē‘ē.

Among the descriptions of land use, fisheries, and practices of the people of the land discussed during the interview are:



Wayne Takashi Harada (KPA Photo No. S271)



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• 'O'opu and 'ōpae were found in the 'auwai, lo'i, and streams.	52
• Describes locations and types of fish caught along shore from Kē'ē to Naue.	53
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• Describes the division of fish, and who the main fishermen were in the Hā'ena-Wainiha vicinity (ca. 1950s-1960s).	59
• <i>Lae</i> skin used to make <i>aku</i> and 'ahi lures.	61
• Hanohano Pā and some other area families still traveled along the Nāpali coast to go fishing. Hanohano Pā instructed people to respect the <i>manō</i> (sharks); discusses lobster fishing in Hā'ena.	62
• Used to hunt in Limahuli Valley; learned that an area where an old orange tree grew had formerly been a residence. Recalls hearing of families who once lived in the Limahuli-Kē'ē area.	64
• Discusses travel in the uplands above Lumaha'i, Wainiha and Hā'ena.	66
• Describes cultivation of <i>kalo</i> in Wainiha; also fished in the <i>muliwai</i> and coastal areas of Wainiha	67
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• Describes division of areas and fishermen who worked particular fisheries.	73
• <i>Pinao</i> , a sign that there would be a lot of fish.	74
• <i>Wī</i> were once plentiful in Lumaha'i; transplanted <i>wī</i> into other regional streams, including Limahuli; also fished for 'ōpae and 'o'opu.	75
• As a youth, not allowed to swim at Lumaha'i.	77
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• Before, families all worked together; community began to go through significant changes after 1980.	78
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Wayne and Keikilani Harada granted their personal release of the interview records to Maly on June 20, 2003.

KM: It's February 9th...8:20 p.m... We're out in Limahuli. Uncle, may I ask you to please share your full name and date of birth?

WH: Wayne Takashi Harada. I was born on August 27th, 1948.

KM: Okay. Where were you born?

WH: I was born in Līhu'e at Wilcox.

KM: Okay. Where was your family, where were you raised also then?

Some families relocated after the tidal wave of 1957.

WH: First I was raised in Hā'ena and after the '57 tidal wave we moved to Wainiha.

KM: Is your 'ohana old people living out in this Hā'ena or Wainiha area?



WH: In Wainiha.

KM: Who?

WH: My grandparents were living in Lumahai, but after the tidal wave, '57 tidal wave, they moved out to Wainiha. The Robinsons gave the tidal wave victims lots for live. Like they almost gave them away.

KM: So they actually gave fee-simple interest in lots, and you owned it out right?

WH: Yes.

KM: Oh, that was nice. How about the land at Lumahai?

WH: Lumahai is owned by Bishop Estate.

KM: Yes.

WH: And Robinson had the lease at that time.

KM: I see, okay. Who was your papa and then who was your mother?

WH: My dad was Susumu Harada. My mom was Harumi Harada. My mom was from Kīlauea and my dad was from Lumahai.

KM: Okay. If we go to your grandparents generation? You're *kanaka* right?

WH: No, I'm pure Japanese.

KM: You pure Japanese, ohh, okay! So, Susumu is your papa?

WH: Right.

KM: Your papa was born Lumahai also?

WH: Yes, he was born Lumahai.

KM: Are you talking *makai* or valley lands?

WH: In the valley lands.

Family formerly raised rice in Lumaha'i Valley.

KM: What was your father doing or your grandfather, how did the family come to live at Lumahai?

WH: My grandfather, they used to plant rice at one time in Lumahai. They had a couple families that grew rice. I guess there was too many birds and stuff so they switched to taro.

KM: Did your grandfather come from Japan?

WH: Yes.

KM: What was his name?

WH: Saburo Harada.

KM: Saburo?

WH: Yes.

KM: Okay. He came. Do you know if his first arrival point was here on Kaua'i?

WH: Yes, he was here on Kaua'i, but was in Waimea. Because actually they came to work for the plantation first, and then he started working for Gay & Robinson.

KM: And so then from there Waimea side he came to Lumahai?



WH: To Lumahai.

KM: May I ask you a question real quickly? You said Lumahai, did you hear it pronounced Lumahai all the time or was it pronounced differently, that you remember?

WH: I remember, our grandfather called it just Lumahai.

KM: Lumahai, I understand. Did grandfather speak some Hawaiian that you know?

WH: No, grandpa was more half Japanese, half English. You know he used to talk more.

KM: Yes, his language, okay. How about papa? Did your father pick up Hawaiian language?

WH: A little.

KM: A little. What I'm leading to I think is the place name, have you heard any old-time people as you were living there or from your old *kama'āina* friends, always say Lumahai or did you hear people say Lumaha'i at all or no?

WH: Yes, some people pronounce 'um Lumaha'i.

KM: You think old people or people from outside?

WH: I think the older people called it that. I think the younger generation just kind of cut short the way of saying 'em.

KM: Sure, yes, okay. Now you were describing your grandfather basically, coming initially and working Gay & Robinson and then he comes to Lumahai and?

WH: Plants rice.

KM: So where you cross the bridge today, the big cement bridge?

WH: Uh-hmm.

KM: On the valley lands from the river back there?

WH: Yes.

KM: Did they ever talk to you about how big of an area might have been, they tried to plant rice or?

WH: I think there was three families that planted rice. I don't know the area.

KM: Do you remember by chance any of the names of the other families?

WH: One of 'em was Kuruhara family, and the other family was Noburi Harada. And Noburi Harada was my grandfather's uncle.

KM: I see, okay. You said that the *tsunami* came in, yeah?

WH: Uh-hmm.

KM: And that's why your family had to move in '57 from Lumaha'i, so the family were living near the shore then?

WH: Actually they were living in the valley, but when the Robinsons gave land to the tidal wave victims my grandfather took a place in Wainiha. They started moving out of Lumahai and living Wainiha.

KM: This again is 1957?

WH: In '57, yes.

KM: You were not quite ten, is that right?

WH: Yes, I think I was in the third grade or something like that.

KM: Okay. Now your mother you said was raised in Kīlauea?



WH: Kīlauea, yes.
KM: Okay. You folks moved into Wainiha then in about '57 or so. How far about?
WH: About '58 I think.
KM: Okay. How far *mauka* you think?
WH: It's maybe about a hundred yards away from the main road.
KM: The road going into the valley or?
WH: You know where the first wooden bridge is?
KM: Okay.
WH: Right in the back there.
KM: Oh, okay.
WH: And we were living in one of the Robinsons house.
KM: Okay. Are you folks still in Wainiha?
WH: Yes. We're still in Wainiha.
KM: Wow! What did you do in Wainiha, what did your family do?

The elder Harada worked as a cowboy in Lumaha'i.

WH: My dad used to work for Robinson as a cowboy. We planted taro and then my dad moved to the Big Island in Kona and he started cooking. He became an executive chef at Keauhou Beach [hotel].
KM: Wow!
WH: I went to work at the Hanalei Plantation. That was the first hotel in Hanalei. When I went to work I was like seventeen years old I think, for dollar an hour.
KM: You said papa, did grandpa go cowboy also or not, he kind of retired?
WH: Grandpa was more like a foreman for the fence man.
KM: Fence man like that?
WH: Yes.
KM: Okay. Papa, cowboy. So, Robinson them were keeping *pipi* on the *'āina* out this side as well?
WH: In Lumahai.
KM: Okay. On the?
WH: Further *mauka*.
KM: Further *mauka*.
WH: And on the right side of the river was cattle [Hanalei side].
KM: Okay.
WH: The rice and stuff was more on your left side [Hā'ena side].
KM: Okay. If you're facing *makai* on the left side?
WH: Yes.
KM: And the *pipi* were on the...?



WH: Right side, right side was the farm. And the left side was the cattle.
KM: Okay. Out of curiosity, how were the cattle brought in, did they truck 'em in at that time?
WH: Truck 'em in, yes.
KM: Truck 'em in. Were they using this as...like during dry time in Kekaha side or something like that, Makaweli or something that they would bring *pipi* over here?
WH: Yes they used to bring *pipi* from Makaweli.
KM: Hmm. Now you said you folks raised taro also at Wainiha right?

Family raised *kalo* at Wainiha and in the Limahuli area.

WH: Uh-hmm. They raised taro in Wainiha and I remember when I was one small boy we used to raise it right down here where you guys opening some patches [indicating below Limahuli Valley – Kē'ē section]. We used to raise there.
KM: Is that *loko* Kē'ē area or...?
CW: Yes *loko* Kē'ē just this side of *loko* Kē'ē.
KM: How did you folks have an interest in raising *kalo* out this side?
WH: Most of the families used to raise taro.
KM: Even though it's far away. So you folks were raising taro out here. And other families were raising around you?
WH: Uh-hmm.
KM: About how many *lo'i*? It was wet land *lo'i* right?
WH: [thinking]
KM: It was wetland?
WH: Right, wetland.
KM: How many *lo'i* did you folks keep you think?
WH: I think we had about five or six real small ones, used to be small. The one down here used to be real small.
KM: About how many feet in diameter you think?
WH: Maybe, we had some maybe twenty feet wide and maybe ten feet.
KM: Okay. And all watered from *mauka*?
WH: No, from the ditch, the stream.
KM: What kinds of *kalo* do you remember? Did you hear them talk about?
WH: At that time most of the people used to plant the *lehua* taro.
KM: And were you folks using it for home use or...?
WH: Yes. Was more for home use, down here was more for home use. And in Wainiha where we used to plant, we sold.

'O'opu and 'ōpae were found in the 'auwai, lo'i, and streams.

KM: Okay, so here home use. Out of curiosity in these *lo'i* out here or *loko kalo* were there fish, any 'o'opu or things coming into that area? You know sometimes they even talk about 'ama'ama or 'āhole something coming into the *lo'i*. Was there access to fish from *makai* coming into the *lo'i* that you remember?



WH: I think so.

KM: You think so. You remember?

WH: I don't know what kind though.

KM: Ahh. But you remember seeing some fish of some kind in there.

WH: Uh-hmm. I know had 'ōpae.

KM: 'O'opu?

WH: Probably 'ō'opu I don't know what type. The 'ō'opu that stays down, not in the mountains.

KM: Yes.

CA: What kind of fishing did you guys do?

WH: Fishing was more throw net, spearing, you know not to much gill net until the later part.

CA: When you folks lived in Wainiha, but you come plant taro over here. You guys, when you come over to plant taro, you guys go fishing afterwards or before or...?

WH: Sometimes we used to go fishing like net, go catch our fish for dinner or something, and then go home.

CA: Where?

WH: We used to now, where we at? [looking at aerial photo]

CW: This is Kē'ē, this would be the *lo'i* over here. [pointing out locations discussed]

WH: Right in front you know where this stream goes out?

CW: Yes, right here.

Describes locations and types of fish caught along shore from Kē'ē to Naue.

WH: Okay. That's where we used to throw net for mullet, uouoa, manini.

CA: By the old Taylor Camp?

WH: Yes, the old Taylor Camp, that area. We worked our way up to Manji. Then my dad would drive his truck by Manji and then we would fish all along, and then come up by Manji.

CA: That's what, when you throw net?

WH: Throw net or spearing.

CA: Must have been you swim up, all the way up? Inside or outside the reef?

WH: By where we call Manji pond we used to go on the outside reef.

CA: You can see that? [looking at photo]

WH: Manji pond is...?

CA: That's what you call Manji pond, right here?

WH: Right here in this area. We used to walk on the outside and then come in. Sometimes we used to fish on the shoreline it depends on the tide. If the tide was high we used to fish along the sandbar. If the tide was little low we used to go on the outside.

CA: And what kind of fish you catch along the inside?

WH: On the inside manini, nenuē, weke. On the outside was like moi, nenuē, kala.

CA: And spear fishing?



WH: Spear fishing was more *manini*, *kūmū*.

CA: Outside here?

WH: No we used to, right in the pond.

CA: In the pond?

WH: And we used to look for squid right in the pond.

KH: And *wana*.

WH: Used to pick up *wana*. On the outside here we used to dive for lobsters.

KM: Hmm. What area would you call this now?

WH: This would be called Manji pond.

KM: Manji, and is there another name that you know of for it?

WH: No. We just used to call 'em Manji pond.

CA: Because Manji Ouye used to have a house there.

WH: He lived right above yeah.

KM: Okay. Ouye, Manji Ouye?

CA: Yes, Manji Ouye. That was his name?

WH: Yes.

CA: He lived [looking at map]. That was his place Chipper? That's his yard right there? His home was right there.

CW: Yes.

KM: So, good lobster out on the outside?

WH: On the outside.

KM: *He'e* inside, *wana*?

WH: All on the outside area, yeah.

CA: Only that reef you guys go outside or the other ones too?

WH: We used to go fishing more on this reef. At that time was you could catch a lot of fish. Like before when we used to go fishing was, we caught what we were going to eat. Or if we was going to Līhu'e to visit family we would catch more so they could take it over. But before it was like if you're a family of seven if you catch fourteen *manini*, you going home, two *manini* each. That's how we used to fish in the past. And the *nenue*, there's a *nenue* that they call the *lele*, it's more on the yellow side that way when you go fishing night time you could see 'em, the *nenue* around. The yellow *nenue* we used to let 'em go back in the water.

KM: How come?

WH: Because that was the fish you look for when you going night time when it's dark, if you see that yellow one passing through you know a lot of 'em in the back of it.

KM: And you said *lele*, you call that one?

WH: Yes.

KM: And it's interesting that you brought up "before time" also. So sounds like plenty fish and it's interesting that you said your style was you take what you needed or if you going to go visit family you would take fish for them.



WH: We would catch for them, yeah.

KM: You would take, but you would share back with people?

WH: Yes.

KM: Is it like that today?

WH: I don't think so.

CA: When was the last time you went fishing?

WH: I didn't go fishing for a long time 'cause I hurt my knee and I cannot walk on the sand, I lose feeling in my knee. So I haven't fished from a little after the hurricane.

CA: In '93?

WH: Yes. One time I went fishing by the YMCA and I had to walk all the way to the anchorage for get up on the hard ramp. When I worked my way up I would lose the feeling in my knee.

CA: You know when you folks used to fish back then, how many of you would fish together?

WH: It depends most of the time when I went fishing was me and my brother, or me and my dad. Not too many people, the only time we had lot of people is when we used to go catch fish for parties. *Nenuē*, we used to go bang-bang and then we would take maybe six young guys and two old guys that would give us scolding all the time.

CA: Who were the old guys?

WH: Was either Walter Chung or Tai Hook. And they used to work us guys.

CW: Uncle Walter, Palani?

WH: Uncle Walter.

CW: Not the one now, not Walter junior?

WH: He's dad.

CW: Right.

WH: And then the old man Tai Hook.

CA: Did they tell you where to put the nets and?

WH: Yes. They used to be the one would take us out on the reef, "Okay, you swim out take the net." 'Cause before was like when we used to go bang-bang, no such thing as boat we used to always swim the net, block the channel. And then the young guys would swim out, chase the fish out.

CA: Can you show us on the map where you guys used to block the channel?

WH: [looking at photo] This would be the channel, this was Manji.

Group: Uh-hmm.

CA: This is Taylor Camp over here.

WH: This is Taylor Camp. Some place over here, we used to block one of the channels [pointing at aerial photo]. And then we used to chase it out and then over here you see this channel right here.

CA: Right in front of the river mouth?

WH: We used to block here.

CA: That's where get Limahuli stream coming out.



WH: Limahuli stream. That where we used to call on this reef right here, I don't know the actual name but we used to call 'em the Iron Pole. Because some of the old guys stuck pipes in 'em, because when you go out here to throw net. When you walk out it's kind of low tide and then when you get done fishing it's high tide. They put some pipes where we could hold and go back into shore.

CA: So, one, two [fishing locations]?

WH: Over here one and then over here, someplace over here I think was one and then here.

CA: Three places.

WH: And in here. Well, actually we used to go to a lot of that type of fishing by YMCA. By YMCA, Ko'onohi.

CA: YMCA?

WH: YMCA is going to be up here.

CA: Right here is the YMCA.

WH: Okay, this is the Ko'onohi reef. We used to swim from here go that way, and we used to chase 'em out that way. 'Cause all the nenue and stuff used to hang on the edges of the high reefs.

KM: And what's this, Ko'onohi?

WH: This is Ko'onohi.

CA/KH: Ko'onohi.

KH: It's right in front of the YMCA.

KM: 'Ae.

CA: It's the point.

WH: And we used to pick up limu kohu right on this reef too.

KM: Oh yes. On the Hanalei side?

WH: Uh-hmm.

KM: What kinds of fish out this side?

WH: Nenue, kala, more of that.

KM: Were there certain times when, were there differences in tides or? Were there areas where the fish might congregate or spawn sometimes, when you didn't...?

WH: I think was more on the tide and things, and I know we couldn't, the old folks said, "Don't go moonlight night, because the fish...." When you walking up on the reef to go put the net out "the small fish would see you and run and the big fish would be gone by then."

KM: You folks, when you were still a young boy, did anyone have canoes out here yet?

WH: Gone.

KM: No. Other kinds of fishing that happened out here or was it mostly shore fishing that you remember?

WH: Mostly shore, well, had people with fiber glass boats go trolling and stuff, but normally was more, when I was growing up was more on the shore line.

KM: The local families, the Hawaiian families like that. You said wana also, limu?

WH: Limu.



KM: Did you folks ever make salt or gather salt anywhere?

WH: Not on this side.

KM: Not on this side. You did go gather elsewhere?

WH: No, I didn't go but some of our family did on the salt pond side [Hanapēpē].

KM: I see.

WH: So normally what was, they would give us salt from the salt pond and we would give them fish.

KM: Fish. Was there a choice fish out here that you folks really was *puni*, you desired. That fish was noted for this place?

WH: Actually the moj.

KM: The moj.

WH: But was hard to get. If you cold catch moj that was something.

KM: Hmm. What kind of size?

WH: Normally the ones we used to catch maybe was like twelve inches long. We used to catch the small ones too, it's good for the frying pan. Normally was like twelve inches, and then during the summer we had akule and 'ōpelu come in. Before, I can remember we only used to catch akule and 'ōpelu during the summer months.

CA: No need go the other times?

WH: Yes. And we would catch enough to last till the next summer.

KM: You folks would *kaula'i* dry those, some or...?

WH: Put it in the freezer dry some.

KM: Okay. May I ask how you folks went out for 'ōpelu or akule, how did you catch 'um?

Hukilau fishing for akule with Hanohano Pā; community participated, and shared in the fish.

WH: Couple times I went with this old Hawaiian guy named Hanohano Pā.

KM: Uh-hmm.

WH: I couldn't believe because he had this rope with ti leaves hanging, that they call *lau*, and we would take the rope all the way out with the ti leaf and we bring the fish, bring the fish almost to the shore then we would put the *hukilau* net in. I couldn't believe that.

KM/CA: Where did you do that?

WH: One time we did 'em right by the park. Where's the park? [looking at photo]

CA: Here's the park right here.

KM: Hā'ena beach park section.

WH: Couple times we did it in front Chandler's or Wayne Ellis.

CA: Wayne Ellis is right here.

WH: We did 'em in here, 'cause this is a channel too.

KM: This wash here, yeah. Does this *papa* have a name that you know?

WH: I don't know. We used to call 'em Chandler Kū'au because the old man Chandler used to live right here.

KH: I know my dad guys used to call it Hā'ena Kū'au.



KM: Kū'au?

KH: Hā'ena Kū'au, but they changed it to Tunnels. And when I first heard Tunnels I was, "Where's that?"

KM: You folks would draw the akule or like that would come in?

WH: The akule would come in this place.

KM: The channel?

WH: Uh-hmm. And they would go out with the *lau* and kind of push the fish almost to shore and then put the real net.

KM: Uh-hmm.

WH: And the fish would just come in, I couldn't believe that.

KM: Amazing!

WH: And you no see that anymore.

CW: Only the old man could call 'em in?

WH: Yes.

CA: Hanohano, when you went with him. What did he do, what was his job like?

WH: He was the guy that watches all, I forgot the name for what they...

CW: The *kilo*?

WH: The *kilo* man. And he would cuss us and everything. We do 'em wrong, he know we're out swimming with the thing and maybe we did 'em wrong and he's like [gesturing].

Group: [chuckling]

WH: When we come in we walk away because we know what's going happen.

Group: [chuckles]

CA: And when they catch the fish, like you said when they catch the fish, who helps to pull the net in and how did they do that?

WH: They used to pull it in almost to shore. And then they used to scoop out the fish and put 'em in bamboo baskets and then they would take 'em under the tree and start, they count how many families there.

KM: So the families would come. If everyone knew Hanohano was going out to get akule or something and the people would come down all hukilau like that?

WH: Yes. Most of them well, as soon they say hukilau it goes down to almost every house.

KM: When's the last time you participated in something like this?

WH: Many years.

KM: You think was in?

WH: High school, when I was in high school.

KM: High school, okay. In the '60s?

WH: In the '60s.

KM: In '65?

WH: About that maybe. Maybe before that.



Describes the division of fish, and who the main fishermen were in the Hā'ena-Wainiha vicinity (1950s-1960s).

- KM: Everyone would come they *māhele i'a* they *māhele* everything, families take home. Do you remember, and this was something that Carlos perhaps was going to... Did you ever hear the old man call, in Hawaiian call or *pule*, pray or something before to fish?
- WH: No, not really because all the young guys used to be...they had to get everything ready. They tell us what we got to do you know. So the old guys would be in one place and all the young guys would be doing all the work. Getting the nets ready and stuff.
- CA: When you say the old guys besides Hanohano Pā, who was it?
- WH: Hanohano Pā, Tai Hook, Walter Chung, and Joe Hashimoto used to be.
- CA: Tommy's father?
- WH: Tommy's father. Who else was [thinking]? We had the old man Tony Tumba.
- KH: Uncle John's dad.
- WH: He was Uncle John's dad.
- KH: Old man Tony.
- CA: I never heard.
- WH: He was one of the guys.
- CA: John Haumea?
- WH: John Haumea.
- KH: That was his dad, the old man Tony.
- CA: Yes, I remember him.
- KM: Did you or did you hear people talk about *kū'ula*? A stone or some place where maybe they would put fish or offer? Like when the fish come in sometimes you hear people talk, "The first fish goes back or something?" Did you ever observe anything like that you think?
- WH: Not really.
- KM: This was all from the shore, no canoe go out?
- WH: No.
- KM: Wow!
- WH: After a while they had flat bottom boat they had...
- CA: Row boat?
- WH: Yes, row boat. Made it easier for us.
- KM: About how long was the *lau* you think when you put the *lau* out?
- WH: It depends how far out the fish was you know.
- KM: But you go across it and you said Hā'ena Kū'au, yeah?
- WH: Yes.
- KM: You go across you think, near the mouth or?
- WH: We used to cross this channel. This was a nice channel that comes in sandy.
- KM: Yes, beautiful.



WH: The fish used to come in, it wasn't that far out maybe two hundred yards sometimes out from the shore. Then we would kind of wait till they move as far in as they get and then we would go out.

CW: Where would they *kilo* from?

WH: They had pine trees right here by Paul Rice's property. They used to climb the *kamani* tree or the rubber tree or the pine tree and give us yell.

CA: The old man, Hanohano Pā used to climb the tree?

WH: Yes, Hanohano.

CA: And then what Tai Hook guys stay on the ground?

WH: Yes. Tai Hook after a while he used to get up there too. [chuckles]

KM: They direct you folks?

WH: Yes.

KM: They would point where to go and what?

WH: They would be screaming at us.

KM: [chuckling]

WH: Sometimes we couldn't tell what way he was telling us to go up, go more out or go that way [chuckling].

CW: That's when you get the swears. [chuckling]

WH: And then they tell, "You know we telling you guys how to go out in English, maybe we got to talk to you guys in Hawaiian, then you guys can understand."

KM: So one time summer, enough?

WH: No, couple times.

KM: Couple times.

WH: Couple times.

CA: Who was it that told us that the old man used to give fish away to everybody, had enough fish and then after that he would sell.

WH: He would sell, yeah.

TH: Aunty Nancy folks.

CA: When you say he used to sell did anybody come and pick up the fish from him, do you remember seeing that?

WH: When that thing was happening was more with the old man Tai Hook in Wainiha. You know that Wainiha bay he used to catch there. Actually sometimes we used to get mad at him because we used to say, "Oh, that guy never even put one hand in and he get one share you know, because we used to do all the hard work." But the old man Tai Hook was one that would, anybody would come there you going get fish.

KM: He would give.

WH: Yes.

KM: You folks would surround or take the *akule* or *ōpelu* like that out here to Wainiha?

WH: Yes, Wainiha. Wainiha was more *pāpio*, *moi*.

KM: Schools?



WH: Yes. Before at one time when I was a junior in high school, one summer every morning we used to take about six baskets of pāpio and in the afternoon we take another six.

CA: You went surround each time?

WH: Yes. And was like about half a pound that size. Half a pound size was nice size.

KM: Where were the fish going?

WH: To among all the families.

KM: Every day like that?

WH: And if they had extra they would go and sell 'em.

KM: Did they sell locally?

WH: Yes, people from the opposite side of the island hear, we caught fish they would come down and buy 'em.

KM: Wow!

WH: And then the old man guys, going around buy beers and stuff. But we couldn't drink.

KM: Yes.

WH: Too young.

KM: If we come to Wainiha since you were talking about that you said 'ō'io also?

WH: 'ō'io, moi, pāpio.

KM: 'ō'io, moi, pāpio like that.

Lae skin used to make aku and 'ahi lures.

WH: Once in a while we used to catch lae.

KM: Oh yeah?

WH: And everybody used to fight for the lae. They used to dry the skin and use 'em for lures. Making lures.

KM: That's right. What kind lure, for what?

WH: For when they go trolling and stuff.

KM: For aku, 'ahi like that?

WH: I guess, yeah.

KM: Where did they go trolling out of, this side or outside?

WH: No. Outside Hanalei and they used to come down this side too, on the outside.

CA: But Hanalei is the only good place to launch the boat.

WH: Well you know before, in the past they used to launch right in Kē'ē.

CA: Before it was a state park, you could.

WH: Before never have that many people. When you go down there maybe you get five guys lying on the sand, now you go, no more one empty space.

Group: [all chuckling]

WH: That's the difference.

KM: Yes.



Hanohano Pā and some other area families still traveled along the Nāpali coast to go fishing.
Hanohano Pā instructed people to respect the *manō* (sharks); discusses lobster fishing in Hā'ena.

- CA: Did you ever fish with Hanohano Pā and those folks when they would go Nāpali?
- WH: No, I was too young. My dad used to go, and my dad told me this story one time. Hanohano Pā had this sampan and they went down to Kalalau, and they always used to carry one 30-30 because when they see goats they would take couple goats. And one time they went fishing. They went to surround 'ō'io down Nāpali and there was this big shark. Longer than the sampan, the head was in front the sampan the tail was behind. And then my dad guys wanted to shoot the shark and Hanohano Pā told them, "Don't shoot the shark, I'll make it go away." He went and he grabbed the biggest 'ō'io, threw the 'ō'io, he gave the shark the 'ō'io. And they never see the shark no more, the shark went.
- CA: How big was the sampan?
- WH: The sampan was like twenty-six feet long or something like that.
- KM: You bring up the manō, I was thinking out here. Did you folks ever hear, sounds like Hanohano Pā knew this shark out there.
- WH: Well I tell you what...
- Group: [chuckles]
- WH: When I was going high school we went one day me and my brother and some other guys went out here to get lobster. [pointing to location on photo]
- KM: Hā'ena Kū'au, on the outside?
- WH: Yes, outside and inside.
- KM: Uh-hmm.
- WH: Okay, we normally swim across this channel when we come home, 'cause we dive from here go all around.
- KM: All the way around.
- WH: And by the time we reach this side end, we're knocked out. We would swim the channel right here because it's short. I was picking up lobsters on this side and then I went to the tip and I was going across. I saw this big, I thought was one reef, I call my brother I told him, "You know what come, we go look under the reef guarantee get lobster." Then when I was swimming to that reef like, I saw this shark, his eyeball was about that big.
- KM: Seven inches or what across.
- WH: With, had barnacles on his back and everything. Then I swam back, I didn't swim across the channel.
- Group: [chuckling]
- WH: I had to walk all the way back, all the way back to here [indicating the Kanahā section of the 'āpapa].
- KM: Oh!
- WH: And then I went home and Hanohano Pā was still living I talked to him he said, "No, that shark lives there, actually lives down here under this reef." Right across the Makas, where Makas live.
- KM: Oh, outside of Maka's place.



WH: He told us that shark lives under that reef and you know when we was high school age we not going believe everything they stay tell us. So me and my friend we went, we dove over here and we saw the sand [gestures moving sands], you know going out and we went back to see the old man and the old man said, “No, the shark was sleeping under that reef.” And he was...

KM: Swishing?

WH: ...Swishing his tail, he said, “That’s the sand you going see.” He said, “If you see the shark anyplace outside you go over there it’s not.” ‘Cause I told him, “Not, I think that was the wave you know going under the reef.” And he said, “No, if you see the shark on the outside, go over there you won’t see the sand going.”

KM: So there’s a ledge underneath the *papa* where he can sleep?

WH: There’s a ledge over there. And then afterwards we heard so much other stories that this lady used to feed the shark right there at that beach.

KM: Old Hawaiian lady?

WH: What was that ladies name?

KH: I don’t remember the name but my grandmother always used to talk about it. This old lady would go down to the ocean and call and tap the water and this shark would come up and she would breast feed the shark. That’s the legend that we heard.

WH: They said that was the shark we saw. Hanohano Pā said that shark wouldn’t have harmed us, but that was too big.

CA: You not taking no chances. [chuckling]

WH: No chance.

KM: Did he by chance you know refer to that kind of story, big *manō* had barnacles on top and some of the *kūpuna* they talked when they were children they went out and their *tūtū* would call and clean, scrape the back. Did you hear Hanohano say, like you were saying your grandmother?

WH: No, I didn’t hear about that, but I heard about that lady that they said she fed that shark over there at that beach.

CW: What about Pa’itulu?

WH: I heard about him, but I think he was gone by the time.

CW: He was gone already?

WH: Yes.

CA: What did you hear about Pa’itulu?

WH: Pa’itulu they said he was like one grandfather to everybody, you know.

KH: I think Pa’ikulu used to stay with my grandfather, Chandler guys, you know where Joe Paskal’s house, that’s where grandpa Chandler guys used to have a place there.

CW: Yes, right here.

WH: I think we used to have one old picture of him down in the museum. Had one old guy pounding *poi*.

KM: Yes.

WH: They said was him.

KH: Yes that’s Pa’ikulu.



KM: You said Pa'itulu?
CA: She said Pa'ikulu.
KH: My grandmother guys used to say Pa'ikulu.
KM: Pa'ikulu, okay.
CA: And some people call him Pa'itulu.
KH: Yes, they used to go both ways. He used to go and stay with my grandparents.
CW: You never did hear anything about him *mālama* the shark?
KM: Was he a chanter, did you hear?
KH: All I know that he used to pound *poi* for them.
WH: And share with everybody, you know.
CA: He was like a grandfather to everybody that's what you heard?

Used to hunt in Limahuli Valley; learned that an area where an old orange tree grew had formerly been a residence. Recalls hearing of families who once lived in the Limahuli-Kē'ē area.

WH: Yes. That's what the old man Hanohano used to tell us. The old man Hanohano, my mom used to do his laundry. So he used to come all the time over to the house. And I used to just dig questions out of him. Like, before when we used to go hunting up here and there was this orange tree somewhere up here. That time we went hunting the orange was loaded. I picked up all the oranges and we took lunch we had tin foil. I took moss off the rock and I wanted to air lay thing because the orange was so big and so easy to peel and sweet. I wanted to do that. We took one whole bag of orange home. And then the old man Hanohano came over to the house he said, "I know where you got that orange from." I said, "Where you think we got 'em from?" And then he said, "Up Limahuli." He said, "You go down towards the river there's the bamboo bush, this is right on top of the hill." And he said, "If you look good, would get the stones that was the house before and the orange tree would be in the back of the house." And then two months later I came back up to check if the air lay branch was ready to take or something.

CW: Uh-hmm.

WH: That branch was all dry, from the place where I took off the bark was all dry. I think I did like three different places, on three branches. He said, "You not going be able to take this home." He said that was his auntie's tree.

CA: Never have seeds?

WH: Had seeds but it wouldn't grow.

CW: It won't be the same.

WH: And he told me, "You not going get that plant. You like orange you got to go there for get the orange."

KM: So Hanohano knew that tree and said was his aunt's?

WH: His aunt.

KM: Their old house site.

WH: Hanohano was born in Kalalau. He was one of the last guys born in Kalalau. That's what he told me.



KM: Very interesting.

CA: Is the tree still there?

CW: I know one, but not the one by the bamboo patch, get one big lemon tree back there. But get one real sweet one right up here. About halfway back.

WH: Probably that's the tree.

CW: Who else, was there any other people that you know that talked about, or went, or may have lived in Limahuli?

WH: No, I don't think so.

CW: That time you was growing up nobody lived inside here already?

WH: Nobody. Just cattle inside.

CA: Was anybody planting taro around here or?

WH: Never have nothing in here that time. Actually, Samson Mahuiki guys had the cattle all up. We used to go up chase the cattle out for them.

CW: When you went hunt you went go for pig?

WH: For pig.

CW: And you guys went catch?

WH: No. You know at that time, we went in here never had no pigs in the valley.

CW: Never have.

WH: Until after I graduated high school, we caught one big boar in here. But I think it fell down from the top or something, 'cause he was the only pig in there.

CA: Who went hunting with you and where did you used to hunt?

WH: Me and John-John, John Haumea, we used to hunt a lot in Lumahai Valley. Mostly in Lumahai valley because my dad used to work for Robinson and John-John used to work for Robinson, so we had pass to go in. We used to do most of our hunting there.

KM: And was that the only way people could go in if they got permission from, yeah?

WH: Lumahai and Wainiha was like that.

KM: Yes.

CA: Robinson had lease.

WH: Robinson had lease, yeah.

CA: And is Yoshi's father your uncle?

WH: Yoshi's father is my uncle.

CA: He was like the foreman?

WH: He was the foreman, yeah.

CA: Of all the Robinson's...?

WH: All the Robinson's, the fence guys. Actually was like the foreman for even his dad. My grandfather was working at that time and he was like the supervisor for all them. And my grandfather was for the fence people.

CA: How did he become the supervisor?

WH: I really don't know how he got to be the supervisor for them.



CA: There's a couple of families on Ni'ihau the Harada and Takashi from Ni'ihau...
WH: The Harada that was during the World War II. That was my great grand uncle. His wife was living in Kapa'a, she had that sewing school in Kapa'a, that was his wife.
CA: Your middle name is Takashi?
WH: Takashi, yeah.
CA: Because I met somebody from Kekaha, Naka'ahiki, I think she's a Takashi too, but she's from Ni'ihau.
WH: I don't know how I got the name Takashi [chuckling]. I gave it to him so he's a Takashi.

Discusses travel in the uplands above Lumaha'i, Wainiha and Hā'ena.

CA: Did you folks ever go *mauka* to pick *mokihana* or *maile* or anything like that?
WH: I used to pick up *maile* in Wainiha Valley, and then we used to go, what was that name by the dry cave, Maniniholo?
CW: Maniniholo? Mānoa valley, yeah.
WH: Mānoa outside the dry cave. We used to pick up there.
KH: Dad, tell 'em you used to pick up the real *mokihana*.
WH: When I was working Hanalei Plantation, somebody told me the real *mokihana*...because Kaua'i is *mokihana* right?
CW: Uh-hmm.
WH: And it's purple. One time we went up to Wainiha, this valley that we call Kunalili and there's this star *mokihana*, purple. I entered that *lei* at Kauai Surf, that time that was the big hotel, May Day they had that contest. I entered that I didn't win nothing. They looked at 'em and, "Oh, that's something nice, one seed." Then afterwards I talked to one of the judges, and I told the judge that, "Some Hawaiian guy told me the real *mokihana* for Kaua'i is the star *mokihana* and the purple one." And I guess she did research, she couldn't believe she said, "You're supposed to have won the most original." 'Cause lot of guys didn't see that *mokihana*. It's actually like one star, five points and it's purple.
KM: Interesting. How far *mauka* would you say Kunalili is?
WH: Kunalili, that valley that we call Kunalili, is you know the waterfall that comes over Maniniholo?
CW: Uh-hmm.
WH: That's the valley.
CW: You go up behind Nishimoto climb up over there, okay.
WH: And there's only one ridge you can get on top that valley.
CW: I think you come up this ridge right over here or something like that. [looking at map]
WH: Only one ridge you can come up into that valley.
CW: Yes.
WH: And I hunted all the way to the waterfall over Maniniholo.
KM: Wow!
WH: I could see people at the park.
KM: Gee!



WH: Above that waterfall.

CA: How many names do you know from up in this area?

WH: Mostly that one because we used to hunt in there. And the other one was just like that's nicknames when we used to go hunting. You know we had like, Lumahai Valley, we used to call this valley Honey Bee, because they had one big honey bee hive right along side the mountain. And then we would go little up, there's one place, you got only *kukui* trees nothing but *kukui* trees. That was our Kukui Valley. And then we would go way up, I don't know, I think before they tried to get the water, Lumahai River to be one hydro-plant thing. At one place get the cable coming across and we used to call 'em the Water Gauge because they had this rain gauge thing over there to check how much rain that area would get. So that would be our Water Gauge. Then we had Guava Flat because there was nothing but guavas. But the actual name, I know there's actual names because when my father-in-law was living, every reef would have a name. And the road, every turn would get one name.

CW: You ever went fishing with Uncle Ipo?

WH: Yes I used to go fishing with him, but I was just his bag man he wouldn't make me throw the net. I could follow every place he went, but just carry the bag for him.

CW: You don't remember any of the names he used to mention.

WH: No, he had so many different Hawaiian names. Like I told her [indicating his wife], "when they stay drinking and they used to talk about all the reefs we supposed to have taped them." But, one time we tried to tape them and they caught us guys taping them, they got mad but we kind of explained that, "Because when they go nobody would know the names of the reef and stuff." But you know old folks they no like you do that because that's modern already when you start taping that. But we should have, we should have.

KM: Yes.

KH: They would say that's *maha'oi*.

CA: Never ask that's why that's the problem.

WH: But you cannot ask them when they drinking and they drunk. Even if they wanted they going tell you, "no."

Describes cultivation of *kalo* in Wainiha; also fished in the *muliwai* and coastal areas of Wainiha.

KM: You know in Wainiha you mentioned that you folks grew *kalo* also. How many *lo'i* there, and how big was the average size you think?

WH: Over there was bigger because before they planted *kalo*, used to be rice fields.

KM: Yes.

WH: You know where the Wainiha store is?

KM: Uh-hmm.

WH: Right there was all rice before and go all the way up.

CA: Flat down below?

WH: Yes. I remember going and chasing birds. We had to keep all the cream cans and string 'em through the fence wire. They used to build one tower, and you would have to go over there and shake the cans and chase the birds. I remember one time we went, we was young kids. Tai Hook had some rice over there and then we wanted to go not to shake the cans, but they had firecrackers. You know where you light the firecrackers and chase



the birds. And then me and one of his grandsons we was playing I guess we got tired we was on that tower, and we was sleeping. Oh, we got so much scolding [chuckling]. That birds had so much birds in the rice. Then after that we started planting *kalo*.

KM: *Kalo* like that. Mostly *lehua*?

WH: Mostly *lehua* at that time.

KM: May I ask about this sort of *muliwai* stream area and stuff in here. You folks, did fish come up stream that you remember at any time?

WH: Wainiha river. I think the only fish we really used to catch was the ‘o‘opu when it used to come down.

KM: Yes.

WH: We had mullet, āholehole, we had ‘ōpae.

KM: Come up in the streams some?

WH: Yes.

CA: Nobody throw net in the river?

WH: We used to go sometimes. When we used to like eat fresh water fish. I used to like eat raw fish like the āholehole or the mullet. Fresh water we used to go in the river.

KM: About how far inland you think went?

WH: You could go pretty way up if you knew the people that owned the land along side.

KM: Yes.

WH: ‘Cause if they didn’t know you oh, you would get cussed out.

KM: Yes.

Huna, goldfish caught in Wainiha.

WH: And then the Wainiha river I remember, the Wainiha river was the only river that had huna, the goldfish. And Hanohano Pā told us, “Yes you can eat the huna, but in the past was only for the ali’is, the goldfish.” And used to come big you know the goldfish [gestures about ten inches].

CA: When was the last time you saw?

WH: The last time when I was going high school. Where I used to live, had this stream come down. I caught one red and gold one, I caught one when you put ‘em in the water it looked blue. And I caught one white one. And the rest, all of ‘em was the dark color on the top and the gold on the bottom.

CA: No more now days?

WH: I no see that. I no even see ‘em in the river now.

KM: And you said you called it huna?

WH: Yes, that’s the name they used to call ‘em huna, the goldfish.

KM: And you said about ten inch kind like that?

WH: Yes. Would come that big.

CA: First time I heard that name. I’ve heard about people eating goldfish before, but that’s the first time I heard the name huna.



WH: I think was the old man Hanohano or Tai Hook they used to call that the *huna*. The old man Hanohano used to give us scolding at one time when I used to go catch 'em with the throw net.

CA: Why?

WH: Because that was the fish for the *ali'i*. And then the old man Hanohano told me Wainiha Valley, because I used to go hunting a lot in Wainiha Valley. He told me in Wainiha Valley had thousands of people that lived in there until they got some kind of sickness. But I tell you Wainiha Valley, I went way in you know, and you can see all the taro patches. You climb up above one waterfall you get taro patch, you cannot believe. So when the old man Hanohano told me, I believe it, had that many people living in there.

CA: How about Lumaha'i?

WH: Lumahai certain areas only. It's not like Wainiha. Wainiha is almost every valley that you go in, you can see the banks, the stone walls. Lumahai Valley, I think only three valleys that I went in had taro patches in it. Other than that, was just you know... [gestures, no more, with hand]

KM: Did you ever hear them talk about old...and I don't know how to say this better, original Hawaiians or almost a different race of Hawaiians living in Wainiha. Did you ever hear anyone talk about that or people different from Hawaiians?

WH: No, was more Hawaiians. And Hanohano Pā told me Wainiha actually was the fishing grounds. You know the people that lived down in Wainiha. They were all fishermen and the guys all the way up in the valley they was like they grew taro. So what they used to do was bring their taro down exchange for fish and then they take the fish back up.

KM: Yes. It's a good system, yeah?

WH: Yes.

KM: People take of care *mauka* lands *kalo* and what.

WH: In the back, before when I was young, I used to make garden and stuff was like if I know the guy went fishing I would take beans, green onions what I used to plant and I used to exchange. I would take him vegetables he would give me one bag fish, and I would go home. And I kind of wanted to do like how the old man Hanohano said you know, you trade.

KM: Yes.

WH: You get too much you go trade with the fishermen. 'Cause the fishermen, he always get more fish then he can eat you know so you trade back. And I always used to do that.

KM: The three fish you named out here other fish come in too just general you know? Or you folks pretty much the *ō'īo*, the *mullet* like that *mo'i*?

WH: Yes.

KM: *Limu* out this side at all?

WH: *Limu* not too much on this side in Wainiha.

KM: Fresh water I guess maybe.

WH: Yes. But no more reefs...

CW: No more *papa*?

KH: Only outside.

WH: The only one would get is where Hanalei Colony is, that reef.



CA: That's the one outside there, yeah.

WH: That's this one on this point would get. [Pointing out Wainiha Kū'au on aerial photo]

CA: That's the *limu kohu* ground?

WH: That's where I used to go all the time.

CA: That's where Ham Young guys go?

MK-H: Uh-hmm.

CA: You was pointing down here by Ka'onohi [Ko'ōnohi], that another place you guys used to get the *limu*?

WH: *Limu kohu*. And then Kanahā on this side, and then I forget what was the name of the reef between Kanahā and the YMCA, get one more small reef.

CW: Kāmoa?

WH: I wonder if it was that? I know had one kind of hard Hawaiian name.

KM: This one, Kanahā?

WH: This big one is Kanahā and then you see this small one had one name to that too. In fact all that small little reefs, my father-in-law used to tell me about. I couldn't remember all those names.

KM: But the names slowly coming out, you remembering one name and another name here and there.

WH: I guess, maybe I don't go fishing like before, so you kind of forget.

CA: Who else used to fish, maybe not with you but used to fish during that same time?

WH: That time who was our age around there?

KH: Bobo guys.

WH: Bobo guys was way younger than us.

CA: And they came later they weren't living up here.

WH: They was living Honolulu.

CA: Yes. Michael Olanolon.

WH: Yes. Jeremiah Mahuiki was one that knew a lot of reefs too.

CA: But he *hala* already.

WH: Yes.

CA: Samson?

WH: Samson never did go too much fishing. Tommy Hashimoto, he should know pretty much the reefs.

CA: He's the main one, he's the main fisherman.

WH: Right now, yeah.

KH: Besides Uncle Kaipo. He knows a lot of in the valleys.

KM: Chandler?

CA: Uh-hmm. Your father was in the State forestry too, he knows a lot.

KH: He knew from Polihale all the way to Kōke'e. He knew Waimea, he knew Wailua.



WH: Most of the roads up Kōke'e, the dad.
 KM: Your father was?
 KH: Ipo Haumea.
 KM: Ipo Haumea. English name?
 KH: Joseph.
 CA: And he worked in the forestry.
 KM: Territorial Forestry?
 CA: Yes, until he retired. So he lived the life, he was always up on the mountain and the ocean too?
 KH: He knew every reef, he knew everything.
 CA: Did you folks ever go fish with him?
 KH: Oh yes, you get scolding the whole time.

Customs observed when fishing and hunting with Ipo Haumea and Hanohano Pā.

WH: You take banana?
 KH: You cannot put your hand behind your back, you cannot put your hand on the hips.
 WH: You take one banana, "Lets go home."
 KH: And it's not, "You going fishing?" You have to say, "You going *holoholo*?" You say, "fishing." "Hard luck, I not going already."
 TH: Red clothes.
 WH: When Takashi was one small boy, "Oh, *tūtū* where you going, fishing?" "More better I stay home." He take out his throw net from his truck.
 KH: Hard luck.
 WH: "Oh that kid is hard luck." So we had to teach him all over.
 KM: Auntie what you were just saying is very interesting. My wife's *tūtū* was Pukui and she gathered a lot of sayings and this thing about *ku 'aha'aha*, they call that. No sense *ōpe'a kua*, when you put your hand behind your back. It's just like, here is my burden you take it.
 MK-H/WH: Uh-hmm.
 KM: So those things were being lived even then.
 WH: Hanohano Pā, you put your hand in the back. He would take one drift wood and... [chuckles]
 KM: Hit you on the head?
 WH: ...hit you on your head. And you go, "What you hit me for?"
 KH: Even if you going *holoholo* you are not to take certain kind of food.
 KM: Hmm.
 KH: Like I was really young and my dad wanted to go fishing, he went to go catch crab down Waimea by Waimea Landing. "Okay," I made some food and off we went. I said, "Daddy you hungry?" He said, "Yes, yes we go eat." And I bust out this banana, ohh man he was ohh, a banana. He packed up all his stuff and we went home.
 KM: *Pohole ka mai'a!*



KH: Hmm.

KM: Waste time *nō hoʻi*.

KH: And then another time I made like scrambled eggs and rice and took it down to the beach, we went to eat and again I had it, no eggs, no banana. That was the two things you don't take.

WH: Funny those days, even Uncle John when we used to go hunting.

CA: Haumea?

WH: Yes. You take eggs, turn around we coming home. One time we took these guys from Kapa'a hunting and the whole day we had fresh tracks. The dogs were really working and stuff, but the dogs couldn't find 'em. And then we sat down to eat lunch, the guy opened his lunch he had boiled eggs and stuff. And Uncle John said, "You know what you guys everybody make sure you guys eat all those eggs, not one eggs going be left." So we ate 'em all. Rested a while went back hunting, half an hour later caught the pig right where we past. So Uncle John was, "No eggs, pig hunting."

KH: No hands on hips, no hands behind the back either.

KM: Yes. So interesting. Things have changed since you were young yeah? What do you think about, how should this land be taken care of? What would you like to see for your children or your *mo'opuna*, out here or in the fisheries like that and on the land?

WH: Gee, I don't know what to say 'cause it grew so much from when I was growing up. You know it's like, "Gee, what's going to happen?" 'Cause when I was growing up, I think to Hā'ena school, I think we had like six houses. And now once in a while I come down riding, "Wow, look there's another house, look there's another house."

KH: I think what really bothers him the most is the access. We used to have so much access to the ocean which we don't have now. It really upsets him.

KM: So the access to the ocean to the fishing spots is being blocked off?

KH: There's no more and that's really hurting.

WH: You know before get one empty lot, like before I used to do lot of lū'au's. We go and we see one empty lot get pine tree, "Eh, we cutting down that pine tree." And then one time I went, was cutting, I cut all the dry wood first and I was going cut the wet pine tree. This lady came she told me, "Oh, sonny what you doing?" I said, "Well, from when I was a small boy me and my dad used to come here every time we was going to *kālua* pig we come cut wood here." She said, "You know what please don't cut the live one's." I said, "Oh but why, we always did that." She go, "I'm going tell you I own the land." So I couldn't say nothing and that really shocked me.

CW: Where was that?

WH: [thinking] If you going back past YMCA, you know where they building the big houses near the beach?

CW: Hmm.

WH: That area, we always used to cut there. I was shocked. So I said, "If you own the land, yeah, I won't cut 'em." But I said, "We always used to do that." And what is so funny, like I tell him [his son], and I tell some other young guys, when we were growing up we would have to fence up our lot to keep the cows out, you know.

KM: Uh-hmm.

WH: Before was like cows and horses. I used to tell them cows and horses used to own Hā'ena, 'cause if you don't want the cows going in your property you better fence your place, you know. Now you got to fence 'em in, you got to fence your animal in.



Group: [chuckling]

WH: But before was like, you had to fence 'em.

KM: So different yeah, because there was in some areas where the ranches were, it was like they were the guys in charge right. And the people you just got to take care of your own space. It's really changed then, the whole landscape. Before even with the trees and stuff out across here. Was it all big trees and stuff all over or was it...?

WH: Pine trees, *kamani* trees was the most around.

CA: In your time?

WH: In my time.

KM: Did you have line in site, could you see it long distance or was it all blocked up pretty much like today?

WH: No, you really couldn't see through you know.

KM: Okay.

CA: The generation before his talks about being able to see from Tommy Hashimoto's house...

WH: All the way to Wainiha.

CA: ...to the point, over there Jervis' place.

WH: In fact I should have taken that picture. Hanalei Plantation they had one picture, Lumahai beach was just grass all the way down to the beach, and I couldn't believe. I thought they painted that picture. Then I went to see one of the managers and he said, "No, they bought some old pictures of before." Couple *hala* trees that's all had.

CW: Uh-hmm.

WH: And grass right down to the beach.

CA: You know with fishing and hunting, did you folks ever, you know 'cause there's more than one family that's fishing, yeah.

WH: Uh-hmm.

CA: Is there any kind of a way that if somebody's fishing someplace, or is this somebody's hunting ground?

Describes division of areas, and fishermen who worked particular fisheries.

WH: You know before was, Tommy Hashimoto guys and Henry Tai Hook they used to come take care the Hā'ena side. They used to do...

CA: From where to where?

WH: You know for *akule* fishing from the end of the road to Chandler's place. And then in Wainiha, the Wainiha bay was like John-John, Tai Hook was living there, so he was there too. Actually was Tai Hook and Hanohano, that guys used to be more Wainiha, Lumahai. And then Hanalei was somebody else again. Goo I think.

KM: So they were like the main fishermen?

WH: Uh-hmm. But today you get...

CA: What about like for throw net and stuff like that or even like hunting? Anybody can go hunt anyplace except Lumahai of course, Robinson owned that so that's a different story.



WH: Before had only one handful of hunters that we used to say, “We going hunting in Lumahai.” So they would go hunt Wainiha. Then the following week we go Wainiha they go Lumahai.

KM: But they were all tied to the land right? Or were they far away?

WH: Most. No. Before was mostly people that live here that hunt. ‘Cause I think at that time was my dad used to go hunting, John-John. That’s the only hunters had actually.

KH: Masada?

WH: No, Masada was way after.

CA: What about Samson?

WH: Samson no used to go hunting, Samson was cattle, horses.

CA: Kaipo?

WH: Kaipo used to hunt before my time. And they used to hunt Lumahai, Wainiha same thing. He worked for Robinson. So they used to take chances.

CA: How about when you guys fish on the reef like that, if somebody throwing net or...?

WH: Before was, you coming down the road or you see somebody fishing you not going. You not going on the same reef as the guy. But today, you on that reef, I no care what, they be in the back of you trying to look what you looking. That’s the difference.

CA: Kind of like they had an understanding if somebody’s out there then you go someplace else.

WH: Was like you know get lot of reefs so you go to the next one. Before when I used to fish with my dad was, we would come from Wainiha we see the guy out on this reef. My dad would say, “You know what I know going get somebody on the next reef, we go the next reef.” And sure enough nobody’s on that reef. And before never had that many fishermen too. You know was like my dad, John-John, Tommy Hashimoto guys, Jackie Hashimoto. Never had that many. Nowadays you see so many and you get people from the other side of the island fishing too.

KM: Good story.

WH: Same thing like hunting you know. They tried for sneak in, guys from the other side.

CW: You remember any kind of unusual phenomenon that would happen with the fish. Like Wendell Goo went tell me one time all the baby ‘āweoweo went all float up, I think it was right before the tidal wave. You ever saw anything like that?

WH: Hanohano Pā used to tell us about that. When that small little ‘āweoweo used to come by the pier, get so many. And then after that time we had the tidal wave. And then Hanohano Pā used to tell me, “When you see lot of dragon flies flying around.”

KH: *Pinao*.

WH: Go down to the ocean because akule, ‘ōpelu is coming in.

KM: You knew that?

Pinao, a sign that there would be a lot of fish.

KH: Yes my dad always said, “Ohh get plenty fish, the *pinao* is here!”

KM: *Pinao*, okay.

WH: And never miss, you get akule you get ‘ōpelu come in. So even now when I see ‘em “Oh, look like we going get fish.”

KH: But the ‘āweoweo to the Hawaiian people was like hard luck.



CA: Uh-hmm.

KM: Those small ones, that was alalauwā. You heard that name alalauwā the small one?

WH: Uh-hmm.

KM: Red right?

WH: Red, big eyes.

KM: Yes. Come bad luck or omen right?

WH: Uh-hmm. That's what they say, yeah.

KH: The little bit bigger one's was really hard luck kind. Everybody used to go down to the pier and catch them like crazy with their lanterns and stuff.

WH: We used to put five hooks on our line and bring up five at a time.

KM: What kind bait?

WH: They would bite anything I think you put a piece of foil they would bite.

CW: [chuckling]

CA: But they catch one they broke open they use the stomach so from that one.

WH: We used to use the skin too because they no can bite 'em off then we can hook about ten weoweo before you got to change the skin.

CA: Change bait, yeah.

WH: We used to catch the black crab and take the leg and hook the leg we used to use that.

CA: What about the wī?

Wī were once plentiful in Lumaha'i; transplanted wī into other regional streams, including Limahuli; also fished for 'ōpae and 'o'ōpu.

WH: The wī, we had in Lumahai, that was the place for the wī. Had so much wī before. Until had people had leased the place and they come and wipe out the wī.

KM: How far up you had to go?

WH: Not too far up to get wī maybe about half a mile from the main road.

KM: Already the river is a little smaller and there's water flowing?

WH: There's rapids yeah, rapid. Before we used to go when we used to like eat wī we used to go fifteen minutes, then you get one nice big bowl for your whole family. Now they tell me you got to go pick for maybe one hour before you get one bowl.

KH: If you lucky.

WH: They come and wipe 'em out, took 'em away.

CA: So, you know when you want to eat wī, when is the time to go, what is the time of day and any other considerations?

WH: Normally everybody tell you go day time because the water is so cold. But before, one time my dad told me you got to go night time. Go moonlight the wī is all on the top you don't need roll the stones over. We used to go with the gas lamp, one guy carry the gas lamp and three, four guys pick. And the wī, actually I took, when I was going high school my dad told me I should let it go in every river. So I went Hanalei river I let some go in Hanalei river, Kalihiwai river, Kīlauea river.

KM: Wow!



WH: He said get some Kīlauea river below the slippery slide.

KM: Yes.

WH: But, I took some below the slippery slide because I kind of checked that area was like kind of, you can't go to the river. You would have to work your way down in the river, or work your way up in the river. So I let some go but I was talking to this Filipino boy he went look for 'o'opu, 'o'opu season he said he picked up pretty much. It was big, real big. Because I guess nobody touched. 'Cause I even let go in this river [Limahuli Stream], and I took some up Maniniholo, the stream I went to the bottom of that waterfall and I put some there.

KM: Was your father the one told you go do that in the streams?

WH: Yes.

KM: Neat.

WH: He said that way "then everybody not going try sneak in and go wipe 'em out" and stuff. I know in here used to get some.

CW: Yes. Night time they come up on top the bridge up here.

CA: The wī does?

CW: Yes.

WH: They had Sam White them did fishpond stuff, I went above that.

KM: You folks would get 'ōpae too mauka?

WH: Yes. Wainiha I used to go, my Uncle Henry Gomes. He used to work for McBride and they used to clean the tunnels.

KM: Yes.

WH: That was the most fun thing to do, to go catch that 'ōpae. We would hold one sheet, this guy hold the sheet I hold the sheet. Turn on the flashlight, boom one bag full you get. That would be all on top of the tunnel, when you shine the light they all release and fall in the sheet. That's how we used to catch 'em in the tunnels.

KM: Yes. Uncle Jimmy Hueue from Maui you, your Uncle Gomes, spoke fondly of your uncle in going up to gather the 'ōpae like that too.

WH: Used to be fun and then you get that 'ōpae crawling all over you.

CA: Is your uncle from his wife's side?

WH: Yes. Henry Gomes' wife and my mom was sisters.

CA: Oh, okay. He's relative to me too from my mother's side or my father's side, I'm not sure.

KM: You gathered 'ōpae, wī, 'o'opu like that in the stream too?

WH: You know what I noticed now, doesn't have too much of that white 'ōpae. You know the one stays down here? Before used to go down side of the river where the rapids now. You go scoop alongside the river you can catch a lot but now you don't see 'em. I guess since the tilapia came I think they kind of wiped 'em out.

CW: The tilapia and the prawns. The prawns came in.

WH: The prawns, I would think too, yeah.

CW: The prawns eat 'em, yeah. Before never have prawns, was only 'ōpae.

WH: Only 'ōpae. And the only river I notice there's no tilapia is Lumahai river. I never saw a tilapia.



CA: Oh, that's interesting.
WH: Never saw a tilapia in Lumahai river. I don't know this river here, I don't think so.
CW: No, no more.

As a youth, not allowed to swim at Lumaha'i.

KM: You know at Lumahai, were you folks warned about the ocean there or anything or was it okay for you folks, you just used your brains and you knew when not to go or not to go?
WH: In the ocean?
CA: Swim in the ocean?
KM: Yes.
WH: When we were growing up our parents, our grandparents said that we couldn't swim Lumahai. We would go swim Lumahai we would get lickens from our parents and we would get lickens from our grandparents.
CA: In the river?
WH: No, in the ocean. Now days I see all these guys swimming in the ocean. I said, "If my grandfather was living you guys would get lickens you know."
KH: I think the only place we could swim was like by my grandpa Chandler's house over there.
CA: That's the only place?
KH: We were allowed.
WH: Even Wainiha bay they kind of never like you just to go there to swim. The only time we could swim in Wainiha bay was *huki* day. That's the only time we was allowed to go swim but now you get everybody swimming in that ocean.
KM: Because the ocean is just...?
WH: I don't know cause they said of the currents, and like Lumahai river get the river so the current is different over there.
CA: You sucked out in the ocean.
WH: Suck out quick.
CA: And it drops deep right away over there.
CW: You guys ever used to hook moi at Lumahai?
WH: Yes, I used to go with my grandfather. We used to hook 'em with the regular just the bamboo with the 'ōpae. You know the 'ōpae I was talking about?
KM: The clear one?
WH: The clear one. And we used to hook moi.
CA: Where, in the ocean?
WH: In the ocean.
CA: In the white water?
WH: Right by that point, the black point used to hook right there. From the rock with the bamboo. And then my grandfather one time, my grandfather told me I was going fishing with him. I was going high school that time. He said, "Go pick up some ripe guava." I go, "What for, I not hungry." He said, "No, we going use the guava for hook the fish." I said,



"No way, come on grandpa, I not crazy yet." He gave me good scoldings, so I went pick up some ripe guava. We went by the black rock smash up some guavas. He told me smash up the guavas. We going hook fish. So he told me, "Smash up the half the guava and throw 'em in the water." You see all the nenue, the palani they would come eat the guava then he would take the guava skin and hook 'em put 'em down. And we would hook nenue and palani with the guava.

KM: Wow! So just like palu.

WH: Then I said, "Oh grandpa, how you went learn this?" He said, "I watch when the guava float out the nenue and the palani they go eat the guava, so I know I can go hook fish like that."

CW: *Maka'ala*. We were talking about the dragon fly, then you were talking about him watching the guava and stuff. Was there other relationships you noticed between things on the land and things on the ocean. They had the saying like *pala ka hala*, *momona ka wana*, when the *hala* is falling down the wana is ready.

MK-H: Uh-hmm.

WH: The wana is ready.

CW: Anything else like that you remember from growing up?

Kupuna Rachel Mahuiki was a he'e fisherwoman.

WH: [thinking] I get something in my mind but it cannot come out, I know get something like that my dad guys used to tell us. [thinking] And then before I used to go squidding at Manji pond. And grandma Rachel used to come. And I used to wonder why she's walking so hard on the water on the reefs, splashing the water hard. And like I would kind of dive where I could dive. I picked up some squid but I turn around and I look her she's picking up squid in the back of me.

Group: [chuckling]

WH: I wonder what she's doing. How come she can see the squid. So, because she was older than us, I went to her and said, "You know what grandma, how come you walk so hard in the water?" She said, "Because I let you go first the squid come out, pop up and look what past the squid," and then she said, "I splash the water now the squid going come out look why I splashing the water, then I catch the squid." Then afterwards I tried one time she wasn't there I tried. Sure enough the squid would spit out the water and I would catch. So afterwards was like if I see somebody go, I laughing because, "Yes, you can go. I going come in the back of you and I going catch because they looking who go pass them."

KM: Yes. Cool, yeah.

CW: What else you remember about grandma Rachel?

WH: All kinds, all kind of stuff. [thinking] But that, I caught something from her you know, I learned something.

Before, families all worked together; community began to go through significant changes after 1980.

KM: How were the families out here to one another? Was it a nice community when you were growing up?

WH: Everybody was like family. Even we were Japanese and they were Hawaiian, and Filipino, everybody was like family.

KM: They all worked together.

WH: If you had too much fish you give to the next person. Was everybody work together.



KM: You know it's amazing and it's not that long ago, you *hānau* '48?
 WH: Yes.
 KM: It's not that long ago really.
 WH: Uh-hmm.
 KM: Things changed some.
 CW: When do you think the change really began?
 WH: Change began about [thinking] gee, I think when Takashi was born.
 KH: Then things started taking off.
 WH: Taking off.
 KM: In 1980?
 KH: In '79.
 WH: 'Cause before was like, we would play, when us was young kids we used to play football on the main road, no cars. Now you can walk across the road somebody going bang you. Before never have no cars. The only cars used to come down here was the tourist stretch-outs.
 CW: The stretch-out yeah. [chuckles]
 WH: And maybe one every forty-five minutes. You know not more than that. But now...
 KM: What were the tourist going out to see if they were coming out this side?
 WH: They would come and see the dry cave, the wet cave and the end of the road and back home, back to Līhu'e.
 KM: May I ask a question about the end of the road. Did people go up, you know, get a *heiau* and stuff at the end of the road when you go up yeah?
 WH: Uh-hmm.
 KM: Did you ever go up there?
 WH: Yes, we used to go up there when we was young.
 KM: What, did you hear anything about that?
 WH: No, was like we used to talk to the old man Hanohano when we went there, "That's not for you, just stay away. Don't go there." So after a while we never used to go over there.

Discusses the *hula* platform, and family connections to Ke Ahu o Laka-Kē'ē.

KM: May I ask a question there's a very interesting story and since we were talking about sharks earlier. Out in this section here [looking at map] did you ever hear of a shark guardian out on this side here?
 WH: Where is that about?
 CA: That's the channel at the end of the road.
 KM: The channel at Kē'ē. When you go out and the *heiau* would be up here. Did you ever see or hear of a shark out at that side?
 WH: [thinking] No.
 WH: Further down, almost halfway between here and Hanakāpī'ai, that's where the big shark, the one with Hanohano's sampan.
 KM: Uh-hmm.



WH: Had that shark over there.

KM: Okay. So midway between there and Hanakāpī'ai?

WH: Yes. 'Cause my dad said before when they used to go fishing down there they would shoot a goat off the cliff, and in five minutes the sharks were there. A shark must be patrolling the coastline, and when they hear that shot, somehow they hear the shot they know one goat is falling in the ocean. 'Cause my dad guys used to shoot the goat and fall in the ocean, then they go pick up the goat.

KM: You know along the cliffs in some areas, has a couple places where the waterfall comes right down into the ocean. Have you seen where the small waterfall comes down into the ocean off of the cliff?

WH: Uh-hmm.

KM: Did you ever hear people going out there before days, if they were going traveling along the coastline, would have been canoe then, but maybe in a small boat they would get water, drink water from the *pali*? Did you ever hear about that?

WH: Was more I think the hunters, when we used to walk way in the valleys we used to take water from there. But I never did hear about guys with the boat would go get water from it.

KM: There's a place out there... I was interested aunty, when you said Hā'ena Kū'au over here. Because there's a place called Waikū'auhoe along the *pali* and the old stories of the blade of the *hoe*, the paddle, they put it on the cliff, the water drain down and they can drink the water off of that.

KM: Aunty, what is your full name please?

KH: Keikilani Harada.

KM: And your maiden name is Haumea?

KH: Actually, on paper it's Andrade.

KM: Okay.

KH: But it's supposed to be Haumea.

KM: You *hānau*?

KH: April 5th, 1952.

KM: Okay. You know I was curious about your Haumea family. Old people here, or did they come from?

KH: Hāna, Maui.

KM: Okay.

KM: Interesting, but that was a long time ago?

KH: Yes.

KM: You know was it in the Kamehameha period when Kaua'i was, is it that far back you think or 1800s?

TH: I think yeah, they moved to O'ahu. Because I know my great-grandfather was still alive when Lili'uokalani passed away.

WH: And actually we get one land deed.

TH: We have a *palapala* from the Great *Māhele*, this lot up here for Wainiha.

KM: Oh yeah, oh!



TH: It's signed by Kamehameha and Ka'ahumanu.

KM: For *kuleana* then?

TH: Uh-hmm.

KM: Under the Haumea name?

KH: Uh-hmm.

CA: Where your father was living?

KH: Stay all in Hawaiian.

TH: 'Ōlelo Hawai'i.

KM: You get original signature how wonderful yeah!

KH: Uh-hmm.

KM: Do you know does it say *Palapala Sila Nui*?

TH: *Palapala Sila Nui*.

KM: Do you remember the *helu* by chance?

TH: I don't know.

KM: [pauses] Wonderful thank you this has been nice as a group effort here to talk story.

CW: I wanted to ask you about the skirt you brought over to our house because we were talking about Ke Ahu o Laka, and maybe aunty can share with us about that *hula* skirt.

KH: That was my grandmother Georgiana Kanei Haumea, that was my dad's mom. And he said that was her skirt, she used to dance *hula* but we didn't know what it was made of. Looked like grass, a special kind grass. I don't know how to preserve it and I didn't want to lose it so I told him to find out who can restore it. So he said he would take it to Bishop Museum, and they would but you got to make the *palapala* first.

TH: The Bishop Museum is doing a *hula* exhibit and they asked us if they could exhibit it in their main exhibit the two *pa'a*.

KM: Did they determine what the material was?

TH: They haven't seen it yet... [discussion about the *pā'ū*]

KM: ...And your *kūpuna* danced at Ke Ahu o Laka?

TH: Yes. Georgiana Kanei...

KM: Kanei, n-e-i?

TH: Yes.

KM: She was from here?

KH: Uh-hmm.

KM: She was Haumea, your papa's mother?

KH: Yes. She was actually from Wainiha.

TH: My grandpa said she used to go there almost daily to Ke Ahu o Laka, she was an 'ōlapa.

CW: Who else was associated, she was 'ōlapa was there a *kumu* she was associated with or other 'ōlapa?

TH: No, she would go by herself, he said. Because she felt like it was...my grandpa used to say she felt that "it was her time with her gods." He used to tell me that she used to tell him that "*hula* was not for public display, *hula* was only displayed to her *akua*."



KH: And if you weren't a virgin, you don't dance *'ōlapa*. That was her main stay...

CA: If you were not?

KH: If you were not a virgin you don't dance *'ōlapa*.

CW: Shucks Carlos you no can then...

KH: [chuckling] That was her saying...

KM: So she was a student you think prior to her marrying then?

KH: I'm not sure.

KM: 'Cause you know they get this kind *kānāwai* for the *haumāna*. There's tradition to that. I understand what you're saying, so interesting. Did you ever hear, you see his grandmother [Juliet Wichman] shared with me a story, and that's why I was asking your *kāne* about that channel here. I understand this name is Kealahula and the restriction was when they *pau* their training they got to swim that channel and then walk up the path on the side of the stream, the Hanakāpī'ai side of the stream. to go up for their *'ūniki* or their graduation. And if you *moe kolohe* or *hana hewa*, the shark would eat you on the way up Kealahula. But you never, you don't think you ever heard anything about a shark up there?

KH: No.

KM: Okay.

CA: Kealahula?

KM: Kealahula. Uh-hmm, which literally is the swimming trail. Kealahula are the water trails. And there are Kealahula on all the islands, but it's the path that you would take in the water.

CA: If you cannot walk, you swim.

KM: Yes. *Mahalo nui*, wonderful evening. Sorry, It's been a little late for you.

KH: No.

TH: This is good, the best time.

KM: Did you have any other thoughts?

CW: Just since you mentioned Kealahula, I had also heard of a Kealahula that passed on the land here.

KM: Yes.

CW: Do you remember growing up anything about the *ala* in that area or maybe the old folks would say, "No, no go over there, no sit over there," anything like that?

KM: Or for that matter speaking of *ala*, there's another thing grandmother said before electricity came out here *huaka'i pō* all the time, night marchers. The electricity came out, *pau*. Did you folks ever hear about the *huaka'i*?

KH: I don't think he heard about the night marchers.

TH: More like fireballs.

WH: We used to see fireballs. When we used to go bonfires on Lumahai beach, we saw couple going. And one time we watched one from the ocean all the way, about half way Lumahai Valley. And then afterwards we really thought that thing fell in the mountain so we was waiting for the fire. No fire, no fire. And then one other time me and my grandfather was fishing Lumahai point and this huge fireball just passed over us and we



could hear 'em. You know like when you light a torch. You could hear that sound and it just went right across to Nurses Beach, then my grandfather said, "You know what, pack up we going home we not catching nothing up here." So we packed up and went and just went straight to Hanalei and then disappeared. But I saw a couple times, that thing.

MK-H: Ask Chipper about up here [indicating, Makana]

Learned of the firebrands being thrown from the *pali* of Makana.

WH: When I was going high school, me and Hanohano Pā, and had this helicopter pilot, Paul Oliver. Some guys wanted to go do that fireworks thing, so we went I tried to jump off the chopper you know, young.

KM: [chuckles]

WH: "You no have to land, I jump off." The helicopter couldn't get close to the top there's this funny wind that would catch the helicopter and it turned. Every time I wanted to jump, it would turn the helicopter right off. Then we went to Hanohano Pā, Hanohano said, "You not supposed to go on the fireworks hill with one helicopter. You got to climb on one of the cliffs." He took me where they used to climb. I said, "No ways, I not climbing the that hill." And there was this I forget was this certain type of wood that we had to go get. It's light and then we tied ten in a bundle. 'Cause I really wanted to do it. I was the young guy, if I do 'em you know I did 'em. 'Cause he said before it was like just to go fishing in Kalalau, and then if they no come back by one certain time, the young boys would climb up and light the thing throw 'em up in the air. It would carry 'em about half a mile out in the ocean. So if they coming back with their canoes and stuff they would see the fire and they know where's the end of the road. So we wanted to try, and Hanohano was kind of helping us. He said, "Oh, maybe you guys can do 'em with the helicopter." And I was telling him the story like, we only about this far away from the ground I know I can jump, but the part is I don't want to jump and how I going get back down.

KM: [chuckles]

WH: I got to make sure he can come back so I can get back on the helicopter but couldn't.

CW: So you was the one I heard this story, but I never know you was the one. [chuckling]

WH: Had couple times you know I was just about ready to jump and oh the helicopter just went...

KM: The wind just?

WH: Yes.

KM: Now when Hanohano took you to show you where the trail was go up the cliff?

WH: It's right on the side here.

KM: The back here.

WH: And you know the rock certain place get just like you know. [gestures holding on with hand]

KM: Handle, notch?

WH: Yes. That's how they used to climb up. And I told him, "How can, but certain places is so straight!" He said no they used to tie the wood bundles about five wood bundles on their back and take 'em up and light 'em. And I was thinking, "how can they light the thing up there with that wind?" They must have some kind way to light 'em. 'Cause I said, "I was going light 'em with a lighter."

Group: [chuckling]



WH: But I no think so that was the actual way.

KM: Did you hear the kind of wood, the name?

WH: I forgot the name you know.

KM: Can I say something?

WH: Sure.

KM: *Pāpala* or was *hau*?

WH: No the wood we went to pick up grows on Wainiha mountain. It's almost like the *hau* bush you know.

KM: Yes.

WH: The skin would peel off like the *hau* bush.

KM: And real light.

WH: And when you dry 'em up it's like paper.

KM: Yes. Is there *pāpala* up there where he said?

CW: In Wainiha, yeah, yeah all over here. We've been growing more.

KM: All back through here.

WH: When you dry 'em it's like...

CW: Yes, light.

KM: And I guess the pithy center burn out.

WH: And we had to cut 'em, I think was like sixteen inches, and then tie 'em with the...'cause that tree get just like the skin come out like *hau* bush and you tie 'em up with the skin. Dry up the skin and tie 'em up, we made couple bundles but never did it. I was going to try throw 'em off the helicopter see if it would work.

Group: [all chuckling]

WH: I wanted to try anything that time.

CW: Did they ever talk about who the last one's was to climb up there?

WH: Hanohano Pā told me but I cannot remember the name.

CW: Tūtū Hailama guys?

WH: I heard of the name that you just said but...

KM: Mahuiki?

CW: No, that's Uncle Barlow them's *tūtū*, Hailama.

WH: La'amea, I think all them guys?

CW: Yes...

KM: She was 'Īlālā'ole then not I? Aunty Rachel's?

CW: Maiden name.

KM: Yes. That family or different?

CW: Different.

KM: Okay.



WH: Yes, we tried kind of plenty stuff.

KM: Too good.

CW: You was one crazy guy then?

WH: Kind of, kind of.

KM: Well, *mahalo*. Great...I have some maps here for you folks, a couple of old Kaua'i island maps, and then one really neat map from Gay & Robinson with all the *'āina* coming from Lumahai all the way around to the Waimea section. Place names and stuff you got to get your magnifying glass out. They are pretty big section maps I think you'll enjoy looking you going see names and things.

WH: I can try to remember.

KM: You guys take those home with you. It's been a pleasure. As we get these transcribed, it's so important that we get these recollections and particularly because you can tie so many of them back to old stories. It's important for the family to have it recorded but it would be really nice if some of it can be gathered into this study so that people can associate value, *aloha*. And these things that you've shared about how you folks, certain thing happened this is what you do. The *aloha, māhele i'a*, no take all today, leave some. These are important values that our children need to learn. It's all towards educational purposes. We'll get the transcript back and review with you. Talk story and see if we can include some of it into the study to okay? Thank you...

WH: You're welcome.

KM: Was good fun, so nice to talk story.

KH: I wish grandpa was here.

KM: Yes.

KM: Nice though.

WH: When we were growing up I was the only Japanese trying to act like one Hawaiian.

Group: [chuckling]

WH: I don't know why. I would hang around with all the Hawaiian families. When we were going to high school, lot of times I used to stay at 'Ānini with the Woodward's. And the Woodward boys they were all like brothers to me. I was the only Japanese who wanted to act like one Hawaiian...

KM: [chuckling] ...*Mahalo*, thank you so much...



**Greg Kan Sing Ho
February 10, 2003 –
at Hanalei, Kaua‘i
Oral History
Interview with Kepā
Maly, Chipper
Wichman
and Carlos Andrade
(also Takashi
Harada, Onaona
Maly and Hau‘oli
Wichman)**



**Greg Kan Sing Ho, Demonstrating his Net Making Skills.
(KPA Photo No. S195)**

Greg Kan Sing Ho was born in Hanalei in 1905. He is of pure Chinese ancestry, and descended from families who planted rice in the Hanalei Valley. *Kupuna* recalled that his father learned about fishing techniques and locations from

elder Hawaiians of the Hanalei-Hā‘ena region, and he in turn learned from his father, and others of his peers. *Kupuna* Kan Sing, kindly shared his recollections of Hanalei over the last 95 years, observing that there had been many changes, particularly as outsiders began moving in. Among the topics discussed during the interview were:

Selected Topics Discussed During the Interview:

	Page
• Families formerly raised rice in Hanalei, where taro is now being grown.	88
• Father learned fishing from the Hawaiians, and he in turn learned from his father; they fished from Hanalei, to Waikoko, Lumaha‘i, and out to Hā‘ena.	89
• Names types of fish caught.	89
• Still makes throw nets; describes net making; and recollections of some of the old fishermen.	90
• Discusses difference in weather today, compared to before; there is less rain now.	93
• Caught ‘o‘opu from the streams and ‘auwai.	94
• Hiked in the mountains above Hanalei, and hunted pigs.	97
• Describes Hanalei when he was young.	99
• Discusses his current activities around home and in the yard.	100

Kupuna Kan Sing Ho gave his personal release of the interview records to Maly on June 18, 2003.

KM: So *kupuna*, I’m going to ask you some questions, and we’re going to talk story.

GH: Uh-hmm.

KM: You let me know if I’m not talking loud enough for you. Thank you so much. It’s 8:30 a.m., February 10th, 2003.



GH: Not [chuckles].

KM: Yes.

GH: [gets up to look at his calendar]

KM: *Kupuna?*

GH: Hmm?

KM: What is your full name?

GH: My English name is Greg, and the Chinese name is K-a-n and S-i-n-g.

KM: Kan Sing.

GH: Yes, and Ho.

KM: Ho. Where were you *hānau*, out here?

GH: Yes. Right here.

KM: Out here. Right on this *‘āina*?

GH: Right in Hanalei.

KM: When were you born?

GH: In 1905.

KM: Oh, what a blessing!

GH: Thank you. And my grandparents they're from China.

KM: Ah. When did your grandparents come to Hawai'i, do you know?

GH: It's a long time ago.

KM: Yes, long time.

GH: I don't know how they get here, but.

KM: Were your parents born here? Your mom and dad?

GH: Yes.

KM: You're pure Chinese?

GH: Yes.

KM: Where did you live? Right on this *‘āina* here or...?

GH: Right here in Hanalei.

KM: In Hanalei. Closer into the valley or around here?

GH: Right around here.

KM: Not far from the church area or...?

GH: Yes.

KM: Oh. What did your father do?

GH: He worked for the county, laborer.

KM: Yes.

GH: And then he raised some cattle, a few, just to keep busy.

KM: Did he own land, or did he lease the land?



GH: I think he leased.
 KM: What was your father's name?
 GH: Sau Hen Ho. S-a-u, H-e-n Ho.
 KM: Oh. And he was born here in Hawai'i?
 GH: Yes.
 KM: Do you know when about?
 GH: Not too much [chuckles].
 KM: You don't know when he was born? How about your mama. When was mama born?
 GH: In Honolulu.
 KM: Oh.
 GH: The place called Pauoa.
 KM: Yes. What was your mother's name?
 GH: Lilly, I think.
 KM: Was she pure Chinese?
 GH: Uh-hmm.
 KM: Her last name, do you remember?
 GH: [thinking] I think Kam.
 KM: Oh. So you *hānau* in 1905?
 GH: Uh-hmm.
 KM: What did you do when you were a child? Did you work out in the fields or...?

Families formerly raised rice in Hanalei, where taro is now being grown.

GH: We help what we can. Because they were raising rice.
 KM: Yes. So all out in the pond fields out here?
 GH: Uh-hmm.
 KM: And towards the river where they're growing taro now?
 GH: Yes, yes.
 KM: You folks were raising rice?
 GH: Yes.
 KM: Where was the rice going? What did you do? You folks planted rice then harvested?
 GH: Uh-hmm.
 KM: Where did the rice go?
 GH: [thinking] Well, most of it we used.
 KM: Ahh. Within the community?
 GH: Yes, we used ourselves.
 KM: Your self's. Was it a big area or small area?
 GH: Mostly small area.



KM: For home use kind then?
GH: Uh-hmm.
KM: You weren't growing commercial?
GH: No.
KM: Okay. Uncle, *kupuna*, you used to go fishing?

Father learned fishing from the Hawaiians, and he in turn learned from his father; they fished from Hanalei, to Waikoko, Lumaha'i, and out to Hā'ena.

GH: I used to follow my dad. My dad used to acquaint himself with the Hawaiians here, and so he learned it from these Hawaiians.
KM: Ahh.
GH: And then from him well.
KM: You learned?
GH: We picked it up.
KM: If you lived here in Hanalei. Where was your fishing area? Where did you go fish?
GH: Mostly down this way, Waikoko.
KM: Waikoko.
GH: And Lumahai, and Hā'ena.
KM: 'Ae. Good fishing grounds before?
GH: It was really good.

Names types of fish caught.

KM: What kinds of fish did you get?
GH: Mullet, moi, pāpio.
KM: 'Ae.
GH: [thinking] What you call this reef fish?
KM: Manini, kala kind?
GH: Yes. Manini and kala, uh-hmm
KM: You folks go after he'e, squid too?
GH: Sometimes.
KM: Nenue?
GH: Yes, nenue. And one other reef fish, I forget already.
KM: Po'opa'a? La?
GH: No. What do you call that reef fish. [thinking]
CW: How would you catch it with a throw net?
GH: Mostly throw net.
CW: That fish?
GH: Uh-hmm [pauses, thinking].



KM: When you would go fishing, you would follow your father go to certain places.

GH: Uh-hmm.

KM: You folks when you fished, how did you fish? Did you go net? You pole fish some or...?

GH: Mostly throw net and sometimes when the evening is good we'd lay our net. Lay across the channel like that.

KM: Yes.

GH: Then you catch *kala* and all the other fish.

KM: You folks knew all of the different fishing locations. Like if you wanted to eat *moi* where would you go? Where did you go when you wanted to catch *moi*?

GH: [chuckles] Where the reef is good.

KM: Ahh.

GH: That is good, *moi*.

KM: And you said you go after '*ama'ama* or *anae*, mullet like that?

GH: Uh-hmm.

KM: Were there special places where you could catch the fish?

GH: Yes. If you know where they hang out.

KM: Yes. You like share your secret places [chuckling]?

GH: [chuckles]

KM: Where were the good places?

GH: [chuckling] Well, all along the reefs down here you know.

KM: Yes. When you went fishing, did you folks...you know how sometimes people they take enough for today leave some for tomorrow, or did you folks just take everything you can get?

GH: We not that type to get what. If you have enough you have enough.

KM: Yes. Were there old Hawaiians that you went fishing with? Old Hawaiian people you went fishing with or your generation?

GH: No. With me, mostly with my dad. He teach us what to do.

KM: And you folks made your own nets like that too?

GH: Uh-hmm.

Still makes throw nets; describes net making; and recollections of some of the old fishermen.

KM: And what you still *kā 'upena*, you still make net.

GH: Uh-hmm.

KM: Amazing!

GH: You wait, excuse me, I show you... [goes to get a net that he is making; discusses net] This one is halfway, only.

KM: 'Ae.

CW: *Hana pa'a* already.

Group: [chuckling]



KM: Oh, beautiful! You're still making this net?

GH: Uh-hmm.

KM: Amazing!

GH: [Standing, holding up the net] You got to make it how you want. Six feet or eight feet.

KM: Yes. When you made net before... *Kupuna noho*, sit, you be comfortable. Be comfortable in your chair.

GH: Thank you.

KM: Uncle, when you were young and you were making nets. You no more *suji* when you were young?

GH: No, no such thing.

KM: What did you make your nets from?

GH: With the, we called that *aho*.

KM: 'Ae, *aho*. The cotton type?

GH: Yes, yes. [points out an older net of aho] Here that's the one.

KM: Oh yes, that kind. Okay. Now, *kupuna*, did you use to have to dye your nets, darken the color?

GH: Sometimes.

[Carlos Andrade joins group]

KM: You remember Carlos? Long time. Uncle, you were saying that when you were young you make your nets out of *aho*?

GH: Uh-hmm.

KM: You would have to dye the net to darken the color and preserve it some?

GH: If you want to do that, yeah.

KM: Did you dye your net sometimes?

GH: Uh-hmm.

KM: What did you use to dye it with?

GH: You got to use a certain kind of tree.

KM: You go for *kukui* or...?

GH: Yes.

KM: You would go *holoholo* though. You make your net then you folks go out? You mostly throw net?

GH: Uh-hmm. If we have enough we stay home.

KM: Yes. You said your father learned from old Hawaiians...

GH: Yes, yes.

KM: He followed them.

KM: Do you remember the names of the old Hawaiians your father or you went fishing with?

GH: One was Kaiulani I think.

KM: Kaiulani?



GH: Uh-hmm.

KM: An old person lived out here?

GH: Yes. From down on this side.

KM: Hā'ena side?

HW: Is that Kalani Tai Hook?

KM: Kalani Tai Hook?

GH: Yes, Tai Hook folks. [pauses] Making net you got to know how many eye you want to start.

KM: Yes.

GH: And then go how far, you going add again.

KM: That's right to make it big.

GH: Keep on add, add till you feel you have enough mesh, you know.

KM: Yes. When you folks would go out, about how big was the net you go out with? How long?

GH: About seventy feet.

KM: Wow! And you just go along the shore. And you said you knew different places?

GH: Yes.

KM: Where get moi, kala, mullet like that?

GH: Uh-hmm. Depends on the tide too.

KM: When was the good tide? Come in go out?

GH: Mostly coming in.

KM: You no go out fishing with some of the old Hawaiians?

GH: I never did. I never had the chance.

KM: Your father though learned, and you followed your father?

GH: Uh-hmm.

KM: What's your favorite fish? You have a favorite fish?

GH: Not exactly. Depend on the season [chuckles]. Like now it's rough.

KM: Yes.

GH: When it's rough, get hard time to get that.

KM: Did you folks dry fish sometimes for rough time?

GH: Uh-hmm.

KM: What kinds of fish did you like to dry?

GH: Mullet and moi like that.

KM: Oh. Did you folks make salt or you bought salt?

GH: Mostly bought.

KM: No one made salt this side?

GH: No. [thinking] Maybe you want to make, but no equipment.



KM: [chuckling] Too much rain maybe.

GH: [chuckles]

Discusses difference in weather today, compared to before; there is less rain now.

KM: *Kupuna*, when you were young. How do you think the rain was back then compared to today? Has the weather changed you think since you were young?

GH: [thinking] I think the rain was heavier back then.

KM: Heavier back then.

GH: Uh-hmm. [thinking] Like where we used to stay, in those days it was muddy and all that. And we used to raise bullfrogs [chuckling].

KM: Oh yeah? Oh.

GH: [chuckling] It's mostly for eating.

KM: Yes.

GH: Those days people don't buy too much.

KM: Ahh.

GH: Population is not to great.

KM: You would raise the bullfrogs for home use. Some sell?

GH: Yes, we would sell them, and we'd give to people like you. We give. When they get they give you.

KM: Yes. Was that kind of the way. If you went fishing or if you had bullfrogs or something and somebody came you folks would share food with them like that?

GH: Uh-hmm, yes.

KM: Did you folks...you said you planted rice for your family when you were young.

GH: Uh-hmm.

KM: Did you folks plant taro too?

GH: No, very little.

KM: When you were a young boy, who lived around you? Were there some families or people lived around you folks?

GH: Yes. [thinking] Gee, hard to remember.

KM: Yes. Long ago. Did you folks used to go fish in the streams sometimes, in the river?

GH: Very seldom.

KM: Very seldom.

GH: You got to have a boat.

KM: Yes. Most of your fishing was walk along the ocean shore?

GH: Uh-hmm.

KM: And out on the *papa*, the reef you said?

GH: Yes.

KM: And you would go all the way out to Hā'ena?

GH: All depends you know.



KM: If you went to Hā'ena, what kinds of fish were you going for?
 GH: As I told you the same kind.
 KM: Same kind. Just different areas along the way?
 GH: Yes.
 KM: Did you folks gather limu, seaweeds like that?
 GH: No.
 KM: Not you folks?
 GH: Too busy [chuckles].
 KM: Too busy [chuckling]. Too busy going for fish.
 GH: Yes [chuckling].
 KM: You no eat limu?
 GH: We eat, it's good.
 KM: Oh. How about wana like that? Wana?
 GH: Very seldom.
 KM: Not too often. Were there a lot of people when you were young, living around here? Or not too many?
 GH: Not too many. They come and go.
 KM: No more sugar or still had sugar when you were young?
 GH: Hmm?
 KM: Still had a sugar plantation when you were young?
 GH: No, the rice.
 KM: So no Sugar?
 GH: Not too much. Those days when you want anything, you plant your own.
 KM: Yes.
 CA: What kind of vegetables did you plant, Mr. Ho?
 GH: *Kai choi*. You call that *kai choi*, and maybe lettuce like that.

Caught 'o'opu from the streams and 'auwai.

KM: Uh-Hmm. You know in your rice paddy, where you plant rice. Were there any 'o'opu or fish inside the rice paddies that you remember?
 GH: We have streams, you know.
 KM: Yes.
 GH: We get some.
 KM: The 'auwai? You know the little channel?
 GH: Yes. They come in from the river.
 KM: You folks eat that fish, 'o'opu?
 GH: Yes.
 KM: How did you prepare the 'o'opu?



GH: You want to fry. Mostly fry. Boiling is good but it all gets messy when you boil it. All messy.

KM: Yes. Got to make soup [chuckles].

GH: Uh-hmm, yes [chuckles].

KM: I bet that would be *'ono*, *'o'opu* with *kai choi* like that?

GH: Yes.

Group: [chuckling]

GH: All depends on your appetite.

KM: Yes. Has this place changed in your lifetime? Has there been change over here?

GH: Not too big.

KM: You don't think too big?

GH: But oh, so many people now.

KM: Yes.

GH: It's terrible.

KM: Yes. Before, everyone sort of took care of one another?

GH: Uh-hmm.

KM: Were the Hawaiians, the Chinese, all the families friendly to one another?

GH: But nowadays boy, real estate is high. Too high! Especially the people from the mainland [chuckles]. Terrible boy!

KM: When you were a young boy, people talk Hawaiian all around you? Were people still talking Hawaiian?

GH: Yes.

KM: You speak some Hawaiian, yeah?

GH: Little bit.

KM: What did you do, when you grew up. You went to school for a little while?

GH: Uh-hmm.

KM: Here in Hanalei?

GH: Uh-hmm.

KM: And then when you left school, what kind of work did you do?

GH: When I left this school I went down to Honolulu to school to the high school.

KM: Yes.

GH: Mid-Pacific [points to his 1925 diploma from Mid Pacific High School].

KM: Mid-Pacific, yes. Wonderful!

GH: After graduating from there, I worked six years at the Library of Hawaii in Honolulu.

KM: Oh.

GH: And then from there the legislature [chuckles], didn't have money, so the library laid me off. And then I came back again to Hanalei, and applied as a fireman. I worked for them for about fifteen years.



KM: Wow! You worked as a fireman up through the 1940s?
GH: Hmm.
KM: Was the war still going on when you were a fireman?
GH: Oh, yeah. They hired me, and then the rule is that when you reach fifty-five, you can retire when you have about twenty-five years of service. So I retired.
KM: Wow! So after you retired what did you do? Go fishing?
GH: Little bit.
KM: You went *hanahana*, you went work still yet?
GH: No, no work, I take care my yard.
KM: When you were young did you have brothers and sisters also?
GH: Oh, yeah.
KM: Plenty?
GH: [thinking] Six brothers and five sisters.
KM: Oh. Big family.
GH: Uh-hmm.
KM: How did your father feed all you folks?
GH: That's how, plant rice and go fishing.
KM: Go fishing. And you said he worked road crew sometimes for the county?
GH: Yes. He worked for the county.
KM: Amazing! Now, uncle, do you have children?
GH: One daughter.
KM: Wonderful!
GH: After she finished high school here, [chuckles] we sent her to Boston.
KM: Oh.
Group: [chuckling]
GH: You know from Hanalei to Boston.
KM: Big change!
GH: Long, long distance.
KM: Yes.
GH: So she didn't bother to come home during the summer. She attended summer school, and by doing that, she made college in three years.
KM: Oh, smart!
GH: After that they gave her a job on the mainland teaching Spanish. Can you imagine a Chinese teaching Spanish [chuckles].
Group: [laughing]
KM: Good, good for her.



GH: Doing that she married this boy from Alabama, an Italian boy. They had children, and both of the children, they sent them to George Washington University. After that they finish, and both get jobs.

KM: Good. So you have good family.

GH: Uh-hmm. [his grandson is in New York, and his granddaughter is in St. Louis Missouri...]

KM: Nice to see you and talk story.

CW: I'm going to try show him this map. [points out locations on aerial photo of Hā'ena region]

KM: Going be hard.

CW: This is the reef on Hā'ena, this is the end of the road, Kē'ē. Do you recognize any of the area that you used to fish?

GH: [looking at map] Hard.

CW: Hard to see. This is the big reef by Mākua. Over here, Hā'ena.

GH: Yes.

CW: Did you ever go walk outside there?

GH: No.

CW: Always the shoreline?

GH: Uh-hmm.

CW: This is by the dry cave. You used to go fish on this part? Do you remember any of the names for this reef over here?

GH: [thinking – pauses]

KM: Long time ago, yeah?

GH: Yes.

CW: When your dad used to go with you fishing. Did he ever say certain area you would go?

GH: He would tell you which place is better.

CW: You remember mama Ouye and Manji Ouye? No?

GH: No.

CW: You know any of the people that live down in Hā'ena? You remember them?

GH: Some. I remember some [chuckles]. Especially the Tai Hook family.

CW: Uh-hmm.

GH: He had his son up here., Tai Hook's son.

CW: Ah Fook?

GH: Uh-hmm. [pauses]

KM: Good land though. You like to go out here fishing before?

GH: Uh-hmm.

CW: Do you remember any stories of the mountains over here? No?

GH: No. I've climbed the mountains up here.

Hiked in the mountains above Hanalei, and hunted pigs.

CW: Do you know stories about the mountains here in Hanalei?



GH: I don't know the stories.

CW: No.

KM: How come you went hike up there? Just to go look? You go hunting?

GH: Just curious.

KM: Did you folks go get *maile* or anything?

GH: No, no.

KM: You just go up look?

GH: Uh-hmm.

KM: Was it good?

GH: Yes. Back here we go pig hunting.

KM: Yes. In the back of the valley?

GH: Uh-hmm.

KM: Did you ever hear about old Hawaiian places, *heiau* or old village or anything up back there? No?

GH: Not much.

CW: Who went in the mountain with you?

GH: My brother or somebody.

KM: One day trip or you go overnight.

GH: One day trip.

CW: When you were growing up. Do you remember the name of the families that lived around you?

GH: Not anymore [chuckling].

KM: Good though. So nice to talk story with you. So you were born in 1905? What's the month and date?

GH: September 9th.

KM: What a blessing! So you've seen a lot of change out here?

GH: Yes. Especially now you look Hā'ena and all that, all loaded.

CW: Sometimes you go out and somebody take you driving around?

GH: Sometimes very seldom. They busy too.

KM: *Kupuna*, when is the last time you went fishing you think?

GH: [thinking] I can't remember.

KM: Long ago. Who are you making your nets for? Just to make now?

GH: I make, but sometimes they want to buy.

KM: Yes. Oh, amazing!

CW: How long does it take you to make one net?

GH: If steadily, about three or four months.

KM: Wow!



GH: If I sit home every day.
KM: Your eyes good yet, yeah?
GH: I hope so [chuckling].
Group: [laughing]
KM: What a blessing!
CW: And your hand is good too, for sew for *kui*.
GH: Uh-hmm.... In making this throw net, you got to know everything, you cannot just sew.
KM: Like you said how many eyes, how big you going extend like that.
GH: Yes, uh-hmm.
CW: Who taught you to make net?
GH: My dad.
KM: Wow! Did you make your own *hi'a*?
GH: Yes. We used to cut our bamboo and make our own.
KM: Special place for get the bamboo, or any kind?
GH: Any place where you see the bamboo.

Describes Hanalei when he was young.

KM: Before in Hanalei, when they were planting rice. Were there a lot of people planting rice?
GH: Most of the people were planting.
KM: And you folks had stores and movie theaters out here when you were young?
GH: Very seldom.
KM: No more movie theater, or had? Had movie theater when you were growing up?
GH: No.
CW: What kind of things did you have to buy when you were growing up? Almost everything you could grow, you could catch fish. What things did you have to buy?
GH: Fish?
CW: Fish you can catch your fish. You would buy fish, different kind? Maybe sugar?
GH: Sugar we got to buy.
CW: Could you trade your rice for the sugar? Or you have to buy?
GH: Very seldom.
CW: You have to pay money. But the salt you got to buy it or you can trade your rice or your fish?
GH: You got to buy.
CW: Got to buy. When you were young and go fishing with your father in Hā'ena. How did you get there? You walked, you ride the horse?
GH: We walked or ride the horse, or we have a junk, a junk truck [chuckling].
KM: The road was all dirt? All dirt road?
GH: Yes.



KM: How was the road, small?
 GH: Narrow.
 KM: Narrow road. Along the cliffs some place?
 GH: Uh-hmm.
 KM: You said you used to go to Lumahai to go fishing too.
 GH: Uh-hmm.
 KM: Were there areas, did you folks swim at all. Did you folks swim or no swim?
 GH: No swim.
 KM: No.
 CW: When you take the horse to go down there. That's your horse?
 GH: Yes. You ride your own horse.
 CW: Your horse was you use it for plow in the field too?
 GH: Uh-hmm. You no more, you walk, that's all.
 KM: Yes. That's why you get so many years. You walk far, right?
 GH: Yes.
 CW: When you would walk that way, did you ever go over the ridge behind Waipā into Lumahai. Did you go over the ridge and not by the coast?
 GH: Yes, around there.
 CW: Do you remember any stories about that ridge? About the trail, the Hawaiian people?
 GH: No, no.
 CW: Were you ever scared to walk over there by yourself?
 GH: No [chuckles].
 KM: Thank you so much. Thank you for your patience with us.
 CW: I bet you were scared you see how many people crowding into your house.
 Group: [all chuckling]
 CW: All these curious people.
 KM: So nice to see you though. *Mahalo i kou aloha ka ho'okipa 'ana mai.*
 GH: Uh-hmm.
 KM: Good thank you.

Discusses his current activities around home and in the yard.

CW: What do you do everyday? You stay home sew net, work in the yard?
 GH: Work in the yard.
 CW: You like that?
 GH: Uh-hmm.
 CW: Your yard is beautiful!
 KM/OM: You keep your yard very nice!
 CW: You want come my house come take care of my yard?



Group: [all chuckling]

GH: They don't do it my way [chuckles].

Group: [chuckling]

KM: That's right. And your way is the best way right?

GH: Yes [chuckles].

CW: I think yours is the nicest one in Hanalei.

GH: When the sun is shining, yeah. Don't do too much in the sun.

KM: Cannot.

GH: Always leave some sun for tomorrow [chuckles].

KM: That's right. Good, good. [chuckles] You used to have a mountain apple tree?

GH: It's still there.

KM: Oh.

GH: I trimmed that thing.

KM: You don't climb tree anymore do you?

GH: Very seldom.

Group: [laughing]

CW: Any of your friends while you were growing up, still alive? Any of your old friends?

GH: Some.

CW: Who is that?

GH: [thinking] Mostly some Japanese.

CW: The Haraguchi family?

GH: Yes, Haraguchi.

TH: Aunty Kapeka Chandler? She go church with you?

GH: Chandler. They not here they down there.

TH: They go with you Hanalei?

GH: Uh-hmm...

KM: *Mahalo!* Thank you so much for being willing to share your morning with us.

GH: Thank you for coming.

KM: Valuable. This is valuable time though.

CW: Did anyone ever interview you before?

GH: No.

CW: Nobody make a movie about you?

GH: No. You folks are the first ones.

Group: [laughing]

KM: Good.

CW: Can we come back again?



GH: Sure. Come back.

CW: Sometime we come back we go outside. I want to take a movie of you making your net. You want to do that?

GH: Okay, *hiki*.

CW: Can we do that this morning?

GH: Up to you.

CW: You don't mind sit outside sew your net and I take your picture?

GH: If you have the time.

KM: We have the time if you have the time?

CW: Do you mind?

GH: Okay, we go.

KM: And uncle sometime, would you like to go down, ride, drive down look at the land?

GH: Okay.

KM: You like go *holoholo* that would be a really nice thing for you to do. Chipper and Hau'oli come pick you up take you *holoholo*, *nānā 'āina*. Nice.

GH: Uh-hmm.

CW: When was the last time you went to Hā'ena?

GH: Long time ago.

CW: Long time.

GH: Last year.

KM: Not that long ago.

Group: [laughing]

KM: Compared to some of your other long agos. Good.... [recorder off]

Group: [outside, *Kupuna* Kan Sing, demonstrates net making – recorder on]

KM: ...You said when you were young you used to make your own *hi'a* your own bamboo? How about the *una* the measure, the *maka*?

GH: Yes.

KM: What you made that from?

GH: [thinking] What you call now...

KM: Bamboo or?

GH: Bamboo don't last. This is what you call now?

KM: Metal, aluminum or stainless steel.

GH: This is aluminum.

CW: You know when it's rough, do you folks go catch *āholehole*, when it's rough?

GH: Yes, this side. *Āhole*, easy. They get tangled in here. Depends on the size of the fish.

KM: You know when you were young, you know what's *ōhua*? Small baby fish come up?

GH: No.



KM: Thank you so much.

GH: Thank you...



Detail of Kupuna Kan Sing, demonstrating his net making technique. (KPA Photo S196)



Stanley Ho
February 10, 2003 – at Hanalei, Kauaʻi

Oral History
Interview with
Kepā Maly,
Chipper Wichman
and Carlos
Andrade (also
with Takashi
Harada, Onaona
Maly and Hauʻoli
Wichman)

Stanley Ho was born in Hanalei in 1920. He is a younger brother of Greg Kan Sing Ho (see preceding interview).

Uncle Stanley shared descriptions of life in Hanalei, and travel between Hanalei and the Nāpali region. He shares with us recollections of his

father building the old cabins out in Nāpali, and outfitting survey groups for travel into the Nāpali Valleys. Uncle also fished, and shares his recollections of types of fish, and locations where they were caught. The list below, identifies some of the topics discussed during the interview by Uncle Stanley.



Stanley Ho, at Home in Hanalei. (KPA Photo No. S0206)

Selected Topics Discussed During the Interview:

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• Names some of the families living around them in Hanalei, when he was young; father was friend with Hawaiian families in the Wainiha and Hāʻena section as well.	107
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• His own family mostly threw net and did <i>hukilau</i> fishing; notes that there are no fish now in the old areas where he used to go.	108
• Describes <i>hukilau</i> fishing for <i>akule</i> , and division of fish in Hanalei.	108
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Uncle Stanley Ho gave his personal verbal release of the interview records to Maly on September 20, 2003.

SH: ...You guys come too late, all the old guys have died.

KM: 'Ae... Uncle, may I ask you please, what is your full name and your date of birth?

SH: Stanley Ho. I was born in 1920.

KM: Oh. Where were you born?

SH: Hanalei.

KM: Here in Hanalei?

SH: Yes.

KM: Were you born in this area or further *mauka*?

SH: Further *mauka*. Up by...what's that restaurant [thinking] the Post Card...

CA: By the old Hanalei Museum?

SH: Yes.

CA: In that building?

SH: Yes. I don't know.

KM: You don't remember?

SH: Maybe Kīlauea Hospital, I think.



KM: Maybe had mid-wife too, down at home.
SH: There were plantation doctors at Kīlauea...
KM: So you were born in 1920?
SH: Yes.
KM: What was your family doing, when you were young?

Family farmed and cultivated rice when he was young; describes community and rice mills.

SH: When I was young, my dad was a farmer, he was a cowboy [chuckles], and a fisherman. Mostly fisherman.
KM: Fisherman, yes. You folks grew crops on your own land, where you were living around you?
SH: Not our own land, it was leased land.
KM: Leased land. What were they growing?
SH: Rice mostly.
KM: How was the rice? Was it a big area or mostly for your family?
SH: No. It was about, the average rice plantation was about ten acres or more I think.
KM: For you folks, that you took care of?
SH: Commercially.
KM: You were selling rice?
SH: Sort of. Everybody was raising rice then.
KM: Yes. Were you milling it here in Hanalei?
SH: Yes.
KM: What mill were you using?
SH: It was at Haraguchi Rice Mill or Ching Young Rice Mill. You know where the Big Save is?
KM: Yes.
SH: There was a big rice mill there.
KM: All you folks. You get brothers and sisters right?
SH: Oh, yes.
KM: You folks all worked the rice paddies?
SH: They all did, not me [chuckling].
KM: Not you. Were you the baby?

Rice was phasing out of business in the early 1930s.

SH: Sort of, but that was when the rice was just fading out.
KM: I see. By the time you were old enough to go work the field, it was fading out?
SH: Just about, yes.
KM: After the rice faded out, what did you folks do with that *‘āina*?
SH: We gave it back to AMFAC.
KM: I see.



SH: Just kept only the living area.
 KM: The house?
 SH: House.
 KM: You folks didn't plant taro on some of that?
 SH: No. All the Chinese were gone from Hanalei then.
 KM: When the rice went, plenty of the Chinese left?
 SH: Yes.
 KM: About 1925, you think, or...?
 SH: In the early '30s.
 KM: In the early '30s, okay. What was your dad and mom's name?
 SH: My dad's name was Sau Hen and my mom's name was Lilly.
 KM: Hmm. And you said you used to go fishing with your dad some too?
 SH: Oh yes, every day [chuckling].
 KM: And your dad was pure Chinese right?
 SH: Yes.
 KM: How did your dad learn to fish out here?

Father fished with the old Hawaiians and spoke Hawaiian fluently.

SH: He goes with the Hawaiians. He's mostly Hawaiian than Chinese [chuckling]. He speaks fluent Hawaiian, the whole family does.
 CA: All your brothers and sisters did too?
 SH: No, no. Just him [speaking of his father] and his sisters.
 CA: Okay. His family, his brothers?
 SH: Yes. His side.
 CA: They were born here in Hanalei?
 SH: No, my dad was born in 'Ewa, I think and then they moved to Kaua'i. My grandfather did...[speak Hawaiian]

Names some of the families living around them in Hanalei, when he was young; father was friend with Hawaiian families in the Wainiha and Hā'ena section as well.

KM: Yes. Who were the families that were living around you when you were growing up?
 SH: There was the Fu family and Ka'aumoana. I think there was a Japanese family. The Chings, Eddie Ching. They were running the store where the Dolphin is. Ching Ma Leong store right by the river, now it's the Dolphin.
 KM: Were there Hawaiian families around you folks? You said Ka'aumoana?
 SH: Ka'aumoana and the Fus, they were...
 KM: Part-Hawaiian?
 SH: Part-Hawaiian, yes. My dad's friends were mostly Hawaiians from Hā'ena and Wainiha.
 CA: Do you remember their names?



SH: The Makas and... [thinking] It's been so long already. They're all dead. The Kamalanis and the Pu'uleis.

HW: Tai Hook?

SH: Tai Hook, right [chuckles].

CA: How about the old man Hanohano Pā from Wainiha?

SH: Yes. Hanohano, I remember him he was a policeman [chuckles].

CA: He was a policeman?

SH: Yes, he was a policeman. Like everybody else, they all moved to Honolulu when the war broke out.

HW: What do you remember mostly about him? What stands out?

SH: Who?

HW: Hanohano Pā.

SH: He was a big man. We were all scared of him when we were kids [chuckles].

KM: Are those the people that your dad went fishing with you think?

SH: Yes.

KM: The Makas like that?

Hanohano Pā used to fish with a *sampan* along the Nāpali coast; names types of fish caught.

SH: Hanohano with his *sampan*, they would go down to the Nāpali coast.

KM: What kinds of fish would they get out at the Nāpali coast?

SH: *Moi, akule, 'ō'io, 'ōpihi.*

KM: Oh yeah. They would go along, you folks...I guess they had different areas they knew if they wanted *mōi* they go here, *'ō'io.*

SH: Yes.

KM: Did you ever go out *holoholo* with them?

SH: No.

KM: Not on the boat.

CA: What kind of fishing did you do with your dad?

His own family mostly threw net and did *hukilau* fishing; notes that there are no fish now in the old areas where he used to go.

SH: Mostly throw net and *hukilau* in the bay.

CA: When you throw net, what places did you folks used to go?

SH: All over. From Hā'ena...you remember the Hā'ena school, all the way to the end of the road. In certain spots.

CA: How did you guys go from here? You guys lived here?

SH: We had a car. Wainiha, fishing at Wainiha, and the Camp Naue area.

CA: How about over here in Hanalei?

Describes *hukilau* fishing for *akule*, and division of fish in Hanalei.

SH: Hanalei, it's mostly *hukilau* and throw net around by where the hotel is.



KM: 'Ae.

SH: That's Waikoko, but there's no fish now [chuckles].

KM: No fish now?

SH: No, hardly any.

KM: Would you describe the *hukilau* here in Hanalei. What was it like when you were young and you folks would have *hukilau*?

SH: Oh yes. We'd have *hukilau* with my cousin Albert Goo. We had a big *hukilau* net. It was a back breaking chore.

KM: Would plenty people come from the community?

SH: Yes.

KM: Hawaiians, Chinese and all the different families?

SH: Oh, yes. Once the fish were surrounded, they all come and pull the net, and afterwards they get this *māhele*.

KM: Yes. Who was the main fisherman at that time you think, when you were young and the *hukilau* was going on?

SH: Albert Goo, my cousin.

KM: Albert Goo?

SH: Yes. And my father.

KM: For real! What kinds of fish you bring, in the *hukilau*?

SH: Mostly *akule*.

KM: *Akule*. Someone would see the school come *kū* inside?

SH: Right.

KM: And they *kahea*, everybody come?

SH: No.

KM: Certain?

SH: They had a regular crew to surround the fish and word gets around, then they all come and help.

KM: Do you remember who was the regular crew? You mentioned your dad, your cousin.

SH: Yes. Mostly Filipinos.

KM: Oh, for real!

SH: Yes.

KM: They come. And about how big you think...and what had one *kaula* with *lau* all on top?

SH: No *lau*. Just one big net.

KM: You're kidding!

SH: Gee, it was a thousand feet, I think.

KM: How? Out on a boat, surround?

SH: Yes. They were big flat bottom boats about 25, 30 feet.

KM: Wow!



SH: The nets weighed a ton, those days.

KM: Yes.

SH: They had about four people rowing and one steersman, and one net person that feeds the net out when we're going.

KM: Yes.

SH: We just surrounded the big school.

KM: Wow! How many people come and *huki* then?

SH: Gee, just about the whole Hanalei.

KM: Wow! Because if so much thousand pounds of net or what, and then wet and get fish inside. Heavy eh?

SH: Yes. They have to use a winch. They have winches on both sides

KM: Was there a particular place in the bay where you would usually set *hukilau*, or was it anywhere?

SH: The whole bay is all sandy. Wherever the fish was, you just surrounded it.

KM: Amazing!

CA: Where did they keep the boat and the net?

SH: You know where Black Pot is? That's where the Gardner family was living. When they left they, still had those buildings there. And the old pier had a warehouse, that's where we stored the boats and the nets.

CA: In the warehouse by the pier?

SH: No. The nets and boats were all set on the sand and ready to go.

KM: Hmm. At any time when the fish come in?

SH: Yes.

KM: Was there a particular time of the year?

SH: Akule is seasonal.

KM: Seasonal. When was the season you would go out you think and *hukilau*?

SH: Mostly during the spring and summer.

KM: Who makes the nets? Who takes care of all the nets?

SH: The crew, whoever worked. They patched and repaired the nets.

KM: When you folks got your akule. You were saying, then everyone comes and helps, they *māhele* you said?

SH: Yes.

KM: Were they selling fish also?

SH: Oh, yes.

KM: Who were they selling too?

SH: All the peddlers. They come from Līhu'e and Kapa'a.

KM: Trucks come out?

SH: Yes. They were very cheap, akule.



KM: Good. Do you remember how much? Did you sell by *ka'au* or?
 SH: You know those bamboo baskets they got in China Town?
 KM: Yes.
 SH: It all varies on a catch. If everybody catches the price is down, but usually, normally if I remember correctly it's about ten dollars per basket.
 KM: And a basket is what, how many pounds?
 SH: It's big. A hundred fifty pounds.
 CA: About that deep?
 SH: No.
 CA: Deeper?
 SH: Deep.
 KM: So almost two and a half feet or something and? You think a hundred fifty pounds?
 SH: About hundred fifty pounds.
 KM: Wow! Ten dollars!
 SH: Because during those days five cents, you could buy a lot of stuff [chuckling].
 KM: Yes.
 SH: My dad was working during the depression and he was a foreman for the WPA Project and the CCC. He was making about only hundred dollars a month. Plantation workers were making about thirty dollars a month, seven days a week.
 KM: Boy!

Father worked for the WPA and CCC programs, oversaw the planting of the eucalyptus trees in the forest areas and construction of the Nāpali cabins—discusses summer trips to Kalalau.

CA: When you say he was working for the WPA and the CCC. What did they do here in Hanalei?
 SH: They planted all the trees in Hanalei Valley.
 CA: Eucalyptus?
 SH: Eucalyptus, paper bark. His section was from Hanalei to Anahola, I think. Duvall was the head of the project. Albert Duvall.
 KM: Yes.
 SH: After the WPA Project, they used to repair and open up the Nāpali Trail, the Kalalau Trail.
 KM: Yes. They would go out and do the trail works. Set stone and stuff like that?
 SH: Right.
 KM: Was the old trail and they were fixing it, keeping it up?
 SH: Yes, keeping up the trail and keeping it clear.
 KM: Yes.
 SH: That's the best part of it. Every summer we would go in.
 CA: Did you go?
 SH: Yes.



CA: What was it like? Describe your summer trip into Kalalau?

SH: Kalalau. My dad rents horses.

CA: To other people?

SH: Yes. Actually, he rents horses and goes in with the geological survey people that take the reading on the water.

KM: Yes.

SH: From Hanalei, Lumahai, all the way to Kalalau. That's a once a month job. So when they started opening the trail, he had a whole gang working. We used to go for a free ride [chuckling]. About a week or so we go into Kalalau and camp there, go fishing and hunting.

CA: You started from Hanalei with the horse or...?

SH: We kept our horses here but we take it down to Kē'ē before they go.

CA: On a truck?

SH: No.

CA: Walk, ride 'em?

SH: Ride 'em. Me and my brothers, we used to take 'em in.

CA: Lead the horses?

SH: Yes. Tie it there over night and then we go out in the morning.

CA: And all the men that work on the trail they would meet you folks over there?

SH: No. The men that works there would go on foot [chuckling].

CA: Okay. And you guys just go on the horse with the geological survey guys?

SH: Yes.

KM: When you were out Kalalau, from Kē'ē to Kalalau. How long was the trip?

SH: We make it a one day trip because they had to go in to...[thinking]

KM: Hanakāpī'ai?

SH: Hanakāpī'ai Valley. Go up in the valley, check the meter, clean out the wells and then go to... [thinking]

CA: Hanakoa?

SH: Hanakoa. Do the same thing. And then we sleep overnight.

KM: No one was living in the valley then, when you went?

SH: No.

KM: I know when you go in the valleys you can see where before had old house sites you know.

SH: Not old house sites. My dad built all those cabins in Hanakoa, Kalalau and Hanakāpī'ai.

CA: You said you stayed overnight in Hanakoa?

SH: No, Kalalau. By the time we reached Kalalau, it's getting late.

Describes fish caught out in the Kalalau region.

KM: You said also that you used to go fishing in Kalalau.



SH: Yes.

KM: What was the good fish out there?

SH: Just *moi* and '*ōpihi* and *shrimp* in the streams.

KM: Did you folks pack up *moi* and bring home? Or did you just eat out there?

SH: We dried the *moi*.

KM: Okay. Uncle, you drying, how are you drying your fish? You *kāpī* or you *kōpī*, you salt your fish?

SH: Salt the fish.

KM: Where is your salt? You brought in or you made?

SH: You have to bring in.

KM: You brought in salt?

SH: Yes.

KM: No one made salt even out in Kalalau?

SH: No.

KM: Off the *kāheka*, in the pools like that?

SH: Not that I remember.

KM: Okay. You got to take your salt in with you. You're out there for a week?

SH: A week or two.

KM: You catch *moi*, you get '*ōpihi*, and same thing, *kāpī*, salt like that.

SH: Yes, but mostly we take for eat. And before we leave, then we bring the fresh ones.

KM: You also said you would go hunting out there.

SH: Yes.

KM: What are you hunting for?

SH: Just goats.

KM: Goats. Up the *pali*, back valley like that?

SH: Uh-hmm. Got lot of goats them days.

Recalls the taro terraces in Kalalau; Robinsons were grazing cattle in Kalalau, and would drive them along the trail between Hā'ena and Kalalau.

KM: Did you see the taro terraces, walls and things out on the valley floor? Did you notice any of that and on the sides?

SH: Oh, yes the whole valley all over.

KM: All over. But no one was out there?

SH: No. Everybody left.

CA: Did Robinson's still have, running *pipi* in there?

SH: Yes.

KM: How did they get their *pipi* in there?

SH: By trail.



KM: Trail, from?
 SH: From Hā'ena.
 KM: They would walk along, the *pipi* would go out along a trail and graze in Kalalau?
 SH: Yes.
 KM: And then bring them out the same way?
 SH: Yes.
 KM: Some job. I would think you would come skinny by the time you walk out of there.
 SH: Until after a while, then they got those surplus landing crafts.
 KM: Landing crafts. Then they would bring the landing craft in on the shore?
 SH: Yes.
 KM: From what Makaweli or...?
 SH: Yes, Makaweli, west side.
 KM: Did you talk to any old-timer out here that used to live out at Kalalau?
 SH: No. Everybody left.
 KM: Was Hanohano Pā them. Had they lived out there?
 SH: I think they did.
 CA: He left when he was 13.
 SH: He left a long time ago.
 CA: He was the one that always used to go back there.
 SH: Yes.
 CA: For fishing on his boat.
 SH: Yes.
 CA: Anybody else go in regular for hunting or anything like that, that you know about?
 SH: Yes. Just Tai Hook, and just the local people.
 CW: How about Uncle Willie Yadao?
 SH: Willie, I think he's from Kekaha or Waimea side. He came afterwards, later.
 CA: He's younger. He was in there during the '70s.
 SH: Yes.
 KM: So you'd go fish out there, and that was a good trip during the summer for you, out in Kalalau?

Hanohano Pā and other families fished in the Kalalau area during the summers; taro and watercress were still growing out there when he was a young man.

SH: Oh yes. That's the only time you can go fishing there anyway. The water is rough.
 KM: No more taro wild still yet out there or had?
 SH: Oh yes. There was a lot of taro and watercress.
 KM: Oh watercress too?
 SH: Yes. Beautiful watercress.



CA: Who went with you besides your father and your brother?
SH: That's about it.
CA: Which brother?
SH: He died, Eddie. he was classmate of your father.
CA: So Harry, he was too old already?
SH: Harry, they were all teachers. He was teaching at Hanalei.
CA: Was Harry the only teacher? Was Harry, your only brother or sister who was a teacher?
SH: [thinking] No the rest of my family, they're all teachers, the girls not the boys.

Describes fishing in the Kē'ē-Limahuli vicinity, and types of fish caught.

KM: [pauses] When you would go out, like you said you'd go fishing. Were there areas, where would you go fishing? Like from Kē'ē section and come along here. What areas, do you remember some of the *papa* or the places where you would go fish?
SH: Yes. At Kē'ē and Limahuli stream. But anyway, we walked the whole area.
KM: Yes. Certain *papa* a good place for a particular kind of fish that you knew?
SH: Mostly *mullet* and *āholehole* and *manini*.
KM: You'd mentioned the streams like that, even as far out as Kalalau. Did you folks go gather *ōpae* or *wī* or anything like that in the streams?
SH: Yes. Just for dinner.

Discusses changes in fishing practices, and diminished catches.

KM: You know, how was it in your time. You folks take everything that you can or...?
SH: No. You just take what you need. There's lots to go around. You rather eat fresh things.
KM: You know it was interesting, you were saying that not too many people went out. Must have only been the families that knew the land, or belonged out there, I guess.
SH: Yes. Now the whole island comes this side and goes fishing.
KM: You said now, no more fish right?
SH: Yes, hardly any.
KM: Hardly any, so it's really changed.
SH: Yes. Changed a lot.

Used to hunt with family and friends in Hanalei Valley.

CA: Did you ever go up Hanalei Valley hunting?
SH: Yes.
CA: How you folks used to go?
SH: My brother used to go every week. You know, he catches enough.
CA: You never went?
SH: No, hardly, unless he needs company [chuckling]. We had the key to go up to the forest reserve because my dad works for the geological survey.
Group: [chuckling]
KM: Lucky yeah!



SH: Yes.

CA: So it was all locked up then before?

SH: It was yes.

CA: And what they had cattle up there?

SH: No.

CA: Nothing?

SH: Just pigs.

KM: Was fenced in, the forest reserve?

SH: Yes.

KM: They fenced it all in right?

SH: Yes.

KM: Was that the CCC people put the fence in or was it the ranch?

SH: No, I don't know who. Must be the state or somebody.

Fished in the Hanalei River, caught various fish like mullet, *āholehole*, and went crabbing.

CA: How about the Hanalei river fishing?

SH: Terrible.

CA: I mean before, not now.

SH: Before, you could catch anything in Hanalei river.

CA: For instance like what?

SH: Mullet, *āholehole*, crabbing.

CA: When you were young, like your father's time. How did you folks used to fish in the river?

SH: Throw net.

CA: Walk feet?

SH: No. We had a boat.

CA: Row boat?

SH: Yes.

CA: Somebody row and somebody throw net?

SH: Yes, right.

CA: Who was the rower and who was the thrower?

SH: My kid brother.

CA: He was the oarsman and you was the throw net man?

SH: Yes [chuckling].

CA: Only throw net or did you use *'upena ku'una*, the set net?

SH: No hardly. You catch enough fish with the throw net.

CA: Any other kind of fish besides mullet and *āholehole* in the river?

SH: That's about it. Until they brought the *tilapia*, then wiped everything out.



CA: Where did you catch the mullet when you go throw net. What area?

SH: The whole river [chuckling].

CA: You can throw in the deep water and catch the mullet?

SH: No. The Hanalei river is shallow.

CA: How shallow?

SH: It's only about five feet deep.

CA: And you still can catch 'em in that deep water.

SH: Oh, yes. They got some shallow areas.

CA: Yes. That's why I was wondering I see them go by the first turn over there, get a big sand bar.

SH: Yes. They got deeper spots.

KM: You know where to go, right?

SH: Yes, right [chuckles].

CA: Do you remember before, somebody caught one big 'ahi with the throw net in the river mouth. Do you remember that?

SH: No, I never heard of it.

CA: You never heard of it. Tex Wilson remember he caught that big 'ahi.

CW: With a throw net?

CA: With a throw net.

SH: Not with the throw net.

CA: Strong hands.

CW: I know Wendell Goo went get one with the pitch fork.

CA: In Hanalei river?

CW: Yes. A two hundred pound 'ahi.

CA: The one that Tex Wilson caught was like over hundred pounds. You never see that when you were young?

SH: I wasn't around [chuckling].

CA: This was when you were back and forth maybe. When you were young they never catch, like ulua in the river?

SH: Yes. Even now they get some ulua. They come in and then go out.

CA: You never caught any ulua in the river?

SH: No.

CA: Do you see 'em?

SH: Yes. You see 'em chasing the mullets.

CW: Uncle, where were you during the war years? During World War II?

SH: I was bombed and strafed on December 7th.

CA: You were working at Pearl Harbor?



SH: Yes. I just started before the war. After I finished, not even quite finished Kalaheo Vocational School, they were calling us to go to Pearl Harbor.

KM: What dock were you working on?

SH: I was working on the Number One Dry Dock, I think.

CA: You were working Sunday morning?

SH: Hey, twelve hours a day, seven days a week before then. We were all preparing the ship. The old ships they all had portholes, remember?

KM: Yes.

SH: Not air-conditioned. We were blanking all those portholes and putting on anti aircraft guns. Twelve hours a day. Every other week you had a day off.

KM: You were at work when the first bombers came in?

SH: I didn't go in that morning, until after the attack. They were still flying around and strafing the people.

KM: That must have been just unbelievable.

SH: Yes.

CW: Did you come back here during the war years?

SH: Only during my days off.

During World War II, Hanalei and other coastal areas were fenced off with barbed wire; fishing decreased during that time.

CW: One of the things that I heard from my uncle was during the war years they were so worried about the invasion they put barb wires on the *papa*.

SH: Even in Hanalei I noticed, when I came back.

CW: Yes. He said during that time people couldn't go fish like before because of all the wire and stuff.

SH: Right.

CW: He said the fish came plenty, the lobster came plenty, all on the reef. I was wondering if you remember that time or what? Because it's just like *kapu* so then the fish has time to come back.

SH: People went fishing, but not... [pauses].

CW: Yes. But not like as much?

SH: Yes.

CA: Where was the barb wire in Hanalei?

SH: All along the shore, I heard.

CA: All along the beach?

SH: Yes.

KM: That's what happened to all of the islands, they say.

SH: All of the islands, yes.

KM: All of the old fishermen, all the old people couldn't go out for the first period and then they started slackening it up.

SH: Yes.



KM: But they never clean up after themselves, too good right? [chuckles]
SH: I guess so. They let the salt take care of it [chuckling]. That was a good experience.
KM: Yes. Uncle, they brought a nice big photograph of the area, sort of from Wainiha through Kē'ē and out like that. If we look at that, can we talk a little bit about maybe your recollections of where you had fished, and what like that?
[opening aerial photo]
CW: Over here is Kē'ē, and the channel.
SH: Right. Hanalei Bay.
CW: This is the beach park by Maninihola.
SH: Right.

Discusses shore and reef fisheries in the Wainiha and Hā'ena vicinity.

CW: Do you remember any of the names of these *papa*, these reefs?
SH: No.
CW: What reefs would you go fishing on?
SH: All these areas until... This is Hanalei here [this side].
CA: This is Barlow guys place over here?
SH: Right. Limahuli, there is Limahuli?
CA: That's Hā'ena bay.
CW: This is Hā'ena bay here. This is Mākua reef. The dry cave is over here.
SH: Right.
CW: What would you guys call this big reef outside here?
SH: [thinking] I was just talking to Willie... It just slipped my mind.
CA: Bumby, you can remember.
SH: That's out here, Hā'ena. We walked all the way from here to here [indicating on aerial map]. It's not that far. I used to be the bag man.
CA: For who?
SH: For my father, when I was about six years old, I think.
KM: That's a big trip for a six year old.
SH: No. It's just walk slowly, you know.
KM: What kind of fish your gather would go get?
SH: Mostly mullet.
CW: All the shoreline?
SH: Yes.
CW: Right from the beach?
SH: Yes.
CW: You never go on the outside go catch *moi*?
SH: No. This is where we go and pick *limu*.



KM: In front of Limahuli section?
 SH: Yes, Limahuli section.
 KM: What kind of *limu*?
 SH: *Limu kohu*.
 KM: Out on the outer edge, by the wave wash?
 SH: Yes, right.
 CW: You don't remember your dad calling that part, that place anything?
 SH: No. You got to get some old-timers over there.
 CW: You the old-timer.
 Group: [all chuckling]
 SH: I'm too young.
 CW: You remember what other families would be fishing in this area? Did you ever see other fishermen?
 SH: Oh yes, people.
 CW: Who would you see over there?
 SH: [thinking] All the Hawaiian people would be there.
 CW: The Makas? Hashimoto?
 SH: Hashimoto. You're right, the Hashimotos mostly.
 KM: Maka them. No more Pā or Kila them, Hanohano?
 SH: Kila was living down... [pointing to area on photo]
 CW: Down here in Kē'ē at that time?

Discusses tidal wave of 1946, and impacts on the residents of Kē'ē.

SH: Yes. And that guy that got washed away during the tidal wave.
 CW: Kelau?
 SH: Not Kelau. [thinking] It's been so long.
 KM: In 1946?
 CW: In '46 they lost three people down there.
 SH: Fish was plentiful, you just catch enough for the day, and then come home.
 KM: If you were out fishing somewhere out on these *'āina*, and these weren't really the places where you lived, you went *holoholo*. If some old-timer came up from that place, did you ever share fish with them? Or did you folks just take your fish and go?
 SH: My father was very generous.
 KM: He shared?
 SH: He shared with all his friends.
 CA: On the way home he stop and...?
 SH: Yes. If they needed fish. But mostly you already got [chuckling].
 KM: Mullet along there. In front of the *papa* on the ocean side *limu kohu* at Limahuli?



SH: Yes. And *moi* and *manini*, *kala*.

KM: How about *he'e* out there? You folks go after *he'e*?

SH: Oh yes. Just around this Limahuli area is a good squid area along here.

CA: You ever used to see grandma Rachel going for squid over there? Or anybody else going for squid?

SH: A lot of people, but you know when you're a kid you don't pay attention to such things. Maybe just "hello and goodbye." [chuckling]

CW: Did you ever go diving?

SH: Not out there, mostly outside Hanalei and Waikoko.

CA: For?

SH: *Manini* and *kala* and stuff.

CW: What about with your boat. Did you ever go down here with your boat?

SH: Yes.

CW: And what would you catch down here?

SH: I go bottom fish. Bottom fishes, catch *weke* and *pāpio*, you know the reef fish.

Bottom fished along Nāpali and fronting Kalalau; also went deep sea fishing.

CW: And when you used to bottom fish out here. Did you have your favorite spot?

SH: Yes.

CW: And you follow the line up on the mountain?

SH: Right. Right out here is good fishing all the way to Kalalau.

KM: So Limahuli over?

SH: Yes.

KM: About how far out would you be?

SH: About half a mile, one mile. It's shallow out there.

CA: How many feet?

SH: Sixty feet, eighty feet.

CW: And how did you find those places. Somebody showed you, or you had find your own?

SH: I just went. The people hardly go out fishing, bottom fishing. So I just go and try.

KM: You folks would go *kūkaula*, hand line like that?

SH: Yes.

KM: You folks go trolling?

SH: Yes, trolling for the *'ahi* and stuff out there.

KM: How far out for the *'ahi*?

SH: Maybe from one mile out to about ten miles out.

KM: For real!

SH: Yes.



KM: Were there *ko'a* or old stations, certain places you knew you always going hit *'ahi*?
SH: Yes.
KM: As much as ten miles out, you go?
SH: Yes.
KM: What kind of lure did you folks use?
SH: Just fish lures.
KM: You made your own?
SH: No, we go and buy.
KM: You buy.
SH: Not much fish today.
CW: You ever used to fish on this side, by the anchorage side?
SH: Yes. Because my brother was teaching at Hā'ena school. We used to go there, park the car and go up the beach.
CW: Was Harry a fisherman too?
SH: Yes he does, but mostly we catch the fish for him [chuckling].

Describes the Hanalei-Hā'ena community when he was young.

CW: Can you describe what the community was like at that time? When you used to go down there and your brother was a school teacher. What was it like then?
SH: There were hardly any people living down there. Just the families from...the Makas, the Mahuikis.
KM: The school was a one room school?
SH: Sort of.
CA: Teach all the grades.
SH: Yes.
CA: All the way till eighth grade.
SH: Yes. I remember I used to go down there. They had two or three rooms, one building. He and the wife were teachers. And then that got wiped out by the tidal wave. Then he transferred to Hanalei.

Names the mountains behind Hanalei.

CW: Do you remember, when you used to go down there, any names of the mountains or any names from the land?
SH: No.
CW: How about over here in Hanalei?
SH: Yes, these mountains.
CW: Do you remember any stories about the mountains? How they got their name?
SH: No.
CA: What names do you know for Hanalei?
SH: There's Hīhīmanu, NāmoloKama. NāmoloKama is the center one. Māmalahoa is this one. Just the three.



Feels that the weather today is comparable to when he was young, though notices that the area doesn't flood like it used to.

KM: Hmm. You know in your lifetime, like we look up here now [looking at mountains] almost no water, no more water in the waterfalls. Is that different from when you were young? Or were there times when it would dry?

SH: Yes. It's a normal thing.

KM: Normal thing. It would dry?

SH: And then the rain comes and then the waterfalls.

KM: How would you compare the weather today to when you were young?

SH: It's about the same.

KM: You think it's about the same. Even the rainfall like that?

SH: The rainfall, yes. It's just that the Hanalei river is not getting all the water. Before the Hanalei river was high, but now when it rains we don't even have a flood.

KM: You got to have a good rain.

SH: You notice at the river mouth, you went down to the river? You can walk across the river mouth, it's so shallow. Because somehow the water is going somewhere else.

CA: Not enough to keep 'em clean?

SH: Yes.

Sampans used to be able to come into Hanalei River, about a quarter of a mile.

CA: Before they said, they used to bring sampans in the river?

SH: Yes. There were the Japanese fishermen. Do you remember Joe Nakamura?

CA: Yes.

SH: His dad had a *sampan*. And Kawamoto. He lives in Kapa'a.

CA: Yes.

SH: He moved to Kapa'a, he had a sampan. And Sasaki, I think.

CA: What did they fish for?

SH: Mostly *akule*. They go night time too.

CA: And they go in and out every night, every morning they come back?

SH: After the war, I had a 42 footer, surplus boat. I used to bring it in the river during the winter months and park it up the river.

CA: Where did you park?

SH: Harry's property right after the bend.

CA: Okay.

KM: That's about half a mile up?

CA: About a quarter mile.

SH: A quarter mile, that was a deep area where the water makes the turn.

CA: Yes, by the corner. And flood what, no problem?



SH: No problem. Now you cannot even get a little skiff up the river [chuckling]

CA: And was deep all the time?

SH: Was deep all the time.

CA: Even when big waves, the sand didn't fill it up?

Feels that construction of groins on the shore below the hotel changed the system, and caused sand to fill in the river mouth area.

SH: No. The only trouble was because, when they built the hotel, they built all those groins. They are the ones that caused the sand to back up. The river was running along side the hill..

CA: Right against the bank.

KM: That's Pu'u Po'a side?

CA: Yes.

SH: Right below the hotel. That was a natural flow, the water was against the mountain. But since they built those groins or whatever it changed the flow of the water.

CA: So before that time you could come in and out with a sampan, but after that, right after that happened?

SH: Those people got old and they gave up fishing and meanwhile...

CA: They keep the boats anchored in the bay out here, or they keep 'em in the river?

SH: In the river. They go at night, I remember, at about 6 o'clock in the morning, we used to hear them chugging along, coming in.

CA: Coming back.

SH: You know with those one-lunger sampan. They were big boats, 35, 30 footers.

KM: Do you happen to remember the names of any of the boats?

SH: No. Even Hanohano used to bring his boat and park it by the Canoe Club. Right by that area. I remember him. Akana, Billy Akana's father. He comes fishing, he had his sampan in Hanalei, he parks it in the river.

KM: You get plenty traffic over here [loud traffic noise in background]

SH: Yes. I'm going to move out. This is the main street of Hanalei. Everybody goes down to the pier.

CW: Before it wasn't like this?

SH: No. Once they started opening up the sub-division and people...

CA: But the pier has always been a gathering place for people. Always used to hang out?

Community of Hanalei has changed significantly, few old families remain anymore.

SH: Hardly. It was nice and quiet. Now they got all the surfers. Pretty soon I have to move out of here.

Group: [chuckling]

CW: And then where you going?

SH: I don't know.

CW: There's no place to go, this is home.



SH: Maybe I'll go down to the South Pacific [chuckling]. No, really. I'm the only oriental over here.

CW: All the rich haoles moved in all over you.

SH: Yes they come in. "How much do you want for your property?" "I don't want to sell." "I give you a million dollars." And then the people sell... My taxes are going up.

CW: Uncle, how do you feel when they come over here and offer you a million dollars for your house? How does that make you feel?

SH: I told the kids "I'll give it to you guys, if you guys want it, otherwise I'll sell it." [chuckling] After I'm gone....

CA: Maybe they going sell 'em as soon as you give it to them.

SH: Everybody's moving out of Hanalei.

KM: What do you think about that?

SH: I'm miserable. I wish I bought someplace else, out of this area. This is the main traffic.

CA: It is.

SH: Especially weekends.

KM: It's not quiet anymore, like being on the beach.

SH: No.

KM: This must have been so nice before?

SH: Yes. My kids used to come, that was in the late '60s, '70s, the hippie days. Carlos should know [chuckling]. He goes with the scoop net walk across the street and brings home a bucket of crabs. Now you can't even find a crab in the water. Not even a sand crab on the sand. All the good things are lost.

KM: Hmm...

SH: ...You can't find another property. I don't even go fishing in Hā'ena anymore. I used to go when Barlow had that place down there at Limahuli stream. I had the key to the place. Actually, they sold out.

CA: The nephew still has a place down there.

SH: But not on the ocean front?

CA: No. But there's a right of way to go down.

SH: Yes.

KM: Everything has changed?

Changes have also impacted the health of the fish, people now get sick from eating certain fish.

SH: Everything has changed. The fish is not edible.

CA: What fish?

SH: The mullet.

CA: What's the matter?

SH: They all got ciguatera.

CA: The mullet get ciguatera.



SH: Go and catch the mullet in Hā'ena and try and eat it. One day I went down I caught a few 'anae beautiful fish. Nice and fat. Bought it home and steamed it Chinese style, we ate it that night, not even part of it. Then we had nightmares [chuckling]. It's miserable. It's not good dream, it's real bad dreams. This was the same thing in Waikoko. Now, I don't even go fish there. The mullet is not edible. You go and bottom fish, some fish are not edible because they got ciguatera. You don't know which is good.

KM: Scary yeah?

SH: Yes. Even the pāpio, the weke sometimes.

KM: What's your thought about, how come the fish have changed?

SH: I don't know, it's what they eat.

KM: And so if there's development or something going on, on land. You think it's from run-off or sewage, cesspool?

SH: No, I don't think so. It's all the strange foreign seaweeds or something that floats in, and then starts growing. And then the fish are eating it, I think.

KM: Aloha, yeah?

SH: Yes. I think what's killing the reef is all the dumping in the ocean. The treated water, they think it's treated, what about the chemicals in the water? That's the one that's killing the reefs. There's no limu on the reef anymore. You notice the reefs, they're all dying out.

CA: Before when had big storm always get plenty limu kala on the beach but now, no more, nothing.

SH: Had plenty limu kala, now no more.

CA: Not for years and years.

KM: It's amazing you lose one part, it just affects everything else.

SH: I think it's the water they dump in the ocean. Like Kīlauea all that treated water, it's the same thing in Honolulu. I used to go Sand Island go fishing, it was nice. Then when they start dumping that raw sewage in Honolulu, everything is dead.

CA: You used to throw net at Sand Island?

SH: Yes. I used to go fishing there, Kāne'ōhe. You guys losing out, the young guys.

CA: Yes. The younger generation.

SH: Even trolling is slow. Hardly any aku and 'ahi.

KM: Uncle, that's a part of why we're doing these kinds of "talk story" with elder kama'āina like you. So the children will be able to know. Can read your stories, some of your recollections, and maybe we can do something to turn it around, or at least take care of it. Got to have something left to take care of though.

SH: I hope so.

KM: Yes. Thank you so much for letting us just come and say hello and turn on the camera [chuckling].

SH: Not much help.

In youth and young adulthood, fished at Kalalau during the summers.

KM: No. It's wonderful! And I love your story going out holoholo in Kalalau like that.

SH: Yes. It was fun during the summer months. We used to go down there and pick some 'ōpihi, moj and āholehole.



CA: You had a cabin, in those days in Kalalau?

SH: Yes. All those three valleys had cabins.

CA: And you guys stayed in a cabin?

SH: Yes. My dad had the key [chuckling].

KM: Did you say your dad had the cabins built, or was it built before him?

SH: He built it.

KM: He built it, as a part of his job.

SH: Yes, well. The Federal... [pauses]

KM: Yes, WPA or CCC like that?

SH: No, it was the Geological Survey.

KM: Geological Survey, okay.

SH: Old man Hanohano took the lumber in.

KM: On the boat?

SH: Yes.

CA: Sampan.

SH: It's just a little cabin. Just float the lumber in.

KM: Just treat it on the way in. Salt 'em up.

SH: Sort of. They had three cabins and then later people tried going in and chopping up...

SH: Using 'em for firewood.

KM: Not too bright. *Mahalo!* We'll transcribe the tape, talk story like this and send this back to you.

SH: Oh. Thank you.

KM: Then we can talk story about putting it together in a historical study for the *'āina* out here. Help people to understand something of the history.

SH: Yes.

CA: How many grandchildren do you have?

SH: Three boys.

CA: Have they come to Hanalei much?

SH: Yes, when they were in high school.

CA: Do you have great grandchildren yet?

SH: No. They're all going to college now.

CA: This can be...they can pass it on in the family and read about it. They used to come here every summer.

KM: Good. *Mahalo nui.*

SH: You're welcome.

KM: I have a set of some nice old maps for you here. A little something you look around. Old Kaua'i maps and then an old map from this section.

SH: Oh good.



KM: It goes all the way around to the Kekaha side. You'll see a lot of old place names and things.
SH: Thank you
KM: Thank you so much for your time.
SH: You guys are welcome.
KM: *Aloha...* [recorder off – back on]

Discusses fishing at Kanahā, Hā'ena Kū'au, and Wainiha Kū'au.

KM: ...The name of that place you were trying to remember was?
SH: Kanahā.
KM: Kanahā. And you said you remember Hā'ena Kū'au?
SH: Yes.
KM: The *papa* out there?
SH: Yes.
CA: And Wainiha Kū'au?
SH: Yes.
KM: Wainiha Kū'au, you said was sort of Charro's, in front? And it's a *papa* area also?
SH: Right.
CA: You got to walk.
KM: You ever met sharks out there?
SH: No, not me.
KM: Not you. You ever heard?
SH: Yes.
KM: How, they take care of that shark or is that the shark you watch out for?
SH: No. I heard about the shark chasing Henry Gomes at Limahuli stream [chuckling].
KM: Oh yeah. You're kidding!
SH: He went out there and he couldn't come back in, when the tide started rising.
KM: The shark was out there patrolling?
SH: Yes [chuckling].
HW: He went out fishing?
SH: He went out fishing. We used to go squidding out there. Nothing, nobody, no sharks [chuckling].
KM: Maybe Mr. Gomes made a mistake that day.
SH: No. Just happened, maybe.
KM: Circumstance.
SH: The shark was hungry.
KM: [chuckling]



CA: That's a famous story though, a lot of people know that story.
SH: Yes, good old Henry.
CW: Every time I 'au cross that place, I remember that story.
SH: [chuckles]
HW: Was Henry Gomes a good fisherman?
SH: Yes. He loved to go at night.
CW: He used to go bottom fishing too? He's famous for that.
SH: He used to bother me.
HW: How?
SH: When he goes out he takes a case of Olympia. At about 2 or 3 o'clock he drives his truck into the river. Wakes me up, "Can you help pull me out?" I had a Bronco that time. Oh that guy... [shaking his head]
KM: He give you fish?
SH: Yes he offer, but you know.
CW: You'd rather sleep than eat fish?
SH: Right [chuckling]. That's the best time in the night, 2, 3 o'clock in the morning.
KM: Good dreams. Oh, *mahalo!* Thank you so much!
SW: You're welcome.
KM: *Aloha nō!*
CA: Thanks Stanley.
CW: Yes...



**Annie Tai Hook-Hashimoto
and Violet Hashimoto-Goto (in later part of interview)
February 10, 2003 – at Limahuli, Kaua'i
Oral History Interview with Kepā Maly and Chipper Wichman
(also with Takashi Harada, Onaona Maly and Hau'oli Wichman)**



Annie Tai Hook-Hashimoto was born in 1933, the daughter Kalani Tai Hook and Annie Kupu Chung. Her family has generational attachments to the lands of Wainiha, and the Halele'a District. Her father was one of the noted head fishermen of the region, and her mother's family ties to Lumaha'i and the Kekaha region.

**Annie Tai Hook-Hashimoto
KPA Photo - S306**

Violet Hashimoto-Goto was born in 1931, at Hā'ena. She is descended from families with generations of residency in Hā'ena, and lives on land which has been in the family for generations. Her father was a noted fisherman, and Auntie Vi is known for her "eye" for *he'e*.



**Violet Hashimoto-Goto
KPA Photo – S307**



Sisters-in-law, both Aunty Annie and Aunty Vi, share years of experiences in their community, with knowledge of the lands, ocean, and families in the Halele‘a-Nāpali region. They remain active in their community, working on the land, caring for *lo‘i kalo*, and making *poi*, and Aunty Vi still gathers *pūpū* for making *lei*.

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Aunty Annie Hashimoto granted her personal release of the interview records to Maly on June 19, 2003.

Aunty Violet Goto granted her personal release of the interview records to Maly on June 19, 2003.

KM: *Aloha no!*

AH: *Aloha.*

KM: It's February 10, 2003 and it's just about 1:40 p.m., we're here at Limahuli and *kupuna* I'd like to ask you if you would please share your full name, date of birth. And we'll just start talking story from there.

AH: Annie Tai Hook-Hashimoto. I was born in Wainiha Valley, February 1, 1933, and I just made 70 years old on Saturday [chuckles].

KM: What a blessing. How wonderful! You don't carry Hawaiian name also?

AH: I have, but it was never registered.

KM: I see.

AH: So, I don't carry that. We all had Hawaiian names, but because they gave us long kind Hawaiian names they never put on the birth certificate. All of us are not registered, our Hawaiian names.

KM: If it's not too personal, may I ask you about your name. Does it have something about a place in here, in this land?

AH: You mean my Hawaiian name?

KM: Yes.

AH: Was Kawehinanonāpua, I don't know.

KM: Beautiful! I was curious you know sometimes the names are tied into place names also and so I was wondering. Kawehinanonāpua?

AH: Kawehinanonāpua.

KM: Beautiful!

AH: I have one granddaughter that I named, took the Hawaiian name although I told her you register that Hawaiian name.

KM: Yes, of course.

AH: Because mine is not registered, all of us. I don't know if my sister, I think maybe my sister Kathy hers got recorded because she's Kalehua.

Discusses family background and relationships.

KM: You *hānau* in 1933?

AH: Uh-hmm.

KM: At Wainiha?

AH: Wainiha.

KM: Who was your papa? And who was your mother?

AH: My father was Henry Kalani Tai and he went go add Hook to make Tai Hook I don't know why but he added the Hook. My mother was Annie Kupu Chung.

KM: Kalani, so papa Henry right was half-Hawaiian, half-Chinese?



AH: Yes. Both my parents, both are half-Hawaiian and half-Chinese.

KM: Okay. Where was papa's family from?

AH: All Wainiha too.

KM: Oh yeah.

AH: Yes.

KM: Do you remember, was one of his parents still alive when you were a child?

AH: When I was a child my grandmother was alive. When I was four years old she died.

KM: I see so you were young.

AH: She actually was from Ni'ihau. But we never found out anything. My sister said she got her last name from family on Ni'ihau but no more family alive. I think she was the only child.

KM: Do you recall that name?

AH: No, I only knew her as Malia Apū.

KM: Malia Apū?

AH: Yes. But actually Apū is not the right name. There was a Hawaiian name, my sister has it I think. And my mother, she was born in Wainiha too, but her mother lived in Puhi from when she was a young girl. Actually, I think Waimea because her mother was part of the Naumu family.

KM: Oh Naumu, oh yes.

AH: Yes, we're all related to the Naumus.

KM: Okay. About when do you think your dad and mom were born approximately what year? Was it 1890s or?

AH: No. My father was born in 1911.

KM: Oh, for real?

AH: Yes. And my mother was born in 1913.

KM: Oh.

AH: And I have only one aunt my father's sister living yet. She's in Anahola.

KM: Who's that, Lychee?

AH: Lychee. You know her?

KM: I know of her yes. She's older than you?

AH: Yes. She's about 86 I think.

KM: How wonderful!

CW: Yes. We'll go talk to her. She's still good?

AH: Yes, her mind is still good. At least can get some information of the time that they were growing up.

KM: Yes. Were you actually born at home?

AH: Yes, everybody born at home that time.

KM: In your family you mentioned your Aunty Lychee. How many of you and where did you fall in your family line?



AH: My older sister is Kathy, and then came...I had twin brothers between me and her so I'm really number three. Then I have a brother, then I have a sister, a brother, a sister and a sister.

KM: Pretty big family then?

AH: We had seven plus, plus. You know that time! [chuckles] They go *lalau* here and there and get this one, get that one.

KM: Spread the *aloha*?

AH: Spread the *aloha* really...!

KM: Oh, *nui ke aloha*. So you lived in Wainiha from *makai* the *kahakai* side? Were you folks up what do they call the Power Line road?

AH: The Powerhouse road we lived up there from when we were born until I was in seventh grade. That was the '46 tidal wave, so we lived in Wainiha. The first wooden bridge, you know the bridge went fall down?

KM: Yes.

Describes working the *lo'i kalo*, *'auwai* and *māno* in Wainiha; the *poi* mill was situated in Wainiha.

AH: There's Peggy Slater, and then there's a lane going all the way in. That's where we used to live. We used to have garden and then back of the Wainiha store we used to plant taro and rice.

KM: Oh. So you folks had *lo'i kalo* then?

AH: Yes.

KM: Near the *alanui*?

AH: Uh-hmm.

KM: Just behind the store? How big were your *lo'i* you think? And what kinds of taro did you plant?

AH: We used to have *lehua*, the *pi'i-ali'i*, we never had Maui at that time, and the white one, I don't know what they call that.

KM: *Ha'akea*, *haokea*?

AH: It's light green taro, the *huli*, and also had the dark green with the red, where you cut the taro off. That kind.

KM: You were raising four or five different varieties?

AH: Yes. Besides raising pigs [chuckles] and vegetables.

KM: Yes.

AH: We did everything.

KM: You had one main *lo'i* or several *lo'i*?

AH: We had several. It was in back of the store, about an acre I think.

KM: About an acre divided into different *lo'i*?

AH: Yes. And I mean not small kind. Big kind that you stay here and you look across and say, "When am I going to finish weeding this taro patch?" Take us three days.

CW: When you say big kind aunty, you mean like the one we making down in Kē'ē?

AH: Just like the one that get the plum tree. This side one near going to the beach. You know that big one?



CW: Where we parked?
AH: That kind.
KM: About how big is that?
AH: You see from one end to where the other end.
CW: That is almost what sixty feet by sixty feet even bigger.
AH: Bigger. We had one patch like that. And every time we cried you know when we had to go plant *huli* in there, we cried because we just, "Oh, when we going reach," we got to keep the weeds down otherwise forever, you know.
KM: Would you describe planting your *lo'i*? The whole process, and I have one question for you to think of while you're, did you folks rotate your crop planting also, so that you had *kalo* all year?
AH: Yes, yes all year.
KM: Is that correct?
AH: Right.
KM: That you would rotate?
AH: Rotate.
KM: Okay. Would you describe preparing your *lo'i* and?
AH: What we used to do, my father used to use the horse with the harrow, he runs it through. Anything else, then we had *kipikipi* with the hoe.
KM: 'Ae.
AH: And then we'd plant, and when we plant we never used string. Just by the eye go line 'em up.
KM: And what straight?
AH: Straight. And if crooked we go over there make 'em straight.
KM: Okay.
AH: That's the way we learned. That's why I don't plant, you know unless it's a real big patch...
KM: Yes. You no need string.
AH: ...then we use the string. But most times, we never.
KM: When you planted your *kalo*, so you plant your *huli*, before planting and preparing, had you folks let a *lo'i* rest, had you put any *lau kukui* or anything in?
AH: No, we never, just the dirt.
KM: Never, just the dirt. Did you flood it for a while before planting?
AH: Yes. You know that time when we used to plant, my father used to tie the lime and throw the lime and then leave it for a week. And then we got to *hulihuli* with the shovel and the hoe until he tell us, "Okay put water," then we can plant.
KM: Yes. You would put water, then you would plant?
AH: Yes.
KM: When you're planting, it's already flooded?
AH: Already flooded.



KM: And then did the water stay in all that time?

AH: Oh yes. Water came from up Wainiha, we had a big *māno* [dam] because Hanohano had the *poi* mill over there, 'Alohikea.

KM: 'Alohikea?

AH: Yes, when he was alive. And they had the *poi* mill over there.

KM: Up Powerhouse [road]?

AH: No. Right back of the store it's further up.

KM: Just *mauka* of the store?

AH: Yes. But now you cannot see because all get houses, the haoles buy all out.

KM: Yes, I know. You folks had one *māno* that the community shared up there?

AH: Yes. A big *māno*.

KM: Did you folks go take care of that *māno*?

AH: Oh yes, we had to go.

KM: What did you have to do?

AH: Every time get big water we had to go back up there put the stones back, make like dam, and clean the ditch.

KM: Yes. From the *māno*, the *māno* was in the stream?

AH: Yes.

KM: Water going over the *māno*?

AH: Uh-hmm.

KM: But you had one mouth or *hā*?

AH: One mouth.

KM: One mouth that would take it out to the '*auwai* [ditch]?

AH: Because the ditch was wide you know [gestures].

KM: You think three feet or more?

AH: About that, we could swim inside there.

KM: Oh, wow!

AH: Come all the way, and plenty water.

KM: That '*auwai*. Was there someone who was sort of like the main overseer who watched everything and said, "Oh, we got to go fix the *māno* or got to go clean '*auwai*."

AH: No. Everybody who planted taro. If there was a flood and never had water then everybody, "Oh today we go up."

KM: *Hana 'auwai*?

AH: Yes, that's how. Because had quite a bit of people planting taro in Wainiha.

KM: You mentioned you folks. Hanohano?

AH: Yes. And then there was the Haradas, they started.

KM: That's?

AH: Alan Harada.



KM: Okay. Other Hawaiian families?

AH: They had other people too. Kias.

KM: Oh.

AH: The Kias, and had Doroins.

KM: All part-Hawaiian?

AH: All part-Hawaiian. Pu'uleis. Everybody planted taro for them to eat, for make *poi*.

KM: Was that the primary function, even for your big sort of one acre?

AH: Uh-hmm.

KM: Was for family use?

AH: Family use mostly, and then if somebody wanted to buy then we would pull five bags, and they buy it.

KM: You had *koena*, you had enough that you could supply small amounts of *kalo*?

AH: Yes, we could.

KM: Oh. How long is your growing cycle, approximately?

AH: The taro would be a year, twelve months, but fourteen months would be just right to pull. Would be real the kind, *o'o*.

KM: 'Ae. Was it flooded almost the whole time or did you drain the water out after say six months or something?

AH: No. We just let the water from one patch to the other.

KM: Flooded the whole time. And it just flowed?

AH: And get outlet go out and then go in Wainiha river and out in the ocean.

KM: Yes. That's so important that the water flow continues, yeah?

AH: Yes. And then [thinking] ...I think '82 [this date was adjusted back to the 1960s], had a big landslide and that had covered the *māno*. That's how Wainiha back there by the store, nobody planted taro after that.

KM: Oh, you're kidding!

AH: Because we couldn't get water.

KM: The slide took out your folks *māno*?

AH: Yes. And I think I had gotten married already.

KM: Oh. So not '82 then because you've been married more than twenty something years right?

AH: I've been married, going be forty-seven years.

KM: Yes. Not '82 then right, got to be earlier than that?

AH: Got to be earlier yeah.

KM: Yes, because if it happened before you were married or when you were married?

AH: [thinking] I kind of remember when that landslide came and closed that *māno*.

KM: Sixty something got to be?

AH: I think Uncle Jack was still working at the Power House.



KM: Jack?

AH: Jack Hashimoto, my brother-in-law. I don't remember when it covered that *māno*. And from then on, *pau*, nobody could...

KM: For a long time then?

AH: Yes.

KM: When you were cleaning 'auwai or working the *lo'i kalo*, you know when people think fish, they usually think of the ocean. Did you folks have 'o'opu, 'ōpae things like that in your *lo'i*? Or in the 'auwai?

AH: No, not 'ōpae. Used to have only goldfish, the little goldfish, not 'o'opu.

KM: About how big were the goldfish?

AH: That kind size [gesturing with hand].

KM: Three inch kind.

AH: They used to eat raw.

KM: Oh yeah, eat raw?

AH: [chuckling] Used to eat raw all the Hawaiians.

KM: Don't taste like *lepo* [dirt]?

AH: I don't know.

KM: You never try?

AH: I no like.

KM: How about if you folks went *mauka* would you gather 'ōpae or *wī* or...?

Families went *mauka* to gather *wī* and 'ōpae.

AH: We used to go get only *wī*. We never used to go catch 'ōpae because we had one Aunty, Ella Doroin, she was Kanei. They only went when get big water, flood, then they go by the side of the stream and catch all the 'ōpae. So every time we wanted to eat 'ōpae we got it from them.

KM: She would take care?

AH: Unless my brother-in-law would bring from up the power plant, you know the tunnel?

KM: Yes, yes.

AH: The mountain, *kala'ole*, that kind.

KM: Who was your brother-in-law, Jack again?

AH: Jackie, yeah.

KM: Hmm. So, Wainiha, growing up did you hear *mo'olelo* anything about the land? Or you shouldn't go to this place or you got to excuse yourself you go another place?

AH: Oh no [thinking], we never learned anything they didn't tell us. My father never talked Hawaiian to us, or my mother.

KM: For real?

AH: Yes. They never learned Chinese either, and both our grandfathers were Chinese. My grandfather I remember him, he was such a handsome man. He looked like he was Russian-Chinese. Kind of *haole* looking, and he had nice blue eyes.

KM: Oh, got to be *hapa* then somehow.



AH: Yes. And then he went home because I think he really was sorry he had married my grandmother.

KM: 'Auwē!

AH: My grandmother was a *kahuna* lady... [recalls grandmother who was known as a *kahuna*, and some of the things attributed to her]

KM: ...So that's part of a reason it sounds like, that your parents chose not to talk to you folks about things.

AH: Yes.

KM: They didn't even talk Hawaiian to you, you were saying?

AH: Even my father-in-law and mother-in-law, when I was married to Tom. They would talk with their friends in Hawaiian and the minute we come by, they no say nothing. But they would get the biggest kick, they would laugh, laugh, laugh.

KM: [chuckling]

AH: Even his brothers from Maui, they would talk and joke and all that. And then some words I could understand, but I never bothered. They didn't want to talk to us. All they would every time was for, "us to go outside and play."

KM: Yes, that's right, "*hele mawaho*."

AH: Yes. That was the famous words.

KM: *Mawaho 'oe*. [chuckling]

AH: Or *maha'oi*, outside [chuckles].

KM: Times different back then, yeah. *Kala mai*...so now you grew up Wainiha, you lived Wainiha like that. You folks used to go down, when you weren't working in the fields... And what school did you go to by the way?

AH: I went to Hā'ena school until my sixth grade, and then I went to O'ahu to live with my Uncle Samuel Saffrey, Reverend Saffrey.

KM: Oh yes, out Hale'iwa? Where were you folks?

AH: We lived in Palama but we went to church, Hale'iwa every Sunday.

KM: 'Ae.

AH: I was there for two years. I didn't like it because my aunty was so, so strict... [discusses recollections of time spent on O'ahu]

Discusses schooling at Hā'ena.

KM: ...So, when you were in elementary school, it was here in Hā'ena.

AH: Hā'ena.

KM: Who was your teacher?

AH: Harry and Rebecca Ho. How is Kan Sing?

CW/KM: He's good.

AH: They were our teachers. They were the best teachers ever, we learned a lot.

KM: What was school like here in Hā'ena.

AH: We never had a big enrollment. Some classes had two, maybe I think Tom folks class maybe had about eight. I think that was the biggest. The rest was two, three, four some only one. There was only one class, I forget.



KM: All the classes were together?

AH: We were all together. We had two classrooms, four grades in each room.

KM: First through?

AH: Fourth, was Rebecca. And you know Mrs. Ho was one teacher that she could do everything. She taught us music, she taught us dancing, the kind May Pole kind with the wire and whatnot. She would teach us music, we had to read notes. I tell you that was something else. Every time the stick going like that [gestures like a metronome].

KM: [chuckles]

AH: We never regret, because we never found teachers like them.

KM: Yes. So you folks had all the basic classes as well. Reading, arithmetic like that?

AH: Yes.

KM: And she taught everything?

AH: She taught. And Mr. Ho taught till eighth grade. And I tell you, Mr. Ho was something else too. Every time with the pointer we had to recite Gettysburg Address, "You got to sit down study again." If you think you know you raise your hand and if you don't know, what out you going get the pointer because you went raise your hand and you thought you knew everything. You got to make sure that you knew the Gettysburg Address, and when you stand up was worthwhile he going listen. He was like that.

KM: Wow!

AH: We always had the pointer. And we always had to rest. We had garden. We planted our own vegetables and he would go home and cook that for our lunch.

KM: For real? Wow!

AH: Both classroom because a lot of us kids, we never used to take vegetables with our food to school. It's bread and butter and jelly or what, that's all.

KM: That's lunch?

AH: That was lunch, it was enough for us, but not him. He had to make us go garden, plant beans, cabbage all that kind that he can cook and bring. And every day that's what he did.

KM: Wow!

AH: Ten o'clock somebody had to go in the garden go get vegetables. What we going cook for today, wash 'em. Then he would take 'em home cook and then bring it back and serve to all the kids in the room.

KM: Was his house near to the school?

AH: Yes. Was right in the school.

KM: Right on the school lot. Teacher's cottage and the school building?

AH: Yes. I forget where that cottage went. Somebody get 'em. Oh, that's where uncles' and aunties'... somewhere. I think that was the one, Jervis had buy that building from the school. I think that was part of the school.

KM: Oh. Because the school closed after '46. Is that right after the tsunami or...?

AH: No. It was open, closed I think it was in '57.

KM: Oh, in '57 one closed then.

CW: The '46 one never damage 'em too much?



AH: No, never. Just the water went, and I think the porch of the cottage, and the library. Because grandma [Juliet Wichman] was our big donor every Christmas. Grandma was the Santa Claus.

KM: Wonderful, yeah?

AH: For Hā'ena school.

KM: Kulia, Juliet yeah?

AH: And that's how had [thinking], in '55, they had a cafeteria. In the '50s was through grandma Wichman that Hā'ena school got a cafeteria until closed. The kids never had to take home lunch. The parents all used to...we used to donate everything. One parents would donate rice this month and then next month rotate, you know what the school needed.

KM: Yes.

AH: And Myra Maka was the...you know grandma Myra?

KM: Yes, I know, I was living with her. Was she cooking at the school?

AH: Yes, she used to be the cafeteria manager.

KM: That's what she did, yes.

AH: For Hā'ena school, and then she went to Hanalei, then she went to Kīlauea, then she moved to Honolulu.

KM: To Honolulu. *Pau* with Maka yeah?

AH: Yes.

KM: Interesting. How did you go from Wainiha to school when you little.

AH: We walked.

KM: You walked feet.

AH: We always walked. The whole gang from Wainiha. We always would meet by the Power House road and then we would all walk to school.

KM: Wow.

AH: And then after school, if we wanted to go swim, We would all come home by the bridge. The middle bridge?

KM: Yes.

AH: And jump inside the water from there. And you know that time, nobody think shame, just *hemo* the clothes, all naked jump from the bridge. And no more cars, no more tourists. Maybe takes one, two hours before somebody going come. Maybe sometimes going be our father or, "What are you guys doing over here? Get home, do your folks work!"

KM: [chuckling]

AH: That's how my father was. Then we all jump, go home. That's how we used to do.

KM: Good fun days!

AH: Yes. Wainiha, even Hā'ena used to have. Murphy folks, we all used to walk over here, Sundays. And everybody stay inside the pool. Visitors come nobody can come inside the pond because all us stay inside the pond. "You guys got to go home."

KM: For real. Below Limahuli?

AH: Yes. Right below here, the cool pond.



KM: Yes.

Discusses the 1946 tidal wave; impacts on the communities of Wainiha and Hā'ena.

AH: That's why when the '46 tidal wave came, you know if it had happened on a Sunday everybody *make* by the park. That park was full to the max with people and cars. And we were having a great time I don't know what was going on but so much people from all around the island. That's why we said, "That if it came that Sunday, all us, I think we all gone." We don't know what to do right? Where you going run? We would have to run down by grandma's place and that would be it.

KM: *Mahalo ke akua* that, that timing worked out then?

AH: Yes.

KM: Imagine a whole community!

AH: Still yes, Monday morning, 'auwē! Look outside, "Oh, how come the sea stay come over the pine. You know Wainiha beach?"

KM: Uh-hmm.

AH: Used to have pine trees, all. You couldn't see the water.

KM: For real?

AH: From the road side, that was all pine trees. And we used to go fishing down there, *huki* net. But that morning was really funny because at ten to seven my brother said, they "going down the beach because the waves stay coming in the river, it was so rough." My mother said, "Oh, okay you guys go but watch out." Not knowing that was tidal wave. And then I was combing my hair I looked outside I said, "Ma, the waves stay over the pine trees coming in the river. Coming up on the road!" She said, "Oh, where's Lady?" "You know she went." "She said, "You know I better go get her maybe she's stuck by the bridge." Sure enough, she going. She seen the wave coming in the river so she turned around for come back. And my mother was yelling at her to come back.

KM: Walking feet? They were walking.

AH: Walking. My mother went and she had reached her. She said, "Okay, we got to swim." So the wave coming, all coming on the land and they were swimming. And then she said, you know can see the bank when the water go down can see the bank you got to run with me. Get on the bank and then we can get up there by the mountain. Well, Flossy and I were home. So when we saw the wave coming up, and I saw that wave dash on the road and we were halfway almost out the door we turned around and said, "Oh no, the waves coming we better go through here." We had a trail that used to go to our pigpen in back of the Wainiha store. We ran behind there and the wave was coming. The water was coming by the time we got to the pigpen and it was not a very long trail. The pigs were all loose, going swimming all over the place.

KM: [chuckling]

AH: She said, "You know what lets climb on this fence and stay here until the water goes down." But then we were looking, "Where everybody?" Then we saw the kitchen of the store coming to us, the pigpen. And I told, "You know what we got to go save...she stay inside there bumby she drown!" We never know had a grand-uncle was in there and was trying to get her out because his house was already gone. They waited the water had bring in the kitchen put 'em on the bank no can go already 'cause no more water. So get them out then we run because some more we can see the water coming. We got to run to the *pali*, climb on the fence. We get on the fence, the wave come right under us. The pigs under us, oh my God, jump, everybody said, "Jump across the ditch! Jump on top the high side!" The old lady she tell us, "You know this in Japan they call *tsunami*." That's the first time I hear that word, *tsunami*. So we help her, we climb up and get on the flat.



When we look down Wainiha we seen Ellen Harada's house, Robinson's house going. We said, "Oh no, Aunty Luka stay inside the house." Maybe she had died we don't know where she stay, the house had broke up by the mouth of the river. Come to find out the house went close to the fence. There was a *hau* branch that she could get off.

KM: You're kidding!

AH: She had already tied her baby to her and she had jumped out from the house and the house went.

KM: Gee!

AH: And we don't know. Then by and by my father folks come home from Lumahai, they had to cross the river. Way up and come up the mountain and come over. Yelling, "Where's everybody? Where's the boys?" Then we see, tell him, "They stay over there, they stay wave their t-shirt. They're okay, they never die." And me on this side.

KM: Did someone die in your Wainiha area?

AH: Had one old Filipino man. [thinking] That was about all in Wainiha.

KM: In Wainiha.

AH: But was Hā'ena by the Mormon church.

KM: Oh. Some people died too?

AH: Yes. Had a Chinese man and some children. The Pu'ulei and La'amea, and who else. I think that was it, was mostly children.

KM: *Aloha.*

AH: And that's how, I don't know if you heard of Mariah La'amea?

KM: 'Ae.

AH: She had only one leg. Because one was broken it got caught in the tree. And then the old man Kelau that lived down here. Kelau Kalei.

KM: Down by Kē'ē?

AH: Yes. The inside part.

KM: Kelau Kalei?

AH: Yes. I think he drowned, must be he drowned in the tidal wave. Because the wave didn't come up over there where the *poi* mill was. Had the high...the wave went that way.

KM: Washed behind or something?

AH: Yes. Maybe he went, you know that old man always went to set net. And then early in the morning he would go pick up his net. So maybe that's what happened, that's what we think happened to him. He was never found.

KM: Never found him?

AH: No. Maybe stuck under the *'āpapa*, cave.

KM: 'Ae. The *'āpapa* or something.

AH: Yes. That's the only one.

KM: That's an amazing story and recollection.

AH: Because how they, they couldn't run away all those people. The Pu'uleis, La'amea, you know where the Colony Resort is?

KM: Yes.



AH: That's where they lived. Nancy Pi'ilani now, was Pu'ulei they lived across the street. And they had no place so this Filipino man his name was Shibroka, Hilario he said they go in the Mormon church the Lord going keep them safe. Well, the waves...I don't know how many waves came. Took that building and break all up.

KM: *Pau?*

AH: They couldn't catch all the kids.

KM: *Aloha.*

AH: So they were drowned.

KM: That's a life memory, experience for you.

AH: Uh-hmm.

KM: Can you see that image? You think of the things you know what you were talking about?

AH: No. I try to forget about it.

KM: Try to forget, yeah. Well thank you for sharing.

AH: Every time when used to get tidal wave, oh boy!

KM: Oh yes. And in the '60s, early late '50s, early '60s was steady, every time.

AH: Plenty. And we lived in Hā'ena. So we had a big green van that we had to load up with food.

KM: [chuckling]

AH: We put all our clothes in the box, leave 'em in there. My father-in-law had the county truck. He would have the rice, the pots, the water, the stove for run away.

KM: Yes. Steady yeah? Onaona was in Waimānalo, we were in Hale'iwa, every night it seemed like.

AH: Oh, when the siren blow it's time to take off.

KM: Yes.

AH: Those were the days. And so finally, "Got to move to high land, lets get outta here."

Discusses fishing and types of fish caught in Wainiha and Hā'ena—*akule*, *ō'io*, *moi* and *pāpio*.

KM: Aunt, earlier you had said that Wainiha, you folks used to go fishing along the *kahakai*. And you used to what, you used to *huki* or?

AH: We used to surround net. We used to catch *akule*, *ō'io*. What else, *moi*, *pāpio*. Schools of 'um at times.

KM: Yes. You know where the *pu'uone*, the dune now and the stream goes behind and comes out over there?

AH: All Wainiha bay.

KM: All that whole bay area?

AH: Yes.

KM: Who was the one directing the people how to take the net out and surround?

AH: Near the road that's what we call the beginning of Kepuhi.

KM: 'Ae, Kepuhi.



AH: Had the Kaneis, Kimokeo Kanei. Then had Chandlers and then had Hanohano, the Pās and my father. They were the four fishermen over there. So whenever one person was around and saw the fish. Like Kimokeo, that’s Tom’s step-granddad.

KM: Oh.

AH: He only used to *kilo* and patch net. So, whoever was around he could get a hold of, he would call, “Come, go surround get the akule stay inside,” he used to be the *kilo* man.

KM: Where did he *kilo* from? By their place, Kepuhi?

AH: Right on top Kepuhi.

KM: On top Kepuhi.

AH: On top get one... [thinking] used to have the water, the tunnel. Anyway, on top Kepuhi they would climb on top there.

KM: It’s a good place where he could look down into Wainiha? And he would see?

AH: Yes. Into the bay and then *kilo*.

KM: I guess what *ho’olili*, the fish come up they would see the glitter or something on the surface like that?

AH: Uh-hmm. You know get the school fish.

KM: Would he direct the people out how to circle the nets?

AH: Yes, on the boat.

KM: They go out on the boat?

AH: Sometimes get only maybe two people, one got to oar, one got to hold the string over here and wait till it comes across. And then they start calling everybody, go call everybody from the river. Across yell, yell to the store for the old lady Nakatsuji for go call everybody. Get on that telephone, go call everybody for come *huki* net. That was her job.

KM: It must have been some fun though!

AH: Yes, it was fun.

KM: Hard work but.

AH: It was hard work. And then we used to come in front the park.

KM: In Hā’ena?

AH: In Hā’ena. We used to go over there.

KM: Same thing akule, like that?

AH: Same thing. Akule, mostly down here was noted for ‘ō’io.

KM: ‘ō’io in front of Hā’ena?

AH: Oh yes, plenty.

KM: The same idea you would take net out in a canoe or boat?

AH: Boat.

KM: Surround?

AH: Surround.

KM: The fish come in *ku* inside the bay?

AH: Uh-hmm.



KM: And then you surround 'em?
 AH: Surround.
 KM: And then *huki*. Did you folks *māhele* the *i'a* everyone take fish home?
 AH: Everybody took fish home. If there was enough to sell, then there was one market in Hanapēpē that used to come and get the fish.
 KM: For real.
 AH: *'Ō'io* they used to sell for fish cake.
 KM: Fish cake.
 AH: Yes.
 KM: That *'ō'io maka, 'ono ē?* [chuckling]
 AH: Yes, *'ono*. [chuckling]
 KM: Okay, *e kala mai*, so you said Hā'ena. Was there another place where you folks would *ku'u 'upena*.

Family fished along the Nāpali coast for *moi* during the summer.

AH: We would go down the Nāpali coast. My father had a sampan.
 KM: Nāpali?
 AH: Yes. And he used to take all of us used to go. Go catch *moi*.
 KM: Oh yeah? Where did you go?
 AH: Hanakāpī'ai and down, the farthest we went was... [thinking] Honopū.
 KM: Honopū, for real? Wow!
 AH: During the summer, because winter time Honopū, you no can go on the land.
 KM: 'Ae. Kalalau like that all too rough.
 AH: Kalalau is spooky.
 KM: Oh yeah. How come?
 AH: Strong the current, you go *huki* net over there. Not like Hanakāpī'ai. But summertime was good because from here Kē'ē. We used to walk around to Hanakāpī'ai.
 KM: Really?
 AH: And swim some places.
 KM: You folks would *ku'u* net outside there too?
 AH: Yes. *Ku'u*. Jump from the sampan, my father, "jump," and I'm looking at the wave, kind of big scary yet. "I no like jump, I going drown!" I said, "Jump." Jump. we jump and come out, oh my God. Swim on shore and pull the net and after that we're all talking, my sisters, "daddy, he's so mean to us. He like us drown or what, we no can swim good." [chuckling] That's how we learned to swim.
 KM: That's how. So daddy had a sampan?
 AH: He had a sampan.
 KM: What was it's name? The sampan's name, do you remember?
 AH: I don't remember. I don't think had one name.



KM: About how big was the boat do you think?
 AH: Not very big.
 KM: Thirty feet or?
 AH: Maybe twenty something feet.
 KM: Okay.
 AH: It wasn't a very big one because we had to pull two extra boats in case we caught fish.
 KM: 'Auwē!
 AH: Nobody could sit in the sampan because the sampan had too many guys.
 KM: [chuckling]
 AH: Sometimes grandpa Hanohano would sit in one boat and La'a, he used to sit in one boat. Everybody used to go down and La'a used to be the one, he couldn't swim, so they had to row him on the boat for go up on the shore so he could go *kilo*.
 KM: Ahh.
 AH: That man never swim, but he always went to be the *kilo*. And everybody got to help him, take him ashore and then come back.
 KM: He had good eye then?

Families regularly fished in Maniniholo Bay; La'a Mahuiki, would *kilo* from the *pali*.

AH: Yes. Even above the park that was his *kilo* ground, La'a Mahuiki.
 KM: Above the park [Maniniholo]?
 AH: Yes.
 KM: Up on the *pali*?
 AH: On the *pali*. He used to watch for the fish over there, and when get fish, he used to run down put his white flag by the *kamani* tree so everybody going past they telling them for bring the net and the boat. And he's back on top there waiting, waiting. And watching the fish.
 KM: Would he direct with flags also or just by hand gesture?
 AH: No. With white t-shirt.
 KM: Depend which way he going [gesturing with his hand signals] and then they would know how to circle?
 AH: Yes. To circle the fish. Yes, that La'a was, that's grandma Rachel's husband.
 KM: 'Ae. La'a Mahuiki.
 AH: Yes. And then we also learned to go at night, you know with the *lau*, the ti-leaf with the rope?
 KM: 'Ae.

Used to walk into Hanakāpī'ai to gather ti leaves for *hukilau*.

AH: We used to go pick up ti-leaf go Hanakāpī'ai now, go get ti-leaf and dry 'em.
 KM: Walk feet all the way?
 AH: Walk feet with the bag.



KM: Yes. *'Eke mau'u?*

AH: Yes. That kind and fill up. You fill up your bag how heavy you can, enough for you to carry come home. We used to go all line up, everybody go line up. My father would say, "Okay, this Sunday you folks go church come back. Get your guys bag go Hanakāpī'ai go pick up ti leaves."

KM: Wow!

CW: Over here never have enough that time? How come you had to go all the way down there to pick ti leaves?

AH: Because was easier, never like. My father never liked to go bother grandma, or to go pick up ti Lumahai he figure, Hanakāpī'ai trail, the Nāpali trail was more easy, right near the road. So we used to go pick up, pick up our bag. Bring 'em home, dry 'em all and then he used to make the long rope and then we got to go tie on the rope. Night time we go fishing, go catch fish and you just shake, shake, shake. And sometimes you know us we look at the time, when you go that kind night fishing, go *huki* net. Get all the lights in the water. Oh this kind real spooky.

Frequently saw fire balls and other phenomena associated with spirits between Hā'ena and Wainiha.

KM: Did anyone talk to you about that? What that was? Did they say it was *akua* or something? No one talked?

AH: No. But we always used to say it was devils. [chuckles]

KM: *Maka'u.*

AH: Because down here used to be *kolohe*, all from the YMCA come down.

KM: Get fireballs like that?

AH: You'd see fireballs in the *hala* tree, you coming on the road, you coming Wainiha you looking back down by the Colony [Resort]. "Oh, they get big fire?" Oh, then you drive then when you come around, "Oh, no more the fire." You come, you drive all the way, that's funny. We used to tell my mother, my mother used to say, "That's all the kind devil kind."

KM: *Po'e kepalō.*

AH: Yes.

KM: When you made your *lau* even night time fishing so it would be phosphorus, is that right phosphorus in the ocean you would see these lights sparkle.

AH: Yes. And then my father use to tell, "Oh, pull up all that we going home!"

KM: *Pau, pau ka pono?*

AH: Yes. No more fish. That's why he used to tell us, "You know we going fish again, nobody better say anything." I used to tell him, "You the one. When you drink you talk, you tell this person, tell that person." And then you tell, "Oh, go get the net, go get this and go." Sure, everybody going know when you go down the beach and you see all these kind lights in the water. "What is that?" You know we used to ask him. He never used to tell us what it was. We had to go ask. One time we were going, and I never like go, so I go tell grandpa Hanohano, "You know daddy you like take us go the night time fishing, but we don't catch nothing. Only work hard for nothing." He tell me, "Why?" "I figure all the kind lights in the water, how come?" He tell, "Oh, somebody no like you folks go catch the fish." I said, "Oh, that's why?" "Yes." Oh now I know. And then when I got married and I used to go fishing with Tom night time, same thing you know, and I tell him, "How come get all that lights in the water?" And worse we stay down here. Spooky 'eh! Standing on



the sand with the fish. In the dark I'm looking all around if going get something. Oh, I getting mad.

KM: Even in the sand, it comes up in the water? The light?

AH: Yes, I never seen that but they said get.

KM: Yes.

AH: So he used to tell... "Oh, funny kind." Weird feeling and then when you try follow him down going that way, I not going sit here, I carry no matter how heavy the bag. I going follow too, I'm walking.

KM: [chuckles]

AH: And everything is heavy like, you can't go! Something is holding you back. And so when Tom comes I said, "You know it's time to go home because something's been holding me. I think I better throw away this fish." He tell me, "No, no, no, no put 'em in front you." So I carry in front me, go. "Oh okay." But, I think still get that kind.

KM: You think so?

AH: Until today.

KM: Have you seen phosphorus in the water recently?

AH: No. I no go. I don't go night time. Forget it. [chuckling]

KM: I remember in the '70s still yet seeing that in the water like that. Have you seen it recently?

CW: No.

TH: Oh yeah get. Right down here.

KM: Still yet? Interesting.

TH: When we go night time for catch stuff so get.

AH: I got to ask Auntie Vi for when she go hook 'upāpalu. I haven't gone for hook 'upāpalu for years.

Discusses lau fishing and division of fish; father had a fish stick used to attract the fish.

KM: Okay. So when you would go out set lau like that you make big rope and you put the lau. How far apart did you space your lau?

AH: About twelve inches apart.

KM: Twelve inches apart?

AH: Yes.

KM: And all this length. Hundreds of feet of rope some? Got to go all the way around right?

AH: Yes. Sometimes hundred, hundred fifty feet long. And you know if not enough, we got to go back get some more.

KM: When you folks had taken fish as a community. Say dad, or somebody had called everyone together, the hukilau. When you took, when every family took fish. Did they sometimes ho'oku'u let the rest go?

AH: No, never. Because there always was somebody that wanted to buy the fish.

KM: 'Ae, okay.

AH: The families would take home whatever they wanted.



KM: That was *aloha*, free kind? Take what they like.

AH: Yes, free kind. There was one man in Hanalei who caught fish, I don't know if you knew him. If never had enough fish he would cut his fish in half or fourths and give to the people who had helped him. I don't know if you heard of him...

KM: Yes, a couple of other *kūpuna* have mentioned him. He would even cut the fish.

AH: Cut the fish.

KM: So *ma'amau* the idea about you got to take care.

AH: Yes, selfish, selfish. He was the only man always cut. And so when they say, "Hanalei get *hukilau*." "Yes, who?" They mention, who, "Oh, we not going over there."

KM: [chuckling]

AH: "He not going give us fish, he going cut up the fish."

KM: *Aloha nō*.

AH: And sometimes no more enough, if you get big family. Yes, that's what that man used to do.

KM: You folks go out *holoholo* like that, share fish. Did you ever hear, did your papa, old man Hanohano them or someone keep *kū'ula*? You know how sometime the stone, they used to call the fish in?

AH: [thinking] My father had a stick.

KM: Hmm, *kaula*?

AH: What did it look like, it was, I think it was a fish. And I think the old man Hanohano had one, was a stone. But when my father died, I don't know if my sister has it or was put in the coffin with him. I told them, "Anything that he had, we didn't want. Send it with him."

KM: You think he used that stick for him get his fish?

AH: Yes. He used to. But I never see him use 'em you know.

KM: Yes.

AH: But he had it I know. I saw it, it looked almost like it was made out of the coconut.

KM: Oh, for real?

AH: Yes. It was just like the color of the coconut. You know when you sandpaper the coconut get that grain and what?

KM: Yes, yes.

AH: Yes. That's how it looked like. And Tom's dad had something but we never saw it. He had 'em at home and my mother-in-law always said, "Whatever you do in that closet there's a little suitcase, don't even touch it." So, when he died my mother-in-law never go touch 'em. Was Aunty Eliza came from Honolulu and she went go get 'em and put 'em in the coffin with him, burned 'em up. She said, "Brah, you take all this with you, we don't know what you get inside there. But we don't want no part of it." Cremated it with him. That was it. But I know they did have that kind.

KM: Yes. Interesting how they believed in those times, yeah? And some *mana*, yeah?

AH: Yes. That's the kind *mana* they had. And now we no more that kind because very seldom get *hukilau*.

KM: I think the fish, everything has changed. Before when you folks had *hukilau* was mostly people of your families and community came.



AH: Yes.

KM: And even if you went out fishing, like if you went along the lae kahakai, would you see *malihini* out there or was it *kama'āina* people? Anyone came fishing?

Before it was only *kama'āina* families who fished in the region, not like today.

AH: We never had, never had. In fact those days when we were going, hardly had anybody on the beach.

KM: Right, right. Only *kama'āina*.

AH: Because if had the Hawaiians they would say, "Oh, we going down the beach take suntan." "What the hell you take suntan, when you black already!" You know that's what we used to tell them.

KM: Yes.

AH: "You black already!"

KM: No need?

AH: No need. But hardly...

KM: The people that were fishing, were *kama'āina*?

AH: Yes, all over here. You know it's just like and during that time, Hanalei used to have Albert Goo.

KM: Oh yes, we've heard his name.

AH: He used to be the one there, and also, Manuel Nunes and Simeon Dias. That's about all. And then from here you know, if nobody is there fishing, and then somebody saw the fish. My father would go and surround it, or Hanohano would come up and bring their net. Kimokeo like that, somebody. But then the people that used to fish in Hanalei, sometimes they get mad 'cause they say, "That's their area." But my father said, "That's nobody's area, the ocean is for everybody." And so...?

KM: But your father's practice. They always shared. If people came down, they would share fish right?

AH: Yes, yes. We had a beach house in front of Walter Sanborn's place. I don't know if you know the Sanborns?

KM: No. I know the name only.

AH: You don't know Peter Sanborn? Percy died long time. They were at Hanalei.

KM: So fishing was really an important part of your community?

AH: It was fun. Because my father never throw net. Always was *hukilau*.

KM: For real?

AH: Yes.

KM: Steady *hukilau*?

AH: Steady.

KM: Were there seasonal times? Or could you go *hukilau* all year round?

AH: Depends if the ocean was calm.

KM: Yes, yes.

AH: Depends on the ocean.



KM: *Mālie*, so good *mālie* times like that?

AH: Yes. And so we used to go fishing, and then if my father never...because he very seldom threw net.

KM: How about *kāmākoi*, go pole like that?

AH: We had no patience for poling [chuckling]. Sit down over there, no. No more patience.

KM: How about on the boat sampan. Did he go *kūkaula* outside somewhere?

Discusses fishing between Wainiha, Hā'ena and Nāpali; sharks thought of as guardians.

AH: No. Was only go down Hanakāpī'ai go check the *moi* every time or go pick *'ōpihi*.

KM: You mentioned, and some other guys had said that your papa, you folks would go out to Kalalau. Did you stay out there sometimes?

AH: No, no.

KM: Only for the day, go one day?

AH: Go early in the morning and come back before the wind come up.

KM: Oh, I see.

AH: We used to go down dark. Surround, get our fish and come home. By the time you reach outside Kē'ē the wind is so strong, if you coming home after eleven. Take you hours for even get into Kē'ē.

KM: Yes. Out of curiosity 'cause you'd mentioned scary you know you go out Hanakāpī'ai, Honopū like that, jump in the water. Ever heard of sharks that were out there or did they talk about guardians?

AH: You know that time we never think about sharks, when we used to go. And we always heard about Henry Gomes. Henry Gomes used to always swim from Kē'ē, go down. And he used to go by water, he used to go dive. If La'a could not go for *kilo*, he used to go swim.

KM: For real!

AH: And then see the fish and he'd go on the sand and wait and tell.

KM: How far from Kē'ē he would go out swimming? How far down the shore?

AH: He swim all the way down to Hanakāpī'ai beach.

KM: You're kidding!

AH: That man was never afraid.

KM: And Henry Gomes was Hawaiian, Portuguese?

AH: Portuguese...

KM: ...That's amazing! The Hawaiians taught him.

AH: He had the guardian. He used to swim from Wainiha all the way go down.

KM: You're kidding!

AH: And one time he had boat trouble, he was hooking *'ō'ō* and it was kind of rough, the sea. He was outside Wainiha, and he swam in front of the Colony Resort, come in. And that area is shark area, but he get guardian.

KM: He never get problem?



AH: No. He never had problem. That man used to swim all the time.
KM: You never heard of shark guardian or someone take care, feed shark like that?
AH: No, but I seen one in Hanalei.
KM: Oh yeah.
AH: Belonged to the Sanborns.
KM: Oh.
AH: When we used to fish over there used to come and just swim.
KM: Did they feed the shark?
AH: Big shark. Swim near the sand.
KM: For real! They give it fish or something? They take care or just?
AH: I don't know. It just used to swim along the shore and go.
KM: Wow!
AH: And this Filipino guy, Ricardo, he knew about it so he always tell us, "No bother, you guys come outside from the water, let 'em swim. It's going away." Sure enough he go. Then he come back, "Now you guys can go."
KM: [chuckles]
AH: "Oh, how come?" "That's Sanborn's guardian." "Oh," that was it.
KM: It's amazing how people from all different cultures. Not just the Hawaiians, the Japanese, Filipinos, other people.
AH: You know that's a good one to go interview Ricardo Garma.
KM: Garma?
AH: He knows.
CW: He's still around?
AH: He still stay Hanalei.
TH: Behind Hanalei Center.
AH: He's the only one left, and he's been here long time in Hanalei. I think he can tell you about like the rice patches. I think he was here when the Haraguchis planted rice. And then they went into taro. We were talking last night and I was telling Chipper, Ricardo seems to be the oldest one and still in his right mind. He just made 90 years old.
KM: Wow!
AH: In January and he's in his right mind... He's the only one left of all the gang with my father folks.
KM: Wow!
AH: Only him and Manuel Nunes is the other one... Ricardo, he still works little bit in the taro patch, mostly cut the taro. I said, "Oh good then, you get exercise."
KM: That first group of Filipino immigrants came in around 1904, 1905 or so. They were strong in health and things like that too. Really took care of themselves. Some no eat any kind stuff.
AH: Him, when I was six years old he was here already.
KM: Yes.



AH: He was always with my father. He used to go fishing, drinking, plant taro. And he's still left and he used to drink a lot too...

KM: Good story, history. People will never experience these things and the people you know. Should we look at the photograph and try talk, see a little bit. Aunty, some of this *'āina* you will recognize. Chipper had this made up it's a beautiful photograph. This is the Kē'ē section here, and come around. Limahuli section in here, the stream like this so you get an idea. The beach... Were there places along the coastline that were noted to you for certain kinds of fish or things like that, when you would go *holoholo*? And you'd been talking about some of them already.

AH: [looking at photo] In front here.

KM: Limahuli.

Discusses types of fish caught, and *limu* and shell fish gathered at Limahuli, Hā'ena, Wainiha and Hanalei.

AH: Limahuli, used to be noted for *enenue* and *manini*.

KM: 'Ae.

AH: And down here was the *āhole* winter time.

KM: The *āhole*.

AH: Hā'ena the park used to be the *'ō'io* always *'ō'io* or *moi* inside here. And then Wainiha Bay, every time we used to look forward to when the *akule* came in. We used to love that *akule*, *halalū*.

KM: 'Ae.

AH: *'Ōpelu* was very little, *'ōpelu* was noted for in Hanalei.

KM: Oh yeah?

AH: Yes, by the pier. That's about it.

KM: That's amazing 'cause shallow, the water clean but the *'ōpelu* come in like that?

AH: Yes.

KM: Amazing!

AH: And then when the *halalū* used to run at the time, was no more *kapu* yet. Now you got to certain length, how many inches you can catch. Otherwise you cannot catch it.

KM: Yes.

AH: The *moi*, *moi* used to be *kapu* all the time from June to September. I think now it's May. And what else kind, that's about the only kind fish we used to go catch. *Manini*, *āhole*, *enenue* and *moi* and *'ō'io*. That's about it.

KM: How about *limu* out here. You folks would get *limu*, *he'e*, *wana* like that?

AH: *Wana*. *Wana* we used to go outside [thinking] what was it Manji pond?

KM: Oh. *Ma'ane'i*, right out here?

AH: Yes. That's where we used to go get *wana*.

KM: *Aloha*.

[Aunty Violet Hashimoto-Goto, joins group]

AH: Out here, some reefs get *limu kohu*. But even Kē'ē, get but mostly...where is the YMCA area?



CW: Over here.

AH: In here?

CW: Yes.

AH: Get *limu kohu*, get the mixed *limu*.

Pūpū gathered from various locations; used for making *lei* and medicines.

KM: How about *pūpū*. You folks ever went out get *pūpū* anywhere?

AH: No *pūpū* over here. Wainiha get from Lumahai when you go past the bridge.

KM: 'Ae.

AH: That area get some, down here Kē'e get. But mostly down the Nāpali coast the *pūpū*. You eat that raw?

KM: No [chuckling].

AH: They tell, if you like miscarriage you eat raw.

KM: For real?

AH: I don't know if that's true [chuckling].

KM: See, I don't need worry about that anyway.

Group: [all chuckling]

AH: Me, I don't know if it was true or not.

CW: Aunty, you remember the names of the *āpapa* where you did your *limu* and stuff?

AH: I don't know, I just go. You have to ask if Aunty Vi know. Uncle knows the *āpapas* not me. I just go where get the *limu* the one outside by the YMCA further over. I don't know which one that. What is the name of that area now? [thinking] Vi, what is the name of that area? By Stice house?

CW: Kanahā?

AH: Kanahā.

VH-G: Ko'ōnohi.

KM: Ko'ōnohi?

VH0G: Ko'ōnohi.

AH: This is Tom's sister, Violet. This is Kepā.

KM: *Aloha mai*. Ko'ōnohi you think? K-o-o-nohi?

VH-G: All those different places, they have different names. Tom knows.

KM: 'Ae.

AH: Out here get *limu kohu*, here and there, but not like Moloa'a beach, Pīla'a.

KM: Yes, different.

AH: To me, there's a certain time because it depends on the ocean. If the *kahakai* rough, no can go.

KM: *Mahalo*. This is such a wonderful opportunity to talk story.

CW: Aunty, when you were with your dad's time. Your dad would come fish all of this area?



AH: Yes, we were little.

Discussing fishermen in the Hā'ena-Wainiha region, during the 1930s-1950s.

CW: Who were the other fishermen at that time that used to fish on these reefs?

AH: Used to have the Hā'ena one my father-in-law.

VH-G: Tūtū Hanohano, *Tūtū* La'a.

AH: Jacob, Simeon Maka, all them. They lived in Hā'ena.

KM: 'Ae.

AH: La'a he used to go throw net, but he never went in the water.

VH-G: Why?

AH: Because he didn't know how to swim. He would always have either one of the boys or grandma Rachel go in the water and get the net.

VH-G: She was the best for go get squid.

KM: Lawai'a he'e. And strong woman too, yeah?

Group: [all agree]

AH: She used to say, "Yes, he throw the net and I got to go get the net." Boy, you alright.

Group: [all chuckling]

AH: I remember that.

KM: Main thing get fish though right?

AH: Yes, had fish.

KM: *Pōhō* if you throw net.

VH-G: Throwing those days, had plenty fish, Hā'ena. The beach had plenty fish, not anymore.

Fishing today, not like it was before. There are fewer fish. There has been a decline in the *limu* as well. This is in-part attributed to the tour boats (fuel leaks) and people breaking the rocks.

AH: Now if you go if you can find one manini or one uouoa you're lucky. No more!

KM: *Aloha*. How come it's changed, you think?

VH-G: It's really changed, times have changed.

AH: You know when the boats were running, had fish yet, had fish.

KM: Oh, for real!

AH: But when they had stopped, I think all the rocks or what in the ocean all *make*, the reef all *make*. Because they all broke. You want to walk on top there they all broke. I think the oil or the gas has really damage the reefs.

VH-G: They were no good.

AH: No more fish like before. You know one day we went from above of the park, there's a road going inside by the coconut grove by Guslander.

KM: Yes.

AH: From over there, uncle went walk, walk, walk not even one manini. Okay come in the car. Bumby he telling me, "You know what, we go down." So we come down Kē'e go inside there walk, "I wonder if get manini." "Get plenty tourist, what you like go down there for?" "Oh, you giving me bad luck!"



KM: [chuckling]

AH: He go bum by he come back he said, “You know I had miss the enenue.” I tell, “Oh, where your eye was?” He said, “Had past me on the side one big pile I couldn’t throw the net ‘cause my shoulder was sore.” I said, “And you like go fishing?” “Yes.” No more nothing, we went home white wash. He was cussing himself, he said, “I never even see ‘em went pass me on the side.” And by the time I was going throw, I couldn’t throw my shoulder was sore.” Never catch any enenue.

KM: Fishing is different. More people have taken I think from away. You know people who don’t live here, but plenty come fish?

VH-G: Maybe it’s not that. Maybe it’s the time now and maybe how our reefs look. Like before, the reef used to be covered with all kind limu. Now we get something like alien kind limu.

KM: For real coming on your papa even out here?

Names various types of limu and locations found.

VH-G: They have some that I never seen ‘em before. And we don’t eat that kind limu.

AH: Get one green, funny kind limu, I never seen that before.

VH-G: It could be that you know. Maybe that’s the reason why no more the fish.

KM: What kinds of limu...and even if it wasn’t eating limu. What kinds of limu did you folks see out here? You saw limu kohu?

AH: Limu kohu, limu kala was a popular one.

VH-G: Yes, limu kala.

AH: The other one we call pahapaha.

KM: Pahapaha, that’s the greenish?

AH: The greenish one like the lettuce color.

VH-G: Had the what you call the black, ‘ele‘ele.

KM: ‘Ele‘ele.

AH: Limu ‘ele‘ele.

VH-G: But that’s green yeah the limu ‘ele‘ele.

KM: Yes. That’s in areas where the water has been flowing good?

VH-G/AH: Yes.

KM: It has to have fresh water right for ‘ele‘ele?

VH-G: Yes.

KM: Did you folks see limu lū‘au or pahe‘e?

AH: That’s not way inside only come up sometime when you huki net.

KM: Certain time.

AH: Certain times I know Wainiha used to get. I used to watch for ‘em when we get hukilau because that one was ‘ono.

KM: Those limu pretty much now you don’t see?

VH-G: No more.

KM: Wow!



AH: No more.

KM: You're right, because if no more food for the fish...

AH: I wonder if Maui still get, that one?

KM: It's not like before.

AH: Not like before too?

KM: Not like before.

VH-G: Times have changed.

AH: And what about Hilo?

KM: Not the same thing. All over, the limu. One thing they notice limu kala is still in places.

VH-G: Yes.

KM: But people don't eat that, fish, eat okay.

VH-G: They eat limu kala, but you got to get the young one.

KM: And soft, palupalu.

AH: And certain times get manauea, and certain time you can get, what is that smell one?

KM/VH-G: Lipoa.

AH: Lipoa. Now, hard to find.

VH-G: Maui used to get plenty, it comes on the beach.

KM: Yes. Lāhainā side, all the lipoa.

VH-G: Lāhainā side.

KM: Wāwae'iole, you get?

VH-G: We get wāwae'iole down here.

AH: We get, but you got to go find 'em.

KM/VH-G: Yes.

AH: I know Kē'ē get, but you got to go in the deep.

VH-G: Kē'ē get.

HW: Where, on the map?

KM: Kē'ē section. So times have changed.

AH: And of course get the limu we always called turtle limu. You find 'em in the limu kohu just like rubbish you pick 'em up, throw 'em away.

KM: Yes. You folks had huluhuluwaena or līpe'epe'e out here?

VH-G: No, no huluhuluwaena no, pe'epe'e a little bit. Always, always, that's the only one you see every time.

KM: May I ask since you folks all stream people out here, did either of you ever hear about using limu wai, the river limu for medicine or something like that? Limu in the streams for medicine or anything?

VH-G: No.

AH: No. We never learned about that.



KM: Okay.

AH: Because get all kinds, yeah, in the stream.

KM: Yes there are limu.

AH: [thinking] Lets see. We get one up here, long green one in the ditch. Maybe get some medicine I don't know. Nobody when teach us.

VH-G: Like the limu 'ele'ele?

KM: It is yes you're right aunty said like the limu 'ele'ele, long kind.

AH: Uh-hmm.

KM: I was just curious if you ever heard, because they say lā'au. Good lā'au, some of the limu. You know if your body is weak or something you, take the limu to help strengthen you. I was wondering, but you folks...?

VH-G: Well, just like limu kohu.

KM: 'Ae.

VH-G: They eat the limu kohu for goiter.

KM: Yes, iodine.

VH-G: When you get bad goiter, when they use limu kohu, you can't use the really... Right now, we get two different kind limu kohu growing. Get one limu kohu, grows any kind place. Looks like limu kohu, but you can eat that. They said you can pick 'em and eat 'em. But because we know what is limu kohu, we're not going to eat 'em. But they said it's edible. Our real limu kohu got to come from where the sea really pounds, you know what I mean?

KM: Yes, really agitated?

VH-G: That's the real limu kohu.

KM: *Kai ko'o, kai nui.*

VH-G: You can tell the difference. The real limu kohu, the ones that's growing way up here look like the Christmas tree.

KM: Yes, yes.

VH-G: But the real limu kohu is fuzzy and you know a little different.

KM: Yes. Is there a difference in the color?

VH-G: The real limu kohu is the one that has all that...

KM: Iodine?

VH-G: Iodine, yeah.

KM: Is there a difference in the colors between them?

VH-G: No. They look like the same.

KM: Some limu come red, red though and some brownish you know, like that.

AH: We get though, we get the brownish one too, where the sun catch it.

VH-G: In different areas like take for instance Ko'olau. Ko'olau their limu is red, because I go down there and pick up limu kohu too. But far where you got to go. Their limu is nice and red. Ours one is dark brown, kind of little bit purplish.

AH: Sort of pinkish.



VH-G: During the winter time when you get 'em nice color, dark. When come summer time where the reef is always dry, the *limu* going come lighter. Kind of burn a little bit.

KM: Burn I guess, too much sun or something.

VH-G: Yes. But still it's *limu kohu*.

AH: That's when they put food coloring make red. [chuckling]

KM: Oh, you're kidding! That's the secret?

VH-G: That's right. They put food coloring to make 'em red.

AH: Food coloring, I do that sometimes [chuckles].

KM: Oh, shh. We have to 'oki that [chuckling].

AH: [chuckling] But don't taste 'ono, it kills the taste. I went try, but no 'ono.

KM: Hmm. Nice just to *kolekole* and not hard right?

AH: No.

KM: In fact some, I think it's good fun.

AH: [chuckling] Because I know you.

KM: *Mahalo!*

HW: Aunty, this morning we were talking to Stanley Ho and he mentioned ciguatera in the mullet.

AH: Who?

KM: Kan Sing's brother, Stanley.

AH: Oh, Kan Sing. He's how old now? [Also remembers his wife, Clara Ho, a former school teacher at Hanalei.]

KM: He's 97.

NG: He's 97...!

Discussing mountain sites, Makana, and the caves of Waikanaloa and Waikapala'e.

CW: Aunty, when you were growing up. Do you remember your dad telling you the names of any of the mountains?

AH: No. He only knew Makana, that's all. And Nāmolokama and the other two, Hīhīmanu and the other one. And then told us about the names of the caves. That was it.

CW: And what did he call the caves? The wet caves, the lower one. Do you remember the name for the low one and the high one?

AH: Waikanaloa is one.

CW: Do you remember if that was the low one or the high one?

AH: [thinking]

VH-G: Had the names, yeah.

AH: I think that's the bottom.

CW: That's what everybody today, we know it as the bottom one. But there's little confusion now over that because Uncle Bruce he came out with it and he said it's the other way around. And he do his research.

AH: Maybe he's right.



CW: Everybody before, the old people they talk about Waikanaloa as the low one. That's why I asked what you remember, you know.

AH: Well, maybe we were all wrong. If he's doing a research...

CW: Whether you were right or wrong, that's what you called it.

AH: ...he's going to find the correct name.

KM: Sometimes.

AH: Sometimes? Not all the time?

CW: What about the winds? The old folks they call the wind, they have a name for the wind, if certain wind blow?

AH: The only one we know is the Kona wind they tell us coming this way and that's it.

KM: What about if a light rain wind comes out of the mountain or something. You never hear them say *kēhau* or *makani ōlau niu* or something like this?

AH: No. Never hear those words.

VH-G: I kind of heard what you're saying. I heard those old people talk.

KM: Yes. Because everyone had a name before?

VH-G: That's right because when I grew up had my old *tūtū*, like *Tūtū Ihilani*.

AH: My father was too busy, he never told us those things.

Recalling *Tūtū Wahinekeoli, Ke Ahu o Laka; and other elder kama'āina.*

VH-G: And *Tūtū Wahinekeoli*.

HW: *Wahinekeoli Pā*.

VH-G: She was still living when I was a small kid. She couldn't walk, she could only crawl.

AH: Yes, that grandma.

KM: And those old people. You ever heard them *'oli*, chant like that?

AH: No.

VH-G: She had one of her sons who used to *'oli, Tūtū Kila*. When he's by himself, and he used to own a house down here in Hā'ena.

KM: 'Ae, yes.

VH-G: Then he moved up right next to us. When he's by himself, and some times he comes around and I hear him. They said he was a *kumu hula* too, *Kila*. He used to *'oli*.

KM: Yes. That *Pā* line is well-known for *mele, hula* like that.

VH-G: Uh-hmm.

KM: I guess they were tied to *Ka Ulu o Laka* or *Ke Ahu o Laka* side, the *heiau, hula* platform like that. Interesting.

VH-G: Uh-hmm.

AH: Yes. I think they were the last ones.

CW: You know let me ask you two something. Takashi found an old *tūtū* inside the old folks home in Līhu'e, her name was Auntie Kapeka. She said she used to live with *Kila* before, had to pound his *poi* every day. And that Uncle *Kila* was her uncle. Do you remember?

VH-G: I know who you're talking about. Kapeka.



AH: Kapeka. June Kapua?

VH-G: That's Kapua's wife.

KM: Kapeka Alapa'i?

AH: Alapa'i.

VH-G: Yes.

AH: She used to go Kanei. She was married to Kapua before.

VH-G: That's right.

AH: Kapua Kanei. And then he died, she...

TH: Joe Black too?

AH: Yes, Joe Black Alapa'i...

VH-G: What was her mother's name?

AH: [thinking] Katua, Dutro.

VH-G: Yes, her mother was Katua. That's right.

AH: Her English name was Caroline, she used to take care of us...

TH: [conducted oral history interview with her]

KM: ...So from your recollections, it's not like how it was before. What should we do to help fishing. Is it possible for us to restore it, because I know when you guys were young sometimes there were periods, and particularly your parents and grandparents and even before that, *po'e kahiko* time. There were seasons, you no can fish. There were times you know so that they would *ho'omaha*, let the fish rest and build up again. Just like what you were saying with the *lo'i*, they rotate.

AH: Uh-hmm.

KM: Is there a way for us to maybe restore the fisheries that you folks can think of? So you can go fish again, so your *mo'opuna* can fish. Big question, or just *pohō* just let them go it's too late?

Discussing fisheries, the need to make *kapu*, like in the olden days, to restore areas; and the need for education.

VH-G: Well, there is such a way. Only thing is they got to make sure they *kapu*, certain season. Give the fish a chance to come back again.

KM: Come back, yes.

VH-G: But then we get some *kolohe* kind people too. Here we're trying to restore that, but here comes *kolohe* people from the outside who come and *kolohe* 'um.

KM: 'Ae.

VH-G: Which is no good.

KM: No, it isn't.

VH-G: Now days there is such thing. Maybe here we try to the kind, they coming maybe from Kekaha they say, "Hey, you know, over Hā'ena, they get certain place where they trying to restore all the fish to come back." And then night time they going come, they going *kolohe* the fish. Which is no good now days.

KM: Yes.

VH-G: Like before they don't do no such thing because they scared.



KM: That's right.

VH-G: You go *kolohe*, you know what going happen to you!

KM: *Mūmu'u paha ka lima* [chuckles].

VH-G: Yes. They going the kind, so they not going *kolohe*. Then the fish get a chance to restore again.

KM: 'Ae.

VH-G: That's the only way. Like with everything else we got to try it.

KM: We have to educate our children then.

VH-G: That's right.

KM: And it's not just our own *kanaka*, everybody got to be educated.

VH-G: Everybody, right.

CW: Auntie, you were talking about we need to *kapu* and let the fish come back. I was thinking about something Uncle Hobie told me. "The war times they put all the barb wire and things like that so people couldn't go fishing." And he said "During that time the lobster and everything went come plenty." Do you remember anything about that?

VH-G: Yes, we had that. But the reason for putting in that barb wire was to keep you off the beach. We had all these submarines all on our coast line. That's why they put in all those barb wires. But then you couldn't go fish too. We had to have permit to go fishing.

KM: You folks couldn't go down to the *kahakai* initially during war time?

VH-G: No.

KM: What he said, it was just like one big *kapu* period?

VH-G: Yes.

KM: The fish all *ho'oulu* come up again.

VH-G: That's right. That's right the fish had a chance.

CW: Did you notice that? Was there a noticeable increase in the fish that you noticed?

VH-G: Had plenty fish, plenty fish. But there weren't as many people as now days.

KM: People taking, yeah.

VH-G: Never had.

AH: That, you got to ask uncle because every time he throw net.

VH-G: You have the same local people they going get what they need that's all. But nowadays...

KM: Anybody comes from anywhere and take?

AH: They come and even use Clorox.

KM: *Aloha!*

VH-G: Yes. Even sometimes, I was talking to Tom, people come from the other side come get our *limu kohu*. They come rake our beaches of *limu kohu*. One time he said he stay over there he wait for 'em, he told 'em, "I don't want to see you folks come over here and pick *limu* and sell," they get 'em all in their coolers.

KM: Yes, aloha.



VH-G: They go pick up their coolers and sell you know that. And he said, “I don’t want to see you folks come over here again. You know this limu all over here that’s for our kūpuna. For their home consumption they not going sell.” You coming out of no where, and you folks just rake the reef and take all. He said, “That’s no good.”

KM: No, it isn’t.

VH-G: That’s what’s happening.

AH: You know what I don’t see and used to get plenty before. The gray loli that the Japanese eat. Used to have plenty.

KM: Namako kind?

TH: Namako.

AH: No more now. Manji pond no more.

KM: You folks ate loli?

AH: Yes, I eat loli.

KM: You folks no? You never?

Group: [chuckling]

AH: Kanahā get the loli, certain kind. But you got to find the ina to get the gravy.

KM: Yes, the gravy.

AH: Most times we get from Hanapēpē. but I know the gray one they make with the vinegar, like pickles. I don’t see ‘em, down the end of the road used to have plenty. I don’t know if the monk seal comes up and eats ‘em.

CW: Maybe certain time you got to go night time go look.

TH: Yes. The monk seal eat everything now.

CW: You know Tony’s wife, when they were here last year. They went down Kē’ē night time, they went broke their eye how much namako had down there. Yes, they went pick about one five gallon bucket.

AH: Oh.

CW: Maybe they were just lucky the night they went go.

AH: Maybe that was the season?

CW: Yes.

VH-G: Sometimes they say maybe full moon.

Discussing honu, and imbalance in marine systems – noting that tumors are growing on the honu.

TH: Down by Manji pond get plenty honu now.

CW: Now get plenty.

VH-G: No can touch ‘em.

AH: Plenty honu. We no like go jail.

CW: Kapu that’s why.

AH: You catch ‘em, go jail.

KM: [chuckling]

TH: When you walking on the ‘āpapa they come right up to you, the big kind...



KM: ...You know it's interesting because the idea, the *haole* mind is, "Put *kapu*, don't touch, ever."

CW: Right.

KM: Then what happens is, the balance is broken.

Group: [agreeing]

KM: Because then they eat all the *limu*, no fish can live, then there's too many, and not enough food for them. Now you start to see them come *ma'i*. The balance?

VH-G: That's right, you're right.

TH: Get too much now.

AH: Maybe that's what happened to the fish.

KM: Could be.

TH: And the monk seal eat all the fish.

AH: And you know the turtle get I don't know...

VH-G: Even the turtle getting sick.

AH: Get some kind of lump.

KM: Wart or something?

VH-G: Wart or something.

AH: And never used to.

KM: And you don't know what's contributing to it. Is it chemicals in the ocean? Inbreeding, maybe the gene pool is so small, because of the small population. And you mentioned monk seal. Did you hear a Hawaiian name for that?

AH: No. What is it?

KM: One is *ʻīlio holokai* or *ʻīlio holo i ka uaua*.

TH: I heard that.

AH: I never hear that.

KM: Okay. Now this is an interesting thing, did you ever hear anyone say they eat that animal?

TH: No.

AH: Oh, we had somebody in the family who went go eat 'em.

CW: How long ago was that?

AH: A couple years ago.

CW: How about before in the old times, was there monk seals, plenty?

AH: I never seen.

VH-G: You know during our time we never heard of monk seals.

KM: You never did?

CW: Now get more, yeah?

AH: Now I see.

VH-G: We never heard of it.



AH: Maybe from the '50s, '60s. All I know is the shark that we used to eat, dried.

KM: 'Ono I heard, dried shark. Was 'ono?

AH: Yes. Was just like cod fish. Simeon Maka used to live up here. Every time *huki* net if get, the kind that they find in the net or...

KM: Yes, yes.

AH: And he used to cut 'em up, he used to bury 'em in the sand for two weeks. Salt 'em and leave 'em in the sand and then afterwards he'd dry 'em. Then they put out to dry in the sun and dry in the bag. And the thing come orange, orange and they *pūlehu*. Used to be good.

KM: 'Ono.

AH: Tell me eat now, forget it! [chuckles]

KM: Did anyone make salt out here from the *lae kahaka*?

AH: No, I don't remember. Everything was Hanapēpē we depend so much on Hanapēpē.

KM: You folks would?

HW: Too much rain.

KM: Yes. Now on the Kona side of the islands this *kaiko'o* has been big, and all the *kāheka* are filled with water. Soon it will be time to go gather salt. Those are dry places. So like Hau'oli was saying it may be to wet here, no can make salt. I wonder in the old days did you hear if they would exchange goods from here for salt from the other side? Or did they just buy salt?

VH-G: I think I heard my dad say that they had their own salt.

AH: They exchange, if you had friend or family, they would give. Even until now.

KM: In some places I guess, and the further you go like towards Kalalau side, it comes more dry you get these *kāheka*, the pools, pockets.

VH-G: Yes.

AH: Ni'ihau get plenty.

KM: *Malo'o kēlā 'āina*.

AH: Sometimes we get from Calvin, it's white and not very salty.

KM: For real?

AH: Yes.

VH-G: You know my dad said when he first came over here, he was only six years old. He was raised by his *hānai* over here. He said before used to get sand you know Kē'ē go all the way to Kalalau get sand.

KM: Walk feet?

VH-G: You can walk.

KM: Walk all the way?

VH-G: Uh-hmm.

KM: Amazing! From Kē'ē?

VH-G: Summer time all get sand, you can walk.

KM: Kē'ē all the way out to Kalalau?



VH-G: All the way to Kalalau, my dad said you can walk had sand. But not now days.

KM: No.

VH-G: No more, it will never open again. Even when we lived up in Hā'ena, right in front grandma Wichman's place before. The sand go way outside you know. And right where I live, the houses used to be built, like now it's all ocean. Had all houses over there, the sand was way outside.

KM: Things changing then?

VH-G: Things have really changed. Used to get the old man Rice, during that time he had one big *lānai* you can go all the way on the beach. And certain times he used to get *lū'au*, he'd invite all the Hā'ena people. And he'd have a *lū'au* and everything. And there was a sand point that went way out, it's not there anymore.

KM: Was this William Hyde Rice or?

CW: Richard?

VH-G: The old man Rice, the one used to own down there.

CW: The one Hanohano Pā saved his life?

VH-G: Where Richard Rice, the one own now, everybody else bought they sold down there. Even I heard Ellis sold theirs, the one own Hale Kauai?

CW: Wayne Ellis.

VH-G: That one is gone now. It's Richard Rice, he's the only one that owns over there. Pitiful no, when all that is all gone.

KM: Yes. *Aloha*.

VH-G: Uh-hmm, *aloha nō*.

KM: Because all these *malihini* come in they no more attachment, no *aloha* for the land. It's a possession not something that's close to them...

Discusses *he'e* fishing at Hā'ena.

CW: ...Aunty Vi before Uncle Tom comes. Come over here by the picture and show us where, talk to us about looking for *he'e* because you're so smart for doing that. And who went teach you how to look for *he'e*?

VH-G: I learned myself because I seen my dad. He doesn't use spear or something, he just pick 'em up, put 'em in the bag. The real way when they used to get *he'e* like grandma Rachel. They catch it and they bite the eye, not me [shaking her head].

KM: 'Ae.

TH: What's the matter Aunty Vi you no do that?

KM: No 'ono?

VH-G: What if that thing go grab my face.

Group: [all chuckling]

TH: I did one time and never again.

KM: You know how that little 'awe'awe [gesture tentacles on face]?

VH-G: Yes. No way! That's just like my dad.

TH: You no bite they eye?



VH-G: No. I just catch 'em and put 'em in the bag. You look and you see 'em in the hole. And sometimes if you happen to be walking and you miss 'em, they going shoot. They shoot the water like that they giving themselves away.

KM: 'Ae.

CW: And what place you like to look for *he'e* down here?

VH-G: In front of my place all the way to the end of the road. Just go around.

CW: And in front of your place. What is the name for that?

VH-G: That 'āpapa?

CW: Yes.

VH-G: I don't know. Get name, let me tell you all these 'āpapa, they get name. But too bad when you folks came to gather information like this, my dad was gone. You know my dad knew every nook and cranny. They all have names, even all these 'āpapa get names. Uncle Tom know, at least he know some because that's where he went fishing with my dad and so my dad told him this is certain, certain, that's the names. Even like the 'āpapa outside, all get certain, certain names. And Tom knows some of them. You know before we make our own names, Rice 'āpapa. It does have a name. We don't know the names, it's quite sad.

KM: Because you never used it all the time right?

VH-G: That's right.

KM: And were you speaking Hawaiian at home?

Discusses the importance of native place names on the landscape.

VH-G: And now the *haole* come the *haole* tell, "That's what you call that beach now?"

CW: Tunnels.

VH-G: Tunnels beach, they know. But you tell that's not Tunnels that's, what's the name?

CW: Mākua.

VH-G: That's Mākua beach, they don't know that. See, shame yeah.

KM: *Aloha*. But we can re-teach them. If we gather some of the *mo'olelo* like that and stuff.

VH-G: And put the names over there.

KM: And put the names that's right you can even like small *ahupua'a* or *'ili*, even put the sign nicely so get the name.

VH-G: That's right.

KM: And then the names are restored, Mākua or Makana not some monkey or?

CW: Bali Hai [chuckling].

KM: Yes, or Bali Hai.

VH-G: [chuckling] Even where I live, my dad said, you know the hill right in back of my house, get the siren on top yet. That's the highest hill in all Hā'ena. He said when he came over here...anyway got old kind pictures, we never had trees. The land was all bare. From that hill you can see all the way to Wainiha, you can see Hanalei, you can see Kīlauea. You can see all the way to the end of the road. And I believe him. When we had the hurricane of '92, the trees were so devastated just like I don't know how just like I'm walking in Uncle Bruce's house. From that near and the Wichmans. It was so devastating I could see all the way, all down there. From my kitchen window I can see all the way Princeville.



KM: Wow! Amazing! I wonder if had plenty *pipi* out on the land at that time? Why was it so bare?

VH-G: Never had these trees like this plum.

KM: Yes. Oh, wild weeds, yeah?

VH-G: We call them aliens.

KM: Yes.

VH-G: Never had that weed. Only had the *kukui*, had only the coconut like that.

KM: 'Ae.

VH-G: Never had this plum. This plum is no good.

CW: And the pine trees?

VH-G: We never had the pine, look the pine now stay all on this mountain.

CW: The false *kamani* tree. Now get so plenty.

VH-G: All the invasive kind plants.

KM: Yes.

CW: Aunty when you were growing up you remember if Naue had plenty *hala* over there?

VH-G: Oh yes. I used to go pick *lauhala* with my *tūtū*.

CW: Can you show us on the map where the *hala* was? On the left here? Try come look at this.

KM: This is a big aerial photograph of the 'āina.

Discussing Naue and the *hala* trees that formerly grew there; and fish caught along the 'āpapa.

CW: Show here where Camp Naue is.

VH-G: Actually it's just above where Naomi folks house, Naomi folks property, all over there.

KM: Naue would be here.

VH-G: Is that Camp Naue?

KM: Out here.

CW: You see where the five acre right to the side. The big open?

VH-G: That's the five acre?

CW: This is Camp Naue, this is the five acre over here. Aunty Helena house behind here.

VH-G: Uh-hmm.

CW: Where was the famous *hala* o Naue, *Na hala o Naue*?

VH-G: Was just above where Naomi folks, right outside of Camp Naue outside where that road and going towards the five acre. That's where had all that *lauhala*. Because I used to go with my *tūtū*, we go pick *lauhala*. Because you know *Tūtū* Ihilani, she used to weave hats and mats, and things like that. We used to go help her go pick up *lauhala*. During the war they used that place for...that's where the marines and the army had their donkey path like. Because it was all *lauhala* and they could hide 'em all underneath there. Yes, had one big camp in that Naue.

KM: Did that destroy the *hala* trees?

VH-G: No. It was the tidal wave had destroyed. The tidal wave of '46 had destroyed all the *lauhala*. That's what happened.



KM: This area here? Here's the five acre.

VH-G: All.

KM: All this section here?

VH-G: All this section, yeah.

CW: And all the way to the *kahakai*, all the way to the beach?

VH-G: Oh yes, yes.

CW: What was the vegetation along the beach? Along that shoreline then?

VH-G: Had only the kind, what you call that big leaf. What you call that kind?

AH: That vine, *naupaka*.

CW: *Naupaka*?

VH-G: Yes.

CW: The *naupaka* and the *hala*?

VH-G: Yes.

AH: And that rope.

VH-G: And that rope and that other one they call *kolokolo*.

CW: *Pōhuehue*?

AH: Yes, that's the one.

VH-G: And *kolokolo*.

KM: *Kolokolo* is that *pōhinahina*?

CW: *Pōhinahina*, 'ae.

VH-G: Uh-hmm. That's all had.

AH: Used to have plenty in front the YMCA.

KM: You folks had *kolokolo* down there?

VH-G: Plenty before.

AH: That we used for shingles and chicken pox.

KM: Oh yeah. The *pōhuehue* or the *kolokolo*?

AH: The *kolokolo*.

KM: For *lā'au*?

AH: Yes.

KM: How, make a bath and you wash?

VH-G: You bathe inside there.

AH: What we do is 'au'au first, and then pour that on top you.

CW: Aunty, tell us about this fishing ground what you remember for that?

VH-G: All those 'āpapa out there from Ko'ōnohi in front the hotel. The 'āpapa outside there, all over there. [Uncle Tom comes in] Him, he know because he go fishing over there. All get *limu kohu*.



TH: You telling them that. What if I forget today.

Group: [all chuckling]

CW: Aunt, another fishing you like to do is *upāpalu*, where

VH-G: All these places get *upāpalu*, but you know us over here in Hā'ena, have to be moonlight night, then you can go catch *upāpalu*. But 'Ānini, they said daytime they can go hook *upāpalu*. Over here have to be moonlight then you catch *upāpalu*.

CW: You know the moon, you know the cycle that's why.

VH-G: Yes, we know the moon. Pretty soon the moon good, and then I pick up my pole and I go.

CW: And where you like to go, just in front your place?

VH-G: I go right in front my place. Right over there you hook enough.

CW: The *upāpalu* now is plenty like before? Nobody go catch?

VH-G: Nobody go.

CW: Before I think more people go catch.

VH-G: I don't think so. You folks never used to go?

AH: We don't know how to eat that fish.

VH-G: It was only the Makas, they never used to go.

KM: Not too many people over here 'ono for *upāpalu*?

VH-G: No. Him, he would know... [see interviews with Uncle Thomas Hashimoto *mā*.]

Violet Hashimoto-Goto (June 19, 2003)

Limahuli surrounded by the *po'e kahiko*; respect of the land is very important.

Speaking of Limahuli, *kupuna* observed "This place is surrounded by our people." It is her belief that the old people of the land are all about, and observing that which is done. They can help or they can set up obstacles. Respect of the land and people is very important.

The sand dunes around the family property are named, Nā-nalu-ewalu-e-Lono-a-pi'i; and are a sacred place.

Speaking of the family home and property, where she now lives, *kupuna* recalled that her father told her the name of the *pu'u one* (dune hills) that run on the Wainiha side of her home, are called "Nā-nalu-ewalu-e-Lono-a-pi'i," having to do with the eight waves of an ancestral, Lono. Her father gave her clear instructions prior to his passing away, that the *pu'u one* of "Na-nalu-ewalu-e-Lono-a-pi'i" should never be bull-dozed or knocked down, as it was a sacred place of the *kūpuna*. *Kupuna* also observed, that like at Limahuli, there at Hā'ena, "we are surrounded by our people."

Kupuna's father, Thomas (Joseph) Mahi'ula Keoni Hashimoto was born in the Nāpo'opo'o section of South Kona on March 26, 1902, and at age six (1908), brought to Kaua'i to be raised by his *kupuna*, *Tūtū* Mahi'ula Keoni. The elder Thomas Hashimoto passed away on April 9, 1973.



Thomas Hashimoto
February 10, 2003 –at Limahuli, Kaua‘i
Hā‘ena-Nāpali Fisheries
and Historical
Recollections
Oral History Interview
with Kepā Maly & Chipper
Wichman (Interview 1)

Thomas Hashimoto was born at Hā‘ena in 1934... He is an older brother of Aunt Violet Hashimoto-Goto, and the husband of Aunt Annie Tai Hook-Hashimoto (also interview participants). Uncle is descended from families with generations of residency in the Hā‘ena region, and is perhaps the single most knowledgeable person living today, remembering native place names of fisheries and fishing customs in the Hā‘ena section of Halele‘a. During the interview, uncle names and describes many fish, *limu*, and locations where found.



Thomas Hashimoto – Mapping Locations During Interview (Photo No. LG 9040; Courtesy of Chipper Wichman)

Uncle Thomas has also worked *lo‘i kalo* in the Limahuli and Kē‘ē areas with his father and other elders. He is very knowledgeable of a wide range of native practices associated with life upon the land. He lives the saying “*Hana ka lima, ‘ai ka waha,*” taught to him by his father.

As a part of the present interview, uncle also referenced an aerial photograph, and identified many locations along the coast, as they were being described. On February 11th, uncle also participated in a field interview, walking along the coast, from Ko‘ono‘i to Kē‘ē, and added to details from the present interview. *Figures 9-a and 9-b* (pages 244-245) depict the approximate locations of named features and fishing localities. *Figure 10* (page 246), a 1964 aerial photo of the Kē‘ē vicinity, is annotated, to depict areas where *lo‘i kalo* were worked from the 1930s to 1970s, and the area where the *lo‘i* are once again being worked.

Selected topics discussed by Uncle Thomas are indicated in the list below:

Selected Topics Discussed During the Interview:	Page
• Speaks of the importance of passing on the traditional names of locations along the coast.	173
• Begins giving detailed descriptions of ‘āpapa, ku‘una, and other fisheries between Kē‘ē and Wainiha; marking them on the aerial photo; also names the types of fish caught and <i>limu</i> gathered at the various locations.	175
• It was always the custom to share the fish among families in the community.	180
• Only catch what you need and can give away, don’t catch and put fish in the freezer.	180
• Discusses old location of the Hā‘ena-Wainiha Boundary – originally, Kahaki, not Kāmoa.	192
• <i>Kū‘ula</i> still used while fishing by some <i>kūpuna</i> , when he was young.	196
• It is the traditional practice to take the fish you need, and let the rest go.	197



- Catch always shared with families in community. 198
- “*Hana ka lima, ‘ai ka waha!*” 198
- Fished in Kalalau and other Nāpali locations. 199
- Continues describing, and identifying fishery sites between Wainiha Kū‘au, Kaleina Kauila, Kē‘ē, and Hanakāpī‘ai. 200
- Hanohano and Kila Pā *mā* were born at Kalalau; recalls the family’s attachment to the area, and they used to plant *kalo* at Kalalau. Discusses types of *kalo* planted by families in the Wainiha-Hā‘ena-Kē‘ē section, and methods of planting. 201
- Discusses families, where they lived, and some of the events in the community, when he was young. Also revisits some of the fishing grounds discussed earlier. 202
- Discusses *imu* and trap fishing methods. 205
- Discusses experiences fishing by canoe from Hā‘ena; and deep sea fishing from a boat for *‘ahi* and *aku*. 207
- Discusses musicians in the community, and use of the Hawaiian language, then, compared to now. 211
- Discusses Kē‘ē and Limahuli—areas of residence, and location of *lo‘i kalo* to the 1960s. 212
- ‘*O‘opu* caught in the *kahawai* and *‘auwai*. 214
- Describes the impacts of the 1946 tidal wave on families in Kē‘ē, Hā‘ena and Wainiha. 219
- Nāmoku (the stones in Maninihola Bay), exposed when the water receded for the tidal wave. 220
- *Nā hala o Naue* (famed *hala* grove of Naue) destroyed by the tidal wave. 223
- Discussing sites and fisheries along coast (Naue to Kē‘ē) which will be visited on February 11th. 224
- *Tūtū* Wahinekeoli, was a chanter and former *hula* master, teacher at Ke Ahu o Laka. 226
- Discusses traditional Hawaiian sites, and protection of *ilina* (burials). 228
- “*Kepalō*” used to try and take their fish, or drive fish away from the *ku‘una*. 234

Uncle Thomas Hashimoto granted his personal release of the interview records to Maly on June 19, 2003.

KM: *Aloha.*

TH: *Aloha.*

KM: Uncle, it was so good to see you again this morning and your wife, and now I see your sister again. We’re going talk story like we were saying, and it’s so important. And you said we could record, yeah?

TH: Uh-hmm.

KM: And the story comes home to you just like your wife them, and your sister *mā*. Because when you folks and *kala mai*, I don’t mean to offend yeah, but when you folks are gone your experience, your knowledge, what you know goes with you unless we can write down some of the stories and the history, and the experience. You folks have knowledge that we will never have. So I want to say *mahalo* for you being willing to talk.

Speaks of the importance of passing on the traditional names of locations along the coast.

TH: But you know, we cannot only talk, we got to have a ground inspection. What I mean is, I would show you guys the places, the names of these places on the map.

KM: ‘Ae.



TH: And on the ground.

KM: Yes.

TH: That way you guys, that's the only way you guys can remember.

KM: 'Ae, *mahalo*.

CW: Can we do that tomorrow?

TH: Well, we got to walk from Ko'ōnohi all the way down to Kē'ē.

CW: Because if we don't do it tomorrow I don't know when we're going to do it. You know what I mean?

TH: That's why I was telling...

CW: If tomorrow the weather is good.

TH: That's why I was telling Uncle Bruce, because he wanted to know too. When I'm good and ready you know, that we'll walk the beach.

KM: Are you good and ready?

TH: Well, you know if you get the time, you know.

KM: Okay, we should. We really should.

TH: Because it's not going take the whole day, maybe half the day.

KM: Yes, good. We just walk take a map or maybe this photo like this and we just mark as we go along and we can record, talk story. 'Cause these place names...and your sister was just saying too, every place, every little place had a name before. And you remember many of them now, I understand.

TM: Well, most of 'um, most of 'um.

KM: Good.

CW: Let's go look.

TH: I wrote some down, and some of 'um, you guys got.

KM: Good.

TH: And that's nice to bring it out because that might refresh my mind again, or I might forget you know.

KM: Yes. May I ask uncle, just while we're getting started. Would you share your full name, and date of birth please?

TH: Thomas Hashimoto.

KM: 'Ae.

TH: July 13th, 1934.

KM: 'Ae, *aloha*... So Thomas Hashimoto, *hānau* 1934. Where were you *hānau*?

TH: In Hā'ena.

KM: Hā'ena. Family home, old 'āina?

TH: I think was over here, where she lives [indicating his sister, Violet].

VH: Yes, in the old house.

KM: 'Ae. And Aunty Violet, you're Hashimoto?

VH: Yes.



KM: You're Uncle Thomas' sister?
 VH: Yes. I was born where Chipper folks are.
 KM: Oh okay.
 VH: We used to live down there, that's where I was born.
 KM: I see. What year you *hānau* ?
 VH: January 13, 1931.
 KM: Oh. So aunty we're going to talk story...
 TH: You got a pen? While I'm thinking about it, I might forget. I'm trying to remember the '*āpapa* down there right now, and I don't know if I got 'em written out, Lae Koholā.

Begins giving detailed descriptions of '*āpapa*, *ku'una*, and other fisheries between Kē'ē and Wainiha; marking them on the aerial photo; also names the types of fish caught and *limu* gathered at the various locations.

KM: Lae Koholā?
 TH: Lae Koholā. That's above that Ka'ilio point.
 KM: Ka'ilio.
 TH: Ka'ula is below this.
 KM: Okay, good.
 TH: You got 'um. You get Lae Koholā there too? Because I might just forget you know. And the next one you come beyond that on the shore where we go look the mullet.
 CW: Uncle as you talking about 'em just mark it.
 KM: Can we look at this photo kind of and get an idea of where?
 TH: You know what we going do tomorrow, we go down there and walk that beach so you guys know exactly what's there.
 KM: Okay, yes.
 TH: You know right in between there there's a lot of names that I think you guys should know.
 KM: Good.
 TH: In that short area.
 KM: That's right, amazing!
 TH: Like next to that Lae Koholā is Puakala.
 KM: Puakala?
 TH: Puakala.
 KM: Oh, beautiful. I need to get an idea of where we are.
 TH: You get Puakala over there?
 CW: Hau'oli went home to get the map, the one we made the last time. Right here we only have the list.
 KM: Here's Puakala. These are names that you gave them before.
 TH: That's right, yes. The black stone, right around.
 KM: Can you see that sort of on here if we start at Ka'ilionui?



TH: Yes, it's right here.

KM: What is this here?

TH: That is black stone.

KM: Puakala, this black stone right here?

TH: No, I think it's further up here. You know right where the water come out?

CW: From the old Taylor camp.

TH: Where Walter went stop one time?

CW: Uh-hmm.

TH: It's right here.

KM: Okay. I'm going to mark it as number 1 for Puakala.

TH: Yes.

KM: Okay.

TH: And then Lae Koholā is out here.

KM: Okay. There's a little *kōwā* right here, channel in this section?

TH: Right.

KM: This section?

TH: This is Lae Koholā right here.

KM: Okay.

CW: Uncle, put a number next to the name as he's putting.

KM: Okay, so I'm going to make number 2, Lae Koholā.

TH: Uh-hmm.

CW: Stay kind of mixed up yeah.

KM: Yes. Okay, well here's Puakala number 1.

TH: There's number 2 over there. Right?

KM: Number 1. Here's Lae Koholā, number 2 right up there.

TH: Just put number 2 on the side?

KM: Number 2 on the side. Good, thank you. Okay.

TH: This one here is Ka'īlio point.

KM: Ka'īlio, *ma'ane'i*? Okay, number 3.

TH: This is the channel between there.

KM: Okay, so number 3.

TH: Ka'īlio that was recorded.

KM: Here, Ka'īlionui or Ka'īlio?

TH: I think maybe this one here [pointing to Ka'īlio].

KM: Okay, so number 3.



CW: If you think the name is different, change it you know.

KM: Okay. So Kaʻīlio we just marked there, number 3.

TH: Now Kaʻīlio point, and then when you come up this is Kuahine inside here.

KM: Kuahine?

TH: Kuahine.

KM: Okay, right here?

TH: Kuahine.

KM: Okay, I'm going to mark that as number 4, Kuahine. Let's see if that name went on there.

CW: If no more just write 'em on.

KM: We just write 'em on yeah, okay. Kuahine?

TH: Uh-hmm.

KM: Okay.

TH: That's right above Puakala.

KM: Okay.

TH: Then when you come up again this one over here is Pouhau, that's the name of this area over here.

KM: Pouhau?

TH: Pouhau.

KM: Pou or Pu?

TH: Pouhau. P o...

KM: Number 5.

TH: Pouhau.

KM: Pouhau.

TH: Number 5.

KM: Yes, number 5.

TH: Then you come to Pu'u Kahua (nui).

KM: Pu'u Kahua okay and *nui*?

TH: Yes.

KM: Just out here?

TH: Right here.

KM: Okay, number 6 there?

TH: Number 6. The *nui* is in the back.

KM: 'Ae.

TH: Pu'u Kahuaiki this next one right on the side of this channel.

KM: Right out here?

TH: Yes.



KM: Okay, so number 7.
TH: And this one here, it's known as...they call 'um Double Ditch, but it's Kaloli.
KM: Kaloli. Double Ditch is the nickname now?
TH: Yes.
KM: But Kaloli. Okay, so that's number 8. I'll just write it down. Kaloli number 8, okay.
TH: And then where that stream comes out, someplace over here I think, right over here.
KM: Okay.
TH: That's Koie (Koia).
KM: Koia? There's Kaloli okay.
TH: Kaloli you got 'em over here.
KM: Okay.
TH: That would be Koia.
KM: Koia, you think K-o-i-a, or K-o-i-e...?
TH: K-o-i-a.
KM: Koia. Okay, Koia number 9.
TH: Okay. And then we come to...
KM: And I'm sorry that's right here, right where the stream comes out?
TH: Yes, that's Koia.
KM: Number 9, okay.
TH: And this is number 8 right?
KM: And number 8 was Kaloli?
TH: Yes. And then we come to this deep hole over here.
KM: Uh-hmm.
TH: Wele'ula.
KM: Wele'ula, okay I think I saw that name.
TH: Wele'ula.
KM: Okay, so that's number 10.
TH: Yes. And then we come to Paweaka.
KM: Paweaka, okay. Paweaka, number 11.
TH: Uh-hmm. I let you mark 'em.
KM: Okay, yeah I mark 'em then. And where is that on the map?
TH: Well, you see might get other names over here.
KM: Yes, okay. This is the main name that you know?
TH: That's the main name.
KM: Is that this section here?
TH: This whole thing here.



KM: And you were calling that Manji also, is that right?

TH: Yes, yeah, Manji Pond.

CW: Manji was the name of the man who lived over here in this house.

KM: Okay, so number 11.

TH: Yes.

VH-G: He fished over there that's why.

AH: He used to fish over there every time.

TH: And then you come [thinking] Hauwā.

KM: Hauwā, okay.

TH: Hauwā is this pond right here.

KM: This pond right there okay so number 12.

TH: Yes. And the reason we...my dad; why I remember that is because we used to go bang-bang night time. This is all the *ku'una*, that's what it is. They got the names of the beach and the *ku'una*, but this all in the water, it is all *ku'una*.

KM: *Ku'una*?

TH: Yes.

KM: So you go and certain fish at those various *ku'una* then?

TH: That's right. Like for example like when we go catch *moj* we go over here Pu'u Kahuanui and Pu'u Kahuaiki, that's where the *moj* going come pile up over there. Like if my dad see the fish and we not around he tell us, "Eh, boys you know down Pu'u Kahua get big pile *moj*, go down there and go look for it." And we'd go right over there go look for 'em.

KM: So you knew by the place name, what kind fish going get?

TH: Oh yeah that's how it was, that's how we remember the place. And constantly we go back and forth, so why not. You got to be one dummy not to learn that.

KM: Amazing! That's right. But amazing, yeah?

TH: Yes. Over the years, from when I was young you know, one teenager, we used to go with my dad. And then what we wished, that my dad wouldn't get the fish so that we don't have to carry that weight all the way from there till we're by our car.

KM: [chuckling] Lucky he never think you were bad luck!

TH: No, but the thing is he hit 'um, he always rake 'um in.

KM: Wow!

TH: What we used to do is, if you take the kind *kuikāhi*, string.

KM: 'Ae.

TH: With the needle and string the fish and sometime we go home, shucks maybe we take one *fish* might be from here until that coconut tree. One line like that, one throw.

KM: That's what, twenty-five foot long string?

TH: Yes. Sometimes two. And then go home and go *māhele*.

KM: 'Ae.



It was always the custom to share the fish among families in the community.

- TH: Go drop off at Jacobs and the Mahuikis.
- KM: You *māhele i'a*, *hā'awi aloha* to the 'ohana?
- TH: Always, always.
- KM: Yes.
- TH: And then my dad always said to "Share, because when you share you know, you get more luck."
- KM: More come.
- TH: More come. And then it's not in the way of, "Oh fishing we go eat 'um today, tomorrow we no go fool around that." Unless we get nervous and see 'um again, other than that just let it go.
- KM: Yes.
- TH: Because we know it's there.
- KM: You know this idea you said too, *hā'awi aloha*, share you know. The *kūpuna* they talk they '*aumakua lawai'a*, you *hā'awi aloha lo'a* more.
- TH: Yes. And until today you know, when we go catch fish we always share. You know depending on the catch.
- KM: Yes.

Only catch what you need and can give away, don't catch and put fish in the freezer.

- TH: You catch plenty you just give the whole thing. If I catch today, and I look again, I'm going give 'um all away. It's not a thing where you keep the fish go freeze 'um or something, no.
- VH: *Minamina*.
- KM: 'Ae.
- TH: Or *minamina* you just let it go.
- KM: Yes, that's right.
- TH: That's the way it was, and that's the way we learned.
- KM: It's so important.
- TH: Yes.
- KM: Okay.
- TH: The next one is...
- KM: We went Hauwā.
- TH: Hauwā, Kuahine... [thinking]
- KM: No, I think we hit Kuahine over here *ma'ane'i* unless there's another one.
- TH: Puakala then... [thinking]
- CW: What about Poholokeiki, isn't that the channel over there?
- VH: I heard you mentioning names where you go catch *moi*, those names are all on there?
- TH: What?



VH: Remember you mentioned those names where you go catch moī?

TH: Yes, I did.

KM: Poholokeiki, here's Poholokeiki.

TH: That's the channel.

KM: What channel?

TH: Maybe Kē'ē channel, I think that's the name for that.

CW: Not this channel over here by number 1?

TH: Where? You mean between Puakala and Lae Koholā. I no think so. [thinking] Hauwā, oh, Keaomele that's the next one.

KM: Hmm.

TH: We get 'em over here?

KM: Here it is ma'ane'i.

TH: Keaomele?

KM: 'Ae, right here.

TH: That's the one.

KM: Okay. Baby Cannons.

TH: That's the one right in front of your house [Chipper], in the corner, Keaomele.

CW: Uh-hmm.

KM: Okay so that's number 13 so where would that be? Where would that be over here?

TH: [looking at aerial photo]

KM: Here's number 12, Hauwā.

TH: Okay, right here.

KM: Keaomele, so this is number 13.

TH: Yes.

VH-G: You know where I go pick the squid?

TH: Hauwā, over there. Aunty catch squid over there too.

KM: Keaomele?

TH: Keaomele.

KM: What type of i'a then you get besides he'e?

TH: Oh, it could be any kind.

KM: Any kind.

TH: Āhole, manini any kind. And then from here, then it's Maniniholo.

KM: That's the 'āina here, Maniniholo?

TH: Yes. You got 'em over there.

KM: 'Ae, ma'ane'i?

TH: That's the one that's the bay right here.



[Note: Number 14 skipped in the numbering sequence]

KM: So, number 15?

TH: Yes.

VH: What you call that black rock over there?

CW: Hale Pōhaku.

TH: Hale Pōhaku we get over there.

KM: Number 15, Maniniholo.

TH: Uh-hmm.

KM: Is this you know the bay area or?

TH: Oh yeah it's right in front of the pavilion.

KM: Okay.

TH: And then on this place right here, right on the turn over here, that's Hale Pōhaku.

KM: Okay. So number 16 now.

TH: Yes.

KM: And the black rocks that are on the sand there?

TH: Right, right. We got 'em over here Hale Pōhaku?

KM: No, I'm going to just write it down. Hale Pōhaku, number 16.

CW: Uncle, Maniniholo, how big of an area is that name, the whole bay or just that area in front the beach?

TH: To what I know, might be in between there get some other names, I don't know. But you know that's where they hukilau, Maniniholo.

VH-G: Yes.

KM: Okay.

TH: That's how we know, even aunty.

VH-G: Uncle La'a was the fisherman.

KM: Okay. Out of curiosity Maniniholo, the first thing you think of, *holo paha ka manini*. What, good for manini or all kinds of fish?

TH: All kinds of fish.

KM: All kinds of fish.

TH: In the past had all kinds fish. Manini, kala, ōio, moi. We used to catch moi over there too. Go down you know...

VH: In the bay had akule too.

KM: Akule too come?

TH: Yes. Any kind fish used to come over there. The moi, what used to happen, like the old man Hanohano, going go down there raise hell in the cave. The moi no can stay over there, they got to run away some place. And big kind pile too. They used to net 'um over there, two thousand pounds, one shot.



KM: Gee!

TH: This was when I was young. And all along here this place over here, all *moj*. So when that happens, you know what we going do we going chase over here, we going look over there. Sometimes you get 'um over there, they run Paweaka. That's how. And what I'm saying, those days was so plentiful, like one pile *moj* can be big like this room.

KM: Gee!

TH: You know when it surfs in the waves, it's silver.

KM: The *pōpō* you just see the ball all the fish, twenty feet high, forty feet long kind?

TH: So we just go wait by the point, wherever we can get to 'um and smash 'em, whatever we can catch, and that's how.

KM: And you surround?

TH: No, throw net.

KM: Just throw net. Wow!

TH: That time we no use surround net. We never know...well, the only net that we had was bang-bang net, for shut the *ku'una*. That's the only kind net we had. But for go surround fish, no. It was all throw net.

KM: So, for you bang-bang net is your *ku'u*?

TH: Yes, you shut the channel.

KM: Shut it off, you cross it over?

TH: You go shut over there and chase because he going home right into the net.

KM: Into the net.

TH: And you know that time we used to do that only for the *kala* and the *nenue*, not anything else. Everything else was all throw net.

KM: Amazing!

TH: And very seldom we used to use boat for go surround it's most times 'au.

KM: For real? Swim, carry that net out?

TH: Swim, carry that bugga. That's how.

KM: Wow. Strong you got to be.

TH: But the thing was the nets was not that long. I would say maybe from here until this coconut.

KM: Coconut, so about thirty feet *paha*. And how high you think?

TH: Well, normally we had 'em fourteen feet so we can catch any *ku'una*.

KM: Yes.

TH: Some *ku'unas* deep we can use the net.

KM: Yes. So about fourteen feet deep and twenty-five, thirty feet long *paha*?

TH: I would say might be fifty feet.

KM: Fifty feet long okay.

TH: Yes because the *ku'una* kind of wide.

KM: Yes, yes.



TH: And then what we used to do we used to mold our own lead so that we take the net down, and we never used to use cord for the *'alihi* you know, and even for the floater. We used *'aho* like 96 about this size.

KM: Uh-hmm.

TH: This size string, *'aho* that's what we used to use. And then mold our lead, might be about the kind like that.

KM: Yes, so two by four.

TH: And maybe about quarter inch thick, and then pull 'em like this apart so the thing can take the net fast.

KM: Every foot and a half about?

TH: Well, most times we make 'em about three feet maybe.

KM: Three feet across okay.

TH: When you let go, the thing go right down. Especially if you look the fish on the run. [chuckling]

KM: Yes, yeah you want 'em down fast.

TH: You want 'em down fast right. And then no carry the net.

KM: Yes. Wow!

TH: Once all the lead go down. But you see what we do is, you know, you pick half and half. You going slack you give all what you got because you going stand, kind of right on the edge of the *papa* while the swimmer goes across that place. And you give 'em your *alu*.

KM: You feeding him the net? *Alu, alu...*

TH: You feeding him whatever you got and then you get your *kāwili*.

KM: 'Ae, 'ae.

TH: And you unwind and go back on top, so that you no fall inside when the fish come down.

KM: That's right, yeah. How about your *īkoe*, your float? You use *hau* or?

TH: What?

KM: You folks would make your own from *hau* like that?

TH: That time was all you get, only *hau*.

KM: But you did have lead like that?

TH: We used to mold our own.

KM: You mold your own.

TH: We used to go buy you know the stone that they used to make sharp stone?

KM: Yes, yes.

TH: We used to go cut in that dig in that, shape 'em to what you want.

KM: For real!

TH: For the hole we used to use, cut bamboo pins. You know the bamboo by grandma's house?

CW: Uh-hmm.

TH: That one thick. We used to cut pins, kind of cut 'em in pieces.



KM: Yes, yeah.

TH: And then shape 'em. So you can put pins like this for make the hole.

KM: Sharp. Yes.

TH: On both sides in that stuff that we went dig, the stone.

KM: Right.

TH: So you pour the lead inside, this is the one going make the hole.

KM: Wow...! *Aloha nō*, we see you. [Aunty Violet leaving] *Mahalo nui*.

TH: ...Anyway, that's how we used to do it. In fact, until now I still make my own.

KM: For real? So you *kā 'upena* everything?

TH: Oh, yeah.

KM: You still mold your lead like that?

TH: No, no. I buy.

KM: You can buy easy now yeah.

TH: Because the time element. You go melt lead, oh shucks you take the whole day. And like before what we used to do, we used to mold lead when it's rainy. You know, cold so you go.

KM: 'Ae.

TH: Then you always get that heat.

KM: That's right.

TH: And then the other thing what you got to do is you got to use cast iron pot, 'cause the lead no stick on the pot.

KM: That's right.

TH: And that's how we used to do it. The old Japanese pot.

KM: Yes. Hard work.

TH: Well, not really hard once you get the lead melted. And we used to use the gas torch, shoot 'em right off and get 'em melted and once we get it melted that's it you pour more lead it melts.

KM: But you got to *maka'ala* that?

TH: You got to *maka'ala*. That's how we used to do it.

KM: Yes. So, Maniniholo?

TH: Yes. And then [thinking, looking at aerial photo]. You know the next place we going come to is here.

CW: In front Maka's house, that one?

TH: Yes. Paweaka, Hauwā, Pouhau, we got Kuahine.

KM: Oh did I make a mistake is it Po'ohau or Pouhau?

TH: What I hear was just Pouhau.

KM: Okay.

TH: That's how my dad used to pronounce it not Po'ohau could be you know but...



KM: Are these the same places you think then duplicated Po'ohau here or Pouhau? Oh I see there's three spellings actually you get.

TH: Right.

KM: So must be that's it, so number 5 which was way back here, Pouhau.

TH: Yes. Pouhau is inside of Pu'u Kahua. Yes, Pouhau.

KM: Yes, okay.

TH: And we get Kuahine right?

KM: Yes.

TH: Right there.

KM: Yes, number 4 that's correct, Kuahine.

TH: Okay.

KM: This name here not Mākua or?

TH: Mākua going come way after this.

KM: Okay.

TH: You going get [thinking] Papaloa... [looking at aerial photo, thinking]

KM: Hard yeah when you no use the names often.

TH: I know, wait let me get to it right now. I think this here is Kapaiki. You know where the, I think this is it. See the big house over here, this is the right of way. This is Kapaiki right here.

KM: Kapaiki?

TH: Uh-hmm.

KM: I'm going to make that number 17.

CW: This is in front old man Chandler's place? This is where Pa'itulu used to stay over there? Pa'itulu?

TH: Yes, yeah.

AH: I never see that man, I don't know how he look like.

TH: Had that picture in the yellow book.

CW: Yes.

KM: So Kapaiki?

TH: Yes, Kapaiki.

KM: Okay, number 17.

TH: I wonder if had 'em over here... [thinking] I wonder if Jack gave you guys that name Waikalua. I think Waikalua if I not mistaken though, Waikalua is right by the place where we go throw for akule.

CW: Oh, right back over here then.

TH: Yes, yeah that's way back.

CW: In front of Kopa's place? Right where the beach access is.

TH: Yes. Waikalua is this one right here I think. You know where that big stone stay in the water.



CW: Uh-hmm.
TH: I think that's Waikalua.
CW: Now that stone is way outside, no more beach.
TH: Oh yeah.
AH: Spooky over there, and the drop is so high.
CW: Yes.
KM: So number 18 you think, Waikalua?
TH: Yes. That's right in front here, that's the right of way.
KM: Okay.
TH: Waikalua. And then over here, there's a channel over here.
KM: There's a little channel?
TH: Yes, the little channel over here I think this one here is Muliwai.
KM: Okay.
TH: You know why I remember that. The old man Paitulu, that's how he used to paddle out to Muliwai, always. And that's one *kahuna* that.
AH: It's over there.
TH: Right here.
KM: Is it on the list? No more?
CW: Better just write 'em.
KM: So Muliwai?
TH: Muliwai.
KM: And that's number 19?
TH: And then right in between Muliwai. Muliwai and what we said this?
KM: Number 18, Waikalua.
TH: Waikalua. You get Papaloo. Papaloo is that flat place right here.
KM: So in between?
TH: Write 'em on top here.
KM: Number 20.
TH: Yes.
KM: Papaloo?
TH: Papaloo.
KM: Okay. And you think it's Papa or Pāpā or Papaloo? Or long flat?
TH: Well, what I hear from my dad is Papaloo.
KM: Okay, good... It's amazing all of these place names that you're sharing, because each place get...
TH: But in between some over here I forget.
KM: They have *mo'olelo*, get story before I bet. Every place name.



TH: Uh-hmm.

KM: Now you said like Muliwai was *ku'una* I think yeah?

TH: Uh-hmm.

KM: What kind fish?

TH: Any kind.

KM: Any kind. But they set net they *ku'una*?

TH: What I seen was *kala*, *manini* and *nenue*.

KM: 'Ae.

TH: That's all. And of course like when *oama* season, we go catch 'em inside the little sand hole over there.

KM: 'Ae, yes.

TH: But they're seasonal you know...

KM/CW: [discussing numbered locations on aerial photo]

KM: Okay.

TH: And then you know, I know in between here get name over here. But I don't remember the name because there was nothing to attract me to go there all the time.

KM: Ah, I see.

TH: And well over here is *Mākua*.

KM: Okay, so *Mākua*.

TH: You know when I was telling you the old man Hanohano catch the *akule* that's the one, *Mākua*.

KM: Okay. So *Mākua*, number 21.

TH: Yes, number 21.

KM: Okay. Now this channel by chance did this area have a name?

TH: I have no idea.

KM: No idea. How about this big area, *papa* here?

TH: Get .

KM: Get name?

TH: We going come to that.

KM: Okay, good.

TH: Like this '*āpapa* over here, on the inside is flat, over here.

KM: Yes.

TH: On top there [thinking] *Kalali'ili'i*.

KM: *Kalali'ili'i*?

TH: Uh-hmm.

KM: Okay, number 22. So this section where your finger now?

TH: Right, right on that flat.



KM: Number 22.

TH: And Keaomele.

KM: We got Keaomele.

TH: We got Keaomele right?

KM: Right.

TH: Kaluaweoweo is where the place you go surf out here.

KM: Okay.

TH: In between here there's one or two names.

CW: Is Kaluaweoweo on the inside or the outside?

TH: Where?

CW: The *papa*? That you said where you go surf, on the outside or is it?

TH: Where they go surf is, yeah, Kaluaweoweo that's on the point. You know right around the bend, that's Kaluaweoweo.

CW: Right where your finger stay?

TH: That's right, right here. This is the ditch right here?

CW: Uh-hmm.

KM: I'm going to mark number 23.

TH: Yes. In between here get names but I forget.

KM: *Poina*.

TH: Because there was nothing for attract us for go over there. But this is all the moj places that we remember, see.

CW: Yes, yeah.

TH: And then, Kaluaweoweo, Nahiala'a [Nahiala'a, named for Māhele Claimant, LCA 10396]. Nahiala'a, (also called) Dump Truck.

KM: So number 24.

TH: By the ditch right here.

KM: And again, each of these places on the *lae kahakai* and out on the water here, *ku'una*, or places where you know you're going get certain fish?

TH: Right, right. Like Kalali'ilii this place over here was famous for the manini and the kala. You know the kala climb from both sides.

KM: 'Ae.

TH: [phone rings] If we see the kala over there tomorrow we going catch 'em. Because most times we go not with the long net because we no more, we get throw net. If it runs away from us the next day we going catch 'em.

KM: [chuckling]

TH: That's how I remember that. And the time when we used to do that we used to catch plenty. Like seventy-five, eighty kala one shot.

KM: Wow!

TH: Plenty, but *māhele*.



KM: 'Ae, always yeah?

TH: Always *māhele*. And everybody going smell *pūlehu*.

KM: Hmm 'a'ala?

TH: That's how it was you know. And then we go to the bigger 'āpapa. Oh we out here now okay.

KM: We had Nahiala'a, ditch.

TH: Nahiala'a that's over here.

KM: 'Ae.

TH: See the ditch over here?

KM: Yes.

TH: And then we go Kaluapūhi.

KM: Kaluapūhi first so number 25?

TH: Yes.

KM: Kaluapūhi.

TH: And then Lemopī is over here.

KM: Okay, number 26. Now, is it Lemopī or Lamu...? They get two spellings here. Lemopī you were saying?

TH: Lemopī.

KM: Okay. But it sounds like a long i, Lemopī.

TH: You get 'em number 26?

KM: Yes.

TH: Okay. And after that well going get one big skip then you going come over here. Get one *ku'una*.

KM: Okay.

TH: Actually this whole 'āpapa over here is Ko'okea.

KM: Ko'okea?

TH: Yes.

KM: Okay, I see it here, this is number 27. This whole...?

TH: Yes. And then over here on this side, this end over here.

KM: Uh-hmm.

TH: We call 'em Kanahā that's a *ku'una*.

KM: Okay, number 28.

TH: That's why you know we got to put one name there if *ku'una*, or name of the place. The beach or whatever's you know.

KM: Okay. The fishing spot?

TH: Right. Most times the 'āpapa on the outside that's different because that's all...it's either to catch that particular type of fish or *ku'una*. And then the shoreline is the name of the place.



KM: Yes.

TH: Like take for instance Paweaka.

KM: 'Ae.

TH: It's from the beach to the breakers beach, is Paweaka.

KM: I see this whole section right here, number 11.

TH: The whole pond. That's where you got to make some kind adjustment over there.

KM: Yes.

TH: So that you don't get mixed up between the *ku'una* and the name of the place.

KM: Hmm.

TH: You know would be nice.

KM: Yes. Well, by your story hopefully we can get it and mark it on the map right.

TH: You just got to mark 'em and make one notation on the side.

KM: Yes, okay.

TH: And then okay, Kanahā and then...

KM: And you said Ko'okea?

TH: Ko'okea is that whole thing.

KM: Uh-hmm.

TH: Then you get Kanahā and Kupopou.

KM: Kupopou?

TH: Kupopou you got 'em over there someplace.

KM: I going just write 'em down to make sure. Ku?

TH: Kupopou.

KM: Kupopou. You think it's p-o-u?

TH: P-o-u I think, just like that.

KM: Okay, number 29.

TH: No, this is Kanahā.

KM: Yes, that's Kanahā so Kupopou is on this side.

TH: Kupopou is over here it's on the opposite side.

KM: Okay. Ko'okea is number 27, Kanahā number 28, Kupopou number 29.

TH: Kāmoa, that *'āpapa* is the next one.

KM: Okay, number 30 this small *'āpapa* there.

TH: Kāmoa, yeah.

KM: Okay.

TH: And then you get Kahaki.

KM: Oh, that's Kahaki.

TH: Kahaki.



KM: Okay, number 31.
TH: Uh-hmm. That's the boundary for Hā'ena.
CW: Oh, Kahaki.

Discusses old location of the Hā'ena-Wainiha Boundary – originally, Kahaki, not Kāmoa.

TH: That's supposed to...it was Kahaki, until they changed 'em to Kāmoa.
KM: Kāmoa, I see.
TH: Kāmoa is...you see like auntie's corner the triangle that bugga going aim straight for this 'āpapa.
CW: So that's showing him you can see the tree line right over here.
TH: Right.
CW: You aim right over there.
TH: He going aim that but actually he suppose to aim... You see there was some kind story you know [chuckles], and that thing kind of offended people but they don't know the story.
CW: What was the story?
TH: Like you, you don't know the story to that.
CW: So what is it? You not going offend me.
TH: No, the people are gone.
KM: Yes.
TH: And my dad is gone. And the story to that was, you know that point way in the back of Aunty Vi's, on the top?
CW: Uh-hmm.
TH: That was Hā'ena boundary. But you see from where is that point now, might be on top here someplace.
CW: Yes. Mānoa?
TH: No, it's not by Mānoa it's across, where the stream stay?
CW: Above the waterfall?
TH: No, no it's across. You know right where?
CW: Oh, on top the black cliff?
TH: Way on the point used to get one flag you know.
AH: Piliwale?
TH: No, not Piliwale. You know get the waterfall, and then way on this side get one point come like that.
CW: Hmm.
TH: That one there, maybe that one. That one used to be the boundary but you know what the old man Rice when sell all that land to Robinson [chuckles]. That's how the boundary went change.
CW: No kidding!
TH: And that's how they never partition, that's why they been hard head for partition the land until all these people went die.



KM: Hmm.

TH: Because of that deal. He been sell the land to Robinson.

CW: That's how Robinson went get all that pasture?

TH: That's right they get right behind us. And Wainiha used to be outside of this.

CW: So, before the line was from here to Kahaki?

TH: Kahaki. You look at that, you see the boundary?

CW: Yes.

TH: Big difference you know that land is between here. That was the story.

CW: Try point to that mountain, the *pu'u*.

KM: This *pu'u* there?

TH: Yes. The *pu'u* way up here, this one I think.

CW: Maybe. Try mark that.

KM: You think not the high point though? 'Cause this one is what you're describing all the *pu'u*.

TH: Yes. I think it's this one here.

KM: Okay. You think it's this one here.

TH: I think that one there.

KM: Okay, I sort of circled it.

TH: Yes.

KM: It goes out from here?

TH: I looking Aunty Vi's place, you're looking straight up there because this is the river?

KM: Yes, okay.

TH: Got to be that one. Not the one behind here, this is the second one above that.

KM: Okay.

TH: If I'm not mistaken this is the one behind Bobo.

CW: Uh-hmm.

TH: You know above John-John folks house?

CW: Hmm.

TH: That's the one this.

KM: Okay. So from here to Kahaki?

TH: Used to be the old boundary. But like now it's over here, it's this one here now. It's coming from here.

KM: Oh, I see so they pushed it out.

TH: Aunty Violet's place. You see that's one big cut.

KM: Yes.

TH: The line between here, plenty land that.

KM: So they went come to the lower section here, straight across to Kāmoa.



TH: It's right behind Mike's wife's place.

CW: Yes, yeah behind Karen's place.

TH: That's how that thing run, run one angle like that. And that's how you see this line of trees over here.

KM: Yes.

TH: He going come here he not going come the next 'āpapa.

KM: You're right.

TH: In between here you figure this triangle and this go over there.

KM: Yes, big difference.

TH: Plenty land in between here. Acreage.

KM: Yes. And you know if this is the boundary on the ocean, Kahaki can literally mean the breaking place yeah? Cut off, break off?

TH: Maybe, I don't know but that's the name of that place.

KM: Interesting.

TH: And that was the land boundary for Hā'ena Hui. From here outside was Wainiha. That's why now Wainiha stay right inside here.

CW: All the pastures stay in Wainiha now?

TH: Yes. All stay in Wainiha. Because of that. And then the next 'āpapa is Ko'ōnohi. Ko'ōnohi is here.

KM: Okay, number 32.

TH: That's our boundary. That's where we fish from here, down.

KM: So from Ko'ōnohi, you folks fish out to Kē'ē section?

TH: Right.

KM: Okay.

TH: Or down Nāpali, wherever.

KM: All the way.

TH: Although sometimes we go out here Wainiha Kū'au, you know. Because outside here used to get moi too.

CW: Get the limu too?

TH: Get the limu. When they hit the moi in Lumahai, they going run over here. That I know.

KM: So you call this one here, Wainiha Kū'au?

TH: Wainiha Kū'au.

KM: Okay, number 33.

TH: And then this is Hā'ena Kū'au, we used to call this Hā'ena Kū'au.

KM: Okay. Let me just mark down these names real quickly. Okay, so number 33, number 34. Number 34 is Hā'ena Kū'au so this whole 'āpapa?

TH: Yes, right over here in the center.

KM: Number 34. And this one?



TH: Wainiha.

KM: Okay, so number 33.

TH: Uh-hmm.

KM: Wainiha Kū'au.

TH: Uh-hmm. And that's this whole thing over here.

KM: Okay so this whole section I going just go along like this.

TH: Uh-hmm. There might be some other names I don't know.

KM: Yes. Well, individual sometimes even family get their own little *ku'una* or *lua* this or something and get name.

TH: Yes. But these, the names that is known today all the old people they know that besides us.

KM: Yes, but not too many old people now.

TH: Now *pau* already.

KM: Yes.

TH: These guys going be the next. And they going wonder, "How the hell these dam *haole* he know all this shit!"

KM: Because you get the credit you *kūpuna* you speak the words we write it down, it's your words.

TH: We had write some down the last time.

KM: Good. So generally your fishing grounds, your regular *mea ma'a mau* you folks go from Wainiha Kū'au up to here and out Nāpali?

TH: Uh-hmm. But majority of the time is right here.

KM: Yes all of these areas like this.

TH: Because you know we get our favorite spots.

KM: Yes.

TH: Like me, for fast action, I would rather go down here.

KM: To Limahuli section?

TH: I go outside the kind Pu'u Kahua. I know over there, Pu'u Kahua is the 'āpapa over here.

KM: Oh, oh Pu'u Kahua, yeah.

TH: Pu'u Kahuaiki this one Pu'u Kahuanui that one, that's where I normally go.

KM: Ah.

TH: And I guarantee the catch.

KM: Even today?

TH: Even today.

KM: For real!

TH: Yes.

KM: And what you going catch?

TH: Moi.



KM: *Moi.*

TH: And then if I go over there if the *manini* or the *nenue* stay over there I take them too. Because I make sure that they get the kind net fit for him. And even sometimes the net not fit for him, not fit for the type of fish, but I going throw 'em anyway and get some.

KM: Yes.

TH: And that's the way it's been. Sometime you don't get the right weapon for it.

KM: Yes.

TH: But I do have, but I carry only one net, that's how.

KM: So your livelihood, growing up, youth time, you were fishing all the time then?

TH: Well, only now I don't fish like before. I only go fish only for us eat.

KM: Yes.

TH: And then share the catch. Like *āhole*, like now is *āhole*. Rough time.

KM: Rough time?

TH: Rough time is *āhole*. And you know it's not like in the past, where you know I can go and hit, just catch 'em and catch 'em and catch 'em. But make sure I give 'em all away. I give most of the fish away, and take home enough to go dry or fry and *pūlehu* that's it.

Kū'ula still used while fishing by some *kūpuna*, when he was young.

KM: You know when you were young, and you had shared a little bit this morning. I guess maybe your papa them or was it *Tūtū* Kelau or somebody, or Hanohano *mā* they had *kū'ula*?

TH: Yes.

KM: And they would keep this *kū'ula*. And did you say that if they went fishing or where they lived the fish always hung around 'cause the *kū'ula* was there?

TH: I guess, you know they bring the *kū'ula* with them, the stone with them, to make the fish come over there. But normally you know, what the fish like...now Ka'ilio Point, the fish would stick around outside here. You go over there at any given day, you look outside there you see one pile big like this house, red. And you know when red that's a big pile *akule*, when red. That's how.

KM: Who's *kū'ula* was that?

TH: Was the old man Hanohano.

KM: Hanohano Pā?

TH: Yes, Hanohano Pā. I guess the brother was the one that take care of the stones.

KM: Kila?

TH: Kila. This was down by his place, and the stone stay over there the fish stay outside there.

KM: Amazing!

TH: I'm sure, like before they go catch the fish you got to go up there for go bring 'em in for *aumakua*, to talk to the stone or something for make 'em go over there.

KM: Yes, yes. By him going talk to the stone or what, his *kū'ula* then they could have the fish come into this other place?



It is the traditional practice to take the fish you need, and let the rest go.

- TH: Right. And not only one pile [chuckles], I would say they go catch the first pile the other one and if not enough to share, get one more pile behind there ready for go catch 'em.
- KM: Yes, yes. And what happened when *lawa*, everyone had fish and they had enough?
- TH: Oh yeah. The old man...
- KM: And then what happened to the fish? Still get fish in the ocean, he let 'em go or what?
- TH: Well, they take what they going take.
- KM: Yes.
- TH: And letta go the rest.
- KM: They let go the rest?
- TH: Just like now you know, like when Ohai folks, they go catch the fish, and they catch too much, they load up their boat, and the rest they let go. Because why you going kill the fish.
- KM: Yes. But plenty guys they put, took so much inside the fish *make* yeah?
- TH: Oh yeah, but the thing is like in the past like they used to pen the fish and keep 'em two, three days, no good.
- KM: No.
- TH: You take only what you going take today and load up your boat, you know. Even if you tired you load up your boat and letta go the fish. The fish strong yet.
- KM: Yes.
- TH: Because if you leave 'em in the net night time, that fish blind, going bang the net.
- KM: Yes.
- TH: You go bang, bang, bang all the net no more the scale, the fish going die.
- KM: Yes. So come weak?
- TH: Come weak.
- KM: And then if they *ho'oku'u*, *pau* all the other predator or something come into right?
- TH: Well, most times they catch the predators too.
- KM: Ah.
- TH: They catch 'em too. But you see, if you keep 'em long time, the *ulua* and the *shark* come all choked because too much fish they go eat.
- KM: Yes.
- TH: You know and they need air, the fish need air.
- KM: Yes, no can move around.
- TH: Gee and the fish half dead.
- KM: Yes, *aloha*.
- TH: They cannot see the *akule* already, because too much all ready. If you leave 'em some more going *make*.
- KM: Yes.



TH: So they go catch whatever *uluu* they going grab in the bag and that's it. Let go the rest. And you know when they catch they catch by the tons you know.

KM: Yes, *aloha*.

TH: And they know, Like Ohai, they *aloha* you too. You go over there and you like fish brother, you better tell 'em how much you like otherwise they sink your boat.

KM: Who's that Ohai?

TH: Ohai, Leo, they're commercial fishermen, they go purse (net). You like the fish they load you up after they load their box before they letta go the fish they load you up. You get one big boat over there you like make 'em sink one time they letta go the bag inside there and that's it.

KM: [chuckling]

Catch always shared with families in community.

TH: So you take enough what you want. And then like plenty people you know, like you give 'em the fish, they go sell 'em. But, that's not how. Me, I would only take for eat you know.

KM: Yes. Amazing story.

TH: But you know in the past, like the old man Hanohano, he was generous. We used to go fish, like sometimes you know, he used to do his own thing and we used to go Hanalei go get fish from Goo or that man down Kalihiwai.

CW: Akana?

TH: Akana. You go over there work the whole day maybe they give you only five fish. [chuckles] You know what I mean...

"Hana ka lima, 'ai ka waha!"

KM: ...And you shared a really wonderful saying this morning that you heard your papa or your *kūkū mā* them about how the hand works, and the mouth eats food.

TH: Oh yeah.

KM: What was that saying?

TH: That was when I was young and around the old people, because they were always doing something. So, they like train us too, go make garden. They used to tell and I used to hear that constantly, "*Hana ka lima 'ai ka waha.*"

KM: 'Ae.

TH: That's one old saying.

KM: 'Ae.

TH: Although get some other funny kind slangs [chuckling] that I used to remember.

KM: Get different twists but each had...

TH: Get some twists and get some for fun.

KM: 'Ae.

TH: You know I would say. [chuckling]

KM: But this is so important "*Hana ka lima 'ai ka waha.*"

TH: Oh yeah.

KM: 'Cause if you work.



TH: What you told me this morning about it?

KM: The other one was “*Maka’i ka hana a ka lima, ‘ono no ka ‘ai ka waha.*” That was my *tūtū* them on Lāna‘i they said, “The hands do good work the mouth eats good food.” But of the same idea.

TH: Yes.

KM: You work.

TH: Uh-hmm.

KM: No do this [gesturing with palms open facing up] And now so much “*Kaula’i ka lima i ka lā.*” Before they say “*A’ohe waiwai.*” But now, they put the hand like this [gestures, palm up], they get all kind *kenikeni*.

TH: Yes, yeah.

KM: Easy, debit card.

TH: But before no more, who going give you.

KM: Yes.

TH: You got to go get your own, you know. That’s the way I learned it.

KM: ‘Ae. I know and it’s so important. And I think our children need to know these stories, they need to learn these things. You folks fished all of these places?

TH: Uh-hmm.

Fished in Kalalau and other Nāpali locations.

KM: Did you go out Kalalau side sometimes too?

TH: We do. We go with the old man Hanohano.

KM: Hanohano?

TH: Go catch *‘ōio* and *moi*, mullet.

KM: How did you folks travel out there?

TH: Well, we used to go down, like the old man Hanohano. Like the last day he had one big twenty-four foot flat bottom, and then they used to get six people oar.

KM: Uh-hmm.

TH: And that’s a heavy duty oar you know.

KM: Wow!

TH: The kind sixteen feet oar.

KM: Wow!

TH: Two men on one oar.

KM: You’re kidding!

TH: Yes.

KM: And so six guys?

TH: Six guys *hoe* that dam boat because you figure, we get something like might be sixteen people on there, plus the net.

KM: Wow!



TH: And then you go down there, you go catch the fish, and then come back, you going hit the wind.

KM: Yes.

TH: The wind going come up, guarantee.

KM: And you said flat bottom?

TH: Flat bottom, flat bottom boat. And we go down, we catch the fish, you talking about, might be one ton, two thousand pound *moi* or *'ōio*.

KM: Uh-hmm.

TH: They go down they go look, they see 'em. Like that boy the one was with us, the father?

KM: Yes.

TH: La'a.

KM: Mahuiki.

TH: Mahuiki. He used to go on the trail, he go look where the fish stay.

KM: Ahh, so he *kilo*?

TH: So he go *kilo* the day before the next day we know where.

KM: Yes.

Continues describing, and identifying fishery sites between Wainiha Kū'au, Kaleina Kauila, Kē'ē, and Hanakāpī'ai.

TH: He go tell us, "You guys go down Hanakapiai or Kaleina Kauila." Kaleina Kauila is right in the back of Kē'ē, Kaleina Kauila.

KM: Ahh.

TH: So we go over there, we see the fish from the boat already.

KM: 'Ae. Uncle, lets see we're on number 34 I think. Number 34 was Hā'ena Kū'au. So number 35 is Kaleina Kauila. Just outside of the...?

TH: Kaleina Kauila is down here. This is Kē'ē?

KM: Yes.

TH: It's in the back here.

KM: Okay. So I'm just going to mark number 35, Kaleina Kauila.

TH: And then you go down Hanakapiai the next big one.

KM: 'Ae, yeah.

TH: And then you know...

KM: So you folks *ma'amau* travel out there go fish though like that? You would?

TH: I used to go with my skiff you know, I used to go down there go check it out but got to be real *mālia*. Because the boat is small.

KM: Was Hanohano from out that side?



Hanohano and Kila Pā *mā* were born at Kalalau; recalls the family's attachment to the area, and they used to plant *kalo* at Kalalau. Discusses types of *kalo* planted by families in the Wainiha-Hā'ena-Kē'ē section, and methods of planting.

TH: Hanohano, they were born in Kalalau.

KM: In Kalalau, okay.

TH: Hanohano, Kila, they were the last people in Kalalau. In fact you know, most of the people when come outside here live you know. And Hanohano he went go Wainiha live. But like the old man Kalei and the old man Kila the old man David they all went move outside here.

KM: Oh. Too isolated already out Kalalau like that?

TH: Right. And then, here was getting little more civilized I guess.

KM: Yes.

TH: In the back of their minds, they no can forget that place because they know the ground.

KM: They *hānau* up there?

TH: They *hānau* over there.

KM: Their *kūpuna lo'a ka iwi ai ma'ō*.

TH: And they know, like inside there, they know the cave where the fish stay.

KM: Ahh yes.

TH: They go inside there they take maybe one cave catch two thousand *moi*. *Pau* already, they come home.

KM: And that fish they give and then they sell some, in this time?

TH: Well, the old man used to sell that's how he make his living.

KM: That's right.

TH: You know, fish. And besides that he used to plant *kalo*.

KM: Ahh.

TH: Plenty *kalo*. And the *kalo* that they used to plant, that I used to see and they had mostly *pi'i ali'i*.

KM: *Pi'i ali'i*, ahh.

TH: It's different, you don't see 'em anymore. They not plentiful around here.

KM: Yes. That was the taro you think the *kalo* they plant *pi'i ali'i*?

TH: And they used to plant *pi'i ali'i* in Wainiha and the *pi'i ali'i* used to be big. And you see that taro is funny, you know, it's almost like a can, you know it's big but straight down.

KM: Straight?

TH: It's not *poepoe* the kind.

KM: Yes, yes.

TH: It's straight down like this, that's how their taro.

KM: Uh-hmm, interesting.

TH: But big, maybe about like that.



KM: Big. And how the *poi*? Good *poi*?

TH: Good *poi* just like, I think when it gets *pohā* it comes more red then the regular *lehua*. Now they plant mostly Maui *lehua*, the Maui *lehua* is the one they plant today for market.

KM: Yes.

TH: Before they had the regular *lehua*. You see when we were growing up we had big *lehua*. In fact we had about four or five different type of *huli* that we used to plant, and the best one that I like is the *lukea*.

KM: *Lukea*?

TH: *Lukea*. *Lukea* is the white *poi*.

KM: Ahh.

TH: And when the thing *pohā* it's almost like the flour *poi*.

KM: *Poi palaoa*. Oh, for real, and what 'ono?

TH: 'Ono.

TH: The *pohā* 'ono. I used to like that *poi* but you no can find the *huli* today. I used to plant before.

KM: *Lukea* I don't know if people know what's that.

TH: I don't know, because I don't see it. The only one I see close to that is the *hāpu'u*. The *hāpu'u* is gray, the *poi*.

KM: Hmm.

TH: It's not white. And the reason for that, the thing came lost, you see when they started to plant for market the people used to go put 'em with the *palaoa poi*.

KM: Yes.

TH: And the thing is identical you know as the *palaoa poi* that's *pohā* too. The only difference with the *palaoa poi* and the taro *poi* is the *palaoa poi* is gassy almost like the *ulu*, gassy.

KM: *Kani nō!*

TH: That's the only thing but it's 'ono.

KM: Yes [chuckling]. Wonderful!

TH: So tomorrow you guys going be ready for go walking.

KM: Yes. What time?

TH: Whenever this guy is ready [indicating Chipper].

KM: Well, you're the boss...

Group: [discusses plans for site visit]

Discusses families, where they lived, and some of the events in the community, when he was young. Also revisits some of the fishing grounds discussed earlier.

CW: Uncle lets go back to talking about when you were growing up down here. Who were the other families down here in Hā'ena at that time?

TH: You know Chip there were very little people over here. Like the families was...and they moved away. Like take for instance like Kaipō and Billy Ouye they moved away when they were teenagers. They used to come only during the summer.



CW: Uh-hmm.

TH: And the other haoles used to come out here was the Rices, Paul and Eddie, and besides Billy Morange. That's the only people that we used to know, and they just about my age or younger.

AH: And Arthur Rice right.

TH: No, no. They old style but for kids and then the old people.

KM: *Kala mai*, Honolulu one, that Arthur Rice?

TH: Yes.

AH: He had children?

KM: Yes. He had one boy, Arthur Hyde Rice, just passed away a couple years ago.

TH: I think that's the son.

KM: Yes... Nice man, he was a nice man. But they were mostly Honolulu side. So they had a place out here too?

TH: Yes. They used to be right on the point by Hale Ho'omaha.

AH: Point out on the map where...

TH: ...That's right inside of Wainiha Kū'au.

KM: Oh, okay where your place is, okay.

TH: The point.

KM: I see, right over here then. This section?

TH: Right. Because he used to go fish outside there, and he knew the fish here. He used to out there go catch 'em, Arthur Rice.

KM: Okay.

TH: He was the only *haole* with the throw net.

KM: Hmm. He was a good fisherman though.

TH: Besides Paul Rice. Paul Rice used to go outside there.

KM: Yes. He was the good fisherman.

TH: We usually, we normally used to fish mostly down in this area and leave that for them. Like during the summer when I know they stay out there. We kind of, well this is all our area but we try to share. And let them go there blast 'em, bumby when they *pau* they go home, we go over there blast 'em. That's how it was.

KM: So, you shared? And there weren't a lot of *malihini* from outside to begin with then?

TH: No, no.

KM: Was the families who belonged on the land here.

TH: Like it was mostly, you see like over here at the time my dad was the best throw net fisherman. Like the old man La'a he used to go fish but he no can swim.

KM: Hmm.

TH: So, it's limited.

KM: Yes.

TH: You know he go outside Paweaka and stuff like that, but not outside. If the sea knock him down, the wave knock him down he's jam up already.



KM: Yes, that's right.

TH: That's why Aunty Rachel used to go fish with him.

KM: [chuckles]

TH: In case he fall down she can grab him.

CW: That's the lifeguard, that.

TH: That's the lifeguard.

KM: Yes.

TH: That's how before. La'a he go fishing but Rachel got to be with him. Rachel was always with him, you know. Every where he went go fish, even go *ku'u* like that, she was the boss. Yes, that's how it was. When make *māhele*, like La'a, his style is he going *kiloi* all the fish, catch the fish surround everything, *puni*, he go home. He no hang already. Rachel is the one take care and give the *māhele* and everything, that's how it was. It's not like the old man Hanohano and Kila, the old man Hanohano and the old man Tai Hook. They stay over there and give the people the *māhele*, whatever.

KM: They supervise everything?

TH: They supervise everything you know, and make sure the people go home with something for the labor.

KM: Yes.

TH: Because that's the cheapest labor you can every get you know. And give the *māhele*, no need pay.

KM: Yes, that's how.

TH: That's how. The people used to rather take the fish than the money.

KM: Of course.

TH: Because the money was just small you know.

KM: Yes. And no can eat that, the fish, yes.

TH: You can but...you know. You no like that, that's his living, that's how he makes his living.

KM: Yes. How you folks, go out for *he'e* on the *papa*? O *he'e* or what?

TH: We used to dive and sometimes you know like when the ocean *malo'o*, the '*āpapa malo'o*?

KM: Yes.

TH: We go over there go look. That's why the place down there [thinking, indicating location on photo].

KM: Lae Koholā?

TH: Lae Koholā inside that '*āpapa*, we used to go look over there, and we used to just go walk around. And when the *he'e* see you, he's going to squirt the water that's how you can find 'em.

KM: You know. You know when you were talking if the ocean rough like that or something or when *malo'o*, did you folks have places out on these '*āpapa* somewhere where they...you know how they make *umu* or *imu*? Fish house.

TH: Yes, yes.

KM: Did you folks make *imu*?



TH: No.

KM: Too rough on this side or you no need?

TH: No. Because we no need. We no need that's for the lazy man.

KM: [chuckling]

TH: No, really you know. I know like them, what they do, I don't know if they did that on this island. I didn't see that.

KM: Okay. The *imu* or *umu*?

TH: The *imu*.

KM: I know other islands they do.

TH: Like most times they go set up *imu*, down Koie, get plenty round stone. They go make *imu* and then the house, the fish go inside there you go look get plenty *manini* inside there. That's all you do, surround that thing with your net and take the stone all out, and go build outside of that now, the same stone.

KM: Yes. And so you catch all the *manini* kind?

TH: You catch whatever fish stay there, if get anything, you going catch 'em.

KM: Yes.

TH: That's how the *imu* is.

KM: You saw. So someone was doing that?

TH: Well, maybe once in my lifetime I seen that.

KM: Oh, I see.

TH: But this is the old times now. In fact people don't know how to throw net.

KM: Oh see.

TH: They live close to the beach.

KM: But you see uncle that's an interesting thing because the throw net as I understand actually came from Japan.

TH: Right.

Discusses *imu* and trap fishing methods.

KM: And the Hawaiian figured out and took that on. But maybe before throw net maybe people make *umu* then.

TH: Well, *imu*?

KM: Then they surround yeah?

TH: Yes. They go make *imu*, looks just like the *imu* where they make house.

KM: Yes.

TH: All *pukapuka* underneath just off set the stone.

KM: Yes.

TH: The fish just go inside stay inside there. They make big ones small ones, and all what they need to do for catch the fish, you go surround with your net, whatever they had.

KM: Yes.



TH: Whatever kind they had. And go build outside, the same stone you go build outside and then you get another *imu*.

KM: That's right.

TH: By the time you take all these fish, you get enough to eat already.

KM: Yes.

TH: And wait for the next shot. You make plenty like, that guarantee you get.

KM: Yes.

TH: You get fish for eat.

KM: Yes.

TH: And then the other thing I seen people do, was go catch was with the kind, trap.

KM: Ahh, oh you saw trap use?

TH: Trap.

KM: How were their trap, was it wire by your time or they still wove it?

TH: They had the wire. They used to make the kind chicken wire you know that round one, the kind we use.

CW/KM: Uh-hmm.

TH: But the wire was deeper, like eight feet wire. I seen Ishioka and Ohai, they used to make when they were young. Shucks, I was maybe eight, ten years old and these guys were in their teens already, maybe twenty something and that's how they started to go do these fishing things. Just like one fishing co-op, that's what it was.

KM: I see.

TH: They go catch the fish they go lay the trap, four or five traps and then maybe three, four days later they go over there go dive 'em. Go dive 'em. Like the trap used to be like say four by eight, big trap you know.

KM: And did they bait 'em?

TH: No.

KM: No.

TH: Just put 'em on the ground, '*āpapa*. On the '*āpapa*, and no aqua-lung, skin dive. From the beach house, they used to put on the '*āpapa*, the shelf and outside the deep holes, you know. So, I used to see they go catch 'em, plenty fish, Chipper, any kind; *kumu*, *manini*, *kala*. Any kind of rock fish. They think that's the house because they lay 'em underneath.

KM: Kind of like in the ledge or something?

TH: Yes, yeah underneath the ledge.

KM: On the '*āpapa*.

TH: And then the only time kind of jam up is when the ee go inside, the ee raise hell with the fish.

KM: And they no can get out.

TH: The ee can eat so much, *pau*. But they go catch that ee and then the fish, whatever's left inside there. And I used to see them catch tubs, tubs of 'em. Because what I used to do for them I used to go cook... [chuckles] They go dive in the morning I go home, from home. They used to stay by Chandler's house with the haoles stay the big house?



CW: Yes, yeah.

TH: I used to go down there I go cook breakfast for them. Cook egg, sausage, spam like that for them. When they come inside they going drink coffee and stuff like that. Plenty fish but they give me but daddy's one fisherman, I no need their fish.

KM: Yes [chuckling].

TH: I no take, 'cause daddy going catch all the fish. My dad catch all choice fish. We like catch moi, go anyplace around here and get 'em.

KM: You know where, you want to eat this fish go there.

TH: You go there. And like us we used to see 'um just like come, because we know where the thing stay. Even today you no hear certain folks talk about moi.

CW: Hmm.

TH: 'Cause they don't know. I go even, I go after them I go catch 'em 'cause they don't know, and they're looking somewhere else.

CW: Uh-hmm.

TH: That's something that I don't share because I know how some people are. The kind of people who are going to go for the kill. You know they're going back and back and back and go get 'em.

KM: Yes. You got to let the place rest sometimes, right?

TH: That's right. Like me, like Chipper knows, I go catch the fish, give him some for that time that's it. I'm not going look again until one other time I go inside there go get. Most time it's out here.

KM: But you let the place rest?

TH: Oh yeah. Unless I go up there go make limu and I see 'em on the shallow place, I going catch 'em.

KM: Yes.

TH: It's not for me to take the whole catch home, no. I going give around, share you know. Not the kind greedy kind, no.

KM: 'Ānunu, no good.

TH: No. That's the way we were trained.

Discusses experiences fishing by canoe from Hā'ena; and deep sea fishing from a boat for 'ahi and aku.

KM: Yes. Good history. Did you ever go out fish in the sea?

TH: We used to go.

KM: When you were young?

TH: No. Well, you see we used to go out trolling when my brother had his boat.

KM: Okay. So you went trolling on boat?

TH: On boat.

KM: With brother. How far out did you folks go?

TH: Maybe three, four miles for go catch 'ahi and stuff.

KM: 'Ahi?



TH: And *aku*.

KM: 'Ae.

TH: I did not do that too many times. No, because that wasn't my game.

KM: Any canoes out here when you were a child? Did any of the old people still go out fish canoe or not?

TH: Well, you see the canoes were not *koa* canoes. The canoes that I saw when I was growing up, they used to make the kind redwood kind.

KM: Plywood kind?

TH: Redwood, flat bottom.

KM: Flat bottom, okay.

TH: And was always outrigger on one side, that's it.

KM: Kind of like what they call in Kona *'ōpelu* canoe?

TH: Yes. Something like that.

KM: Did they *hoe* or did they?

TH: *Hoe*. And we had regular hardwood paddle for that.

KM: Okay.

TH: You know big ones. The paddle used to be big [gestures].

KM: What, sixteen inch diameter blade or something like that?

TH: Something like that and might be like that [gestures height].

KM: Twenty?

TH: My dad had small ones and big ones that he used too.

KM: Before?

TH: And the thing was kind of tapered from the center, come narrow on the outside edge.

KM: Uh-hmm.

TH: But the center was thicker than the outside edge.

KM: Oh.

TH: You know what I mean because that's where you put the power.

KM: Yes.

TH: And it's got to be like that.

KM: Where did they paddle to when they go out?

TH: Go outside Kū'au.

KM: Hmm.

TH: That's where we used to go fishing outside, go out.

KM: On the outside edge here? Outside here?

TH: Yes. [pointing to location on photo] Like inside here like us we used to go out from here.

KM: Okay.

TH: Kapaiki.



KM: Kapaiki.

TH: If you go over there either that or Muliwai, over here.

KM: Uh-hmm.

TH: We used to go outside over here and go fish with the canoe. Not anywhere else only inside here.

KM: Yes.

TH: To get across the channel. That's what it was, or go hook for *hīnālea*. We used to use that boat but we make sure no make mistake, bumby you go upside down [chuckles].

KM: That's right.

TH: Yes.

KM: And I wonder must be more hard to right one of those flat bottom canoes that are Hawaiian canoe.

TH: You see the story was, it depended on the outrigger, you know. Because the outrigger stay like that [gestures]?

KM: Yes, yes, at the angle.

TH: Most times you get 'em down.

KM: That's right.

TH: And then the *ama*, the *ama* get the kind crooked kind going up like that.

KM: Yes, yes.

TH: And then you tie over here.

KM: At the two kind of ends.

TH: You got to know how to tie 'em.

KM: You know it, otherwise you no come home.

TH: Yes.

KM: [chuckling] Swim.

TH: That buggar ever *hemo*, you going upside down.

KM: Yes.

TH: Because the canoe was, I would say maybe eighteen inches wide. They had the thick one in the center, and then the one by itself, one by sixteen on the side.

KM: Uh-hmm.

TH: Only three feet.

KM: Yes. Wow, amazing!

TH: Yes. And then you make your nose with the guava or whatever, or *hau*.

KM: Yes. *Hau*.

TH: That's how dad used to make.

KM: Wow!

TH: And then when had lumber used to make 'em with two by four.

KM: Gee!



TH: You put one piece inside then you shape the other one kind of little bit sharp so you get one nose.

KM: Right, right.

TH: You know what I mean?

KM: Yes.

TH: And that's how he used to make the canoes. The last thing we do is we go find the *hau*.

KM: *Hau* for make *ama*?

TH: For make the *ama* and *'iako*.

KM: *'iako* also?

TH: Yes.

KM: So the *'iako* was *hau* too?

TH: Yes, *hau*.

KM: Yes.

TH: You go find the kind old kind not the young one.

KM: Yes, big and nice.

TH: Bum by broke [chuckling].

KM: [chuckles]

TH: We used to do that when we were young. Never one boat until later in my life when I was on my own, that's when you go buy the fiber glass or aluminum you know. Once you get one like that, it will last you for your life.

KM: That's right.

TH: And then my father-in-law gave me his boat, and I still get 'em.

KM: Wow! Tai Hook's boat?

TH: Yes, his fishing boat. When he went *make* he tell the people "The boat going to me because me the fisherman." I still get the boat, I get my own.

KM: Yes.

TH: I keep 'em. I guess, you know throughout the years, like my father-in-law never did yell at me. But all the other rest, oh shucks, only condemn, and me he never did yell at me because I no depend on him. I did my own thing, not like these other guys they go over there go humbug him. Ask him for something.

KM: So you took care your own though?

TH: I took care of my own and stayed on my side.

KM: Yes.

TH: If I needed help I would go see my dad not my father-in-law no, but if he needed help he come see me, I go help him. Like these guys used to work on the farm they used to plant taro, they used to plant dry farm, you know like beans, cabbage, any kind. The old man he was smart to make money for farm.

KM: Yes.

TH: And he used to get his equipment for that, tractors and stuff like that. And these guys used to work hard and what he used to do. He use to support his friends more than the family... These guys went work hard.



KM: That's what your wife was sharing stories, hard work. And girls all go out *lawai'a* like that.

TH: That's right everybody worked. If they plant rice, they go chase birds they go inside there eight hours, go chase birds, or ten hours. And when she was doing that at the school, then she and I went together. At the end of her days work I take her home with me. I used to work up Hawaiian Fruit Packers.

KM: Up where?

TH: I used to work Hawaiian Fruit Packers and for grandma [Mrs. Juliet Wichman]. This was long time ago and I was young. When we got married I was just nineteen, long time ago.

KM: Yes. You folks married forty something years now?

TH: Yes.

KM: Wow! Too good!

TH: Forty nine.

KM: Aunty, how long you folks been married now?

TH: We got married in 1954.

AH: Forty-seven years.

KM: In 1954, oh wonderful...!

Discusses musicians in the community, and use of the Hawaiian language, then, compared to now.

TH: ...That time, when we were around my dad and you know the old people they were kind of *kolohe*. Like my dad folks, they talk *kolohe*, but all Hawaiian so we never quite catch on.

KM: [chuckling] Never catch all the drift?

TH: No. And then they used to get the biggest kick. Like my dad I think, I don't know how many levels they get, Hawaiian language. But I know my dad was talking that time one level above what the regular Hawaiians know. So they no can hear that. And only him and the old man Jacob.

KM: Maka?

TH: Jacob Maka, because Jacob Maka is one educated person.

KM: Yes, yes.

TH: Him and my dad used to get the biggest kick talking, and these old other Hawaiians, they just staying around.... They no hear, they no can understand.

KM: That's right. They love riddles and the language too, it's sophisticated yeah?

TH: And you know like when I was growing up, and the old man used to talk about *kolohe* things and some of the songs the 'Alohikea them wrote... Some times, people singing the songs, and my old man was laughing. "Why you laughing?" He tells me, "Because the song is *kolohe*..."

KM: ...Yes, the *kaona* in there...

TH: ...My dad used to laugh...

KM: ...Well, speaking of music, is there a song for this area that stands out in your mind, that you folks learned that spoke about Hā'ena or the land here?

TH: No, not really. Like me I'm really not the musician.

KM: Ahh, you out *hana* all the time working.



TH: I can *kani* and everything but as far as knowing the kind old music over here, no. Nothing in particular, no?

KM: How about when you were young. You heard people *oli*, *mele*, chant like that?

TH: Yes. Like when I was young and at times you know we used to stay at my grandma's house. That's with the old man David Pā he married my dad's aunty, the old man Mahi'ula's wife he been take, and the old man Mahi'ula when marry his sister, which is Kaihilani, and she stay in the yellow book [State Parks Report on Hā'ena].

KM: Kaihilani?

TH: Kaihilani, Hanohano's sister and Kila. And I don't know if that was their only sister, Kaihilani. So we used to call her grandma. Because there was a change right there, we were respecting our grandma that married the old man David and the old man David was very young when he got married to my grandma. The old man was only seventeen my grandma was forty-five. But you see like the old man, he was the kind I would say, like the old Hawaiians say, "*pua hala*."

KM: 'Ae.

TH: You know, that kind. The old man, that's how he is... [discusses other instances in which the practice was used at Hā'ena]

Before, when aunty and I was getting married, one night we went go fishing. Us young people we went go do our own thing. All my dad folks went go do their own thing. In other words we went up, they came down. My dad, the old man Tai Hook, the old man David. The old man David was the bag man. All the old people came down, we went go up. We went start from Ko'ōnohi come down for catch fish for our wedding. That night we went home they go clean the fish... [continues discussion on as above]

Discusses Kē'ē and Limahuli—areas of residence, and location of *lo'i kalo* to the 1960s.

CW: ...Uncle let me ask you a question about this picture here. This picture is 1964, on this picture can you point out the area that your dad used to... In '64 you were farming down there already?

TH: Where?

CW: Down Kē'ē?

TH: In '64 yeah, because I went to Honolulu in 1959, I think. To go get the clearance for plant all this.

[see locations on *Figure 11*]

KM: Oh.

TH: This is my taro right here.

KM: Hmm.

TH: Had people planting over here that's why you see kind a... [pauses]

KM: You see the alignment of the *lo'i*.

TH: But no more taro inside then.

KM: Yes, no more taro.

TH: I used to plant all this over here the old man David used to plant that.

KM: Uh-hmm, up here?

TH: And then down here was the Makas, Murphy.

KM: Okay.



CW: I think inside, where the map.

KM: Okay. So, this section here?

TH: Yes. This is where the Makas used to plant.

KM: Maka, okay. [marking area on map]

TH: The one you guys went fool around?

CW: Uh-hmm.

TH: Saturday. That's where they used to farm, from there go down.

CW: Okay. But this one he's drawing right there that's not the first one we had open? That's where we get our *kalo* growing now? The long one?

TH: No. I think it's this one right here. This is the one in the swamp [Loko Kē'ē].

CW: Oh, this is in the swamp.

TH: See, this run into the cave?

KM: Yes.

CW: Okay. I think the one we was going open was this one right here. Over here the big one, that's where we park?

TH: No. You guys when do this right here.

CW: Right.

TH: This is the one we get partly opened.

CW: Right.

TH: I think this one is the one right in the back where the tree went broke, that corner right there. The one down where Hau'oli folks and the people went go inside there when we had that Taro Festival.

AH: Clarence Medeiros folks.

CW: Uh-hmm.

TH: That's the one you guys opened, it's below the big one right here.

CW: So who used to plant that one?

TH: Murphy folks.

CW: Murphy folks.

TH: Yes.

CW: Try draw one box right around there.

KM: Right in here?

CW: Uh-hmm.

KM: Okay. Who is Murphy?

CW: Maka.

KM: Maka, okay. And this one this far over too?

TH: I think we planted this one over here because this is the *hau* bush?

KM: Yes.

TH: This is the one the long one going to the road.



CW: Yes. That's the long one going to the road.

TH: Yes. This is the one right on top here that's the one we get.

KM: Now?

TH: Yes.

KM: Who was planting this back then?

TH: Nobody went plant this because you know why, the water table over there was high before.

CW: How come just like stay open, like somebody stay taking care, no more trees.

TH: No, no but that one is only *honohono*.

KM: But you can see the walls from before.

TH: You can see the taro, the shape of the... [thinking]

KM: *Kuāuna*.

TH: Yes. That's why I tell you that one inside there, used to get two inside there before the swamp. Yes, get one over there, but before the water was high in this area, back up from the drain.

CW: Right. The *loko* always had water.

KM: This is Loko Kē'ē?

CW: Yes.

TH: That's the reason why I never like the water run inside there, it might fill up the *loko* and then what. Bumby you like go plant this one over here, hard.

KM: Did you ever hear by the way in these *loko* like this, that they plant taro and get fish inside?

TH: I have no idea.

KM: No idea.

CW: When you used to farm over here never had 'o'opu or 'ōpae inside here?

TH: Where, inside here?

CW: Inside the *lo'i*.

TH: Yes, had.

CW: And the *'auwai*?

'O'opu caught in the *kahawai* and *'auwai*.

TH: Had 'o'opu because the water was drawing straight from the river. Like when get the 'o'opu season, the 'o'opu used to come in the taro patch.

AH: Only in the season time.

TH: The 'o'opu used to come in the taro and in the ditch. Why I say that is, like what is that big taro patch now? [thinking] Over here like right here where we get our water, where we get our tent.

CW: Right.

TH: Used there used to get one redwood box for water. That's why over there, you going find one partial pipe inside there, galvanized because I think it's more down I think on the



bank, but the galvanized pipe used to connect to that redwood box. I would say the box was maybe 4x8 so the water circle inside that box.

- CW: And the pipe would go where Gordio place?
- TH: Go right down on the bank and then branch off from the old man Kila to the old man...
- CW: I went dig up that galvanized pipe.
- TH: Yes. That's the one, that's the one. Before when we were young, in fact up until the time we went plant taro, had water no? Or no had already, the faucet down by the house?
- AH: Had.
- TH: Had water yet you know.
- AH: Had water by the *poi* house.
- TH: Yes because over there the redwood box, wasn't rotten yet.
- CW: Uh-hmm.
- TH: And that's how we see the 'o'opu go inside the box. And used to go right in the taro patch too. Then we used to get the ditch on the other side, feeding on the rice side.
- CW: Yes, yeah.
- TH: You know from the culvert the one go straight across. We used to get the 'o'opu inside there too. And then up here had one more ditch. Up in this area, you know the old Limahuli Garden?
- CW: Uh-hmm.
- TH: Get one ditch right inside there.
- CW: Way up here?
- TH: Yes, yeah.
- CW: This is Limahuli.
- TH: Yes. And the one go across and feed this.
- KM: These *lo'i*?
- TH: These *lo'i*.
- CW: Who was farming this in '64?
- TH: Fuji.
- CW: Fred?
- TH: Fred. They had 'em open here.
- CW: Right.
- TH: And then later on they went open this and this, way by the road. That was the last. They were the last people to plant by the road. You know the patches where we put the chips?
- CW: Okay.
- TH: They went plant that. I went plant all the one from across where the box I telling you, where the tent was, from that high patch.
- CW: Uh-hmm.
- TH: I went plant from there all the way down to the beach.



CW: So this one look like get water inside? Who would be planting that one?

TH: That time was the old man David.

CW: David? Okay.

TH: The old man David was planting that.

KM: Pā?

CW: Hanohano Pā.

TH: Hanohano, yeah. He had that. He had a few, two or three patches only for eat.

KM: And how about these larger ones?

TH: I went plant 'em all. That's my patches here.

KM: You planted all this? Okay.

TH: That's why you see all this was all planted.

CW: And what year did you start farming inside here, '59?

TH: In '59 I kind of broke the ground.

CW: And in '59 was it...?

TH: In '57 was the tidal wave.

CW: And was wild already or somebody else was farming before you?

TH: Had trees but wasn't as big, they had guava and plum.

AH: No had plum trees.

TH: Had plum on the bank, but not that big.

AH: Had guava mostly was guava.

TH: And I work all this bugga with my arms, me and her.

KM: Yes. You know uncle, this had *kuāuna*?

TH: Yes.

KM: When you went in the *kuāuna* were there?

TH: Oh yeah.

KM: You folks just had to fix up, repair?

TH: Go inside, go inside.

KM: And open up?

TH: Open up. And the tools was cane knife, axe, pick, shovel, hoe.

KM: Back?

TH: And the back and the hand, that's all.

KM: Yes.

CW: You never use the horse?

TH: No, no had, never have horse.

CW: Hmm.

TH: I been do that with...the first four patches I been open, strictly with, I just dig 'em with the shovel. Because the other time over here, my dad used to plant here.



CW: Your dad?

TH: Yes. Used to plant all inside here that's why you see inside here get?

KM: Yes.

TH: All open.

KM: You see underneath there.

TH: Yes, yeah all inside here all taro that's where we started and then whenever surplus he had, no can use, I would sell 'em.

KM: Hmm. So your dad had on the Limahuli side. Is this a little steam in here or a road? What is this right here?

TH: This is the road, the big bank, I went make that, for me haul the taro, this one right here.

KM: Okay.

TH: Going straight up. It's still there.

KM: This little road?

TH: Yes.

KM: Your dad started earlier planting on the Limahuli side?

TH: Oh, yeah we went plant this.

KM: Then you took this side on the Kē'ē side?

TH: That side. Because nobody was planting over there. Because the old man Kila was the last.

KM: Yes. And he died?

CW: Kila used to farm there before you?

TH: Right. But he went move Honolulu, he went already.

KM: Oh. That's right Kila had moved.

TH: Yes, he had moved Honolulu.

KM: Who was the man Kelau or what that died?

CW: Kalei Kelau.

KM: Was he here before too working?

TH: The old man Kalei now [thinking] no, no he gone already. He been gone '46.

KM: In '46.

CW: The tidal wave.

KM: Were they growing taro out here before?

TH: They had some right behind the lower house. You know where us when go inside there go make the road?

CW: Yes, yeah.

TH: Inside those patches over there, that was his the small one, that's where he used to pound for eat. And then they used to use that *māla* for go wash dishes and stuff. For rinse, for taro like that because their taro thing was right above the ditch, they go cook taro. This was the later years after Kila had *pau* grind *poi*. Because he had his *poi* house down there, plus they get one mill.



KM: Yes, *poi* mill.

CW: And that was Kila's one?

TH: That's Kila's one.

CW: He was the last one for use that?

TH: Yes. Because when I went go down there farm everything was in place was. It was all intact the house too. I used to use 'em for my warehouse. Had the machine and everything inside there, the grinder everything. But I never bother it's not my business, I no like humbug. They're nice enough to let me the land for go plant free, so why go make humbug. So, in turn I will keep the place the part over there clean, I used to lawn mower all that place. You know where we park on top for go fishing?

CW: Yes, yeah.

TH: I lawn mow that whole thing. And then they had the dividend over there, the old man Kalei one side and Kila one side. So I when keep on the boundary and the boundary used to be one big pine tree over there. In fact the house was still intact when I left. When the state took over everything was still intact but the property, the grass when come jam up and everything because nobody... When the state took over that was it.

CW: So the tidal wave never go inside, never climb on top over there?

TH: No, no.

CW: Went over that side?

TH: No, the tidal wave go around. He going around and *huki* inside that place. But only the patches, I think was three patches, I think that the wave went inside. He go inside because the power coming from down.

CW: Yes, yeah.

TH: He going aim inside my dad's place.

KM: Uh-hmm. Come around there?

TH: On this side, he going come around like this. So he only went catch the low patches as he come outside that's why the first patch was sand that's why you see inside the patch is the big sand. The county bulldozer went push 'em outside for me, while they was helping people you know.

CW: Yes.

TH: They push 'em. That's why get that big bank over there.

KM: Does this place, area have a name?

TH: Where?

KM: In front of here on the *papa* or something?

TH: Yes. That's the one.

CW: That's Ka'ilio.

TH: Lae Koholā.

KM: So Lae Koholā basically, okay.

TH: Lae Koholā you look over there you can see it.

KM: I see it here, okay.



Describes the impacts of the 1946 tidal wave on families in Kē'ē, Hā'ena and Wainiha.

- TH: That's where the old man went *make* he go set net outside here.
- KM: Ahh.
- TH: That morning he went go get his net.
- KM: Kalei?
- TH: Yes. Was Sunday, was Monday morning the thing went, early, seven o'clock in the morning. So you know was the time, he stay in the water already.
- CW: And where were you that morning in '46?
- TH: That morning I was home, we just went get up. We normally get up early for go race, go school, who get in school first. But that morning something went happen, so we went kind of get up little late. And then all of a sudden my brother George went go look down. Our porch used to be Z-shaped he come like that go like this and go behind. And in the front of that we had one vine with the small white flower, I don't know what you call that vine. Anyway, used to block the sun and then come partly to the front facing the road. And then in the front of that had one pomegranate tree so kind of block the thing you no can directly look right straight through you got to go off the side.
- KM: Yes.
- TH: So that morning he tell me...and was April Fools. He tell me, "Brah come outside here go look the water climbing along on top the coconut tree," because over there get the dip, you know how the thing stay?
- CW: Yes.
- TH: So I not going look. I tell him, "Not. April Fools!" He like go tell me April Fools so, he told me, "No, no, no come, come, come, we got to go tell the old man for go get the boat." Because the boat was down the beach on the side. I come over there I look, hey that's right, that water splashing all over the coconut trees, plenty coconut trees inside there.
- CW: Right.
- TH: So we go run down to the old man Kila and the old man Hanohano and Julia was living there with the old man Kila. So we run down there go tell 'em about that. We go down there, then we all, me, George and Kila and Hanohano and somebody else we go down the beach. The old lady Julia, my mom and the daughter, young, we go down there we never think, "What the hell was this?" We never seen that in our whole life.
- KM: You never saw that before?
- TH: We go down, we look at the water, we don't know what's that. The water was receding, the water been come inside and go back now.
- KM: Uh-hmm.
- TH: We go over there, the boat was full with water and you know, and kind of disturb the canvas and the nets little bit outside of the boat because the water been catch 'em. So we stay over there we unloading the boat and the net on the high side. In fact over there, stay like this the boat in front here, we taking over the bag and that place slope down again on the inside. So we taking 'em and putting 'em on the inside. So the net you talking about one seventy-two feet deep net. And this is one heavy duty purse net. So, only for...
- CW: That's Hanohano Pā's net?
- TH: Yes.



CW: David's net?

TH: Yes. That dam thing was seventy-two feet deep and you know how heavy.

KM: Gee!

TH: And us young 'eh! [chuckling] We struggling, taking that dam thing out. And then we're watching, looking at the water, but that never scare us, we don't know what's that. And we're looking, all the sand, it's just like rapid, the inside channel.

KM: Yes.

TH: The water was just going, going out. Then you look you know the *āpapa* in the center of the bay. Nāmoku the big one?

CW: That's one other place name we got to watch.

Nāmoku (the stones in Maninihola Bay), exposed when the water receded for the tidal wave.

TH: Anyway, stay out here some place [pointing to area in Maninihola Bay].

KM: Where was Nāmoku?

TH: Where the kind?

CW: Would be right here, this one? Not this one?

TH: Yes, yeah it's in the bay, this one right here stay in the deep, Nāmoku.

KM: So number 36, Nāmoku in the middle of Hā'ena.

TH: Get big and small over there.

KM: Okay. You can see the submerged islets in there.

TH: Yes, you can see 'em.

KM: Was that *ku'una* too?

TH: No.

KM: Or *ko'a*?

TH: I don't know it that's *ko'a* but that's where the *akule* used to go and stay on top there because you no can go over there and go get 'em because get plenty coral on the *āpapa*. That's just like Hanalei they get that, what is that *āpapa*?

CW: I forget the name now we used to call it Monster Mush [Monolau]. [chuckles]

TH: Yes, yeah the one way inside.

CW: Yes. Bum by I think of that name.

TH: Yes.

KM: So, you saw the water had washed out and this was usually underwater then?

TH: Aw shucks the water had emptied way out here already.

KM: Gee!

TH: So we knew already. Well, at the time we never know but now we know. That damn thing went pull back like this.

KM: Wow!

TH: So, by the time, we were busy taking out the net then all of a sudden, all of a sudden we hear the houses over here, the Rice house, used to get one beach house up here on the point. You know where Richard Rice house is? Over there had one high house you



know. That's where we used to go *kilo* the *kala*. We hear rap, rap, rap because had the big old house and then had cottages about three or four on that side. This water was coming down from that end because he hook like this, hook 'em come down. Shucks, was just like a bulldozer.

KM: Knocking down?

TH: Knocking it. Because below that you know coming down by inside of Mākua on the land used to get plenty pine trees and plenty trees that you know when the house go against the trees you know going broke. That water just crushing 'em. You know coming down, you know just keep rolling, rolling.

KM: Yes, yeah.

TH: When we went look at that shocked, we started to run we never look anymore. We went just run, we run to the corner where the tennis courts was. Was more inside in the corner where Conney Irons lives, we went aim inside there. And just about that time...prior to that happening, Paul Rice had cleaned that place and bulldozed all the guava over there against the false *kamani* trees that lined all from Chandler go up that way. Going the back where Connie Irons stays, get one line.

CW: Okay. You guys was over here? This is old man Chandler's place right here?

TH: Yes, yeah.

CW: You guys were over here?

TH: We were right here.

CW: And then you were running this way.

TH: Yes, we were running...

CW: I think the tennis courts stay over here someplace.

TH: Yes. But we went run one angle go through over here in this corner. Over here the road?

CW: Okay.

TH: And this is the *hale*.

CW: Right, right.

TH: Our *hale*. So we run in this corner over here that's one far run you know. Because you running one angle.

KM: Yes.

TH: We running. Brother George wanted to go climb the mango tree. I told him, "No, because you don't know high that going come." If more chance we go run way in the corner and go climb the *kamani* tree. Which we did and then was easy for us, because they had pushed all the rubbish against the tree. And I think that tree, they went push the rubbish over there I think was fifteen feet, I think. All that rubbish pile, the height so we climbed on top that, and I climbed in the tree. But the old man folks, what they did they went climb on the rubbish pile and hold the tree. The water went catch 'em. So you can figure how high now, and we stay way up.

KM: Wow!

TH: So when we talk to mom she was saying, had this big wave, and they were standing on the back porch and they were going down in the back of the house which was dangerous. And they seen the water in front, one big wave coming inside the corner where the big white house. See, they seen the wave coming over there before they knew they got dragged in, inside the plum bush because in the back of our house get that plum bush and lantana and the barb wire. That's how mom got all cut up.



KM: Wow!

TH: After the water had receded that was second wave, as the water had recede we had run go home. We had run through the water go home. By the time the rubbish all lay down already from the wave went push inside. So we run through that go home. But not where the road is where you go through Connie Irons folks house, on the inside where the big house stay. We run though there come home. Because old man Chandler had that place kind of clean.

KM: Yes, yeah.

TH: We come over the rubbish pile, we jump down and run, go home. We run go home, the house was against the avocado tree, was up like that. So we started to call for my mom. "Mom, mom." And then we hear one faint voice in the back of the hill where Aunty Violet stay, in the back side. That's where my mom and Julia and the little girl was.

CW: Hmm.

TH: She was all cut up and mom was completely nude. And Julia was partly nude, the top side, the bottom side all broke, because they went through the barb wire and the lantana.

KM: 'Auwē!

TH: And then we found out after that, had the big kind frame for the generators or something, that Chandler had put down there. The kind that get leg, get four leg but big tables, heavy steel and pine stumps, big ones, big stumps they had. Was in the back of our house from down by the beach. So you see how powerful.

KM: Powerful!

TH: The wave was big.

KM: Yes. Had the two waves and then had one more?

TH: No. And then what happened was after that we tried, after I went run home in the house grab one sheet, wrapped mom up. Wrapped her up because she was all scratched. Mom was pregnant with Joe, Joe boy, she was six months, I think. You know she was big already. Wrapped her up then we went aim you know where Tappy's garage stay?

CW: Yes.

TH: We went aim on that high spot. Went aim, go in the corner and then you know where the fence going across?

CW: Yes, yeah.

TH: You know the outside corner where Tappy get that corner, go straight across?

CW: Right.

TH: Over there had the fence. So we went go climb on the fence we go across the ditch because behind there deep you know. I think that place about this deep, but had water already. So we went swim that and then the old man David and the old man Kila went take the women across and the baby went go before that. And me and George went go hold the fence to go across. We just go on top, here the wave came, the third one.

KM: Gee!

TH: [making sound of wave] And strong because deep over there in the back side. Because in the back of Aunty Vi's place go down you know.

CW: Hmm.



Nā hala o Naue (famed hala grove of Naue) destroyed by the tidal wave.

- TH: Close to the hill, that's what happened. By the time we got on top of the hill we looked YMCA that's the first place we looked because there was not too much houses around the place, you know. So we look up there balla-head, the roofs...there was bungalow shape houses that were all in the back by the hills. That base of the hills in the back of Bobo folks, the back side. The *hala* that's what went eat up all the *hala*.
- KM: For real, so Naue, the *hala*?
- TH: Balla-head, balla-head. That and '57 gone. In '57 had little bit left, but that tidal wave in '46 went wipe out that *hala*. That *hala* used to be from the YMCA all the way out till the condominium.
- CW: Hmm.
- TH: Yes. That's where we used to go pick *hala* inside there you know. And this is from the beach to the front road all *hala*.
- KM: Yes. Wow!
- TH: That's why they call that place "*Nā Hala o Naue*."
- KM: 'Ae.
- TH: All gone.
- KM: Amazing!
- TH: And then maybe that's what killed the people that time, because they went go inside that church. And all the stumps been go behind there.
- KM: Yes.
- TH: All inside there all full with stumps was.
- KM: The Mormon church one?
- TH: Yes, the Mormon church. They got smashed inside there and some of them got tangled inside there. That's how broke the leg and stuff.
- CW: Hmm...
- TH: [End CD 1, begin CD 2] ...Before you know my dad never used to...like every time we had one warning over there, he used to stay home. But when he seen that, '57, shucks he's the first one on his car, and gone outta there. Yes. You know that time used to get plenty small ones. In the '50s and '60s plenty small ones had.
- KM: Oh yeah. When your wife, when aunty was talking about that, that's right even I don't know you may not be quite old enough.
- CW: Oh no, we remember it was constant.
- KM: It was amazing, steady.
- TH: Constantly.
- KM: Yes, just steady.
- TH: And the last one in 1985 or 1988?
- KM: That's right.
- TH: That was the last. The little one that one foot recession. That was the last one. And that's why the people came tell me; because I had to come home. I live Kīlauea, for come get my net and put 'em on the hill. I tell the people, "Get out of here!" Because I tell you that



thing ever happen now the people that live here going get jammed up because of the tourist. The traffic going be so jammed.

KM: Oh, it is terrible yeah.

TH: Because at that time, I saw the damn *pilikia* already. And I was coming in they was blocking the bridge, I went send the people, I tell the people, "Hey, I don't know if you guys know what is *tsunami*, but get the hell out of here, they're expecting one." And some people they get so...some they don't even know what the hell it is they when turn around right there and dig out.

KM: Yes.

TH: I said, "Because if you guys going go down there you guys get stuck, there's no stores. You guys just *pa'a* in there."

KM: *Mahalo nui*. It's wonderful to talk with you two folks you know, and these stories and these place names. You just look at this. And you know if what you know is a part of what you heard from your father. Look at this, these place names line the coast and each one has a significance eh.

TH: Yes.

KM: Importance to it. Tomorrow we go out *holoholo*?

TH: I figure that way it's more deadly because if I give you guys the name you guys you know go in that area, "This is it. This the '*āpapa*.'" In fact we don't need to know about this [indicating the Wainiha section], all we need know is from Kahaki down, that's all.

KM: But it's all important.

TH: We only know from here down, this we no need know. But it's nice you guys know the place.

KM: Yes, that's right.

Discussing sites and fisheries along coast (Naue to Kē'ē) which will be visited on February 11th.

TH: I going just point out the place for you guys because, like Kahaki inside here get name too, these two places. In fact all in this area, but the only thing we go over there look that time was the *āholehole*. Because all in this different sand area used to get *āhole* school over there. That's the only time we go over there.

KM: Yes.

TH: Or we go look the *nenue*. And then on top here get *puka* for the *āhole* too.

KM: In Kahaki?

TH: Kahaki. And even Kāmoa get and Ko'okea. All get, but not today, those days are gone already.

KM: *Pau*.

TH: But get once in a while.

KM: But not like before?

TH: You come across but not like before. You know any given time you go over there you go look 'em he stay inside there. Go look inside there black, one time you throw your net on top [chuckles] float the net.

KM: Yes, wow!

TH: That's how.



KM: So much fish?

TH: So much fish.

KM: Wow!

TH: Like over here on the coast line in front Chipper folks place, and he know that but he came over here in fact he got married already. You go whack 'um by Hale Pōhaku, from on top I look at the fish already. And take him with me going inside there, but him I don't know. You tell him throw over here he throw someplace else.

Group: [chuckling]

CW: Amateur

TH: Remember that day?

CW: Yes.

TH: We caught one cooler and he went catch maybe a dozen 'cause he never throw. We like him throw on the spot but he went throw off the side.

KM: No can help.

TH: That was alright. At least you know.

CW: When he stay with you, you get a little nervous.

KM: That's right, yeah. Get the teacher over there kind a *hilahila*. Oh, *mahalo*...

TH: ...Yes. If we go inside there maybe I carry one '*upena* if we see something.

KM: 'Ae.

CW: Where you like start tomorrow?

TH: If you guys like know all the names we got to go to that place. Like Ko'ōnohi I can just point out.

CW: Where you like start walking tomorrow?

TH: From YMCA.

KM: Okay.

TH: YMCA is right behind that's where Kahaki stay.

KM: So we start from Naue section, by camp, Kahaki basically?

TH: Yes. Because Ko'ōnohi is right the other side I could point out. This is what I remember.

KM: 'Ae. *Mahalo*. Rich.

TH: Because I know in between there was names too, you know. But if there was no interest, that's where the *pilikia* was.

KM: Yes, that's right.

CW: But you know something interesting I look at, the bulk of the place names is all in this *ahupua'a* which is his *ahupua'a*.

KM: Of course makes sense right?

CW: Yes.

KM: Aunty, were you talking about when we had spoken about music, songs of this place?

AH: I was telling her about songs that Barry Yap wrote for the mama.



KM: Oh yes.

AH: One was for his mother and one was for them, the fishing song. But he never learned it.

KM: That was in the '70s or...?

AH: Barry was staying with us. You know him?

KM: Yes.

TH: He used to go fool around with us go *holoholo* sometimes just to get away from the hotel.

KM: This is wonderful... I love the old *mele*, the *oli* when the *kūpuna* chant like that...beautiful!
Tūtū Wahinekeoli, was a chanter and former *hula* master, teacher at Ke Ahu o Laka.

TH: When we were young and you know like the old lady Wahinekeoli, she was the last teacher down by the *hula* ground.

KM: Wahine?

TH: Wahinekeoli. You seen that name? That was Hanohano folks mom?

AH: Yes.

TH: Wahinekeoli.

CW: Yes.

TH: Because his father was John Hanohano too?

CW: Yes. That was his mom.

TH: That lady we called her grandma.

AH: His father died earlier I think.

TH: I never did see her walk, she was crawling. And always weaving mats or something or crochet or something.

AH: Her leg was not strong I think.

TH: She was old already. And then we used to...in the later years I wasn't married yet, and we used to go Kapa'a up the high school and go up, because my aunty used to live there. And we go up there just past the time, like if we go dentist or someplace, we used to spend the day there and take fish and whatever for dinner and stuff. And she was living there until she went pass.

KM: Before '55 or so like that?

TH: I think so. Because I was young, I never go high school yet.

KM: She was a *hula* dancer in her years?

TH: She was the *hula* teacher.

KM: Teacher. At?

AH: Down here, the *heiau*.

KM: Ke ahu o Laka?

TH: Yes, she was. I think the last teacher was Kila. Kila was the one that went carry on.

KM: 'Ae. Did you hear them chant sometimes?

TH: Well, you know like when she used to weave and stuff like that, she used to do her own thing, while she was keeping herself busy.



KM: *Ulana* then she *'oli* or something like that?

TH: Yes, yeah. And then I used to hear her sing like, "*O Kalena Kai*."

AH: Because there were two ladies.

TH: And just like in the chant, [sings] *O Kalena kai*, you know that song or *mele* whatever you call it.

KM: 'Ae.

TH: I used to hear her sing that song. We used to hang around her while she would weave mats. She used to weave mats in the living room.

CW: That was right across your guys place right?

TH: Yes. Where the old man Kila used to live, over there. And that house was, until went burn with Asa. That's the same house, although before was bigger because was...you know where the *imu* was?

AH: Had a porch around.

CW: Yes, yeah.

TH: Going in the back there. It extends in the back there, and that section was no good, that section was spooky. Because the old road run right behind my house. You know my old house?

CW: Yes, yeah.

TH: The old road run right by there.

CW: You talk about the old road, where did it run on top here?

TH: I have no idea but my dad said the old road run over there that's why was running right through that house.

KM: But that's really the old trail then, *ala hele* right?

TH: Right.

KM: No one would put your house on the trail.

TH: No can. They walk all over you.

KM: Yes, that's right.

TH: They used to get one bedroom in that house, because used to be long go behind, you know where the avocado tree stay, where the *imu*?

CW: Yes, yeah.

TH: Oh! No can stay home inside there. Hot the house. Like one time we were there early in the morning we hear the old man David yelling in the house. So my dad just about the time to go work, run down there, he was in the blanket all sweat.

KM: No kidding!

TH: Because something went go inside that room. You know certain time these things travel. Oh, he was yelling inside there! So dad run down there go look, what the hell happened. And find out that it was that *kepalō* stuff. Because he knows that house, he stayed down there with the old man. And that room was bad! That's why nobody used to go stay in that room. That's why if Mike, if he move his house little bit more behind he would get it. He don't know. And me, I think it's in line with the graveyard you know.



KM: Okay. Now that's important, and I was just wondering, had maybe *ilina* on top that property or where the house was? Burial or something?

TH: No, no get graveyard over there but this is I think the old road the one travel behind.

KM: Ahh, the *ala hele*, so the old *ala hele* there?

TH: Yes. Because you see Henrietta, Murphy's mom she used to live in the back there, in the back side. They used to get houses in the back there, you know where [thinking] how would I describe that. You know where the Portuguese boy, he go push all that rubbish inside that pasture, and Tappy never like the idea?

AH: Pestrella?

TH: Yes. He went push the rubbish way inside?

AH: Uh-hmm.

TH: And inside there you see they get the drain.

AH: I thought was the *Pākē* people, the rice planter's house?

TH: No. The kind used to live inside there that's where Henrietta folks when grow up. Murphy's mom was inside there, dad used to talk about it. Inside there used to get one old house, had the kind red panax. You know when you go in the mountain, if get red panax, that's house site.

KM: Uh-hmm.

TH: Mostly, that or crouton or hibiscus.

KM: Yes. That's right.

TH: Or gardenia.

KM: Yes.

TH: That kind things that's house site. And inside there had house site the red kind. That's just like right in the corner where Jerry Mahuiki folks had get their house, go in the corner close to Mike. Inside there get the kind red panax, and used to get one house site inside there. Because you see the corner of the post.

KM: Sure.

TH: Like inside there that place where I talking about, had plenty bottles, old bottles and rotten wood. Before we used to go hunting inside there, go hunt the chickens. So we used to go all inside there. And that time had the plum trees so everything stay under the trees so it would stay. Nothing going be disturbed until they went bulldoze that place and everything all loose.

Discusses traditional Hawaiian sites, and protection of *ilina* (burials).

KM: May I ask you a question though about this then, because you know so much changes happening on the land. In your *mana'o* what about *ilina*? How should burials...it's logical, your *kūpuna* buried family on the family land often. How should burials be treated, what do you folks think? When you were young and hearing. What happens if *iwi* washes up in the sand like that?

TH: Well the kind stay go to the beach that was all old time.

KM: Old time.

TH: That's way before our time and my dad folks time.

KM: Uh-hmm. What happens if you see *iwi* on the beach?



TH: Well, you just got to go rebury 'em or something.

KM: You gather, rebury?

TH: Like today they get that burial people, so you get in contact with 'em or?

KM: That's correct.

TH: ...Land and Natural Resource, like the lady.

CW: Nancy.

KM: Nancy McMahon, yeah. What do you think and this is a touchy subject, but it's a really important one. If you get 'āina and burials are on the 'āina.

TH: Hmm.

KM: What would you prefer? Say if it's family, what do you think is the right thing to do? Preserve, take care of the burial in place or relocate them?

TH: Well, to me like we get family like on Mike's place, you know where that *haole* I talking about?

KM: Yes.

TH: Below Aunty Vi.

KM: Uh-hmm.

TH: We get family over there. We get family, our grandma stay buried over there and our sister, our sister buried over there.

KM: What is grandma's name?

AH: Don't ask me, I don't know. Who was your grandmother?

TH: [thinking] Kealoha.

KM: Kealoha?

TH: I think was Kealoha.

CW: Not Kalua?

TH: I think Kealoha.

AH: I think Kealoha was her name, your father always talked about that lady.

TH: She always talk about Kealoha, and then my Aunty Otomi my dad's sister.

KM: Otomi?

TH: Otomi.

KM: They buried on that property?

AH: Aunty Mary.

TH: My sister Elaine.

AH: Where was Aunty Mary buried?

TH: Over there too. The last one they had buried over there was [thinking] Mrs. Pā.

AH: Tutu David's wife?

TH: Tutu David's wife yeah. What was her name?

AH: Elizabeth.



TH: Elizabeth. She was the last one over there because Aunty Mary she was buried over there war time in '44, 1944?

AH: I think that's when she died.

TH: I think 1944 because that was the second World War when she had *make*, she had pneumonia. She had *make* and they had buried her over there. And at the time...

AH: So there's pretty much graves over there then.

TH: ...no more mortuary where they go make box. So they make it with the kind one by twelve.

KM: One by twelve pine or something like that? And fast yeah, they got to take care.

TH: Yes, yeah one by twelve pine. And just one single like that and maybe blanket or sheet.

KM: Yes, yeah.

TH: Just like that simple. It's not like now they get the box plus.

KM: Yes.

TH: Before was simple, that's how I seen it. They line just like that they make 'em at home.

KM: That's right. But they have to *ho'olewa* everything at home then go in the ground right?

AH: Yes.

TH: Yes. But it's not that like you just wrap 'em and throw in the ground.

KM: Oh, no.

TH: They put in the box.

KM: You no hear people *uwē*?

TH: Well, at the time you going hear the kind, you know people.

KM: They chant *hō'uwē'uwē* kind? You heard that?

TH: No.

AH: No, no.

KM: You folks don't hear that?

TG: Only cry.

KM: They cry yeah.

TH: Not the chant.

KM: Not the old kind?

TH: No, no.

KM: You know some in the earlier you talk some of the early when they *pau*, *hala* then some friend come, "*Auwē ku'u hoaloha...*"

TH: No, no. 'Cause never get the old kind around you know.

KM: 'Ae.

TH: It's just the immediate family kind.

KM: So uncle, would you in your *mana'o* the *'ohana* stays in the ground, or someone, if they want to move 'em, they should move 'em?



TH: Well, you know they've been there for years you know and the owners not complaining and they not disturbing the ground. And it's right on one hill.

KM: Ahh.

TH: Protected over there.

KM: So, leave alone?

TH: Me, I would just leave 'em there.

AH: That's what I think, leave 'em alone why disturb them.

KM: Yes.

CW: Let me ask you I think it's a similar question. I got a call the other day, actually when we were on the mainland, I got a call from Nancy because down at Naue they've been digging up all that place and they get eleven burials.

KM: Old burials.

CW: Ancient.

AH: The people that are building their house?

CW: Yes.

TH: That's why they been stop 'em?

CW: The question now is whether they should make a place on that place for reinter, because they went dig 'em all up.

KM: It's all scattered.

TH: Yes, yeah.

CW: Should they reinter it on that place or should they take it away? Because the two guys, they like take that bones and put in front Pōhakuloa because that's ancient burial ground.

TH: What?

CW: Which according to oral tradition it is but the point is should, when a *haole* come in and buy the property and they go dig up. Should they be responsible to *mālama* the *iwi* that are there? Or should they be allowed to take it away and put somewhere else?

TH: Me, I would think it belongs over there, you leave 'em there.

CW: It belongs over there.

KM: See, and you see this is the thing and it's not the *haole* take responsibility...

AH: Don't disturb them.

KM: But does the *haole* have the right to move them? Do we have the right if these people *kanu* over there to go put them with somebody else, mix them up, maybe they not friends.

AH: That's true, or they not *'ohana*.

KM: Yes. And what happens here *ho'opa'a* and then *pilikia* there you know.

TH: Yes.

KM: Do we have the right to pick 'em up from here and relocate them?

AH: No, I don't think so, that's why you get *bachi*.

TH: Me, I would just leave 'em there bum by you get *pilikia* you go move 'em.



AH: The best thing is to leave them.

KM: Now if they've been messed up you obviously *hō'ili'ili* you got to go gather but dedicate a place on that property. I'm sorry, I don't mean to taint you, but I'm just thinking what I hear from so many people.

AH: No, I think that's right.

CW: You're right.

TH: You know why, you know that property the one across that rich man?

AH: What rich man?

KM: Which one? [chuckling]

AH: Zimmerman?

TH: Zimmerman, right.

AH: What about Zimmerman?

TH: Zimmerman was a good example.

AH: Yes, they had graves, right.

TH: He was trying to avoid what his finds over there. So what they did, run with the machinery he smashed 'em all up over there.

CW: And they went pour cement on top?

TH: You know what went happen? They had to go over there and go strain the sand for go get all the bones.

KM: Yes.

TH: They went stop that job.

KM: How *minamina*!

TH: And then you know what, he get sick.

KM: *Ma'i*. Yes, that's why.

CW: And then uncle you know what on top of that, now the guys that own that they went do the same thing again last year. They never learn. They go put in a hot tub, they hit the bones and they went go hide 'em.

AH: Look at the Mormon church cemetery.

TH: No, wait, wait what was that?

CW: What happen was they was going try hide 'em and put 'em back inside there pour on the cement, but one of the boys was working on the job he went call Nancy.

KM: Good.

CW: Nancy been go over there, you know what the guy went tell first thing, "Oh no, no I'm friends with Chipper, I went down to the Botanical Garden," and this and that. You know for try get away from being in trouble you know.

KM: Yes.

CW: And she said, right there she took out her cell phone she went call me. I said, "Hey, no way, I don't know this guy." That's the guy he went try climb on top by Pōhaku o Kāne, the big tall *haole* guy.

TH: Yes.



KM: Never *hā'ule*...?

CW: No...

AW: Is that why he near the kind?

CW: You know, if they don't learn.

KM: Yes.

CW: They don't learn.

AW: The right of way?

TH: That kind you got to be honest.

KM: Yes. Otherwise like you said come back, *ma'i*.

TH: Oh yeah.

KM: The only thing you *minamina* because that place will never be the same again.

TH: Yes. Not only that they not realizing with all the money they get they going *make*.

KM: Yes.

CW: But the other part too is like these guys what they like do now is when they hit the burials, they like take it away so they feel like it's off their property they no need worry about it any more. Actually, they go buy that place if there's burials there, they're responsible for *mālama* the people that were there before them.

TH: Oh yeah.

CW: So, to me they do have a responsibility to the people that came before them.

AH: The people still going haunt them.

KM: Yes.

CW: That buried in that ground.

TH: They own that place.

KM: They have a responsibility of respect.

CW: Of respect, right and not desecrate.

KM: That's right.

TH: Because they don't know these people might be watching them.

KM: Yes. And you know what they going be happier.

CW: Oh, for sure.

KM: In the long run they'll be happier if they respect and take care.

TH: Yes. Because if not they going get backfire.

KM: Like you said, yeah.

CW: Hey, this house is one perfect example. The guy that came in here that built this house, did you know him?

TH: No.

CW: Three times he had this house blessed. Including grandma Rachel when bless this house...for nothing, the *'uhane* chase him out of here, he no can live over here.

KM: Yes.



CW: When we came in here, we never had any problems.

KM: No. *Mahalo ke akua*. You *mālama ‘āina*.

CW: Because they know we respect the *kūpuna* of this place.

TH: The main thing you no make *kolohe*.

AH: Just like the Mormon church grave, what you call that Hanapai? You know the people had buy the land on top and they get house. And then some of the graves they had moved, some families had take off but still get grave nearby their property. But they not touching the grave they ask the families first if they going move ‘em away. Or some went go buy burial plot at Kauai Memorial Garden, they went move their family over there. Nobody had moved to Hanalei Cemetery yet.

You can see they went dig plenty out. Then the people said they bought the land they already was buried there. They have no intention of bothering them. So they get their fence, they get more than enough space for their house and everything. They tell the people whoever get family over there, they still going take care. They not going bother because it’s kind of slopey...

“Kepalō” used to try and take their fish, or drive fish away from the *ku’una*.

TH: ...Got to put ti leaf, that’s the only thing that’s going shield you from that kind. Ti leaf.

AH: The *kepalō*.

TH: Me you know I go fish all this area two o’clock in the morning, twelve o’clock at night myself, catch all the fish. But in my mind when I going by my car I stay thinking in my mind bum by something stay in the car waiting for me. [chuckles]

AH: [chuckling]

TH: I get fish inside the car but I carrying fish for go put inside my car. So I looking at my truck you know, I walk straight to my truck. The first thing I do, start up my truck put the light on, that’s the way I thinking, but I not saying nothing.

KM: No, no.

TH: But it stay in my mind like that. Although, I know in my mind my dad was scattered out there.

KM: Ahh.

TH: We went throw his ashes from Lae Koholā till outside... [thinking]

CW: Kaluaweoweo?

TH: No, no. We went throw from Lae Koholā to Paweaka, above that by that small place. Outside there get the deep *puka*, outside of where they go surf. Inside that *puka* that’s where we went throw the urn box, inside there. But we had spread his ashes from down there all the way down.

KM: That was his wish?

TH: That was his wish.

KM: So he loved the land and the ocean.

TH: But first what we did, was me and my brothers we went go fly with the helicopter. That time, who was the pilot?

AH: Paul Oliver.



TH: Paul. He went take us, what we did is we took dad for a ride outside, Hā'ena Kū'au. Take him all the way right around and while we going around, I was holding the urn box. I was looking at the *'ō'io*, I looking at the *akule* under us.

KM: Uh-hmm.

TH: Then we go around circle one time, then we fly straight down outside Ka'ilio, from there we came up. Make that run straight up and tell Paul how we going do 'em. And then we went back down again, fly down then start shaking, me and Joe Boy. He stay one side, I stay one side, showing the urn both sides. And while Jack and George was throwing the flowers, you know was all shredded we went bust 'em all up.

KM: Yes.

TH: So, we went do that, throw the urn box everything, then we went fly back again and go look how everything was. And where we had thrown the urn box we went throw two bags flowers and you know with the helicopter, the [gestures]...

CW: The wind?

TH: The wind going down was so nice. Had double line from down there coming up and right there where we throw the urn box was this big circle of flowers. The helicopter the propeller went track 'em down, had one nice circle on the bottom in that deep hole.

KM: Beautiful!

TH: And that was it...

CW: ...Uncle you was talking about the *kepalō*. Tell us about when you were young, about coming down here night time fishing with your dad?

TH: Well you know, like before the olden times was more spooky. To me was because of the fact there was a lot of old people living yet.

KM: Yes, yes. And they *ho'omana* different kind right?

TH: Not only that they ma'a the *nakeke* of the car, they know the Model A. The car make big noise and stuff like that when get little rough and stuff. So they know about it. My dad would always tell us...he used to get his own kind names for these people the ones go make humbug like that because they kind of jealous because we going catch fish. And to me I think they were ignorant because of the fact that they had some of it. Because the next day we would always share.

KM: Yes.

TH: I no care what, maybe not share fish at the time, but give 'em raw fish or something.

KM: Yes.

TH: Or the next morning we going give 'em the *kala* or something that we had catch plenty, you know.

KM: Yes.

TH: And we always did that. And they would send their, I guess something after us. We know already, we hit the first *ku'una*...in fact before we go in the water, when you step, when you step get big kind light you know, when you step. We know already. The darn thing stay around.

KM: Someone send *'uhane* or something?

TH: Yes, the *'uhane* stay over there. So we go inside there we no care. We go inside there we bang 'em the first one. We bang several and even with the *pilikia*, bumbly when we get the fish sometime we stay thinking, "Oh, clean up," because the net you know you



can feel the jerk and stuff, and the white water where the fish. We see the net struggling, you can see the white water. So, when we pick up all the net only get little bit so we know already something's wrong. Bumby in the mean time, we pick up all the net we *au* inside there go help whoever went *au*. We go *au* inside too, for go *hemo* the stuff, pick up the lead, help. Grab the lead and the floater put 'um together so the fish stay inside the bag.

After doing that, while we going up to the beach to go *hemo* the fish because sometimes we open in the water and sometimes we go up. It depends on how far the *ku'una* is. While we go up we stay looking in the trees [chuckles] because you look inside the trees you see this kind fireballs inside the tree. And then sometimes we see some characters you know, from small you look on the beach bumby pretty soon, the bugga come big pass the pine tree.

KM: Wow!

TH: You no can see the top. You see these and you know, like us we used to already the land, the landmark. You know what I mean?

KM: Uh-hmm.

TH: And you look this strange thing happen like that. First we see the ball and pretty soon the ball, two balls in the tree and then you see these things. You know already, so my dad used to say, he used to talk in Hawaiian, "Ah!" You know "We going stop here, and we going up that a way," but we keep go down this way, so that thing go by there.

KM: 'Ae. Go off in the wrong direction.

TH: But, in the meantime while he's saying that he would say some bad things. You know, swear "*Ā paila kukae kēia po'e...*," or something like that you know. And he tell us in Hawaiian, "Ahh, we go up there." But no, we go down so by the time that thing is off track, and we go up that side. We go down, after that no more *pilikia*.

KM: So he misdirect them just like?

TH: Yes, he throw 'em off.

KM: He knows they're hearing, they hear yeah?

TH: So they go up there and we go down there.

KM: Yes.

TH: Because if not that bugga going still humbug you.

KM: Yes.

TH: Like one time we went over here, but we never know that night went humbug the old lady Rachel already. Inside by Paweaka. Because La'a went go outside, she been walk by the beach with the fish. So the thing was climbing on her back over there.

KM: Ahh!

TH: But we don't know, so we went go catch at Hauwā, you know that *ku'una* over there. We went catch two sides, up and down in the corner. So we had some fish, then we went go catch at Wele'ula, the deep hole.

CW: Hmm.

TH: We go over there. Then, from over there that's when we see this kind. So my brother Jack tell me, "Brah, you see something?" "Yes, I see something I see two balls inside the pine tree by that house." The house in front the swamp. "Ahh, no bother us," look like was coming to us. But we look that kind all the time when we go *holoholo*. As long we pass by Jacob all his place over there, hot already, the only time we notice is when we go upside, 'cause nobody live up that side. You know by the YMCA?



KM: Yes.

TH: Nobody live up there, but down here.

KM: Yes. Everyone *lili* or what?

TH: That's what happened. That night never humbug and we came down here go hit Pouhau. We went hit two sides, Pu'u Kahuaiki, two sides of the channel and then we get more fish in my bag. I stay hold the bag. So now, brother George and daddy go down Pouhau, so they shot over there and I stay way out on this side. That's one long run you know that, from this flat outside the river to the Pouhau, that's far. I waved and I yell to George, "Brah, ready?" "Okay." I start going through, I go inside there from this end now I stay going inside going down, this thing climb on my back pulling the bag, I no let go the bag. I hold the bag like that and just go and just make noise. In the mean time I call my dad. "Dad, get something over here humbugging me!" So brother George went hear that, he let go of the net. He came up inside, come around. He let go the net because the net going stuck on the coral anyway. So he come by me, "What's the matter?" "That damn thing, he like take the fish but I no give in, I hold the bag." We get out, it's just like the net get plenty fish, all the white water the whole thing. So we never get that much, although we had one bag fish but from all these places till we get down here. So while we were making the attempt to go pick up the net, you know we was coming in the center of the net. We look two head in the back of the net making like this, *pa'i* behind the net. And we know over there no more stone behind there. We go pick up the net the head move down below the net make the *pa'i* like that [slaps the table twice]. We go tell my dad, we *hemo* the fish over here the thing stay right like that over there from us. And we're looking at it.

KM: Hmm.

TH: These two stone heads inside the water.

KM: You know what's amazing these stories that you're sharing, we know there are *mo'olelo*, native traditions that talk about that. On Lāna'i, or same thing in Makalawena in Kona. The *pāhulu* in the water, you know.

TH: But get over there like that.

KM: It's living you know. People look at that they say, "Oh, that's legend." But people still...you still experienced it.

TH: Yes, we experienced that. That's why I say up side we used to see the kind tall kind like the tree on top like that. But never in the water like over here. And used to be worse before our time like the old people used to tell me, we tell them, we see that. The old people tell, "Yes, before used to be nasty, would be worse." And now the old people telling us, was beyond, before their time.

KM: That's right.

AH: Maybe was all Kamehameha's warriors [chuckling].

TH: That's the *kama'āina* for that place, we don't know. Like Kaloli is noted to have bones, and some, the whole framework of the bodies stay sideways, upside down or whatever in the bag. Used to be before like that when get high sea you go play sometime you see upside down, set in the sand.

KM: Yes.

TH: Until the water go, go, go and all fold up. But so far I never did see that long time, but that place get you know in front.

AH: What about Freddy Kaufman's place?

TH: Get over there.



AH: Still have.

TH: You know where they went put the net?

CW: Yes, yeah.

TH: By that coach house all inside there.

AH: Freddy.

TH: Get inside there, guarantee. Because before when they go bulldoze in that place in 1957, oh *kukae paila, kukae paila* inside there. And they had cut all the pine trees and leveled that ground, the Rice place, before used to be all like that you know.

AH: All dunes.

KM: *Pu'uone*.

AH: Good fun.

TH: Not level until they went go bulldoze that place in 1957, the county. I don't know who got the contract they went bulldoze that place. Before used to be so nice.

AH: And they found bodies all in sitting positions. Bones...

TH: Had coconut, had *laua'e* loaded all inside. Before you no can go in the sand and go straight like that you got to go around the beach side, because was all like that *laua'e*, you name it.

AH: Sand dunes like.

TH: Was all the gentle kind, rolling kind.

KM: Yes, rolling hills.

TH: Going up to that place. And then when you get to that place where they went make the road come inside, it goes up like that, get that hill. That's why you look the hill they went cut plenty. And all inside there, had tons of heads and the whole frame work the kind like I tell you, stay upside down, sideways, whatever, inside there still get. Guarantee! The pine tree all grow over on top. But when they went bulldozed that place I went look at that. That time you see they never think about these things.

KM: Yes.

TH: Was just like nothing. They went treat 'em like nothing. They went put the head against all the logs, that's why when had tidal wave, what went happen. The head was all over the place, Ko'okea and all over the place.

AH: Wasn't Harold Kobayashi?

TH: No, wasn't Harold. I know was the county bulldozer went go inside there go all over the place. Because that was the only bulldozer down here, you know. Kobayashi never even start yet.

AH: Oh.

TH: This was way before then. They used to have you know the kind surplus equipment.

KM: Yes, war.

TH: That's the kind they had with the rail on top, cable.

CW: Uh-hmm.

TH: Yes. That's how they go clean that place.

AH: That could have been my Uncle Apana, that's why he had died.



TH: I don't know but they been go over there *kolohe* the place and I know over there.

AH: That's how he died.

TH: You know like Paul's place?

CW: Hmm.

TH: Before, Paul's used to come right on that boundary. Where that lady is.

CW: Charros?

TH: Charro's house I think stay on that boundary. Anyway, the beach house where Eddy Rice folks used to live, Paul they used to get one line over there. And in back of that, they had maid's quarters and one place where they had plant plumeria, the graveyard plumeria, the yellow one. He had one row right inside there you know, plenty that bugga you remember that? It's right on the boundary over there and outside of that had plenty *paepae*, graveyard. Plenty graveyard over there because they had all the *paepae* around. And we know that. At night time we don't walk inside there.

CH: Nobody go touch 'em. You know the skulls, just leave 'em like that, nobody when go touch 'em.

TH: You know that's him.

KM: Leave alone.

AH: Yes.

TH: Although they have one pathway going through that place but you ever go there with the mat and sleep inside there. On both sides they get one trail go straight through that for go up by the old house. And that's where the gate was. The gate direct you and then from there you go inside there and go up to Sheriff Rice's house. All those haes over there was all spooky. Certain time of the night you go over there you look if the light stay *'imo'imo*, the glow. The kind only hanging globe before?

You go look the light if we look come red the light, you know already get that house. All the small cottages over there was hot, hot that bugga. Had about three or four you know, going up to that place where the people donate money. You know where you went go get the *hala* tree?

CW: Yes, yeah, Richard Rice.

TH: Yes. Because Rice had the houses going up like that because the road used to come around. The house used to be like that, the beach side. And then had the big house. And the house was spooky, even the main house. But at the time they no think, but all the place was burial ground, look like. Just like the kind war kind, you know they just throw 'em in the hole like that.

KM: Hmm.

TH: That's how over there. Me I think all that place by *Na Hala o Naue*, me I think get that. Because I know by the Anchorage get because they tell every time get that man with the white suit always sit at the bar.

AH: Still get you know, still yet.

TH: Because I think I remember over there had *paepae*, graveyard in that corner over there. Because Eddie La'amea used to get one *hale* over there.

AH: Maybe that's his father.

TH: That's where Ethel folks used to live before. Right in the corner towards the beach and that's where the old house was. In the back of that along the fence line over here used to get the kind stone *paepae*, this kind black stone.



KM: Stone?

TH: Yes.

KM: Marking out?

TH: Yes, marking off where the burial is. And me I think they went bypass that thing they never even take care of it. I think they build right on 'em.

AH: It's still yet *kolohe*, Wednesday nights when they get the *lū'au*.

KM: [chuckles]

TH: *Kolohe* over there.

AH: Still yet.

TH: Before you know I used to work over there when Sherry Dowsett had that place, and I used to bartend over there from 1972 to '74. Was two or three years I went bartend over there, when I was off from Hanalei Plantation. Over there was...that never spooked me. And we use to stay inside there go *inu* until four o'clock in the morning. After *pau hana*, two o'clock we *pau hana* and go *inu* inside there. That never come in my mind, and I used to take the cash, the vault used to be in the floor, back side, the office. And I used to go inside there and go put the money inside there. Never used to humbug me...
...But I know over there had graveyard before you know. But the people who went go build over there don't know.

AH: Who was Mahealani's husband?

TH: I don't know, I have no idea. Because Mahealani you figure maybe she had several, because that's how we got Pokā that was his mom.

AH: Pokā and Auntie Ivey, and Auntie Ivy and Eddie La'amea all different?

TH: All different father but that time was common. Because Kamehameha when make the mistake [chuckling]...

AH: [chuckling]

KM: Good, *mahalo*...!

TH: ...When your hair stand up, you know already had something funny. You get plenty people around, not too bad but if only one or two like that, going happen. But like me all my years I go *holoholo* like that night time that never did spook me. I go two o'clock I go outside Pu'u Kahuanui, go look *nenue* night time. I go *au* outside there until Henry Gomes went tell me about the shark one night went go chase him.

KM: [chuckling]

TH: All *pau* all ready. I no go, I no need reach over there, because I go up Kanahā, Ko'ōnohi, Paweaka, and in front of Murphy folks place plenty already. I catch four garbage barrels fish. You know for somebody, for *lū'au* like that and that's enough already.

AH: Not now, now days you no can find.

TH: Today I don't do that.

AH: You no can even find one.

TH: Before I go in front Murphy folks place one time I hit 'em, Kepā, two garbage barrels already.

KM: Gee!



TH: I no kid you, that's how. And I got to run go home get my jeep, because I walk go down.

KM: [chuckling]

TH: I got to go home get my jeep for come down the beach for get the fish. Heavy the fish!

KM: Yes.

TH: I stay drag the net go inside and go *hemo, hemo, hemo* and then I go back outside there, I look 'em again, whack 'em again. I come Paweeka two, three times I throw over there my jeep is full already.

KM: *Lawa.*

TH: But, that's for somebody, not for me. Somebody like Aunty Emily Kealoha, the daughter get married they like fish, I go catch. One tub, I give 'em, like nothing. I go one night, enough fish already. And like when Dixon when get married, Marie's boy he like fish I give 'em the big round tub the one we put beer inside the aluminum tub. One like that I go outside Kalali'ili'i I hit 'em one shot that's all, choke already. Yes, bring 'em back. I call Junior folks come down, La'a boy go come down for get the fish so that they can go clean 'em. Till four o'clock in the morning they go scale fish.

KM: Hmm.

TH: Yes, come down six o'clock guys carry that whole tub, unload from the boat put inside there and carry 'em go up. You know by the right of way?

CW: Hmm.

TH: By the white house, that's it. But today I no do that.

KM: No. I don't know if get that kind fish, like your wife was saying.

TH: I don't know. I never did make one attempt to go out there.

AH: No more fish now, like before.

TH: I throw one pile over here Chipper, I gathering my fish I look on the other side I see 'em again, I see the pile like that right on the side of me. I take that fish inside I come back and I whack 'em again because that's not for me, that's for party. You know before got to get the *nenuē*, the raw fish.

KM: Uh-hmm.

TH: I go catch 'em. But today I no guarantee anybody like that, no. I don't know if get.

AH: We don't see 'em.

CW: Not like before.

TH: And me I no go fish that much too, I only go fish when I see 'em.

AH: Last week Russell had some, was about this size. "Oh, the poor thing, not going grow." And they were having the sister's one year...

TH: If I go outside and we see the fish like *menpachi*, *'ū'ū* or *kūmū* and the kind good size kind like that, I like that if you fry 'em.

KM: That's seven, eight inch kind. May I ask you a question you know *'ū'ū* that you mentioned? You hear the *'ū'ū* make noise?

TH: No.

KM: No. You know what's the *hou* [*pā'ou'ou*] fish, they call snoring fish? You ever heard noise from fish in the water?



TH: No.

KM: Okay, I was just curious.

TH: Why, why is that?

KM: You know they say 'ū'ū, 'ū is to grunt or moan, and they...

TH: Now you telling me that I been hear somebody tell, what is that fish they said make noise. I know the pāpio make noise when you go dive under the water. You hear 'em [makes sound].

KM: The hou fish is kind of like one of the...

TH: What was the fish that I heard not too long ago somebody was...

AH: Somebody was talking about it.

TH: Somebody was talking about it right? About that snoring fish.

AH: But I never find out what kind of fish it was.

TH: I never ask.

KM: It's like in the hīnālea kind family too, but more bigger, *Thalassoma*. Hīnālea kind fish but bigger the hou fish, they call it the snoring fish.

AH: Is that the kind my brother eats raw? Get the one we call Uncle Sam, then get the brown one similar to that the same shape.

TH: Now you making me think now.

AH: That's not the 'ōlali [young stage of hou fish]?

TH: 'Ōlali, that's from the same family with the 'ōlali, the hīnālea.

KM: Okay.

AH: My brother loves that raw.

TH: The soft meat, the 'ōlali like that. The 'ōlali is the one orange and green. If you go on the āpapa that bugga he run all over, that's the one.

KM: Okay.

TH: And the hīnālea same thing. And then they get one more, my grandma used to tell us if the mama...like now somebody going get...

AH: The hilu I think, the name of the fish.

TH: ...if they going have baby, and they 'ono that fish the baby going come quiet.

KM: Ahh.

TH: If they 'ono for that fish and that fish is almost like the 'ōlali family. What would I say now?

KM: It's a wrasse?

CW: I don't know what's that.

TH: You know it's gray. Like now you saying about the hilu, the hilu is another fish, but this fish.

AH: Wasn't that the one she said?

TH: I forget. But that fish if the mama the one going give birth.

KM: Yes, she 'ono that puni kēlā i'a?



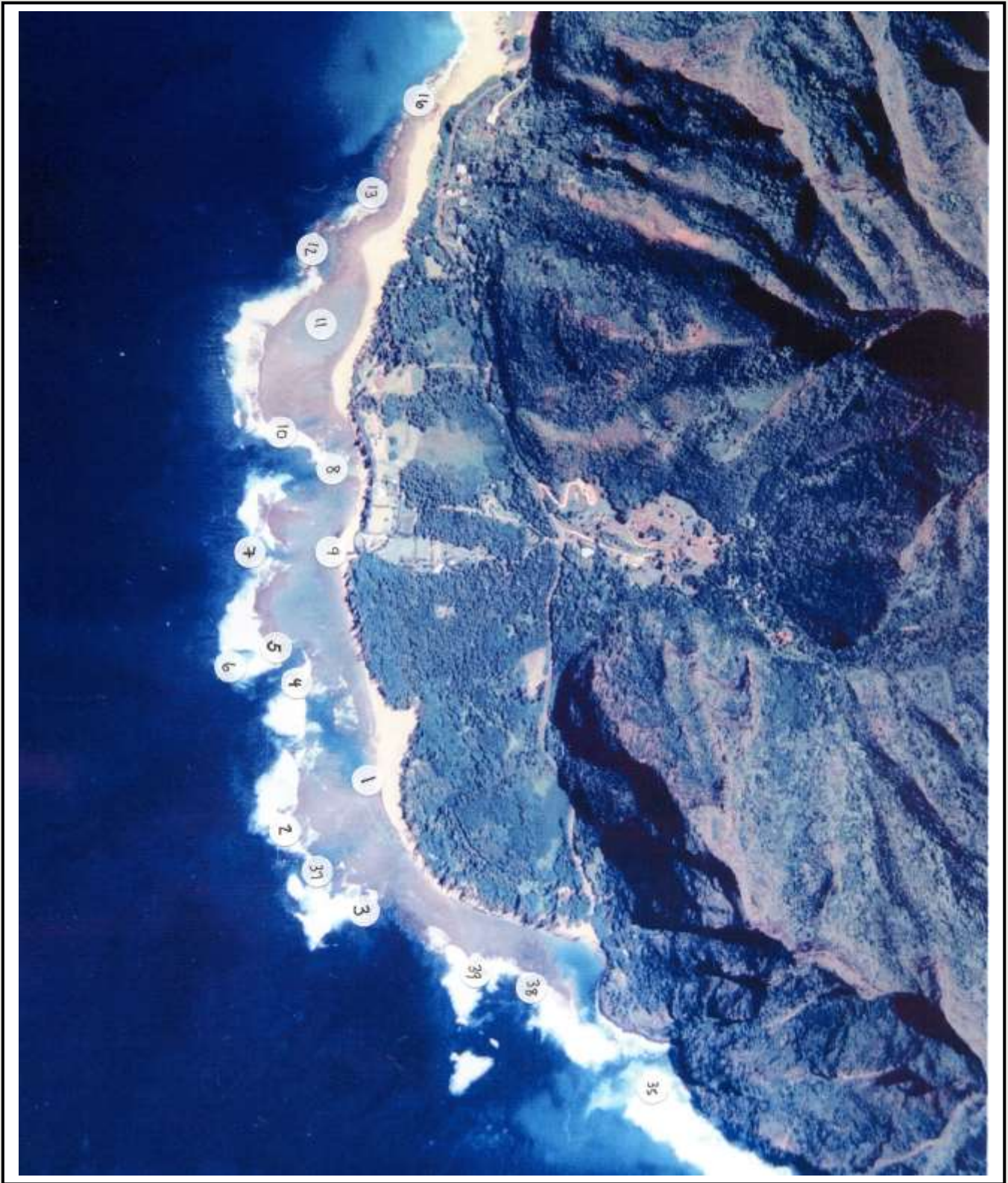
TH: Yes. If she *ono* that fish than the baby, good baby.
KM: Ahh.
TH: That's what my grandma used to tell us. Before you know I guess the old Hawaiians they eat lot of fish.
KM: Yes.
TH: So they know already.
KM: Just like they say if the mama *puni manō*, the baby going be shark right?
TH: [chuckling]
KM: Good! *Mahalo*, wonderful...!





**Figure 9-a. Wainiha to Maniniholo – Annotated Aerial Photograph;
Notes from Uncle Thomas Hashimoto**





**Figure 9-b. Maninihola to Kē'ē – Annotated Aerial Photograph;
Notes from Uncle Thomas Hashimoto**





Figure 10. Lo'i Kalo and Lands of Kē'e – Annotated 1964 Aerial Photograph;
Notes from Uncle Thomas Hashimoto



Thomas Hashimoto (Interview 2)
February 11, 2003
Ko'ōnohi to Kē'ē—
Field Interview
with Kepā Maly,
Chipper and
Hau'oli Wichman,
and Takashi
Harada

Readers please note: At certain times during walk between Ko'ōnohi to Kē'ē, the recorder was turned off when the conversation lapsed; it was turned back on as the conversation began. Thus, the flow from one topic to another is not always connected. This interview follows the interview of February 10th, 2003, and most conversations—descriptions of sites, practices, and quality of the resources—is based on the earlier discussion. (See Figures 9-a, 9-b and 10 for selected site locations.)



Uncle Thomas Hashimoto on the Beach Near Naue
(Photo No. LG 9050; courtesy of Hau'oli Wichman).

Selected topics discussed by Uncle Thomas are indicated in the list below:

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• Kāmoa.	254
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• Walking from Ko'okea to Kanahā.	257
• <i>Pūpū</i> were gathered by family members for making <i>lei</i> .	259
• During World War II, the beach was fenced off, families had to get permission to go fishing.	260
• When he was young, there were plenty of fish, not like today.	261
• <i>Kapu</i> were observed, mullet, <i>moi</i> and <i>pālā moi</i> were caught.	261
• Kanahā.	262



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• Papaloa.	269
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• Discusses fishing sites along the Nāpali coast.	306
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• Walk from beach to area of old <i>lo‘i kalo</i> at Kē‘ē; uncle and families working on replanting several <i>lo‘i</i> , and developing the <i>‘auwai</i> . Discusses past uses of the area, and features formerly seen.	309-317

The first seven pages of transcript were transcribed from a tape recorded by Chipper Wichman.

CW: Here we are it’s 2003, February 11th, and we’re with Uncle Tom and we’re going to be walking the beach here from Naue to Kē‘ē.

TH: From Ko‘ōnohi⁴ to Kē‘ē.

⁴ Ko‘ōnohi as generally pronounced, is written “Kaonohi” on historic maps—see Register Map No.’s 1395 (Harvey, 1900) and 2246 (Gay, 1891). Ka-‘ōnohi may be literally translated as “The-center” or “The-eyeball,”



CW: Yes. What are we going to be doing today uncle?

TH: We'll be checking out the spots that we talked about last night. The exact spots of the *ku'una* and the *'āpapa*. That's what we are going to do and we're going to start right now.

CW: Okay, let's do it!

TH: Let's do it and go for it.

KM: So where we're standing right now, this is what you call a part of Naue?

TH: Yes, this is Naue.

KM: Naue.

TH: But you see, like I said, this place here, the *ku'unas* got names for it but I *poina*.

KM: *Poina*.

TH: I'll point it out and then you guys will get them recorded on the maps.

KM: Yes, mark them on the maps. Yes, that's wonderful. It is so important to see it from you and from your eyes.

TH: And this is, well its more realistic because we're actually by the spot.

KM: Right.

TH: And we'll walk right through it. And I'll point out the *ku'una* and the *'āpapa* names.

KM: And the kinds of *i'a* that you were familiar with at those *ku'una* if you can.

TH: Yes, sure.

KM: Or if *limu*, *pāpa'i*, *pūpū*?

TH: Well if you're talking about *limu*, all this *'āpapa* here over here get *limu*. It's just the spot.

KM: 'Ae.

TH: You know, it's not the whole *'āpapa* but it's just spots here and there. Like up there.

KM: Ko'ōnohi?

TH: Ko'ōnohi is on the front section where the breakers are.

KM: *Limu kohu*, *paha*?

TH: *Limu kohu*. Get other kinds of *limu*, but most times we go for the *limu kohu*. Like over here, outside here get *limu kohu*. You know all this *'āpapa* get. And then it depends on the time of year you go to get 'em. Because when *nalu* the *kai*, you cannot get there.

KM: That's right, or if it's too *malo'o*.

TH: *Malo'o* is the time you go out there, you got to wait until the water comes in so that the *limu* kind of rises up.

KM: Rises, yes.

TH: Rises up. What I'm saying is it stands up instead of sleeping down, you know what I mean?

KM: *Kū*?

TH: Yes.

TH: As we go down, I know over here has a name. I know these places have name, but I *poina*, forgot.



KM: Well, you know it's...

TH: What I remember is the kind we are going through today.

KM: 'Ae, that's right. You know when you were talking, and behind us here, Naue?

TH: Yes.

KM: You said "*Na Hala o Naue.*"

TH: *Na Hala o Naue.*

KM: And this was all *hala* groves when you were young?

TH: Yes. And you know we used to come here and pick the *hala*. Cut all the heads off from the *hala*.

KM: 'Ae.

TH: And take the *'ōpala* off down here and we'd take home only the *hala*, the *kuku* all *hemo*.

KM: Ae. So you folks would take care all of that down here?

TH: Take care. When we go with mama to go and get *hala* it's the whole day.

KM: Mama was?

TH: My mom.

KM: Mama was weaving?

TH: No, no...

KM: Who wove?

TH: My mom was weaving and then of course grandma.

KM: Yes. Grandmother was?

HW: Ihilani?

KM: Ihilani?

TH: Ihilani.

KM: Okay. Who else was weaving? Were their other families taking care of the *hala* out here too?

TH: Yes. Grandma Martha Kanei.

KM: Kanei?

TH: That's my mom's mom. They used to all weave.

KM: Yes. Did they do primarily hats or did they also make *moena* and *'eke*?

TH: Most of the time they used to make *moena*.

KM: *Moena*, for the house use?

TH: Yes, for the house.

KM: Were the floors of the houses covered pretty much with?

TH: Yes, they'd make it according to the size of the room.

KM: They would weave it to fit the room?

TH: Right.

KM: Do you remember the *maka*?



TH: The *maka* used to be, I think if I'm not mistaken it's wide.

KM: Wide, one and a half inch or something like that?

TH: I think it's wide about one and a half inch.

KM: Nice *moena* for inside the house?

TH: Yes. And then the only one they made narrow is the one for dinner napkins. You know those dinner?

KM: Place settings?

TH: Yes. And that's the only one they made small, half-inch.

KM: 'Ae.

TH: And then, just like to engrave or I don't know how you going to say it.

KM: Yes.

TH: They used to use the banana.

KM: To make designs?

TH: For designs, right. The black, the bark of the...

KM: *Mai'a 'ele'ele* kind?

TH: Yes.

KM: And they would weave that into?

TH: They would weave that in and they would get their... What I would say, the kind of needle to make the eye... What do they call that?

KM: Yes, yes. The *hi'a*, like you poke in you mean, or *kui*?

TH: *Kui*, they put them like [gestures] that in the stick.

KM: Yes, yes.

TH: So that they can make four or five strips.

KM: Oh, the *koe*. So they *koe* that, for strip?

HW: Strip it.

TH: They hold it down and *puka* to the other side and then pull the *hala*.

KM: Who got the *mai'a 'ele'ele* for the design? You folks had to go *mauka* or you grew it at home?

TH: We had to go *mauka*.

KM: *Mauka*.

TH: We go get the banana you call *mai'a* the one that grows straight up, the mountain banana. The one standing straight up. I don't know what kind of *mai'a* is that.

KM: Not *pōpō'ulu*?

TH: No.

KM: Was it the *mai'a kuahiwi*, *mai'a maoli* up the *kuahiwi* side?

TH: Yes. Because that *mai'a*, the bark on the outside is all black.

KM: Black, yes. Like *mai'a 'ele'ele* kind.

TH: Yes. They used that to design.



KM: Design. Good.

TH: Then of course, they used to have different colors on the *hala*. They got the light brown, white.

KM: Red kind, reddish?

TH: Was mostly dark brown, that's the other way they used to design.

KM: Yes, yes.

TH: Put name or whatever on the *moena*.

KM: Wonderful! How neat. The families were weaving out here taking care of this *hala* grove?

TH: Right. And there was, when gathering time you go get plenty. And then you strip everything out here, throw all the *ōpala* away, and take it home and then you roll it roughly and make... [thinking]

KM: *Ho'opalupalu?*

TH: Yes. And roll it in big just like wheels, cart wheels. Like that, it's just to store it.

KM: Yes, that's right. *Kūka'a* they called that.

TH: Yes. They keep you know like how they do it like this. [demonstrating rolling a piece of *lauhala*] You know you make your wheel like that.

KM: Yes, then you add?

TH: You come to one end and you put it inside like that and then keep winding. Makes it come big.

KM: Yes.

TH: Then you leave it for a while like that until you need it. You're going to keep it in storage.

KM: Right.

TH: You're going to yank it out when you're going to do something or do some serious weaving. And that's how we used to help, doing this all day.

KM: You made the *kūka'a*, the rolls and everything like that?

TH: Yes. We used to go gather them and do this. Just to make it easier for grandma or mama, you know. We went through the whole procedure doing all these stuff when we were young.

KM: Wonderful! This area we know get *iwi*.

TH: Hmm.

KM: Did you know that when you were young?

TH: No.

KM: No. They never talked to you folks about that?

TH: No.

KM: Okay. [pauses]

TH: We go?

KM: *Mahalo*, we go. I'm sorry, but I wanted us to just talk a little bit of your recollections of Naue before we left here.

TH: This whole place, what we used to do like when we used to go fishing and my dad used to go fishing, mama used to go inside the *hala* because it was right there.



KM: That's right.
 TH: And all inside here we had all, we made our own roads inside.
 KM: Little *ala hele* trail for go access things?
 TH: With the *ka'a*.
 KM: With the *ka'a* too?
 TH: With the *ka'a*. Dad used to get Model As and stuff and we used to go in. We used to ride in so we could haul the *lauhala* home.
 KM: Ae, wonderful.
 TH: We go.

Walking along beach from the Ko'onohi-Naue section towards Kahaki and Kāmoa. Discusses the alteration of the boundary between Wainiha and Hā'ena; and types of fish caught and *limu* gathered in the area.

TH: Kepā, you see that point there [point to a peak in the uplands above Hā'ena]? The tallest point over there?
 KM: Yes.
 TH: That's the one.
 KM: And you said had a trig station on it before, a flag?
 TH: Had a flag on it. That was the mark on that *pu'u*.
 KM: That's the division between Wainiha and Hā'ena?
 TH: In the back of that get maybe more land. Maybe come up again or sloping. I don't know because I haven't been up there. The only way you can do is you go with the helicopter and then you can look straight down.
 KM: Yes.
 TH: That's the point that I was talking about.
 KM: 'Ae. Wonderful!
 TH: That was the boundary coming straight for Kahaki.
 CW: And which *papa* is Kahaki from here?
 TH: Right here. This is the 'ā*papa* right here.
 KM: Nice *papa*.
 TH: Yes.
 CW: And this small one here, does this have a name?

Before, every 'ā*papa*, and fishing site along the shore had a name, but many have been lost.

TH: I don't know. I know there were names for it but I *poina*. I forget. I only know the main 'ā*papa*. I know get name, I know that because I hear, you know. But I never can recollect that.
 CW: The point out here on this side?
 TH: Ko'onohi. And out on the other side that's what we call Wainiha Kū'au.
 KM: 'Ae.



TH: That's from over there all the way up to the point. Up to the hotel, the condos. You know all this, on both sides of this *'āpapa*.

Group: [Walking towards Kahaki and Kāmoa.]

KM: 'Ae.

TH: *Ku'una*.

KM: *Ku'una*.

TH: This is one *ku'una* for *kala* and *nenuē*.

KM: *Kala* and *nenuē*.

TH: Yes. Same like the other side, that's *ku'una* all on this side of these *'āpapas*.

KM: 'Ae.

TH: That's all *ku'una*. We call it *Kahaki* because it's right in this area.

KM: Kahaki is the middle.

TH: That's the main *'āpapa*.

KM: Yes, the main *'āpapa*? This *limu*, this small green *limu* down here do you use that at all?

TH: I know the old people used to use it, but it's got to be young. Like when the thing is just starting to grow. They call it *limu 'ele'ele*, when it's just starting to grow. When it's green in color and then they cut it or grab it, or whatever.

KM: 'Ae.

TH: I know it's kind of tough to go break it off from the *'āpapa*. They like to mix, to eat with their raw fish. I've seen that, but only the old people. Now, they don't do that. Strictly they use *limu kohu*, most of the time. They, the young people don't know about this, the *limu 'ele'ele*. And the other green one is the *limu pahapaha*, the flat one, but they don't eat that.

KM: And *limu pahapaha* is good?

TH: *Limu pahapaha*, it's good depending on what you're making. Most time they *wili* with the raw fish. But there's one different taste, more of a sharp taste this *limu*. You break it you bite it, it's kind of hairy.

KM: So Kahaki?

TH: This is *Kahaki*. [speaking about types of fish] ...Sometimes maybe you know, because they get two kind *āholehole*. They get the night one the striped head, they call that *laeki'i*.

KM: *Laeki'i*?

TH: *Laeki'i*, the striped head and the body is narrow. Then they get the regular, the black one, regular *āhole*. I think over here they get three kinds. They get the half ocean and half river *āhole* too.

KM: Yes, there's plenty of fresh water.

TH: That one there is... [begin transcript from KPA recording] ...fresh water and brackish, more brackish. And that one to eat raw, people eat it because it's soft.

KM: Yes.

TH: Just like the river mullet, it's the same thing.

KM: 'Ae. The *laeki'i* out here is *āhole*?

TH: *Āhole*. *Laeki'i*, and most times the regular *āhole*.



KM: 'Ae. [photo of Kahaki vicinity]

Group: [Continues walking towards Kāmoa.]

TH: This kind of area, when we were young, that's where we used to catch the *āholehole*. That time it was slightly different, because of the fact that we had to wait for the *ulua* to go and whack 'em, and to go bite at them.

KM: The *ulua* would come and chase them and drive them in?

TH: Chase them in. When the *ulua* goes into the pile, the pile goes crazy, and that's when we throw the net, if it's close enough.

KM: That's right. Yes.

TH: And all this in between, has piles of *āhole*, but not today.

KM: And then near the Lae Kahaki or the *papa* like that, you said on the sides that's where the *kala* and the *nenuē* are like that?

TH: Kala and nenuē all this.

KM: Yes. Amazing!

TH: All this you know.

KM: You know uncle, these *pūko'a* here, these coral heads like that [pointing out coral foundations along shore line]. Did you hear *tūtū* them talk *mo'olelo* or anything about any of that?

TH: You know, that was from the tidal wave in '46.

KM: Ah, so it broke up and carried up here?

TH: Carried up. All on top of the *'āina* had. But you see, the people, what they did is they went and gathered them and took the jack hammer and busted it all up to make cesspools. Because of the *pukapuka*.

KM: Yes.

TH: They used to use that for make cesspools instead of buying tile. They used it all up.

KM: Yes. So this from the *'āpapa*, broke in the tidal wave then?

TH: Right. The coral heads broke, and that's how this all came up.

Group: [Continues walking towards Kē'ē.]

TH: ...to Kāmoa.

KM: This small little *papa* here?

TH: This small *'āpapa* here is Kāmoa. *Ku'una* on both sides. What the names are, I don't know.

KM: 'Ae.

TH: This is where the land boundary is.

KM: Now?

TH: Hā'ena. Yes, now.

KM: That's right.

TH: That's where Aunty Vi's *'āina* is, in over here...

Group: [Walking towards Ko'okea.]



TH: [looking for fish] ...Still looking for it.

KM: And it's hard when you have us all tagging on to you.

TH: I know. [chuckles] And like now *mimiki* the water, you go over there, ahh!

KM: It is. But before when you would walk here when you were young, was there fish? You could just see the fish all over?

TH: Oh yes! You could see them in the waves.

KM: Yes, all over.

TH: The *kala* inside hanging right on the edge. In fact, we used to throw them from the beach, the *kala*.

KM: No question, yeah?

TH: No question.

KM: You'd walk down here and you'd see them already?

TH: I would see them already.

KM: Today is real different?

TH: Different.

KM: Nowadays?

TH: You see, when the zodiac was running around here, you know. From that time on it became less and less.

KM: Yes.

TH: Whether the oil was affecting the fish or what, we don't know. But that's when the fish started *nalowale*, gone. I don't know if they were scared of the oil or what, or *make*.

KM: 'Ae. You know some of it may be too if over the years, if you're losing chemical into the water, the *limu*, their food source is *pau* too, right?

TH: Oh yes!

KM: So your *papa* is different.

TH: You kill the *limu*...like at one time you know, the *wana*, no more *wana*. Because the oil all *pilipili* on top of that and he *make*.

KM: *Make*.

TH: Yes. Now I see them again, because we no more the boats. They stopped that.

KM: That was a good thing then?

TH: That was a good thing.

KM: Yes.

TH: And the Hawaiians always went fight for that. For kind of kill that thing, because it's killing our fishing grounds.

KM: 'Ae.

TH: And then not only that, like if you're fishing and the boat passes over there, and then you're going start yelling already. Because by the time you yell, the fish is gone. And then you know what happens, then you like throw blows after that.

KM: Right, right.



TH: [chuckling] That's right, because that was our game.

KM: Yes, your livelihood and how you took care.

TH: Our livelihood and food.

KM: Yes, for family.

TH: Yes. This is Ko'okea this whole 'āpapa.

KM: Ko'okea.

TH: This is Kupopou, the *ku'una*.

KM: Yes I remember you mentioning it. Kupopou.

TH: Kupopou is the *ku'una*.

KM: What kinds of fish at Kupopou?

TH: Kupopou, well, I would say any kind. But it's mostly for *nenue* and *kala*, inside here.

KM: Okay. Beautiful!

TH: You know at the time before you know, you see the *kala* right here. The *nenue* like that.

KM: Right inside here, in this little *one* section?

TH: Right inside here. We used to go around and then shoot from over there, you see how that stone is?

KM: Yes.

TH: Just swim across and *pau* already, fifty *kala* whatever.

KM: Wow!

TH: Because the *kala* goes on top of there too.

KM: 'Ae.

TH: We go way around and shoot over, short, here and that's it. One shot, *pau* already.

KM: How about he'e on this *papa*?

TH: Get he'e. Like now it's rough and then *mālia*. When it comes *mālia*, aunty [Annie] is the one that catches the *he'e* over here. Yes, get *he'e*. Like before you know, the fish was plenty. Not now, not today.

KM: Were there areas along this shore that you knew were little nurseries, or spawning places that you wouldn't go bother?

TH: Well over here when you talk about 'oama. When you talking about moi li'i, you talking about piaea, the small manini. Over here.

KM: You would see them around?

Group: [Walking towards Kanahā]

TH: Yes. When I was growing up, young, had plenty. You go with the 'oama net, one time you surround, one *pā kini*. I wouldn't say... 'Oama, *pā kini*. By the *pā kini* they catch and *kaula'i*, dry. That's the only way that you can preserve them. And then you know, you can eat them in different ways, like boiling, raw, fried, you know.

KM: Yes.

TH: That's the only way. I never did see them go *pūlehu*, mostly it's dry.



KM: For real!

TH: Dry, fry and raw, that's it.

KM: So all these little areas, they're protected places too, I guess. The fish would go up all, the pua, along the papa like that?

TH: Right.

KM: 'Ōhua, you know the baby manini, 'ōhua? You folks would...they would come in bags, sometimes, it comes out of the ocean. Did you ever hear of that, 'ōhua?

TH: No.

KM: Okay.

TH: We see it already when it's glassy.

KM; Yes, yes.

TH: That's the young manini.

KM: 'Ae.

TH: And over here doing the summer, that's when it comes. I guess that's when the manini are born.

KM: Summer time like that?

TH: Yes. And of course it might be the eggs is all in the sand.

KM: Yes.

TH: Yes, this is Kupopou... [thinking]

KM: Ko'okea?

TH: Ko'okea. And then we're going come to Kanahā, the channel over there. So you guys get the idea?

KM: Yes.

TH: Like the ku'unas and the 'āpapa. Because the 'āpapa is one wide area. Ko'okea is this whole 'āpapa you know.

KM: 'Ae. Big area then?

TH: Yes. Like at this place I catch nenue, kala, manini and moi. Over here, most times I come over here, I go catch the moi outside Kū'au and down by Pu'u Kahua.

KM: 'Ae.

TH: And then accidentally, Paweaka, if I'm walking outside there and go look nenue, I see the moi, I'm going to catch them and that's how. Other than that, these are my favorite spots. And I can guarantee that if I walk outside here, if it's mālia, I'm going to see them.

KM: You going to get?

TH: I'm going to get.

KM: Ma mua?

TH: That's how.

KM: Now, no more chance.



Pūpū were gathered by family members for making lei.

- TH: Like now in this kind of water, no can. Like now maybe āhole, maybe. This is all outside, outside the breakers. When we were young too, my mom used to come up here, this is the most famous place for pick up Ni'ihau shells.
- KM: Pūpū.
- TH: Yes the pūpū. Plenty pūpū over here, but there's always a timing for it.
- KM: Yes, yes. Certain time of the year or...?
- TH: The shell moves according to the ocean, the currents. When aunty comes she looks at that and she sees plenty, she starts picking already. Aunty Vi she has tons of them.
- KM: Ahh!
- TH: [Looks in sand and picks up a pūpū momi.]
- KM: 'Ae, momi it's beautiful.
- TH: But you know, to go and collect, it takes a while.
- KM: Big time.
- TH: Sometimes it's all in a line like this.
- KM: Along where the lihi kai. Where the water wash line?
- TH: That's right. Like when the water is cutting off, it piles it on just like this. As the tide recedes you know, it's going to be lines of them.
- KM: 'Ae. Even when you were young, you folks would gather?
- TH: Oh yes, we'd get them and go make money. This thing, we used to make all kinds of ways. This was, I would say not the kind of price for what you'd buy them today. We used to sell them for fifteen, twenty dollars to the Army people. In 1942 to 1944.
- KM: Yes.
- TH: We used to sell it to them and they used to take them as souvenirs for their moms and whatevers. They were the people who used to market that. The pūpū lei and the dinner napkins.
- KM: So for weave lauhala and all that?
- TH: Yes. They used mail them home for their parents. That's something that they don't see. My mom used to do that, that's how she used to make her actual money, because there was no employment. Only daddy used to work for the County and then after that he left the County and went work to go take care of the yard. Like where the Rices are, right around in the back here.
- KM: Yes.
- TH: We used to take care of all their property. And down across the Hale. Across there, that used to be owned by Dora Jane Cole. We used to take care of all that place, and all the walls inside there, my dad made that. That's what gave me the idea, how to go make the kind stone wall like how you see we're doing.
- KM: I see. You learned by following dad and doing?
- TH: By look and do. Look and do, you get the idea already. And that's how I do my thing. Even net, I got to look, and you got to actually do the practical part.
- KM: That's right.



TH: That's how I make all my nets. Not anybody, a young person today going make. The only one I know is Moku folks, because they fish. They don't make in quantity though. Like me, I would say when I'm in the mood, I sew five, six seven, whatever, as long I get material. That's on my mind, like I wake up four o'clock in the morning, I go sew the net. And that's why I can finish plenty.

KM: That's right.

TH: And then after that you know, people, I would say like sweet talk me and then pretty soon I feel sorry for them and I give them the net.

KM: Give the net.

TH: It's not all money.

KM: That's what you said.

TH: If you're talking about labor, it's big bucks, because of the time element you're using to make that, hours. Like me I make them in a short time because I know how to do it. Like other people if I tell them I make one net in one day, shucks, they no believe me.

KM: No.

TH: They don't believe me. I put them together in one day.

KM: You get the technique that's why.

TH: That's right and I get everything all prepared already. Just like the food, when you going to put everything together; you throw the cabbage and whatever. It's all the timing.

KM: Right.

TH: The last thing you do is sew the skirt on for Hawaiian pocket. But most time we don't use Hawaiian pocket now, I make the skirt.

KM: Yes. Uncle, you mentioned before that during World War II in the '42, '44 period like that, the Army was here. Mama them would sell *pūpū* and the *moena li'i* for the *papa 'āina* like that.

TH: Yes.

During World War II, the beach was fenced off, families had to get permission to go fishing.

KM: Was this area barb wired off during the war?

TH: Yes.

KM: When they barbed wired off, were you folks allowed to go fishing?

TH: Well, we had to go get a permit. You had to wear the permit, and the thing was, there was Army people all over the place. I can point out where the machine gun nests, and all that was along the beach. All on the points they had that you know, machine guns and it was manned constantly.

KM: Was it local families that sort of had responsibility to help man them or was it all military?

TH: You see what happened was, what they did was they activated the National Guard. Just like now, there was National Guard, but not as big as now.

KM: Right, right... ..Yes. You know, when the military was out here you said they barb wired, they had machine gun nests along the shore?

TH: Yes, they had.

KM: You folks had to get permission to go fish?

TH: To go fish, you had to go get permit.



When he was young, there were plenty of fish, not like today.

KM: From that time when you were young, did you notice after the war was *pau*, when the ocean opened up free again, had there been a difference from the fish when you were young to now? Had they let it *ho'omaha* or you know what?

TH: Well see, when we were young, there was a time of plenty.

KM: Yes.

TH: Not today, today no. So I wouldn't say.

KM: So you didn't really notice a change in the fish from... You know sometimes the families were blocked off from the ocean and couldn't go, so all the fish rested and grew up the population, and then when you come back was there more fish? Or you think it didn't...?

TH: You see there was lot of fish at that time.

KM: Yes. So you didn't notice?

TH: You can catch them at any given time, it doesn't matter.

KM: Yes.

TH: And then the other thing too, there were just a few people fishing. Few!

KM: You really didn't see a change in the quantity of fish?

TH: No. But now yes. It's drastic. Drastically, no more. You have to go hunt more hard to catch fish. It's not like before.

KM: Amazing! That's why we were wondering, because before your *kūpuna* time, they would have *kapu* time where you couldn't go fish, or the *konohiki* would direct?

TH: Yes.

Kapu were observed, mullet, *moi* and *pālā moi* were caught.

KM: Are there times to make the fish so that you know, people don't?

TH: Well, over here the only one was *kapu* was the mullet. The '*ama'ama* that's the only one. Other then that no more. And like now they *kapu* almost any kind fish like the *moi*. The *moi* got to be eleven inches before you can take it. But before, we catch the *pālā moi*, that's the best I like.

KM: *Pālā moi*?

TH: The *pālā moi*, that's the best I like to eat. Not the big one, I don't care for the big one, I give them all away.

KM: Yes.

TH: People like to eat them differently. Like they make chowder and stuff like that. You know, but I don't. I don't '*ono* that, I like the small one. Even the *moi li'i* that's what I like. The kind you just throw in the mouth.

KM: Yes, everything.

TH: '*Ono*!

KM: Wonderful!

TH: That's just like '*oama*. '*Oama*, you eat, I'd rather eat the '*oama* than the *weke*.

KM: '*Ae*.

TH: You know, it's '*ono*. You fry crispy and that's it. That and the *poi*, *pau* already.

KM: *Lawa ku pono*.



TH: Yes. We go...

Group: [Continues walking towards Kanahā.]

KM: [asks if he or family members have any old photos of the area]

TH: ...But before you know, us, I'll come to that *ku'una*, Kapaiki, I'll tell you the story over there.

KM: Okay.

TH: It's just sad that at the time we didn't have cameras where we could take pictures of all the old houses.

KM: The old family too, yeah.

TH: Over here before, when we used to come over here. Used to get one big bank over here, you know. Had the bank and then the houses, only a few.

KM: So it was *pu'u one*, a big dune?

TH: Yes. And the house used to sit high, that's how we'd go over there for *kilo*. *Kilo* the *kala* on top, see this flat over here.

KM: Who was living in front of here before?

TH: Rice.

KM: Rice. Which Rice?

TH: That one was Sheriff Rice.

KM: Sheriff Rice okay.

TH: Yes. But they weren't living over here most of the time.

KM: That was a vacation house?

TH: That was a vacation house right, a summer house.

KM: The dune was so high that you folks would go up *kilo* from there for the fish.

TH: *Kilo* from there the *mullet*, the *kala*, the *manini*. We see the *manini*, we just run down from over there and go over there and broke his ass. Throw the net on top.

KM: And catch them?

TH: Catch them.

KM: This is the end of *Ko'okea* here?

TH: Yes, this is *Kanahā*, *ku'una*.

KM: *Kanahā* comes up here?

TH: The *ku'una* *Kanahā*. Used to get *kala* all over the place on this '*āpapa*. On the '*āpapa* over here and on the sand. We look at that, *pau*, we come, go outside there '*au* at one time that's all, fifty, sixty *kala*.

KM: Gee.

TH: And give the people.

KM: You don't see that anymore?

TH: No more. I don't know, I never see *kala* for ages.

KM Yes.



TH: Yes, long time I never see kala. In fact I no fish that much because I'm busy at work. I get my own work, plus I work. I get side work, I do Chipper folks' yard and all that. Plenty *hana*, so I don't miss the fishing. I go catch them when I like eat that's all.

KM: When you like eat.

TH: Yes. Like before you come over here, you look all the kala, all green on top the *'āpapa*, on the sand.

KM: Amazing!

TH: Yes. Like now might get some I don't know. I never looked for kala long time.

KM: Before, you would just see them?

TH: Yes. It would come on top here.

KM: You no need look to hard?

TH: No need look too hard. Today, like before we come over here we look if worth it, we would catch them, we go get them. But if not even worth it, we don't even bother. Because there are other places we can go to, and that's how we did it.

KM: Yes and that's really good because you knew you no need fish out one place.

TH: No.

KM: You could rotate in the region, rotate around.

TH: Right. But I no care how you take the fish, plenty come. And then we used to throw them with the net yet, just like the nenuē.

KM: Amazing!

TH: Before, but not today. You no can even see the tail.

KM: That's why people think kala you 'ō, you go spear not throw net.

TH: No. Like before there was no time where we go with the throw net go catch the *kala*, was all *ku'u*. But like today, I don't know, because I no go hit the *ku'una*, only Calvin. Only Saffery go do that. And that's the only time I go eat the kala, when I go with him. We go together you know and go shut the channel. Me, I'd rather go with the boat. You know, it's easy.

KM: Easy. [chuckles] For *ku'u* the net?

TH: Yes because I get boat. I get net down here by Aunty Vi's place. The only thing is the place to get to the beach. Today all *pa'a*, all haoles.

KM: So your accesses have been cut off?

TH: Right. But we get this access right here by the gray house. We come right though there because, that's why I kept that place, take care of it and then I passed it over to my daughter Nalani to take care of it. So we can get access to the beach.

KM: Yes.

TH: And I know the people and that used to be half and half with Chipper's cousin who used to own part of it, and then they sold their share to these other people. We are in good relation though.

KM: That's good.

TH: We always look out for the place. If they need little help I always go help them. It's nothing, it's just to pass that place. Like summertime we like *holoholo* you come over there and you get place to go park and rinse off.



KM: It's important that the people that come in understand something in the ways of the families and how you would regularly go. It's nice to be friends with your neighbors right?

TH: Yes. I'm not hard to get along with and I know the people. You feel comfortable. And I'm not one temperamental person when they get me wild, something. Yes. but other than that [shakes head, no]. We get *pilikia* like that, over the months and years, like what we went through this past week... [discusses a situation at work] ...I'm older and more understanding...I always think good.

KM: That was the good thing about the old system when your dad and grandparents them were still alive, everyone knew that you listened to your elder, your *mākua* or *kūpuna* and things were *pono*....

TH: [discusses differences in attitude and approach today, from when he was young] The first thing you learn is respect your elders...

Group: [Walking towards Mākua]

TH: ...The sand used to be high.

KM: So the dunes were all high?

TH: The land, in fact over here where we're standing, was all land before and then the *hale* used to be outside here.

KM: So what's this cement here?

TH: This is Mākua. Like the Wayne Ellis' house, the first house, it used to be outside of the fence, over here. But over the years after the tidal wave in '46, the high seas that's what went eat the *'āina*.

KM: Maybe, you see these big pieces of *papa* out here, some of the *papa* has broken and changed too, so the ocean maybe comes in?

TH: To me no, the *'āpapa* is still the same because we used to see all the mullet from this *'āpapa* when *hemo*, *hua'i*. Like now, stay *hemo*. You going see all the...that's where the mullet comes the *manini* the *kala*. In fact like this if the *'āpapa* no *hemo*, guaranteed get *manini*. Used to be good pile you know. I used to go over there and blow it, and that's it, one five gallon bucket, one shot. That's how it was that time. But now no. I see a little bit, I no like throw because not even worth the throw. If I see one green pile, I going throw on top them, but if only little bit I no like throw, for what, only waste your time. Yes, this is Mākua.

KM: Mākua.

TH: Now, I'm going to show you guys the places, just pointing out then you can look at it. [pointing to various from Mākua, to outer edges of *'āpapa*] Chipper, this is Lemopī. Lemopī is up there.

KM: Out as far as the wave?

TH: That high *'āpapa*.

KM: High section.

TH: It goes in kind of half moon up until there, that's Lemopī.

KM: Okay.

TH: The fish that we catch out there is *moi* and *nenuē*, *manini*, that's the kind of fish you go out there and catch. Beyond that right in that area get lot of pukas over there we call that Kaluapūhi.

KM: Hmm.



TH: The-eel-hole because over there get plenty shelves and lobster, and whatever's. Get a hole over there, you got to go...when we go out there, we go on the inside. As you go the thing going lead you inside the *puka*.

KM: The ledges and what inside?

TH: Right, and get plenty coral and you get cut up. So we always hang on the lower side. If we get knocked down we get knocked down on the inside. When it's little bit *mimiki*. You not going be dumb and go outside here when it's like this.

KM: Like this *pau*.

TH: I wouldn't go out, for what I can get the fish right along the coastline. But if it's *mālia*, we make the attempt to go out there, and depending on the water, the tide. All these places like over there the deep hole out here there's all names for that and even up on this end. These are my popular spots. Lemopī, Kaluapūhi, we catch moi over there, that's what I used to go look for.

KM: Okay.

TH: Kaluapūhi and over there is... [thinking] Nahiala'a.

KM: Nahiala'a.

TH: Yes, that's where the ditch is there is a ditch in that area, Nahiala'a.

KM: Okay.

TH: All the rest, like the place where the people surf, that's Kaluaweoweo.

KM: Kaluaweoweo. Is that for the 'āweoweo fish?

TH: Plenty 'āweoweo, because I know the old man Gomez, uncle, he used to go out there and hook night time. And then in between there, there's names from Kaluaweoweo, that whole flat over there. And then you come to the big one. Kala-li'ili'i, Small-*kala*. That's the one on top that 'āpapa over there.

KM: Okay, so the ground right in front?

TH: Yes the ground, the whole flat over there that goes to the point. That's Kala-li'ili'i. And that place we go out there we go catch the manini. Like the *manini*, you can fish in or out. I go out there, like now choppy is the best. Dead shot the manini and the tide going down, dead shot. If I see them, it's *pau* already.

KM: How is the *manini* out here? *Palupalu* or tough or...?

TH: No, it's good. From what I learned in the past, where there is fresh water the *i'a* is soft, and where there is no rivers like Ni'ihau the fish are tough. When you fry, as soon as you throw it in the frying pan... [gestures curling up in the pan]

KM: Curl up *nō ho'i*.

TH: You got to turn them the other way already, so it would stay a little flat but still going get that curl.

KM: Yes.

TH: That's how it is. And that's what I was told. The kind places where get river and stuff like that and get fresh water, the fish is *palupalu*.

KM: *Palupalu*. 'Ae.

TH: The ones over here that I know, it's good. Then you know as far as getting sick to eat the manini over here, I never did hear about anybody getting sick.

KM: Oh yeah.



TH: I know Moku folks they eat with the guts, they eat the guts and all. Even the *kala*, they eat the guts. Not me [chuckling]. When we go *pūlehu* the *kala*, we clean the guts and maybe clean the guts for the fat and put it back in the stomach, and then *pūlehu*. Like them, the whole thing is like that. I look at Murphy at how he eat the guts, oh I tell him that's how he gets gout.

KM: Could be because it's rich.

TH: He go eat, he just grabs the dam guts and tears it open. [shaking his head]

KM: It's good to see these places that you said, Lemopī, Kaluapūhi, Kaluaweoweo. Then Kalali'ili'i?

TH: Kalali'ili'i down there.

KM: 'Ae. And this general bay here is Mākua?

TH: Mākua. That's where Hanohano used to catch the *akule*.

KM: Oh yeah?

TH: Right inside here, right inside here.

KM: He would *kahea* you think, *kū'ula*?

TH: With that *pōhaku*. Yes, when we were young, not even teens yet, that's when that thing used to take place, we were young. My dad used to take care of this place, used to belong to the Rice family. This place right up here. This whole place was Rice, but they sold it over the years. We used to stay over there, used to get one beach house over there. And how we worked over there, we worked for Mrs. Isenberg.

KM: Yes.

TH: And they were the old family because they came here as missionaries.

KM: That's right. She was Rice who married Isenberg.

TH: Right, yes. That's how you know, and Mrs. Isenberg was almost like Chipper's grandma. You know a real nice woman. You see, when we were growing up, they were the kind all white already, their hair was all white.

KM: Old already?

TH: Old already. And then we used to go up to their house, you know up in Līhu'e, above the mill. That's where she used to live.

KM: That's right, up above...

TH: Up above the Lutheran church. We used to go there.

KM: Yes, yes.

TH: At Christmas he would call us to go over there and bring home one big box of toys, clothes, whatever's.

KM: How nice!

TH: She was nice. And then that's how, you know, my dad used to get his cars.

KM: Oh yeah, from them?

TH: Yes. Because she had one big share in Ford Motors.

KM: That's right, you see Isenberg was a partner with Hackfeld them also.

TH: Yes.



KM: They had all this business going on.

TH: Right. And that's how we used to get them and pay so much, and then after that, just forget it.

KM: *Aloha?*

TH: *Aloha.* That's how my dad used to get his cars. I would say when we were young, we had about five or six cars over the years.

KM: Wow! Maybe that's why some people *lili* [chuckles]. They get car, how come they no walk feet.

TH: Not everybody had cars.

KM: I know.

TH: But we had them.

KM: This cement is from what?

TH: They laid this, that's from the movie South Pacific. They laid it over here so it doesn't eat the bank.

KM: Oh, you're kidding!

TH: That's what it was. Where they laid it the water is strong it dragged it away from there. Yes.

Group: [Walking towards Kapaiki]

KM: [pointing out a shell fish on the 'āpapa] ...These little things, did you know what this is?

TH: *Kauna'oa.*

KM: That's *kauna'oa.* Did you folks eat *kauna'oa*?

TH: We got cut before from *kauna'oa.* You see that thing it curls up.

KM: Yes, that's the one get the white runners goes out, right?

TH: I don't know but certain times that thing grows and the sharp edge is just like one circle.

KM: Yes, that's right.

TH: If you get cut, it's round like that.

KM: Yes. Did anyone out here eat *kauna'oa* that you remember?

TH: No.

KM: Okay. Because you hear some people they go, they get *kauna'oa*, or they call it *ōkole* also?

TH: That's different that, the *ōkole.* The *ōkole* they go get from the black rock. When they go get *ōpihi.* You know, you got to go under there, but you got to watch out when you go *hāhā* for that because the *ee* is going to get you.

KM: Yes. *Hāhā pūhi.*

TH: Yes that's how. You cannot go *hāhā* any kind. You got to watch out for your finger.

KM: Really, you have to *maka'ala.*

TH: You have to *maka'ala.* All these *āpapa* same like when we were young.

KM: Yes, so it still looks the same?

TH: The *āpapa* is same.



KM: Except for the fish?

TH: Only like now it's more *hua'i*, because the ocean is way inside.

KM: Yes.

TH: Like before, from the *'āpapa* out that's it. Like now the *kai*, the *nalu kai* that's all. That's how it came like this. And this used to be where the Rices used to have their beach house, right here. And then Mrs. Isenberg's house used to be over there.

KM: By the coconut tree?

TH: Yes. Used to get bungalows and the main house for summer.

KM: This is still Mākua?

TH: Yes. This is Mākua yet.

KM: 'Ae.

TH: We used to take care of this place. What we used to do, we used to go watch the kala from over there, watching the *ku'una*, Kapaiki.

KM: From high above you could see the kala?

TH: Yes right above here, right above that. This is Aunty Vi's squid ground.

KM: Oh!

TH: Aunty Vi's squid ground.

KM: How does she go, 'ō he'e out here or she just?

TH: She just walks around on the *'āpapa*.

KM: She goes with spear or she just?

TH: Spear.

KM: Right in the *lua he'e*?

TH: Yes. She, this is her place this. Like me over the years I seldom fish over here. The only time I come over here is when it's raining, when no more tourists. Because like now, get plenty tourist, this kind nice day. They go inside the water *pau* already.

KM: Yes, they scare the fish away.

TH: Scare the fish. And not only that, the *hauna* too.

KM: 'Ae.

Group: [all laughing]

TH: Maybe that's why no more the *i'a* because of the *hauna*.

KM: Maybe so.

Group: [chuckling]

TH: You know like before, when you come on top this kind area, when you look on the side, when the wave lifts up on the edge.

KM: Yes.

TH: You look only kala, manini. You know, but not today. You don't see anything out there.

KM: Yes.

TH: It's not like before. Before you see all the green color over there, and color over here. Today, well maybe the people come you know, and go *ho'okae* maybe.



KM: 'Ae, could be.

TH: That's why no more the fish. But that's why I come over here when it's rain time. I come over here. But lately I haven't done that, it's not even worth it.

KM: You folks no more *uhu* grounds out here?

TH: Inside the deep, yes get. Today mean, *miki* the water.

KM: 'Ae.

TH: Real *mimiki*. Like over there look. [pointing out area where ocean has washed out beach] We got to go up on the *haole* place I think.

KM: 'Ae. You're right.

TH: Chipper, you not going *au* inside the water over there?

CW: Got to go up.

TH: Yes, we go up. I don't know if anybody is out there. This is Kapaiki, right here.

KM: Okay. Right on the side. Isenberg's house was basically right in front?

TH: Right here, should be right here.

KM: Yes. Kapaiki.

TH: Kapaiki is this. And then the next one over there is Muliwai. Muliwai is right there.

KM: Yes. The opening in the *papa* or just past?

TH: No, get one little channel over there.

KM: Okay, yes.

TH: That's Muliwai and this is Kapaiki. And then Papaloa is right on that whole flat over there.

KM: Yes.

TH: And then beyond that got a name, but I forget.

KM: *Nalowale*.

TH: *Nalowale*, I forget. But I know there's a name, because over there get two ku'unas.

KM: Papaloa?

TH: Get one right where the big stone stay and one on the other side. Opposite of the person that's over there.

KM: Yes. And *ku'una*?

TH: *Ku'una* for *manini*, *kala*, *nenue*.

KM: 'Ae. Kapaiki you go fish all that same kind?

TH: Kapaiki over here we used to watch the *kala* from the house. Because used to get the *lanai* on the side with the table. We used to stay right there and watch. We looked at that and go over there and *au*. Go outside there and *au* across.

KM: Right across?

TH: Yes right across through the '*apapa*. You see that round hole over there?

KM: Yes.

TH: Right through there because the *kala* way inside.

KM: Yes. They are inside right here so you just blocked them off.



TH: We just blocked them off. That's why the net normally is 400 to 500 eye, mesh across, that's the length of the net, plus with the *kāwili* we let it go so it comes extra long. The fish not going come right by you, he's going straight in the center. He's not going to come by you because you're going to *kāpeku*.

KM: Yes.

TH: And that's what happened. And that's something I was going tell you the story. Me and my brother Joe, Jose Mahuiki and Jeremiah Mahuiki, they were two brothers. When we go over here, we never see the *kala* in the ditch over there, we seen the one inside here. Me and Jeremiah, Moku's uncle, I made him hold the net, hold that side. Then I 'au, go on that *pūko'a* over there and *pa'i*. The two boys *pa'i* from here, go outside. You know how much *kala* we caught? Ninety-two *kala* that was a record!

KM: Gee! Ninety-two *kala*!

TH: Ninety-two *kala*, that was a record with the bang-bang net. Jerry couldn't hold the net, so the two boys had to come over there and help us. What they do is, they feed the lead and the floater just like one bag because the net was 14-feet deep and then we'd swim it in, slowly. We came over here on the beach and we couldn't even drag it on the sand.

KM: Amazing!

TH: Was so much! And the *kala* cut all each other up.

KM: For real!

TH: Yes.

KM: Their knife go cut everywhere.

TH: But we had plenty, plenty. I gave them half, I tell them to "go share with the Makas. Take half and we take half." Plenty! Ninety-two *kala*. [chuckles]

KM: Good size?

TH: We *kaula'i*. Yes, all good size [gestures].

KM: Fourteen inches.

TH: And me, most times I give the big ones away. Like people they look the big ones they like the big ones. No, the 'ono one is the...

THa: The small one.

KM: The small is *palupalu*.

TH: *Palupalu*. The big kind what we do we *kaula'i*. And then I asked my dad, what was the record you guys when catch with the bang-bang net? Not the *ku'u* net, the bang-bang net. He tell me one hundred and ten over here in *Muliwai*. Right next to where we caught plenty.

KM: Yes.

Group: [Walking towards Muliwai]

TH: That's why at the time you, could see we had a lot of fish, lot of fish. You go outside *Kū'au* at any given time, you go look under the wave you see the *kala*, the *nenuē*, the *manini*. All kind of fish you see. You go outside there and get the kind *maiko* the black fish with the white on the side.

KM: Yes.

TH: You see all kind piles of them. And we used to avoid throwing the net on those. When we go throw for the *manini*, we tried to miss them.



KM: [chuckling]

TH: Because we didn't like to end up with the black fish, we only liked the manini. But that's the 'ono fish.

KM: *Maiko* 'ono?

TH: The maiko is 'ono. That was always fat, you fry that and it stays flat in the frying pan like that.

KM: You folks get kole out here?

TH: We get kole. You know we used to go spear before when we were young, when we were in our teens. We go and spear we would make wire spear with the fence wire. We would cut and we go make lance about four feet and go use the kind bamboo for the sling, and make the tube rubber to go shoot fish. And we used to catch.

KM: Wow!

TH: We used to catch with that bugger. But what we used to do, you see the front part what we used to is bend it like this, bend it back so we get a barb. And then file it and sharpen so it doesn't blunt when you hit the kole.

KM: Right.

TH: Sometimes we used to go look for the akule and sometimes you come across a manini pile, they stay under the 'āpapa. You go look under the 'āpapa and if it's green you fire under there you catch four or five in one shot.

KM: In one shot?

TH: One shot. And that's what used to happen before. Like over here get plenty shelf.

KM: They just line up?

TH: Look underneath the manini only hanging around there and you gun it inside the hole and you come out side with four or five. That's how people used to eat the fish, if they are lazy, they don't throw net, they go spear. Only enough to eat, and that's how they used to fish before. Not the kind you go for the kill no, in fact in my life we never did do that. We were always cautious. Thinking about that, you leave some back.

KM: Tomorrow can go right, or the next day?

TH: Right, so you get, you always get. And this place was always like that. To me you know like now, with less guys fishing, only Moku folks fish besides me, and you don't see fishermen on the 'āpapa only us. But less fish, why? I don't know.

KM: Yes. Something's gone on yes?

TH: Something went on. The only solution I come to is always locked in my mind is the boats, the oil.

KM: Yes.

TH: I know we used to go down Nāpali to go get 'ōpihi for parties. The last time that I went Nāpali to get 'ōpihi was for his wedding, Chipper's wedding.

KM: Wow!

TH: This was in 1984. That was the last time and I never did go down there and look again for 'ōpihi. But I know get, get. But you got to know your spot. Before I used to think, you know like Ho'olulu, the twin caves?

THa: Yes.



TH: I used to think, you go down there easy place to get, people can come from the top of the mountain and come down by over there at Ho'olulu. We go inside there and we pass with the boat and I look, plenty stay *pa'a* on the '*āpapa*. What we do is we spin around and go in the cave and anchor and get them. Then we end up throwing the *moj* inside the *puka* over there too. Down there not anybody will, only the *kama'āina* that's all.

KM: Yes. It takes a big commitment to go?

TH: Oh yes. Chipper, Muliwai is right here.

CW: Right here.

TH: Yes.

KM: May I ask a question. Why this sign would say, "No swimming here?" Who owns the beach?

TH: The state.

KM: The state put the sign up?

TH: The lifeguard. So that, I can see what their point is. Because they go inside there and they *lilo*, what?

KM: Yes, then sue '*ia*.

TH: Sue '*ia* and not only that they make you got to go and work.

KM: Yes. [chuckling]

TH: You know what I mean, for go and save them. You know what is the big help for the guard, for the lifesaving people? It's the surfers. The surfers see somebody in distress they go and help them.

KM: That's right.

TH: That's what saves them. Any where on this island, the surfers here are helpful. They think good. Although some they put their hand out, for the *lūlū*. That's what it is, and some do, do that.

KM: 'Ae.

TH: I know one kid over here, he went and saved a *wahine* and the *wahine* gave him \$7,000.00.

KM: Wow, nice!

TH: Nice! Yes, you know the guy Sandy Mahuiki. They gave him \$7,000.00 for saving her. He was big time for a little while

KM: So Muliwai is in this section here?

TH: Muliwai, right here.

KM: Get the little *kahe* going out, right there?

TH: Yes. Before, we stayed over here, you look the *kala*, you know when the waves started coming in and going out like that. You look at all of them underneath. The *kala* is coming and trying to get in. Like today not going to get because maybe it's going to be way outside there. The only thing was to bring the fish in like the *nenue*, the people go and feed the fish. You know peas?

KM: Yes.



TH: They would feed the fish, that's how the fish came over here. Sometimes the fishermen, the kind that are away from here, like my nephew in-law. He comes over here and he looks at the nenuē over there floating around. He starts whacking but the fish is busy inside eating all the peas.

KM: The peas and everything?

TH: The peas, yes. The people can actually feed them with their hands, they are that tame, the fish.

KM: This little *kōwā*, this little channel here?

TH: That one there was the one from the South Pacific movie, they dug that.

KM: They did dig that in, I was wondering because it looked it.

TH: They made plenty small kind, you know like it is down in Bali, they have small piers, and their canoes anchored on both sides.

KM: Yes. Like a little *hale kai*.

TH: Right. That's what it was, they had them over here, over there and over here.

KM: Okay.

TH: We liked that because we would go on top of there and go line night time.

KM: Yes. Easy yeah?

TH: Get the ō'io. Outside here has the ko'a, the ō'io ko'a.

KM: Yes. So right outside Muliwai?

TH: Yes. The ko'a is the small kind like this. [gestures]

KM: Twenty inch kind, eighteen?

TH: Maybe, I would say five or six pound kind.

KM: Yes.

TH: Not the bigger one.

KM: Yes.

TH: In there they get the big ones too.

KM: Just outside here?

TH: Right inside the channel over there, used to have one ko'a inside there for ō'io.

KM: Wow!

Group: [Walking towards Papaloa]

TH: Like I was telling you guys the story about when the time we took daddy for the last ride around Kū'au [Hā'ena]. Right inside there we seen the ō'io. While we were passing over sideways like this we were looking at the ō'io and the akule pile over there.

KM: Just waiting for him.

TH: Just waiting.

KM: Yes.

TH: After everything was done we whacked it. We whacked the ō'io and then the akule. It's not to sell.

KM: *Hā'awi aloha* and eat?



TH: *Hā'awi aloha* and eat. That's what it was. It wasn't the kill, we catch enough then *pau*. After all the time, being here, we throw net for *akule* during the summer time. That's how we would catch them. Very few times when we would go in there and net them, we don't need that much. If I go and catch today, tomorrow. If I catch, whoever is around there I would give them the whole thing. Because I get already *lawa*, plenty. That's how you do it, you don't go for the kill.

KM: Yes.

TH: You catch for somebody. Like us, I used to go catch for somebody and give them. Some people come from O'ahu they come over and they're going to pole, *mōkoi* and they come over. I ask, "Where you people come from?" "We come from O'ahu." They look at us and we get plenty fish, we stay *hemo* the fish inside the water so no *palahē*. They tell us, "You get plenty *akule*!" "You get cooler?" "We get small one, the picnic kind, the foam one."

KM: Yes.

TH: You know what, I give them one of my coolers. Little old, but you know it's good yet.

KM: Yes, *lawa*.

TH: I fill it up and I tell them, "You know what, go home already. You take this fish." I iced them down and everything. When I come from Hanalei I buy from the service station, from Princeville, the ice, two bags like that. I ice it down for them. I tell them, "You know what, get out of here, go home."

KM: [chuckles]

TH: Ohh! A lot of *mahalo*. Plenty people, they never seen like that. I go inside the water again and bang them again. And I am going for the fun that's our game.

KM: Wonderful! Your idea what you said, you don't just go for wipeout?

TH: No.

KM: You leave for tomorrow?

TH: There's always every day. I don't go every day, I only go when I get time because I *hana*. Like the kind *moloā* kind guys they only stay over there and look.

KM: Yes. *Nānā ka maka*.

TH: *Nānā maka*. But no can eat because no more, they have to get from somebody else.

KM: *Pololoi 'oe*?

TH: Yes. We go climb up over here and go in that property.

CW: Uncle, we can go from the beach, we can make it?

TH: I don't know sometimes the water, he comes stupid. It's up to you, you like we go up we go through that. We go...

Group: [recorder off walk in water past area of beach erosion]]
 ...The mullet over here, Papaloa. We go walk inside if anything shake look out, we're coming. And we used to catch mullet, plenty mullet night time.

KM: How did you folks prepare your mullet usually?

TH: How we used to eat it when we were young, if we were going to eat it raw we cut it straight through like round. When you cut you cut it straight through.

KM: Straight across?

TH: Round kind and thin pieces, and put it in shoyu and chili pepper.



KM: *Lomi?*

TH: No, just like that. We soaked it in shoyu and chili pepper, you know the kind red kind and you eat it with hot rice, 'ono. We used to fry 'em, and mom used to make a brown gravy. Put water and make flour just like flour soup?

KM: 'Ae.

TH: Put it inside there with green onions and it's 'ono. You place that on your rice and that's it, that's one meal already. That's how we used to eat it. And then came to our time as I was growing up, I go catch the mullet and I give them all away. Because I don't like the smell. You know the sea mullet get one funny smell and stuck all on the net too. That's why I used to give them all away, it's just the way I was thinking.

KM: It's your own desire what you taste.

TH: I give the fish away because people they going steam it.

KM: They love that yes, of course.

TH: Now you steam it with salt cabbage and black beans. Who not going eat that? In the past like now, we only make the moi like that, we don't make mullet. I give them all away, the mullet. And people they 'ono that.

KM: Hey, when hard for get fish, people appreciate all.

TH: Any kind of fish. Like now any kind of fish they eat raw. I look my cousins up on the Big Island in Kona, they eat the black fish raw.

KM: Yes, danger though..

TH: The kūpīpī, the one just like the manini, the gray one. They eat that raw. That's the fish that they get over there. When I look at that, the kind rubbish fish, me I grab it from my net and I fly them, I throw away that fish.

KM: Just like what they call that umauma and all the different black fish or pāku'iku'i. When they get they get, you know that's all.

TH: Yes. I went over there down at the beach to go look at their fishing grounds where they fish like in Ho'okena.

KM: South Kona?

TH: Yes. When I go down there, I looked. I can see all the fish underneath, more fish than over here. I looked at them all underneath. Over there get mostly solid 'āpapa.

KM: It is.

TH: Solid 'āpapa not sharp. I would say beaches, but it's irregular going like that.

KM: That's how it is.

TH: You go over there and you stand on the high point, you look at all the fish inside there. I see some people they go over there and throw and they catch little bit fish. I don't know if they know how to look fish. I look at that. So when my cousin came down, and I asked him when I was up there for our reunion in Ho'okena. I asked him, "You guys like net?" "Yes, uncle." When they came I wanted to give them two nets. "No, I take one is enough." "I give you two nets, one small eye for you to catch the uouoa and bigger eye for the manini and the nenue." They took only the nenue one they no like this. Over there get plenty uouoa.

KM: Yes, good size.

TH: I said, "Not going cost you nothing. The only thing going cost is to hāpai the net going home."



KM: Good, we go then.

Group: [Walking along Papaloa and towards Maniniholo]
Discusses shifting sands; comments on cycle of sands between Lumaha'i and Nāpali.

CW: Uncle, did you ever see this part of the beach eaten up like this before even like tidal wave time?

TH: No, this is worse. This is unusual, most times used to eat up but not way inside like this. You know why, because the last rough we had, constantly one after another. It didn't slow down. And downwind that's what happens, it blows them directly in here.

CW: Do you think the beach is going to come back?

TH: It's going to come back, but maybe it won't. But you don't know, sometimes it stays like this in the summer.

KM: It will probably never be like that again.

TH: Yes. It's going to stay like this.

KM: Yes.

CW: When it eats up like this where does the sand go?

TH: The sand goes Nāpali or Lumaha'i. That's why you see Lumaha'i has all the sand, this sand moves around. That's why when you go down there has the same kind of sand. Over, Lumaha'i and Nāpali, the sand. Like now you go inside there all filled up with sand, that's this.

KM: The current is taking it out past the *papa* and out?

TH: Right. Certain times when it's rough, you can see the sand sailing like. Almost the time, like the last time it was rough, when the sand goes back down Nāpali. This sand goes down there too. Same kind sand this is, the only sand that doesn't move around to much is the one where I go get sand that's pine sand. It only goes over there and back to Kē'ē, like that. Because that sand only belongs over there. But this one travels and this is bad. We go...

Group: [Walking along Papaloa]

TH: [looking at a small area of 'āpapa] ...This one, I don't know that name.

KM: They still go out and set?

TH: Yes. *Manini*, *kala*, *nenuē* and of course 'āhole like, when it's *nalū* like this, it's 'āhole. Like this it's spooky when the water goes that way, *huki*.

KM: 'Ae.

TH: That's why you have to play the sets. Like me if I see the fish, I go outside, I blast them and get them fast out of there, and get out of there.

KM: Yes. And you can just see it you know, you can see it moving.

TH: Yes I can see them floating. Just like before the 'āhole over here was plenty, I go inside there and blast 'em with the throw net, the net floats.

THa: Lift up the net?

TH: Lift up the net. Had plenty, sometimes you throw when the wave come like this and the net goes upside down it's so heavy inside. Upside down the net, and you end up throwing this big pile and end up with only half bag.

KM: [chuckles]



TH: That's the way it is.

KM: No can help.

TH: No can help. But I don't care, "okay it's enough already go home..." ...Go look at the shells the *kahelelani*, on the point. That's where they get all the different colors, *kahelelani*. It takes days...

KM: Forever.

TH: Yes, forever.

KM: Especially for nice ones.

TH: And then you got to *wae* the different colors. Yes, it's forever. Else where they get, but over here get more.

KM: Yes.

CW: Uncle, what was the *'āpapa* name in front of here?

TH: Papaloa.

KM: Papaloa.

TH: The big flat over there where we were crawling under the trees. Where you asked me about if that thing happened before, that's Papaloa. Over here, over there and by that point over there has names but I forget, *poina*.

KM: Yes.

CW: Amazing, that the big stone was out on the beach before.

TH: Yes. Look how much sand has been lost over here. Summer time the sand is way outside there, you know.

KM: Amazing!

TH: Yes. This whole place you look over there look at all the sand banks. That's how much the water eats it. Whether it's going to come back this summer, I don't know. This sand, that's the same sand that Lumaha'i has big sand, and Kalalau, and Hanakāpī'ai. All these sands. This sand moves around.

KM: It's amazing that the ocean will carry it this distance.

TH: Yes. Carries it back and forth every year it does that, and sometimes the sand doesn't move. Like in Kē'ē sometimes, is *pa'a*. All sand, only get one small channel along the *'āpapa* goes out in the channel. Sometimes the whole summer is like that because no more...less rough for carry it out.

KM: Right.

TH: You guys ready?

KM: Yes.

Group: [walking towards Maniniholo Bay]

TH: This is a long stretch, then we are going to come to Hale Pōhaku.

KM: This is Maniniholo that we're coming into?

TH: Maniniholo, right in that area.

KM: This was another place where they surrounded *akule* like that?

TH: *Akule*, *'ō'io*, *awa*.

KM: 'Ae, okay. Good.



TH: We were looking at the *'āpapa*, Nāmoku.

KM: The islets.

TH: It's out here.

KM: In the center area.

TH: See where the waves are. That's why the waves are shallow.

KM: Yes it rises up.

TH: Over there the *'āpapa* is high.

KM: Nāmoku. Okay, good.

TH: That's why you look at that dark spot underneath there on the map, that's the one.

KM: Okay.

TH: That was the name that my dad gave us, Nāmoku.

KM: 'Ae. And you said sometimes the *akule* would *kū* right on top of there?

TH: Right. Because they no can go get 'em. Because before they used to go get 'um with the gill net. Like I said a seventy-two feet deep net. They going *pa'a* them over there but not on the *'āpapa*. The *'āpapa* no, because later on it's *pau* they would have to throw away the net.

KM: Yes. Okay, good lets go and make our run.

TH: We go... [recorder off – back on]

TH: ...But now, you can throw and throw and throw for get one bucket of fish.

CW: [discussing a place name error on a draft project map]

TH: ...What I know is Maniniholo not Māmalahoa.

CW: She put the wrong name. Laurie didn't have time to check with us before she printed it.

TH: I was looking at that on the map. I just questioned...

CW: No. That's a mistake that.

TH: Okay.

Group: [Walking along Maniniholo Bay. Recorder off – back on]

TH: ...Some people, they like *ho'onānā* they go in places like this, like down at Hanakāpī'ai, lilo.

KM: Oh yeah?

TH: Yes. Stupid...you see the kind like that. When it comes back, strong. They go with the baby like that, they got to take themselves and the baby no can. *Pau...!*

KM: ...Right on the edge of the *papa*?

TH: Yes. What is the name I don't know, Maniniholo I guess.

KM: Maniniholo.

TH: This is the whole area.

KM: This main area?

TH: Yes.



KM: What was it like when the *akule* would come into here? How did they call the families? And everyone *huki* together or...?

TH: Most times they would call them up and let them know that we're going to *ku'u*.

KM: 'Ae. Where was the *kilo*? How did they know the fish came in? Above the *pali* on Maniniholo?

La'a Mahuiki would *kilo* the *akule* school from atop the cliff overlooking Maniniholo.

TH: Right on top here. That's where the old man La'a used to go. Moku's grandfather, La'a. That's where he used to go right on top there.

KM: How did he go up the *pali*?

TH: He went from over here. [pointing out location on cliff of Maniniholo cave]

KM: On the side go up?

TH: He went over here go up there on the side.

KM: Kē'ē side.

TH: Come around on the rim over there right down below that.

KM: Along the edge.

TH: Come around over there and then climb on top.

KM: By these *pu'u pōhaku* up there?

TH: No, right up here.

KM: Just lower down.

TH: The *pu'u* right on top here.

KM: Okay.

TH: He can look right down.

KM: 'Ae.

TH: You go over there you can look outside there too.

KM: You see everything?

TH: Everything.

KM: He would see the *akule* or what come in, and he would flag people?

TH: He see the *akule* and he's going to flag people. He watches the movement, sometimes the *kāhala* chases them, he runs way up there in the channel. Then he waves he tells the people, "Okay, you know what, go over there, put the boat and make ready." When the fish moves down here, when you see the flag comes down.

KM: Oh, you know right there?

TH: They stay right in front of here, and then they start going out. By the time the fish starts moving and going up, *puni* already. He's going right in the net, right around, and comes right back inside here.

KM: And it's a good, big catch?

TH: Yes.

KM: And how was it one day kind they surround and they *māhele* and everything, and then let some go or?



TH: They used to take the whole thing but they gave all the people the fish.

KM: Yes.

TH: And of course I guess maybe they sold some, I don't know. Because at the time we were young, so we just go *pā'ani*.

KM: It must have been something to see him. Didn't have all these trees up here like this then?

TH: Used to get one point on top there right where the *hala* stay, he used to stand right against the *hala*.

KM: 'Ae.

TH: With his white flag, you can see the white flag up there because the people are looking at that. Either from there or from up here it's depending on the time of the day.

KM: Yes.

TH: Most times its done early.

KM: Early?

TH: Early and you get the time to go harvest. You know what I mean?

KM: Yes.

TH: For go pull in the net and take care of the fish.

KM: You don't go night time, you no can see?

TH: It takes a lot of time. And at the time, there was no ice like now.

KM: That's right.

TH: Most times you give the people the fish, they go *kaha* already, they go cut them up and make dry.

KM: They went *kaha*, *kāpī* like that *kaka*, rinse and then *kaula'i*?

TH: They *kaha* and they leave them maybe two or three days, and then go *kaula'i* with the salt so that the fly won't go and bother with all the salt.

KM: With salt.

TH: When the thing *maemae* that's when they go *kūkulu*. They *kūkulu* that thing and then go dry again and they do that maybe two or three times until you taste the meat. And if it's not sour then you dry, *malo'o*. Most times they make *malo'o* because that's the only way you can preserve the fish.

KM: For a long time.

TH: Because you can't make it half dried, because you no more ice box. This was the early times.

KM: *Maemae* doesn't last long right, you got to *kaula'i pono*?

TH: Doesn't last long. You have to *kaula'i*, if not going taste musty.

KM: Yes, that's right.

TH: The thing is going to come all mildew because it's half dry. You can make it *malo'o* and put in the bag. All the Hawaiians, like to what I've seen, they put it in the flour bag.

KM: Yes.

TH: You know the rice flour bag?



KM: Yes.

TH: They put it inside there and they hang it in the center of the table. You like eat *kaula'i* fish? And what I'm saying is they get all kind. They get *'āholehole*, they get *moj*, they get *ō'io*, any kind stay in that bag. When you go inside there you go *lu'u* inside that bag [chuckles], whatever you like eat that's what you're going to eat.

KM: Yes.

TH: *Akule*, plenty. Like *'oama*, what they used to do is *kaula'i*, but they used to get the kind, *kuikahi*, string them all by the eye. Lines of them...

KM: Leis of them around?

TH: Leis. You've seen that?

KM: I hear *kūpuna*.

TH: Leis of them. They put them in the bag, and the table is ready and whatever you get to eat with the *poi* this is extra. So you go broke maybe five or six, you like eat. You only going bite right through the bone and all that's the way they do it. You get lines and lines of it.

KM: Amazing!

TH: When you pulling out, you pull out the *aho* with all this fish on top. That's how we used to do it, lines and lines. I was telling you about the small *manini* the *piaea*.

KM: *Piaea*.

TH: We used to dry them on the screen or a small mesh hardware, and dry them. Then you roll them...what we used to do when we were young, we used to take them around just like candy in our pocket. Put them in our pocket and run around for play and put them in our mouth and chew on that, and it's *'ono*.

KM: You call that *piaea*?

TH: *Piaea*, no more color

KM: Small *manini*?

TH: Small *manini*. The glassy one.

KM: Yes.

TH: Mama folks used to eat them raw like that.

KM: The bone no come hard?

TH: They chew all the bones.

KM: Yes.

TH: That was nothing...

TH: [Points out Kaluaweoweo, as viewed from mid Maninihola]

Group: [Walking towards Hale Pōhaku]

KM: ...so from there, it goes into Kaluaweoweo?

TH: Yes. But the haoles they call that over there Tunnels.

KM: Tunnels, *pohō*.

TH: When people say that, I would always try to correct them. "In our language that's Kaluaweoweo."



Discusses misuse of Hawaiian place names; it is important to keep the old names.

- KM: In your *mana'o* is protection or preservation of these place names important?
- TH: The haoles, even if they know they no can pronounce the words that distinctly, so it's no good. I would rather they not say it...
- KM: For real?
- TH: For real.
- KM: But it's important to keep the names alive right?
- TH: For the Hawaiian people.
- KM: The Hawaiian people, the *kama'āina*.
- TH: Right, the *kama'āina* but not the *malihini*. The *malihini* they only have time to go on the raft like, that and then *pau* already, they forget unless they marry one Hawaiian *wahine*.
- KM: Kaluwewe or something, they change everything?
- TH: They change everything. Like they are telling, because you know the Makana Point.
- KM: 'Ae.
- TH: Makana Point, they tell them that's Bali Hai. When I was working in the bar they always tell me and I get pissed off. I tell the people, "Hey, I'm sorry but you know what is the name of that point."
- KM: You would tell them?
- TH: I would tell them.
- KM: That's important though because you know maybe if they hear it, Makana, if they hear Kaluaweoweo often enough, maybe they would catch it.
- TH: Yes. The thing is they were carried away when they saw that movie, Bali Hai was the point.
- KM: Wrong place?
- TH: Bali Hai is the wrong place.
- KM: That's somewhere else.
- TH: That's down in Bali. The difference from that one there, is that they had the lagoon inside there. I seen that movie, but that I guess they did it in the studio not out here. It's hard to find one place like that.
- KM: Yes. I see these *po'e pōhaku* here.
- TH: Yes. Hale Pōhaku.
- KM: This is Hale Pōhaku?
- TH: Hale Pōhaku.
- KM: Do you know how that name came about?
- TH: I don't know.
- KM: No idea. I wonder if had a *hale* out here *mamua* or...?
- TH: Maybe or maybe had more land than this, we don't know.
- KM: 'Ae, yes. So we're really on the edge of Maninihola Bay, just come on to the 'āpapa.
- TH: Just passing.



KM: Now look it's *mālie* for a few moments.

TH: No good, that's how the haoles look and they always get jammed up.

KM: They think, oh look it's easy, now we go.

TH: They go outside there and then it's *pau*.

KM: 'Ai 'ia.

TH: Once they get *lilo*, all *pau*.

Group: [Looking at petroglyphs at Hale Pōhaku]

TH: [mentions a ghost dog known to frequent the area] ...it goes back and forth here.

CW: Uncle, what about the dog over here?

TH: The dog runs from over there until here and then it disappears.

CW: The spooky dog?

TH: The spooky dog. Before we used to come back from the taro patch. This wasn't that long ago, when I was planting taro in the '50s... [comments on petroglyphs] This was from a long time, I don't know.

KM: Long ago, from before when you were a child?

TH: Long ago. Yes, but we never took notice of this until people started to talk about it.

KM: Interesting. This is Hale Pōhaku area?

TH: Hale Pōhaku yes.

KM: IS this a *Ku'una* or...?

TH: *Ku'una* but I forget. Then we are going to come to one more over there.

KM: Okay.

TH: And you know when we talked about the 'āhole' the one that Chipper missed over here.

KM: Yes. [chuckles]

TH: I looked at the 'āholehole', I tell him, "You throw over there, I going throw over here because the 'āholehole' all over there." I don't know, he went throw somewhere else and he catch only little bit.

KM: Catch *pōhaku*?

CW: Now you know what he's going to call the name of this place... "Kalua hewa o Chipper" [chuckling].

Group: [laughing]

KM: Yes, you got it.

CW: In a hundred years they going say that's one ancient name.

KM: Old name...

Group: [walking towards Keaomele]

TH: ...This is Keaomele.

KM: Keaomele, it's a beautiful name. What do you think, you heard any stories about Keaomele?



TH: No... Like me, I don't like to talk to my father about that kind of stuff because he would give me one *kolohe* answer. That's how they get their fun you know... I kind of respect depending on the people around us.

KM: Interesting. You think what kind of name Keaomele or what is the story behind Hale Pōhaku.

TH: Hale Pōhaku.

Not many *mo'olelo* were spoken of during his youth. He did hear of *Tūtū* Pa'itulu caring for a shark in the Papaloa vicinity, and his riding it to Kalalau.

KM: Did you ever hear a *mo'olelo* about Maninihola?

TH: No.

KM: So they weren't talking those kind of *mo'olelo* to you folks?

TH: No. Maybe the people were gone already. That's the way I think, that the people were gone already. My dad folks they carried on because they live in the area.

KM: How about *manō* out here, did you hear stories about *manō*?

TH: You mean the shark?

KM: Shark.

TH: Yes. Before they used to say this, Pa'ikulu or Pa'itulu. He used to ride the shark to go down to Kalalau, and the shark is *kama'āina*, used to live inside one big cave.

KM: By?

TH: Papaloa.

KM: Papaloa.

TH: Outside Papaloa.

KM: There's a cave there?

TH: Get one cave there.

KM: Pa'ikulu *kahea* the shark and he goes on the shark out to Kalalau?

TH: Rides the shark to Kalalau. That was the story that we heard when we were growing up. This is when we were young.

KM: Yes.

TH: The old man Pa'itulu was gone already.

KM: He was gone by the time you *hānau*?

TH: No, he was still around but.

KM: You were too young?

TH: Us young, we didn't pay attention to that kind old people. But the thing is my parents would always remind us to respect.

KM: Respect.

TH: Respect. That's why all the old *kūpuna*, we called them grandma and grandpa, never by their name.

KM: You always *aloha* them.

TH: Aloha, that's the way. Because the reason for that is, as my dad used to say, like "over here there was a bunch of kahunas." So you have to watch out you have to be gentle.



KM: Yes.

TH: Because if you, what I'm saying is... Oh, you see this *manini* right here? Let me whack that. Remind me what I was talking about... [throwing the net]

KM: 'Ae... So Keaomele this little *kōwā* right inside there.

TH: Yes, right inside here. This place is for nenue, kala, manini. Over there is Hauwā.

KM: Hauwā.

TH: Hauwā.

KM: Out more on the...?

TH: Inside the *ku'una*. In fact that whole *nuku awa* over there that's Hauwā. In fact the whole thing over here the '*āpapa*, Hauwā. I'm going to walk like this till over there okay?

KM: Okay...

Group: [Walking between Keaomele and Hauwā; with uncle fishing]

TH: ...I talk to people, they don't know that. But me I know plenty fish sites.

KM: Yes. A lot of seasons you've been out here.

TH: Yes. Even now if I'm going to look for them, I'm going to catch them because I know the grounds over here.

KM: You said that during rough time the '*āhole* like that.

TH: '*Āhole*, *manini*, *uouoa*, mullet.

KM: '*Ama'ama*, all come inside?

TH: All come in.

KM: This *papa* is Keaomele?

TH: Keaomele. All over here get names, but I never asked my dad.

KM: Just certain key one's where you knew where to go.

TH: Right. My favorite fishing spots. My dad, when he was dying the day he died, he died in the afternoon. In the morning he was trying, he was thinking hard to tell his stories, but I think it was kind of a little too late. He asked me and his doctor, "Would you like to know the names of the islands?" He would tell him. But again, if you don't know the island, you don't know the location of where he is talking about.

KM: That's right.

TH: The doctor said it was because he didn't want to trouble his mind. My dad went snap off. And then they gave him something, orange juice or something, and he came right back again. He was dying and his mind was still sharp. Looking at me and telling me this and that, promising... That's why when my dad was dying [in 1973]... [discusses family matters and promise to build a house on the Hā'ena property]

...[the urn went into a deep puka out here (counter 15 3:45)] This is Hauwā.

KM: By Hauwā you dropped the urn?

TH: Outside of Hauwā. That *puka* is deep, Joe boy went go aqua lung, he said, "Hey, that is deep." He and Kenny would aqua lung inside here to poke '*ū'ū* like that. That's where Pōhaku Kāne, Pōhakuloa and the sister stay inside here. What is the name for the sister?

KM: What's the name of the sister stone?



TH: For Pōhakuloa?

HW: 'O'o'a'a.

KM: So she's out there?

TH: She's out here.

KM: Past Hauwā?

TH: Past Hauwā. All in line.

KM: 'Ae. You get Hauwā, Pōhakuloa, Pōhaku Kane.

TH: Pōhakuloa is right outside here on the side of the road by the rubbish pile.

KM: Yes. Up there. Amazing!

TH: I guess, might be how they did it is, maybe they stay evenly spaced in between. Maybe the distance from Pōhakuloa out there is the same distance from here to there out in the ocean.

KM: 'Ae, could be.

TH: Could be, who knows.

KM: Interesting.

TH: Sometimes you read legends, the legends are not accurate, I would say. It's down the road kind.

KM: It comes *huikau* with some people, they translate wrong or they never heard it right you know.

TH: Yes. And that's how these things change. If they say it all over they are going to believe themselves.

KM: Yes, you're right. If you say it often enough it's truth.

TH: You talk BS you going get BS all the time, and that's bad that.

KM: Yes. So you're only telling us the real stuff that you know, right?

TH: I'm telling you guys the real stuff.

KM: That's right.

TH: This is it, today is the day. Must be, because we're catching plenty fish only in this area right here.

KM: *Mahalo ke Akua.*

TH: What's going on [chuckling]?

KM: The *'āina aloha* you, you take care of it, so it's going to take care of you...

CW: [runs up to house to get a bag for the fish]

KM: ...and then we are going to finish up our *mo'olelo* about Pa'itulu, Makana and the *manō*.

TH: Yes. He get two kind names, like in Ni'ihau it's Pa'itulu...

Group: [pauses as Chipper restarts video equipment – walking towards Paweaka and Hauwā]

KM: ...So you were talking earlier about *kūkū* Pa'itulu and the *manō*, and also *kāhuna* out here. You were going to tell us something about that he would go out on the shark all the way to Kalalau?



TH: Yes. And the other thing we were talking about was the *kāhuna*. There were a lot of *kāhuna* around here.

KM: 'Ae.

TH: My family on both sides, comes from that kind of line. We were on the good side, my grandma was the good kind.

KM: *Ho'ōla*.

TH: Yes. My wife's grandma was not.

KM: 'Anā'anā?

TH: Yes. That time what we learned, you have to be sincere when you say something or respect to the elders. That's how we learned it when we were young.

KM: That's what you were saying.

TH: We were playing around with all of the old people.

KM: 'Ae. You said you got to *aloha*.

TH: You got to *aloha* because if not you *make*. And only easy that time to *make*, if they hate you, brother, tomorrow you going to see blackness. You not going see blackness only, but you're going to be gone.

KM: Yes.

TH: You no can do that. Today, with the kind of people we have today, if they were living back in those days, *pau*.

KM: *Make?*

TH: *Make*.

KM: Because they don't respect and the attitude?

TH: At that time it was jealousy.

KM: *Lili*.

Heard an account of a *kahuna* who trained at Maniniholo.

TH: If they are jealous you're *pau*. I would say like condemned. They going eat you , I don't care what. Like my daddy was telling us a story, back in Maniniholo for the young *kāhuna* to test his power. So he would go pray at the mountain. By and by I'll show you that the mountain. The mountain went crumble.

KM: For real?

TH: For real. This is when my dad came here, it was in the 1900s. My dad came here when he was when he was eight years old in 1910. That time you got to be gentle, you no can be funny kind. Because if not, the *kāhuna* get you. Because had plenty. You get protection too, because we come from that line too.

KM: 'Ae.

TH: Now there's a sacrifice, it depends on the power of the other one. Sometimes they get more power then you. Sometimes you *make* or sometimes both *make*. *Huli*, that's how it happened before. The good *kāhuna* like teach good kind not the kind *pepehi kanaka* kind. He go pray to the mountain, if the mountain falls down, he get the power and sure enough. The mountain went crumble. I'll show you guys that place.

KM: Maniniholo?



TH: Maninihola. Right from the river when you go in that ditch you look up on the corner get these big kind rocks.

KM: *Hāne‘e*, came down?

TH: *Hāne‘e*, yes. And that happened when my dad was here.

KM: Was a young boy then?

TH: Young boy, and he seen that. That’s why he was always cautious about; don’t be sarcastic you got to conduct yourself as a gentleman.

KM: Respect.

TH: So thereafter while you’re growing up, you’re thinking about this that was the guideline already.

KM: It was the way of life?

TH: That was the way of life. You learned it and you keep it in you.

Families cared for one another; sharing was a way of life.

KM: In your folks respect and *aloha*, care for the families around here. Was it automatic when you folks caught fish if it was old *tūtū* folks like Pa’itulu *mā* or somebody you would automatically take fish to them? They no need come and ask?

TH: Nobody, they were gone already.

KM: What about the other old *kūpuna*?

TH: We give them.

KM: Automatic, you go and give them fish?

TH: We drop off everything on our way home.

KM: That was the way, right?

TH: That was the way.

KM: They don’t need to come ask?

TH: No. And even if you look if they need help you don’t ask.

KM: ‘Ae. *Kōkua* is automatic.

TH: You go over there and *kōkua*. By the time they go and look for you, you are working with them on the side.

KM: That’s important too, and the work ethic from when you folks were young, and your parents, *kūpuna* generation. You no go up and ask, “I can help you.” You go automatic right?

TH: Automatic, you jump in. That’s the way it went.

KM: That’s how you were raised.

TH: Throughout my life until now that’s the way it is.

KM: If a job needs to get done, who does it?

TH: I get it done.

KM: You get it done?

TH: I get it done, that’s the way it is. If I’m assigned to one work, I’m going to make sure that I going until finished. I’m not going to leave it half done.

KM: Yes.



TH: Unless Chipper draws my attention away from there, like always.

KM: [chuckles] Like today we go *holoholo*...but it's good, important for this time. Was there such a thing as, "That's not my job?"

TH: No.

KM: Everyone *kōkua kekāhi, kekāhi?*

TH: Depends on the circumstances.

KM: 'Ae.

TH: To me, it's everybody's work. Everybody helps each other to make the job easier. Not *kaumaha*. Because if not, *kaumaha* you have to do it by yourself. That's why in my lifetime I had good guidelines and I tried to guide my family like that.

KM: That's what we need for our youth, and why again this kind of history is so important. Our youth need to hear these things, you know, from *mākua, kūpuna mā*. Maybe some, the seed will plant and germinate they grow and say, "Oh, maybe that's right."

TH: Sometimes you know you got to make it real to them.

KM: You're right.

TH: Because if not, they are not going to understand. Just like you don't care, but for me like I say, my life is limited already. I almost hit 70 already [chuckles]. After 70, *pau*, retire.

KM: You got to take care of yourself.

TH: I'm happy, I thought I was going to be gone a long time ago.

KM: *Mahalo ke Akua*.

TH: I'm strong, I feel healthy. I can still box if I have to.

KM: I bet.

TH: That's the way it is. But I'm not that type, I'm not temperamental.

KM: You have to be cool head.

TH: Got to be cool head.

KM: *Ha'aha'a*.

TH: Because if not, you can go upside down just being excited.

KM: That's right, *huli*.

TH: And get heart attack.

KM: Push flowers already.

TH: And then the *mea pau* already [chuckling].

Group: [laughing]

KM: And no extension?

TH: No extension...

Group: [chuckling]

KM: ...The more you talk the words come back. You'll be surprised how much if you will just continue how much you would remember from your youth.

TH: When you converse with one person like you, you understand the Hawaiian and keep doing what you're doing, that's how you're going to learn.



KM: 'Ae. *Pololoi*.

TH: Like even like Hau'oli and Chipper they took Hawaiian language but if they don't talk, talk, talk Hawaiian amongst Hawaiians they are going to forget. That's right?

KM: Hau'oli's *kūkū*, Mama Hale is wonderful, her Hawaiian is so good. She *hānau* in 1913 I think it was, she will be 90 this year. She is just wonderful and that's the kind of people you love to talk story with.

TH: That kind you hang around, you learn plenty.

KM: Yes.

TH: But like us, we were so busy, we don't talk.

KM: that's right, "*Hana ka lima, 'ai ka waha!*"

TH: I know.

KM: That's what you said.

TH: That's how we got carried away from that. Yes.

CW: Uncle, this big pond is Paweaka?

TH: Paweaka.

CW: What about this small pond?

TH: This one over here is Hauwā.

CW: Hauwā, the pond?

TH: This whole place over here. From Keaomele this whole thing right here is Hauwā.

CW: The small pond over here no more name?

TH: No more, we call it Hauwā. This whole place, the *nuku awa* and all this. And then from over there down [gesture towards Kē'ē] that's Paweaka.

CW: Paweaka.

TH: From here going down, it gets broken up. Like the big pond down there, that's Wele'ula and then you go down Kalolj. This is down the beach and get the channel because they call it Double Ditch.

KM: 'Ae.

TH: Later, we are going to come over there. This is what they call Manji Pond.

KM: Manji.

TH: Because Manji used to live inside here.

KM: Paweaka?

TH: Paweaka.

KM: That's the name you remember?

TH: That's the name I remember. Never knew another name.

KM: You never heard a story about how come, or what's that?

TH: No. We never questioned.

KM: Yes. You just knew the name.



TH: We just used that name. We used it only when we went fishing. We see the *nenuē*, “Hey brother you go over there for us,” and get one big pile *nenuē* over there. That’s how we used to talk but it’s only fish and nothing else.

KM: Yes.

CW: *Kepā, pehea kou mana’o o ka Paweaka?*

KM: Hard to say what’s the *mana’o*, Paweaka. The pronunciation [discusses possible pronunciations]

TH: Could be *uwē*, to cry; and *aka* can be happy.

KM: Maybe from the water rippling *paha*? But it’s hard, we don’t know already because evidently no more *mo’olelo* now.

TH: When we were growing up, that was the best time because had old people around yet.

KM: ‘Ae. If only we knew now yeah.

TH: Now it’s too late, already. My dad was the one he knew everything, he knew because he moved all along this island and lived with the old Hawaiians. And that’s how he learned that, by hearing. And he talked fluent Hawaiian too, better yet.

KM: Yes.

TH: I don’t know if the language is still the same. Like when they question people and stuff like that. *Heiau* and all that kind stuff, that’s what you hear.

TH/KM: [discussing changes in language]

KM: ...Nice too when you when listened to your mama and *kūkū* them?

TH: My dad when he talked it was so smooth, his mouth.

KM: Yes, it’s *nahenahe i ka pepeiao*...

TH: Oh yes. All in all my dad was a big joker too. It was only for fun.

KM: Maybe in a way it was kind of a way of him protecting himself too.

TH: Maybe he like make the wahines *maka’u* or not I don’t know. [chuckling] I don’t know what his game was.
[goes to throw net for fish]

[disk #1, recorder off – disk # 2, recorder back on]

Group: [Walking along Paweaka towards Wele’ula]

TH: ...Over here, plenty *he’e*.

KM: What kind size of the *he’e* you folks get?

TH: Any kind size. But now it has to be three pounds. Three pounds the head got to be pretty big you know.

KM: Your *he’e* before was good size?

TH: Good size. That time you see the Hawaiians were more reserved kind, they would catch only the big kind.

KM: Yes.

TH: They don’t fool around with the small one’s because they think for tomorrow.

KM: *Pololoi*. They tell *hāpuku*, *‘ānunu*, *pau!*



TH: Uh-hmm. Before when we were young, one time my dad he threw his net on the mullet *pau*, one bag.

KM: *Lawa?*

Families exchanged fish and *kalo* and other items among themselves, for supplies.

TH: *Lawa*. That time that was part of our living too. We used to eat them and we used to exchange for money.

KM: Yes.

TH: To buy from the store.

KM: For goods like that?

TH: Yes.

KM: That's how plenty people, they say you know, like if you're *makai* and you *lawai'a* you *kuapo*, you exchange?

TH: Yes, exchange.

KM: If someone get *kalo* or something, from *mauka* lands.

TH: Yes. That's how, that comes automatic. We would always give so they give theirs and you give yours.

KM: 'Ae, yes.

TH: Plus, on top of that we raise our own things. We plant our own taro. Never had one time where my dad was, when his eyes were open, that we never get taro. Because with him we always had it until he came old.

KM: Always had.

TH: Then I had. Because I went go into that farming business. I did that part of my life from '59 to '76.

KM: Out here?

TH: Down in Hanalei.

KM: In Hanalei.

TH: After the State bought this land over here [Kē'ē section], we moved to Hanalei with my brother Jack. He had one eight acre parcel. We planted on that eight acre parcel. We were doing good, but actually for me I was doing alright because I was working at the hotel and I was working for Chipper's grandma.

KM: *Kalo*, one 'eke *kalo* in the '50s how many pounds was one 'eke *kalo*?

TH: In 1959 we started it was three dollars a bag.

KM: And how big was the bag?

TH: Was four cans not three cans like now.

KM: Eighty pounds, a hundred?

TH: Over a 100.

KM: Hundred pounds for three dollars kill fight right?

TH: Yes.

KM: How can you survive?



TH: We went up until in the '60s, and the price started to change it came to five dollars, then six dollars. When I gave up farming it was eight dollars. Now it's forty-two dollars.

KM: And it's not a hundred pound bag any more?

TH: No.

KM: Eighty pounds, or something?

TH: No, because the thing was only three cans.

KM: Right.

TH: And then the people get little *manini* because they like stretch their crops.

KM: Yes.

TH: Like us when I was planting down here it was four cans. To fill them you have to get the barley bag to pick your *kalo*. And the *kalo* down there when I went plant; the first time we went plant the *Maui* [*kalo*], the *Maui* came like coconut.

KM: For real that big!

TH: Big the taro!

KM: That *hua*.

Discusses planting *kalo*, phases of the moon, and rotation of crops.

TH: In the past, when my dad was planting taro... Bumby I'll show you where the place is, where they used to plant... [section removed – *ka 'aihue kalo*]

TH: ...Depends, maybe they were growing real Hawaiian, with the moon and the weather...

KM: Depends what *Māhealani* or *Hōkū* when you plant like that?

TH: Planting time, because they only go with the *huli* and plant all one time.

KM: Yes.

TH: Like me, I had to plant because of the fact that when you plant for market, I don't care what you no can waste the *huli*.

KM: That's right.

TH: You got to go and plant the *huli* because if not, by and by you're going to get nothing, and it's hard work to find *huli*. I know that we used to do that. You have to save your *huli*.

KM: That's right.

TH: And always make ready for your next batch. When you harvest, you go and plant inside there.

KM: You rotate for the next field like that.

TH: So you don't need to go over there and work hard for somebody else. We lucky we get friends. No matter how we used to do it I used to hire people, like Carlos Andrade was one of them.

KM: For real!

TH: Yes. He used to work for me at one time. I paid him six dollars only, and buy lunch for him and everything. You ask Carlos he will tell you, I used to do that. I would visit him in the *hau* bush at his little *hale* in Kalihiwai and Hanalei *mauka*. He used to live in the *hau* tree. I used to visit him on Sundays go listen to him play his guitar, play the songs that he composed. We go way back, you know.



KM: 'Ae.

TH: And me, I don't talk funny kind about people.

KM: No sense.

TH: No sense.

KM: So Hauwā?

TH: Yes. Then we are going to come to Wele'ula. Wele'ula is the deep hole right there.

KM: The deep hole over there, Wele'ula.

TH: Wele'ula and then we are going to come to Kaloli. And this whole 'āpapa over here is Paweaka.

KM: Paweaka.

TH: Yes. I looked on the map, and they get Pu'u Kahuanui and all that, I would say in the center or the whole thing. It's the whole thing it's not one particular spot.

KM: Right.

TH: That's the way I was thinking the thing used to happen.

KM: You heard that name?

TH: No. Only Paweaka.

KM: And what was the other name you said they put? Nui?

TH: Nui, on the map get.

KM: What is the name?

TH: Pu'u Kahuanui or something, was down there. Sometimes you keep talking and talking and talking and pretty soon the thing slips your mind. Chipper, Wele'ula.

CW: The pond?

TH: The pond. This all on the map it's going to show the *puka*.

Group: [Walking towards Kaloli]

TH: ...That's the way it is, things have diminished. Over here you have to go with the tide. I guess we are right on the rising tide...

KM: Just turning.

TH: That's why get the manini. I see them, but I don't like to take the thing out and put it back on. If I see big pile I'm going to whack them, I'm going to throw. I know where get manini I see them right here. Kaloli.

KM: Okay.

TH: I don't know, like they say, they talk about Double Ditch maybe they mean this ditch going out, and the one on the other side. They always say that, Double Ditch.

KM: Kaloli?

TH: Kaloli. ...About the framework of the skeleton. See with the sand like this.

KM: Yes.

TH: Against the bank like this. Like now the water eats 'em. All in this area used to get that kind.

KM: This is Wele'ula in front?



TH: No, this is Kaloli.

KM: Kaloli already?

TH: Yes this is Kaloli right here, right in this area.

KM: This section here.

TH: That's in here and on the top. I think get plenty graveyard on the top but the haoles went go and hide it you know. They go build 'um until all pa'a.

KM: They go and build house?

TH: Yes. But you can see all the chips.

KM: 'Ae.

TH: Even the bulldozer and whatever. Like the green house over here, I seen that, because they made one platform and it went off like that. They built the house over there. That house is no good with that kind inside there.

KM: Tough.

TH: Yes, it's tough. This is the place, when get rough water like that we would always see that in the sand.

KM: Yes. And you said sitting up or laying down?

TH: Sideways upside down, whatever. Yes, And I guess what's holding them all together is the pine roots.

KM: 'Ae. The sand and what?

TH: Yes. For the haoles, they no scared that kind.

KM: But it gets them anyway.

TH: They no *maka'u*.

KM: But like you said that *kauka*, or that other guy went *ma'i*?

TH: Yes, Zimmerman. He went fool around over there, hard head. And that man he spent big money over there, but his money is nothing, no.

KM: Don't mean anything.

TH: Don't mean anything when you got to *make*, that's all. We're lucky we no need climb on the stone all covered. You know over here all stone you know.

KM: For real!

TH: Now get sand. Right over here is all manini.

KM: [notes that a land owner is pushing green waste over dune bank to shore] Someone is pushing all their rubbish in or what?

TH: Yes. That's their rubbish pile.

KM: Terrible. I think that's actually against the law. Isn't that against the law to throw rubbish inside?

TH: I think that's their property so what do you do? Nobody comes over here and look at it. By and by you get some humbug Hawaiians they would say something. I no kid you get you know.

CW: You waiting for the big wave...

Group: [Walking towards Pu'u Kahuaiki]



TH: ...Pu'u Kahuaiki.

KM: Pu'u Kahuaiki.

TH: Pu'u Kahuaiki is this '*āpapa* right here

KM: Just this in front of the big?

TH: This whole '*āpapa*.

KM: Okay.

TH: This '*āpapa* over here, Pu'u Kahuaiki.

KM: Out to where the wave agitated?

TH: Yes. In fact this whole flat over here.

KM: 'Ae. Pu'u Kahuaiki?

TH: Pu'u Kahuaiki. That down there is Pu'u Kahua (nui), the one down there.

KM: Pu'u Kahua, out on that side?

TH: Yes. That's why that one has Pu'u Kahuanui, Pu'u Kahua. No matter if the *nui* is in the back. It's just big...

KM: Yes, the bigger section versus the little one.

TH: And the little one.

KM: You come out here *lawai'a* too?

TH: Yes. That's where I go catch the moi.

KM: Moi. Outside or inside?

TH: Breakers.

KM: Breakers.

TH: The moi all travel in rough water. It's in the holes where the water is all foaming.

KM: 'Ae.

TH: That's where they are going to stick around because the ulua can't see them.

KM: Yes.

TH: When the ulua patrols he dives right in that hole and that's it.

KM: [chuckles] In the foamy water they are going to try and hide like that?

TH: Yes. And over here is Koia, this one here.

KM: Koia⁵.

TH: Koia.

KM: By this little *kahawai*?

TH: Yes, That's Limahuli stream, Koia.

KM: Koia.

TH: That's the name of this place here.

KM: Okay.

⁵ Koia: as pronounced; written "Koie" on Register Map No. 2246 (Gay, 1891).



TH: Before over here that's where my dad used to go throw for mullet. Anywhere around here, he would throw for the mullet, one bag he go inside the water and go pick up the bag. We used to get pissed off, because we thinking, we like him miss the fish so that we no need carry.

KM: [chuckling]

TH: But you know, it's wrong. But because we no like carry, we lazy. But we're small at that time and we had to go carry the bag. My brother carried one side, I carried the other side, just like the taro. That's how we used to do it. We used to go home behind here inside the bushes, we were staying by where Chipper's Uncle Hobie lives. That used to be our *hale* over there, the workman's *hale*.

KM: Yes. Koia?

TH: This is Koia. And that's Pu'u Kahua.

KM: 'Ae, Pu'u Kahua. Right in between and then get the channel almost going out there?

TH: Right, get the channel right here, you see it on the map.

KM: Yes.

Group: [Walking towards Pouhau]

TH: This place was famous for mullet, the river was for 'o'opu.

KM: You folks would get 'o'opu in here too?

TH: Yes. When it's 'o'opu season, you come down here, *kukapaila*, that time. Plenty.

KM: Particular type of 'o'opu?

TH: Nākea.

KM: Nākea.

TH: The nākea. Over here is the mullet place too. It's a wonder I don't see them shining over here, the mullet. But get. That's why you never come across any fishermen anywhere like now, only up there. No more fishermen like before. That's why the fish is tame, tame the fish. I see them, I don't care how long. But, I don't know how long, I can still do it, throw the net and stuff, especially in the breakers. In the breakers you work like hell.

KM: Yes. *Maka'ala*.

TH: Yes you work like hell too. That *ku'una* we were talking about, Pouhau?

KM: Yes.

TH: It's right there.

KM: Just in front of the waves?

TH: Just between that '*āpapa* and the '*āpapa* outside there.

KM: 'Ae. Pouhau.

TH: Pouhau is the *ku'una*. That's where I was telling you folks about the boogie man. The boogie man behind the net, over there?

KM: Yes. In the trees up here? He holds them down in the waves?

TH: No, he stays behind the net, *kāpeku*.

KM: Yes. *Kāpeku*.



TH: That's the place over here. That time we catch all these small ones, we collect the fish and we put them in the bag, and then I got to wait on this side over here. My dad folks go down there and shut the net. That's far you know that stretch.

KM: It is.

TH: While I'm here, and I hear the call, my brother telling me, "Tom, come!" I start going through, that's where the dam bloody... [thinking]

KM: *Kepalō*?

TH: *Kepalō* climbed on my back inside here.

KM: 'Auwē!

TH: I no care about him, I just hold my bag and just like one mad bull, and just charge! You know, just *kāpeku* and whatever's. My brother comes up and meets me.

KM: This is the side of still Pu'u Kahua, over there?

TH: Yes.

KM: Over to Pouhau?

TH: Yes.

KM: You go across?

TH: Yes, we chase right through because the fish is all in the back.

KM: Was it in the middle section by there where he went on top and *kāpeku*, make like that?

TH: No was by there, behind the net. After the catch.

KM: Yes. Is this the place too where you see the light in the water?

TH: No, it can be anywhere. We used to look in the pine tree and you see the ball.

KM: Glowing?

TH: Glowing. Over here and up the other side. Like that night what had happened when I was talking about Aunty Rachel?

KM: Yes.

Group: [Walking towards Kuahine, below Limahuli]

TH: What happened up there, inside Paweaka. She was in the center, but you see we never came upon her until we were *pau* bang-bang already by Hauwā.

KM: Yes.

TH: When we came down that's when she told us because something climbed on her back. We never think nothing of it. We came down and we hit Wele'ula. That's when we were going in and we saw the thing in the trees. That's where, right there by that, my dad tell, "*Ho'i kāua!*" We go *i luna*, up there so we threw the *kepalō* off. We came down over here. Like the *kepalō*, we seen behind here was another time. In fact all these places over here was like that. I guess they have graves inside here, you know what I mean. But we don't know.

KM: Yes.

CW: Was it over here where the shark was keeping Henry Gomes from coming back across?

TH: Yes, over here. He would go down there by Pouhau and the shark stay over there. He come back over here and the shark was waiting for him. He never give a rip already, he just went 'au that's all. He threw the fish and 'au inside.



KM: For real!

TH: For real.

KM: He just gave the fish up?

TH: He just gave the fish to the shark, let him go eat the fish, rather than eat him.

KM: Yes.

TH: He was the one would tell the story. I never did get chased by the shark. I come down here 2 o'clock in the morning to go look at the nenue and lick the fish, solid. I get the net and the fish with me, coming in. I never get affected by the shark. But you see, like my dad, he's a fisherman, his 'aumakua is the shark. Maybe that's the why it is, they no bother. Like plenty people, it's either the pueo or the shark, their 'aumakua.

KM: 'Ae.

TH: I know Hanalei their 'aumakua was the shark too. I guess most of the Hawaiians whether they were fishermen or not, their 'aumakua, they had one 'aumakua.

KM: 'Ae.

Limahuli stream lo'i kalo were still worked when he was young.

TH: Hey, Chipper, inside here get plenty pōhaku, you know. All what you need to do is come here clear some of the trees away and come in the back you go on top there, behind here has plenty. Behind here get plenty lo'i, below the State house.

KM: Yes. Watered from the stream?

TH: From the stream. There was a separate water that comes there. There were several ditches that came directly in here.

KM: Off of Limahuli stream?

TH: Off Limahuli.

KM: Come into here?

TH: Yes. That's how the irrigation came, from there.

KM: When you were young, was someone planting taro here still?

TH: No only up, the one we see that's opened.

KM: Yes. Now open just below the road?

TH: Right. That's the only place that I know, but not down here.

KM: The lo'i came all the way down here?

TH: Yes, big kind lo'i too.

KM: Amazing! Right on the ocean, almost?

TH: When we were growing up, all the plums were big already. Get plenty plum trees inside.

CW: When your dad used to farm over here?

TH: Yes, he used to farm with my grandfather. They used to farm over here, and plant big kind taro.

CW: By the time you were growing, pau already?

TH: Pau already. The trees were kind of big already. But when they were here, you look it was all balla-head. In the 1900s it was all balla-head this place, no more.



KM: *Ahuwale*, just opened up?

TH: Yes, open. This is the place for stones, only close. The road is right up here. More easy than going by the bank.

KM: When you were young was anyone still making *poi* pounder or anything?

TH: No. But I know, I seen people doing it.

KM: You folks never made *poi* pounder when you were young?

TH: No. Our stone was handed down from the grand folks.

KM: 'Ae. *Kūpuna*.

TH: They made stones for us for pound *poi* too, the small kind. We had our own, if we wanted to fool around to pound *poi*, we had our own *pa'i 'ai* and could go pound them. To me, the pounded *poi* more 'ono than the grind.

KM: 'Ae. There's something about it.

TH: Yes, when he *pōhā* it's more 'ono than the grind. That's why before we no like the grind *poi*. We pound our own *poi*. After that come little *moloā*.

KM: [chuckles]

TH: This is Kuahine.

KM: Kuahine?

TH: Kuahine is right here. Pouhau, Kuahine.

KM: 'Ae.

TH: Why I remember that, is because before when the *moi* was plenty, we whacked the *moi* over there, he run away and the *moi* would go hide.

KM: In Kuahine?

TH: Kuahine. My dad would tell us, "You go Kuahine the *moi* would hide over there." We come right there, that's how we learned it.

KM: Sure enough?

TH: Sure enough. That's how we learned it. He would tell, "You go Nahiala'a the *moi* stay over there." A big pile. We go outside there and sure enough, we look between the waves.

KM: Amazing!

TH: All blue inside the pukas over there.

KM: Yes.

TH: We just go over there and pump them. Like how you see, I threw for the mullet, just pump them right on. Not the genuine net like now, that time was 'au and limit not this.

KM: Hard work. When you folks were making nets before, did you dye your nets sometimes?

TH: We used to use the sap of the tree from Japan, the *sibu*?

KM: *Sibu*?

TH: *Sibu*, it makes the net come hard.

KM: Yes. More durable, lasts long?

TH: The idea was so that it doesn't tangle, that's what it was.



KM: I see. You folks didn't use *kukui* in your time?

TH: We would use the *kukui* for the *ku'u* net, for dying the thread because the thread was all white, and was mostly *aho* that's how we used it.

KM: You still used *kukui*, but for other nets you used the *sibu*?

TH: That time we used to use *kukui* and [thinking] we used to boil the *kukui*, you know the bark.

KM: *Hili*. You *hili* the *kukui*?

TH: Yes. And we used to use the banana you know when it's *pilipili*, when it dries up on you and comes a little stiff.

KM: Yes.

TH: That's how. If you want to make your *mea* like that you got to go put it... [chuckles]

KM: Alright [chuckling].

Group: [Walking towards Puakala]

TH: I used to hear the Hawaiians before, "*Kolohe maoli 'oe!*"

KM: *Pololo!*

TH: *Kolohe...!* ...Now, it's real, (we've walked the land) we get *i'a*. The only thing is you have to know how you're going to catch them. Like for me, it's just fun for me.

KM: 'Ae.

TH: That's the reason why I keep doing it, and of course I eat the fish. And share, that's the whole object to it.

KM: To me I think for you, fishing is a connection to your past and your heritage and who you are. You eat, and you *aloha* people, you know.

TH: Yes.

KM: This little line of *pōhaku* in here, did it have a name that you remember?

TH: That was standing there for a long time from day one I remember this place. Was the same with all these big stones like this.

KM: You never heard of a special name or something?

TH: No.

KM: Interesting to see these little cluster of stones here where most no more.

TH: That's where the name Puakala is right here. Puakala.

KM: Puakala?

TH: This is it.

KM: Oh!

TH: This is it Puakala.

KM: I see.

CW: I was just changing my tape, what did uncle say?

TH: Puakala.

KM: I asked uncle about the stones out here, if there was a name for this place or something, you know. And so you said Puakala is the name you know here.



TH: Right, Puakala. And what was the other one we were looking at?

KM: Poholokeiki?

TH: Poholokeiki is right there.

KM: Out there.

CW: The channel?

TH: Yes, the channel. And outside is Lae Koholā.

KM: On that section, the *pōhaku* up there and out is Lae Koholā?

TH: Lae Koholā. [thinking] No Poholokeiki, I think is the one on the other side over there.

KM: On the other side?

TH: Inside of Kaʻīlio. In between, you try look at the map?

KM: What's the...?

CW: I think Carlos said was this one because you can bring the canoe in here, in the channel. Poholokeiki.

TH: Maybe.

CW: By and by we can look.

TH: The other side get one channel too you know. You try look at it Poholokeiki, between Kaʻīlio and... [thinking]

KM: [referencing a site map from the Limahuli collection] Puakala?

TH: This is Puakala.

KM: Poholokeiki...Unless this isn't yours. Was this from the names you gave?

CW: No, this is from a different source.

KM: I see.

TH: You know, that this place Puakala, we're looking at it like this, right.

CW: No.

KM: We've got to turn it around.

TH: Okay.

CW: Kēʻē is straight down here.

TH: This is Puakala.

KM: 'Ae. These *pōhaku* here?

TH: Got to be this channel over here. Get one channel over here and get one on the other side too you know.

KM: Poholokeiki?

TH: This one here is more like one channel, this one right here.

KM: Yes, you can see it. You think that's Poholokeiki?

TH: I think that's Poholokeiki.

KM: Is that *poholo* like *poholo ka wa'a*? The canoe *poholo* or what? For a canoe that went *poholo* or?



TH: You can do it only during the summer, not now. You no can go over there like that now because outside here you going to get pounded.

KM: Yes, *mimiki*.

TH: Yes, *mimiki*.

CW: Not now.

TH: That big breakers out there is Lae Koholā.

KM: Lae Koholā.

TH: Lae Koholā and Kaʻīlio point.

KM: ʻAe.

TH: Kaʻīlio point down there, and Lae Koholā. That's the pair of names that comes right after.

KM: That's right. Yes.

TH: That one you were talking about, I think it's this channel right here.

KM: Poholokeiki?

TH: Because over here get one channel, and the other side get one channel too. In between.

KM: Lae Koholā and Kaʻīlio?

TH: Yes. I thought it was in the ʻāpapa over there we were looking at. Because over there get one point too you know inside of Kaʻīlio. Kaʻīlio is down there. You know in line with that person right there.

KM: Yes.

TH: That's Kaʻīlio.

KM: Okay.

TH: This is to what I know. because my dad would...like over there I used to catch the ʻāhole all the time. So if I'm going catch ʻāhole I tell him Kaʻīlio, he would know already where I caught it. That's how and that's what made me remember all these names.

KM: That's right. Very specific fish or go to this point.

TH: Yes, that's right. And over here, talking about this Puakala over here, was mostly because of the mullet. Plenty mullet used to come over here and we used to catch the mullet over here all the time. It's a wonder today, I don't see the mullet. This is the mullet place, this. Might be the ʻāpapa not *huaʻi* enough, it's all covered with the sand.

KM: Yes.

TH: But if not you would see them shining all over the place. Although it's not as plentiful as before.

KM: Just *hulili* everything, glittering all this?

TH: Yes. The mullet and the uouoa.

KM: ʻAe.

TH: It's a wonder it's not shining or something. If not we have to *hemo* this *mea* [indicating the video microphone] and blow them.

Group: [chuckling]

TH: Poholokeiki. I wonder where he got that name?



KM: You had that name right?

TH: No, I think my brother. It's not to my recollection, I don't remember that.

KM: Oh, that's not a name you're *kama'āina* to?

TH: No.

KM: I see. Well that explains to me, because last night that was one of the names you never mentioned.

TH: No, I never mentioned that.

KM: And you went into such detail...

Group: [Walking towards Ka'ilio]

TH: Until you guys talked about that name, and maybe Carlos is right, I don't know.

KM: Yes.

TH: You see, the names that I'm giving you guys is the names that I know.

KM: The names that you know personally?

TH: Yes. No mistake, maybe that's his own, you don't know [chuckles].

KM: So this little *kahawai* comes...?

TH: Limahuli.

KM: This?

CW: That's the river mouth.

KM: I see.

TH: And it comes on the side, side action that's Limahuli [there are two branches]. And then inside there, that's from where the *lo'i* stay.

KM: 'Ae.

TH: Used to get that water too. It used to come out over here, the exit.

CW: ...Over here you come to the place where we are restoring the *lo'i*. Where we are going to walk it's an easy...

TH: We're going to walk inside that area and then you can look.

KM: 'Ae.

TH: Plenty *i'a*... [inaudible] ...Before you come over here and the *wai* is little bit more, higher than this. The *manini* comes through the *pahapaha* or the *'ele'ele*. Now is the time for that the *pahapaha*.

KM: I see the *pahapaha* over there.

TH: Yes.

KM: You folks eat that *pahapaha*?

TH: Not that I know of, maybe my grandmother folks used to eat it, but I don't know I never did. We kind of scared you know. We're kind of scared to go and eat any kind when we don't know.

KM: Yes.

TH: That time you go to watch out for what you eat by and by you come funny kind [chuckling]. We go and walk right through?



KM: Yes, wherever you want.

TH: Right on the point I can point out to you guys.

KM: Good.

TH: And then we don't need to go that way, we can go back by the *lo'i*. We can go in there and go in the *lo'i*.

KM: Okay.

TH: This one over here you guys got it on the map, Ka'ilio Point.

KM: 'Ae, Ka'ilio.

Group: [Walking towards Kē'ē Beach]

TH: I know inside here has a name but I forget. I'm just giving you guys the main 'āpapa. [pointing to area along Nāpali coast line] Kaleina Kauila is right in the back of there.

KM: Just around that other corner?

TH: Just about I would say halfway between Hanakāpī'ai and Kē'ē.

KM: Kē'ē.

TH: Yes, it's in there. I know if you go just behind this point and then the next one that's where all the moi was. We used to catch them over there, Kaleina Kauila.

KM: You used to go catch moi at that place?

TH: Yes. From outside, from the boat you would see them. We would swim the opposite side, if the current is coming this way, we would go the other way.

KM: You would go back upside?

TH: Opposite side.

KM: Yes.

TH: The smell, they can't smell you.

KM: That's right.

TH: As soon as they smell they start running around. They are ready to run away so you go the opposite side. When you climb on top and look for where he stay, you blow 'um. He doesn't know anything, you catch them by surprise. And that's what it is. You know when we were talking about the Honu Point [a contemporary name given to the location], it's that one right there.

KM: This section right here?

TH: Right there, that's the one I was talking about, Honu Point. Then the other one, Puka'uluu?

KM: 'Ae.

TH: Puka'uluu is right inside, you see the dry 'āpapa right there?

KM: Right there, this side?

TH: Yes. It's right inside it's just like one V; get one narrow waterway coming on this dry 'āpapa that's Puka'uluu.

KM: Okay.

TH: And then of course Kē'ē.

KM: 'Ae.



Discusses fishing sites along the Nāpali coast.

- TH: And like I told you Kaleina Kauila is behind there, and then you're going to come to Hanakāpī'ai and then you're going to Ho'olulu the twin caves, and keep going down. There's a lot of names.
- KM: Hanakoa or...?
- TH: That's the big one, Hanakoa and Kalalau.
- KM: Yes.
- TH: Kalalau is behind that point over there [pointing along the Nāpali coast line].
- KM: 'Ae. I think it was you who said that Hanohano Pā used to swim did someone used to swim?
- TH: He would swim in those caves to set the net. To set the net, he would go swimming inside. They *pale* on the side of the cave, and then shut, and *pale* on the side again to surround and go inside and chase the *moj* out in the bag. That time they used to use bag. The kind they use to bag net.
- KM: Yes, big bag.
- TH: They drive, drive, drive, go in the bay and they lift them up.
- KM: Wow!
- TH: It's all done, I would say just diving, no more the kind aqua lung stuff and the caves are deep you know.
- KM: Yes. They go by themselves and they don't need lungs or anything.
- TH: Just like that. Skin diving. That's how I seen, like the Hawaiians, when we used to fish with them, they only had those goggles made from *hau* with the glass.
- KM: Yes.
- TH: That's all they had. Not the kind goggles we have now.
- KM: Yes.
- TH: Was the socket, socket on the eye. It's either that or the Japanese one, you know, the turtle shell? They had with the rims like that.
- KM: Yes.
- TH: And the only problem with that it was going to dig your eye. It's going sink inside your eye if you go deep. Not like the *hau*, the *hau* is kind of gentle on the eye. It would suck your eyes but not where it hurts. And after you're *pau* diving there's a scar right around your eye.
- KM: It looks like you have rings on your eyes?
- TH: Yes. If you dive the whole day and you dive deep.
- KM: Yes.
- TH: That's what they used to use, that's what I've seen. And we used the same kind too, that *hau* kind.
- KM: Yes.
- TH: You made your own.
- KM: You make?



TH: And glue the glass on it and waterproof that thing so that the water doesn't go inside as soon as the water goes inside you know it's going to come blurry.

KM: That's right.

TH: You can't see anything.

KM: But imagine in the old time, they only went eye alone.

TH: Yes, they dive bare eye.

KM: Yes.

TH: You know it's strenuous for the eyes.

KM: It is.

TH: Yes.

KM: May I ask you a question as we're walking here. Has the channel that goes out at Kē'ē, did you ever hear about a shark out at this side?

TH: That's a different story again. Like my dad used to talk about...

Group: [interrupted by a Dollar Car Rental driving recklessly on the beach; trying to find a way off.]

Recalls the shark that swam in the waters fronting the *hula* platform at Kē'ē.

TH: ...They used to talk about the shark, like the *hula hālau*. When people went to the classes there, like the old lady Wahinekeoli, she was one of the teachers.

KM: 'Ae.

TH: The *kupuna* and teacher for that. Upon graduation, to find out whether they were not telling a lie, would determine when they would swim that channel. And if they fooled around, and go.

KM: 'Ae. *Moe kolohe paha*.

TH: *Pau* already.

KM: 'Ai 'ia na ka manō?

TH: 'Ai 'ia na ka *manō*!

KM: *Ua lohe oe kēlā mo'olelo*?

TH: Yes, that was the story about that place. They would go and swim the channel.

KM: Out, and then they would go up the *pali*. If they swim past, they are free?

TH: It's alright.

KM: They can walk up and go to the *hula*?

TH: I guess maybe they go...

KM: *Kolohe paha*?

TH: Go make their...what hey say, "yea."

KM: Yea or nay? [chuckles] And if nay the shark 'ai 'ia?

TH: 'Ae.

KM: Oh.

TH: Because it's *hauna*.



KM: 'Ae. Catch the *hanu*.

TH: Yes, that's how. If they go fool around and they swim over there...

KM: You heard that *mo'olelo*?

TH: Yes. Had a few people graduated from that school, that lived in Kīlauea.

KM: 'Ae.

TH: *Make* already.

KM: 'Ae. Long gone.

TH: Not too long ago. Mrs. Au and [thinking] You know Phillip Baclayon?

THa: Uh-hmm.

TH: The mom, she graduated from that school over there. That's why they took the old classes where they don't stand and dance, it was all on the ground.

KM: *Hula noho*.

TH: Yes. That's how, the old people were all *hula noho*. And that's how Kam [Kamehameha] school used to do it, all *hula noho*.

KM: 'Ae. Interesting...

TH: *Hula noho*, the sit down kind, until Mrs. Brandt changed it. Right?

KM: Free them up?

TH: Free them up! And then that's how they came to the modern kind of dance. Right?

KM: Interesting. Good to know, so you heard that story?

TH: Was all the sit down kind.

KM: Uncle, you talk about this channel, they swim out and the shark would let them go if they tell the truth.

TH: Yes.

KM: Did you hear a name?

TH: No.

KM: Can I say a name, to see if it rings a bell?

TH: You mean for the *manō*?

KM: No. For the channel that they swam out?

TH: I have no idea.

KM: Okay. You never heard of Kealahula?

TH: No, I never heard of anything of any name. Only the Kē'ē channel.

KM: Okay...

Group: [interrupted by a Dollar Car Rental driving recklessly on the beach; trying to find a way off; license KTT 080]

CW: Are we going more down or are we going out from here?

TH: He knows already where the spots are Kē'ē, and then said the name of that channel.

KM: In case, I just wanted to know if you had heard it.

TH: No, I never heard of it.



KM: Uncle heard the story, grandma had told me.
CW: He worked with Kekahuna.
TH: Yes I worked with the old man Kekahuna.
KM: So when Henry Kekahuna came out here you worked with him?
TH: Yes. That man he had only one leg but...!
KM: He could go over everything.
TH: He climbed all over that stones over there.
KM: Yes.

Walk from beach to area of old *lo'i kalo* at Kē'ē; uncle and families working on replanting several *lo'i*, and developing the *'auwai*. Discusses past uses of the area, and features formerly seen.

TH: ...in the *lo'i*. We made trails right through here.
KM: All these trees like this wasn't here?
TH: Before?
KM: Yes.
TH: No. Big job you know, we had to go through here.
KM: I bet...
TH: The Makas used to plant over here... These are the *lo'i*, the ones we were looking in the photo.
KM: This section right here, the first set.
TH: Yes, there's one right here.
TH: Over here.
KM: This section right here, the first set.
TH: Yes, get one right here going all the way. There's two you know over here. Get one over here and one on the lower side.
KM: Who did you say in this first set on the Kē'ē side? Someone was planting?
TH: No, they never planted in this place because the water table was high.
KM: Okay.
TH: Was all water over here before.
KM: This was Loko Kē'ē?
TH: Yes, behind here, because over there he goes down.
KM: 'Ae.
TH: actually, the *loko* is all inside here, the *hau* went inside.
KM: The *hau* covered over?
TH: Yes. But the *lo'i* over here, never planted because it was all *wai*.
KM: You know it's interesting though like on that 1964 photograph, in fact I think Hau'oli has a copy, a portion of the 1964 photograph with your papers. You know you can see the alignments, so you know that maybe in *kahiko* time, *kanu 'ia*?



TH: I think so, but that was before my time.

KM: Yes, way before.

TH: And even these patches here, to what I've seen, I never seen anybody plant it. It was all from over here. All the ones on that side, I never plant.

KM: Yes.

TH: From over here this side they planted, goes back to where I was planting. Like over here the Makas used to plant and part of this, and had the old man Kila.

KM: *Kala mai*, just for a moment? There's a black and white in here, I hope I brought it, look underneath, what's this? Okay.

CW: I thought we brought it.

TH: You mean the one we were looking at and you could see the outline of the...

KM: Yes.

CW: No more inside the sheet protector?

HW: I don't think so. No.

TH: We didn't bring it?

KM: We should look at that just to get an idea too because then we can mark it. These *lo'i* are *makai* of where you're planting now, Maka?

TH: Maka, right here. They used to plant only from that patch over there. You know where that lower section, only inside there, they had only a few. Maybe four or five.

KM: Four or five *lo'i*?

TH: Because if not they could have helped the old man Kalei. Kalei used to plant on the other side of them.

KM: Kalei Kelau?

TH: Kalei Kelau.

KM: Was *maka*?

TH: *Makai* of these guys.

KM: And there was a *poi* mill also?

TH: The *poi* mill was down towards the beach.

KM: Towards the beach. So below Kalei or?

TH: Below Kalei.

KM: Okay.

TH: In fact it's adjacent to that place.

KM: Adjacent okay.

TH: I thought we were going to come up over there but that's alright.

KM: Now you said when you folks came out here, dad had been planting on the other side?

TH: When we started out, when we first came to plant taro, we planted where Fred Fuji was planting.

KM: Okay, so below?

TH: By the state house.



KM: Yes.

TH: Above the patches that you see was open.

KM: Yes.

TH: We used to plant over there.

KM: Okay. Then when you came into this area, and opened up this other section, just a little further over, you said the old *poi* mill house was still standing?

TH: Yes. I used to come through there, because I rented, in fact I had the okay to go plant the land and have the property. In exchange, I would mow the lawn and stuff.

KM: 'Ae.

TH: Keep it manicured.

KM: Who's place was that? Hanohano or?

TH: It was Kila.

KM: That's right, Kila.

TH: At the time he was old already and he was living on O'ahu in Kalihi.

KM: Was this his family's *'āina*? Is that who you got the lease from?

TH: Was from his daughter.

KM: And is Kila, Hanohano Pā?

TH: Pā. Kila Pā. Hanohano was his brother, John Hanohano.

KM: Yes, his brother.

TH: I guess that was his Hawaiian name, Hanohano.

KM: 'Ae. You went *ho'olimalima* that *'āina* from Kila's...?

TH: Kila's daughter, Carrie was her name.

KM: Carrie, okay. You said inside the *poi* mill still had all of the equipment?

TH: Yes.

KM: The grinder and everything?

TH: Yes. Everything was intact.

KM: Wow!

TH: I never touched it. For what?

KM: Yes.

TH: Because we had machines with the lawnmower engine.

KM: You mechanized it?

TH: ...and the small grinder. We were making our own. But still then, we used to, every now and then, if the machine used to humbug, we used to go pound the *poi*, because we had the board and the stone. Until I guess the hurricane time, somebody been *'aihue* from the old house.

KM: Oh, *aloha*.

TH: We had three stones, I know that.



KM: You folks, did you tell me your main *kalo* you planted out here was *lukea*? What kind of *kalo* was out here?

TH: For market we couldn't plant *lukea*. Dad used to plant *lukea* for eating.

KM: For you folks. Okay.

TH: To eat. He used to plant *lukea*, *piko*, in fact any kind.

KM: 'Ae.

TH: Any kind, we used to plant. But, that was only for eating.

KM: For eating at home or share?

TH: Home consumption. The *lehua* we had to plant for the market because they won't buy it if it's white.

KM: That's right. Funny yeah?

TH: Yes.

KM: Even though the taste?

TH: Because they got fooled with the flour *poi*. They think the white one is going to come just like the flour *poi* white, when it is *pohā*.

KM: I see.

TH: I wouldn't say white, white, but it's...I would say off-white.

KM: Yes.

TH: That's how the *poi* used to come. It depends like now, you would get it more on the white side if you do it when it's hot. But when you do it cold, it changes color. It's just the *poi*, you do it hot and it's red, and when you do it cold it's different, it's gray.

KM: Yes.

TH: That's the difference. The white would always be like that, it would become off-white the color. But it's *'ono*.

KM: 'Ono?

TH: 'Ono.

KM: So your *lo'i* basically like these here?

TH: Uh-hmm.

KM: Is that right. This *kuāuna* is *lepo* outside, a little *pōhaku* inside, or is it all just *kuāuna lepo*?

TH: We made that. The original *kuāuna* is the one over there, the one you see with the stone *kuāuna*. Like this over here...[walking] you see on this end, you see it's probably stone and dirt?

KM: Yes.

TH: See the *kuāuna*, this is all old this.

KM: Yes. They put the *pōhaku* inside and then you *kuāuna*, you packed it with dirt?

TH: I think what they did was they walled it and then they mud them to hold the...

KM: Mud them to hold the moisture, to hold the water right?



TH: To hold the water right, that was the main idea. And then the kuāunas wasn't as wide as how we had them, because what we did was, we did it like this so that we could run the machine on top.

KM: I see.

TH: It was wide enough.

KM: Good it makes sense though or modern, you know.

TH: Yes. That's why we did this. And we dug plenty of the good soil, the top soil is over here. We pushed it all against the bank so it would get a wide bank like this. Because actually, this patch was from there until over here someplace. Right here, I think but we made it wider. right around.

KM: Wide.

TH: Because these were the first patches we made. Although we planted that thing before it was dry, and then with water.

KM: You planted dry before and then flooded the field?

TH: No, we started that dry when we started here for the first time.

KM: I see this one here.

TH: Because at that time we didn't have water, until the State okayed the water.

KM: Okay. How about when you were working this 'āina before, in the '50s or '60s? When you opened up a *lo'i*, you flooded it and planted or was it dry and planted?

TH: When you cultivate, most times you do it dry because it's easier, it's easier to cultivate. When you're getting it ready, it's easier if you do it dry, then you go put water inside. Sure like now, after you plant it like this, and now they have a machine that you can run inside with the water.

KM: Amazing!

TH: Yes. I know, we had the machine. But over the years when I gave up *taro*, *pau* already.

KM: Yes. Did you folks even when you were young, did you have to put nutrients in the soil or did you just turn it and let it rest one and go to a new one?

TH: What we used to do, is all the remains of the taro, like the roots and stuff like that...

KM: Yes.

TH: We would *kupa'a* right in the soil like again.

KM: Inside?

TH: *Kipikipi* and put it right back in the soil and *lomi* with your leg and whatever. And all the grass that we'd cut from the bank we would throw inside.

KM: That *kīpulu*, mulch and everything inside like that?

TH: We'd mulch it right in. And that's the fertilizer.

KM: The nutrient?

TH: Because you no can buy.

KM: Right.

TH: There was no fertilizer. The fertilizer was like they say, the old one. The old sign was the *hau* leaf.

KM: 'Ae. *Hau, kukui*?



TH: No the *hau* leaf no can. Like you know Hobie Beck tried it, because he heard about the Hawaiians would use the green *hau* leaf inside the soil. That dam thing didn't break down. Even the *lo'i* now, the first *lo'i* the one down, you go inside there and you *kupa'a* inside there, you're going find the whole leaf.

KM: For real?

TH: Never broke down. And it stayed whole like that. And you tell me that. I said to me, the way I learned it, I see my dad folks doing it, all the bank kind stuff they go and cut the bank and throw it all inside *taro* patch and spread it out and *huki* it here and *huki* it there. That's the fertilizer for the next plant. And then all the rotten taro and stuff like that.

KM: 'Ae.

TH: The roots and everything you *huli* the soil.

KM: This may be a dumb question but did you folks ever, if you let it dry for a while, did you ever burn and let the ash go in and turn it when you were turning it over or never?

TH: No, we never did do that. We just kept on planting but do we go through the whole process. Doing the rubbish and the weeds and stuff all inside there.

KM: That's right, all the nutrients.

TH: *Kupa'a* yes. *Kupa'a* and go inside there, *kipikipi* maybe two or three times until you see the grass growing then you know its ready to plant. And that's how we used to determine the planting time. And then we never used to wait for the moon. You know the old Hawaiian moon. No, we just planted, because when you get *huli* and pull the taro to eat you're going to plant because you no like go find *huli* someplace. You're planting what you have. And that's how we did it before. When we used to do taro only for home use.

KM: Yes.

TH: And then when I planted was worse yet. Because I no like waste the *huli* because I don't want to overwork my body to get the *huli* in Hanalei. We're lucky we got friends, so we'd all go over there at one time. What I'm saying is that it's serious pulling.

KM: It is.

TH: You're talking about fifty, sixty bags a day. I used to hire people to help. I used to hire Carlos and other people, labor to help pull taro or clean ditch besides myself. In fact we're generous, when we go and do that because the big taro growers they would send only one person to hire. Maybe they go and hire Ricardo and Ricardo is doing it for himself and for Kobayashi. How's that? And we get four or five guys, my brother Joe, my brother Jack, Carlos and then we hire some other haoles to go with us to go up there and clean the ditch. And this is from the main ditch and *auwai*, all the way down to our place. from the liquor store. That's heavy duty.

KM: It is a long run!

TH: Long run and the ditch is like that deep. I no kid you!

KM: Half your height.

TH: I no kid you, but we do it because we need the water. We are the last people.

KM: That's right. If you no *hana 'auwai* what? No water right?

TH: No water. And then what, how are you going to plant your *mea 'ai*?

KM: Yes.

TH: That's the way it's been and that's how we learned it. It's hard work and every so often, every three or four months you go inside there so it's not overgrown.



KM: Yes.

TH: And go do your thing.

KM: Maintenance right? You always have to maintain?

TH: Maintain, you have to maintain.

KM: You no can just let it go?

TH: Plus you got to maintain the taro patch. Like this I have to go and cut all this. And most times when we come down here, it's only me and aunty that comes down here and do all this. Me and aunty are the one's that clean all this here and cuts the bank. I come down here, and I blow all this place away in one day. That's all, it's serious working.

KM: It is.

TH: I see that the job has to be done.

KM: Yes.

TH: This taro over here never did grow good because of the fact that we rushed it. You know the first one we made ready. from the time the *huli* came, we went inside and give 'um. That's how we planted far, we wasted the space like that. Like that one there, we gauged 'um. Like this one is kind of far, but it's alright, closer than this...

KM: Do you have a problem with your water temperature here being too warm and *palahū* or...?

TH: We do.

KM: No more enough water flow?

TH: I know we are going to run into a problem during the summer time that's why we have all this *limu*.

KM: Yes.

CW: I think the water had blown out, I think.

TH: Yes, I think too.

CW: No more water, this thing is supposed to be running.

KM: Because you figure, if it's warm, it becomes *palahū*.

TH: If it's ripe.

KM: Yes.

TH: Like now it's way away from being ripe yet. This taro here we planted it in November, October we planted the taro patch. October, November, December, January is only four months so it's still good.

KM: Yes.

TH: And to me, what do you do with all that is going on over here, this is good. This is good, terrific.

KM: It is, it's so wonderful to see it back again.

TH: Yes.

KM: But you'd like to have what you need so *ola*.

TH: Yes, that's why we have to talk about that, and the first harvest, we have to make a *pā'ina*.



CW: You think that the rubbish is stuck over here or up by the *māno*?

TH: The thing is stuck over there...

Group: [Walking around lo'i, discussing changes in water flow]

TH: ...it's high and certain time it's low but now it's dry so how do you determine that.

KM: It's tough. That's what you were saying that's interesting, maybe a part of the reason the *loko* was *pulu* was because this system was working and the water was naturally flowing down to the *poho*.

TH: Yes. And in the drain over here used to have plenty water. That's how the people used to wash their dishes in the ditch. Plenty water and we used to see it you know.

KM: Yes. Has the rain changed here since you were young?

TH: I think so.

KM: What do you think about the rain?

TH: Less, less rain. Like before used to be plenty that's why over here in this *loko*, it always had water.

KM: Yes. There are so many things that are contributing to the changes. The *nahelehele* sucks up the water, this land isn't getting the water so the *loko* is dry. The rain *mauka* is not like before then?

TH: Well, I would say I guess the springs on the river near the sides, that's feeding the river, some of them turned off.

KM: Yes.

TH: Before in the old times had plenty springs that made up the river.

KM: 'Ae. All contributed?

TH: All contributed from the sides. Because the main action is nothing you go up there and trickles down to a little ditch and that's it. Maybe it's that amount of water like that. That's what you see way up.

KM: Yes.

TH: The water feeding from the side that's what makes it.

KM: *Loli ka 'āina*.

TH: To me I think there was more water before, and now it's getting less. [pauses]

CW: What happened to lunch?

TH: Never mind the lunch, the main thing is we got the main objective done.

KM: Yes. *Mahalo nui* it's so good to go out.

TH: That was a good exercise for me, I never did walk that beach for a long time.

CW: From there to there?

TH: Yes.

KM: Thank you so much for being willing to teach us, and to let us help to keep some of your history alive these recollections.

TH: That's the only way. We talked about it long time ago but we never get to do that.

KM: Yes...



Group: [Walking along road, returning to Limahuli Gardens.]

TH: [Talking about his interest in writing a song that includes the place names and fisheries knowledge discussed in the interview] ...And if it's popular, more and more people sing the song more they will remember this place.

KM: That's a good way to keep the names of the places and the *mo'olelo* alive.

TH: Meanwhile it keeps the memory open all the time. That's the way I would think but I never came across that yet. I go play, play the *ukulele*, then I put it on the side.

KM: At least you shared so many of the names with us, now maybe Palala can come and build up the song.

TH: Maybe the next, everybody puts their *mana'o* together maybe he will come, who knows. Like now you get all the '*āpapa*, and the names of the *ku'una*, and put them all together and the *i'a* you catch in this particular spot.

KM: That's right. Yes, that would be so cool.

TH: I no kid you. All you need to do is put it together. And then it's something that you guys will treasure in the later years and hand down to the kids. To your kids and your kids down, keep it going down.

KM: 'Ae. And you said that it's kind of your *mana'o* like Nou Makana, Pōhaku Kane or Pōhakuloa they are the guardians?

TH: Yes the guardians for this valley.

KM: Limahuli.

TH: They stay on both sides and are on alert all the time. I don't know whether it's facing in but the way you look at it it's just like it's facing in or sideways.

KM: Yes.

HW: Maybe one's looking that way, and the other, the other way.

TH: Yes, something like that.

KM: The guardian.

CW: Maybe the buggar stay *makawalu* too, get eight eyes looking all around.

TH: Maybe, who knows.

KM: Could be.

TH: Because look at all the points on his head.

KM: 'Ae.

TH: Maybe every direction he get. We don't know. That you have to interpret your own. That's how I think people make stories, they interpret their own way.

KM: Good.

TH: You have to be serous about it, you no can make *kolohe* kind you know.

KM: No, no, no games this is serious.

CW: I tell you, I cannot see uncle writing one song unless get some *kaona* inside that's his nature...

KM: *Mahalo nui...!* [



Valentine K. Ako
February 14, 2003 – at
Wailua, Kauaʻi.
Recollections of
Kauaʻi Fisheries and
Native Practices
Oral History Interview
with Kepā Maly

Valentine K. Ako was born in 1926, at Hōlualoa, Kona, Hawaiʻi. He was raised as a fisherman, and upon moving to Kauaʻi in the early 1950s (having married a Kauaʻi woman), he became acquainted with many fishermen of the island. Among his close friends was Barlow Chu, a native of the Limahuli section of Hāʻena. Uncle Val spent years fishing with Barlow and other *kamaʻāina* of the Haleleʻa-Nāpali region, and is recognized throughout the state of Hawaiʻi for his knowledge of Hawaiian fishing customs and practices.



Valentine K. Ako – Demonstrating the making of the Hāʻena-style Lāwalu (KPA Photo No. S987)

Selected topics discussed by Uncle Val are indicated in the list below:

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Uncle Val Ako granted his release of the interview records to Maly on June 21, 2003.

KM: *Mahalo* uncle. It's February 14th, 2003. We're here with Uncle Val Ako in Wailua on Kaua'i today, and we're talking story like you said about your life experiences from your youth through your years as a fisherman.

VA: Yes.

KM: Hawai'i, Kaua'i and various areas.

VA: Yes.

KM: *Mahalo nui, hau'oli kēia hui 'ana!*

VA: Yes.



KM: God bless you. So you were saying, and we were talking of Kaua'i. I have a 1901 map of Kaua'i here with us [Register Map No. 1395] which we may mark as well, and then we'll talk story. [opening map] *Mahalo*. Uncle, when did you come to Kaua'i, you were saying?

VA: In 1953. And I met a dear friend of mine who's past and gone, Barlow Chu.

KM: Barlow?

Fishing from Wainiha to Kalalau with Barlow Chu.

VA: Barlow Chu. He loved fishing and diving. We fished all along side from Wainiha, all the way down to Kē'ē and Kalalau.

KM: 'Ae. I'm going to flip this map over so that we have that area marked. [turning map over] So we have this section of the map for the island of Kaua'i.

VA: Yes.

KM: Hanalei coming out to Waikoko. Here's Wainiha.

VA: My experience is all from Wainiha all the way down to Kalalau.

KM: Kalalau, okay. Here's Kalalau so this section here. [indicating on map] You would go with Barlow?

VA: Yes. And we fished in the Hanakoa area, what's the other one... [thinking]?

KM: Hanakāpī'ai.

VA: Hanakāpī'ai, Hanakoa, Honopū.

KM: 'Ae.

Regularly went to Kalalau every May to go fishing; *hinana* came down the Kalalau stream by the millions.

VA: All the way down to the Kalalau river mouth. And during those years, every May was the time to go in. Because these are the times when the tide was just right and the weather, that was so important. In the Kalalau area at the present day, there's no sand in the Kalalau river mouth.

KM: Yes.

VA: And when it takes the sand out, you're in the winter months. You can swim in between the boulders, large boulders, when the tide is low. And that's when in May the *hinana* come down. By the millions.

KM: From Kalalau stream, come out?

VA: The river mouth, yes.

VA: Yes. And that area used to have...I don't know if today but the *hinana* used to be just black and fighting to go back up.

KM: Up? Into the streams again?

VA: Yes. And because we respected what the *kūpuna* had at their time, we didn't go catch the *hinana*. Because normally if anybody else saw those *hinana* they would go get the *'upena* and catch them.

KM: What is the *hinana* and the type of fish it grows up to be?

VA: 'O'opu.

KM: 'O'opu.



VA: The nākea. This is my personal experience.

KM: 'Ae, yes.

VA: We used to dive all along side here.

KM: All along the pali?

Kama'āina of the area had no problem with the sharks.

VA: Yes. And we never did see any sharks but if anybody dove in those areas, I bet they would see sharks.

KM: They weren't kama'āina to the place?

VA: Yes. Because Barlow was a part of that area.

KM: You'd said that Barlow? Was he raised with his kūpuna?

VA: Yes.

KM: Who was his kūpuna?

VA: Hailama.

KM: Hailama. And they were native, they were kama'āina to these lands?

VA: Yes, they were. And that's the reason why we didn't see any sharks. But Kalalau was noted for big sharks. There were no sharks every time we went. We used to pick from Hanakoa all the way down.

KM: 'Ae.

Discusses method of collecting and preparing 'ōpihi and pūpū from Nāpali.

VA: What I experienced is thousands and thousands of 'ōpihi.

KM: Oh yeah?

VA: We only pick the yellow 'ōpihi, and then the one up mauka the black one.

KM: On the stream?

VA: No, it's above the [gestures up higher]?

KM: Kō'ele?

VA: Yes, the one's there.

KM: Yes, up high.

VA: Above the rough.

KM: Yes.

VA: There were big one's like this there [gestures with fingers].

KM: 'Ae. Two inch across.

VA: I used to love to get that. Because eventually that black 'ōpihi will go down and settle. Because it's near the water, then limu starts growing all over. That is one of the experiences I had. There was a shell about that big... [gestures with fingers]

KM: Almost two inches across.

VA: Just like a cowry shell. We used to pick it all up.

KM: Pūpū?



VA: Yes, pūpū. If you made the raw ‘ōpihi, if you mix up that thing. Oh, that thing is so delicious.

KM: I don't know if anyone does that anymore. Was it actually like a cowry or was it?

VA: Yes, like a cowry.

KM: Was it rough or smooth?

VA: Rough.

KM: Bumpy?

VA: Yes.

KM: Okay.

VA: It was green, get green limu because it stays near the edge.

KM: That's not pūpū 'awa?

VA: No, no. There's a name that they call, I forgot. Uncle Charlie might remember if you mention it.

KM: Okay, when we go see Uncle Charlie.

VA: Another thing that was unique, on the side of the pali if you busy picking because you're concentrating on the ‘ōpihi. And when you fill up your bag and then you rest. Now you expect on the pali, you can see the sky, it has a ledge that sticks right over you know. And boy I tell you make you maka'u. Like from, what's the first village over there?

KM: Hanakāpī'ai?

VA: From Hanakāpī'ai on. Over here get one pali, that you got to scale the pali to get over the other side. In the mean time the waves hit that cove like, and go all the way up.

KM: Splash up?

VA: Yes. And high you know.

KM: Hmm.

VA: There was an experience with Barlow and his Pākē brother who always begged to go fishing there. And this experience that they had. Barlow told him to stay on the Kalalau side but because he saw so much ‘ōpihi on the Hanakāpī'ai side. It was one of these crevices.

KM: Little valleys they go in between?

VA: Yes. Barlow kept telling him, "Stay on one side don't come over there." They climbed up on the pali, alright, they went on the other side to pick up the ‘ōpihi. They got plenty ‘ōpihi but now to return the tide is coming up and the waves is bashing. They climbed up halfway and got locked on the pali. They were afraid because if they fell down going over. Barlow had to go over there and take them away and take their hands off the pali.

KM: Oh yeah?

VA: That's how dangerous it was. And in Hanakoa, Hanakoa has a little cove there where we caught lobsters. Lobsters used to be all on the papa.

KM: For real!

VA: Yes!

KM: Just in that little cove has papa in front and the ula all inside?

VA: All over. If you get over there the right time you don't have to go dive. It's all on top the papa.



KM: Amazing!
VA: Then you go further down. If you get in the Kalalau area when you pick the 'ōpihi after May, the 'ōpihi get all sand.
KM: Oh. So the sand starts coming in after the winter season like that?
VA: Yes. And you know when July, the place is all sand. Nobody would think that there was boulders over there.
KM: For real!
VA: And by then the hinana is all up.
KM: All up in the stream already?
VA: Yes.
KM: Amazing!

In the 1950s, there was a hermit living in Kalalau Valley.

VA: There was a *Pōpolo* guy, a Virgin Islander who lived out on Kalalau that they called [thinking] what was his name. He was a hermit.
KM: Was this in the '50s?
VA: Yes. What was his name...anyway, he lived in the Kalalau area. And there's a place where he lived, there's a little cave like. During the summer months you can go live in the cave but during the winter months when the sand recedes, it's part of the ocean.
KM: You're kidding!
VA: Yes.
KM: This is where the guy was living?
VA: The hermit was living in it.
KM: Wow!
VA: And then, he was a funny guy, although he was a beautiful piano player. But he wanted to live like our *kūpuna* and we used to tell him, "You cannot live like our *kūpuna* because our *kūpuna*, they shared." And that man was *'ānunu*.
KM: Ahh. And see what you're saying too about your *kūpuna*. It wasn't just one person, it was the community?
VA: Yes, yes.
KM: If they were *mauka*, you said they shared?
VA: Yes, they shared whatever they had.
KM: *Makai*. Back and forth.
VA: Yes. Times were so hard. This is the story that Uncle Barlow told me, and his brother Charlie. He said that's why the family moved away from Kalalau and came here.
KM: Ohh. Not enough people and hard life?
VA: The life was real hard. And at one time, the Robinsons had the lease on Kalalau.
KM: Yes.

The Robinsons formerly held lease on Kalalau and raised cattle there.

VA: They raised *pipi*. They would come with the whale boat from Ni'ihau to Kalalau.



KM: How did they get the *pipi* into Kalalau? Did you hear?

VA: I think by ship that they dragged them all the way, by the whale boat.

KM: You're kidding? Wow! Just like how they would land in Kona or something?

VA: Yes.

KM: They get them off the boat or something and take them into...?

VA: Yes. And that is a different history.

KM: Yes it is.

VA: And the cows, during the '50s, they were still in there you know. The cow with long horn.

KM: The *'āhiu* kind?

VA: Yes, *'āhiu*. Eventually they got rid of them, the State got rid of them.

KM: Yes.

VA: And what was unique about that...I wouldn't say unique; about that hermit he was well known. What was his name [thinking]? He was a very intelligent man and very suspicious. He used to come to the camp when we used to camp down at the river mouth for food. But he would not accept us giving him in his hand.

KM: Oh.

VA: He would tell us if he liked the onion to put it on the ground. Or if he wanted bread he'd say, "Put it on the ground."

KM: *'Ano 'e* though?

VA: Yes. [still thinking of his name] Bernard Wheatley.

KM: Bernard?

VA: Wheatley. He came from the Virgin Islands. They said he was a doctor at one time and he probably snapped.

KM: How did you know he could play piano?

VA: A friend of mine took him to the house and they had a piano. He finally met a *haole wahine* and moved out of Kalalau. At that time he was the only person that lived in Kalalau. Other than the Hawaiians.

KM: Do you think, did he get food for himself out of the stream? Was there wild taro growing up there?

VA: Yes. He was the one that took all the taro. Today everything is barren right by the Kalalau river mouth.

KM: Yes.

VA: On the side of the *pali* during our time, they had plenty *nakea*. You know the white taro?

KM: *'Ae*.

VA: If we were to get the taro, we would take the *hua* and plant the *huli* there.

KM: You would replant the *huli* so what, next time, get?

VA: Yes. Bernard cleaned the whole place up.

KM: Ohh. So he never put back?

VA: No, no, no.



KM: That's the real amazing thing about the style how your folks *kūpuna* were taught by your *kūpuna* you take but you put back.

VA: Take but put back, yes.

KM: Even for fish or on the land, whatever?

VA: Yes. We would fish only until August.

Fished for various species along Nāpali, May through August.

KM: Sort of May through August?

VA: Yes. Never, right through the summer months.

KM: Right. Space it out?

VA: Yes.

KM: What types of fishing would you do out at Kalalau?

VA: At Kalalau at the *pali* side we would pick *‘ōpihi*. And we'd spear *nenuē*. We were very selective with our fish.

KM: What kind size of *nenuē*?

VA: The big kind.

KM: Twenty inches.

VA: Yes.

KM: About what do you think, four or five pounds?

VA: Yes.

KM: Four or five pounds kind?

VA: Yes.

KM: Oh.

Nenuē were plentiful along Nāpali, and were an important fish to be served at *pā'ina* on Kaua'i.

VA: In fact that was the only type of fish that was in that area. The *kūpuna* of *wā kahiko*, if we had any *pā'ina* without the *nenuē* your party is not complete.

KM: For real?

VA: Yes.

KM: They really cherished that *nenuē*.

VA: Yes. The *nenuē* was noted throughout the island. They always expected *nenuē* on the table. If never have the *nenuē*, it is not complete.

KM: Just like the party is not...?

VA: Just like us at home in Kona, if no more *awa*, *lāwalu awa* or *kālua awa*, the party is not complete.

KM: 'Ae.

VA: You can have the pig and the *poi* and everything.

KM: But if no more that one item?

VA: Yes.

KM: Kind of shame then, you got to make sure you get? [chuckles]



VA: Yes. [chuckles] As the time went by the nenuē got scarce and having these other ethnic groups come in.

KM: Is that why you think it became scarce then? They just took?

VA: They never respected the traditions that we had.

KM: The time to take and how much?

VA: Yes.

Through the 1950s, it was mostly only *kama'āina* who fished along Nāpali; the *moi* grounds were highly valued.

KM: That's the thing, I know when you folks were young. As an example you're talking about Kalalau, Hanakoa, Hanakāpī'ai and this section. Who went out here fishing?

VA: Very few of us.

KM: Very few. It was the *kama'āina*. You went only because you were going with Barlow *mā*?

VA: Yes, Barlow. And Barlow showed me all the *ku'una* all along down Kalalau.

KM: They would make *ku'una*, lay net? Were there *akule* or *ōpelu* that came in?

VA: *Moi*.

KM: *Moi*.

VA: They had *moi* grounds, even down at Hanakāpī'ai.

KM: 'Ae.

VA: They never went just anytime you know. They had a schedule when the *moi* came in. You take beyond Kalalau there's a... [thinking]

KM: Nu'alolo like that?

VA: Before Nu'alolo. [thinking] There's a cove that you can put the boat in. Old man Hanohano Pā was the only man that used to catch the *moi* inside there.

KM: For real!

VA: Yes. Hanohano Pā had a rich history of his fishing experience and nobody recorded him.

KM: 'Ae, *aloha*.

VA: He was a wonderful man, soft spoken. He was the one that took care of that particular cove.

KM: Not Honopū?

VA: No.

KM: Past Honopū, but before Nu'alolo?

VA: Past Honopū. Yes. Oh, I forgot that name. You go inside there it's one crater, when you look up it looks like the top of the crater broke and fell down and formed one island.

KM: Inside it?

VA: Yes. For the tourist I noticed.

KM: Okay.

VA: The reason of the depletion of the *moi* is because of pollution.

KM: For real!



VA: Yes.
KM: You think from the boats and stuff like that?
VA: Yes.
KM: The engine and stuff?

Discusses impacts of pollution on the Nāpali and Kekaha fisheries.

VA: Yes. The first pollution happened, there was a Navy LST went aground in PMRF [Pacific Missile Range Facility].
KM: Manā side?
VA: Yes, Manā. That particular summer all the diesel oil drifted all the way down the *pali* and killed all the *‘ōpihi* and everything. For about three or four years and then the *‘ōpihi* started coming back. It was after that time I quit fishing over there.
KM: Do you remember about what year that landing craft, the boat went?
VA: I think it's about 1960 something.
KM: Early '60s?
VA: Yes. That LST went aground and all the diesel oil splashed the whole *pali*.
KM: Yes. I guess it takes out the *limu* and everything that would survive?
VA: Yes.
KM: All the *limu*, any sea creature, the shells, *pūpū*, *‘ōpihi* like that, all *make*?
VA: Yes.
KM: And obviously that would affect the fish because if the fish, *moj* like that they graze right? They eat *limu*?
VA: Yes. And another place that was noted for *moj*... After Hanohano Pā's time, it was Barlow and me, and we'd go in just to camp. Lui started going in with a bunch of Filipinos. The people who get there first after spring, are the ones going to get. Lui had a lot of nets. He had a twenty-four foot skiff, he would pile the nets and take all these Filipinos and go down there and catch.
KM: Were they selling? It was all to sell?
VA: Yes, sell. He was the first guy that screwed up that whole *pali*. Usually that *pali* was for the Hā'ena people.
KM: Yes.
VA: They took what they needed.
KM: 'Ae. For their own family.
VA: For their own family, they never sold.
KM: They didn't sell?
VA: No. And if they had extra they would share it.
KM: *Māhele*. They would share out.

Preparation of *‘ōpihi*.

VA: Yes. It was a wonderful place to fish for *‘ōpihi*. Barlow and I never did sell the *‘ōpihi*... Well occasionally we would sell. As time went by we started selling it because other people were selling it.



KM: Yes.

VA: During our hardships, people would like to buy a gallon 'ōpihi. Just for one gallon 'ōpihi, if you going down there not worth it.

KM: Yes.

VA: He and I one day sat down together at his house and we scaled the amount of 'ōpihi that we had. We *kua'i* the 'ōpihi at the same time. Prior to *kua'i* the 'ōpihi we'd scale them. We started with ten pounds and scaled the ten pounds, and put them in the gallon. And then scaled another ten pounds. The ten pounds went up to three quarter gallon. That's the quarter size.

KM: Oh, you're kidding!

VA: The quarter size 'ōpihi.

KM: Quarter size 'ōpihi.

VA: Yes. Then we finally found out the recipe. You scale twenty-seven pounds of quarter size 'ōpihi, guarantee you make one gallon. And thirty-two pounds of the button size 'ōpihi, guarantee.

KM: What was it for sale at, at that time? What would a gallon run?

VA: Eighty dollars at that time.

KM: In the '60s?

VA: And then it went up to a hundred dollars. Now somebody is selling in Hilo for hundred-eighty dollars a gallon.

KM: Oh!

VA: These are practical experiences, that's why when the young kids tell me they are going to pick up 'ōpihi. "How many pounds make one gallon?" They say, "Forty-five pounds." I said, "You know brother, no lie." They look at me and they tell, "You think you know?" I said, "Yes. I going tell you this recipe and I want to share with you folks to make you realize that what I learned was not through anybody. It was practical experience."

KM: Right.

VA: I told them, "Twenty-seven pounds quarter size, thirty-two pounds, button size. You get one gallon 'ōpihi."

KM: Wow!

VA: And the kids go and they come back and they tell me, "Uncle, you right!" I said, "You know how to clean them?" "Oh, yeah we got to salt them right after we *pau* clean." I said, "You don't clean the 'ōpihi." He said, "Oh, how are you going to clean the 'ōpihi?" What we do, that's another thing, if we sold, we wanted to sell the good stuff.

KM: Yes.

VA: That would last. Through our own personal experience it was when you *kua'i* the 'ōpihi you don't break the stomach. All the one you broke you put on the side.

KM: Oh. For real!

VA: Yes. We had three big bowls and the three big bowls we put one handful of... [thinking]

KM: *Pa'akai?*



VA: ...*pa'akai*. And you fill the bowl up three-quarters full, then you throw the *'ōpihi* inside. Whenever you think it's full then you transfer the *'ōpihi*, you don't *kalana* with the colander. You pick up with your hand and you put from one bowl. On the third bowl the *'ōpihi* is nice and clean.

KM: Ahh.

VA: And when you put it in the gallon if you were to freeze it we, would most normally put it in a plastic gallon. That will last one year. If you bring it out and thaw it out and you eat one fresh *'ōpihi* everything is still the same because you don't break the *'ōpū*.

KM: 'Ae. You really have to *kua'i* carefully then?

VA: Yes.

KM: You don't want to break the *'ōpū* like you said.

VA: Yes.

KM: One handful *pa'akai* in the first bowl, *lawa*?

VA: Yes.

KM: It's starting to weep out?

VA: And then you put for every bowl that's one hand.

KM: One hand, okay.

VA: Because when you reach for the third bowl the thing is *li'u*.

KM: 'Ae.

VA: And it comes nice and firm and everything.

KM: Yes.

VA: When you eat the *'ōpihi* it's *'ono*.

KM: 'Ae nice and firm.

VA: Not too much salt.

KM: Yes.

VA: It's all regulated.

KM: You folks would go out gather *'ōpihi*? For family and for home use?

VA: Yes.

KM: And eventually because of the economic times and things you did begin selling?

VA: Yes.

KM: Were there areas that you noticed? Were there nurseries for *'ōpihi*, places where you didn't pick, where the *'ōpihi* were...?

Before, the *kama'āina* families regulated the picking of *'ōpihi*; seasons were observed and the stock allowed to replenish itself. Outsiders did not impact the grounds.

VA: Once you picked during the summer months, you don't go back.

KM: You don't go back to that place again. You leave alone.

VA: The next summer you get, it's loaded.

KM: Yes. That's the thing too, when it's only *kama'āina*, the native families like you said, say Hā'ena people this was their *'āina*, their fishery, they go along the *pali*.



VA: Yes.

KM: But then when everyone else, or Lui, or others from outside would come, you've already been there and then they take.

VA: Yes. They scrape up everything.

KM: Everything.

VA: Yes.

KM: Nothing is left behind. Your nursery itself is depleted.

VA: Yes it gets depleted. I've learned a lot through the Hā'ena people but there were 'ānunu families who were very jealous because Barlow was one of the top *kiloi* 'upena. He made his own nets, he had certain nets for certain type. Like *nenuē*, *manini*. We very seldom ate *manini*. *Kala* was one of the delicacies.

KM: *Kala*?

VA: Yes. Outside of the Wichman home?

KM: Yes.

VA: Over there get long crevices.

KM: On the side of Maniniholo you mean?

VA: Yes.

KM: And then coming over right in the front of there?

VA: Yes [Hale Pōhaku – Hauwā].

KM: Okay.

VA: Over there get about four long crevices.

KM: Yes, yes.

VA: We would walk. That was one of...I hate to say it but some of them were very selfish, because when they see Barlow and I going for *nenuē* and they know we know where the *ku'una* are. They would run on the *papa* and chase the fish away.

KM: For real!

VA: Yes. I remember the elder Hashimoto, Joseph, and their mother was a wonderful Hawaiian, her name was... [thinking] They were very strong in Wai'oli, Dora, she had a Hawaiian name. She was all 'ohana with the Maka's and everybody else.

KM: 'Ae. She was *pili* to the families there?

VA: Yes. The connection.

Barlow Chu used to use the Hawaiian names of the places where they fished together.

KM: Yes... Uncle, like you've mentioned in front of Wichman's place they have a place called Halepōhaku. I don't know if you've heard that name?

VA: Yes.

KM: Then it has the *papa* and you go a little further down, and it has the place they call Maniji? You heard of that?

VA: No. When Barlow used to tell me, it was all Hawaiian names and he learned it from his grandfather, Hailama.

KM: 'Ae.



VA: And you know that's another story about that Hā'ena area. Way back during the Kaumuali'i's time, the Kinney family was sort of... Grandfather Kinney was close to the king. The king gave him the whole Hā'ena area. The king willed it over to Kinney.

KM: Is it K-i-n-n-e-y?

VA: Yes. He wasn't a pure Hawaiian.

KM: *Hapa?*

VA: *Hapa*. He had plenty children throughout... Hāna, the Kinneys over there are the same with the Kinneys over here. He had sons Arthur, Ernest and there was another one. Arthur and Ernest I knew well. Arthur was our Hawaiian Homelands manager here on Kaua'i. Ernest was an *akule* fisherman. He has a rich history on the *akule* fishing on Kaua'i and O'ahu. [discusses Ernest Kinney's fishing ventures and rich *akule* resources] ...During the war, they would make so much money...

KM: So the *akule* was that plentiful?

VA: Yes, plenty *akule*! He made his money at the markets. Arthur, who was a chemist with McBride, would tell me stories about how the father had acquired the whole Hā'ena before the Hui became as it is today, the division of the Hui. Prior to that his father owned the whole area. But the father felt that it wasn't appropriate for him to have it so he threw it all out, and that's when the Hui came into it.

KM: The Hā'ena Hui came in?

VA: Yes. The *Hui* started in the time of Barlow's grandfather, Hailama. He was well known, and a very nice man. There were the Makas and the Mahuikis. And they looked up to Jacob Maka, he was the educated Hawaiian there... But the old man Mahuiki was a good fisherman.

KM: Hmm.

Hā'ena noted for the *ka'ala*, a large 'āweoweo.

VA: Uncle Jacob would go down to the boat and just take the fish... He'd give everybody else. Hā'ena was noted for the *ka'ala*, the big kind 'āweoweo.

KM: *Ka'ala?*

VA: *Ka'ala*, that's what they called them. The large 'āweoweo they called that *ka'ala*. They grow about that big you know.

KM: About sixteen inches.

VA: Yes. The last time, when I was in the service in Japan, I used to go around looking for fish... [chuckling] And the *kūhonu*, they're big like this [gestures], five pounds one.

KM: Wow, 30 inches across?

VA: Yes...

KM: Now, you'd mentioned 'āweoweo there is actually a *papa* out or a place out in this photograph that we were looking at earlier [points to aerial photo of the Hā'ena vicinity]. I believe...

VA: You know where the Maka's house is?

KM: Yes. Maka's house.

VA: Right outside.

KM: Oh, just right outside of Maniniholo bay then?



VA: Yes. Right on the side by the *pali* over here that's where the... [thinking]

KM: Ka'ala?

VA: ...the ka'ala.

KM: Because just outside there is one of the *papa* names is Kalua'āweoweo.
When large schools of 'āweoweo ('alalauwā) come in, it is a bad omen.

VA: Yes. That's where. Another thing that was unique about this island was the baby 'āweoweo which we called... [thinking] when that school of 'āweoweo come around the island, that's a bad omen.

KM: Yes, omen. May I say a name or you got it?

VA: Wait. [thinking] The name that they called it, see that's why I got to write it.

KM: Because you don't use them all the time that's why.

VA: Yes. It comes only when bad omen, like the Vietnam war, the Korean war.

KM: And it went *kū* near the shore?

VA: Shucks, that thing is by the millions!

KM: Wow!

VA: Baby 'āweoweo.

KM: May I say a name and see if that's it?

VA: [thinking] What is the name? The place used to be flooded all over here. We used to go down the pier and hook, and I used to go catch them at Moloa'a.

KM: How big do they grow?

VA: About like that big.

KM: Two and a half inches or so.

VA: Yes. By the millions I tell you, the whole island.

KM: Wow!

VA: And eventually when they grow, then they go inside these crevices, and when you get the ka'ala that's the only place used to get plenty ka'ala.

KM: Outside of there, in front of Maka's place?

VA: [still thinking of name] And every time if you catch them they say, "Bad omen, something is going to happen." And you know... [thinking] What do you call that name, baby 'āweoweo? [recorder off – back on] 'Alalauwā!

KM: A 'oia, 'alalauwā. Good for you.

VA: [chuckling]

KM: Yes. This 'alalauwā is this baby 'āweoweo.

VA: 'Āweoweo.

KM: And there was an omen associated with it.

VA: Yes.

KM: That when they schooled plenty.

VA: When the school come in, it's a sign of a bad omen.



KM: Something is going to occur?
VA: Yes. It happened in the Korean war and the Vietnam war.
KM: Amazing!
VA: And you know, that was an omen that Kaua'i had, the *kūpuna* older than us would say that "something is going to happen." They don't know what's going to happen. And you could catch them with anything.
KM: Amazing!
VA: It was so amazing! Port Allen, Nāwiliwili, Ahukini.
KM: 'Ae. Amazing!
VA: Outside of Hā'ena for that place you're talking about.
KM: Yes. Kalua'āweoweo.
VA: [looking at photograph]

Discussing fisheries outside of Maniniholo.

KM: It's a little reduced. This is Maniniholo, this is the big *papa*, Hā'ena Kū'au.
VA: You come over here, the deep spot it's about thirty feet deep. Lobsters, millions and millions of lobster.
KM: So on the Wainiha side.
VA: And that's the reason why, you know when I left Kona our *tūtū* always told us, when you go in strange place and they show you the *ku'una*. Do not take advantage, you go by invitation.
KM: Yes.
VA: Since Barlow showed me all these *ku'una* over here I felt it belonged to those people.
KM: 'Ae, at Hā'ena.
VA: I told those people down there. "You know all these *ku'una* down here," I said, "These *ku'una* belong all to you folks not to us."
KM: 'Ae.

Lobster fishing at Hā'ena Kū'au.

VA: Right in this cove over here get one big, for lobster.
KM: This *papa* here is called Ko'okea.
VA: Yes.
KM: Right in between there.
VA: Yes. Out in the deep.
KM: Deep. The lobster hole, I'm just marking a little dot here.
VA: On top here.
KM: Yes. On Hā'ena Kū'au.
VA: Yes. The lobster hole is only up to your knee.
KM: Up to your knee.



VA: Get plenty *limu kala*. One day with Barlow, we caught one basket full of lobster, and the waves was so strong it slipped from my hand. For about four days we couldn't find it, but Barlow finally found it.

KM: The basket?

VA: Yes. In the basket, still alive.

KM: Oh!

VA: And you know what an experience that we also had and Barlow taught me was the lobster. If you catch live lobsters put them together and throw them on the bottom of the ocean and go get some more lobster, and put them on.

KM: And they stay there?

VA: They're *pa'a*.

KM: For real?

VA: Yes. We don't know why.

KM: The two hold on to one another?

VA: They hold on to one another.

KM: Stomach to stomach side.

VA: Yes. They *pa'a* like that and you keep adding.

KM: Wow!

Discusses honu fishing.

VA: It was a wonderful experience that he taught me. Another experience that I had was the honu.

KM: 'Ae.

VA: We used to dive for big honu inside there the kind three hundred pounders.

KM: Out here?

VA: Out there and outside here.

KM: Wailua.

VA: You know the honu everybody figured, you'd go spear them. But the three hundred pounders what we used to do is make one stainless steel noose with the cord behind.

KM: Yes.

VA: Tied from the boat out. This man is still living, McKinley Kim, he's *kama'aina* for fishing all over here. Maybe that's another man if you like. I should get in touch with him.

KM: Yes. Try see if we can go talk story.

VA: He's in his nineties now.

KM: Wow!

VA: Still strong.

KM: Amazing!

VA: You know the honu?

KM: 'Ae.



VA: I used to go with Barlow and he taught me if you want to dive for the honu. Even if it dives away from you, you power dive straight down and you concentrate on his...you know all the honu get a white line right above the eyes. You concentrate on that, and the honu can't see you. You can go right up to them. And that's how we used to dive and catch the honu. You power dive and you concentrate on that, when the turtle moves like that you go together with the turtle.

KM: Yes.

VA: And we go right up to the back and we put the noose right over there and choke them and bring them up.

KM: When you folks were taking honu. Were there plenty honu?

VA: Yes, was loads.

KM: And how would you...?

VA: We would sell them. There's another story about the honu. We took them only when we had orders.

KM: Yes.

VA: Then the outsiders started coming in and started raping the whole area.

The first time he noticed tumor growths on honu was outside of the Kaleloa-Barber's Point area.

KM: It was really different. You know on the honu, today we see the honu come up and they have plenty growths, like tumors and stuff?

VA: Okay. That growth started from second World War. I had a very good friend who was a good friend of the watchman who took care of the Barber's Point area. Campbell Estate, they own all that.

KM: Yes.

VA: He took me that night he said we go camp down there.

KM: You were Barber's Point side?

VA: [chuckling] Was all restricted, never have anybody. That evening we go set net, the net was one mile long.

KM: Wow!

VA: From Barber's Point all the way down where that Turtle bay.

KM: Yes, Ko'olina side.

VA: Ko'olina, okay. That time no more bay they went cut the place.

KM: That's right they went 'oki all that.

VA: We went dive and all the guys I found out was all pilute, all drunk. Those days I could dive though, I dive and dive until I got so dam tired that I told them, "You guys go dive for 'em." By then we had a rubber raft.

KM: Yes.

VA: We piled the net and the turtle and everything. We got back to shore took all the net out we caught all kinds fish, sharks and everything. We caught plenty honu.

KM: 'Ae.

VA: When I looked at the honu I tell my friend, "Andy, we going eat this honu?" He tell me, "No need worry, they going do the work." I go ask the Hawaiian, I told him, "Eh, brother you going to eat this honu?" He said, "Brother, don't worry the fire is going to eat it up."



[chuckling] They went butcher 'em. I said, "How you folks going make?" "We going take home to Nānākuli we are going to put it in the *imu* we are going to *kālua* it." They *kālua* 'em with the shell.

- KM: With the shell. Ohh!
- VA: It was so unsightly, I tell you.
- KM: The tumors, that's the first time. Because when you were young you would go in Kona and gather.
- VA: Kona no more nothing, never did have.
- KM: Get now though?
- VA: Yes.
- KM: It's amazing. You never saw the tumors, the growths that are on the *honu*?
- VA: No. Not in Kona.
- KM: Before the '40s?
- VA: Yes.
- KM: After the '40s after the war you started seeing that?
- VA: Yes. It started from Barber's Point.
- KM: It started from there. Pollution again?
- VA: Because I had the biologist question me and I said, you know you guys talking about all of that. From Pearl Harbor entrance all the way, had all that.
- KM: Towards Ko'olina?
- VA: Yes. The tumors were on those *honu*. But never in Kona.
- KM: How about here on Kaua'i?
- VA: We get loaded.
- KM: Already because you came up here in '53.
- VA: Yes. When Barlow and I used to dive for the *honu* never had. Was all clean.
- KM: Clean *honu*.
- VA: Now down at Pila'a, you know because they have that restriction the *honu* is tame now. They come up and lay their eggs.
- KM: 'Ae.
- VA: They all get *pu'upu'u*.
- KM: 'Ae, *aloha*.
- VA: *Pu'upu'u* on the eye, *pu'upu'u* under. The soft parts. I talked to the biologist and he said they cannot determine. Different parts of the world they have the same way. The thing was so unsightly.
- KM: Yes, well you feel *minamina*.
- VA: That's why I told myself, "No way, if you like eat that, you go eat that but not me."
- KM: *Ma'i*.
- VA: I'm not starving that bad.



Recalls the old poi mill at Kē'ē of Kila Pā mā.

- KM: Uncle, where did Barlow live at Hā'ena?
- VA: At the end of the road.
- KM: At the end of the road.
- VA: There was one house over there. Hailama had his poi machine.
- KM: That's right. Not the poi mill though?
- VA: It is the poi mill, adjacent to the house.
- KM: Okay. Was that with Kila?
- VA: Yes.
- KM: Barlow lived down by there?
- VA: Yes. That's where they were all brought up.
- KM: Was Hailama a Pā also?
- VA: I don't know.
- KM: Okay. Hailama was gone when you were there?
- VA: Yes. Hailama was gone. That's why Uncle Charlie can tell you who Hailama was.
- KM: 'Ae. In addition to going out *lawai'a*, *holoholo* like that, all along Nāpali and out in front of the various *ku'una* from Kē'ē out into the Hā'ena, Limahuli section. Were they doing other things? Were they growing taro out there also?
- VA: Where at?
- KM: Was Barlow them growing taro too?
- VA: They had their own *lo'i*.
- KM: Right down by their house at Kē'ē?
- VA: I don't know where they had their *lo'i*, but most of them were together with the Maka's. That's one clan that.
- KM: I know Maka had...I have a photograph.
- VA: The Maka's and [thinking] Mahuiki's.
- KM: 'Ae. This is a part and I'm sorry it's hard to see, I need to get a way of printing it better. This is the end of the road, this is in 1964. I don't know if the road was paved there, it looks pretty sandy. See these *lo'i* in here?
- VA: Yes.
- KM: The poi mill, like Kila and Pā them?
- VA: Yes.
- KM: Basically in here, their house lot and stuff over here.
- VA: Yes.
- KM: These *lo'i*, Hashimoto. The old man Hashimoto was planting here by that time. Maka them had *lo'i*. Do you see these little squares in there?
- VA: Yes.
- KM: Those are Maka's *lo'i* in there.



Recalls hearing of the *lo'i kalo* kept by Hailama at Limahuli, and other *kūpuna* at Kē'ē.

- VA: Hailama and them had their own patches. Adjacent to Hailama's place they had, you know where that Limahuli stream?
- KM: Yes. That's right.
- VA: There were *lo'i*'s inside there.
- KM: That's right you can see them right here. There's this cluster of *lo'i*. This is Limahuli come right here and the stream comes out. This is the exit of Limahuli, one of the exits. You see the stream right there?
- VA: Yes.
- KM: Comes out there.
- VA: The Limahuli stream had the *lo'i* below.
- KM: 'Ae. *Makai* of the road.
- VA: They still have the terrace you know.
- KM: Yes.
- VA: And the owners today is one of Barlow's sister's, Kahili, she's Mrs. Wann.
- KM: Yes, yes.
- VA: You've heard of Wann?
- KM: I've heard of Wann.
- VA: Kahili...
- KM: Yes, So they were growing taro?
- VA: They had their own *lo'i*. Towards the end of the road before you get into Kē'ē by the wet and dry cave.
- KM: Yes.
- VA: They had their...
- KM: *Makai*?
- VA: ...*makai* was all *lo'i*.
- KM: *Lo'i*, yes.
- VA: That was all Hailama them.
- KM: Hailama. I guess Pā *mā* had some?
- VA: No, no. The Hailama's were only there. When they had the division of the land, break up, part of the Chu family. Kenny Chu had that particular area. Right next to Limahuli Stream was *lo'i* below.
- KM: For real?
- VA: Yes. Today the owners is Kahili and the Akana's, John Akana from the mainland. They still own that area. [discusses this family] ...Their place was nice, all sand. Barlow owned and he sold. In order for him to sell he had to get the archaeologist to dig all over there.
- KM: Yes. Because get *ilina* inside some of the lands too?
- VA: Yes. They finally sold it because the taxes, they jacked it up so high.



KM: Couldn't afford the taxes?

Heard about the fire brands being thrown from the *pali* of Makana.

VA: Yes. Chipper and them mentioned to you about that, they used to celebrate and they used to go up to the mountain.

KM: You heard about that?

VA: Yes.

KM: What did you hear?

VA: About the... [pauses]

KM: The fire brands?

VA: Yes. They used to burn, I don't know what kind of wood. It would catch the wind current.

KM: Yes.

VA: It was something big that they... But only certain people used to go up *mauka*.

KM: 'Ae. Makana, the big *pali* of Makana.

VA: Yes. Uncle Charlie knows the true history about it because for a while, there was this *haole* hippie wanted to go up there and do the same thing. And Uncle Barlow told him, "Leave 'em alone because you go up there you going die." Because nobody knows how to get up there today.

KM: Yes.

VA: I think Uncle Charlie knows.

KM: Wow!

VA: He's close to his nineties now.

KM: Yes.

VA: He had a slight stroke, but he's okay.

KM: It would be good, if we could make arrangements to go down and see him.

VA: Yes.

KM: If you're up to it, I'll have you come down from Kaua'i and meet you in Honolulu and we go out.

Fishing for *kawele'ā* out of Wainiha.

VA: Yes... And we'd fish, you know outside of Wainiha?

KM: 'Ae.

VA: We used to dive deep, and there is a place right outside here.

KM: Out at the point, kind of.

VA: Had *kawele'ā*.

KM: *Kawele'ā*?

VA: Yes. By the thousands.

KM: How far out?

VA: These Wainiha younger people do not know, only Barlow and me.

KM: Lae Kepuhi, or about there, outside of Wainiha?



VA: Yes. Plenty you know.

KM: How far out?

VA: I think about... [thinking] I would say about 800 feet from shore.

KM: How deep?

VA: Thirty feet water.

KM: For real!

VA: Yes.

KM: And the *kawele'ā* all out there?

VA: All loaded with *kawele'ā*. This place was kind of unique. Jack them couldn't dive like we did, that's how we found them.

KM: One of the things that was really interesting in talking with the different families is, there weren't many canoes out there in their lifetimes and they fished a great deal, all near shore.

VA: Yes.

KM: Off of the shore or *ku'una*, set net out in areas.

Recalls that Henry Gomes was a well known fisherman in the Hanalei region.

VA: One man, although he was from Hanalei, Henry Gomes. Have you heard of him?

KM: Yes.

VA: He was one of the top *'ō'io* fisherman. I talked to the daughter and I said, "Did your dad share his fishing grounds with your brother?" She said, "No, my brother wasn't interested in it." Uncle Henry took it with him.

KM: Took it with him. *Nalowale*. Was Henry Gomes part-Hawaiian?

VA: Yes.

KM: He worked the water ditch too right?

VA: Yes. He's part-Hawaiian, I think the wife is related to aunty and them or Henry is, I don't know.

Akule came into the Hā'ena-area coves.

KM: Uncle, out in the Hā'ena section or Wainiha did the *akule* come in? Did they fish *akule* too out here, or *'ōpelu* that you know?

VA: Outside Kē'ē.

KM: Out of Kē'ē.

VA: Right in the bay. The *akule* used to come inside. During those days never had people over there. It was only the Hailama family. The place was fresh and we could predict what kind of species would come in at certain times.

KM: Yes.

Kama'āina families knew the seasons and locations to fish for various species in the Hā'ena region; discusses season in which fish were caught.

VA: And even at that like I said, they had *'ānunu* families. But in spite of being *'ānunu* there's a lot of things that Barlow and them...was passed on by Hailama, that they knew certain times when to go get the fish.



KM: Yes.

VA: Even when rough time we go and catch nenuē.

KM: Is it possible to think about, were there...like you know say it ties in with the months of the year?

VA: Yes.

KM: What kinds of fish would you go get in January?

VA: In January, nenuē, because it's rough.

KM: If you go down the months of the year, what kinds of fish do you think?

VA: Manini on the papa.

KM: Yes.

VA: Maiko, which we call it has a different name over here, they call it pōpōlo.

KM: Maiko and pōpōlo basically the same?

VA: Same fish. What I found out over here you know the piaea is the ōhua?

KM: 'Ae.

VA: There wasn't very many. Even during *kai make* time.

KM: Low tide, shallow?

VA: Yes.

KM: When did the piaea come in?

VA: April. All the islands, which we always remember. The Kaua'i island people never knew where the manini came from. The manini never hatched manini you know the koholā would bring it in.

KM: That's what you heard from *kūpuna mā*?

VA: Yes.

KM: That the *hūpē koholā* and all these piaea or ōhua come inside that?

VA: Yes. In that sack.

KM: Sack.

VA: The sack about that long.

KM: A little over a foot long.

VA: Just like one jelly-fish.

KM: Yes. A jelly bag?

VA: Yes.

KM: And all these piaea all inside.

VA: If you have the bag, you look through it it's just like you're not seeing anything, the only thing you can identify is the ōpū.

KM: Because it's a dark dot?

VA: Yes. And the eye. All transparent you know.

KM: Thousands of them in one bag?



VA: Thousands of them. When it hit the *pali*. And when the thing breaks that's when it all comes on shore. And they stay like that until the sun. And when the sun rises and hits them that's when it turns green.

KM: They start to get color like that?

VA: Yes.

KM: And they're small, very small?

VA: Yes, about that big.

KM: Oh, an inch or so.

VA: Yes.

KM: And *paiea*, those are all *manini* basically?

VA: Yes.

KM: In Kona or other islands they call *'ōhua*?

VA: *'Ōhua*. I guess *'ōhua* means many.

KM: Yes, it means young too.

VA: Yes.

KM: That's an interesting point you bring up because *'ōhua* are also those that cluster together and are attached to something.

Describes *paiea* crab fishing.

VA: Yes. You know another thing that I found out over here too was a crab that lives next to...the underwater. But certain times for some reason it's unexplainable near as the biologist can say. This brown crab looks like an *'a'ama* but it's hairy.

KM: Oh.

VA: [thinking] What do you call that now... [thinking] *Paiea* I used to love that crab to eat because the meat was sweet. It's a hard shell, they used to come in clusters, big clusters. One whole big ball [gestures].

KM: A foot and a half across kind?

VA: Yes, that big. All *pa'a* together and it rolls in on the sand.

KM: You're kidding!

VA: Yes.

KM: Here on Kaua'i?

VA: Yes. Down at [thinking] that famous beach, before you get into Wainiha...

KM: Lumaha'i section?

VA: Lumaha'i. You know that strip of sand?

KM: Yes.

VA: We have it in Kona but I haven't seen it like it is here on Kaua'i. It's hard to...it's unexplainable.

KM: They all cluster together into a big ball?

VA: Yes. They just roll inside the waves.

KM: Amazing! I wonder if that's their breeding time or something.



VA: I don't know. I tried to ask the biologist.
KM: You folks would go gather this pāpa'i?
VA: We scoop them.
KM: Must be easy you get the whole thing one time.
VA: Yes.
KM: Amazing!
VA: People never knew.
KM: Yes. You said sweet that meat?
VA: Yes.

Discusses various types of limu.

VA: Also, there is certain species of limu over here that don't grow as much as we expected it to grow. The different species that doesn't grow here is the huluhuluwaena.
KM: For real!
VA: Yes. And no more limu pe'epe'e. Those limus were a delicacy for us.
KM: Yes.
VA: And limu, they call over here limu lū'au.
KM: 'Ae.
VA: We used to call that limu pahe'e, they call it over here limu lū'au.
KM: Get little bit?
VA: No. I haven't found a place where there was enough to pick. I guess it's because of the latitude that we are in.
KM: Maybe so. The ocean is just different enough.
VA: Yes. Because in the Kona coast all along side the pali where it's rough, you will find the limu pahe'e.
KM: Yes. Seasonal though right?
VA: Yes, seasonal it comes in April.
KM: In April. After the winter rains and things like that.
VA: Yes. And when get big rain, that's when the limu grows fast. Same thing with limu kohu over here. You know a storm like these here?
KM: Yes.
VA: You go right after that you see all the limu about that long.
KM: Long then.
VA: Yes. And as long as not rough you can pick it long.
KM: When you pick limu and this is important. You said after the storm maybe the limu is six inches long or something like that.
VA: Yes.
KM: When you pick limu, what is the good way to pick limu so that you can ensure continued growth?



VA: If you pick the *kumukumu* and all, the roots and all.

KM: For real.

VA: Yes. You know the Hawaiians in Anahola they say, "Oh, you know at a certain time you go pick the *kumukumu* the *limu* not going grow over there." Then I used to tell them, "You know I've been picking *limu* for thirty years, I disagree with you folks." "Oh, why? We went pick more long than you." I said, "You no study the *limu*." *Limu* has seeds from the tips of their growth and these seeds, if you have a magnifying glass that's the only way you can identify it.

KM: Yes.

VA: And what happens when you pick the *limu* in certain places you pick clean. In most places get plenty sand. What you going to do is you pick the *limu* and then you rub 'em on the side.

KM: When you're in the water to clean?

VA: Yes. To take the sand off.

KM: Yes.

VA: In the meantime not knowing it, these little seeds adhere to the reef and go back into the crevices.

KM: 'Ae. In the water.

VA: And then she grows again. And that's the only way. The *kumukumu* grow once, if you pick just the top the rest is going to be all gone forever. Not going grow again.

KM: Yes.

VA: That's my experience.

KM: That's your experience.

VA: That's why when I used to go pick the *limu* I used to pick the *kumukumu* and all. The people, they pick right next to me, "Don't do that! The *limu* not going grow again." I said, "Hey, I've been picking *limu kohu* long time." I shake 'em like that. And they tell, "What you doing?" I said, "I shaking the seeds." "How you know get the seeds inside there?" I said, "You know next month when we come, going get plenty *limu*." Sure enough. These are my personal experience that I had. Now, I'm talking about Kaua'i fishing.

KM: Yes.

Discusses deep sea fishing, and methods of fishing at various locations around Kaua'i.

VA: Deep sea fishing. When I used to go long-line fishing. We had experiences out at sea especially in the Kīpūkai area. Had plenty *'ahi* twenty miles off from shore.

KM: For real! twenty miles out.

VA: Yes.

KM: May I ask you a question before we go into your time of this. Were any of the fishermen out in the Hā'ena, Wainiha section doing deep sea fishing or was it mostly near shore?

VA: No. Only us.

KM: Only you folks. Now when you said you came to Kaua'i in '53 and when you would go out deep sea fishing. Who were you going with? Was it Hawaiians or was it others?

VA: The Japanese, who had the boats.

KM: Yes.



VA: But, they fished Hawaiian style.

KM: Okay.

VA: We went long-line fishing and long-line fishing, we used to lay about seventeen miles. The wonderful part about it was we had a long line machine that would pull the line in better than what we could do by hand.

KM: It was a winch like, it would roll, wheel up?

VA: Yes.

KM: On a long-line how are your hooks spaced? How many hooks do you have?

VA: Six hooks to a basket.

KM: Okay.

VA: And the length of the...the depth of our hook line is hundred-eighty feet.

KM: Wow!

VA: A hundred-eighty feet long. The branch line is a hundred eighty-feet.

KM: Between each basket area?

VA: Yes.

KM: Hundred eighty feet and it would drop a hundred and eighty feet as well.

VA: No. That's the depth.

KM: Yes.

VA: Then you have the branch line going that, hundred eighty feet.

KM: I see.

VA: And then the floats, another hundred eighty feet.

KM: Ahh.

VA: When you retrieve them, you pull the main line in and in between you have to take the floats, hundred eighty feet. That one you pull it in by hand. But the main line is always run by machine. When you catch the fish, the hundred eighty feet you have to fight it all by hand.

KM: For real! What kinds of fish were you catching with long-line?

VA: 'Ahi, ono, mahimahi, sword fish. They all get tangled to it.

KM: Are these baited?

VA: Yes. We use sardines, smelt and fresh īkā if we can get it.

KM: Yes.

VA: With the īkā and the sardines we salted it. Even the smelt and we used to buy it, I think it was \$200.00 a ton.

KM: Wow!

VA: We used to keep it in refrigeration and we go get what we need and then we salted it. We salted it the day before we sailed.

KM: Yes.

VA: These were the baits that we used.

KM: You would leave from Nāwiliwili?



VA: Yes. You know that was another trick that we used to do. Because my friend and I, the owner of the boat.

KM: Who was that?

VA: Ichiro Ishiguro. I told Ichiro I said, "You know I got to make money for my family." Those days if you made three hundred and fifty dollars a month you can survive. We used to go out red flag and all. When they put out the flag for the storm we go fishing anyway. I used to fish about thirteen days out of every month, that's the minimum. When the weather is good we would fish twenty-five to thirty days.

KM: Wow!

VA: In the process of fishing I had to catch thirty shibis a month weighing a hundred and fifty-five pounds for me to make a living.

KM: Yes.

VA: Within that fifteen days of each month we had a lot of fish at that time, so I was able to survive. I fished four years until I got tired.

KM: Shibi is what kind of fish in Hawaiian?

VA: 'Ahi.

KM: A different kind of 'ahi?

VA: Yes. 'Ahi [thinking] ...you see there's several different species of 'ahi. In Kona we catch the bank shibi which the Japanese call kabachi shibi. This type of shibi doesn't have any long fin, it's slender and it goes up to eighty pounds at the most.

KM: Two and a half feet or something?

VA: Yes. That type of fish if you gut them, that bugga is stink just like shark. You got to get rid of that blood.

KM: Yes.

VA: In spite of it the market used to love it because it was tender. Then you have the yellow fin, the big eye. The big eye tuna that they call blue fin tuna.

KM: 'Ae.

VA: Then you have the maguro is the, that's the one goes up to fifteen-hundred pounds.

KM: Wow! Maguro?

Recalls the kina'u tuna used to come in to Hanalei; also the mainland mackerel.

VA: Maguro that's what they call it. The joint tuna. In Kona we used to catch it during the winter months. Deep, deep, deep... ..Now you take the Hanalei area at one time they had plenty kina'u, we call the nickname in English, I think they're called dog teeth tuna.

KM: Dog teeth tuna?

VA: They had like that there you know [gestures the growth of teeth protruding out]. They grow about this size.

KM: Fifteen inches or so.

VA: Yes. Hanalei used to be loaded with it you know, right in the bay. And also mainland sardines, but they were not fat like the mainland kind.

KM: Would come in?

VA: Yes.



KM: Wow!

VA: And mackerel we would catch them in Hanalei Bay.

KM: Not the Hawaiian kind?

VA: No. The mackerel although they look like the mainland kind, but no more oil. It spoils quick. Even the sardine but the sardine was exactly what you find inside the California can of sardines. Being a navigator I used to study the currents in Hawai'i evidently it was something like the El Nino.

KM: Ahh.

VA: Whereas certain times when the water gets cold in our latitude because the current swirls on the northern latitude right and on the southern latitude you go in the opposite direction.

KM: Yes.

VA: I'm assuming that when the current comes down so far especially in the Hawaiian islands. Kaua'i being on the northern part of the Hawaiian islands these sardines come down together with them and Hanalei is the most northern part.

KM: To catch and it's wide open?

VA: Yes. And that's how they came inside.

KM: Amazing!

VA: I tell you, you know we used to catch 'em by the... You hook until you stop hooking. Then you have to ice them all up, otherwise it would spoil.

KM: For real.

VA: Yes. The mackerel... And it was mainland mackerel, sardine. But the kina'u was unique. It had, you know the front part?

KM: Just like the teeth overlap, the top and bottom?

VA: Yes. If you catch them you have to be careful.

KM: They bite you? [chuckles]

VA: Behind get teeth you know. That's what we used to call them, kina'u.

KM: Kina'u, but dog teeth tuna?

VA: Yes. [discusses another fish the call dog teeth tuna, down under]

KM: How big would the kina'u get?

VA: About [describing with hands]...

KM: Fifteen inches.

VA: About six, seven pounds.

KM: Six, seven pounds.

VA: Yes. We used to troll inside the bay. When we put our nehu net we used to catch them in the nehu net. Boy that place used to be just loaded with nehu. And we, I think it was us who depleted the ocean, plus the pollution.

KM: Yes.

Papa'i "Kona Crab" were also caught outside of Hanalei.

VA: [pauses] Kona crab.



KM: Yes, Kona crab, good.
VA: The Kona crab was loaded in Hanalei you know. Even along shore, you would find the Kona crabs.
KM: Amazing!
VA: Yes.
KM: Usually you go pretty deep right?
VA: Yes. Kona crab is thirty fathoms. Everybody is hooked on 30-fathoms, even here on Kaua'i. And when I tell the fishermen, "Why the heck you guys go only 30-fathoms, the most I went is 75-fathoms."
KM: To get Kona crab?
VA: Yes. Sometimes 100-fathoms you know. That's when you catch the big kind.
KM: Twelve inches across?
VA: Yes.
KM: Wow!
VA: They never believe me.

Walu fishing outside of Kīlauea.

KM: What is the most unusual fish you ever caught?
VA: Oh walu.
KM: Walu, the oil fish.
VA: Yes. Kīlauea get loads. Like I say you know, we fishermen no like, they don't believe us. And in order to catch that fish, if you want to catch 'em you go fish night time and you catch one other fish. It's a transparent fish that we call [thinking], it's a prehistoric fish, transparent and the teeth are like that. They grow about that big.
KM: Twelve inches.
VA: You hook that and you send it down you catch the walu.
KM: You're kidding!
VA: Yes. And the walu is about sixty or seventy pounds.
KM: Wow!
VA: If you get that fish I tell you, that bugga get sort of like the dark maroon with... They no more scales but they get plenty something like the kala.
KM: It's rough?
VA: Rough. Get little kūkūs on them.
KM: Yes.
VA: When you catch them as it comes up the bugga is all lighted up.
KM: For real!
VA: They're phosphorous.
KM: Phosphorous all over the walu?
VA: Yes.
KM: How deep do you fish for walu?



VA: For the walu it's about a 100-fathoms.

KM: Wow!

VA: Lately when they started catching 'ahi night time, my friend used to catch them. And he said "the first time they went they think this is good fish for eat." Half of the family went to the hospital, no can stop.

KM: Yes, no can stop the hi.

VA: Yes. Us in Kona when my brother used to catch it he used to filet it and then he'd look for a coconut tree and turn it with the meat out.

KM: The skin facing to the tree?

VA: Yes.

KM: Filet, open up?

VA: And wait until the oil drips.

KM: He would nail it to the tree?

VA: Yes. Nail it to the tree.

KM: And the oil drips out of the meat?

VA: Yes. They leave it out there for one month.

KM: You're kidding!

VA: Yes. The flies, nothing, no even the ants like it.

KM: Wow! One month you have to let it drip?

VA: The meat is white but once it starts to drip out you leave it in the sun she's going to turn yellow. The meat is going to turn yellow. And she drip, drip, drip until almost, it's pretty near all gone. Then they take it off the tree and they put pa'akai. Just salt it.

KM: When the filet it first time and dry 'em they don't salt it?

VA: No, no it's just like that.

KM: Let it go just like that.

VA: Let it go like that. No flies or anything is going to attack it, not even the bugs.

KM: How did you cook or eat the walu then?

VA: You eat it like how you eat butterfish. Because the salt is inside there and it's firm.

KM: Yes.

VA: You boil it until all the water comes out or you soak it so most of the salt comes out. And the thing is real 'ono, and you no more 'ōkole hi. [chuckles] I did something different and it was filet and then salt 'em and then freeze it, and then steam. Steam until all the oil and the salt come out.

KM: You didn't need to wait for a month then?

VA: No, no.

KM: Oh, so if you filet 'em, salt 'em, freeze.

VA: Yes.

KM: Then you come back out and you steam 'em.

VA: You steam 'em.



KM: Then you can drop all that oil out. You have to steam it for a long time then.

VA: Yes. About two or three hours. That was one way of preventing that *‘ōkole hī*. And the same thing we used to do...you know I learned a lot from the Pākē’s. You know you get salt beef or salt pork like that, they never did boil ‘um, they would steam ‘um. They made a big pot and steamed ‘um all day, and eventually the salt will all come out, and when you eat ‘um, the thing is just right. You know, good thing you record all this.

KM: Yes, it is.

VA: It’s still practical today. They had a knack of preserving food.

KM: Your *kūpuna* knew.

VA: Yes.

KM: And how you could *kaula‘i* because there were times when you couldn’t go out into the ocean.

Discusses Hawaiian values and conservation ethics.

VA: That’s another story about that one. My *kūpuna* during the winter months, it’s real rough. They would *kaula‘i* all their *i‘a*, different species and take them home and they hang ‘em up inside the *‘eke palaoa* so the flies can’t get it.

KM: ‘Ae.

VA: They would use that during their winter months. If any of the family had throw net, that’s when they used to use the *imu*.

KM: ‘Ae. They would go down *lae kahaka‘i*?

VA: Yes.

KM: Sheltered areas and make *imu*?

VA: And make the *imu*. And when high tide they would go where the *manini* feed so they make the *imu*, in the *lua*, and then when high tide they jump inside the water and all the fish go inside the *imu*. Then they *kiloi* the *‘upena*. There were times the *pūhi* stay inside, but they were very careful they knew how to get rid of the *pūhi*. They always came home full of *manini*, *maiko*, *halahala*.

KM: They went in from the shore side?

VA: Yes.

KM: They were able to still get fish even during the rough time.

VA: Yes.

KM: I understand that in *wā kahiko* as you say, when the *kūpuna* time that there were even seasons like six months they would get *‘ōpelu* no touch *aku*.

VA: Right.

KM: And then *kapu* that *‘ōpelu* and they could take *aku*. It’s like they were letting the fish rest.

VA: That’s how we conserved and preserved. Whereas when the other ethnic groups came inside, it’s “all for me and the hell with you,” you know.

KM: ‘Ae. Well, that’s the thing about the Hawaiian conservation, *kapu*, ethic or *konohiki*. Just like you said even out here at Hā‘ena or at Kona, people knew who was fishing where and they don’t bother. When it opened up the American system said, “no, you can’t have private fisheries, it’s opened to everyone.”

VA: Yes.



KM: No more responsibility now.
VA: Yes, you're right.
KM: So, people would take everything.
VA: Everything!
KM: And from outside our own people. If they took all their he'e from where they are they come down and take all your he'e.

Akanas formerly held the *Konohiki* rights in the 'Anini section.

VA: Okay. You know in the Kalihi Wai area.
KM: Yes.
VA: The Akanas had the *konohiki* over there. That Wanini they call that 'Anini today.
KM: Yes.
VA: The Wanini area, from Wanini all the way down to the end was loaded with he'e. The old man Akana used to pick so much and then he sold. Nobody could go over there.
KM: Here's Kalihi Wai section here. [looking at Register Map No. 1395]
VA: Yes. All the way down here you know up to over here at the end. He had the *konohiki* and the guy wouldn't sell the he'e to the local people. He would sell it all to Honolulu.
KM: Oh. He kept the *konohiki* until when do you think...?
VA:: ...In the late '50s...
KM: Hmm. One interesting thing about the *konohiki* was that in the old days, in that system, everyone had responsibilities.
VA: Yes.
KM: Now, again that it's all free, no more responsibility.

It's not enough to keep making regulations; existing regulations must be enforced.

VA: When you talk about replenishing the ocean. Jeremy Harris, when he lived here on Kaua'i he was a council man, by profession, he is a biologist... He had spoken of setting up a moratorium so certain areas so fish couldn't be taken. I was the only Hawaiian there, and I asked him... Like Wai'alaie-Kāhala they had the moratorium. I asked him, "How soon will that Wai'alaie-Kāhala moratorium open?" He said, "within four years." Then I asked him, "Do you have any regulations after the four years?" "What do you mean?" I said, "After the four years, under the freedom act we have, there's no way you are going to tell me no go, and in one month's time, all that four years is going down the drain."
KM: Because they didn't regulate how you're going to take?
VA: Yes, they didn't regulate.
KM: And that was what the *konohiki* did basically before.
VA: Yes.
KM: They knew of the lawai'a nui. "You can go here now;" or, "No, so and so went already." They were dividing the fish among families in the old days.
VA: Yes.
KM: Everybody had, right.



VA: And I said, "You know I can go from here to Honolulu, Wai'alaie."
KM: Because of the freedom act?
VA: Yes. And you have no control.
KM: Yes.
VA: And I said, "Do you expect to do that here in Kaua'i...?"
KM: ...Your *mana'o* is very important in this because even if we set up a moratorium and you have a *kapu*, "No can fish for this amount of time." What, how you do you care for it when you open it?
VA: Yes. That is the most important part.
KM: That's right.
VA: To control. You just don't have a moratorium and then after that certain amount of years, and then you're going to open 'um.
KM: It kind of reminds me of what happens on the land they say, 'oh, the sheep or the goats, pigs are all bad in here. We go fence 'em off, get them all out.' But if you don't take care of the inside.
VA: Yes.
KM: All the weeds, everything.
VA: Yes.
KM: You can't just lock it off, you have to manage it.
VA: That's like what's happening in Kona. You know the donkeys, the wild donkeys?

Discusses problems with the fish aggregation buoys.

KM: Yes... ...Now uncle, one of the things we were talking on the phone and then we spoke briefly of it. You were talking about these fish aggregation buoys that had been put out.
VA: Yes.
KM: You've fished all of your life?
VA: Yes.
KM: You've been with *kūpuna* all over.
VA: Yes.
KM: And you have strong feelings about FADS [fish aggregation devices], fish aggregation devices?
VA: Yes, FADS.
KM: How did that come about?
VA: The sports fishermen, they're lazy to go look for the fish. It happened with the sports fishermen. They took those buoys out there, and at one time what they did was put you know one of those nets that you find down the ocean?
KM: Yes.
VA: They tie 'em right alongside, below the buoys.
KM: Just drop down?
VA: Yes. That things sways together with the current.



KM: Right.

VA: That eventually brought in a lot of fish. And those guys they knew later on that these buoys as they keep on doing that, is going to bring in a lot of different species coming and feeding on those plankton that lived between...

KM: Attached on the nets like that.

VA: Yes. They decided to cut it down. I don't know what they get now. But we as *kūpuna* was always against them putting that. The sports fishermen, they get their *hui*.

KM: Yes. They lobbied in the legislature or something.

VA: If they had those regulations on those species, then it would have been a different story. So now in the modern way you don't have to become a fisherman. You have a depth recorder, you have GPS and you have those buoys.

KM: Right.

VA: What more do you want? One thing in particular is the buoys, they should get rid of those buoys, it would save the taxpayers a hell of a lot of money. Because the taxpayers are paying, but the few are reaping from it.

KM: Right.

VA: It's only sports fishermen. The average citizen is not reaping from it.

KM: The buoys are set how far off of the islands?

VA: I had the map. There's one in Anahola, one outside Nāwiliwili and one outside of Port Allen.

KM: Yes. About a mile...?

VA: No. Four or five miles out.

KM: Four or five miles out.

VA: And they put those buoys...they didn't really, under assumption, they put those buoys expecting the species to get attracted to it. Lately it hasn't done any good, which is nice. Because our fishermen can grumble like hell. Go down the pier they say, "Oh, the dam buoy no good for nothing." And each buoy cost four hundred thousand dollars.

KM: Wow!

VA: What the taxpayer don't know, no harm eh.

KM: You said something really important. Now to be a fisherman, what do you need to know? Because you get your GPS, your mapping stuff, you get the buoy. Before, if you knew where the *ko'a* were you had to go on what? What did you have to know?

VA: Your ability.

KM: Your ability to think.

VA: You got to study the weather, you got to study the current, and you got to study the depths. You're doing it by your knowledge. Whereas the depth recorder today, you can go find all the grounds.

KM: Right.

VA: You can find grounds that we didn't even know that the grounds were there. That alone is sufficient where you got to...but you still don't know what kind of species down there.

KM: Yes. Until you identify it.

VA: Yes.



KM: And then you establish it as a *ko'a*.

VA: Yes.

KM: This is *kāhala* or this is *'ahi*.

VA: The bad part about these depth recorders. Whereas we, during our days we know a certain *ko'a*, you don't go fish. If you fish today you no go fish over there for two or three months. You leave them alone to replenish, then you go back.

KM: Yes.

VA: Whereas these guys they go week after week.

KM: And not only them plenty guys, right?

VA: Yes. Four or five boats at one time. Naturally you are going to fish out that *ko'a*, and they blame each other.

KM: Yes. Do you think that the improved and I use quotes, "improved" technology. You said depth recorder, the GPS, the FADS, the amount that you can take. Do you think that these things have also impacted the well-being of the fish?

VA: Yes, yes! All this modern technology has screwed up everything.

KM: It's improved the ability to take.

VA: Yes.

KM: What are they giving back?

VA: Nothing. When you catch the small kind of *aku* [gestures size].

KM: Nine inches.

VA: We used to throw it back.

KM: Yes.

VA: Now what they do, no more regulation inside the market.

KM: They're taking nine, ten inch size *aku*?

VA: Yes. As long they get commercial fishermen's license you're entitled to it.

KM: You're kidding!

VA: And you get [thinking] that book for tax?

KM: Yes, your general excise, yes.

VA: You get that, you get commercial fishermen license.

KM: You can go.

VA: There is no regulations on the sizes on the species until today.

KM: So for money, we've sold out our future.

VA: Yes.

KM: Because if you take everything.

VA: You not going get nothing. And it has happened throughout the world.

KM: Yes. When did this FAD first come up you think?

VA: [thinking] In the early '80s.

KM: Fish Aggregation Devices.



VA: Yes. We old-timers objected on it but the majority was against us.

KM: It's those commercial interests.

VA: Even today commercial fishing, it's your livelihood. Whereas the government forces upon you to report where you caught certain species. It's our livelihood, you know when I used to make the reports, I never used to give them the right, where we used to catch them. If you caught the fish off of Nāwiliwili I would say down at Port Allen. I never wrote...it was my livelihood.

KM: You didn't want to give away your spot?

VA: Yes. Just like in Kona when you go sports fishing today, it started way back in the '80s. If you catch a certain species, you have to give them the report as to where you caught the fish. I'm pretty sure the sports fishermen are not going tell them where they got the fish.

KM: Sure.

VA: This I feel, by not telling them, keeping the government in...what you call that?

KM: The dark.

VA: In the dark [chuckling]. Because this man is sitting at home and asking for 'em...

KM: ...Things have changed today, significantly?

VA: Yes.

KM: The skill and knowledge that you had as fishermen, it was not just the knowledge to take.

VA: Yes.

KM: What I hear from you and others, like Uncle Walter *mā*, is that you knew limitations, take so much and leave.

VA: Yes, we knew. You take like Ka'ūpūlehu, Kūki'o, Kalaemanō.

KM: 'Ae.

VA: You know those places were loaded with every different species but the last time I went down there was all barren, no more.

KM: Yes. And you know why? Because everyone could go and take whatever they want.

VA: Yes.

KM: And even when get *kapu*, they still take.

VA: Yes.

KM: You know *kala mai* and that's sad. If our own people don't respect. They take because it's their right.

VA: You know what they said, "If the other guys can take, I can take too."

KM: That's right. *Aloha*.

VA: I feel real bad but like I said, you cannot, if I keep on talking, I going cause hard feelings. I just got to sit back and at our age, it isn't worth fighting.

KM: That's right, you're right.

VA: I always tell them I said, "You know you're not looking to the future, your children."

KM: That's right. And I guess that was your folks way of life and what was handed down from your *kūpuna*. Not just today?

VA: They always told us, "Take what you need, and if you get too much, give to your neighbors."



KM: Yes.

VA: That's what I learned until today... That's how we used to live, sharing and caring...

Revive the old *Konohiki* system to restore the fisheries.

KM: Do you have some thoughts? Should they try and revive some aspects of the old system of *konohiki* or stewardship and fishery?

VA: Yes. Like I said but it's hard, that's where education comes in. Because of the different ethnic people that are moving in. The immigrants who have no knowledge of conservation and preservation.

KM: You're right.

VA: You take like, the Filipino's, they fished out the Philippines and the different islands. And they're starting to move into the barrier reefs and they were ushered out.

KM: That's right.

VA: Then they went to Indonesia. They took everything they never left anything back... There's an example now, during my time we had only local fishermen fishing here.

KM: Yes.

VA: Then in the '80s and the '90s you had fishermen from Florida. They fished out of Florida and ripped them all out. Now you have Vietnamese fishermen who have no knowledge of conservation and preservation.

KM: Yes.

VA: They come to Hawai'i and they bring their boats with them. Then all of a sudden we get hundred fifty fishing boats whereas at one time we had only about twenty or thirty. That's where in conservation and preservation, we were able to sustain. Nobody took more than what they could afford.

KM: Right.

VA: But when you have these outer people coming in and when they fish they get so lazy, the FADS. They put their fishing lines right next to the FADS and then they take everything.

KM: Gosh!

VA: Hawai'i is not old Hawai'i where we fished the hard way and gained our knowledge. Whereas today you don't have to be a fisherman. Go to school learn about the depth recorder, the GPS. That's another drawback having the depth recorders and the GPS. These local fishermen they only put 'em in their head they don't write it down. They're using these depth recorders there's no proof or something to sustain where they can pinpoint it. They go with the assumption and write it down the certain depth.

KM: Right.

VA: They still never learn about the currents...

KM: 'Ae...

Recalls hearing that Barlow Chu's mother was a skilled *he'e* fisherwoman.

VA: ...Barlow's the mother by the way, is one of the old man Kinney's daughters.

KM: Ohh.

VA: And she was one of the top *he'e* fishermen down Hā'ena.

KM: I guess the *he'e* was a big thing on the *papa* out in the Hā'ena area.



VA: Yes. That's why Barlow was telling me, you know we used to go with his mama. He walked in front and she come behind she catch the he'e all behind him.

KM: [chuckling]

VA: She no spear, she go catch 'em by hand. She was one of the best squiders in Hā'ena. She was well-known for that...

Recalls Kalani Tai Hook as a fisherman in the Halele'a District.

KM: Hmm. You knew Tai Hook also?

VA: Yes. Kalani was the mayor for Hanalei [chuckling]. He tell our fishermen and captain, he own all of Hanalei. And no worry come over here I catch 'em, I go *kilo* for you. They had one *ahu* down at the park they had one tall ahu. Kalani them went make it for them for their own.

KM: In Hanalei bay, the park?

VA: In Hanalei bay.

KM: They made a big stone pile?

VA: No. Made out of *ohi'a*.

KM: Ahh.

VA: He stay on top there and he tell us where all the fish. We knew where the fish was but...you throw the act [chuckles]. He was a wonderful guy you know!

KM: Yes.

VA: Naturally when we get big kind aku we give him. So he'd disappear.

KM: Aunty Lychee is his sister?

KM: Sister.

VA: Lychee is the sister... [discussing preparations for interview with Lychee Haumea Agnes Chun]

Valentine Ako

Supplemental Oral History Notes

June 21, 2003 – with Kepā Maly

Discusses a *ko'a aku*, fished outside of Hanakāpī'ai, Nāpali.

KM: ...Tell me, when you were going up, you folks fished around Ni'ihau. Did you go to Nihoa like that or?

VA: No, that's one place we didn't go to, Nihoa, only when I was with the Fish & Wildlife. When I was *aku* fishing, those days had loads of *aku* all over. Even outside here and you know at Kalalau?

KM: Yes.

VA: [thinking] What's the first bay, I kind of forget already.

KM: Nu'alolo section, going that way?

VA: No, after.

KM: Hanakoa.



VA: After we past Kē'ē.

KM: Hanakāpī'ai section?

VA: Hanakāpī'ai. Over there get *pali*, and they had shearwaters, they used to feed all on top there. But now no more, you know the reason why? The helicopters.

KM: Oh, yeah?

VA: That was one *aku* ground. We would catch this kind size *aku* over there.

KM: Fourteen, fifteen inch kind, eighteen?

VA: Yes. By the thousands, those birds used to...we used to go over there when it's strong wind and they fly out.

KM: Yes.

VA: And they feed on our bait and the ocean one. Now the birds no stay. That's what happens you know.

KM: Out that Hanakāpī'ai section, had a *ko'a* then?

VA: Yes, there was one *ko'a* over there. We never go further down. You know in that Nāpali coast area is kind of dead so if you go down by Mānā then the *aku* start feeding over there, and they feed outside Kīlauea.

KM: You mentioned Kinney family, I found at Bishop Museum, a *mo'olelo* that a W.H. Kinney, the one from the Waimea side. They are same family with Hā'ena, with Uncle Charlie. Remember you were telling us one of the brothers went to Waimea?

VA: Yes.

The shark gods Mākua and Kaluaikaikona. [see translation of account in earlier section of this study]

KM: In 1907 he was writing a story about shark god's of the Ni'ihau, Nihoa, Kaula'i section. He names two of the shark god's out in that Nāpali section. One is Mākua and the other is Kaluaikaikona.

VA: Ohh!

KM: He was talking about fishing in this *mo'olelo* about the shark Kūhaimoana is the chief shark god, he lives up in the Nihoa section. He was talking about a fish called *mā'ula'ula*.

VA: *Mā'ula'ula*?

KM: He said it's a small little fish, bright red with a goldish colored tail that is not seen very often. Do you recognize that fish name by any chance?

VA: We used to catch that kind fish you know in Kona. You know that fish, golden looking and right above the eyes had two... [gestures]

KM: Whisker like?

VA: Like lights.

KM: Ohh!

VA: It's night time you looking at it, get...

KM: Almost iridescent?

VA: Yes. You know, we didn't know what the fish looked like. The fish, we caught the fish but nobody had any inkling it was a prehistoric fish. We used to get them in Kona.

KM: Red, but goldish?



VA: Yes.

KM: Small fish?

VA: Yes.

KM: He describes it...

VA: Just the size of one small *manini*.

KM: Okay. Good, good, that's wonderful! You'll like this story, I'll send it to you. I'm going to send it to Uncle Charlie too because that's 'ohana right?

VA: Yes.

KM: And you fished with?

VA: Ernest.

KM: Ernest and Richard them. I thought, *mā'ula'ula*...and that's the name I don't see. It's not recorded in fish lists, but it's in his *mo'olelo*. He said red fish, small. It ends up though that this *mā'ula'ula* was also a body form...you know how they are *kūpua*, they can change?

VA: Yes.

KM: A body form of one of the shark god's. They said it was good eating evidently.....

Describes the Hā'ena style of making *lāwalu* fish.

VA: ...The Hā'ena people, Uncle Charlie them, you ask Uncle Charlie them, how they make their *lāwalu*.

KM: That's what I was just going to ask you. You had spoken to me about that before, about the *lāwalu* it was a different style.

VA: You know, that's the Hā'ena style. Nobody else on the island knows how to that on the *lā'ī*. Five *lā'ī*. Did you see how?

KM: No, you were talking to me about it.

VA: Wait over here I'm going to get five *lā'ī*.

KM: I'll come with you.

VA: I went all over the island and throughout the state and nobody, they all get the *wili* one.

KM: Yes.

VA: [demonstrating preparation of the *lāwalu* while talking] Say this is the fish... You hold it like this here, and you wrap this right here. You see where the *puka* is over here?

KM: 'Ae.

VA: You do that the same way, the opposite way. Then you turn it over and you make this...

KM: A third leaf.

VA: Third leaf and turn it over like that.

KM: Uh-hmm. And the fourth leaf is going...what you're doing is you're closing in all the pukas so the juice no run out?

VA: Yes. You turn it over like this here and the fifth is right here. Now, we got to always remember our *kūpuna* never had string.

KM: Yes. You peel off part of the *lā'ī*, you make a loop?



VA: You make the loop. Then you *wili*.

KM: 'Ae. And you stick it in?

VA: Then you stick it in like that and you hook.

KM: 'Ae, and then *pa'a*.

VA: Yes.

KM: Amazing!

VA: And then you know when you *pūlehu* before the *lāī* burns out the fourth and fifth leaf is still good, and everything is cooked inside.

KM: Wow, amazing!

VA: This is the Hā'ena method. Every island I went they all would *wili*. Make seven or eight leaves, long way.

KM: Yes.

VA: When I showed Richard Paglinawan them, they were so surprised.

KM: It is and it's logical it's like a *pū'olo* kind of.

VA: Yes. Richard said, "This is going to be the Ako method." I said, "No way, don't give me the credit."

KM: Hā'ena families?

VA: Yes, Hā'ena families.

KM: Who was it that you learned this from?

VA: Uncle Barlow.

KM: Uncle Barlow.

VA: That's from the Chu family.

KM: 'Ae. And their *Tūtū* Hailama *mā*.

VA: Yes. Hailama. Today, I don't know if the younger generation knows how to do it.

KM: 'Ae. *Mahalo*.

VA: And you can even make it more perfect if you dump this in hot water to soften...so when you wrap it up.

KM: Yes. That's right, because when you soften the *iwi*, then it won't crack.

VA: Yes. This is the method.

KM: *Mahalo*. I remember you spoke to me about this years ago.

VA: It's *pa'a*.

KM: That's the neat thing, because you just *wili* a couple times but leave...so you can...

VA: Like this one here, you can use this one here and you can use this one here, the opposite way.

KM: 'Ae.

VA: Even when you make your *laulau* you just make it like that.

KM: How simple yeah...just *pelu* one down, *wili* one time through and then you just pull it down.



VA: Pull it down.

KM: And then it's *pa'a*. Good, *mahalo*!

VA: That's how all my *laulau*, I don't tie with the string.

KM: I noticed you had that style on the *laulau*.

VA: Very few people know about this you know. In one of Richard's book he and his wife...

KM: Lynette.

VA: Yes, they showed. And I give them credit, I told them, "Don't you put the Val Ako's method, you give the credit where the credit is due. The Hā'ena people." Very few Hā'ena people know about this.

KM: Now, yes.

VA: It's only the Chu family and I don't know if the Mahuikis, I never did see them and the Makas. The younger generation they didn't know.

KM: Mahalo nui, thank you for sharing that. I wanted to ask you...

VA: Anything you like know...

KM: May I hold on to this?

VA: Yes.

KM: That's really cool, nice.

VA: When I *lāwalu*, I always use this one. People surprised, they say, "Who taught you to make all this kind stuff?" I said, "Not from Kona." I've been on Kaua'i 50 years already. You know that's how long we've been here.

KM: I know it's amazing!

VA: Yes. Aunty and I, on July the 10th we'll be married 50 years all together with our extra years of courtship we've been together about 55 years.

KM: That's right because you came up early.

VA: Half of my life was over here.

KM: Yes.

VA: As much as I love Kona, but it's not the Kona that I remember. Although I love the ocean... [end of excerpts for Kaua'i fishing customs]



**Agnes Leinani Kam Lun Chung and
Mary “Lychee” Kamakaka‘ōnohi‘ulaokalā Tai Hook-Haumea
February 17, 2003 – at Anahola, Kaua‘i
Oral History Interview with Kepā Maly and Valentine K. Ako**

Agnes Leinani Kam Lun Chung was born in 1921 at Wainiha. She is the daughter of a pure Hawaiian woman with generational ties to lands of the Halele‘a (Lumaha‘i and Wainiha) and Kekaha regions of Kaua‘i, and a pure Chinese father. Kupuna’s family raised *kalo* in Wainiha, and fished in the streams and near-shore waters. She shares detailed descriptions of customs and practices of the Hawaiians in her youth, and recollections of the Wainiha-Hā‘ena community in the 1920s-1930s. (KPA Photo No. S316)



Mary “Lychee” Kamakaka-‘ōnohi‘ulaokalā Tai Hook-Haumea, was born at Wainiha in 1913. The daughter of a pure Hawaiian woman and a pure Chinese man. Her Hawaiian ancestry ties her to families with generations of residency in Wainiha and the larger Halele‘a region. Her older brother, Kalani Tai Hook, a lead fisherman of the Halele‘a and Nāpali districts was married to Kupuna Agnes’ sister; she is also the elder aunt of Aunty Annie Hashimoto (interviewed as a part of this study). Kupuna Lychee, shares her recollections of life in Wainiha and Hā‘ena, describing working the land, fishing, the families, and practices associated with *lapa‘au lā‘au* (KPA Photo No. S320).



Initial arrangements to meet and conduct the interview were initiated by *Kupuna* Valentine Ako, who first met *Kupuna* Lychee in the 1950s, when she owned a fish and Hawaiian food shop in China Town, O’ahu.

Selected topics discussed by *Kupuna* Agnes and *Kupuna* Lychee are indicated in the list below:

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• Mother taught her to respect the land and sea, — you don’t <i>kapulu</i> the place; and you always ask permission before collecting or gathering things.	365
• Discusses the practices associated with gathering <i>lā’au</i> for medicines and foods.	366
• Family gathered ‘ <i>o’opu</i> and ‘ <i>ōpae</i> from the <i>mauka</i> streams, also gathered ‘ <i>uwīuwī</i> fern. You never just discarded the bones of the fish, but carefully disposed of them.	366
• Caught <i>manini</i> near the shore and collected <i>loli</i> (describes preparation).	367
• Collected ‘ <i>ōpihi</i> , <i>limu</i> , and <i>wana</i> from the shore along Wainiha and Lumaha’i.	368
• Families would only take what was needed; observed <i>kapu</i> of not eating ‘ <i>ōpihi</i> when collecting them, and also never turned back on the ocean.	368
• <i>Kupuna</i> Agnes discusses families who lived in Wainiha and Lumaha’i; and her own family tie to the lands.	368
• Recalls families living in the Hā’ena area.	369
• Describes monthly travel to Hanalei on horse back, to buy goods imported from China.	369
• Names some of the families living between Waikoko and Hanalei.	370
• Names types of <i>limu</i> they collected.	370
• Family planted <i>kalo</i> at Wainiha for personal use; also discusses other crops cultivated.	371
• Taught to respect the ocean and land.	372
• Recalls the Pu’ulei family; and describes life in Wainiha.	372
• Names types of fish caught with nets, between Wainiha and Hā’ena; families always shared the catch.	373
• Recalls <i>kūpuna</i> Hailama and Pa’itulu <i>mā</i> ; and old grass house at Limahuli.	374
• Recalls many <i>lo’i kalo</i> being cultivated in the Limahuli vicinity, <i>makai</i> of the trail.	375
• Discusses the Kē’ē vicinity.	375
• Recalls the <i>hula</i> platform, and saw the last burning of the fire brands at Makana.	376
• Recalls the <i>hala</i> grove at Naue; donkeys were also kept in the area.	377
• <i>Kupuna</i> Lychee recalls early life in Wainiha, her mother’s tie to the land. Family cultivated rice and taro for home use.	377
• <i>Kupuna</i> worked the <i>lo’i kalo</i> and helped to rebuild the ‘ <i>auwai</i> and <i>māno</i> for the irrigation of fields.	378
• The families fished for ‘ <i>o’opu nākea</i> and ‘ <i>akupa</i> , and ‘ <i>ōpae</i> in the streams and <i>muliwai</i> .	378
• Both <i>kūpuna</i> discuss near shore fishing.	380
• They traveled to Kē’ē; recall the old families.	380
• <i>Kupuna</i> Lychee’s brother, Kalani, was a fisherman; fished <i>hukilau</i> at various locations.	381
• Recalls that <i>Kupuna</i> Hanohano swam from Hā’ena to Kalalau, the <i>manō</i> was his guardian.	381
• <i>Kupuna</i> Agnes’ father returned to China when she was 10. Both <i>kūpuna</i> discuss schooling at Hā’ena and other locations.	382



Selected Topics Discussed During the Interview:	Page
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• <i>Kupuna</i> Lychee and <i>Kupuna</i> Ako “Lehua Hawaiian Food” market, and how they met.	385
• <i>Kupuna</i> Lychee, discusses her brother Kalani as a fisherman.	385
• Discussing weather, past floods, and impacts on the families of Wainiha. Rains today, not like before.	387
• Both <i>kūpuna</i> discuss the <i>‘auwai</i> and <i>māno</i> system in Wainiha; used to make <i>kahe</i> to catch <i>‘o‘opu</i> from the stream. When the mountain apples bloom is the season for catching <i>‘o‘opu</i> .	388
• Recalling the Pā family, and <i>Tūtū</i> Wahinekeoli; discusses participants in the last fire brands thrown from Makana.	390
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• The <i>‘alae</i> birds calling in the night, believed to be a bad omen.	393
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Kupuna Agnes Leinani Kam Lun Chung and *Kupuna* Mary “Lychee” Kamakaka‘ōnohi‘ulaokalā Tai Hook-Haumea granted their personal release of the interview records to Maly on June 18, 2003.

KM: *Aloha nui.*

AC/LH: *Aloha.*

KM: *Kupuna, e kala mai ia‘u. Hemahema wau ma ka ‘ōlelo makuahine, but inā makemake wala‘au...kama‘ilio Hawai‘i, kama‘ilio Hawai‘i, namu haole, namu nō.*

LH: Yes [chuckling].

AC: I can understand, but.

LH: For talk, cannot.

KM: Yes. Hard because of growing up time...

LH/AC: Yes.

KM: Home, use Hawaiian and go school *kapae ‘ia*, no can right?

LH/AC: Yes.

KM: I have a few old maps of Kaua‘i for you also. These old maps you folks keep. Has old place names and things on it. I’ll leave this here for you. There’s two sets of maps one for each of your family.

AC: *Na‘u?*

KM: *‘Ae, na ‘olua kēia mau palapala ‘āina.*

LH: Uh-hmm.

KM: *Kūpuna* we are recording these histories so that we can preserve some of your stories. Things that you remember growing up. *Nā mea ma‘a mau a na Hawai‘i. Kupaianaha, ‘ike kou po‘e kūpuna — “maika‘i ka hana a ka lima, ‘ono no ka ‘ai a ka waha!” Pololoi?*

LH: Uh-hmm.

AC: You more smart than us.



LH: In talking, you smart.

KM: No, no. The *tūtū* them, it's so important because now our children, things have changed so much, and the *mo'opuna* they don't know anymore.

LH: No.

AC: Yes.

KM: So if we can record some of your *mo'olelo*, then the children can read it.

AC: Sure.

KM: *Tūtū* may I ask you your full name?

AC: My full name, now or before?

KM: Before, how you *hānau*?

AC: When I was young I was called Leinani, in Hawaiian and in Chinese Kam Lun.

KM: Kam Lun.

AC: I didn't have an English name until I went to school. And I spoke Hawaiian when I was young.

KM: 'Ae.

AC: I had a *haole* teacher, so she couldn't write Hawaiian, so she gave me a choice to choose Agnes or something else. So she told me to write in the air the alphabet, so I wrote Agnes. Was easy for me. So that's why I have Agnes Leinani Kam Lun Chung.

KM: Chung.

Kupuna Agnes' father was a rice planter in Wainiha; describes the season of planting and milling rice.

AC: Yes. My father was a rice planter, a farmer in Wainiha. My mother was Hawaiian. We had our rice patch, was from the store.

KM: Yes.

AC: It was Nakatsuji store before, up to the twin bridge.

KM: Wow!

AC: That was the rice field.

KM: Yes.

AC: Then we lived in the two-story building. Upstairs was for the rice mill and had single men workers that came for planting and harvesting time. The time for harvesting and planting rice was in April till October.

KM: Oh.

AC: That's when all the single Chinese men came from, I don't know from Manā, I think.

KM: Yes.

Mother taught her to respect the land and sea, you "don't *kapulu* the place; and you always ask permission."

AC: They plant the rice and then they harvested during that time. [pauses, thinking] My mother was Hawaiian, she taught us to respect the land and the sea. Not to *kapulu* the *kahawai* and the *kai*. When we go up to the mountain, we must respect, don't *kapulu* the place.

KM: 'Ae.



AC: If we have to do it you, what you call... [thinking]

KM: *Pule, hui kala mai ia'u.*

AC: Yes. You ask permission.

KM: *Noi mua.*

Discusses the practices associated with gathering *lā'au* for medicines and foods.

AC: Yes. If you want to *mimi*, you *mimi* where you are then don't go any other place or rocks, just in the path. Whatever fruit they had on the tree, like mountain apple you do not pick until you come back.

KM: Ah, so *ho'i mai 'oe, 'ohi?*

AC: Yes. Then whatever berries, they had the *pōpolo* and other kind of fruits. The only thing you can eat is guava, because it wasn't a native plant.

KM: That's right, yes.

AC: You could eat guava coming or going, but you don't eat mountain apple until you come back.

KM: *'Ōhī'a 'ai [Eugenia malaccensis], pōpolo [Solanum nigrum or S. nodiflorum], pohā [Physalis peruviana] paha?*

AC: Yes.

KM: Only when you coming home.

Family gathered *'o'opu* and *'ōpae* form the *mauka* streams, also gathered *'uwīuwī* fern. You never just discarded the bones of the fish, but carefully disposed of them.

AC: Yes. She taught us to respect the place and the *kai*. My mother used to go fishing and catch *'o'opu*. She only took salt and *poi* and match to make fire. She'd make *pūlehu*. She'd catch the fish with her hand.

KM: *Hāhā 'o'opu?*

LH: 'Ae.

AC: And then *'ōpae*. We used ti leaf for plate. The bones she...when you *pau* eat, you put it on the fire to burn.

KM: Ah, so you don't leave the *koena* behind.

AC: Yes. I remember my mother going, she always took me because I was the youngest. I saw her doing all those stuff.

KM: Yes.

AC: And catch *'ōpae*. We used to catch *'ōpae* and eat *uwīuwī*. You know what is *uwīuwī*?

KM: *Uwīuwī?*

LH: Fern.

AC: That's fern something like [thinking] what do you call that kind now.

KM: *Hō'i'o?*

AC: Yes, *hō'i'o*. This is small.

KM: So *uwīuwī*?

LH/AC: Yes.



AC: That's on the twin bridge going up.
 KM: *Mauka*, going up *mauka*?
 AC: Yes. My mother used to go and catch, when she wants to eat *poi* we had *poi*. When she wants to eat fish Hawaiian style, not *Pākē* style. Then she used to go up the *kahawai* and catch.
 KM: 'O'opu?
 LH: Yes.
 KM: So *hāhā*, with the hand?
 AC: Yes.
 KM: No net?
 AC: No net.
 KM: She *hāhā* 'o'opu?
 LH/AC: Yes.
 KM: Oh.

Caught *manini* near the shore and collected *loli* (describes preparation).

AC: And then when she wants to go to the ocean, the *kai*, she catch *manini*, the small kind with her hand. That she *pūlehu* or eat raw. [chuckles] We used to eat *loli*, the hard one.
 KM: Yes. Is that the brown one or black one?
 AC: The brown one.
 KM: *Loli*.
 AC: Hard but when she makes it, it comes soft.
 KM: How did she prepare the *loli*?
 AC: I don't know I only seen her rubbing it [gestures with her hands].
 KM: Scraping and rubbing it. *Pa'akai*, no *pa'akai*?
 AC: After.
 KM: After.
 AC: When she rubs, and then when it's ready, then she slits it open gets all the *na'au*.
 KM: The *wali*.
 AC: Then she slices it and it comes soft.
 KM: You eat *loli*?
 AC: Yes.
 KM: 'Ono?
 LH: [chuckling] No.
 AC: 'Ono. I eat *loli*, *he'e* raw. I never used to eat *wana* until later on, then I ate *wana*, and I love it.
 KM: Love it, yes.
 AC: [thinking]



KM: Wana, he'e, manini. You said sometimes 'ai maka.

AC: Yes.

KM: Pūlehu, kō'ala?

AC: 'Ai maka or pūlehu. The small baby kind.

KM: Small manini.

AC: Yes.

KM: Not piaea?

Collected 'ōpihi, limu, and wana from the shore along Wainiha and Lumaha'i.

AC: I think so. When we used to go make 'ōpihi. No eating while they picking up the 'ōpihi, not even the limu. She was one of the [chuckles] best 'ōpihi pickers.

LH: [chuckling]

AC: I go with her, she's just like the mountain goat.

KM: All over the pali, the lae kahakai.

AC: At Lumahai. In half an hour she would have a full bag of 'ōpihi.

KM: 'Ae.

Families would only take what was needed; observed kapu of not eating 'ōpihi when collecting them, and also never turned back on the ocean.

AC: And then she said, "Lawa, we go home."

KM: Ho'i. You folks, there was almost like kapu, when you out picking 'ōpihi, don't eat?

LH: Yes.

AC: No eat.

LH: You cannot eat.

KM: What happens if you eat 'ōpihi?

LH: The sea is rough.

KM: Kai ko'o?

LH: Yes.

AC: And then you don't face your 'ōkole to the sea.

KM: 'Ae.

AC: You look to the sea to watch the waves.

KM: Yes.

Kupuna Agnes discusses families who lived in Wainiha and Lumaha'i; and her own family tie to the lands.

AC: [thinking] I remember all the people who lived in Wainiha.

KM: Who lived in Wainiha? But first may I ask what was your mama's name?

AC: Mary Na'alanui Kukua Naumu.

KM: Naumu, oh. Was she originally from Wainiha or was she from Manā, Waimea?

AC: From Waimea or Kekaha.



KM: Waimea side, Kekaha.

AC: She was *hānai* by her grandmother. That's why she was *hānai* by the Kukuas.

KM: Kukua.

AC: Yes. When her grandmother died the Kukuas took her as *hānai*. The Kukuas had no children until they *hānai* my mother, then they had one, two, three, four children. I thought the Kukuas were my own flesh and blood. But I found out later when they had their estate, why my mother didn't have a share in the land... [discussing family matters] ...Later I found out that my grandfather was Naumu and my grandmother was a Kupu-something. I don't know the last name. My grandfather was Robin Lupine Naumu. My grandmother was Kupunui... In my family, we have seven children. Two from a different father and the rest from the Pākē. But my father took... You know that song, "*No hūhū!*"?

Group: [chuckling]

AC: He took care of my half siblings. [thinking] The people in Wainiha from Powerhouse there were two Gomes, the Antones and Domingo. Then had the Chandler's, the Kanehes, La'amea, Kimokeo then had the Tai Hooks.

KM: Tai Hook.

AC: Coming down had another Kanei then the Kanehes and the Dutros.

KM: Dutro.

Recalls families living in the Hā'ena area.

AC: And Pā. Her name was Katua Pā, she married Antone Dutro. Then [thinking] going to Hā'ena had the Mahikoas, 'Alohikea, Dorren, Kanehe, Hanohano Pā.

KM: 'Ae.

AC: Then further down had Mahi'ula, that's the Hashimoto family.

KM: Yes, Hashimoto.

AC: Then the Makas, Mahuikis, Kalei and... [thinking] They had only three Japanese families in Wainiha, they were the Nakatsujis, Araki and Eto.

KM: Oh yeah, oh.

AC: Araki was a farmer, Eto was a farmer too, and Nakatsuji was the store.

KM: The store yes.

Describes monthly travel to Hanalei on horse back, to buy goods imported from China.

AC: When I was young my father went to Hanalei once a month to buy groceries from China. We used to go from the twin bridge to Lumahai. You know where the Pacific [thinking], Lumahai where they had?

KM: Yes, the movie [South Pacific].

AC: Yes. We used to come up there, he used to come with two horses.

KM: It was a horse trail?

AC: Yes. He doesn't ride the horse. I rode the horse going but coming back I have to walk [chuckles].

KM: Walk feet [chuckling].

AC: My father wasn't a cruel man with animals. During dinner or supper time the dogs ate first because we were Hawaiian, he had half-breed kids. We had a bowl of rice, not packed,



loosely. You eat all that and if you do not eat it he gives to the animals. With us half-breeds [chuckling] we eat everything, especially the *pāpa'a*, from the rice.

KM: 'Ae.

AC: Then we used to come to Hanalei had plenty Pākēs.

KM: Yes.

AC: Every, I don't know how many apart, we stop for tea and a little bit...

KM: Talk story [chuckles].

Names some of the families living between Waikoko and Hanalei.

AC: Yes. From Waikoko there was a Chinese farmer and then Waipā, Hanalei, Wai'oli bridge had Pākēs over there, and further up had some more Pākēs. By the Catholic church there was a Chinese family, they were the Kams and Tams. Up where Chong Hing, that's Emma Ouye's father.

KM: Yes, yes.

AC: He was the only taxi driver with the Model-T.

KM: Yes.

AC: When we rode the Model-T, we would walk up and we walked down because they had the mule pulling the Model-T up and down.

KM: You're kidding! [chuckles] It was too muddy, the road was too muddy?

AC: Yes. All along side the river had rice planters, all Pākēs. And going up the valley were the Wongs, and had plenty Chinese single men.

KM: Yes.

AC: They were in a Chinese church or whatever. And then further up had the Chinese graveyard.

KM: Yes.

AC: Going up to Princeville, had Bill Lindsey, and on the other side had the 'Ī family, something to the Gabriel 'Ī family.

KM: Yes, the 'Īs.

AC: Had Kaukahi, Keawe'ehu.

KM: Keawe'ehu.

AC: I'm skipping around, as the memory comes back...

KM: Yes.

Names types of *limu* they collected.

AC: [thinking] ...And we had plenty of *limu*, the kind 'ele'ele., I forget what's the name... oh pēpe'e.

KM: Pēpe'e.

AC: And līpoa.

KM: Līpoa. Kohu?

AC: Yes. Limu kohu. [thinking] And then at Wanini there was the Peters, Ka'eo, Paiks, and Kaonas, and Kealoha.



KM: So you traveled to all these places when you were young?

AC: My mother was... [chuckling] I don't know, a gypsy, or what. Must be family, because we always went to visit people. We stayed a week or two. Whatever they are doing my mother helped.

KM: 'Ae. What's is your birth date?

AC: December 15, 1921.

Family planted *kalo* at Wainiha for personal use; also discusses other crops cultivated.

KM: Oh, wonderful, it's a blessing! In those times you folks, your papa still planted rice. Did you folks plant taro also, *kalo*?

AC: Yes. We did for home use. Only two patches.

KM: Two *lo'i*. Were they near the store or further *mauka*?

AC: Further *mauka*.

KM: *Mauka*. By the bridge?

AC: Up. My Uncle Ka'ili'ula Kukua used to live up there.

KM: Ah.

AC: He was a stingy Hawaiian man [chuckling]. He had grapes and sugar cane, you cannot touch.

LH: [chuckling]

AC: We tried to fool him. You know the grapes we pick on the top, every day he go inspect [chuckles].

LH: [chuckling]

KM: Check it out, count them [chuckling].

AC: Yes. And then he knows that we been picking grapes. That's why I say he was a stingy man.

KM: [chuckles]

AC: He had plentiful...the only thing we could eat is the papaya and the banana. The sugar cane was long *puna* the black one.

KM: Yes, ah.

AC: He had a big field like this here.

KM: Maybe fifteen, twenty feet.

AC: Yes. But you cannot touch.

KM: Did he use any of that for medicine, some, or just for home use?

AC: I don't know.

KM: How about your *limu*? Did you folks gather *limu wai*, you know in the *kahawai* has some *limu* too.

AC: Yes.

KM: Did you folks gather *limu wai*?

AC: Yes. That's at Hā'ena, between where the Hanalei Colony, over there used to have lots of *limu 'ele'ele*.



KM: Yes.
AC: Because the *kahawai*, the ditch.
KM: 'Ae. The *'auwai* or *kahawai* goes down.
AC: Yes, was not *kapulu*.

Taught to respect the ocean and land.

KM: 'Ae. That was an important thing you said mama taught you folks not to *kapulu* the *'āina*?
AC: Yes.
KM: And don't *kapulu* the ocean?
AC: Yes.
KM: You folks would go and gather fish or limu but you take just what you need?
AC: Yes.
KM: Not just *hana 'ino*.
AC: No. The limu you can take but the fish, no.
KM: Just what you need. Did you share the limu like if a *kupuna* was there and they wanted limu, did you share the limu or the fish?

Recalls the Pu'ulei family; and describes life in Wainiha.

AC: No. We had no, our house was separate. They had that Pu'ulei family.
KM: Pu'ulei.
AC: He was a fisherman at Wainiha from the Power House to the ocean, you can see the people in the valley in the houses because at the time we used *kapuahi*.
KM: 'Ae.
AC: Everybody used *kapuahi*.
KM: 'Okī, cut wood like that?
AC: Yes.
KM: There wasn't any, now is all *nahelehele*. You can't see, before *ahuwale*.
AC: Yes.
KM: You could see all across?
AC: Yes. From the Power House you can see they had a pier in Wainiha where...I don't know who built that. I think that's where my father, the boat would come in and he takes his rice.
KM: Yes, to ship?
AC: Yes. The funny part is I live near the *kahawai* and the *kai*, I don't know how to swim.
LH: [chuckling]
KM: Oh no [chuckling].
AC: You know why, instead of gently, they throw you in the deep. They throw me in the deep and it's rough. Either you sink or you...I went down.
KM: You went straight down! Oh.



AC: Yes. My brother came for me because I was going down and I'm screaming. My brother came to pick me up. My uncle just threw me into the deep.

KM: Hard yeah?

AC: Hmm. And when you're young, they no give you instructions.

KM: Right.

AC: They just pick you up and...

KM: *Kapae?*

AC: Yes. The Pu'uleis used to catch fish. He used to share with all the people.

KM: *Māhele.*

Names types of fish caught with nets, between Wainiha and Hā'ena; families always shared the catch.

AC: From Hā'ena to Wainiha.

KM: He made *ku'una*, he made nets, set nets?

AC: Yes.

KM: What kinds of fish do they catch?

AC: *Akule*, the kind *hukilau* kind.

KM: 'Ae.

AC: And *ō'io*. What else you catch in the net.

VA: *Awa*.

AC: I don't know if they have awa.

LH: No, no more awa.

AC: No more.

KM: *'Ama'ama?*

AC: *'Ama'ama*. He never used to sell I think, or maybe he did. [thinking] Yes he sold to the Japanese fish peddler.

KM: Peddler, yes.

AC: But he gave us our chance first to take home. But like now, you wait for your share until they sell all the fish.

LH: [chuckling]

KM: The *koena*?

AC: The *koena*. You go from five all day long we stay down there.

KM: And when had *hukilau*, everybody would come together *huki*. They *māhele i'a?*

AC: Yes.

KM: Right on the *kahakai*?

AC: Yes.

KM: Right off the sandy beach in front of Wainiha?

AC: Yes.



KM: Oh. How were the families all pretty much close and friendly to one another?
 AC: Yes. And in Kalihiwai had Akana.
 KM: Yes, old man Akana.
 AC: He was kind of stingy too [chuckles].
 KM: *PT* [chuckles].
 LH: Yes.
 AC: Yes. And then the Goos. We were young kids, we used to take the akule from the net we broke the head so we cannot sell [laughing]
 KM: Oh [chuckles]. So that way guaranteed you get your *māhele* right?
 AC: Yes.
 KM: Otherwise *kū'ai aku*. [pauses] Wonderful stories!
 AC: Uh-hmm.
 VA: You know at the end of the road, who was Hailama?

Recalls *Kūpuna* Hailama and Pa'itulu *mā*; and old grass house at Limahuli.

AC: Yes, Hailama. He lives where... [thinking]
 LH: Hā'ena.
 AC: Hā'ena where the Mahuikis live.
 LH: Had the park.
 KM: Yes.
 AC: And then there was an old man down Limahuli, Pa'itulu.
 KM: Pa'itulu, 'ae.
 AC: He used to live in a grass house.
 KM: Oh yeah?
 AC: And he wore a *malo*.
 KM: Was Pa'itulu a chanter?
 AC: I don't know.
 KM: Did you folks hear him chant?
 LH: No.
 KM: How about Wahinekeoli Pā?
 AC: I don't know. Was before my time, I think.
 KM: Pa'itulu though he wore a *malo* and he lived in a thatched house in the Limahuli side?
 LH: Yes.
 KM: *Hale mau'u, pili?*
 AC: If you go to Charming Yokotake, she has a picture of Pa'itulu, the grass house, and the way he's dressed. Because when we had the taro festival she brought out what she had about Hanalei and Wainiha. I saw this picture I said, "I remember this old man, his name is Pa'itulu." She said, "How do you know?" I said, "We used to go to his place."



KM: 'Ae. Did Pa'itulu grow taro out there?

Recalls many *lo'i kalo* being cultivated in the Limahuli vicinity, *makai* of the trail.

AC: Yes. By Limahuli had lots of taro patches.

KM: In the valley or *makai* of the *alanui*?

AC: *Makai*.

KM: *Makai* of the *alanui*. Had the *kahawai* and *'auwai* go down?

LH: Yes.

AC: Yes. Had the Hashimotos.

KM: Yes.

AC: At the time I didn't know he was (Hashimoto), I thought he was Mahi'ula. Had the Makas, Pās, Mahi'ula, Mahuiki.

KM: 'Ae. Kelau Kalei, was Kalei down there?

AC: Yes.

Discusses the Kē'ē vicinity.

KM: Down in Kē'ē?

AC: At the end of the road, Kē'ē, had two, either brothers or cousins [thinking].

KM: You know down at Kē'ē, has some old *loko*. Did you ever see the fish ponds by the taro ponds? Were there still fish ponds down there?

AC: Yes.

KM: Was.

AC: There's swamp land.

KM: Yes, the swamp land.

AC: And the one thing I learned from Aunty Rena Peters, "Do not block the water. If there was a ditch you just let the water flow or else the river going eat the land up."

KM: Yes, yes.

AC: That's why I think Anahola, what they call that place... [thinking] Aliomanu, have problems. Because I think they took some reef or whatever from the ocean.

KM: Yes. And blocked up?

AC: Yes. Do not touch!

LH: Yes.

KM: Yes. Take care of the earth, leave it.

AC: Yes.

KM: Very wonderful! You folks used to go out as far as Kē'ē?

AC: Yes.

KM: Pa'itulu *mā*, Kalei them.

LH: Uh-hmm.

AC: Yes.



Recalls the *hula* platform, and saw the last burning of the fire brands at Makana.

KM: You still saw the swamp land. Did you folks go up...you know just past Kē'ē has an old *heiau*, a *hula* place?

LH/AC: Yes.

KM: Did you folks go up there?

AC: You mean where get the *hula*?

KM: 'Ae.

AC: Yes.

KM: You folks went.

AC: During the last, I saw...You know when they burned and the...

KM: You saw that?

AC: Yes.

KM: They climbed up Makana?

AC: Yes.

KM: On top of the *pali*?

AC: Yes.

KM: Were you a little girl or...?

AC: A little older.

KM: A teenager?

AC: Yes. La'a Mahuiki used to be the one that climbed up.

KM: 'Ae. He goes up the *pali*?

AC: Yes.

KM: And they threw the *'ōahi*, the fire brands.

AC: I think so, yes.

KM: What did it look like?

AC: Either in the night or evening, he used to go. He'd bring the wood up then in the evening he goes and lights it. I don't know what kind of wood. It's just like when he burns the thing sparkles.

KM: Ahh! Must have been beautiful!

AC: Yes.

KM: It sparkles and the wind would pick it up and...?

AC: Yes.

KM: Did it come down to the canoe to the water?

AC: And then it [gestures with hands].

KM: Circles, up in circles?

AC: Uh-hmm.



KM: Were there canoes ever out on the water. Did they try to catch it when it hits the water?

AC: I don't know.

KM: Don't know.

Recalls the *hala* grove at Naue; donkeys were also kept in the area.

AC: Camp Naue had plenty of donkeys. That whole Camp Naue from... [thinking] where the Colony is to Camp Naue, had plenty of donkeys. On this side and on this side.

KM: Were there lots of *hala* trees out there, *lauhala*?

AC: Yes.

KM: Did you folks weave *lauhala*?

AC: No. Nobody taught us.

KM: Yes.

AC: Her mother used to weave mats.

KM: Wonderful. Thank you so much, wonderful stories!

Kupuna, aloha 'oe.

Kupuna Lychee recalls early life in Wainiha, her mother's tie to the land. Family cultivated rice and taro for home use.

LH: *Aloha* [chuckling].

KM: *Kupuna, 'o wai kou inoa?*

LH: Mary Lychee Haumea. Haumea is my married name.

KM: *'Ae. A ua hānau 'oe i ka makahiki?*

LH: In 1913.

KM: *Ō pōmaika'i nō! Aloha kēia hui 'ana.*

LH: 'Ae [chuckling].

KM: *'O wai ka inoa o kou po'e mākua, kou makuakāne, 'o wai?*

LH: *Apū, Pākē.*

KM: *Pākē kou makuakāne?*

LH: Uh-hmm. Tai Hook.

KM: *He hapa Hawai'i oia?*

LH: No, pure Chinese. My mother was pure Hawaiian.

KM: I see. *'O wai kona inoa?*

LH: Mālia Laepa'a.

KM: Laepa'a, oh beautiful! Where was mama from?

LH: Wainiha.

KM: *Hānau 'oia i Wainiha?*

LH: Yes.

KM: Laepa'a. Where did you folks live in Wainiha?



LH: Up the Power House Road.

KM: Power House Road, oh. Did you folks plant taro or did you folks plant rice also?

LH: My father used to plant rice, not too much, for home use.

KM: Yes.

Kupuna worked the *lo'i kalo* and helped to rebuild the *'auwai* and *māno* for the irrigation of fields.

LH: And he used to plant taro, and I used to go help him plant taro [chuckles].

KM: 'Ae. You would take care in the *lo'i*?

LH: Yes.

KM: You get *'auwai* come in?

LH: Yes.

KM: Did you folks have to make *kū māno* somewhere, *māno wai*, *mauka*?

AC: Yes.

LH: Yes. I used to go fix, throw the stones.

KM: 'Ae.

AC: Where we lived, my father made *māno* so the water comes down, that was our water for washing clothes. I remember [thinking] ...and had lots of, you know when the *'o'opu* season.

KM: Yes.

The families fished for *'o'opu nākea* and *'akupa* and *'ōpae* in the streams and *muliwai*.

AC: In the *muliwai* had plenty *'o'opu*, the head big like this.

KM: Like your fist. Ohh!

AC: And the mouth you can put your...

KM: Ohh! So big *'o'opu* then?

LH: Yes.

KM: What type of *'o'opu*. Has *'o'opu nākea*?

LH: *Naked. 'Akupa*.

KM: And when the *hinana*?

AC/LH: Yes.

KM: Small it comes down, or going up stream?

LH: Going up.

AC: We used to get the *hau* branch and shake 'em [gestures gathering the *hinana*] , and we bring 'em up. Then we either eat it raw or my father used to make egg omelet with the *hinana*.

KM: Yes. Good?

LH: 'Ono.

KM: 'Ono.

Group: [all chuckling]

KM: You folks would go up and gather *'ōpae* also?



LH: Uh-hmm.

KM: Small kind 'ōpae or big?

AC: Big.

LH: Little bigger [gestures with fingers].

KM: Two inch almost kind. What type of 'ōpae is that has a name 'ōpae? 'Ōpae kala'ole, 'ōpae...?

AC: 'Ōpae kala'ole is the black one. I don't know what it was.

KM: 'Ōpae kahawai though, in the *kahawai*?

LH: Uh-hmm.

AC: Yes. My father used to catch with the hand or net. He used to shake 'em up.

KM: And how did you folks prepare your 'ōpae?

LH: Take out the shell when *pau* put salt.

KM: *Kaula'i* or *'ai maka*?

AC: *Maka*.

LH: Eat raw, *'ono*!

KM: *'Ono*.

AC: Next day you put *'inamona* in the 'ōpae, and then it comes kind of pinkish like. Then when you eat it, you just press it against your teeth and the meat in the shell comes out!

LH: [chuckling]

KM: And it's *'ono*?

LH: *'Ono*.

KM: *'Ai maka me ka poi...*

LH: Uh-hmm.

AC: Then, when never had that river 'ōpae, so I made 'ōpae kala'ole the same way.

LH: The mountain 'ōpae.

KM: *'Ae*.

AC: You pound the head, and then you use the *kai* for gravy.

KM: Gravy, so the *kai*.

AC: Yes.

KM: On *laiki*, *'ai i me ka laiki*?

AC: No.

LH: *Poi*.

KM: *Poi* number one [chuckles].

LH: *Poi*. We used to pound *poi*.

KM: You folks still pounded your own *poi* when you were young?

LH: When I was young, I helped my father pound the *poi*.



Both Kūpuna discuss near shore fishing.

- KM: Did your papa or mama them, did you go fishing too? You folks go lawai'a?
LH: No.
KM: Only *kahawai*?
LH: Yes.
KM: How about on the 'āpapa, you know when you go out on the 'āpapa get he'e like that?
LH: No.
KM: You folks don't go?
LH: No.
AC: What?
KM: Get he'e on the 'āpapa? You said that you go get he'e?
AC: Wanini have. We go and hook upāpalu, the moonlight fish. Either we eat it raw or *pūlehu*.
KM: 'Ae. [pauses] So *kupuna*, when you were a young girl... *ua lohe 'oe i nā kūpuna, ua 'oli paha lākou*?
LH: No.

They traveled to Kē'e; recall the old families.

- KM: Did you go out as far as Kē'e?
LH: Yes.
KM: How come you went to Kē'e?
LH: Go *holoholo*.
KM: *Holoholo. Launa me ka 'ohana*?
LH: Uh-hmm.
KM: *A'ole 'oe hele i ke kahakai, lawai'a*?
LH: No.
KM: *A'ole. Kama'āina 'oe me Kupuna Pa'itulu*?
LH: Yes. Wild man that!
KM: Wild man. 'O *wai kona wahine*?
LH: [shakes head, doesn't know]
KM: *Ua pau, ua hala*?
LH: Must be.
KM: Pa'itulu's *wahine, ua hala*.
LH: *Hala*.
KM: So *kupuna, i kou wā li'ilii, ua hele 'oe i ka pali, Nāpali? hele oe Kalalau*?
LH: Uh-hmm.
KM: *Ua hele. No ke 'aha*?
LH: *Hele holoholo*.



KM: *A'ole 'oe hele lawai'a?*
 LH: No.
 KM: *Hele i ke kahawai, hāhā 'o'opu?*
 LH: *A'ale.*
 KM: *Hele māka'ika'i?*
 LH: [nods head, yes – chuckling]
 KM: So you folks didn't go lawai'a then, fishing?
 AC: I went.
 LH: She went.
 AC: I went but I couldn't catch [chuckling].

Kupuna Lychee's brother, Kalani, was a fisherman; fished hukilau at various locations.

KM: But you get to eat, yeah? [chuckling] Now *kupuna*, your brother Kalani?
 LH: He was a fisherman.
 KM: What kind of fish he would go for?
 LH: Go *hukilau*.
 KM: What was that like the *hukilau*?
 LH: You pull the net they surround the fish. You pull the net.
 KM: Get *lau*, *lā'i* all on top?
 AC: Yes.
 KM: *Lohe paha 'oe i kekāhi mo'olelo e pili 'ana ka manō?*
 LH: No.
 KM: No sharks out your folks place?
 AC: When I was young, had sharks at Wainiha. The Nakatsuji's son caught one. I don't know how long the shark was. But had plenty akule that time.
 KM: Hmm.
 C: Wainiha got plenty tiger sharks, hammerhead. They give birth in the bay. When you *hukilau*, guarantee you catch plenty.
 KM: Catch shark, hmm. You know, *ma mua*, *po'e kūpuna*, *'ōlelo lākou*, *manō*...
 LH: Hmm.
 KM: *...he 'aumakua Kekāhi. Kekāhi o nā manō, he 'aumakua.*
 LH: Yes.
 KM: *A'ole 'oukou lohe*, you never heard?
 LH: No.
 KM: Like sometimes even when they go out lawai'a, maybe they tap the canoe, the shark comes and drives the fish (to the nets). You folks didn't hear those kinds of stories?

Recalls that Kupuna Hanohano swam from Hā'ena to Kalalau, the manō was his guardian.

AC: No. Hanohano, I think the shark was their *'aumakua*. Because from Kalalau to Hā'ena he swam.



KM: Oh.
AC: And he followed the shark or the shark followed him.
LH: [chuckles]
KM: Wow! And just like take care of him or...?
AC: Yes.
KM: Wonderful! When you grew up what did you do?

Kupuna Agnes' father returned to China when she was 10. Both *kūpuna* discuss schooling at Hā'ena and other locations.

AC: My father went back to China in 1931, so I lived with my sister... [discusses family circumstances (counter 53:00–54:30)]
KM: ...So when you were about 10 years old your father went back to China?
AC: Uh-hmm.
KM: So you lived with your sisters and them. Did mama pass away?
AC: Yes.
KM: Oh, I see. Did you go to Hā'ena school?
AC: Yes.
KM: In eighth grade you finished or...?
AC: I went to Hā'ena school. In fact, I went to almost all the schools in Kaua'i. I went Hā'ena, Kapa'a, Olohena, Hanamā'ulu, Līhu'e, Kōloa, Kaumakani [chuckles].
KM: A lot of schools.
AC: I had to repeat because I didn't complete one year.
KM: Yes.
AC: Three months here, three months there, three months there, so incomplete.
KM: Yes.
AC: I had to repeat. When I was in seventh grade, all the children were...
KM: Small? [chuckles]
AC: Yes. And I was the big girl, and the oldest. That's from Kaumakani, so I went back to Hā'ena school. We had Mr. Ho, he used to call the Hawaiians, "stupid." And he used to get the book and crack the head.
KM: 'Auwē!
AC: So when I came 16, I quit.
KM: Good, good!
AC: When he call you "stupid," you going to be stupid. Then I went to live with my sister Annie. Kalani's wife was my sister.
KM: I see.
AC: That was 1934, I think. I went Hā'ena school then I went to church. Jacob Maka and the wife asked me if I wanted to go Sunday School in Hanalei Church.
KM: Wai'oli?



AC: Yes. From then on I went to Wai'oli. So I'm the oldest Wai'oli member. From there I went with the Peters. Albert and Esther Peters. I went as the babysitter.

KM: You know at Wai'oli Jacob Maka, *haku mele*?

AC: Yes.

KM: He writes songs. Do you remember a song that Jacob Maka composed for the church or something?

AC: Yes.

KM: You want to sing a song?

AC: [thinking] "*Lūlū 'ia mai...*" Give all what you got to the Lord.

KM: Yes, 'ae.

AC: He sort of improvised some songs. Like "*Ekolu mea nui*," he put added another words.

KM: Other words to it.

AC: Yes. [singing] "*Ekolu mea nui ma ka honua... ..Jesus came to visit...*" I cannot sing it.

Describes general aspects of life in Wainiha, and growing up.

KM: Hmm. So there were just all kinds of things going on when you folks were growing up. And *kupuna* did you stay in Wainiha all the time?

LH: Yes, plant taro.

KM: You grew up you stayed at Wainiha, and you went to Hā'ena school?

LH: Yes.

KM: You plant taro? You work early in the morning late at the night. All day?

LH: [nods head, yes]

AC: At the time no lunch. Our lunch was whatever fruit have. Mango, guava, plum.

KM: Yes.

AC: And *kamani*, the nut.

KM: 'Ae, the nut.

AC: Yes. If you bring home lunch it's cracker, the saloon pilot kind.

KM: '*Ai palena*.

AC: That's all.

KM: Did you folks hear *mo'olelo*? *He'aha ka mana'o o Wainiha*?

LH: Uh-uh [no].

KM: *A'ole*. No *mo'olelo*, Hā'ena.

AC: Get but we don't know.

KM: Yes.

AC: Because at that time it's all English.

KM: Was all English. How about, you know *huaka'i pō*, the night marchers like that?

LH: No.

AC: I seen night marchers and I hear the drum [taps hands, drumming]



KM: The *pahu*.

AC: This is at Wanini. When I was living with the Peters. I asked somebody, "You hear drums?" The kind...

KM: 'O*li*, chant?

AC: Yes. 'O*li*. They told me, "No." I said, "I hear." I said, "The people are coming down the trail." They told me, "No." I said, "Yes, I see."

KM: No more *huaka'i pō* in Wainiha that you remember?

LH: I never see.

KM: Never see. How about Hā'ena?

LH: I don't.

KM: Did you go to the *hula* platform. Do you know where they dance *hula*.

LH: Yes.

KM: You don't dance *hula*?

LH: No.

AC: We the Pākēs.

Group: [chuckling]

AC: No more rhythm.

KM: Ahh. Oh, wonderful though you know!

AC: My mother could play *ukulele*, harmonica and steel guitar. But none of her children take after her. In singing too.

KM: Not [chuckles]. So *kūkū*, did you go to Wai'oli church, or you folks no go?

AC: She's a Mormon.

LH: I'm a Mormon.

KM: Papa Apū was Mormon, too or just mama?

LH: No.

KM: Just mama. [pauses] It's wonderful you know, your recollection of who were the families in Wainiha and Hā'ena. Thank you so much for your being willing to share... [discuss address information]

KM: ...Aunty, you never married? Chung is your name, Agnes Chung.

AC: Yes. But I have a son.

KM: Oh wonderful.

AC: She [indicating *Kupuna* Lychee] adopted him.

KM: Ohh!

LH: Yes.

KM: Now your *kāne* was Haumea?

LH: Yes, David.

KM: You said for a while you lived in Honolulu?

AC: During the war.



LH: When my husband passed away, so I went to Honolulu.

KM: What did you do in Honolulu?

Kupuna Lychee and Kupuna Ako “Lehua Hawaiian Food” market, and how they met.

LH: Opened a market. He [pointing to Uncle Val] used to come [chuckles]

VA: Yes.

LH: And you don't know how the people are so crazy for the liver.

KM: *Ake*.

LH: Yes.

KM: You make *ake*?

LH: Yes. I used to make at the market.

AC: But she no eat.

KM: You no eat *ake*?

LH: No, I don't. *A'ole*.

KM: How do you know it's *miko*?

LH: I judge [chuckling].

KM: Okay. Must be *miko* if people come back buy right?

LH: Oh boy.

KM: You had Hawaiian food store?

LH: Yes.

KM: You make *ake*, *poi*?

LH: Raw fish.

KM: *Poke*?

LH: Uh-hmm. *Limu*, *crab*.

KM: What was the name of your market?

LH: Lehua Hawaiian Food.

KM: Lehua Hawaiian Food. Beautiful. Where was your market?

LH: At Kekaulike.

KM: At Kekaulike, oh.

LH: I rented.

VA: I went straight up to her and I asked her, I wanted *inamona*. We started talking, and then she said she came from Kaua'i. When we continued talking, then I said "I come from Kaua'i; and who was her *'ohana*?" She said, "Kalani Tai Hook." She refused to take my money, you know. She gave me *inamona* and *haupia* and *ake*.

KM: So nice. *Nui ke aloha!*

LH: [chuckles] Yes.

Kupuna Lychee, discusses her brother Kalani as a fisherman.

KM: Your brother Kalani was quite a fisherman, I guess.



LH: Yes.

KM: You said *akule*. He surround, *hukilau*?

LH: Yes. And he give the *fish*.

KM: All the families get choice, can come get *fish*.

LH: Yes.

KM: He sell fish too?

LH: Yes. Whatever balance, then he sell.

KM: He *fished* at Wainiha?

LH: Yes.

KM: How about Hā'ena? Maniniholo?

AC: Yes.

LH: I don't know.

KM: He'd go Maniniholo like that and *fish*?

AC: Yes.

KM: Did you folks hear any story about how come the wet cave, dry cave, Wai Kanaloa, Waiakapala'e.

LH: No.

KM: Never hear *mo'olelo*?

AC: I heard but I don't remember.

KM: *Poina*. Just like that name you say you 'ono for eat Manini. What's *manini holo* you think the *manini* going *hala paha*.

LH: [chuckling]

AC: I don't know.

KM: Must have story. You folks don't remember if you heard story?

AC: After that [thinking], during the war I went to Honolulu. I worked at Fort Shafter as an ammunition handler. I worked from 1942 to 1946.

KM: Oh. You stayed in Honolulu all that time then. Not dangerous?

AC: No. I had a hard time getting my birth certificate because they said I was Japanese. I told them, "No, I'm Chinese, Hawaiian."

KM: They no believe you at first?

AC: Yes.

KM: Your mix of Hawaiian with the Chinese, they think you're *Kepani*.

LH: [chuckling]

AC: They said I looked Japanese.

KM: So You worked for a long time at Fort Shafter.

AC: No. Just during the war.

KM: Just during the war.



AC: Then I came back, and I babysat for the Conants, then working pineapple cannery, and then I became a custodian for Hanalei school.

KM: Ohh.

AC: For thirty years.

KM: Wonderful, you were right at home.

AC: Yes. I retired at 64 years of age. I was going for 65 but the mind said, work but the body cannot.

KM: *Ho'omaha!*

AC: I retired in 1985.

KM: Wonderful!

AC: From 1955 to 1985.

KM: So you've had all kinds of wonderful experiences. It's nice, so wonderful to see you folks. *Mahalo!*

LH: *Mahalo* for coming.

Discussing weather, past floods, and impacts on the families of Wainiha. Rains today, not like before.

KM: *Mahalo no kēia kolekole 'ana, kēia mo'olelo. Aloha nō!* It's so important to talk story with our *kūpuna*, to record some of the history so we don't forget these earlier days, you know. [pauses] You know, before when you lived in Wainiha, were there often big rains. Did it flood?

AC/LH: Yes.

KM: It did?

AC: I remember one flood, I don't what year. Where all the horses, cows, pigs, all went down to the ocean.

KM: Big, big water?

AC: From the twin bridge to the next bridge.

KM: Yes, *makai*.

AC: Yes. At the time no bushes so you can see everything. And the grass houses where they had their taro patch, they had a grass house for resting.

KM: Rest houses, *hale pāpa'i*?

AC: Yes.

KM: Small grass houses like that?

AC: And on the upper side that's when they lived in a wooden house.

KM: You were still a young girl when this flood happened?

AC: Uh-hmm.

KM: Do you think that the rain today is different than before?

LH: Yes.

KM: Not like before?

LH: Oh no.

KM: *Nui ka ua ma mua, ua loku*, big rain?



LH: Yes.
 AC: Yes. I think that's the time when they were building the Power House, the dam.
 KM: Yes.
 AC: I think the dam broke and the water came down.
 KM: Did you folks still have enough water in your stream after they built the dam? Still had good water flow, had enough?
 LH/AC: Yes.
 KM: They shared the water enough?
 AC: Yes.
 KM: I know some place they talk about, they built a tunnel...
 LH: Yes.
 KM: ...take the water and then no more enough water if you're *makai*. But you folks had plenty water?

Both *kūpuna* discuss the *'auwai* and *māno* system in Wainiha; used to make *kahe* to catch *'o'opu* from the stream. When the mountain apples bloom is the season for catching *'o'opu*.

AC: At that time we had *māno* so.
 KM: 'Ae, so you take the *māno*.
 LH: Yes.
 KM: And you said you go set stone and make *māno* like that?
 LH: Yes. From the river.
 KM: 'Ae. And feed your *'auwai*?
 LH: Yes.
 KM: You get water coming down through your *lo'i*?
 LH: Yes.
 AC: And then they had bamboo... [thinking]
 KM: *Kahe*?
 AC: *Kahe*.
 KM: For catch the *'o'opu* like that. They make *kahe*?
 LH: Yes.
 AC: At the ditch.
 KM: Yes.
 AC: That's where the *'o'opu* go down.
 KM: Yes. They make all, so the *'o'opu* stuck on the *kahe*?
 LH/AC: Yes.
 KM: And you go *ohi* you go take then. All year round or certain times?
 AC: Certain times.
 KM: When did you catch *'o'opu*?



AC: When the mountain apple begins to blossom.

KM: 'Ae.

AC: That's 'o'opu season. That's when it rains. Before, you know Aunty Rena?

VA: Yes.

AC: She can tell when is 'o'opu season by the trees.

KM: *Pua?*

AC: Yes.

KM: *Pua ka 'ōhi'a 'ai?*

LH: Yes.

AC: Yes. When it's mountain apple season that's when the 'o'opu comes down.

KM: 'Ae. Wonderful!

VA: That's in August.

KM: August.

VA: Before the atomic bomb. Every August that's when the 'o'opu used to come down. But after they went use the atomic bomb.

KM: Atomic test.

VA: It changed everything.

LH: Yes.

KM: The weather changed. Amazing!

AC: Where did you learn to speak Hawaiian?

KM: With *kūpuna* Kaopuiki *mā* on Lāna'i. And his older brother [Uncle Val's older brother], I go and visit them all the time. Kama'ilio Hawai'i. Beautiful yeah, the old language.

AC: Did you come to Kaua'i one time?

KM: Yes. My wife's family is Pomroy and Gabriel 'Ī, Uncle Peli, they're all family.

AC: Ohh. I think I met you at Hanalei school.

KM: That's right! My wife and I we did the *hula* program.

AC: Yes.

KM: Yes, yes! That was long time ago!

AC: Yes.

KM: In 1978, I think.

AC: I think so.

KM: That's right remember we did the *hula*, I chant. My wife's *tūtū mā* taught me to chant, and my wife did the *hula*.

AC: When you said you were raised by Hawaiian, I remember.

KM: 'Ae. *Mahalo kupuna*.

VA: That's nice, you get good memory.

KM: Good wonderful! *Aloha! Aloha nui kēia hou 'ana!*



AC: *Pehea kou inoa?*
 KM: Kepā.
 AC: Kepā. *Haole* name?
 KM: Maly, last name.
 AC: Yes. That's the name I remember.
 KM: Yes. *Aloha*. [pauses]
 VA: I bought you folks *poi* and *'inamona*...
 LH/AC: *Mahalo nui!*...
 KM: ...Do you remember Kan Sing Ho?
 AC/LH: Yes.
 KM: He's 97 now. We went and saw him last Monday.
 AC: He's still living?
 KM: He's pretty good he *kā 'upena*, he still makes net you know... *Mahalo nui! Aloha!*
 AC: I remember you!
 KM: Wonderful!
 AC: At the time you came Hanalei school who was the principle?
 KM: I'm sorry I don't remember, your memory is much better than mine.
 AC: What year was that?
 KM: About 1977, '78.
 AC: I think was Nishimoto. He belongs to Wainiha his wife was Ivey La'amea...
 LH: ...Hā'ena everybody no more.
 KM: All the old people.
 LH: Even Wainiha.
 KM: Now *po'e haole*.
 LH: Yes.
 VA: ...Julia went marry Hanohano Pa?
 AC: Yes.
 KM: You guys got all these memories.
 LH: Now everybody *make*.
 KM: 'Ae.

Recalling the Pā family, and *Tūtū* Wahinekeoli; discusses participants in the last fire brands thrown from Makana.

VA: We used to respect *Tūtū* Hanohano. We only go to Kalalau from May until August, then we leave alone. No go pick *ōpihi*, no go for *moj*. Those days everybody respect each other. But then later on, oh boy I tell you.
 KM: Now everybody just takes what they want.
 AC: You know his mother?



VA: Who?

AC: Hanohano's mother?

VA: No.

AC: Wahinecholi [alternate pronunciation of Wahinekeoli].

LH: Wahinecholi, that's Hanohano's mama.

KM: Did Wahinekeoli, did you every hear her chant?

AC: No.

LH: No.

KM: I understand she was a chanting woman.

AC: Maybe. When I came along she had mo'opuna to raise.

KM: Yes, I see. Did you ever see anyone *hula* at the *hula* platform?

AC: No. We haven't gone.

KM: How about when you were children?

AC: No.

KM: No one went *hula* there while you were there, that you saw?

AC: No.

KM: Lucky you saw the '*ōahi*, the fire brand.

AC: Yes.

KM: And it was La'a?

AC: Yes, La'a Mahuiki.

KM: La'a Mahuiki. Interesting.

VA: Oh yes. Here is a living person who is living.

KM: You folks saw that '*ōahi* beautiful yeah the fire brands.

AC/LH: Yes. [both agrees]

KM: They said the wood was *pāpala* it's a soft wood that grows in the valleys Wainiha, Hā'ena like that. And it's soft in the center so when it dries out the fire burns just like what you said, just like sparks and flowing with the wind.

AC: Yes.

KM: Beautiful! Good. *Aloha! Mahalo nui!* God bless you folks! Thank you so much! Nice to talk story...

Group: [family discussion – and review of transcript when completed]

AC: What do you do?

KM: My wife and I, we do history with kūpuna. It's so important. So we bring all of the stories together, with your name, and it says "this is *tūtū* so-and-sos story." So that our children can learn about your history.

LH: Yes.

KM: It's so important, otherwise *nalowale*.

LH: Yes...



VA: Aunty, you used to sell dry *aku* to, yeah?

LH: Yes, I used to buy the dry *aku*.

VA: Those were the days...

Kupuna Lychee describes how she learned about *lapa'au* practices; she continues the practices to the present-day.

LH: ...When I was running the market, had this old man. This old man came for one month, he sit down. Then he turned around and asked me, "Girlie, What is your name?" The old man. "Oh, Lychee Haumea." "No, you have a Hawaiian name." "Oh, my Hawaiian name is Kamakaka'ōnohi'ulaokalā." So this old man teach me how to go about it.

KM: *Lā'au?*

LH: Then he told me, "When he pass away, don't forget to carry on what I taught you. For your own benefit." Till today, I still carry on.

KM: *Lā'au lapa'au?*

LH: Yes.

KM: Who was this old man, Ka'ōnohi?

LH: No, a friend. Because I had a market, and this old man came for one month. Then he told me, "sit down." Then I sit down. I was thinking to myself, "What is he going to talk to me about?" Then he asked me if I have a Hawaiian name. I told him "yes." "What is your Hawaiian name?" "Kamakaka'ōnohi'ulaokalā." He said, "Oh, what a beautiful name."

KM: *'Ae, nani.*

LH: "You are a God's child." That's what this old man told me. "Nobody can touch what you have." So I just let him talk.

KM: So he taught you *lā'au*?

LH: Yes.

KM: *Lā'au kahea?*

LH: No. The food.

KM: *Lapa'au*, the medicine?

LH: Yes. When a person is sick you make his *kaukau*. Three mullet, one small bowl *poi*, three *laulau*, one pint whiskey.

KM: Hmm.

LH: Then you put down then you start to meditate, what you going meditate. That's all.

KM: Amazing!

LH: He told me that nobody is like me. I said, "Thank you." [chuckling]

VA: I don't know for what reason when I went to Kekaulike I went up to you and I always cherish that memory. And now I see you again in person. For me it's a blessing!

LH: Yes.

KM: It is. It's a blessing to sit down with you folks and talk story.

LH: [chuckling]

KM: *Mahalo nui!* Aloha. Thank you so much!

LH: *Mahalo* for coming... [



**Notes from Conversation with Kupuna Lychee Haumea
and Kupuna Agnes Chung (June 18, 2003)**

‘Ōkolehao made in Wainiha.

Kupuna Chung’s father and a couple others used to make ‘*ōkolehao* in Wainiha, at an area a short distance behind the store. They would go *mauka* to gather ti root, and then come home to brew it. They knew the ‘*ōkolehao* was ready when they lit it and the flame burned blue. *Kupuna* said she never tried it, she was too young, but recalled that some times they would have to hide it in the bath tub in the house, when the sheriff came around.

The ‘*alae* birds calling in the night, believed to be a bad omen.

Kupuna Lychee’s mother used to keep pieces of ‘*awa* root wrapped in a red cloth, tied above the doors of the house. The little *pū‘olo* of ‘*awa* were used to keep evil out of the house. She would always pray, and at night time, when the ‘*alae* birds were heard crying, she would tell the children not to make noise. *Kupuna* Chung recalls that hearing the ‘*alae* cry in the middle of the night was really spooky.

Both *kūpuna* elaborate on practices associated with *lā‘au*.

Kupuna Lychee still practices the healing and prayers taught to her by the old man. Once a month, you prepare three *laulau*, 3 mullet, and 70 proof whiskey. You *pule* and meditate on the things in your life. Then you eat the food, and take the whiskey to the ocean and pour it in. As the whiskey goes out to sea, it washes clean all of your problems.

Another important *lā‘au* that both *kūpuna* remember from their youth is the bark of the ‘*ōhi‘a* ‘*ai*. The bark was brewed into a dark tea, and used to cure tuberculosis. *Kupuna* Chung’s mother had been diagnosed with tuberculosis, and healed by use of this tea.



**Bernadette “Bernie” Ka’iulani Alapa’i-Mahuiki
February 17, 2003 – at Waipā, Kaua’i
Oral History Interview with Kepā Maly,
and Chipper &
Hau’oli Wichman**

Bernadette “Bernie” Ka’iulani Alapa’i-Mahuiki was born in 1936 on the island of O’ahu. In 1948, she moved to Hā’ena, following her mother’s marriage to Jacob Maka. Aunty Bernie has spent most of her life at Hā’ena, and she married Samson Mahuiki, a native of the area. She learned many things about the land and families from her mother-in-law, Rachel ‘Īlālā’ole-Mahuiki, and from other family members. During the interview, she shares some of those recollections, as well as some of her own personal experiences in Hā’ena and vicinity. Aunty Bernie has a great passion for the well-being of the community, and has worked for years in programs to help the families of the area.



**Aunty Bernie Mahuiki at Waipā (February 16, 2003)
KPA Photo No. S312**

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Aunty Bernie Mahuiki granted her personal release of the interview records to Maly on June 19, 2003.

Discusses *poi* making program at Waipā.

BM: ...My doctor is really interested in *poi* making. So about four Monday's ago she came down and brought a friend with her from Honolulu. I didn't realize what she was doing. I went outside and was trying to explain to her friend how we did the *poi*. Light the fire and getting the water started, and how you put the taro in. I didn't realize that she was taping all of this. Then following Monday for New Year's and Christmas we did the *poi* on a Monday instead of Wednesday because of the holiday. So when she found out, she called me and said she wanted to come down with her family and if it would be alright to check. I said, yes come down, we're going to be busy but you can come down and watch. They did, and she said that she was going to video everything and I said fine... [discussing about rescheduling appointment]... When I went in and saw my doctor, she said, "Just wait, I want to take your blood pressure first..." When I left she had a video tape.

KM: How nice.

BM: She said "This is the *poi* making video at Waipā." She said that she edited it a little and it's about ten minutes. When we got here, I put it on the TV, and the first person I see is myself [chuckling].

KM: Good...

BM: But I don't think you would have that much time with me [chuckles]. I don't know that much.

KM: You do. What I'd like to do aunty, just in talking story. Would you share your full name and date of birth please?

Overview of personal family background.

BM: Bernadette, I don't know why my mother named me Bernadette, but I think it was because of St. Bernadette, because she was a Roman Catholic.

KM: Yes.

BM: She named me Bernadette Ka'iulani Alapa'i.

KM: 'Ae.



BM: I was born February 13, 1936.

KM: What a blessing! It was so wonderful to have your family and friends and the church family gather yesterday.

BM: I know.

KM: You are 67?

BM: Yes, 67.

KM: What a blessing!

BM: I know and you know mama died when she was 68, and so whenever I think about that I say my gosh! I'm in pretty good health. I don't let the fact that I have cancer bother me because if I do, then I figured God, if you have cancer you supposed to be laying in the bed and looking like you're really dead, and stuff like that. I don't feel that way.

KM: Yes.

BM: I told my doctor "How are you supposed to act when you have cancer?" Because I don't know how I'm supposed to act. So many of them come up with concern on their faces, "Are you feeling all right?" I said, "Yes, I feel good, I don't know why but I feel good."

KM: *Mahalo ke Akua!*

BM: Yes. Our church family, we have such concern. On Sundays after church service they are always crowding over me.

KM: Yes. You know what you were just sharing made me think of how your *kūpuna*, and even like Hau'oli's grandmother, *Tūtū Hale*, mama Hale...

BM: Yes.

KM: It's all in the attitude. *Tūtū Hale* always says, if you wear this face of great *kaumaha* and ohhh....that's how you're going to live, right?

BM: Right, right.

KM: Even like your mother, she was such a beautiful woman. That's why I said I'm so amazed at how you folks are so much alike now. In what I see in your face.

BM: You mean in our features?

KM: Yes, I think so. You and mama, it just amazes me in the mannerism and styles. You take life and it's like you've kept the good and set the bad aside.

BM: Having this cancer, you know, like the Christians say, "everybody has to die sometime." So maybe we don't want to think about it but maybe this is your time. I said, "No, I really don't think so because I don't feel." The only thing that I worry, it's not worry about, I don't like to see is the separation of myself from my family. Other than that I'm not afraid to die. It's just not being with them.

KM: 'Ae. You know that's the wonderful thing, *holo ka 'uhane*.

BM: Yes.

KM: The spirit goes and it moves, and you'll be there just like mama.

BM: Yes.

KM: It's a blessing!

BM: I have...you don't remember, my sister Myra had already died.

KM: *Pau.*



BM: And my dad had already died.

KM: Yes. Where were you *hānau*?

BM: I was born in Honolulu.

KM: In Honolulu.

BM: In 1936. We lived, it was called Home Rule Street, and it's down in Kalihi.

KM: Yes.

BM: It paralleled with Dillingham, I think it was the next street down between Nimitz and Dillingham.

KM: That's really interesting Home Rule Street. Did mama ever tell you about how that street got it's name?

BM: No, because it was my grandmother's house, my dad's mother's house.

KM: On the Alapa'i line.

BM: And they had just moved over there. They used to live in Ke'ehi Lagoon and all those little islands there?

KM: 'Ae. Mokauea, Mokueo section like that?

BM: Yes. Dad and his family lived on one of those islands and they used to go by canoe to go into Honolulu whenever they had to go back and forth...

KM: ...Papa's name was?

BM: Samuel Kalua Alapa'i.

KM: And his father was?

BM: His father was?

KM: Kalua Alapa'i. Mama's full name?

BM: Mama's full name was Myra Elizabeth Neumann.

KM: Yes. And her Hawaiian?

BM: Her Hawaiian name actually came from Jacob.

KM: Oh.

BM: From Jacob Maka.

KM: For real!

BM: Yes. Her Hawaiian name from him was Kau'inohea.

KM: 'Ae. That's right okay, Kau'inohea. Mama's line though, Neumann, her *tūtū*?

BM: Charles Lewis Neumann.

KM: 'Ae.

BM: He was born in Kōloa. His father came from Germany, I'm not too sure about the dates. He came and he sailed on one of the schooners that were coming over. They came over to the Hawaiian Islands, and the first stop that they made was here on Kaua'i.

KM: Kōloa, Kaua'i.

BM: He got off the ship and moved into Kōloa where there were a lot of German families there.

KM: Yes.



BM: He met a Hawaiian-German woman, and this is the interesting part about it because this lady married three German men at different times. She had boys from all of them. There were a lot of half-brothers, no half-sisters. My grandfather ended up with him being the only Neumann that was born to that [woman]. He grew up here in Kōloa and married a *haole*, but she lived only three months. This is what I understand and then she died. Then grandpa moved to Honolulu and he became a stevedore and a contractor but eventually he ended up being a caretaker in the Ward Estate where the Honolulu...Blaisdell arena is and all of that area there.

KM: Yes.

BM: All the way down to Kaka'ako.

KM: Yes...

BM: And then he married a Kaha'ulelio, somewhere along the line the family name was Manamanakaha'ulelio, I'm not really sure.

KM: Mama was saying Kalāmanamana.

BM: Yes. Grandpa married one of the sisters and had six children with her and when she had the last child that must have been Aunty Daisy, she died from childbirth. Somehow or another he married the second sister which was Myra, and had five children with her. Mama was the oldest of the five children and among ourselves the cousins, we call it the first and the second litter [chuckling].

KM: [chuckling] Yes... ...How did mama end up coming up here to Kaua'i and you folks came up also at some point right?

BM: Yes.

KM: And when?

BM: After my parents were divorced....Dad actually got full custody of all of us.

KM: Yes.

Discusses moving to Hā'ena and the 1946 tidal wave.

BM: But he did tell the judge that he didn't want to force us to live with somebody we weren't happy with. So we had the opportunity to say who we wanted to live with. [recalls circumstances regarding family arrangements] ...Mama went up to Kaua'i, she sent for the two girls and they moved to Kaua'i with her, that was during the tidal wave in 1946.

KM: Okay.

BM: All the houses in Hā'ena had been washed back to the back of the mountains. So they had to wait for the landing barges to come in with all this big equipment. They bulldozed the house back on the house side, cleaned it up and then mama sent for the two girls to come.

KM: Mama had already met Jacob Maka?

BM: Oh yes... Mama met Jacob at the time he was a representative to the legislature.

KM: Yes.

BM: At that time. So whenever the legislature was in session he would be in Honolulu. Another coincidence is that when we lived in Liliha, Pu'unui, the lady that we rented the house from, was Jacob's cousin. Whenever the legislature was in session, he would be staying either at the Yamashiro Hotel by 'A'ala Park or up in Liliha.

KM: [chuckling] Famous in song.

BM: And that's how mama met Jacob...



KM: ...So before the 1946 *tsunami*? In 1945 or '46 or something, she had already moved up here?

BM: No.

KM: It was just about the time of the *tsunami*?

BM: Just about the time that the '46 *tsunami* hit...

KM: Okay.

BM: She made preparations and she moved to Kaua'i with him. They were still living in a tent. The army people hadn't brought the houses back. When they got the houses fixed up then she moved into one of them and then sent for my two sisters.

KM: Sisters, Lynette and Myra?

BM: Yes.

KM: Thinking about things that you might have heard about Hā'ena from mama, about the families or the communities. Do some thoughts or stories...how did they live? Was there a lot of fishing, a lot of taro growing, or was it through the legislature for him mostly?

BM: When mama folks first moved over my dad was still working for Young Brothers. He would have stuff come into Kaua'i. So they would rent a car and go around the island, his big interest was Hā'ena because he knew that mama was living somewhere down there.

KM: Out in Hā'ena.

BM: He would take a trip down to Hā'ena then he would come back and say, "I tried to give mom everything she wanted and here she is living in a tent." I kept having visions of my mother with rags on [chuckling], because of the way he described it. He said, "Yes, and they have clothes that are hanging on the line with big pukas in it." I don't know if he was exaggerating. I said, "Oh, my mother, my poor mother." You don't have any control over these things. Finally, see, dad was always gone so every time he left he used to have someone, we were living up at Pālolo at that time. Dad had bought a house up there. But the interesting thing is that, from what I understand from mama, that my grandmother, *Tūtū* Loke told my dad, because this house on Home Rule Street was dad's house. *Tūtū* Loke told dad that "If he ever sold that house he would never own another house again." I don't know if it was something that happened or what. But this is what she told him. And he never really did because every time he bought a house, it wouldn't be too long and they would sell the house. [Discussing house in Pālolo, and arrangements made in caring for the children.]

...Finally, he talked to my mother and made arrangements and agreements with her that he would send money to her to help us with the expense of having us here. So I ended up going to Hā'ena School.

KM: When did you move out here?

BM: I moved over in 1948 or 1949.

KM: Okay. So you go to Hā'ena school then?

Discusses Hā'ena School and classmates.

BM: Yes, I was in the 8th grade. I had to enroll in the school in Hā'ena. Tommy Hashimoto was my classmate. Jeremiah Mahuiki, which is my husbands older brother and Henry Tai Hook, Jr., Flossy Tai Hook. We were the only three that was in our right grade, Kekua Harada, Morris Mokunui and myself. We had the biggest graduating class of Hā'ena School.

KM: Wow!



BM: [chuckling] Seven of us graduated.

KM: Who was your teacher at that time?

BM: Harry Ho.

KM: It was Harry Ho.

BM: And his wife, Mrs. Ho taught first, second, third and fourth grade. And Mr. Ho taught fifth, sixth, seventh and eighth grade. That was an interesting year. Because at that time my brother was in the fifth grade so he was in the same class as I was. We didn't have a sixth grade because nobody passed [chuckles], from the fifth grade to the sixth grade and everybody that was in the sixth grade went to the seventh grade. They didn't have a sixth grade, we had a fifth grade, a seventh grade and eighth grade. It was just a two room school house, and we had a big flag pole between the two classrooms. Every morning we had a big bell, and every morning when Mr. Ho got to school he'd ring this bell and everybody would go outside and pick rubbish in the yard, and then we'd go by the flag pole and we would do the Pledge of Allegiance, and then we would have announcements for the day. One of our very frequent visitors was Mrs. Wichman [looking at Chipper].

KM: Oh!

BM: Every time Mrs. Wichman came, we had to all get up and we have to as a courtesy to her, "Good morning, Mrs. Wichman," I remember that [chuckles]. We'd have announcements for the day and then we would go in. He had a very unique way of handling the three classes that he had. He had one grade studying something that he would talk with them about later. One grade on the blackboard doing a series of things, and he'd be teaching one grade. His very famous scolding was, "You bunch of sap heads." [chuckling]

KM: [chuckles]

BM: Everybody. He was very strict because in the fifth grade we had one of the students that was 15 years old, and he was still in the fifth grade.

KM: Oh, poor thing.

BM: Because he wasn't eligible to be anywhere else. So finally, a lot of them just quit because they were too old to be in the grade that they were in.

KM: Oh boy.

BM: He would take one class at a time. While one class was reciting with him and going over other things, the other class would have to be on the board doing their homework and they better do it. And the one's that were studying better be ready to respond to him whenever he gets to them. That's how he did all his teaching.

KM: What a system. It was the two classrooms basically. Now the school is just near...?

BM: Just as you're getting into Hā'ena.

KM: Just at the very beginning, the lot is empty now right?

BM: Yes.

KM: Where the school was?

BM: It was donated to the Boy Scouts. I don't know how they did it. So the Boy Scouts had that area where Hā'ena School used to be. We'd walk to school every day. From where we lived in Hā'ena, we had JPOs, but we never listened to the JPOs [chuckles]. When we go to school, five thirty in the morning we would start walking to school. We didn't have to but it was just good fun and we just wanted to run away from the JPOs. And my



brother-in-law, Jerry, was one of the JPOs, and he would chase us all the way up to Hā'ena School. And if we didn't want to go to school, we'd wait by the bridge you know where Hanalei Colony Resort is?

KM: Yes.

BM: We'd wait by that bridge and that used to be Hale Ho'omaha and that was run by the Nishimoto family, Ivy and Jack Nishimoto. We would wait by that bridge, and we'd wait for when the Wainiha kids got to the tip of Kepuhi.

KM: 'Ae.

BM: We would signal to them. and they would signal us. That was like we didn't want to go to school that day so we'd all walk, especially if it was raining we would walk in the rain and get all wet get to school. "Alright children we're not having any classes today, go home and get something dry to put on." We'd be able to go home. Mr. Ho was such a stickler for live by the rules, and you obey the rules. If it's not fishing time then you're not supposed to have illegal fish in your lunch [chuckling].

KM: For real?

BM: Like when it was 'oama season it was okay to have 'oama. But if you had 'oama and it wasn't 'oama season he would tell you, "Where did you get your lunch from?" Our answer was always, "From the freezer."

KM: Yes. When was 'oama time?

BM: 'Oama time was like in September, just about right after vacation time.

KM: Were there special places along the *papa* or the beach where you would go or anywhere you can get 'oama?

BM: Actually at that time, it was anywhere you could go because my step-brother, Murphy; we used to hate it when he comes home. He was going to Kamehameha. He was such a good fisherman, that every time he came home we would have pākinis of fish to clean. Everybody would say, "Oh no, Murphy is fishing today." He used to catch tubs of 'oama and we would have to clean all of them. You cleaned them with your finger, slit it down. Either salt it and dry or eat it. Eat a whole bunch of them at a time.

KM: [chuckles] You folks, were you relying a lot on fish from the ocean?

BM: Yes.

KM: Were you also planting taro?

BM: Yes.

KM: How long or even after mama and Maka split, did you stay here or did you leave and come back?

BM: I stayed here during my ninth grade year because I passed the test. The idea was to get my brother and I into boarding school and then dad could take over our care. I took the test in the eighth grade and I passed the test, but they had no room. I took it again in the ninth grade and finally, Mr. Ho graduated from Mid Pacific Institute and Aunty Gladys Brandt was the principle of Kapa'a High School when I was going there. She and Mr. Ho encouraged me to take the test for Mid Pacific. At that time Joseph Bakken was the principle for Mid Pac, so he came down and gave me the test, and then about two or three weeks later I got a letter saying that I had been accepted at Mid Pac, and that they had provided a scholarship for me. I was able to go on that scholarship. The scholarship was from Bishop Estate. So I went to Mid Pac. When I got word about my acceptance into Mid Pac the week that we were preparing to go to Mid Pac I got a letter from Kamehameha, saying that I had been accepted at Kamehameha. I was so upset because they waited until then.



KM: It took so long.
BM: Mama asked me, "Are you going to go to Kamehameha?" "No, I'm going to Mid Pacific." And so I went to Mid Pac. My step-sister Helena graduated from Mid Pac, and Jacob graduated from Mid Pac. Mr. Ho graduated from Mid Pac, and Mrs. Ho; so I just went to Mid Pac. I had a real nice time.
KM: When you were here in the first years that you were living here, you folks would go fishing?
BM: We never did, but my brother had to go fishing?
KM: Murphy *mā* and Sammy?

Discusses Mahuiki family *hukilau* fishing at Maniniholo.

BM: Yes. The only thing that we really got involved with is the *hukilau*. My husband, his dad, had a boat house where... [thinking] at the end of, can't even think of their name now. Every year...
KM: By Maniniholo?
BM: Yes.
KM: Just below, on the bay?
BM: Before you get to Maniniholo, the house that's up on the beach I can't even think of their name.
CW: Joe Pascual? Is that the one?
BM: Yes, but the original owner.
CW: By the old man Chandler's place?
BM: No. Past going down you past?
HW: Moragne?
BM: Morange, yes Bill Moragne.
KM: Your father-in-law, La'a Mahuiki?
BM: Yes.
KM: He had a boat house?
BM: Had a boat house right next to the Morange's place, Hā'ena side of Moragne.
KM: Okay.
BM: He had his nets there, and down by the beach he always had a boat during the summer with nets in it and ready to go into the water.
KM: Yes.
BM: Right above the Wet Cave, going up to where...
CW: Uncle Bruce's house?

La'a Mahuiki would *kilo* for fish from atop the *pali* overlooking Maniniholo; describes the *hukilau*.

BM: Yes. Between the monsterra, he had a trail going up to just above. In fact you can still see the point where he used to *kilo* for the fish. Because he was the caretaker for the park it gave him an opportunity to...
KM: Right.



BM: And he was like a Billy goat, he would scramble there and in five minutes and he'd be down.

KM: That's the big cave behind Maniniholo?

CW: 'Ae.

KM: He would go up the side of the *pali* up to a *kilo* spot?

BM: Yes. Then he would *kilo*, and then he had his old policeman whistle. Every time he saw the fish and if it was within reasonable reach for them to go and surround the fish, he'd blow the whistle. And you could hear that whistle from Hā'ena to Kepuhi.

KM: You're kidding!

BM: Yes. And everybody that heard that whistle dropped everything that they were doing and they would say, "*Hukilau!*" We would drop everything and run down to the beach. And all of the families had a specific responsibility. My brother Murphy, his job was to dive and make sure all the nets were down in place.

KM: Yes, *pa'a*.

BM: Yes. My husband and his brothers had to row the boat. My father-in-law had two white flags.

KM: Ohh!

BM: He would use the white flags to direct them, how to go out to surround the fish.

KM: From up at the *kilo* spot?

BM: Yes.

KM: He would be there, flagging them?

BM: He would be flagging them on how to surround the fish. If they didn't listen to him all you would see is these two flags down on the ground and he would be there in two minutes scolding them and calling them names and then going back up. And in about another two minutes he would be back up at the *kilo* place. He would pick up his flag and start directing them again and they'd bring the fish in.

KM: Everybody, once he went *pio* give the whistle.

BM: Yes.

KM: Everyone knew exactly what they were supposed to be doing?

BM: Yes, everybody knew exactly what their responsibilities were. Ours, was just getting over there and holding the net and started pulling it...

KM: Near the shore, you would pull on the shore?

BM: Yes.

KM: This was *hukilau*. Had rope with the *lau* on also, the *lā'i* or not?

BM: I don't remember having that.

KM: What was the fish mostly?

BM: Most of the time the fish was either *ō'io*, sometimes it was *akule*... [thinking] That was basically what it was *akule* or *ō'io*.

KM: They would take it out around the bay. This is a small photo and maybe you can see, this is Maniniholo Bay here.

BM: Okay. It would be here, just about here.



KM: Right here, okay out here.
BM: And they would go out and come right around and circle in.
KM: Pretty close.
BM: You'd have two people pulling up the nets. Whoever came down to *huki* the net in, they would be in the back.

Fish such as *akule* and *ʻōʻio* were always shared among the families.

KM: Yes. Everyone would *huki*, pull in. How was this, once everyone came to help like that, did they *māhele* the *iʻa*?
BM: Yes. There was no limit to the *māhele*, because his idea was to share his fish with everybody. When everybody had their *māhele*, then whatever was left over is what he would sell. He never sold any fish until everybody had their *māhele*.
KM: All of the community?
BM: Oh, yes. And it didn't matter whether you had three or four in the family. Everybody got the same amount of *māhele*.
KM: And all the Hawaiian families, if there were Japanese or other families?
BM: Yes.
KM: Everyone would work together and come together like that.
BM: Yes. But sadly, we didn't have too many of the other nationalities, there were mostly Hawaiians, Chinese, and maybe there was one or two Filipinos. We had a Filipino man, he was our jack-of-all-trades, his name was Shibroka.
KM: Shi?

Recalls Hilario Aquino (Shibroka), who died in the 1946 tidal wave; he saved a number of children.

BM: Shibroka, don't ask me how he got that name. His actual name was Hilario, Hilario Aquino. And he came in from the Philippines and was living in Waimea. Somehow or another he met Jacob, and Jacob brought him over to live in Hā'ena. He lived with us on our place for a long, long time until he died. In fact during the 1946 tidal wave, he saved quite a few kids because what he did is he made them, pushed them up on the trees, and that's how they survived.
KM: Amazing! Was he near the school at that time or was it by the homes?
BM: It was by the homes.
KM: Maka's side like that?
BM: When the tidal wave hit, my husband said they had never seen water receding like it did, and the whole reef was exposed. So it was something that they had never seen so the Hawaiians were all down at the beach and they were looking and wondering what was happening.
KM: Looking for fish or?
BM: And then, my father-in-law made them all run up to the mountain go up as fast as they can. I remember my husband saying, he scaled every fence in Hā'ena. He was the first one up in the cave and even his mom got stuck down in Hā'ena.
KM: Aunty Rachel?
BM: Yes. She was up in the tree with some of the boys. My husband made it up to the cave and was watching the water come in and go out. Shibroka pushed a lot of kids up the coconut trees, I think. A lot of the kids were saved from him being there.



KM: Wonderful! You'd mentioned like this event, it sounds like La'a Mahuiki had an idea of what a *tsunami* or a tidal wave was.

BM: He had never seen one but he kind of, because he knew the ocean so well.

KM: Yes.

BM: He knew that if it went back it had to come forward and building it up the way it was building up, it wasn't going to be something gentle it was going to be a big thing. Just from the force of it, a lot of people that had never experienced a tidal wave were swept out. We lost quite a few people. I was never, we were living in Honolulu when that happened.

Discusses family beliefs and changes in customs and practices.

KM: Yes, you were still there. May I ask, you talk about surrounding the *akule* or the *'ō'io* out here. Did you ever hear if your father-in-law...of course at that time La'a, or others, did someone have a *kū'ula*, did they call the fish? Did you hear about those kinds of things?

BM: No, as far as I know, the people that I heard about that did that kind of things were the fishermen that fished over in 'Anini side. They had stones and things that they fed, I'm not to familiar. But I know that Jacob's mother had a stone, and it was down where my Uncle Simeon lived at that time. My mother-in-law was like the foster child, but she kind of did most of the work. She was like a servant, and it was her duty, or responsibility to go up into Mānoa Valley and pick all the herbs that needed to be picked, to make the food to feed the stone. She would come down, and she'd have to pound everything but she never got a chance to feed the stone.

BM: But she knew what she needed to go through that. *Tūtū* Elani was Jacob's mother, did the actual...

KM: She would *hānai*?

BM: Yes. I have no idea what the stones were for. Our *Tūtū* Katua, Mary Kawō was a Christian at that time, took my mother-in-law and was able to have her take Jesus as her savior. So they went from what they were doing and turned over to the bible. A lot of things happened through that, because of Jacob's mother being who she was. They were lots of things that happened. *Tūtū* Katua being a Christian was able to ward that off.

KM: Break that.

BM: It was a constant battle.

KM: All of that between the old?

BM: Right. It was something that I had never experienced before and I had never seen. But it was told to me by mama. When my father-in-law died in 1952 or 1953, and then mama moved to Honolulu.

KM: Yes.

BM: She would come back every now and then and we'd stay up for hours in the morning, and I have tapes of her.

KM: Oh, wonderful!

BM: I'm not sure if I still have it but I did a lot of taping on the conversations that we had.

KM: Wonderful!

BM: They were so interesting.

KM: Yes. The *mo'olelo* of the traditions and how life was.



BM: Yes. Just listening to them turning over from what they were as Hawaiians, over to Christianity. It was just amazing and in my mind I cannot understand how they ever did something, even trying to do something new now constantly amazes me.

Discusses the fire brands of Makana; La'a Mahuiki was one of the last people to participate in the ceremonies.

KM: I think one of the things, wasn't your father-in-law, was he a keeper of the *'ōahi*, the fire brands? Did he go up and make the fire brands, the burning fire up at Makana or...?

BM: He actually, was one of the last people that went up to the fire works cliff. My husband tells me that when they did that last trip up...In fact Sam hired a helicopter at one time and I think it was Jack Harter. He wanted to go up to the fire works cliff, just to see what it was like. Bernice Midkiff, I don't know if you remember her, was the beginning of real estate in Hanalei. She wanted to start an art festival at Wai'oli Church. One of the things they wanted to highlight was the fire works cliff, the exhibition that they did from the fire works cliff. She talked to my husband, if he would be interested in doing that. You know my husband was young at that time so everything was right on. He said, "Oh yeah, I can do that." My mother-in-law told him, "It would not be a good idea if he didn't clear it with the Lord, because you don't know what was put on to this process of going up to the fire works cliff. And someone may have put something on that land to prevent you from going back up."

KM: *Kapu?*

BM: My husband didn't listen, instead he hired a helicopter and landed up on the fireworks cliff and he said, "My God it's an experience because both sides are straight down." It's not as windy as he thought it to be. On the side of straight (bluff), they have some indentations where they built the fire. From what I understand, and from what he knows, they picked the wood down in Limahuli and then they carried the wood up.

KM: 'Ae, bundles of wood.

BM: Yes, bundles of wood they carried it up. That is what they would throw out as they burned and then the wind current would just take it out. But he said when he looked down it wasn't a very good option, so he decided that he better not try it.

KM: Did you happen to hear, did grandma Rachel tell you, was the trail at the back of the mountain or the front?

BM: It was at the back, it was inside of the valley, and you came out. I think at that time they really couldn't find where the trail was. I don't know whether it was covered up or something but they couldn't find the trail. That was what mama was telling him, that my father-in-law was about one of the last people that went up.

KM: Did you hear why they went up and did it again, or what was the purpose of the fire brands? Did they say it was just to have fun, was it to honor somebody?

BM: It was mostly to honor someone that's coming into Kaua'i.

KM: I see.

BM: If they knew of anyone with royal blood that was coming in. It was a sort of acknowledgement for them coming over to Kaua'i.

KM: This morning when I was talking to Aunty Lychee and Aunty Agnes them they said that they remembered when they were teenagers...and described the whole thing about the fire brands being tossed over the *pali* and how the wind would pick them up.

BM: Yes.

KM: Evidently when they were children which coincides with your father-in-law's time.



BM: Yes. And mama also described it because she watched. She told us what it looked like and how the flame would just tumble as the wind currents would pick it up.

KM: This is mama Rachel?

BM: Yes, not my mother.

KM: This was earlier?

BM: Yes. Many times she told us about that.

Family kept *lo'i* in the Kē'ē vicinity; describes working the *lo'i kalo*.

KM: Wow! Wonderful! This may be a little difficult to see also, you'd mentioned Maka them when you were here, I guess you folks were growing taro.

[Referencing the 1964 aerial photo of the Kē'ē section.]

BM: Right.

KM: You had *lo'i*. Were the *lo'i* close to the house or were they out towards the Kē'ē section, that you remember?

BM: I know exactly where it was.

KM: Because you worked in them right?

BM: Yes.

KM: Okay.

BM: You know where the Wet Cave is that goes up to the hill?

KM: Yes.

BM: We were directly across the street.

KM: Okay. I don't know if you can see it here, it would be right in this vicinity, and the other cave is over here. See these *lo'i* down here?

BM: Yes.

KM: The old *poi* mill vicinity would have been in here.

BM: Okay. These are the taro patches here?

KM: Yes, these are the patches here.

BM: This would be the entry into it?

KM: Yes, pretty much I think right there, that's the road that Hashimoto put in I think.

BM: The wet cave would be here?

KM: Yes.

BM: Our *lo'i*'s would be right here.

KM: Just a little *makai* of the road.

BM: Yes.

KM: How many *lo'i* did you keep?

BM: We had one, two... [thinking] we must have had about six or seven. All we did was we would pull one bag a week.

KM: Ohh!

BM: That was for home use.



KM: Yes, I see.

BM: A bag of taro at that time, a whole bag of taro was five dollars.

KM: Ahh.

BM: I remember we sold one bag and we made five dollars, oh boy that was something you know.

KM: Yes. And what was that one hundred pound bag or?

BM: You know the pineapple brand bag?

KM: Yes.

BM: A whole pineapple brand bag.

KM: Wow!

BM: I don't even know what weight was. But the weight right now is eighty pounds. It must have been at least a hundred pounds.

KM: I think so.

BM: It was five dollars a bag.

KM: You folks had maybe five or six *lo'i* that you kept?

BM: Yes.

KM: About what was their size do you think?

BM: The biggest patch... [thinking] I'm not very good at measurements but.

KM: Like this room?

BM: No. Maybe twice the width of this kitchen and about the length kitchen area.

KM: About 30 x 30 or something?

BM: That was one of our bigger patches. I think we had about two patches like that. And then we had two patches of maybe a little bit bigger than the kitchen, going that way. We had about five or six patches. Every summer we worked every day at the taro patches, we played half of the day, and then just before *pau hana* time, everybody would start running into the patches trying to catch up with all the work.

KM: Catch up with the work. Did you folks...how was your water flow? All of the *lo'i* were irrigated right?

BM: Yes.

KM: Did you folks take care of an *'auwai* somewhere up above?

BM: Maybe our parents did, we never had to worry about that because the water came up from the bridge.

KM: By Limahuli?

BM: Yes.

KM: Had an *'auwai* coming down?

BM: Yes. Had a little bridge just before you go down to the Wet Caves, there was a stream that went across, and then it came down into our patches.

KM: The water was plentiful in the *lo'i*?

BM: Yes. Always had a lot of water, never had any problems with water.

KM: What kinds of *kalo*, taro that you folks planted that you think?



BM: We didn't have pocket rot, for one thing, we didn't really have any kinds of problems with the taro. We had to do a lot of cleaning.

KM: You mean weeding and stuff like that?

BM: Yes.

KM: You were always out in the *lo'i*?

BM: Yes.

KM: Was it wet all the time?

BM: Yes.

KM: You never let the water dry?

BM: No. And the patches were deep because I remember going into the patches with mud up to our knees. I used to wonder because Tommy guys patches wasn't really that deep. I said, "How come we got patches that are so deep and they have patches that they are not going to get dirty..."

KM: Their patches were just a little?

BM: Above us, going towards Hanalei.

KM: Yes, towards the Hanalei side.

BM: And ours was more down towards Kē'ē. We were more in the swamp land than they were.

KM: You just mentioned the swamp, did you by chance ever hear of that having formerly been a fish pond or a taro-fish pond?

BM: I heard about it but I never...

KM: Never saw it. No one was using that as a...?

BM: No. And it was just swamp land as far as we're concerned. I know my husband talked a lot about eventually that we should try and dry it up, but you know we were only kids at that time and there's not to much you can do as a kid. We spent all of our summer days at the taro patch.

KM: No choice?

BM: No choice. We had a choice, either the *lo'i* or the garden. We had a garden by Uncle Simeon's yard, we had a big garden there. You could either go to the garden or you can go to the *lo'i*. We liked the *lo'i* better because you could go swimming all the time [chuckling].

KM: Right.

BM: We had a diving board up at the Wet Caves and we had a trail that went right alongside the mountain, it came down to the bridge and we'd walk a little ways and go into Limahuli.

KM: 'Ae.

BM: That's where we used to take all the mud off from us. Everybody had a bar of soap, and we'd take a bath down there. And we all had a little hiding place to put our soap in.

KM: Oh, wow!

BM: On the side of the bank, everybody had a place to put their soap. We used to love having the tourist past us [chuckles]. "*Aloha!*" [mimics waving and washing] Even going up to where my dad-in-law used to *kilo* fish they had all these vines. They had big buses at that time, the tourist busses used to be big busses.



KM: Wow!

BM: We'd have bus loads of tourists coming down and we'd wait [chuckling]. I can't believe that I did this, we'd wait and we'd have our vine ready and we'd walk up to the top as far as we could walk and then we'd hang on to this vine. We had good timing because just as the bus would come in the front of us we'd swing on it and we'd say, "Aloha!" [chuckling]

KM: [chuckling]

BM: And we'd swing back in, and then run and hide like we were menehunes. The tourist used to stop the busses and all we could hear them saying was, "Where did they go? Where did they go?"

KM: They no *lūlū* you folks?

BM: [shaking head, no] It was a lot of fun, especially when you see these Tarzan movies. Swinging out on the vines. I think about that and I tell my sister, "How did we ever do that?" We all blame Luka my sister-in-law, because she was such a tom boy, she did all boy things and we followed her [chuckling].

KM: Wow! Sounds like fun!

BM: Yes, that was good fun.

KM: You folks, you worked, you played, you folks came close as families.

BM: Yes. I think our biggest vice was stealing cigarettes from mama, and going down to the beach and having a bonfire and smoking all these cigarettes. You know, you wouldn't be swallowing, you would just be smoking and puffing. I never really enjoyed doing that because I didn't like to smoke. Sister, she was like a smoke stack [chuckling]. My sister and Luka they used to...but she doesn't smoke. I think that was our vice there.

KM: For real!

BM: Yes. Stealing cigarettes. Because mama used to go with Jacob to what was Valley House now, they had a night club up there, and Jacob used to sing up there. Mama would have to go with him and so that gave us a chance to just go in her room and get her cigarettes.

KM: Borrow cigarettes, good fun?

BM: Yes.

KM: Now, you brought up something that's interesting, Jacob as a singer. I guess he was a musician, he composed songs as well. What are some things that come to your mind about music in your community? Was music a big thing?

Recalls Jacob Maka as choir director of Wai'oli Church; families were active in church, and music was an important part of the community. Families serenaded around the community during the Christmas and New Year's holidays.

BM: Jacob was the choir director for Wai'oli Church. We were Catholics because mama was a Roman Catholic. When she and my dad got married they had to at that time sign a paper saying that their children would be raised as Catholics.

KM: Dedicating you, that's right.

BM: All of us were baptized Catholic. When we moved to Kaua'i, they didn't really have a Catholic church. They had a place down at the landing, they had a little place where they had a Catholic Church.

KM: Which landing?



BM: In Hanalei. They had a little church there, that was a Catholic church. But the priest only came once a month.

KM: Yes.

BM: The Chandler family that lived not too far away from us, they were Catholics, and so when they found out that we were Catholics, they were trying to get us to go with them to church. It was so far away, it was over in Kīlauea. They had one of these old, Model A or Model T with no roof, and whenever Anthony and Michael, they used to work up at the power plant we'd be walking to school and they just happened to be going to work. They would pick us up and we'd all jump in the Model T. We'd love riding the Model T because it was all open.

KM: Yes.

BM: That was their source of transportation. We didn't go to the Catholic church, but we did go to Wai'oli Church because at that time they were congregational and Uncle David Pā was given this opportunity to drive, they had a station wagon. They would come down to Hā'ena and pick up any child that wanted to go to Sunday School. Because we were used to going to church, we jumped on the station wagon and went to this Protestant church. I said, "Oh my gosh, for sure we're all going to go to hell!" [chuckling]

KM: All going to burn? [chuckles]

BM: Because we knew that if we went to another church that was committing a mortal sin. We continued to go in there. So most of the time, and that's when we started going to Wai'oli Church from that time on.

KM: You know New Year's time, Christmas time like that how they would go around and serenade. Did you folks serenade in the homes like that?

BM: Yes. The families all took turns to host the Christmas holidays. One year would be Uncle Simeon's house and the next year it would be at our house, the next year it would be at the Mahuiki's house. They would just go over back and forth. Everybody had something to do. Mama's responsibility was to provide the desserts.

Mama always made the deserts – apricot and prune cakes!

KM: Of course!

BM: Because they tried her apricot cake.

KM: That's right! Her prune cake?

BM: And her prune cake, yes. They appointed her to be the official baker. Every Christmas, I used to hate Christmas because it was my job; and see at that time they only had these 8-inch cake pans, they didn't have the 9 x 13, they didn't have all of these other things. Mama had to make twelve apricot cakes, so that meant 24 pans. There was no such thing as electric mixers. And mama did all of her baking by hand.

KM: Scratch.

BM: She would cream everything with her hand. So I got that job, and you know it's like 5 pounds of butter to 20 cups of sugar, and you would have to cream all of that. I used to get upset because here I am struggling to cream all of this, and my sisters are outside playing. That was my job. But mama wondered why my cake never came out like her cake. One day she was watching me cream the shortening and then she said, "Now I know why your cakes don't come out like mine." I said, "Why?" She said, "It's because your hand is too hot, so what you're doing is you're not creaming. You're not doing any creaming, you're melting the butter. That's why your cakes don't come out like my cakes." I felt so good because that meant I would get eliminated from the job.

KM: [chuckling]



BM: Well, she turned around and she brought me an electric mixer.

KM: Oh...thanks ma! [chuckles]

BM: [chuckling] So after that I had to use the electric mixer to cream the shortening. And then when that was done, and it could only be done when mama tried it; and then she said, "Okay, that's enough." Then I put away the electric mixer and the rest of the procedure I got to do all by hand. And my cakes came out like her cakes.

KM: Good!

BM: That was all she did, she had to make these apricot cakes. One of them, Jacob could eat a whole cake by himself so you can imagine how many cakes she had to make because Murphy could eat the whole cake by himself. And now even to this present day my son can eat a cake by himself, my husband can eat a cake. I stopped making apricot cakes, that has been carried down from one generation to another. Now, I've been teaching my *mo'opuna* to start making apricot cakes.

KM: Good.

BM: They love to bake but they always want me to be with them. We've made a couple of apricot cakes, not that good, but we don't let them know.

KM: You have to practice. A part of it of course was the food. Were you folks going around and *himeni* at the different houses like that?

BM: Yes. When you have the family together, then you bring out all the instruments and you start *kani ka pila*. My father-in-law loved his beer, and my Uncle Simeon, when they both started drinking, they were so much fun. And there was no such thing as fighting. All they wanted to do was dance all night long. So the music would go on and on, and they would be dancing *hula* and everything else. We'd be having good fun with them. Then when it got to be a little bit too much, mama Rachel... And you know mama Rachel as like this [gestures tall and strong], and my father-in-law was like this [gestures shorter and small]. So she would say, "Come on daddy, we have to go home." Oh no, he could hardly walk, so she would just pick him up, throw him over her shoulder and walk home. [chuckling]

KM: Oh gee, that's amazing.

BM: But that was good fun. every year, they have that.

KM: Yes. Is there a song that stands out in your mind, that you might be inspired to sing?

BM: I don't know the song, all I remember is their favorite song to dance, I know at one point they sang, and I don't know the song. But they sang, "*Ke pa-li no mā-e-ele*." And they would stop, and then "*Ke pa-li no mā-e-ele*." [chuckling] But that was their favorite song. And that was the song that they both always danced. They loved to dance the *hula*. I can't remember all the songs that they used to do, but I know that they used to do that.

Ka Ulu o Laka not used when she was young, in later years, *hālau* returned to the site.

KM: You mentioned *hula*, was anything going on when you were young at the *pā hula*, at the *kahua*, the old *Ka Ulu o Laka*?

BM: No, nothing happened. It was after I was growing up. after I was an adult that things started to come back again.

KM: Yes. The *hālau*, like that.

BM: The *heiau*, people going to the *heiau* to dance and all of that. When we were young it was just something that was kind of forgotten. I think a lot of this happened, I remember at one point, because my dad spoke fluent Hawaiian. His nieces and nephews all spoke fluent Hawaiian, but they never taught it to us. I remember at that time, that was the



language they reserved so they could talk story and didn't have the kids know what they were talking about.

KM: Right.

BM: My mother on the other hand didn't like the idea of us learning Hawaiian. She said because it was a rule that Hawaiian was not to be taught. I don't know how much Hawaiian she knew, but I knew that my dad was very fluent in Hawaiian. They never bothered to talk to us but it was for another reason. It was their language that they could talk when the kids were around.

KM: They could talk freely, openly?

BM: Yes.

KM: Good stories, good fun just to talk, thank you.

Recalls Jacob Maka and Alfred 'Alohikea as song writers. Discusses songs of Wai'oli Church, and shares "*Lū 'ia mai.*"

BM: One of the things that we always grew up with and I think we respected that, was children are to be seen and not heard. You didn't ask questions, "Why? Because..." Now days, it's "Why grandma, I want to know why?" During that time we didn't question when we were kids. If our dad told us that this was the way it's going to be, that's the way it was going to be. You didn't question why. If we did, then it would come out, "children are to be seen and not heard." That's how we grew up.

KM: Yes. Is there one song that stands out in your mind from Jacob Maka, or that was sung in church or something?

BM: Most of the Hanalei songs, because I think it was through his efforts and as a legislature that went out and kind of brought Kaua'i over to Honolulu. It was all of these Hanalei songs, whether he wrote it, a lot of the songs are attributed to Alfred 'Alohikea.

KM: 'Alohikea.

BM: Jacob was, he could listen to a song, and Alfred Alohikea, I don't know if you remember but in the back of the old Ching Young Store, where the Lung Gon tree is now, there was a pool hall there, and that's where Alfred 'Alohikea composed most of his songs. They would try to practice it there, then they thought that Jacob wouldn't be able to hear their songs but he could be standing outside and he would listen to them sing that song, and he would go home and know the whole song. That's how I think that a lot of the songs that made Hanalei popular was through his efforts, recording it.

KM: Yes. You want to sing one of the songs that's dear to your heart?

BM: I'm not a singer.

KM: You are.

BM: [chuckling] The song that I really like is "*Kaua Loku.*" I think I forgot all the words.

KM: It's a beautiful song.

BM: There are a lot of songs.

KM: What about the "*Lū 'ia mai*" song?

BM: Oh, the *lūlū* song. This is a song that our choir made popular.

KM: Yes. But it was Jacob's song right?

BM: Yes. He is attributed with writing that song, and "*Na Ioane Bapetiso,*" John the Baptist. And we had a series of medleys, that Margie put together with that song. "*Na Ioane,*" and



then we'd sing, "*Ekolu Mea Nui*," and then the "*Lūlū*" song; and then there was another song, but I kind of forgot it. One year we went to Kaumakapili Church and Margie had already died, but we did a Christmas concert for them, because a lot of the churches helped us out quite a bit during Hurricane 'Iniki. And so as a way of acknowledging and thanking them for what they did we put on a Christmas Concert. So we went to Mākena, Keawala'i Church, put on a Christmas Concert for them. From there we flew to Honolulu, and went to Kalihi-Moanalua Church, because from that small little church, we got a donation of \$25,000 dollars.

KM: Wow!

BM: Christian Martin was the moderator at that time, and he came up to me and said, "Aunty, we got a check here for \$250.00, from Kalihi-Moanalua Church." I looked at it and said, "Are you sure? It looks like it has a lot more zeros than you're telling me." So when he looked at it, it was for \$25,000.00... So they donated that money to us to help. The church had moved about two inches during Hurricane 'Iniki so we had to put it back on its foundation so that donation came in handy. Then we went to Kaumakapili Church and did a concert for them. When we got through with the concert, they all stood up. And then Bill Kaina who was the *kahu* at Kawaiha'o Church, came up and as they were clapping. They said "We came here to listen to the Hanalei songs." So we had to sing all the medleys that we sang. People just ranted and they raved over that.

KM: Will you share a part of like the *Lūlū* song or...?

BM: I have a hard time but... [singing]

Lū 'ia mai, kō ka Haku kuleana.

Lū 'ia mai ho'okoe 'ole aku.

Lū 'ia mai ku'emaka nui 'ole.

Lū 'ia mai a pau pono.

Ka Haku, ka Mākua mana loa kōkua iā mākou.

Ka ho'one'e kou Aupuni lani ma ka honua nei.

Lū 'ia mai, kō ka Haku kuleana.

Lū 'ia mai ho'okoe 'ole aku.

Lū 'ia mai ku'emaka nui 'ole.

Lū 'ia mai a pau pono.

Lū 'ia mai, kō ka Haku kuleana.

Lū 'ia mai ho'okoe 'ole aku.

Lū 'ia mai ku'emaka nui 'ole.

Lū 'ia mai a pau pono.

KM: Hmm, beautiful. And the *mana'o* is so nice. When they are singing that song is that when the *lūlū* is going around?

BM: Yes. And at one point it's telling you, "don't look in your pocket and figure out how much you going to give."

KM: Just *lū* [chuckling]. Scatter the seeds. There's a song called "*Ai wale i ka hinana*." Are you familiar with it? Do you recognize it? I thought I'd heard perhaps that Jacob Maka had composed that also? [singing song] So you never heard?

BM: No.

KM: It's a Kaua'i song about the *hinana*, but it cuts off to the Waimea side. You didn't hear that?

BM: No.



KM: Okay.

BM: It was probably somebody on the west side. I know that any song that Jacob was attributed with writing, the kids would have brought it out.

KM: Okay.

BM: Every song that he has been connected with, has been through the efforts of his kids that have really brought it alive. I never heard of them singing that song.

KM: Okay. Can I ask you one more question?

BM: Yes.

KM: You've worked much of your life, and you're here at Waipā, you've raised your children and I know you have a deep passion for the Lord, and all the good things of the land and the ocean and family.

BM: Uh-hmm.

Shares her thoughts about values and practices that need to be retained by the community.

KM: Do you have some thought, what is your thought or vision about how should things... How would you like to see things unfold? For your community, for our people?

BM: One of the things that I regret is I feel that a lot of people have exploited this place and not for very good reasons. I feel that, I wish we could go back to how it was in the period when we were growing up as kids. Not to be so out of line with progress, but to teach our kids more of the values that we have learned. To be able to teach those values. I mean we are still trying to teach them values but it's hard living in a community that's so progressive.

KM: Diverse?

BM: Yes.

KM: So many people bringing their own and in some cases *ōpala* and *ukana* along with them.

BM: Yes. And in our days, we could feel free to walk anywhere we wanted to. Up until today, we still don't lock our doors, but many people, you see them locking their doors, locking their car doors and walking to their house. It really concerns me that it has come to this. Where you cannot just, that's like saying that you don't trust anybody.

KM: Yes.

BM: I feel sad about that.

KM: It's so hard because even like yesterdays unfortunate event in the morning, and drugs, things that have happened within our community, our children get really messed up.

BM: I remember the day...see, I lived in San Francisco for about five years, and I was going to school there. When we moved back here my husband and I were married and we lived in *Tūtū Pā'ū's* house, which was right next door to our lot. We were sitting on the porch one day and we saw these two guys walking down with beers and backpacks, no clothes and the shorts, just slippers on. We had just gotten over the beatnik era, time, when the beatniks invaded San Francisco; and the hippies. They were all over San Francisco. I told my husband, "Oh my God, they've arrived!" And pretty soon they just invaded the bushes, and every time my husband would be riding his horse, and he'd have to do something, either get a cow in the bushes or something. He'd invade that place and just find a whole area of hippies all over the place.

KM: Out?

BM: Out in Hā'ena.



KM: Hā'ena. By the Kē'ē section?

BM: Yes.

KM: What they called Taylor Camp area or?

BM: Taylor Camp was in that area where the bushes were. They had tree houses, he would go in there and they would be nude just running all over.

KM: *Moe lepo?*

BM: Yes.

KM: What are the values that our children need to learn you think about, from our old?

BM: One of the things that I noticed in even these young youth that are coming up now, is the lack of respect. I don't see so we try to teach our kids, our little mo'opunas, you say, "Yes and thank you and please."

KM: Yes, simple.

BM: We teach our kids that when they arrive or leave somewhere, that they *honi* everybody, whether that's their uncle or aunty or not. You *honi* everybody that's in there. We really try to make sure that they understand that and they do because you know my little great-granddaughter, she comes and, "Puna, *honi*." When it's time for her to go home, she comes in and she honis everybody that's in the house, and then she goes over and whether it's a cousin or just a friend of ours she honis them. Those are the kinds of things that you admire in kids, they know that they are supposed to do that. And it makes the older people feel really involved and respected, because here is this little child giving you the honor of kissing you hello or whatever. That's the kind of thing that I don't see people doing anymore. I remember because my mother and my dad, we had to *honi* everybody that was in there. So you just went around up until we were old and we still do that.

KM: Yes. And you know when I think about this, you started by saying that when you go someplace and when you leave, was there also the idea about take care of the land, or take care of the ocean? That you don't *kapulu* right?

BM: Yes. What you're saying is if we went somewhere and took care?

KM: Yes.

BM: Oh yes, that was just part of the routine.

KM: The way of life?

BM: Wherever you left, you left it in the condition you found it. And most of the time the condition you found it in, it was cleared away.

KM: Yes.

BM: You do the same thing too. That's the rule that I made in my house. I have a note there, "Please leave this sink in the condition that you found it."

KM: [chuckles]

BM: And then sometimes I forget and I leave a cup or two. I always tell my kids... [chuckling]

KM: ...What you described though is values, or things that you would like to see the children pick up. They are simple really aren't they.

BM: Yes.

KM: The respect, *aloha*, greet and *aloha* back, pick up after yourself, take care.

BM: Exactly.



KM: And working the land, the taro issues and things you're working on, is so important.

BM: That's really too bad because my kids really never got that opportunity when they were younger, to really get involved in some of the culture things that you want to try and keep alive. It's only been within the last ten years or so. Like my daughter was able to start working in the taro patches because she had taro patches. When she was having a hard time getting a job, that was what she was relying on to make a living for herself. And then now my daughter-in-law who's *haole*, she can see the value in having something that she can fall back on.

KM: Yes.

BM: Because she works in the hotel, but then if it ever comes to a point where tourism goes down she has something else that she can rely on.

KM: Hard to eat tourist too right? But you can eat the *kalo*, you can eat the *mea 'ai*.

Discusses the importance of the Waipā program – getting youth involved in cultivation of *kalo*, and working the land.

BM: Oh yes. And you can, sell it because there is a demand for the taro. Right now we're buying a lot of the taro from her. Because one of the stipulations that we have in sub-leasing the *lo'i* to anybody...

KM: Here, in Waipā?

BM: Yes. Is that we have first priority to buy the taro because every Thursday we make *poi* over here.

KM: How many acres of *kalo* are growing out here you think or in the *lo'i* I should say?

BM: In the master plan, they designated about forty-five acres for *lo'i*s. We have around seven acres that's already with taro.

KM: Okay. Are these old *lo'i* or are you opening up old *lo'i* or are you having to make new ones?

BM: It's all old *lo'i*s that we are trying to restore.

KM: The *kuāuna*, everything is there. Wonderful!

BM: Yes. And we have a water system, we have an agreement. Because we also have Azeka, who's next to us and then joining farmers like the Becks that are all involved. Because the water sources are from the same area.

KM: Same source. As a group all relying on the water and the well-being of this land. Do you folks go and work out *'auwai* days or things like that?

BM: Yes. And it's a pretty good relationship, because if one of the farmers cannot make it, another one will take the initiative to go up and clean out that area wherever it is. And they will come back and let my husband know that they were up there.

KM: Good!

BM: And what the situation is and what else needs to be done. It works out pretty well with the farmers over here.

KM: Good yeah, and there's this wonderful old saying about *lokāhi*, "*I ka lokāhi kō kākou 'ola 'ai!*" That our well being is in unity, in being together.

BM: Right.

KM: That's so important. We can all have different ideas and things but good when you can *ku'ikahi*.



BM: And it works very well here. And Hiroshi Azeka, he's been kind of like the backbone, because he really looks after the *lo'i*. Between he and my husband, they communicate quite a lot. I think communication is so important.

KM: It is, yes.

BM: If you don't communicate with each other you don't know what you're doing, you're only running circles.

KM: Sometimes counteracting one another too.

BM: Yes, right. Exactly.

KM: *Mahalo!*

BM: They've got a good relationship.

KM: Good. It's so good to see you again and to talk story. Nice, your recollections. What we'd like to do is we're going to get these things transcribed and send it home to you.

BM: So many people I think have exploited this area, this type of interview, and then they don't really tell you what they're going to do with it. Later on you find out that they have a book on it. So I think a lot of the *kūpuna* have that in mind. They are very reluctant to be interviewed. I had some reservations but when they told me you were here, I was open to anything that they wanted.

KM: *Mahalo!* It all comes home to you, but the idea is in part that it helps keep your family story alive.

BM: Right.

KM: There are so many important things that others can benefit from and just knowing what the community was like. Your story about how it was before, and how everyone *kōkua*, the whistle goes and everyone would come and help.

BM: Uh-hmm.

KM: Those are things that we can learn from and benefit today. Maybe our children will reinvest in that kind of attitude.

BM: Yes. It's been a very interesting life. My husband, when I first came over to Kaua'i I think that was in about 1948 or 1949. Their house was in the back of our house, we had a garage on the side of the road. The first part had a hammock in it. So the first day I got there I was sitting in the hammock rocking it, and they were playing football at my mother-in-laws place. One of them kicked the football and it came over into our yard. My husband came to pick it up and he told me when he saw me he said, "That's going to be my wife." [chuckling]

KM: Wonderful!

BM: And we were only in the 6th grade.

KM: Wow! Love at first sight.

BM: Then I kind of lost contact because he went to Kamehameha, and then I was at Mid Pacific. Never really got together until after we got back here from the mainland.

KM: Wonderful!

BM: This year, July 13th will be 40 years married.

KM: Wow, beautiful. *Mahalo!* Thank you so much.

BM: You're welcome.



KM: Wonderful history. Can I get your mailing address? That way I can stay in touch and when I get the transcript done I can get it home to you... *Aloha, mahalo nui.* You know your mama and the other wonderful thing was mango butter.

BM: Mango sauce.

KM: It was so *'ono...!* [



**Jeanne N. Stanwood
 Recollections of
 Families in the
 Kalihikai to Hā'ena
 Region, Kaua'i.
 Excerpts from an Oral
 History Interview on
 February 17, 2003
 with Kepā Maly**



Jeanne Stanwood at Wailua, Kaua'i (KPA Photo No. S322)

Jeanne Stanwood was born on O'ahu in 1918. In 1946, she moved to Kaua'i, and since that time has been involved with community health programs. It was through her work with the health program that she came to know some of the elder families of the Hanalei-Hā'ena region, and by which she visited their homes. In the interview, Mrs. Stanwood shared some of her recollections of the Chinese and Hawaiian families in the region, and commented on the living conditions of the elder Chinese following closure of the rice plantations.

In the interview, Mrs. Stanwood shared some of her recollections of the Chinese and Hawaiian families in the region, and commented on the living conditions of the elder Chinese following closure of the rice plantations.

Selected topics discussed by Mrs. Stanwood are indicated in the list below:

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Jeanne Stanwood granted her personal release of the interview records to Maly on July 28, 2003.



Discusses family background, and events in her education and life following the outbreak of World War II.

- KM: ...Thank you so much.
- JS: You're very welcome.
- KM: It was so neat to run into you again, yesterday.
- JS: I got really interested when you mentioned Hanalei and all the old people.
- KM: Wonderful! Lets talk then. Could you please share with me please, your full name and date of birth?
- JS: Okay. My name is Jeanne Stanwood. I was born May 23rd, 1918 in Honolulu. I went to school on O'ahu, until I graduated from high school, and then went on to the mainland.
- KM: Did you say you grew up in the Kaimukī area?
- JS: Yes. Kaimukī, I also lived in similar residential areas like Mō'ili'ili and Kuli'ou'ou.
- KM: Did your parents come from Japan?
- JS: They came from Japan, both of them.
- KM: What was papa's name?
- JS: My father was Tsugio, T-s-u-g-i-o, Namba, N-a-m-b-a.
- KM: Okay. Did he come first and then mama came?
- JS: Yes. He came first and he started working at Samura Shoten. I guess you would call it a Japanese hardware store. It was like lida's (in Ala Moana Center). They carried dishes, decorative porcelain ware, and things like that.
- KM: Yes... Okay, you said you graduated from high school, then you ended up going to the mainland or the continental United States, and went to school?
- JS: Yes.
- KM: What was your area of interest? What was your education?
- JS: At the time it was in Home Economics and Art and later on after the war I shifted my major to Social Sciences.
- KM: Okay. You got your degree, and you came back home to Hawai'i?
- JS: I didn't quite finish my degree there, because it was during the war, and I had to come home whenever the Navy said it had transportation for me. That was sort of towards, but not at the end of the semester, so I had to get special permission to discontinue my education and finish up some of the work here in Hawai'i, to send it back to Nebraska. So my degree is from the University of Nebraska.
- KM: If it's not impolite or too sensitive of an issue. When the war broke out, obviously America as all... Was it difficult being in the middle of America for you, when the war broke out?
- JS: When the war broke out, I was in California at that time. I was going to the college at Santa Barbara in California. Right after the war broke out, around March, they started saying, "All Japanese had to move out of the state or go to camp" (evacuation).
- KM: Yes.
- JS: At that point, fortunately I had friends in Minnesota who invited us to come, so we did.
- KM: Good.



JS: It started with rumors about the necessity to leave. Then, you can't travel over a five mile radius, so immediately I went to LA, and on the way, on the train, I heard that we had to leave the next day. I confirmed this at the City Hall in LA. Although I couldn't get to the desk, there were a lot of people milling around. And they all said, "Yes, that was right, you have to leave tomorrow afternoon by 5 o'clock." I went to visit my uncle, I went to visit my friends, and went back to Santa Barbara that evening. Then I called up my friend who was in school at Stockton, in school, and my roommate and told her, "We have to get out of here by five tomorrow evening." We didn't go to sleep, we started packing right there and then.

KM: Yes.

JS: Went to school the next day, got our release, also got our permit to travel at the U.S. Office of Agriculture (the only Federal agency in town), and so we left. But, they only had a few permits, so they used one permit for both my roommate and I, which meant we both had to travel together for the duration.

KM: It was hard times I guess.

JS: Yes...

KM: ...So as it came about, you came home and you finished up your degree, it came out of University of Nebraska, in Social Service?

JS: Yes. Then I took another year at the University of Hawaii for graduate work, in social work.

KM: Yes. Did you begin working on O'ahu or did you come...?

JS: I started working on O'ahu. One of my roommates came from Kaua'i, so I went to visit her once and I just fell in love with the island. I said, "Oh my God, wow, this is where I want to live."

KM: Okay. About what year was that, do you think?

JS: It was around I imagine, it was right after the big tidal wave in Hilo, do you remember that?

Discusses Hanalei-Hā'ena after the tidal wave of 1946.

KM: In April of 1946.

JS: In '46, yes it was around there. It was around there because I remember one of the first times I went to Hanalei, going down the hill into Wainiha. There was a telephone pole at the beginning of the bend there, a tall telephone pole. And someone was telling me to look at that pole and you could see the debris that stuck to the telephone pole. It was like halfway up there.

KM: Halfway up the pole?

JS: They were saying that this was where the wave went. You could see from that the bay was inundated.

KM: Wow, that's amazing! Is that when you moved up to Kaua'i?

JS: Yes, that's just about then.

KM: You started, you found a job in social services?

JS: Yes.

KM: You started working up here in 1946?

JS: Yes.



KM: When we were talking yesterday you'd mentioned that you had an area that you provided services to the elderly?

JS: Yes, it predominately the elderly. I had OAA (Old Age Assitance) case load.

KM: OAA.

JS: It was my job to work with the clients in that area.

KM: Yes. What was your area of responsibility?

JS: It was beyond Kapa'a.

KM: Keālia section, Anahola?

JS: All that.

KM: All the way out to Hā'ena?

JS: Out to Hā'ena. Yes.

Worked with many of the elderly Filipino and Chinese in Hanalei; many of whom had worked the rice fields.

KM: Wow! When we were just talking yesterday you were talking about some of the old people. You remembered... I guess you were providing services to elderly, older people of all backgrounds?

JS: Yes.

KM: Chinese, Japanese, Hawaiians?

JS: Yes.

KM: The old Filipino men and others?

JS: The Filipino men and the Chinese people. There were a lot of Chinese old men in the case load.

KM: Yes.

JS: Because they worked out in the rice fields, and didn't have enough in pension. Actually hardly had any, because working in the rice fields was not like working with the plantation with a pension plan.

KM: Right.

JS: Actually, I don't think they had any kind of a pension plan, as they worked in small, privately owned farms.

KM: All of that Hanalei section, the fields in there were all rice? A lot of rice?

JS: A lot of rice and taro too.

KM: Into Wainiha, some rice still yet and taro?

JS: I think in Wainiha by the time I got there, there wasn't too much rice, mostly taro.

KM: Yes. I think the tsunami must have been the final close on that.

JS: Yes, I think so.

KM: Was there still some rice growing in Hanalei?

Her father used to come from Honolulu to buy and ship mochi rice from Hanalei.

JS: I really don't remember. There were a few people I think raising rice, because I remember my dad used to go out there to buy rice from the Japanese farmers there.



KM: In Hanalei?
JS: Yes.
KM: He would come over?
JS: Yes. He used to come from Honolulu. That was not the ordinary rice that you eat, but the *mochi* rice, as I recall.

Describes the difficulties encountered by Chinese, after “retiring” from the rice fields; and the Chinese Society House.

KM: Interesting. You’d mentioned that a lot of the old Chinese men lived together because they hadn’t married or something, and also you said the thing about a pension. Lucky if they had seventeen dollars a month.
JS: Yes, lucky. If they worked for the plantation, a pensioner would get about \$17.00 plus “prerequisite,” which meant housing, water, kerosene, firewood and medical care. The old Chinese pensioners lived at the Chinese Society House in the valley. Down the road, just past the wooden bridge.
KM: So you cross the bridge?
JS: You cross the bridge and you go straight in to the road between the river and the taro patches.
KM: You go up?
JS: All the way up.
KM: It was some ways up, and that was the Society Hall?
JS: The Society House.
KM: You were describing the conditions, even the circumstances of that.
JS: Yes.
KM: What was that like?
JS: That was very interesting. It was what you called the Chinese Society House and that was maintained by the local Chinese community. Probably the religious community. I guess they all were the same group. When the men got old, they had no place to go, because most of them were single and had come from China, no wife. I imagine the men who got married went with their Hawaiian families, and had people looking after them.
KM: Yes.
JS: But these were single, no children, no relatives, nobody. They lived in the Society House which was kind of a long, warehouse-like building with a rather high roof, the ceiling was high. They had platforms on each side of the building. I imagine you would say about the size of a single bed, platforms.
KM: Wooden platforms?
JS: Wooden platforms yes. And then that was like their everything. They slept there, that was their living room. They kept all of their belongings rolled up into a ball and tied with a string which was attached to a nail or whatever it was on the ceiling. That was to keep the rats and mice and I imagine insects from getting at their stuff.
KM: There were rows of bed planks?
JS: Yes, rows.
KM: On one side, and the other side of the building?



JS: Yes.

KM: If front of them like this light just hanging off of the ceiling, there would be their bundles?

JS: Yes. Right above their platforms.

KM: About how many men do you think might have been in the Society Hall at a time?

JS: I would say at least a dozen or more, there were quite a few.

KM: Wow! What was their cooking facilities? Was there a central kitchen or?

JS: No. There wasn't a central kitchen but each one had a square kerosene tin.

KM: Yes, a tin, a five gallon tin. Pearl oil or something.

JS: Either that or a cracker tin.

KM: Cracker tin.

JS: I think it was more sort of square and elongated, then they cut a hole at the bottom there like this [gestures].

KM: Sure.

JS: And then they stuck the wood in and fired it from there. That's how they cooked.

KM: And on the top, had a little *puka* I think you said, so they could lay a tea pot or rice pot, or something?

JS: Yes.

KM: That was it?

JS: That was how they cooked all their meals.

KM: Did you go beyond the Society Hall up into the valley, to the various homes at times?

JS: At times. I guess once in a while maybe, I might have gone up there, further up, but mostly it was in that area. I usually had an interpreter.

KM: Ohh.

JS: Because you know, I suppose they were probably pretty good in Hawaiian, and having lived there, the pigeon.

KM: Yes, sure. Who was your interpreter generally?

JS: Ah Dock Say, a Chinese speaker.

KM: Ah Dock, the Says were from there right?

JS: Oh yes.

KM: Okay.

JS: I think they have a relative in the legislature, Calvin.

KM: Yes, Calvin Say.

JS: I think it's a relative not from Ah Dock's family but maybe Ah Dock's brother or something like that.

KM: A nephew.

JS: Ah Dock sort of looked after these old men, and they got a lot of things through him. And one of the things Ah Dock did was, he was a taxi man for these old people. Whenever they had to go to the doctor at Kapa'a or LThu'e for something. He would be the one to take them. He would come in and he would interpret for me.



KM: Good. Interesting.

JS: That worked out very well. His family is still here, I don't know whether they own any of the land in Hanalei anymore.

KM: There's been rice planting and things were moving into taro, but these old men were from the early rice field days?

JS: Yes. The early rice planters, and they were old. I would say the average was about seventy. When they got really old where they couldn't even live in the Society House, some of them went to the Pālolo Chinese Home on O'ahu. Do you remember?

KM: Yes, on O'ahu okay.

JS: We made arrangements for them to go there. At one point we had a bunch who still had some contact with relatives in China.

KM: Yes. So did some of them go home?

JS: A few of them we did manage to help them go back to China. I didn't go down all the way to O'ahu, but we wrote to our Honolulu office, and asked them to help them make arrangements to go through immigration and get all their papers taken care of, and so forth. To help them to go to China. Before they left Kaua'i, we helped them purchase a suitcase and a blanket and clothing to take home with them.

KM: To prepare for the trip.

JS: It's kind of interesting, as the person I talked to after they left, said to me that they hadn't been to Honolulu in all the time that they were in Hanalei. Never, never had gone to Honolulu. What he said was that they just sat on the lawn along King Street in front of the Immigration Office and watched the cars go by [chuckling].

KM: Wow! What a change, yeah, in seventy years living in Hanalei.

JS: Yes. Fifty years or so, yes.

KM: Wow!

JS: Yes. Never been out, never been off of Kaua'i.

KM: You'd mentioned something really interesting yesterday too, I believe, Mrs. Makanani or something?

JS: Yes.

KM: In Hanalei, was talking to you about...and she was older already right, by the time that you knew her?

JS: Oh, yes. When I knew her she must have been in her sixties probably.

KM: What was she telling you, was it about the Chinese or about?

Heard stories of "fireworks" displays around New Year's time, at Makana.

JS: Yes, about the Chinese who lived in Hanalei. On New Year's, they would come down the river, go to the beach where they have a feast and "fireworks," which was throwing burning firewood down the cliff from the area near the *hula* platform... [thinking] What do they call that?

KM: Yes. Ka Ulu o Laka, Ke Ahu o Laka, the *hula* platform.

JS: Yes, the platform right, right.

KM: Oh. You mean all the way out there?

JS: Yes. They go all the way up there and they used to toss the burning wood from around there.



KM: Yes. You know where Limahuli valley is, now in the gardens?
JS: Right.
KM: There's the big *pali*, the high mountain up there?
JS: Yes.
KM: And then has the wet caves underneath?
JS: Yes.
KM: So from that area they would toss the fire brands over? Is that what you said?
JS: Yes. From that platform, in that area.
KM: Oh, from the platform area. It's interesting in the old Hawaiian... Do you remember the Mahuikis that lived out in Hā'ena?
JS: Yes.
KM: La'a?
JS: What did they say, they said the other?
KM: In the old Hawaiian times, it was off of that *pali*, the big cliff, Makana.
JS: It could be, it could be that. She said that used to be their fireworks.
KM: Had she seen it?
JS: Oh, yes. Mrs. Makanani, she would be quite old, if she lived till today. And then she also talked about going to school and Sunday school with the missionaries. How strict they were and she also talked about... Oh, her father, I think it was her father Abraham Lota. Have you ever heard of him?
KM: I've heard the name.
JS: I think it was he who was the postman, and he delivered mail from Līhu'e into Hanalei, and it was on horseback.
KM: Yes.
JS: It was at least an overnight trip.
KM: Right. Wow! Amazing, some trip!
JS: Later on, she moved into Nāwiliwili.
KM: I see. Makanani?
JS: Yes. Noe [Pomroy] would know Mrs. Makanani too. She is another person who was really very talented with flowers and things like that. Later on she became a housekeeper for the original owner of Wai'ōhai. What was his name?
KM: I don't know.
JS: He was a millionaire. Really a very wealthy man from the mainland. She used to plan and prepare all the elaborate parties, arrange the flowers, the silverware. Everything, a very talented woman.
KM: Were there in Hanalei in addition to the old Chinese men like that and some old Japanese families? And do you remember Kan Sing Ho, the Ho family?
JS: Ho, yes I know some Hos, of course.
KM: Kan Sing is 97 now.
JS: I wonder who that is.



KM: His wife Clara is still alive, she was a teacher.
JS: Clara there used to be a Clara. That must be the Ho family.
KM: Stanley and Howard.
JS: They could be related because there was a Mr. Harry Ho and his wife, Rebecca (part Hawaiian) who were... She was a teacher and he was the principal of Hanalei school.
KM: I think that's Howard.
JS: That's another one.
KM: Yes. That's the brother of Kan Sing.
JS: It wasn't Howard.
KM: Henry?
JS: No, Harry. I knew him quite well. His grandson is around here.
KM: Hmm. Were there other centers that you visited on your way through Hanalei where people?
JS: At Kīlauea.
KM: At Kīlauea also?
JS: The other thing about it is, you know all the different stores?
KM: Yes.
JS: I'd stop by because they could give me a lot of information about where people lived, where I could find them.
KM: Yes.
JS: It's such a small place, if you don't find the person at home, you would say, "I couldn't find so and so, do you have an idea where they might be?" You know what I mean?
KM: Yes.
JS: They would tell you, "Yes, yeah he just came by or he usually visits here or visits there or he's out fishing." It was great!
KM: Yes. You mentioned fishing, did you ever go down to Hanalei when they had *hukilau*? Did you ever see some of the fishing events occasionally?
JS: Yes. Once in a while passing through, I didn't really stop by. The other in Kalihi Wai, the Goos were there, Petai Goo.
KM: The Goos yes and I guess Akana was on one side also.
JS: Yes, Akana and then the Goos on the other. Petai Goo was the name of the other fisherman. The Goos are kind of distantly related, because my sister's husband's sister is married to one of the Goos. I sort of know them, and yes, they used to fish.

Recalls some of the families who lived in the Wainiha-Hā'ena vicinity in the 1940s-1960s.

KM: When you went out through Hanalei was there another social hall or place going towards Hā'ena or Wainiha?
JS: No. I think they had one in Kapa'a.
KM: That was the main area?
JS: Yes.



KM: Who were some of the Hawaiians that you visited on the way out towards the Hā'ena section?

JS: [thinking] I remember the Pu'uleis.

KM: The Pu'uleis. They were near Wainiha?

JS: You know where the store was?

KM: Yes.

JS: Right across from the store.

KM: Oh, right across from the store.

JS: Nakatsuji store. Nakatsuji store is where I used to stop a lot. That's how I got to know where the Wainiha people were. That's another thing, the stores were a good place to get information.

KM: Yes.

JS: Have you ever heard of the Masada store?

KM: I don't think so.

JS: This is in Hanalei. Masada store was another big store in Hanalei, besides the two Chinese, Ching Ma Leong and Ching Young, was the Masada store in Hanalei. There are some families there. They could probably give you a lot of information.

KM: Yes. So you remember the Pu'ulei family?

JS: Yes. The Haumeas and there were others but I can't remember them now.

KM: Do you remember Kalei or some of the old Chandlers?

JS: Yes. They are still there, the Chandlers are still there.

KM: Mahuiki?

JS: Mahuiki, yes I remember the Mahuikis.

KM: Do you remember La'a?

JS: No. The name is familiar but, you know.

KM: Makas of course.

JS: Jacob Maka, yes that's another thing. Most of the Hawaiians in that area worked for the county.

KM: Yes. Roads and stuff like that?

JS: Roads, parks. They had jobs with the county, and of course you know like, I guess they would go early in the morning and finish their job for the day and then probably went out fishing.

KM: Yes. In fact La'a Mahuiki took care of Maninihola, the Hā'ena beach park area. You know where the dry cave is like that. That was his area.

JS: His area, yes I remember that park.

KM: Was there still an old man Pa'itulu that lived by Limahuli that you remember?

JS: No. I don't remember the Limahuli area too well.

KM: An old Hawaiian man that lived there and in Hā'ena. Hanohano?

JS: There was a Hanohano family.

KM: Hanohano Pā?



JS: Yes, that's right. I've forgotten a lot of them. Rose, Rose Harada who...what was she?
KM: She was Hawaiian.
JS: Yes, but her family?
KM: [thinking] I think Haumea, from what I heard.
JS: One of my friends who I met in Kaimukī when I was living up in the Wilhelmina Rise, was born there in Hā'ena. His name was Lincoln Kam.
KM: Kam?
JS: He said his family was Doiron, D-o-i-r-o-n.
KM: Yes, Doiron.
JS: That's not a Hawaiian name, but what is it? Filipino, I guess.
KM: Could be, but yes I've heard the name mentioned.
JS: Doiron, and I think they were related to Mrs. Wahineikeoli Pā.

When visiting Wahineikeoli Pā, she would offer strings of 'o'opu to Mrs. Stanwood; families fished for 'o'opu and gather wī (hīhīwai) from the streams.

KM: Yes. You remember Wahineikeoli Pā?
JS: Yes.
KM: Did you ever talk story with her that you recall?
JS: Yes, to some degree. She would be out there, so I sometimes stopped by and talked to her. Not too much, but she would offer me some of those fish, what do you call it 'o'opu?
KM: 'O'opu yes the river 'o'opu.
JS: Yes.
KM: On a string, a group of them or?
JS: Gosh, it was dried 'o'opu.
KM: Dried lines of them.
JS: They just hang 'em up, a lot of them. She would say, "You want some?" and we would talk. I used to ask her about catching 'o'opu and about drying it and stuff.
KM: Did she ever explain to you what they did when they caught the 'o'opu and dried them?
JS: I really never remembered too much. I guess they used to have runs of 'o'opu that came after the rain or something.
KM: Yes.
JS: They would go out and catch a whole lot and dry them on the line, clothes line [chuckles].
KM: Fishing, it sounds like with all the talking story with people like the Mahi'ula, Hashimoto family, the Mahuikis and others.
JS: Yes.
KM: Fishing was the big livelihood for them you know.
JS: Yes, I think so.
KM: Out on the flats get squid, octopus. The *akule* schools would come in I guess quite often, and 'ō'ō.



JS: Yes. And the *‘ōpihi* stuff too you know, like the pipipis and, what’s the other one that’s flat?

KM: From the stream, the *wī*?

JS: Yes.

KM: Flat sort of looks like an *‘ōpihi* but blackish?

JS: Yes.

KM: *Wī*, oh yes.

JS: That kind of stuff. I remember there was a lot of that.

KM: Did you ever hear about them going out to Kalalau side at all? Past the *hula* platform?

JS: No.

KM: No. Evidently there was quite a bit of taro even grown out towards the *hula* platform right in what’s the end of the road now.

JS: Yes. I think so. Once my husband hiked way out there. Really way out there, going *mauka*, following the Hanakāpī‘ai Stream, until there was a big waterfall that came down at the very end. It comes down from Kōke‘e.

KM: Yes. Off of the mountains?

JS: Off of the mountains yes. Right around there and he talked about how surprised they were to find taro patches along there.

KM: What was the most interesting or peculiar experience that you ever had while working out in that area? Did you ever get stuck at night? Did you ever see night marchers? Or hear stories about? [chuckling]

JS: [shaking head, no]

KM: No? What is it most that stands out as a unique experience or something that may have happened?

JS: I guess there’s lots of little stories, you know.

KM: Did you ever get stuck out there because of big water from rains?

JS: No.

KM: So you never got stuck and had to spend the night out at Hanalei or Hā‘ena because the water was too high?

JS: No. Luckily, I always made it home. That was for me a very nice time of my life because I really enjoyed the people, and I really enjoyed going down into that area. When I go there now everything is so different, so different. It’s not the same, I miss it. One of the things was, the other person in that area that I knew was Esther Williams.

KM: Was it Williams or Peters?

JS: Peters! Yes, Esther Peters. She lived across the river.

KM: Right.

JS: From ‘Anini... [thinking] I think, was it ‘Anini.

KM: Were the Goos out that side or was it Akana? Yes, they were in the Wanini area. She was an educator right?

JS: She was a teacher, she was principle I think at one point, after Harry Ho.

KM: Harry Ho, yes, okay.



JS: Harry Ho and his wife was a Hawaiian woman.

KM: Yes.

JS: What was her name now? [thinking] She has a Hawaiian name.

KM: I guess their first school was out at Hā'ena the little elementary school that used to be out at Hā'ena?

JS: Yes.

KM: And the wife, I was told taught first through fourth and then he would take fifth through the eighth before they moved over.

JS: Yes. That's right. I think that's where I first saw them.

KM: I think the school, maybe it was the '57 tsunami that took the school out.

JS: Yes, I think so, something like that.

KM: You were working here. You said you came just after the '46 tsunami. In 1957 you were working out there?

JS: Yes.

Recalls the 1957 tidal wave.

KM: What was that like after that 1957 *tsunami*? Do you recall?

JS: Immediately after that there was a lot of work in helping with the relocating people.

KM: Did many families lose homes?

JS: A lot of our men had no place to go. New arrangements had to be made. They had to stay with different people.

KM: When you were going out...

JS: They were also rebuilding at that point.

KM: Through the Kalihi Wai, Wanini area, was it still the *makai* road or had they made the upper road?

JS: Was *makai*.

KM: Was the *makai* road. The bridges were washed out?

JS: Yes.

KM: That must have really put a damper on travel for a while.

JS: Yes. That's another thing I missed after I came back, because I enjoyed that lower road, right along the beach. I had to get used to the new one chuckling].

KM: Yes. Going *mauka* cutting across the flat lands. You've actually, in your time on Kaua'i, you've seen a number of real traumatic weather events haven't you, or phenomena.

JS: Right.

KM: Tsunami, was Hurricane Dot?

JS: Yes, I remember Hurricane Dot.

KM: In 1959 or 1960 like that as well.

JS: Yes. Of course 'Iniki.

KM: And 'Iwa.

JS: I think about two or three maybe. Yes, I would say there were about three.



KM: Yes. At least Dot, 'Iwa and 'Iniki.
JS: That's right.
KM: And then the tsunami?
JS: Yes.
KM: You worked, and actually you're coming on 85, is that right?

Still working on community health and welfare issues at 85.

JS: Yes. I'm going to be 85 in May.
KM: You'll be 85 in May and you're still working?
JS: Yes.
KM: And doing this kind of work to help our communities.
JS: Working with senior volunteers.
KM: That's wonderful.
JS: In the school.
KM: What a commitment.
JS: I feel very fortunate being able to work. I really am grateful that my health is fairly good. Of course it's going down hill little by little, or more than little by little [chuckling].
KM: [chuckling] You look great! I was so surprised! You probably look younger now than you did ten years ago.
JS: Maybe, I don't know. I don't think so but... [chuckling] I feel very fortunate, and I appreciate all the people along the way. Who have been really so good, so good to me, that I'm able to continue as I have.

Has observed significant changes in the Hanalei region over the years.

KM: That's good! You'd mentioned earlier that you've really noticed the dramatic changes that have occurred out there, Hanalei. Do you have a vision or a hope for how things might unfold just even on Kaua'i in the future, or perish the thought is it a lost cause already? Do you have some thoughts about...?
JS: I know there isn't too much that you can do about the changes that have already taken place. I just only wish they would do the best to try to keep as much of it as possible. The land the way... [pauses]
KM: Yes. So that it's Kaua'i and not somewhere else?
JS: No, not like for instance in Hanalei town now, it's just like another resort town, you know.
KM: Trinket, gee-gaw stuff here and there.
JS: That's right.
KM: So sad yeah.
JS: Souvenirs you know...I don't know.
KM: And you know there's this very fluffy, fake economy kind of thing. And just yesterday a relatively young man from the Maka family who had been involved with drugs and stuff, hung himself yesterday morning. These things that have come into our communities have really changed them. What do we do about this?
JS: Oh yes. You're right about that, that's the worse thing that's ever happened maybe, to mankind, I don't know.



KM: Yes.

JS: Really because that definitely changed a whole lot of things. It brought a lot of problems really, really, really.

KM: What was the worse problem you had to deal with when you were in the '40s, '50s or '60s like that? Dealing with?

JS: Compared to what they have now it's nothing I guess.

KM: Yes.

JS: It was like, I guess smoking and drinking [chuckles].

KM: Right.

JS: Smoking was so bad, I got to tell you a story about you know Mrs. Brandt, she used to be so strict and everything.

KM: Yes.

JS: As a principle everybody had high respect for her, and I imagine a great deal of fear maybe [chuckling].

KM: [chuckles] Yes, I think so.

JS: Irma [Pomroy] talks about how her friend, who was teaching in the school was going down the hallway, and here comes Mrs. Brandt. So she swallows her cigarette [laughing]

KM: [laughing] Gee!

JS: I remember my friend also taught there. When we were young we used to smoke while we were in college, and when we visited we would say, "How about a cigarette?" She would hesitate because she was so afraid Mrs. Brandt would find out. And this was smoking at home.

KM: Right, right [chuckles].

JS: She was really powerful [chuckling].

KM: Yes. Ninety something years.

JS: That was bad, smoking.

KM: Now, things have changed!

JS: Yes, and drinking.

KM: And our kids have such different attitudes I think from even when we were children. When you were working in those earlier years, I don't think kids had the kind of attitude that they have now.

JS: Yes. That, and of course going to school like pregnancy, teenagers and stuff. It was really considered a very serious thing to happen. If you became pregnant when you were not married. Very, very serious.

KM: Yes.

JS: People quit school and I don't know, you never go back to school.

KM: Right. Times have changed.

JS: Now, well in that sense, I feel it's better. It's a better attitude, it shows more compassion. After all hey!

KM: I talk with all the people that are around your age a little younger and stuff. For them going to school, they go to school, come home. In fact before they went to school



sometimes they're out working already, had worked a couple of hours then come home get cleaned up and go to school then come home. Hard days working out in the *lo'i* or you have to help dry fish or something like that.

- JS: Yes. They always did, for instance there was no such thing as social security.
- KM: Yes.
- JS: If you lost your father or your mother. Poor, poor things they were really in a bad way.
- KM: Right. A lot of the children ended up having to go to work full time.
- JS: Yes. Not only that, but another friend of mine was talking about how the mother had to go out to work because they didn't have a father. These poor little kids had to stay at home and nobody to look after them because they didn't have relatives. The mother used to lock them up in the bath house.
- KM: Oh, gosh!
- JS: And she said that they would cling on to her mother's nightgown, you know when it was hanging there. You know what I mean! And cry and cry and cry. You don't hear about those things anymore. Because they missed their mom, And if you didn't have a father they used to do plantation laundry for extra money. And how they would do it before they went to school? [shaking her head]
- KM: Right. Some times...thank you so much!
- JS: It was nice talking to you.
- KM: Interesting recollections here and there. This description of the Society Hall and that fireworks, things like that, and some of the community. Really intriguing. Thank you.
- JS: It was very interesting. I wish I remembered a lot more [chuckling]. I used to have a good memory, but it's gone, especially for names.
- KM: Not, you sound good to me.
- JS: What was interesting was the differences I noticed when we went out to Hā'ena and Hanalei, in the schools, the kids were all local Hawaiian, Japanese and Chinese. Now, it's, "Hey, where are all our natives?" Nobody, it's all *haole*, you know what I mean. It's such a drastic change.
- KM: It is isn't it.
- JS: Yes, it's hard to believe. I remember once there was a young couple who lived in Hanalei one of Ching Young's houses. You know they have cottages in the back, toward the beach?
- KM: Yes.
- JS: He happened to be a University Extension agent there. A young *haole* man, his wife and two children. She told me one day they were leaving or they had planned to leave because it wasn't good for the kids to be there. I said, "Why?" She said "because they see bad examples of haoles over there."
- KM: Oh, you're kidding!
- JS: There were right across from the beach houses where the plantation people use to come out weekends to party. She said they think haoles are people who party. They didn't have a good impression of haoles.
- KM: [chuckling] That's funny.
- JS: They were seriously worried about that, and they did leave. She thought it was a bad example for the kids.



Recalls "Taylor Camp," the arrival of transient residents from the 1960s-1970s.

- KM: In the '60s and the '70s, just like that Taylor Camp that ended up down at the end of the road?
- JS: Yes. I know, Taylor Camp from day one.
- KM: Okay. Tell me about Taylor Camp.
- JS: You know why [chuckling], because the first thing they came off the plane, our office was right there, you know where Dr. Wallace's house is?
- KM: Yes.
- JS: Used to be. Right by the airport.
- KM: Yes.
- JS: A big *kamani* tree.
- KM: That's right *kamani* trees, okay.
- JS: Our office was there, this was at the welfare department. They came tramping in, straight from the plane.
- KM: Straight from the plane and looking for free money?
- JS: I guess, yes. You know, "We don't have anything." The thing that was very interesting also was they were all Caucasians of course. And they were dressed in beautiful clothing, but the old-fashioned clothing. It was just like they were playing house or something. Long dresses, beautifully costumed. They were in costumes, that's how they dressed when they first came.
- KM: Yes.
- JS: And then of course they settled down there at Taylor Camp. Every once in a while I used to have to go there, so I would.
- KM: By then all the taro was gone? They used to have taro patches from the road from where the wet cave is and stuff? How did you get down into the camp? You could drive or did you have to walk?
- JS: You kind of had to walk in.
- KM: You had to walk part of the way in right?
- JS: Yes.
- KM: People were all over the place.
- JS: There was nothing there by that time. There was a little stream kind of running through the camp.
- KM: Yes, that's right, part of one branch of Limahuli.
- JS: Yes. And they were talking about them being in the nude and stuff. I mean I didn't have any idea.
- KM: So you showed up down there and everyone was naked? [chuckling]
- JS: I went there and they were. They were and I walked down there, and I was looking for this woman. And I thought she had on a bikini but she wasn't. She didn't have anything on [chuckling].
- KM: [chuckles] Hard break. You pulled the Taylor Camp duty.
- JS: Yes, we had that too.



KM: It's funny they don't think about. When you *kapulu*, when you don't care of the land and stuff around you, don't clean up. Evidently they ended up with some terrible staff infections and stuff.

JS: Yes. Some of them were, that's for sure. [phone rings; recorder off – back on] One day I told this lady, there was a man and woman, I told her I really don't appreciate it, anyway...

KM: So Taylor Camp, that was a period of big change in that area. I don't know if you remember, but there used to have a *poi* mill down there the *lo'i*, the taro pond fields down there. Of course it got all overgrown. They just moved in and took over everything down there.

JS: There were so many people. Who was it that owned the place at that time? Someone related to Elizabeth Taylor. [thinking] Yes, her brother.

KM: Oh.

JS: Howard Taylor. Yes.

KM: Oh, so that's where the Taylor Camp comes from.

JS: That's right.

KM: Oh.

JS: Howard Taylor. Isn't that interesting.

KM: Yes. Of course now, by the time the state condemned it I think in the '80s or so. And there's all kinds of old stuff in there. There are old family burials and stuff. The place was really messy.

JS: They just lived on the land there. It was kind of funny. You knew that the way they first came in, the way they were dressed and everything that they came from lets say middle class or better families. They didn't know anything about subsistence or anything [chuckling]. I remember they lived in a shack or whatever it is and they throw papaya seeds out of the window and expect it to sprout. They don't know any better.

KM: Oh, gosh. That was a different period of the history also.

JS: Then of course the Taylor Camp people, the hippies and then the surfers came in too, just about that time. That's another invasion.

KM: Yes. Foreign surfers.

JS: Mostly from California. I remember that too.

KM: Thank you.

JS: There is so much that went on in that area.

KM: Change.

JS: I never thought about these things for a long time but getting to talk story brings it back.

KM: Yes... Thank you so much!

JS: Thank you, it was nice talking with you...



Charles Kininani Chu (with Susan Chu) Recollections of Hā'ena and Kē'ē March 7, 2003 – at Kāneohe, O'ahu Oral History Interview No. 1 with Kepā Maly and Val Ako



Susan Anela Ahn-Chu, Charles Kininani Chu and Valentine Ako (KPA Photo No. S387)

Charles Kininani Chu was born in Hanalei, in 1913. His mother, Uluhane, was descended from traditional residents of the Hā'ena-Nāpali region, and his father was pure Chinese. As a baby, he was adopted by his grandmother, Puaokina, and her husband, Hailama, whom *Kupuna* Chu knew as his grandfather. *Kupuna* Chu traveled the lands of the Hanalei-Hā'ena region with *Tūtū* Hailama, and learned from him native customs associated with—cultivation of *kalo* and other crops; fishing; and also about the preparation of wood for the *'ōahi* (fire brands) to be thrown from the *pali* of Makana.

With his grandmother, he traveled to the inlands of Limahuli, where they gathered *'o'opu* and *'ōpae*, and where wild cattle terrorized them. *Kupuna* Chu shares detailed accounts of the families, customs and practices of natives residents in the Hā'ena vicinity. He is also an artist, and one of his pieces is a painting of the Limahuli *kuleana* on which he grew up (depicting the residence and neighboring buildings; *lo'i kalo*, *pali o Makana* and vicinity in ca. 1920). *Kupuna* kindly allowed us to photograph the painting and include it as a figure in this interview (see Figure 11, page 444).

Initial arrangements for the interview were coordinated by *Kupuna* Valentine Ako, a long-time friend of *Kupuna* Chu and his brothers Barlow and William.

While speaking on July 2nd, *Kupuna* Chu shared —

“I have great *aloha* for my sisters, Pua and Kahili, and my brothers, Bill, Kenneth, Teddy and Barlow, for they were the ones who remained on Kaua'i and kept in close touch with the *'ohana* and *'āina* in Hā'ena. They made it possible for me to enjoy fully, and to re-live my days in Hā'ena every time I returned home. We all loved dearly, the simple life in Hā'ena.”

Selected topics discussed by *Kupuna* Chu are indicated in the list below:

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• Hailama originated in Kalalau, but then later moved to Hā'ena, like the Pā family.	443
• Describes family home, out-lying buildings, <i>lo'i</i> and neighbors in Limahuli, ca. 1920.	443



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• Pe'e Kaua'i (land of Puaokina).	445-446
• Kionolua (land of Hailama).	446
• <i>'Auwai</i> from Limahuli Stream diverted water to <i>lo'i</i> of Hailama and the Pā family.	446
• Discusses Waikanaloa and Waikapala'e.	446
• As a child there was only a trail through Limahuli and Kē'ē.	447
• As a youth, all of Hā'ena was open, you could see from one end to the other, there were no trees, like today.	447
• Discusses recollections of Pōhaku Kāne.	449 & 450
• Describes their <i>lo'i kalo</i> in Limahuli, and the <i>kalo</i> planted.	450
• Fished for <i>'o'opu</i> , goldfish and <i>pūpū</i> in the Limahuli Stream.	450
• Traveled with grandmother into Limahuli Valley to gather <i>'o'opu</i> ; wild cattle roamed the valley.	451
• Family regularly made " <i>pani wai</i> " to direct the stream flow, and trap <i>'o'opu</i> and <i>'ōpae</i> .	452
• Also made <i>kahe</i> from bamboo to trap the <i>'o'opu</i> .	452
• Recalls a bad flood from which Ka'ala Kelau rescued the family.	453
• Hailama, Ka'ala, and La'a Mahuiki prepared the last <i>'ōahi</i> from Makana.	454
• Believes that around 1923-1925 was the last <i>'ōahi</i> ; traveled with <i>Tūtū</i> Hailama to gather <i>hau</i> wood from Lumaha'i in preparation for the <i>'ōahi</i> .	454
• Observed the <i>'ōahi</i> from the sand dune of Pu'u Kahuaiki.	456
• <i>Pili</i> grass formerly grew at the base of Makana; was used to thatch Keoni Aipoi's grass house in the 19-teens and 1920s.	459
• As a youth only two other elderly men lived in Limahuli.	460
• Only Kila Pā and Kalei Kelau lived in the Kē'ē section when he was young.	460
• The Maka family had their <i>lo'i</i> in Mānoa at the time (ca. 1920s).	460
• Recalls Pa'ikulu – he was consulted for right times to fish.	461
• Walked from Limahuli to Hā'ena School.	462
• Knows of <i>ilina</i> in the Kē'ē dunes.	462
• Kila Pā and his mother, Wahinekeoli, lived by the <i>loko</i> at Kē'ē.	463
• At about age nine, witnessed a funeral in the dunes at Ka'īlio, Kē'ē.	464
• Never saw anyone <i>hula</i> at the <i>hula</i> platform; though they did go gather <i>'ōpihi</i> on the rocks below it.	464
• Gathered <i>limu</i> from Kanahā.	465
• Hailama launched his canoe from opening in <i>'āpapa</i> fronting Limahuli, would go <i>kā'ili</i> (line) fishing.	466
• Shares recollections of going to school, and traveling between Hā'ena and Kapa'a with his father.	467
• Hailama would fish for lobster on the <i>'āpapa</i> fronting Limahuli; mother was an expert <i>'ō he'e</i> fisherwoman.	468
• Families would share their catch, and always took only what was needed.	468
• Hanohano Pā was a lead <i>akule</i> fisherman; La'a Mahuiki would <i>kilo</i> fish from atop Maniniholo.	469
• Fish would be kept in the net for a couple of days, and taken as needed, then released.	470
• Names various locations on the <i>'āpapa</i> between Maniniholo and Limahuli.	470
• Family worked the land, rotated <i>kalo</i> planting times, and sustained itself from the land and ocean.	471



Selected Topics Discussed During the Interview:	Page
• Recalls blind old Mahu Mahuiki, an <i>‘uala</i> planter.	472
• <i>Tūtū</i> Keoni ‘Aipoi still drank <i>‘awa</i> ; collected from somewhere in the mountains.	474
• Fished with Hanohano Pā along the Nāpali coast line, at Hanakāpī‘ai, Kalalau, Honopū, and Nu‘alolo.	475
• Some families migrated from Ni‘ihau to Kalalau, and then Hā‘ena.	476
• Turtle fishermen would travel as far as Nu‘alolo for turtles.	476
• Never saw tumors growing on <i>honu</i> when he was young.	477
• Hailama generally fished from Pu‘u Kahua to Paweaka.	477
• As a youth, traveled to Hanakāpī‘ai to gather <i>wī</i> from the stream.	479
• Discusses the winds and rains of the Nāpali-Halele‘a region.	480
• Puaokina gathered and wove <i>lauhala</i> from Naue.	481
• Recalls the old man Pa‘ahao, and other <i>kūpuna</i> that Hailama and he regularly visited to make sure they were okay.	481
• Round up of the wild cattle was always a big thing in Hā‘ena.	483
• Shares life experiences after leaving Hā‘ena; and recollections of always returning home.	484

Kupuna Charles Kininani Chu granted his personal release of the interview records to Maly on July 2, 2003.

KM: *Aloha mai.*

CC: *Aloha.*

KM: It’s so good to see you and to meet you. *Mahalo!* It’s March 7, 2003 and it’s just about 10:30 A.M. We’re here in Kāne‘ohe. *Kupuna*, would you please share your full name and date of birth?

CC: I’m Charles Chu, and I was born on December 16, 1913. I was born in Hanalei.

KM: In Hanalei.

CC: And then I was adopted by my *kūpuna*, grandmother and step-grandfather. When I was very young, I presume.

KM: Yes.

CC: I was born in Hanalei and then they took me to Hā‘ena as a *hānai*, I guess.

KM: *‘Ae, lawe hānai.*

CC: My mother had adopted three children already from my father. My father’s wife passed away, and left him with my two step-sisters and one step-brother. Then he married my mother. When I was born, she had her hands full, so it was easier for my *kūpuna* to adopt me. That’s how I ended up in Hā‘ena.

KM: *‘Ae.* May I ask you please, so you *hānai* in 1913?

CC: Yes.

Discusses family background and ties to the Hā‘ena region.

KM: Who was your mother, what was mama’s name?

CC: My mother’s name was Sarah Kinney.

KM: Kinney, K-i-n-n-e-y?

CC: Yes. K-i-n-n-e-y.



KM: She was *hapa Hawai'i*?

CC: Yes. She was one-fourth. Even Kinney was half.

KM: Okay. Her papa Kinney was half?

CC: Her papa was half, yes.

KM: Sarah Kinney. And your papa was?

CC: He was known as Chu Wai.

KM: Chu Wai?

CC: Yes. He came from China when he was 10 years old, he was an immigrant. At that time, from the little history that I know about the Chinese immigrants, they were assigned to different islands.

KM: Yes.

CC: All the different parts of different islands. Somehow he ended up in Hanalei. And I understand he was a houseboy. Then he got away from that and he started a tailoring business in Hanalei. I guess that's how he met my mother, because they used to travel to Hanalei, so he married my mother, Sarah Kinney.

KM: 'Ae. Sarah Kinney. So mama's family was from the Hā'ena, Kē'ē section? Is that right?

CC: No. Originally, I don't know too much, but how the father ended in Hā'ena, I understand they had a bunch of Europeans. William Kinney who would have been my mother's grandfather.

KM: Grandfather, William Kinney.

CC: William Kinney and Titcombs and all this...

KM: Yes. Because Titcomb was at the plantation, Hanalei side too, right?

CC: Yes. Titcomb, I knew the old man Titcomb. Titcomb and a few more other Europeans. They tried to grow coffee, that's how they ended up in Hanalei and then they moved to Hā'ena. Even as far as Kalalau I understand, Hanakoa and all that.

KM: 'Ae.

CC: They tried to plant coffee. Val knows, he was with my brother.

VA: Yes.

CC: I'm not too familiar with...

VA: Hanakoa had coffee.

CC: Yes. It started from Kinney and Titcomb, who was the other, not McBryde, McBryde came later. Titcomb and all that. So that's how William Kinney ended up in Hā'ena. His son Kiha that's my mother's father. Kiha married my grandmother, Puaokina.

KM: Pua?

CC: Puaokina.

KM: Puaokina, oh how wonderful! Do you know what that means?

CC: Yes.

KM: What does Puaokina mean?

CC: Flower of China [chuckling].

KM: Yes, beautiful!



CC: I don't know what connection she had when they named this Hawaiian Puaokina. I understand the old Hawaiians were pretty *kolohe* [chuckling]. Because my grandmother really didn't look pure Hawaiian. A little on the fair side, maybe a little bit Chinese. I knew a lot of other old people, same thing. They weren't pure Hawaiian they looked Chinese, although they were Hawaiian names and all that.

KM: 'Ae. William Kinney marries a Hawaiian woman?

CC: Yes.

KM: And has, do you remember your great?

CC: Had Kiha and William Kinney, Jr. William Kinney, Jr. that's the one in Waimea, the Waimea Kinney's.

VA: From big island?

CC: No. Waimea, Kaua'i. William Kinney and Kiha Kinney, my real grandfather, were brothers. From William Kinney the father, the original. Kiha ended up in Hā'ena and William Kinney the other brother ended up in Waimea, Kaua'i. And later on when I got to know things, then I found out he was a fisherman. He had some sons, I forgot their names.

KM: William Kinney?

CC: William Kinney yes, that's the son that carried on the fishing business.

VA: Ernest?

CC: Ernest, yes.

VA: He was the *akule* fisherman.

CC: They were big fishermen. They had big sampans.

KM: Was there a Richard, Ernest and who else?

VA: Yes. Richard too.

CC: And Kiha Kinney is my mother's father.

KM: Mother's father, okay.

CC: Somehow he separated from my grandmother and he ended up in Kīlauea Plantation. He was some kind of plantation *luna* I guess you call those days, or engineer.

KM: And grandmother, his wife was Puaokina? Kiha marries Puaokina?

CC: Yes.

KM: She was a Hawaiian woman of the Hā'ena area?

CC: Yes. From what I understand she was from Hā'ena.

KM: They have a daughter who is your mother?

CC: Right. Sarah.

KM: Sarah. Interesting.

CC: And then Puaokina married my step-grandfather, Hailama.

KM: I see.

CC: Hailama was from Hā'ena and Kalalau, I understand.

KM: Native?



Hailama originated in Kalalau, but then later moved to Hā'ena, like the Pā family.

- CC: Yes. Actually he was from Kalalau and then he moved to Hā'ena. Same like the Pā family, I guess.
- KM: Yes. Hanohano Pā?
- CC: Yes. As far back as Ni'ihau I think they claim. From Ni'ihau, Kalalau and then Hā'ena. That's how they migrated.
- KM: Interesting. Some history. Now you *hānau* in 1913, then you were taken as *lawe hānai* with *Tūtū* Hailama and Puaokina?
- CC: Yes.
- KM: As an example uncle, you showed us a beautiful painting that you've done from memory. Is that painting of your childhood home? [see *Figure 11*]
- CC: Yes.
- KM: Wow! Aunty's going to grab the painting.
- CC: You notice the grass shack there.
- KM: *Mahalo*. Could we set it here and lets reference it for a little bit.

Describes family home, out-lying buildings, *lo'i* and neighbors in Limahuli, ca. 1920.

- CC: When I got to understand things, we had moved into the new house already. And then Keoni 'Aipoi was somehow, he was a relation. I don't know if he was relation to Hailama or if he was just taken in.
- KM: *Hoaloha*.
- CC: Yes.
- KM: Keoni 'Aipoi?
- CC: Keoni 'Aipoi.
- KM: That's the name you remember for him?
- CC: Yes.
- KM: [referencing features in painting] So the grass house that was down there and there's a walled in lot.
- CC: Yes.
- KM: And this is all from your memory?
- CC: Yes.
- KM: Amazing!
- CC: Even the taro patches.
- KM: 'Ae. These *lo'i*. You folks had *'auwai* come off of...?
- CC: Yes.
- KM: What stream is this?
- CC: Limahuli, the main stream, and you can see the little *'auwai* on the side of the road.
- KM: *'Auwai* yes.
- CC: Coming into the taro patches and down to Koia.



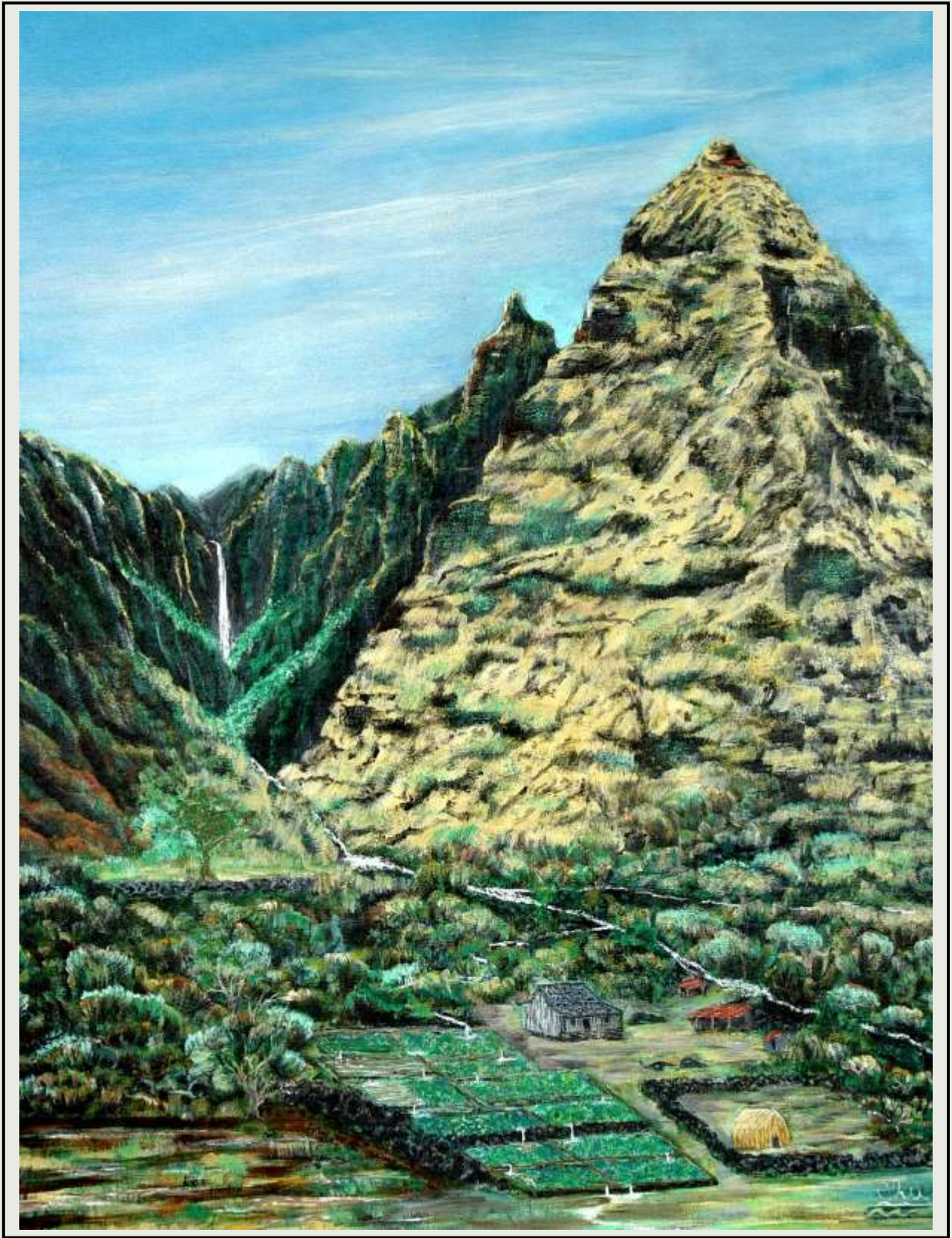


Figure 11. *Limahuli ca. 1920 – Painting of a Beloved Land by Charles Kininani Chu (2000)*
(KPA Copy Photo No. S-390)



KM: Koia. One of the little branches of the Limahuli stream goes into Koia, is that correct?

CC: Yes.

KM: So Limahuli valley in the background, the waterfall all coming down here. You folks planted *kalo* still yet when you were young?

CC: Yes. Hailama, he was a hard working guy. A lot of energy.

VA: Is this the *poi* house?

CC: Here. [pointing to area] Here, this is where we cooked our taro.

VA: We used to sleep over there right near the stream.

CC: This is his net house, it's a little shack he built, store-house. I remember he had his nets and whatnot in there.

KM: Yes.

CC: This is the taro cook house.

KM: A little taro cook house *hale kuke 'ai*.

CC: Yes, *hale kuke 'ai*.

KM: So near the stream. Then the larger house is the net house area?

CC: Yes.

KM: All his fishing supplies like that?

CC: I don't know, but he probably lived it in there before they built this house. This was considered, quite modern, nice lumber although they didn't paint it they just left it natural. It turned a grayish color.

KM: Is this the house you were raised in?

CC: Yes.

SC: The house is still there?

CC: No, no.

KM: *Hā'ule* already.

SC: Which house was where Lani got married at?

CC: That's a new one that Bonham built.

KM: Bonham?

VA: This house here, we used to go fishing and sleep on the porch. Had all the engines inside there, one lung engine [chuckles]. And Barlow used to tell me that *Tūtū* Hailama used to make his *poi*. It was kind of modern.

CC: Yes.

KM: So *kupuna*, this is your family *'āina* before?

CC: Yes.

KM: Under Hailama *mā*?

CC: Hailama and Puaokina is over here.

KM: Puaokina?

CC: This is Pe'e Kaua'i.



KM: Pe'e Kaua'i?
 CC: This is right along side the road now, right next is Pe'e Kaua'i.
 KM: If we're facing into Limahuli valley, it's on the left side of the *pali*?
 CC: Yes.
 KM: This is Pe'e Kaua'i and this is where Puaokina had a place?
 CC: Yes. I understand that's her *kuleana*, the old Hawaiian *kuleana*.
 KM: 'Ae, *māhele* like that?
 CC: *Māhele*. That's Puaokina's place, Pe'e Kaua'i. And of course, Hailama is Kionolua.
 KM: Kionolua?
 CC: That's the name of Hailama's place.
 KM: Wonderful. Wow, you remember all these old *'ili* names like that.
 CC: That I remember, I never forget. Pe'e Kaua'i and Kionolua.
 KM: And Koia was *makai* on the shore?
 CC: Yes, on the shore, pebbles and all. It's outward from the river.
 KM: That's right. There are two main outlets, is that right?
 CC: Yes.

'Auwai from Limahuli Stream diverted water to *lo'i* of Hailama and the Pā family.

KM: At Limahuli, this one by your *lo'i* and then the other one?
 CC: Yes, the big one. The smaller one I guess diverted water for the Pā family.
 KM: That's right.
 CC: The Pā family had...
 KM: *Lo'i* on the other side?
 CC: *Lo'i*. They tapped off from that... [looking at painting]
 KM: You can see and still has sections of the *'auwai* along the *pali* going towards wet cave right?
 CC: Yes. That's for the Pā family, I guess.

Discusses Waikanaloa and Waikapala'e.

KM: You know the caves, wet cave, dry cave. Which one is up, which one is down?
 CC: [thinking] Wai Kanaloa, Waikapala'e.
 KM: Wai Kanaloa, Waikapala'e.
 CC: Waikapala'e is the top one.
 KM: And Wai Kanaloa?
 CC: Wai Kanaloa is the lower one, right near the road.
 KM: Okay.
 CC: And of course the dry cave we always called Maniniholo.
 KM: 'Ae, the one right behind the bay.



CC: Yes. The dry cave, no water. Wai Kanaloa and Waikapala'e have water. Of course, Waikapala'e always had clear water, that's probably a spring, reservoir in the mountain.

KM: Did you folks swim in those waters?

CC: Yes. Was kind of scary because you could see like a reef down on the bottom of the cave [chuckling]. Yes, we swam in it. Lately, my granddaughters Malia and Lani swam in it on one of their trips from the mainland too.

KM: Wonderful!

CC: Only thing is Wai Kanaloa had this green moss, I forgot what the Hawaiian name was for the green moss. [thinking] Wai Kanaloa way down the road, when had the green moss we didn't swim in it.

KM: Near the road?

CC: Yes. We always swam in Waikapala'e.

As a child, there was only a trail through Limahuli and Kē'ē.

KM: The road was dirt road back then right?

CC: Yes trail, in fact. Just started the road and it wasn't finished when I moved to Honolulu. My brother Bill remembered when they finished the road, I forgot now, in 1927 maybe.

KM: In 1927?

CC: In '26 or '27. When they finished the road, although I was in Honolulu when they finished it.

KM: Yes.

CC: While I was there the construction was going on, but before they reached the end I had moved to Honolulu.

KM: You moved to Honolulu already. Wow!

CC: They built that road down to Kē'ē, it ended up in Kē'ē.

KM: 'Ae. Right at the end?

CC: Yes. That's the most they could go, [chuckles] after that it's all *pali*.

KM: All *pali* after that. You *holo wāwae* or *holo wa'a*.

CC: One of the things I really remember, living in this house, you know the sand dunes down here.

KM: Yes.

As a youth, all of Hā'ena was open, you could see from one end to the other, there were no trees, like today.

CC: And you know Hā'ena, that's the thing I guess people today that can't comprehend. You know Hā'ena towards the ocean, it was all plain, they didn't have big trees.

KM: *Ahuwale*, all open up?

CC: All *ahuwale*, yes. Was a plain.

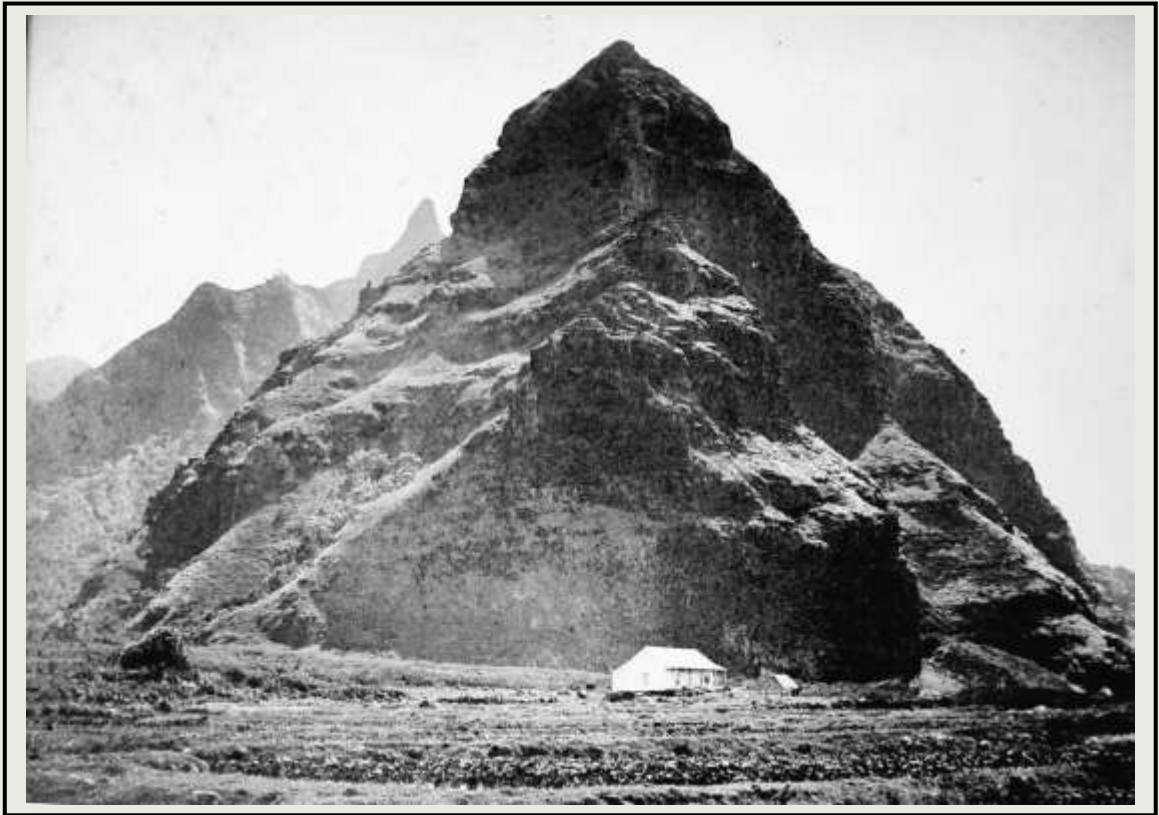
KM: Amazing!

CC: *Kula*.

KM: *Kula*, yes.

CC: The sand dunes and all that, was all plains. I can remember how beautiful it was.





***Home of Hailama and Puaokina mā (View of Mountains at Haena, ca. 1890;
Courtesy of Bishop Museum, Photo No. CP 102,101)***

This is a photo of our old house and the grass house. I think the photo was taken from the Pu'u Kahua dune. Our *lo'i* are depicted below the house; and below our *lo'i*, Kalei Kelau also had a few *lo'i*, they would be at the bottom, just out of the photo. I wonder if the tree there (in the photo) is the old rose apple that they used to go get fruit from. It had been planted by *Tūtū* Hailama. (pers comm. July 2, 2003).

- KM: You could see from?
- CC: You could see. Before they built that modern road, the trail down to Kē'ē was on the sand dunes.
- KM: Across the sand dunes?
- CC: Yes. Across the sand dunes, across the stream, across Limahuli.
- KM: Yes.
- CC: Go down to Ka'īlionui.
- KM: Ka'īlionui?
- CC: Yes. You could see Kē'ē. And the thing I remember I could see...we called him Wili Laiki, William Hyde Rice. He had a little what do you call that a surrey?
- KM: A surrey, yes.
- CC: Surrey with the one horse. He had a vacation place in Hā'ena already.



KM: Yes, that's right.
CC: I would see him going on the sand dune trail with a surrey.
KM: Oh. He improved it because he wanted the surrey...
CC: He had the surrey on the trail that went along side the sand dunes and all the way to Kē'ē.
KM: Wow!
CC: I used to be fascinated when I seen him coming.
KM: It must have been quite a sight.
CC: Yes. Quite a sight.
KM: William Hyde Rice?
CC: Yes. William Hyde Rice.
KM: Wili Laiki, you called him?

Discusses recollections of Pōhaku Kāne.

CC: Yes, Wili Laiki. In fact you know that Pōhaku o Kāne?
KM: 'Ae.
CC: The old folks used to joke, "That's Wili Laiki up there" [chuckling].
KM: The *pōhaku* up on the *pali*?
CC: Yes. The rock up on the *pali*.
KM: That's the one on, if you're facing Limahuli on the...
CC: Pōhaku o Kāne, on the left.
KM: Left side that's right.
CC: On this side [pointing to location on painting].
KM: It would be right up there. Amazing! Did you hear a story about Pōhaku o Kāne?
CC: No. After I went back to Hā'ena and the old folks, I always said, "I don't mind trying to go up there and find out." They said, "No, you can't climb up there." [chuckling] I was fascinated.
KM: With the *mo'olelo*. It stands out yeah?
CC: Yes. The only story I knew about that was the two brothers and a sister.
KM: 'Ae.
CC: Pōhaku o Kāne and I forgot the name, the rock on the road and then the one in the ocean.
KM: Is the sister.
CC: You probably remember. I've forgotten already the name, that's the two brothers and the sister. Pōhaku o Kāne and the big rock near the road.
KM: 'Ae.
CC: They saved that rock, they built the road alongside it.
KM: That's right. That's by Hale Pōhaku right?
CC: Yes, it's near Hale Pōhaku.



KM: Near Hale Pōhaku.

CC: Had the rock in the ocean on the reef.

KM: That's right. *Kaikimahine*, the sister.

CC: They had a name for that.

KM: Yes. I'll try and see and when we transcribe I'll put the name in square brackets so you can see.

CC: Yes. Do that...

KM: You can confirm if that's what you remember. [The sister was named 'O'o'a'a, and she remains on the reef; the other brother was Pōhakuoloa, remained on the beach. Pōhaku Kāne was set up on the *pali* by the god, Kāne.]

Kupuna Kininani recalls the names, Pōhaku Kāne and Pōhakuoloa, though he does not recall hearing the name, 'O'o'a'a, for the sister. She was pointed out to him by *Tūtū* Hailama, and he knew where she was situated. She was right on the reef, in line with Pōhakuoloa and Pōhaku Kāne. It was a stone that could be seen above the water. *Kupuna* believes that she was moved by the 1946 *tsunami* (pers comm. July 2, 2003).

CC: I've forgotten already, lot of things like that.

KM: I know, when you don't hear or use it for a long time.

CC: Yes.

Describes their *lo'i kalo* in Limahuli, and the *kalo* planted.

KM: May I ask you about this family complex that you have here, and your house where you grew up, and these *lo'i*? What kinds of *kalo* were you planting? Do you remember?

CC: [chuckles] You know that's another thing I forgot. I didn't pay too much attention. The old folks must have mentioned, in fact my brothers Bill and Barlow knew more about the taro because they kept up with the people in Hā'ena and Hanalei. I knew the name of the taro and I've forgotten. *Kāī*, that's all I remember, that's the only taro I remember.

KM: That's a good taro, *kāī ala* get a nice fragrance too right?

CC: Yes. That's the only taro I remember *kāī*, I know that. A few more different types.

KM: You've indicated at least three, four, five, six, seven, eight, nine, ten, eleven, twelve, thirteen or so, *lo'i* that you remember working?

CC: Yes.

KM: The 'auwai comes in, and it fed all of these *lo'i* and then it dropped back down into the stream area?

CC: Yes. And then it goes back to almost the end of Limahuli, almost towards the beach.

KM: Beach side.

CC: But it entered Limahuli before you reach the beach where all these *lo'i* streams ended.

KM: Wow, that's amazing!

CC: Went back into Limahuli and then it's down to the ocean. All this went back.

Fished for 'o'opu, goldfish and *pūpū* in the Limahuli Stream.

KM: 'Ae. Did you have 'o'opu in the stream here and in the *lo'i*?

CC: The *lo'i*, yes. We had little goldfish.



KM: Yes, yes.

CC: Must have been when my mother married my father, they even had the Chinese *pūpū*.

KM: The Chinese introduced *pūpū*?

CC: Yes. The Chinese call *tin lur*.

KM: *Tin Lur*.

CC: We just called it *pūpū Pāke*.

KM: Did you folks eat that?

CC: Yes. But the old folks didn't like that. My grandmother liked the goldfish.

KM: 'Ae. That's what I've heard. Kind of like 'o'opu.

CC: Yes. 'O'opu small. Oh yes, she cherished that. I didn't like it, to me it was a flat taste, can't compare with the ocean fish.

KM: Ocean fish yes.

CC: 'O'opu was good.

KM: Did you folks go back into the Limahuli Valley area?

Traveled with grandmother into Limahuli Valley to gather 'o'opu; wild cattle roamed the valley.

CC: I'm going to tell you the story about that, because it's one of the saddest memory I can remember about Limahuli and Hā'ena. My grandmother and I, of course my grandfather didn't go too much for the stream fishing. He was specialized in ocean fishing.

KM: Ocean, Hailama?

CC: Yes. Hailama. He was a good fisherman, a good provider, I would say. Look at how many taro patches he took care of.

KM: 'Ae. Amazing!

CC: One man took care of how many taro patches, I forgot how many. The sad thing about Limahuli, when my grandmother and I used to go for 'ōpae and 'o'opu. We used to go in here, and we used to be so afraid of the wild cattle that Robinson had let lose in Limahuli. He did a lot of that. A lot of cattle in Limahuli even as far as Kalalau.

KM: 'Ae.

CC: And even in, before you get into Wainiha?

KM: Lumaha'i?

CC: Lumaha'i, he even had all the cattle out there.

KM: 'Āhiu?

CC: Oh yes. And you know the stories they say, later on I read about the history where even Mr. Douglas, the one who introduced the Douglas Fir, he got gored.

KM: In Mauna Kea.

CC: Is that right?

KM: Yes, Kaluakauka.

CC: He was gored by wild cattle. I guess the old folks knew about that. We were so afraid of the wild cattle. So my grandmother and I, while we were fishing in there and watching out for these wild cattle and all that, that was a scary experience for me.

KM: It must have been as a young boy.



CC: Yes. She would say get ready, if they really come for you. All you could do is climb a tree or something. While we were fishing in there.

KM: You would go up Limahuli stream?

CC: Yes.

KM: Way *mauka*?

CC: No. Maybe halfway.

KM: You would get *'ōpae*?

CC: Oh, yes.

KM: *'O'opu* like that.

Family regularly made "*pani wai*" to direct the stream flow, and trap *'ō'opu* and *'ōpae*.

CC: *'O'opu*. One thing, I think that's an old practice I don't know, *paniwai*.

KM: *'Ae*.

CC: You heard of that *Paniwai o 'īao*?

KM: *'Ae*.

CC: Sometime they do that to block so that water would be going the other side. So they have some water instead of coming all in one stream.

KM: Yes.

CC: This one here, you see this? [indicating area]

KM: Yes, just before.

CC: We would block the stream.

KM: Is that where the pool is kind of now, and the bridge goes across the road?

CC: Below that.

KM: Below that, okay. You would block that?

CC: The road is here, below that. Must be someplace around here.

KM: Yes, okay.

CC: I remember right by this fork of the river, we blocked it. We blocked our part of the stream with a *paniwai*. Then we would pick up the *'ō'opu*, *'ōpae*.

KM: *'Ae*. Did you make a *kahe* like, in your *paniwai*?

CC: That's another thing too, right in the back here, right in the back of the taro cook house.

KM: Behind the *poi* house.

Also made *kahe* from bamboo to trap the *'ō'opu*.

CC: My grandfather made a bamboo *kahe*. Not too many people know about that. They would fish, *'ō'opu* trap.

KM: *'O'opu* trap, wonderful!

CC: So he had a *kahe*. And of course when they get a little flood that's when the *'ō'opu* comes out. We don't have that all the time only when they have water, big rain or something. The old man had build a *kahe* there, right behind the cook house.

KM: Cook house. The *'ōpae* all caught on top of the bamboo?



CC: Not *‘ōpae*, just *‘ō‘ōpu*.
KM: The *‘ō‘ōpu* is all on top?
CC: Yes. That’s why he’s got to know how much slope to put. You cannot put to steep a slope, and then they would wiggle back down. [chuckling] So he made it just slant enough so the *‘ō‘ōpu* don’t fall over. And just enough so they have a hard time wiggling back.
KM: Yes. Was there a particular time of the year that you folks would gather *‘ō‘ōpu* out of the streams that you remember?
CC: Yes. Rainy season. Summer time and all that time, no.
KM: No more?
CC: There’s nothing.
KM: Into the winter, rainy times?
CC: Only mostly during the winter time when the big water comes down.
KM: Yes.
CC: And let me tell you another story, or experience, I call it a bad experience...
KM: Yes.

Recalls a bad flood from which Ka’ala Kelau rescued the family.

CC: We were talking about the *kahe*, *‘ō‘ōpu*.
KM: ‘Ae.
CC: Sometimes had too much water, used to flood all over here.
KM: The house area would all flood?
CC: Yes. And I had the experience where it must have been a bad flood, you know. We had Ka’ala who is from the Kelau family, rescue us.
KM: Kelau, Ka’ala.
CC: Ka’ala, he was close, like a *keiki* to Hailama and Puaokina. He was a young, strong man, and he knew that we might need help. At the time he and his wife, Kina, were caretakers for the Rice vacation home in Hā’ena. Anyway, he came down by the sand dunes, he came down, and we had to evacuate. This stream was coming down so fast, and there was a side stream here.
KM: Yes.
CC: There was one more side stream coming in here, and then joining Limahuli. We were cut-off, we were isolated. So he came in and kind of rescued us.
KM: Saved you folks, Ka’ala Kelau?
CC: Yes, Ka’ala Kelau.
KM: He came from the Mākua side, the Rice place there?
CC: Yes. He must of sensed that we might be in trouble, so he came down and sure enough when we saw him coming. We went across, what he did was he threw ropes.
KM: Oh wow!
CC: Pull each one of us across the rushing water.
KM: Wow, amazing!



CC: This place is prone to flooding.
KM: Flooding.
CC: Was prone to flooding. The good part about Kionolua was the tidal wave couldn't get at us. We were high. Although the other places in Hā'ena were affected but no, Kionolua was safe, we were a little higher.
KM: Amazing!

Hailama, Ka'ala, and La'a Mahuiki prepared the last 'ōahi from Makana.

CC: And then that's the same *keiki*, Ka'ala, and keiki, Lawrence Mahuiki, he's the grandfather of all these younger Mahuikis. He, Ka'ala and my grandfather Hailama, they were the one's that went for the 'ōahi.
KM: They did?
CC: Yes.
KM: Hailama, Ka'ala and Lawrence?
CC: Hailama, Ka'ala and Lawrence Mahuiki, La'a.
KM: They went up?
CC: They went up.
KM: To the top of what is this, Makana?
CC: They went to the top of Makana. There's a little ledge, I never been up there. Even my nephew Keala tried to get up there, he said he couldn't see how they got up there.
KM: Did you ever hear how they climbed up? Was it to the front or the back?
CC: The back.
KM: From the back side.
CC: The back side, they came from the back. They were the three.
KM: When was this, do you remember?

Believes that around 1923-1925 was the last 'ōahi; traveled with *Tūtū* Hailama to gather *hau* wood from Lumaha'i in preparation for the 'ōahi.

CC: That's another thing I couldn't find. Maybe you could look it up. I'd say in 1923, '24.
KM: Around that time?
CC: In '25, around there.
KM: Was that the last time that someone went up?
CC: Last time.
KM: Do you remember now, you said 'ōahi?
CC: Yes.
KM: That was quite a significant event to do that right?
CC: Yes.
KM: It was special right?
CC: Yes.
KM: Did you hear why they did that 'ōahi?



CC: Yes. They did that for the Kamehameha Lodge. They had chartered, I think it was the *Kīlauea*. The old inter-island steamer, *Kīlauea*.

KM: Yes, yes.

CC: It came off of Hā'ena point and they anchored out there.

KM: Yes.

CC: I think that was the occasion why Hailama tried to provide this 'ōahi.

KM: Entertainment?

CC: Yes. That's why I was surprised I went to the Archives and I couldn't find anything on that you know. You look it up?

KM: Okay, I will. [Have been unable to locate references to date.]

CC: That happened, that I remember.

KM: Did you hear what kind of wood your *kūkū* them would use?

CC: He used mostly *hau*.

KM: *Hau*?

CC: From Lumaha'i. That's another 'ōhana we had in Hanalei, is the Chong Hing family.

KM: Yes.

CC: The Chong family. In fact you know Mrs. Ouye?

KM: Yes, Mama Ouye.

CC: Mama Ouye, yes. That's close 'ōhana, I didn't know what the relation to me, I couldn't make any relation but the old folks, they were real close.

KM: 'Ae.

CC: She was a little *kahuna*. The old folks, Puaokina and Hailama depending on her for all this [chuckles]...

KM: *Kōkua*.

CC: *Kōkua* and what you call it, *pule*. We got real close. Mrs. Ouye, Aunty Emma and I are real close. Her sister passed away, I lived with the sister when I came to Honolulu. We all came to Honolulu but Hailama and Puaokina moved back to Hā'ena. I stayed with Mama Ouye's sister.

KM: Who was that?

CC: Annie, she was Annie Chong, then she married William Ah Sing. I stayed with her. Hailama borrowed, Chong Hing's horse wagon. He borrowed that horse wagon from Chong Hing from Hanalei. He and I rode all the way, took it to Hā'ena to gather this *hau* wood.

KM: *Hau* wood?

CC: For this 'ōahi that was coming up.

KM: They had to dry it first, months ahead?

CC: Yes. It was months ahead, I presume. We took it to Hā'ena and he made a rack where he dried all this *hau*.

KM: He laid out the *hau*?

CC: Yes.



KM: Did he strip the bark off of it, do you remember?

CC: Yes, he stripped the bark and then dried his *hau*. That's how he got his *hau* to Hā'ena for this 'ōahi. And *olonā*?

KM: I'm familiar with *olonā*.

CC: Is that a wood, I forgot now.

KM: Maybe, how about *pāpala*?

CC: *Pāpala* [thinking], I don't know.

KM: *Olonā* is used to make the *aho* for your fishing lines and things like that.

CC: Yes. *Pāpala* is?

KM: Is a light wood like *hau* also.

CC: Yes, but I don't remember *pāpala*.

KM: You remember *hau*?

CC: Only the *hau*. In Lumaha'i, you know right along the Lumaha'i river mouth?

KM: Yes.

CC: All this *hau* growing.

KM: Still yet.

CC: We went in there and cut mostly the straight branches, what you can find.

KM: Did he trim them down into pieces because they had to pack them on their back to get up the *pali* right?

CC: This *hau* they used for the 'ōahi, fire-brands. They were about six or eight feet long.

KM: For real?

CC: Yes. They were long.

KM: Wow!

CC: At least six feet to eight feet.

KM: They would pack up the long pieces?

CC: Then after he took all these things to Hā'ena and dried it up and all that and when they were ready to go up, he, Ka'ala and La'a. They packed it on their back, on the trail and going up to the ledge.

KM: They actually had to have a protective place to make a fire up there?

CC: Yes, they had. They had their *kapuahi*.

KM: 'Ae, *kapuahi*.

CC: Light their sticks and everything.

KM: Did you see the 'ōahi?

Observed the 'ōahi from the sand dune of Pu'u Kahuai.

CC: We, my mother, grandmother, older brothers and sisters, and some other people, I don't recall, were all on the sand dunes. You see this [pointing to his painting]...That's why I tried to depict this picture from the sand dunes.

KM: If we look at the large aerial photo for just a moment. We can, I'm going to set your painting here. We'll get our bearings, okay. This is the end of the road.



CC: Yes.

KM: This is Makana right here.

CC: That's Makana.

KM: 'Ae. See the high *pali*?

CC: Uh-hmm.

KM: Your folks *lo'i* that you've painted, would basically be in this section around here.

CC: I see.

KM: Yes. Because the stream comes out here also.

CC: Yes, that comes in the back.

KM: Right, comes in the back.

CC: To get up to the place. They packed it all up on their backs.

KM: When you watched the *'ōahi*, where were you folks?

CC: On the sand dunes there.

KM: This is the stream coming out to the ocean. This is all *āpapa*, here is the sand dunes here, but now it's all covered with trees.

CC: Okay, we were on the sand dunes.

KM: Oh.

CC: Mostly on this side.

KM: 'Ae. Because your folks place was all right here just above it.

CC: That's Pu'u Kahua.

KM: Pu'u Kahua?

CC: Pu'u Kahua.

KM: Yes. That is part of the *āpapa* also right?

CC: Yes, *āpapa* right in front. Pu'u Kahua and then Limahuli.

KM: 'Ae.

CC: Pu'u Kahuaiki and Pu'u Kahuanui, I think was this side.

KM: I'm going to mark, just for now, I'll put Pu'u Kahua and you said *nui*?

CC: Yes.

KM: And then *iki* on the other side?

CC: Yes, on the other side of it.

KM: Okay. And Limahuli streams comes here?

CC: Yes.

KM: Okay. All this dune from here?

CC: We walked in from here.

KM: In front of Pu'u Kahuaiki.

CC: Yes, mostly. They had more clearing over here. Over here was just starting to grow.

KM: Amazing! Was it spectacular to watch?



CC: To a certain degree. Because you know why a lot of that fell down, they couldn't catch the draft.

KM: Some, the wind didn't catch it?

CC: Yes. Couldn't catch the draft, I guess it didn't have enough draft to keep it floating. Whatever few went out it was spectacular, came out. I don't think it quite reached the ship. Before it reached the ship it went down towards Kalalau.

KM: Kīlauea was off here or off in front of you folks you think?

CC: Right in Hā'ena, where's Hā'ena Point [looking at map]?

KM: This is Maninihola Bay, Hale Pōhaku.

CC: Yes. They were out here.

KM: Here's the Limahuli stream.

CC: They were out here someplace.

KM: Somewhere out in this area?

CC: Yes.

KM: Okay. I'm just going to kind of mark it on map. And the Kīlauea right?

CC: Yes, as far as I can remember. Might have been before the Kīlauea, I just remember the Kīlauea was...

KM: I believe it was.

CC: The Kīlauea was fairly new.

KM: I will try and find, there must be something since it was for the Kamehameha Lodge you said?

CC: Yes. That's what I remember.

KM: That's what you remember. I'll see if I can find some records.

CC: As I say, they wouldn't have done this for you know...must have been something important going on.

KM: Yes.

CC: If I remember right it was the Kamehameha Lodge.

KM: 'Ae.

CC: At the time they used to talk a lot about the Kamehameha Lodge. They were just forming and a lot of Hawaiian's were interested in joining the Kamehameha Lodge. Later on my grandfather Hailama joined.

KM: For real?

CC: Yes, he belonged.

KM: Interesting. So the *ōahi*, it came off of the *pali*? And some actually would be carried by the wind, out over the ocean?

CC: Yes. And then of course the trade winds blowing this way would carry it towards Kalalau.

KM: Amazing! It must have been quite something.

CC: It came across the ocean and when it caught that wind that was sweeping across the cliff, then it would turn around and go towards Kalalau.

KM: Wow!



CC: but [chuckling], a lot of that fell down.

KM: Right down by the base of the *pali*?

Pili grass formerly grew at the base of Makana; was used to thatch Keoni Aipoi's grass house in the 19-teens and 1920s.

CC: Right down the *pali*. It created lot of burned *pili* grass, Makana had a lot of *pili* grass there. That's why we built... I went up Makana [looking at map] let me find it, right around this area. The *pili* grass was easy to get.

KM: On the Makana side of the *pali*.

CC: We didn't go too far, right around here, *pili* grass for thatch.

KM: You could repair the *hale*?

CC: I remember Hailama and I re-thatching this house with the *pili*.

KM: That's amazing!

CC: I could see the old bamboo framing all lashed together, all this bamboo framing. All 'ohe framing.

KM: Wow! Amazing!

CC: Then he covered with *pili* grass which we got from Limahuli.

KM: On the Makana side of Limahuli?

CC: On the Makana side.

KM: Amazing!

CC: And Keoni 'Aipoi was kind of old at that time. Hailama was a young, energetic man, he helped the old man, he re-thatched his house. I spent a lot of time with the old man fooling around in his shack.

KM: When you were young?

CC: Yes.

KM: 'Ōlelo Hawai'i wale no?

CC: I think when I was real young, but after I started school.

KM: 'Ano poina?

CC: Yes. I tried to improve my English, I used to talk English to them and they would reply in Hawaiian which I knew well. They understood a lot of English too at the time. Puaokina did, Hailama no, he could barely write his name. [chuckles]

KM: But he was a smart man.

CC: Yes. Very smart and energetic. That's why when they talk about the Hawaiians, boy I can't imagine they were lazy. Because all the Hawaiians that I knew, they were really hard working.

KM: Hard working all the time right. Up early until late.

CC: Their mind was so, Hailama was like that, anything new he would try to adapt, he would try to follow.

KM: 'A'apo?

CC: Yes, anything modern. Lot of Hawaiians, that's why they caught a lot of these sailing ships and went away, they were so adventurous I'd say. Hailama was one of those, very



energetic and strong. He used to break-in horses. That's how he got good friends with Mama Ouye's family. I think he furnished Mama Ouye's father with a horse to pull the carriage. That's why he could borrow his carriage. He used to break-in the horses.

I can't forget, one time he went on the beach to break in a horse. I used to go with him. He told me to hang on to the rope while he is going over there and trying to ride the horse. I'm supposed to hang on to the rope. [chuckling] One time I see the horse coming, I let the rope go [laughing] Oh boy, I really got it from him.

KM: Oh boy! [chuckling] "I told you no let go, right?"

CC: Yes. He was one that liked to break-in horses.

As a youth only two other elderly men lived in Limahuli.

KM: Were you folks primarily Keoni 'Aipoi and Hailama your folks *'ohana*, the only people pretty much living out here when you were a young boy?

CC: No. They had another old man in this swamp here. I've forgotten his name. There was a shack over here.

KM: Okay. On the Maniniholo side of your *lo'i*?

CC: Yes.

KM: This is a marshy area?

CC: Yes, marshy area. Imagine that was taro patch one time.

KM: Must be.

CC: There was an old man living there, I don't know his name I forgot.

KM: You *poina* his name.

CC: There was him, the Pā, and Kalei Kelau family.

Only Kila Pā and Kalei Kelau lived in the Kē'ē section when he was young.

KM: On the Kē'ē side?

CC: Kē'ē and Makana side. The Pā family and Kalei Kelau, Ka'ala's brother, were there, that I remember.

KM: We're going to look at the photo again for a moment. It's a little tough to see [looking at photo]. There is sort of the old pond or swamp area?

CC: Yes.

KM: This is the section where you come in where Pā and them were living?

CC: Yes.

KM: And the *lo'i*, I think the Makas had some terraces. Maybe it was later, I don't know.

CC: Yes, later.

KM: Later, okay.

The Maka family had their *lo'i* in Mānoa at the time (ca. 1920s).

CC: Because the Maka family was towards the Mānoa stream coming down.

KM: Yes. Mānoa that's right.

CC: The Mānoa stream coming down, the Maka family was below that. And they had their taro patch.

KM: Their *lo'i* over there?



CC: Yes. They had their *loʻi* over there. This, the Maka family was way younger.
 KM: The later ones?
 CC: Yes, the later one's. Because they had given up that *loʻi*.
 KM: That's this section right over here. Mānoa is right here.
 CC: Where is Mānoa?
 KM: Right here.
 CC: This is the road?
 KM: Yes, that's the road.
 CC: The Maka house...
 KM: Yes. It would be right there.
 CC: The taro patch was in here someplace as far as I can remember.
 KM: Yes.
 CC: That was their taro patch, they got their water from Mānoa.
 KM: 'Ae.
 CC: So the Pā family.
 KM: Pā was over here?
 CC: Kila Pā.
 KM: Kila Pā. 'Ae.
 CC: That Kila Pā is the one I remember the most.
 KM: Do you remember Tūtū Pa'itulu?

Recalls Pa'ikulu – he was consulted for right times to fish.

CC: Yes. Pa'ikulu [thinking], yes but not too much. Pa'ikulu who's family did he? I couldn't remember that. Was he the one that stayed on the beach?
 KM: 'Ae. And he was a chanter also.
 CC: Yes. Then Chandler got the Estate from him and now the Wichman's or somebody. Chandler through Pa'ikulu yes, Hailama and I used to go over there because when we hook '*āweoweo* on moonlight nights. We would go in our canoe right in front of Hā'ena. Hailama and I used to go to his house. Hailama depended on Pa'ikulu to say when is the right time to go. Pa'ikulu was the expert on this *kā'ili*.
 KM: *Kā'ili*, hand line.
 CC: Hand line like for '*āweoweo* and all that. He would go over there and ask Pa'ikulu.
 KM: "*Pehea kou mana'o?*" [chuckles]
 CC: You know how he would tell, he would look through his handkerchief and look at the moon.
 KM: For real!
 CC: Whether it's *māhealani* or not yet, sometimes maybe it's one or two days before, off or late.
 KM: Yes.



CC: He would look through his handkerchief and he could tell, and you could see the shadow.
KM: He was right? You got 'āweoweo when he...?
CC: Yes. When the full moon. So that's what I can remember about Pa'ikulu.
KM: Amazing!

Walked from Limahuli to Hā'ena School.

CC: So the Pā family. It was Hailama and this old man on the front side, and then the Pā family. The Pā family had two daughters, Kila Pā had two daughters, which were almost the same age like I was. We all walked to Hā'ena School. They would come and I would wait for them.
KM: 'Ae.
CC: We would all walk to Hā'ena School. The two Pā girls.
KM: Amazing! Some distance too you had to walk?
CC: Yes.
KM: When you were young children.
CC: We used to walk.
KM: Along the old trail, the road?
CC: Yes. All towards the sand dunes mostly, all towards the sand dunes because no *mauka* road at the time, nothing.
KM: May I ask you about the *pu'uone* the sand dunes, the *pu'uone*.
CC: Yes.
KM: Did you ever hear about *ilina*, burial sites in the dunes?
CC: No.
KM: You never saw?

Knows of *ilina* in the Kē'ē dunes.

CC: No, never. Towards Kē'ē yes. But in Pu'u Kahua no. But in Kē'ē oh yes. In fact I attended one funeral, I had forgotten this old man's name already.
[We also had an archaeological study of our property done in 1979 by Archaeological Research Center of Hawai'i – Study No. ARCH 14-153.]
KM: When you were young?
CC: When I was young. And this old man was taken care of by Hailama and Puaokina. He was living in [thinking] I'm trying to think of the owner of that house. Moewai, that was his first name. He started to build his house in Hā'ena then somehow he moved to Honolulu, and he came to Honolulu, he was a policeman.
KM: Moewai?
CC: Yes, Moewai. That family name you would know. I forget, maybe later on if I remember. Anyway, so we moved from here because... [thinking] It was Moewai Kāneali'i
KM: Oh good, so Moewai Kāneali'i?
CC: Yes.
KM: I see. Then when you got a little older, you left here, Hā'ena?
CC: Yes, I left Hā'ena.



KM: You moved into the house that Moewai was building?

CC: The reason for that was because the old folks didn't want me walking that much distance, it was closer to the school.

KM: Yes.

CC: They got permission from Moewai to live in his house.

KM: Was this house near to Maka them?

CC: Yes. Near Maka and right below, adjacent was the Mahuiki family.

KM: 'Ae.

CC: They were on the upper side where the Makas, Mahuiki family.

KM: 'Ae.

CC: Down this side was only Kila Pā and the mother, Wahinekeoli.

KM: 'Ae, *Wahinekeoli*.

CC: Wahinekeoli Pā that was their matriarch. She had a lot of sons, I was surprised, three or four sons she had. Kila Pā and Hanohano Pā were the two that I knew well.

KM: Hanohano Pā.

CC: Hanohano, he lived further up near the Hā'ena School. Hanohano Pā married the Titcomb's daughter, Mae.

KM: Yes.

CC: He lived in there. That was a nice house you know, we consider...because Titcomb built that house.

KM: Yes.

CC: Was only Kila Pā then, living in Hā'ena and Wahinekeoli, his mother.

KM: 'Ae.

CC: They were all living in Hā'ena, Kē'ē.

Kila Pā and his mother, Wahinekeoli, lived by the *loko* at Kē'ē.

KM: By Kē'ē has those ponds or those boggy areas, do you remember?

CC: Yes.

KM: One is they call Loko Kē'ē and the other one maybe Loko Nai'a. Did you ever hear those names?

CC: No, I have forgotten.

KM: Yes. Evidently in the earlier times some of those ponds were used for taro and fish.

CC: Yes, I imagine the taro...it's a swampy area. It was all taro land.

KM: Yes.

CC: And then when they gave it up, of course the water was still going in there, *nāhelehele*, and the banks all disappeared.

KM: Yes.



At about age nine, witnessed a funeral in the dunes at Kaʻīlio, Kēʻē.

- CC: So you just get the marsh. We were talking about the burials. Yes, in Kēʻē and like I was saying this old man and I've forgotten his name. When he died from by where the Makas lived, they had to carry his body all the way down to Kēʻē, because his wife was buried in Kēʻē. The Kaʻīlio Point.
- KM: Kaʻīlio?
- CC: Yes. And on the flats, in the sand.
- KM: In the *one*?
- CC: Yes. They carried him all the way from upper Hāʻena where the Makas live down to Kēʻē. They dug his grave site and I'll be darned, they found this sand stone tomb, crypt or whatever you call it.
- KM: Yes. And they put?
- CC: Yes. They dug at a slant, and sure enough, they found it. Then they opened the front sand stones slabs.
- KM: And put him in with his wife?
- CC: I could see the skeleton in there.
- KM: From his wife?
- CC: Yes, that was his wife.
- KM: Amazing!
- CC: And they put this old man in there.
- KM: About how old do you think you were?
- CC: I was about eight or nine years old.
- KM: Just around 1921, 1922.
- CC: Yes. I remember that, I still tell people that I saw that.
- KM: Did you hear them *uwē*?
- CC: Yes, the wailing.
- KM: 'Ae. You heard that?
- CC: Yes, *uwē*. At the time we didn't think anything of it, but today you would call it real spooky [chuckles].
- KM: 'Ae, yes. Evidently Wahinekeoli and Paʻitulu, Paʻikulu *mā* were chanters also.
- CC: Oh yes, I imagine they were chanters. At the time I didn't know they were chanters, I just hear them. That's another thing too sometimes late at night Puaokina would be kind of disturbed when she heard Paʻikulu chanting and *kahea* and all the things late at night. She used to be real peeved [chuckles] about that, "There he goes again" [chuckling].
- KM: Amazing!
- CC: I guess Puaokina especially more along the younger generation Hawaiians coming up, they had kind of not followed the old things too much, although they respected a lot of things.

Never saw anyone *hula* at the *hula* platform; though they did go gather 'ōpihi on the rocks below it.

- KM: You know from where you folks were here, when you come to the end of the road and then has *Ka Ulu o Laka*, the old *hula* platform?



CC: Yes.

KM: Do you remember that old platform?

CC: Yes.

KM: Did you ever see anyone *hula* over there?

CC: No. But right below in Kē'ē the rocks, we used to gather 'ōpihi that's our favorite, our familiar 'ōpihi ground.

KM: Just below?

CC: That was our 'ōpihi spot.

KM: 'Ae.

CC: We used to go over there.

KM: Has the little *kawa* that opens up out of Kē'ē Bay?

CC: Yes.

KM: Through the *papa* there?

CC: Yes.

KM: On the rocks below the platform area?

CC: Yes. Right below the platform area? And at that time I didn't know what it was. We used to pick 'ōpihi and of course we would wait for them right below. Then they would always tell us, me and my half-sisters especially, Lilly and Kathleen. Sometimes they would be with us they would say, "Don't go up there and play" [chuckles].

KM: Yes, so respect, don't mess around?

CC: Yes. Sometimes we would be curious we looking over there, they know that maybe we want to go over there. "Don't go up there and play." Then later on I found out it was a *pā hula*.

KM: 'Ae. So you never saw anyone *hula* over there?

CC: No. At the time it was a little overgrown already.

KM: I see.

CC: I didn't see anybody. All I knew about the place was they said, "Don't go up there and play it's sacred," or something. [chuckles] Right below that yes, I'm familiar with that area.

KM: Good 'ōpihi. Did you gather *limu* out anywhere too?

Gathered *limu* from Kanahā.

CC: Yes. *Limu* was mostly up in Kanahā, the reef. [looking on the map]

KM: This is Kanahā, Kāmoa area right here.

CC: Yes.

KM: I don't know if you remember. This is Wainiha right up here, okay. Did you fish all along these 'āina here?

CC: No.

KM: Where did you fish from generally?

CC: Mostly right in Hā'ena.



KM: Right at Hā'ena.

CC: Right in Hā'ena as far as [thinking]... Is that Kanahā?

KM: 'Ae. *Ma'ane'i*, Naue right?

CC: Camp Naue, yes that's as far as we go.

KM: Okay. Naue is right here.

CC: Yes.

KM: And Kanahā, you have Kāmoa, Kanahā and then the *āpapa* over here and the big Hā'ena *papa*.

CC: Yes.

KM: Do you remember some of the names?

CC: No [thinking], see, I've forgotten already. Wainiha is this side?

KM: Wainiha is this side.

CC: Wainiha then towards Hā'ena.

KM: Here's Hā'ena coming over to Maniniholo.

CC: Yes.

KM: In this vicinity what kinds of fish did you catch? At the Kanahā section or Camp Naue like that?

CC: We used to have lot of, I remember going there sometimes we'd have schools of *kala*.

KM: And how did you catch them?

CC: By that time we had nets already.

KM: You lay nets?

CC: Yes, lay nets. I remember going over there with the La'a Mahuiki family, his older kids. Not too much. On the big reef, my mother used to go pick *limu kohu*.

KM: On the big *papa* out here?

CC: Yes on the big *papa*.

KM: Hā'ena Kū'au or something they called it?

CC: I think so.

KM: And there's the channel that comes in a little bit over here before you get to the big Maniniholo Bay like that.

CC: We had another little cove. Is this Maniniholo?

KM: 'Ae. This is Maniniholo here. The dry cave is here, the park now?

CC: Yes. What is this here?

Hailama launched his canoe from opening in 'āpapa fronting Limahuli, would go *kā'ili* (line) fishing.

KM: It's an indentation in the reef coming towards you folks because this is Limahuli stream here entering in.

CC: I see.

KM: Your fishing, did you folks have canoe or did you all fish from the *āpapa*?

CC: My grandfather had a canoe.



KM: For real!

CC: Yes. I never did go out with him to *kā'ili*, drift fishing.

KM: I see. So he would actually go out on his canoe and *kā'ili* from outside. What kinds of fish?

CC: I was real young. *E'a* and the yellow fish, [thinking] *awa* and all that. Very seldom when I was young, he did most of his fishing on the reef.

KM: On the *āpapa* like that?

CC: *Moi* and *āholehole*.

KM: How was it for you folks when they fished did they, he took care of the family, were they selling or was it that they shared?

CC: Oh no, they shared. Especially when we moved up to Moewai's place where the Maka family.

KM: Was that basically Mānoa?

CC: Yes, it was Mānoa. My grandfather Hailama, I don't know how many years he took care of the Francis Brown Estate. Do you remember that one?

KM: Yes, Francis Brown.

CC: Right in front of Mahuiki's beach property.

KM: 'Ae.

CC: My grandfather Hailama took care for a few years. Before we moved up there, I remember him, while he was cooking the taro going out on the reef. Right in front of there he threw net and *moi* for lunch. [chuckling]

KM: Amazing! What a life!

Shares recollections of going to school, and traveling between Hā'ena and Kapa'a with his father.

CC: Oh, what a life! And another thing to I want to tell you about my life. At that time I think, even before I attended Hā'ena School. Before I was of school age my father and mother had moved to Kapa'a from Hanalei. He started a tailoring business in Kapa'a. Every summer, he had an old Model-T. At that time, when he had a Model-T, before that I guess he couldn't come to Hā'ena. He would bring my mother and two half-sisters and my half-brother. He used to bring them to Hā'ena because I guess he knew my mother was homesick. Every summer he used to bring them and take them to Hā'ena. Traveling was far so he would stay overnight and the next morning he would leave and go back to Kapa'a. And before we started up school he'd come back to Hā'ena pick them up, he would do that every year. Every year he used to do that.

KM: Wow!

CC: He must have had a lot of respect for my mother to do all that.

KM: That was very nice. And it was a two day trip from Kapa'a to Hā'ena. Two days it took?

CC: Yes, he couldn't come back the same day, he slept overnight. And then old man Hailama, that's his farther-in-law, before my father goes back he used to always go torching night time and get his slipper lobsters, right in front of the Estate, up on the reef. Slipper lobsters for my father, that's why he didn't mind coming to Hā'ena I guess. And *moi* and all that, whatever he wanted, as far as fish, Hailama would get it for him.



Hailama would fish for lobster on the *āpapa* fronting Limahuli;
mother was an expert *ō he'e* fisherwoman.

KM: 'Ae. Right in front of your place?

CC: Right in front.

KM: How big are these slipper lobsters?

CC: I'd say about a pound and a half, almost two pounds, big.

KM: Wow!

CC: He goes with his torch and gets his slipper lobsters. Get some *moi*. Chinese like their *moi*.

KM: Yes.

CC: My mother, as soon as she reaches Hā'ena, she's down the beach. That's the life I guess.

KM: What did she go out for?

CC: *He'e*, that was her specialty.

KM: That's the famous fish out there too?

CC: Yes, *ō he'e*.

KM: 'Ae.

CC: I thought they were quite big. When I came to Honolulu, Kāne'ohe I went out fishing, oh was about five, six pounders. We'd catch a two pounder and that would be considered big *he'e* in Hā'ena [chuckling] But, it was *he'e*.

KM: *Lawa kūpono*.

CC: That's my mother's specialty.

KM: She'd walk out on the *āpapa*?

CC: Yes. She had to be careful she didn't know how to swim.

KM: Oh, you're kidding!

CC: She never did learn how to swim. My grandmother used to kind of worry about her when... She'd keep an eye on her.

KM: Amazing!

CC: Funny she didn't know how to swim.

KM: We were talking earlier about the fishing, and when Hailama or maybe some of the other *ōhana* would go fishing, they would *māhele i'a*, share the fish?

CC: Oh yes. Down at Hā'ena in the old place, he didn't because Kila *mā* were so far away. But when we moved up to near the Makas, yes. He used to share and come back and give the fish to Mahuikis.

Families would share their catch, and always took only what was needed.

KM: And if someone else went fishing that day they would come *māhele i'a* like that?

CC: Yes. If they have the occasion to. They didn't go out of their way. Because you know why, they just catch enough.

KM: Yes. You caught enough for your own family use.

CC: Yes for your own use.



KM: Not like now they take...
CC: Although if they see some other *‘ohana* or friends, they would share. But they just caught enough.
KM: Because you knew that next time you go?
CC: They didn't catch to give to everybody, they didn't quite do that.
KM: Next time you go going get right. One of the things that happens when you get plenty fish though, when the *akule* I guess come in? Did you go *akule*?
CC: Yes.

Hanohano Pā was a lead *akule* fisherman; La‘a Mahuiki would *kilo* fish from atop Maniniholo.

KM: Can you describe the *akule* fishing?
CC: Yes. *Akule* fishing at that time Hanohano Pā was the *akule* fisherman. He had money to buy his nets, actually he had money because at that time he was a policeman [chuckles]. The story that I heard, I was in Honolulu he kind of rescued Wichman and somebody else, they were kind of drifting out on this little boat, and their outboard motor conked out. They were kind of drifting in Maniniholo and drifting out. Hanohano swam out there and pulled them back.
KM: Wow! Strong man.
CC: Later on I heard he was a policeman [chuckling], so they had rewarded him.
KM: It pays to do good deeds, yeah?
CC: Yes. He deserved it. But he was an *akule* fisherman then he had nets and he could build boats. Especially in Maniniholo when they surrounded *akule* there's more than you can handle.
KM: What was that like? They called people together?
CC: Yes, they would pass the word. They wanted you to pass the word on because they needed plenty help to pull in the net.
KM: They would see the *akule* school, did someone *kilo*? Was there a *kilo*?
CC: Yes. Like Lawrence Mahuiki, he was a young man. He had a good eye for that.
KM: Do you remember where he would *kilo* from?
CC: Yes. I remember a spot in Maniniholo.
KM: Above?
CC: Above the cave.
KM: He would go up?
CC: Yes.
KM: And he could direct them to where?
CC: Oh, yes. They could hear him yelling.
KM: For real! The voice carried?
CC: The guys on the row boat, dropping their nets. Oh. they could hear him. "Go further out, further out and turn right, come in," and all that.
KM: They would surround the schools like that with him directing?
CC: Yes. First thing, they would launch the boat and that's one end of the net somebody would be on shore already holding that net while they're dropping the net.



KM: They would go all the way and surround.

CC: And sometimes they try to cut in too early but then the *kilo* would yell, "Further out, further out."

KM: "*Mawaho, mawaho.*"

CC: Then when he says to cut in, you better cut in fast before the *akule* come around.

KM: And what then the other end comes back to shore they pull 'um *pa'a*?

CC: Yes. That's another gang over there waiting on shore.

KM: And what, you folks *huki* in?

CC: Yes, then pull.

KM: And what, thousands of fish?

CC: The word would spread out to these fish peddlers, I don't know how, oh they had telephone those days. The fish peddlers would come all the way from Kapa'a, I know. They had so much, they would be in there two or three days and then they would let them go.

Fish would be kept in the net for a couple of days, and taken as needed, then released.

KM: Oh! They would keep the fish in a net, trapped like?

CC: Yes, in a net trap.

KM: They take out as they?

CC: Not too long because you have the sharks and all that will attack. They can break your net and all that. As far as I remember maybe one or two days.

KM: *Lawa*. And then *ho'oku'u*?

CC: *Ho'oku'u*. Old man Hailama would come back with two bags hanging on the horse and he would bring it home. We used to dry, that's how he could preserve *akule*.

KM: You dried your own fish too?

CC: Yes.

KM: Where did your *pa'akai* come from?

CC: From the little ponds.

KM: So did make *pa'akai* at times?

CC: Yes. But at the time they had it in the stores.

KM: *Hale kū'ai*.

CC: *Hale kū'ai*. I remember them buying mostly, the salt. It was cheap.

KM: In a little *kāheka* you could get a little salt or some for home use or something?

CC: Yes. Sometimes I see them picking it up. I guess they liked to get their own salt.

KM: You would go along the different *papa*, like you said 'āweoweo certain place that you knew.

CC: Yes.

Names various locations on the 'āpapa between Maniniholo and Limahuli.

KM: There's a place out on this 'āpapa Hā'ena Kū'au, they call Kalua 'Āweoweo? Did you ever hear that name?



CC: Yes. I don't know if that's the same place as what we called Hauwā. You know where Hauwā is?

KM: I've heard the name.

CC: It's right in front of the Wichman's house and that reef right in front of the Wichman's is Hauwā.

KM: Is that the one by Hale Pōhaku then also?

CC: Yes, Hale Pōhaku.

KM: I see Kalua 'Āweoweo supposed to be on this big Hā'ena Kū'au section over here. You do remember Hauwā?

CC: Hauwā, yes, a little cove.

KM: The cove, yes and there's a pond like also over here.

CC: Yes.

KM: See these names are coming back to you.

CC: Yes. In Hauwā, at the time I was still living in the old house. That's the last time I know that we fished in Hauwā. When they had found out that the 'āweoweo had come into Hauwā, then we would go over there at night and fish for 'āweoweo.

KM: Interesting this story that you remember your *kūkū* Hailama going to see Pa'itulu and asked about when the right moon night for the 'āweoweo.

CC: Yes, he would consult Pa'ikulu.

KM: I wonder they must of, I bet the moon phases for even planting taro or certain kinds of fish must have been.

CC: Yes. Taro, I didn't see him going to much like that.

Family worked the land, rotated *kalo* planting times, and sustained itself from the land and ocean.

KM: They planted year round?

CC: Yes, year round.

KM: You always had *kalo*?

CC: Yes. I remember my grandmother Puaokina always reminded him, "You got to work this taro patch or you're going to be too late." Or "We won't have taro," or "We won't have *poi* it won't be ready for harvesting."

KM: Ahh.

CC: They don't want to harvest too early, otherwise they're wasting their energy, if you harvest something that's before its time.

KM: So when it's just mature.

CC: You have to make sure that it's mature and you have enough to make *poi*.

KM: It's really good.

CC: They were pretty good at that, it's amazing!

KM: Did you folks rotate your planting?

CC: Yes.

KM: You could have some young, some middle like that so it would go around.



CC: Yes. Another thing he used to be careful about rotating and drying up the taro patches.

KM: You folks would?

CC: Yes.

KM: Did you folks throw mulch in to enrich it at all?

CC: No. Just the taro.

KM: The *huli* when you cut? The roots and everything like that?

CC: The roots. That was their mulch.

KM: He would let it dry out for a while?

CC: Yes. And he even had a plow, he would plow.

KM: Turn the soil?

CC: Yes, he would turn the soil in the taro patch he would do that.

KM: Good, it keeps it nutrient rich.

CC: He had a plow and a plow horse.

KM: Wonderful!

CC: He would dry that up and till it. You would think wet land, only in dry land you do that. No he did that in the taro patches too.

KM: To *huli*. Because it brings the nutrients from the bottom up to the top.

CC: Yes, from the bottom.

KM: You never saw him put *kukui* or *hau* leaves or something inside and let it dry up or anything?

CC: No.

KM: Did you folks plant *'uala*, *mai'a* stuff like that also?

CC: No. Mostly wild... [thinking] Maybe *mai'a*, not too much. *'Uala* was a Mahuiki specialty.

KM: They *pu'e*, make mounds?

Recalls blind old Mahu Mahuiki, an *'uala* planter.

CC: Yes. Old man Mahu Mahuiki he was blind, and when we lived in Moewai's house, right in front towards *makai* that's the Mahuiki's.

KM: 'Ae.

CC: Old man Mahuiki and his brother Kapae they were living close, the two brothers. I think Kapae was kind of taking care, because the old man was blind. He had two children, he had a daughter Henrietta and the son was loane. I didn't get to know the son. At the time I got to understand things, loane had gone to Kamehameha Schools.

KM: Oh.

CC: I think must be the Rice's, they were a missionary family so they had their little charity. They had send loane to Kamehameha School. And later on the sister, Henrietta. At the time loane never did come back. I used to go over there and *niele* with the sister Henrietta. She said, "We never hear from him. After Kamehameha School he never did come back to Hā'ena, or wrote or anything." In fact, Henrietta she was my tutor in English when I was attending Hā'ena School. I didn't understand a lot of things.

KM: Who was your teacher?



CC: I can't remember.

KM: You can't remember the teacher.

CC: I can't remember the name.

KM: Was it *haole* or?

CC: *Haole*.

KM: Lady?

CC: Yes. Later on just about the time I left there when I was in the seventh grade, they had this half-Hawaiian teacher. I even forgot her name.

KM: *Wahine?*

CC: *Wahine*.

KM: Ho came after you right?

CC: Ho, yes.

KM: Way after. He wasn't that much older then you.

CC: I was in Honolulu when Ho and Hashimoto. Anyway, this Henrietta, the father was blind, Mahuiki. He was the *'uala* planter.

KM: They made *pu'e*, mounds in their yard?

CC: Yes. He had a lot of *'uala*.

KM: Amazing!

CC: And he's blind. I used to hang around the old man quite a lot. In fact I used to cut his hair and I was only about, when I let Hā'ena, thirteen years old. I was only about ten years old and he let me cut his hair, he was blind. He used to like me.

KM: Of course, you *kōkua*, talk story, *kolekole*.

CC: I used to hang around him. The thing I remember too, is he built a shed, hale kuke 'ai. He was blind, I told this to my brother-in-law and he laughed, he couldn't believe it. I was only around ten years old, I used to help him. He built the shed.

KM: Amazing!

CC: He would measure with his hand and he feel, I would put another piece of lumber and he would saw it. And even nailing, he could nail.

KM: Wow! Too good!

CC: I used to tell my brother-in-law that and he would laugh. He couldn't believe that a blind guy could build something like that. Although it was just a little shed. That was Mahu Mahuiki.

KM: Mahu Mahuiki.

CC: He was the *'uala* expert. And he used to share with us. Hailama wasn't much of a farmer he was strictly taro.

KM: Taro and fisherman?

CC: And fisherman.

KM: He *mahi'ai kalo* and *lawai'a*.

CC: *Mahi'ai* and *lawai'a*.



KM: Interesting that he still had a canoe and he would still go out to *kā'ili*, like you said.

CC: Yes.

KM: Not too much by that time?

CC: Very seldom, not to often. I guess too much work, why go on the canoe when you could catch fish right there.

KM: You make your little *ku'una* all on the *āpapa*.

CC: He would *ku'u*, that's his specialty, *ku'u*. They know where to lay these nets.

KM: Just put their *ku'u* right at the right *awāwa* or something.

CC: *Awāwa*, yes. He didn't go *kā'ili* too much. *Ku'u* was his specialty and the *moi*.

KM: All kinds of fish.

CC: Yes. Sometimes, like I said, he's cooking taro, he'd go in front of Pu'u Kahua and get this *nao manini*.

KM: *Nahu manini?*

CC: *Nao manini*.

KM: How big is that *manini*?

CC: Average size, not big one's. They would be inside the *āpapa*.

KM: 'Ae.

CC: Feeding like that. And he would go there and see if the *manini* is running. He would go in there and wrap his hand up with cloth.

KM: And pull 'em out?

CC: Yes. That was our lunch.

KM: You know sometimes the *kūpuna* used to make little *imu* or *umu*, house mounds, stone mounds in the *āpapa*. Did you folks?

CC: No. He didn't do that. What do they call that Hawaiian fishing god stone?

KM: *Kū'ula?*

CC: Yes, *kū'ula*. He didn't do that, no.

KM: On the plants you said some *mai'a*?

CC: *Mai'a*, yes I think he planted some.

KM: And *kalo*?

CC: Yes.

Tūtū Keoni 'Aipoi still drank 'awa; collected from somewhere in the mountains.

KM: Did you hear about people planting or growing 'awa anywhere?

CC: There was wild.

KM: Wild 'awa.

CC: This Keoni 'Aipoi, that was his specialty [chuckling].

KM: His specialty was drinking 'awa, *nānea* [smiling]

CC: Mostly there was a special patch in the mountain.



KM: Limahuli?
CC: Yes, he knew where to get it, right in Limahuli.
KM: Just above you folks?
CC: Not too far up. He'd come back with this 'awa. And he would pound right in front of the house. He had a hollow stone and he pounded his 'awa [chuckling].
KM: Wonderful!
CC: All those things are lost already, I wish we had that stone. He would pound his 'awa, I would watch him.
KM: You never sip?
CC: No never did [chuckling].
KM: No. You mentioned when you folks were at Maninihola and would surround *akule*, they didn't want to keep it too long because the *manō* would come in also.
CC: Yes.
KM: Did you ever hear stories about sharks out here? Sometimes some shark they call a good shark and then there's the bad kind of sharks.
CC: No, they didn't talk too much about that.
KM: You didn't hear?

Fished with Hanohano Pā along the Nāpali coast line, at Hanakāpī'ai, Kalalau, Honopū, and Nu'alolo.

CC: No. Hailama wasn't afraid of that. The only shark story you hear was when Hanohano used to take us kids. He had a sampan. We used to hang around a lot, down at the beach, his beach net house. He had a lot of boys, sons and daughters who was same age from Hā'ena School. I used to hang around them quite a lot. So when he goes to Kalalau or towards that side, Hanakāpī'ai fishing, he used to always take us.
KM: You folks went out.
CC: He liked the kids because we kids were gung ho, and we'd jump in the water and pull the net and everything. so the only shark story is when we'd go fishing in the caves. He would go in these caves and just about when the sand comes in.
KM: Yes.
CC: That's when the *moi* hangs around. We used to go in there and surround this *moi*. He used to set up small nets.
KM: About how long do you think?
CC: I don't know, maybe hundred feet.
KM: Okay, good. Season, right when the sand starts to come back in?
CC: Yes. He used to make us jump in the water and kind of pull the ends of the net. He would drop his net outside and we would swim inside with the ends.
KM: 'Ae.
CC: Some kids on one end, we on the other end. They used to warn us, "Swim close to the *pali* now, don't swim too far away from the *pali* so when the *manō* comes out" [laughing].
KM: [chuckling]



CC: Oh boy, we used to practically climb the mountain while taking these nets in. [chuckling] That's the only scary thing that he talked about the sharks.

KM: Did you folks fish at Hanakāpī'ai sometimes?

CC: Yes. Later on with my brothers, not with Hailama, no.

KM: How about Hanakoa or Kalalau?

CC: Kalalau.

KM: Kalalau like that.

CC: And further over.

KM: Nu'alolo or Honopū?

CC: Honopū.

KM: He would go over there?

CC: Yes. That's another thing too we went all the way to Nu'alolo with Hanohano. I remember going over there and camping overnight on the sampan.

KM: For real! Was anyone living out in those places when you folks went?

CC: No, no.

KM: *Pau.* They lived in some of those areas before right?

Some families migrated from Ni'ihau to Kalalau, and then Hā'ena.

CC: Yes. The Pā family even my grandfather Hailama. Actually they all came from Ni'ihau they claimed. Ni'ihau, Kalalau and then Hā'ena.

KM: 'Ae.

CC: I went into Nu'alolo, they went over there for turtles. They get monster turtles in Nu'alolo, they come right on the reef. It's another thing that I miss [chuckles].

KM: *'Ai honu?*

CC: Yes. The Kelau family was the expert for turtle. Ka'ala Kelau, Kelau family.

KM: They were expert for going turtle fishermen?

Turtle fishermen would travel as far as Nu'alolo for turtles.

CC: Yes, Ka'ala and Kalei. Kalei married Kapae Mahuiki's daughter, Halaki. They were living at Kē'ē near the Pās.

KM: Out that side at Kē'ē?

CC: Out the Kē'ē side. So he married Halaki. Halaki had two brothers, Lawrence (La'a) and Keahi. Only La'a has descendants. Keahi died young, a bachelor. But La'a and Ka'ala were the turtle fishermen.

KM: They would go out as far as Nu'alolo like that?

CC: Yes, for the big one's. But in Hā'ena they used to catch 'em right in Hā'ena.

KM: Even in Hā'ena. You ate *honu*?

CC: Yes. It's one of my favorite meats [chuckling].

KM: Yes.

CC: That was our meat, Hā'ena didn't have any meat.



KM: May I ask you a question about the *honu*? Have you seen or heard lately about *honu* and they have these tumors or cancerous growths on them? You've heard of that or seen it?

CC: Yes.

Never saw tumors growing on *honu* when he was young.

KM: When you were a young child did you ever see that on the *honu*?

CC: No. Never had stuff like that. I was right there when I watched them butcher them. That's why when I read about that. Even if they had turtle meat today, I don't know if I would try to eat it with all these things. Another thing I want to tell you, I don't know about Hā'ena, but you know I go to Tamashiro [fish market on O'ahu] and I buy this *nenuē*. That was one favorite fish in Hā'ena.

KM: At Hā'ena, famous.

CC: Hailama, we used to go out with his *ku'u* net, night time.

KM: Right in front of Pu'u Kahua?

Hailama generally fished from Pu'u Kahua to Paweaka.

CC: All over. Pu'u Kahua as far as Paweaka. He would go as far as there, enough.

KM: Paweaka. *Lawa* already. But ciguatera, I cannot eat that now. I used to buy that all the time at Tamashiro's. I don't touch that no more.

KM: When you were young no more such *ma'i* like that, right?

CC: No such thing, we ate everything raw.

KM: It is *maka'u* now.

CC: Oh yes. I had an attack with the *nenuē*, not only one time but couple times. Now I don't touch the fish and it's my favorite fish. Every time I go to Tamashiro's I look at it.

KM: Only look at it with longing?

CC: Yes. To me it's sad.

KM: *Minamina*.

CC: And the *honu* you cannot touch that now. The *honu* just as well, like you said they have this infection and all that, I don't know if I would eat it anyway.

KM: You didn't hear about people getting *ma'i* from eating fish when you were a young boy, young teenager like that?

CC: No. But the *weke pueo*.

KM: 'Ae, *weke pueo*, but that's *moe uhane* eh?

CC: My grandmother used to, we would mention we had bad dream. Oh, "You ate too much *weke*."

KM: 'Ai *po'o*, 'ai *maka*.

CC: Yes, the *po'o* especially, sometimes the tail. That's another thing in Hā'ena funny. When I came to Honolulu I didn't experience that. The mullet certain times, the mullet in Hā'ena the *po'o* and the tail.

KM: For real! And you would get dreams too?

CC: Yes [chuckles].

KM: Interesting. I wonder if it's something that they eat over there or?



CC: Yes must be. *Limu* or even the coral I think, because some of them nibble on the coral too.

KM: 'Ae.

CC: The *nenuē* is my favorite fish and I don't touch that anymore.

KM: What color is your *nenuē*?

CC: Both, get the light color and the dark color.

KM: Yellowish?

CC: *Nenuē lele* that's the one you can see them jump over the net. I think that's why they call 'um *nenuē lele*.

KM: *Nenuē lele*. When you surround 'em you think you got 'em and then they jump out.

CC: [chuckling] Some are smart enough to jump over the net and whatever. My brother Barlow was good at laying nets. See, my brother Barlow later on when he started fishing, Hailama was... I was living in Honolulu. He got to know more about the fishing from Hailama was still living at that time.

KM: 'Ae. Barlow was younger then you?

CC: Yes. Way younger. But he used to be in Hā'ena all the time.

KM: He stayed home.

CC: When they were young my father used to bring them to Hā'ena. And then later on when I was school age, not only every summer my father used to bring the family over to stay in Hā'ena for the summer. He would bring half a bag of rice [chuckling], because I had a brother, a Chinese brother Milton, he couldn't eat *poi*.

KM: Poor thing!

CC: Yes, poor thing. But the sisters they could eat *poi*, raw fish and everything. Milton couldn't. So he used to bring rice. He used to bring half a bag, he figured everybody else might want to eat rice, had enough, not only for Milton. Milton couldn't eat half a bag rice. So when I was school age, every Chinese New Year he would come to Hā'ena get permission from the teachers, then he would take me to Kapa'a. He would take me to Kapa'a and spend Chinese New Year's. It was a great thing with the old Chinese during my father's time, they still observed Chinese New Year's. So one week, and then he used to bring me all the way back to Hā'ena.

KM: Wow! How nice!

CC: I was the only kid in Hā'ena School had special vacation.

KM: Everyone *lili* you.

CC: [chuckling] So every Chinese New Year. That was in February sometime.

KM: Yes.

CC: I think my mother had something to do with it probably, she kind of missed me I guess.

KM: You know, this is so wonderful these recollections. Do you folks still have 'āina at Limahuli or all *pau*?

CC: No, all *pau* except for my sister Mary.

KM: She kept some.

CC: She kept the place. It's a good thing because her son Pressley, is using the place now.



KM: And your beautiful painting here, who did you say has the property now? Where the house was and stuff, you think?

CC: Mrs. Brill now.

KM: Mrs. Brill.

CC: She married Brill, she separated from Bonham. Bonham was the original one who bought that place.

KM: There was a *kuleana* back in the valley, Limahuli a little ways that's still held privately. Was that you folks or somebody else?

CC: No. That's, I forgot their name now, the one's that started that that's when my brother Barlow was real active in Hā'ena. When I used to go back he used to tell me all the stories of what's going on. He was the one that always go to Hā'ena, and do all the old things we did. And slept on the lot, he built a bamboo shack.

KM: Where the old house was?

CC: Yes. He slept over there. So these two brothers that bought the place, I think that's the one you're talking about.

KM: *Mauka*, it's a little inland, in the valley.

CC: Yes. I forgot their name. I think at the time they were just starting to grow marijuana in Hā'ena.

KM: *Pilikia*... [pauses] So you folks regularly fished your *'āina* from as far over as Hale Pōhaku?

CC: Yes.

KM: You mentioned Paweaka, Hauwā as far over as Ka'ilio Point?

CC: Yes.

KM: You would get *'ōpihi* in front of Kē'ē?

CC: Kē'ē. Yes, that's our regular fishing grounds.

KM: That's your *ma'a mau* fishing ground there.

CC: Yes, that's Hailama's *kuleana*, he could fish, he knew the fish over here. The other side of Maninihola was mostly the Maka and Mahuiki family.

KM: Maka, Mahuiki. 'Ae.

CC: And Hanohano, when Hanohano had moved up there.

KM: 'Ae. Did you ever walk the old trail out to the Hanakāpī'ai area or did you always go by sampan?

CC: No. Some times by sampans and then later on with Barlow, my brother, on a little skiff. It was so calm we used to go out with his skiff.

KM: Oh. All for fishing?

As a youth, traveled to Hanakāpī'ai to gather *wī* from the stream.

CC: Yes. One of the earlier times when I used to go back, I used to go with horseback. I went as far as Hanakāpī'ai. At the time Hailama had a couple of horses.

KM: How come you went to Hanakāpī'ai?

CC: Oh pick *wī* mostly.

KM: Oh!



CC: And throw net, *moi* and a little bit *‘ōpihi*. We used to go over there and get *wī*, you know the *hīhīwai*?

KM: *Hīhīwai*.

CC: Yes. Hanakāpī‘ai, for the old folks, that was their *wī* ground. When the old folks wanted *wī* that’s where they go for. Hā‘ena didn’t have.

KM: Not with the *wī* like that? How about Limahuli, no more *wī*?

CC: No, not when I was there. I think my brother Barlow and them threw some.

KM: That’s what I heard they tried throwing some. You know the weather today, even the rainfall and things are different than when you were young?

CC: Even at the time I was in Hā‘ena you could see Limahuli less and less water. That’s when the plantation on the west side, Kekaha side started taking these ditches and started diverting some water. I think that’s what happened. So some of that water from Wai‘ale‘ale was diverted toward the other plantation side, Kekaha. That’s why I didn’t hear about any more flooding in our *kuleana*.

KM: In your *kuleana* area, yes.

CC: Didn’t have that much water like the old days.

Discusses the winds and rains of the Nāpali-Halele‘a region.

KM: Did you ever hear a name of the winds of the area, the wind blows off the mountain or off of the ocean. Did they have names?

CC: Yes. But I can’t remember, even the mists.

KM: The mists and rains like that?

CC: Yes. *Ua kokolo*, one you could see the mists along the *pali*.

KM: The mist going along the edge of the...?

CC: You could see, they formed by the edge of the valleys, and the mists comes out and going you could see columns.

KM: *Ua kokolo*?

CC: Yes, *ua kokolo*, the old folks used to call that.

KM: And it would go from towards Nāpali or?

CC: Towards Nāpali.

KM: Along past Makana?

CC: All from Hanalei, Wainiha.

KM: It would be columns of rain?

CC: Yes. It would be columns of rain. You could see the rain columns.

KM: ‘Ae. Isn’t that beautiful!

CC: There was a lot of that in Nāpali, in Hā‘ena, you could see a lot of that.

KM: You’d heard, you knew that they had different names for rain, the mists?

CC: Oh yes. But a lot of times I knew about those things when I came to Honolulu. And in songs, that’s how I learned about it. I wasn’t too inquisitive about those things...

KM: ‘Ae. May I say one mist name to see if you may have heard it? Kanoeoalaka‘i



CC: No. Kanoë that's all I know. But Alaka'i, that's the Alaka'i Swamp?

KM: My wife's *tūtū* said that there was a mist that would come down off of Alaka'i down to the *pā hula* and it was symbolic...

CC: Yes, yes.

KM: Hā'ena is also famed for some rough oceans I think right?

CC: Yes.

KM: Did you hear the saying "*E'ena Hā'ena i ka 'ehu kai?*"

CC: *'Ehu kai*, yes. And *nā hala o Naue*, I was aware of these things when I was in Honolulu. When I started learning songs and all that. Then people, "Oh, yes I know where *nā hala o Naue*, *nā hala o Mapuana*, *Poli laua'e o Makana*.

KM: 'Ae.

CC: I've never been there.

KM: Ah, but you heard of it.

CC: I hear, over here.

KM: The *poli* is kind of in *pali*.

CC: Yes, a nick in the mountain where the *laua'e* grew.

KM: Yes.

CC: And the *hala o Mapuana*, is in Lumaha'i. It's toward the mountain side. And *nā hala o Naue*, Hā'ena, *makai*.

KM: Right on the ocean.

CC: I think *Na Hala o Mapuana* is on the up side of the road.

Puaokina gathered and wove *lauhala* from Naue.

KM: Did you folks go and gather *lauhala* from Naue?

CC: Yes. My grandmother that was one of her pass-times. Especially when we moved to Moewai's, then she used to do a lot of *hala* work because she knew the *hala* was right there in Naue.

KM: Did she *ulana papale* or *moena* for the house?

CC: Mostly *moena*. *Papale* was Kelau, Ka'ala's wife Kina. In fact I still have a *lauhala* hat that she made for me.

KM: Wow!

CC: At the time I had come to Honolulu, of course when I go back they were so glad to see me she gave me.

KM: *Nui ke aloha?*

Recalls the old man Pa'ahao, and other *kūpuna* that Hailama and he regularly visited to make sure they were okay.

CC: Yes. They used to live with us. This Ka'ala, he was a strong man, a good fisherman. I guess they got along fine with Hailama and Puaokina. They were young, Puaokina and Hailama, when I think back they took care of a lot of young people and old people. I remember going with Hailama and this isolated family. Especially where the Wichman's place, the old man... [thinking] Pa'ahao was where the Wichman's stay now?

KM: By Hale Pōhaku right?



CC: Hale Pōhaku. Hailama used to go over there and visit the old man. The wife had passed away already, he used to do a lot of that. I used to go with him.

KM: *Aloha*, take care and make sure...

CC: He'd check, and the old man living down by the swamp now. He used to go over there and check on the old man.

KM: Yes. Near you folks.

CC: Hailama was a very generous guy. That's when he used to maybe, whatever we have, he used to take. Mostly fish and stuff like that.

KM: Wonderful!

CC: We used to visit some old men like that, and the wife had passed away, I guess.

KM: You know *kūpuna* I bet if you started to practice, if you had someone to talk to I bet your Hawaiian would come back.

CC: Yes.

KM: I think you was mostly only Hawaiian when you were young.

CC: I talked with some Hawaiians, I say, "*E kala mai, hemahema ka 'ōlelo Hawai'i.*" And they used to tell me, "No, no you're doing alright." They used to encourage me.

KM: *Ho'omau!* Wonderful! Your memory is so wonderful.

CC: Funny certain things, I was even before school age all these things I'm talking about that I remember. Like my grandmother and I going to fish *'ōpae* in Limahuli and *'o'opu*, I never attended school yet.

KM: Yes. And watch out for the *'āhiu*.

CC: Yes. She used to be so afraid of that.

KM: They can gore a person like you said.

CC: Even at that, walking to school from lower Hā'ena, we used to be so afraid of this *pipi 'āhiu*.

KM: For real, terrible!

CC: They are in the bushes over there, feeding and all that. We used to be so afraid. I'll never forget, the *pipi 'āhiu*. [chuckling]

KM: 'Ae. And long horns?

CC: Oh, yes. They were wild too. Now you can tell when you see a wild *pipi*. Then every so often Robinson would have a roundup. His cowboys from the other side Waimea or Makaweli, wherever he was. They would come to Hā'ena, and they would hire the Hā'ena horses. My grandfather had a couple of horses. In fact only the Hā'ena horses could go to Kalalau and round up these wild cattle.

KM: Yes. They would go in and round 'em up and drag 'em back along the trail?

CC: All the way back.

KM: Wow! Was there a place where they kept the *pipi* when they got into Hā'ena? Did they have a *pā*?

CC: [thinking] No, I think they just tied 'em up to a big plum or pine tree.

KM: And then how did they get 'em out to Kekaha side?

CC: They would get their trucks. Had the big old trucks, I think they would take 'em all the way because Princeville had a big slaughter house. But I don't think they slaughtered



Robinson's. I think they took his cattle all the way back to Waimea, or wherever. McBryde was in Koloa?

KM: Yes, Kōloa, Kalāheo over to Wahiawa.

Round up of the wild cattle was always a big thing in Hā'ena.

CC: Yes. That was another big thing happening when these cowboys came to Hā'ena rounding up these...

KM: Must have been a big thing.

CC: We would hear, "They are down at Kē'ē now they are coming." We would all run in the house, my grandmother would run in the house. [chuckling] They wouldn't even stay outside, we were so afraid of these wild cattle. Amazing, how they brought in those cattle.

KM: Yes, it is.

CC: One horse in the front, one in the back. And these wild cattle in the middle they stretch the rope, so they keep the cattle on the trail. Couple times they went over.

KM: I bet.

CC: Not anybody from Hā'ena but the wild cattle or horses went over, I didn't hear too much. While I was there that didn't happen anyway.

KM: When did your grandmother Puaokina pass away?

CC: She passed away... [thinking] In 1954, I think.

KM: Where was she buried, here on O'ahu?

CC: Yes. You know the sad part about that is that's where that Wai'alaie... [thinking]

KM: Yes, where the drive-in went into that section over there?

CC: Where the drive-in yes, you remember had the graveyard there?

KM: Lost her grave?

CC: Yes, lost.

KM: Oh no!

CC: She and Hailama.

KM: Both buried there?

CC: Yes.

KM: They didn't go home to Kaua'i?

CC: No. They were buried here. And now I don't even know where they put the bones.

KM: *Aloha.*

CC: Sometimes I figure the important thing is I remember.

KM: 'Ae, And now *kupuna* by your sharing these recollections, there's an opportunity for some of your history, your memories of them. People are going to, "Oh, that's Hailama who we heard about."

CC: Yes. Sometimes I read about what's happening today, I'm not too sad, I figure well, you know that's how it is sometimes these things. We just follow and what's happening. But the main thing is the memories.

KM: 'Ae. *Nui ke aloha.*



CC: *Aloha* for the *kūpuna*.

KM: *Aloha ʻāina, aloha kai*. All these things take care of you ,right?

CC: Oh, yes.

KM: If you take care of the ocean, the fish, you take care of the land, what? You okay, right?

CC: Yes. You can live. We lived in Hāʻena with nothing.

KM: But you had everything you needed.

CC: Yes. When you look at it, what more did we need? There's people today after they get millions they want to go live over there. Why? [chuckling]

KM: That's right.

CC: With all their money why don't they enjoy modern things, they go back to Hāʻena. Barnum, a millionaire, billionaire whatever, they find this place so peaceful. And we already had that, we had that. [chuckling]

Shares life experiences after leaving Hāʻena; and recollections of always returning home.

KM: That's wonderful. When you left Kauaʻi and you went to Honolulu, you went to school on Oʻahu also?

CC: Yes.

KM: Where did you go to school?

CC: Kaʻiulani I finished my elementary at Kaʻiulani. At that time they started the intermediate school system. While I was in Kaʻiulani then I went to intermediate, ninth grade to Kalākaua. They had just opened the intermediate school system. Then after that I tried to get into St. Louis College, but I didn't have enough credits. So I went to a trade school. That's the time I was living with Mama Ouye's sister, Annie Ah Sing and the husband. They were nice to me. Annie was another almost *hānai*. We used to go Hanalei summer time. Old man Hailama and myself we used to go horseback and bring Annie back to Hāʻena, she was living in Hanalei, her father had a store. She used to come to Hāʻena and keep me company.

KM: And then when she moved to Honolulu you stayed with her?

CC: Then I stayed with her and then I went to the trade school.

KM: What was your primary employment, what did you do?

CC: After I went to trade school, my first employment was at Punahou [school]. I was a shop worker, handy man. I was a machinist, when I went to trade school I didn't know what a machinist was. I wanted to be an auto mechanic or a carpenter. When I went over there they said they didn't have any opening for mechanic or carpentry. They said we have openings for a machinist, I said, "What is that?" [chuckling] They showed me the shop and I had to take it. I did pretty well. When I finished, the instructor there had influence at Punahou with the shop instructor, so I worked there for a while and with this Mahoney. He was the shop instructor at Punahou. From there I went to Honolulu Iron Works first. Annie got me the job. I started at Iron Works and then the ship yard started hiring people and much better pay, so I went to the ship yard.

KM: Before World War II broke out or?

CC: Yes.

KM: You were working at Pearl Harbor?

CC: I started there in 1935.

KM: You worked in Pearl Harbor?



CC: Yes.

KM: Did you go fishing in Pearl Harbor?

CC: Yes.

KM: What kind fish?

CC: Something like *akule*. But the fish in Pearl Harbor you couldn't eat it, you could taste the oil.

KM: Hmm. Thank you...

CC: I like the maps so I can recall... Are the names marked?

KM: They are, on the old maps you'll see. When you retired from work what did you retire from?

CC: I was a machinist. During the war I worked for Hawaiian Dredging and then I went to Pearl Harbor, in 1935. When the war broke out I was still in Pearl Harbor.

KM: Wow!

CC: Amazing part is I'm retired 34 years and I worked in the shipyard 33 years.

KM: Terrific!

CC: I tell people you figure my age from there. [chuckling]

KM: Your birthday is coming up in December and you're going to be 90 years old. This has been wonderful, thank you so much for letting me be *maha'oi, niele*.

CC: Well, I'm glad to share this kind of memories. I talk to people, the same what I'm telling you, but now, I'm glad I'm talking to somebody that can put it down.

KM: We will record it as your *mo'olelo* that's so important.

CC: Because this was years ago, and I didn't perceive it too much. That *'ōahi*, I don't know how they can miss that occasion. Because if I remember right this was Kamehameha Lodge, and this ship came out and anchored in Hā'ena Point to watch these fireworks. That's how Hailama made these things otherwise he wouldn't go there. Nobody in Hā'ena to do that.

KM: "*Ka pali 'ōahi o Makana*," it was famed in the ancient times.

CC: Yes. That was in ancient times, but like I said nobody remembered this when Hailama made, hardly anybody.

KM: That was the last one?

CC: That was the last. Somebody made in Miloli'i I think some place.

KM: That's right there was an *'ōahi pali* in Miloli'i but even in traditional times there was a famous, there were two *pāli lele ahi*, these *'ōahi*, Makana and Miloli'i.

CC: Makana and Miloli'i someplace.

KM: In *po'e kahiko* time. Along the Nāpali coast there's one place where there's a waterfall that comes straight down the *pali* right into the ocean, it's not a deep valley. Do you remember that?

CC: Yes.

KM: It has a name *Ka wai kū'au hoe*.

CC: Yes, *Ka wai kū'au hoe*.



KM: Because you know when you go in your canoe like that and you *make wai* they said they would put the blade, pā of the paddle and drink, the water comes down the *kū'au*.

CC: Yes. We always, when we go to Nāpali we would always go under that water.

KM: Get water. Good yeah?

CC: Yes.

KM: Oh, you remember so many things about this *'āina*.

CC: My great grandson, I named him Keahilelepaliomakana. My first great grandson.

KM: Beautiful! How old is he?

CC: He's four years old.

KM: Wonderful! This history will get to your family so your *mo'opuna* will know and his name has a deep family history and pride for you, this connection back.

CC: Yes.

KM: And that his great-great *tūtū* was the last one to make these *'ōahi*.

CC: I knew a lot of people named Keahi.

KM: Wonderful! *'Oukou, nā Hawai'i nui ke aloha i ka 'āina*.

CC: 'Ae.

KM: *Aloha! Your kūpuna 'ōlelo mai lākou, "Maika'i ka hana a ka lima, 'ono no ka 'ai a ka waha."*

CC: *Pololei!*

KM: I bet you must have heard sayings like this, you do good work with your hands, ola!

CC: They use a lot of mana'o and psychology. What we call psychology [chuckling], but they put it in actual practice.

KM: That's right, a way of life.

CC: Yes, a way of life. If you understand your Hawaiian and I try to, and I tie to our modern. I think that's why they lived well. *Lo'a ka pono!*

KM: *'Ae, lo'a ka pono!*

CC: *Maika'i ka no'ono'o, lo'a ka pono!*

KM: *'Ae. Pololoi oe. Kūpuna* do you have a favorite song for this *'āina* out here?

CC: No. Let me tell you I tried about Makana.

KM: You tried to *haku a mele?*

CC: Not yet [chuckling].

KM: You *pule mua* one night you get 'em the next day.

CC: So we sing a lot. Every time when we sing Na Hala o Naue. I tell them, that's Hā'ena.

KM: Oh, wonderful! *Mahalo nui iā 'oe i kou mo'olelo, a me kou aloha a lokomaika'i.*

CC: That another thing, a lot of songs in Hā'ena, I understand was a lot of old *ali'i*, they were at Hā'ena, and some of the songs of Hā'ena were composed long ago. They must have known Hā'ena from way back.

KM: Good. Thank you so much!



CC: I hope that it was of value.
KM: It is, it's so important. Wonderful to know you!
CC/KM: [takes photos of *Kupuna* Chu's painting]
CC: It was begun last year, but every time I look, I have to add more.
KM: This is real life, it's so beautiful! And still in progress...
CC: I had the *mana'o*, I could paint what i remembered.
KM: 'Ae, *mahalo kupuna, aloha 'oe!*



Charles Kininani Chu (with Susan Chu)
July 8, 2003 – Hanalei, Hā‘ena and Limahuli Site Visit
Joined at Limahuli and Kē‘ē by Thomas and Annie Hashimoto,
and Kāwika Goodale
Oral History Interview with Kepā Maly

The following interview was conducted in three phases: 1) driving from Hanalei to Hā‘ena, with *Kupuna* Chu and his wife; 2) at Limahuli, on an elevated promontory overlooking the costal lands and valley, joined by Uncle Tom and Auntie Annie Hashimoto, and Kāwika Goodale; and 3) as a site visit to Kē‘ē with the same participants as in part two above.

Selected topics discussed by *Kupuna* Chu and *‘ohana* are indicated in the list below:

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• Families fished for <i>‘o‘opu akupa</i> and other species in the Hanalei River.	490
• <i>‘O‘opu nōpili</i> was the most common species caught in the Hā‘ena and Limahuli streams.	491
• During his youth, all the lands behind Chong Hing Store, Hanalei, were planted in rice; one rice mill was across the river on the flats (now in pasture).	491
• There were at least four rice mills in Hanalei; rice fields extended as far as Wai‘oli Church.	492
• Names some of the Chinese families in Hanalei, and the Chinese owned stores.	492
• Describes the transportation of rice from the inland fields to Hanalei pier on barges.	492
• Discusses Lumaha‘i and <i>Nā Hala o Mapuana</i> ; recalls songs composed by Alfred ‘Alohikea.	493
• Driving through Wainiha; Hā‘ena families fished for <i>hinana</i> (<i>‘o‘opu</i> fry), in the <i>muliwai</i> of Wainiha.	494
• Passing the old Hā‘ena (Wainiha) School lot; discussing families who lived along the road way towards Limahuli.	495
• <i>Tūtū</i> Puaokina used to gather <i>lauhala</i> from <i>Nā hala o Naue</i> .	495
• Passing through Mānoa and to Piliwale; recalling Mahi‘ula-Hashimoto <i>mā</i> , Wahinekeoli, Maka, Moewai, and other <i>kūpuna</i> .	496
• Maniniholo was an important <i>hukilau</i> fishery, mostly for <i>akule</i> , <i>‘ō‘io</i> and <i>moi</i> , the <i>pālāmoi</i> .	497
• Pointing out Hale Pōhaku, Paweaka; the location of <i>Tūtū</i> Pa‘ahao’s old house; formerly the land was open, free of trees.	497
• Arrive at Limahuli Gardens; recalls that when he was young, the <i>pali</i> was only covered with <i>pili</i> grass; he used to hunt goats with Uncle La‘a Mahuiki.	498
• Meet with Uncle Tom and Auntie Annie Hashimoto; and Kāwika Goodale; <i>Kupuna</i> Chu describes the setting, placement of houses and <i>lo‘i</i> in Limahuli, when he was young.	498
• Uncle Tom recalls that the tidal wave of 1946 took out most of the <i>hala</i> at Naue.	499
• <i>Kupuna</i> Chu notes that the tidal wave took out many land marks; he believes that the <i>pōhaku wahine</i> (female – sister stone) was removed from the <i>‘āpapa</i> at that time as well. Group discusses the three stones, Pōhaku Kāne, Pōhakuloa, and their sister.	499



Selected Topics Discussed During the Interview:	Page
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• <i>Kupuna</i> Chu and Uncle La'a came up into the valley to gather <i>maile</i> , when he was young.	503
• Also hunted for goats in the valley.	504
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• Discussing location of Pe'e Kaua'i and layout of houses and <i>lo'i kalo</i> ; <i>Kupuna</i> Chu names his mother, Uluhane, and other family members.	512
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• Ponds and <i>lo'i</i> in the area once hosted ducks which were hunted; watercress was also grown in the ponds.	524
• Only Kalei and Kila Pā lived out in Kē'ē when <i>Kupuna</i> Chu was young.	525
• Discussing the build up of sand along the shore of Nāpali during the summer.	525
• Group driving along the Ka'ilio Point are towards Kila Pā's former residence and <i>poi</i> mill; discussing various fishing locations.	526
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• <i>Tūtū</i> Pa'ahao, used to have the <i>mai'a hāpai</i> growing behind his place (now the Wichman's property).	532
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Kupuna Charles Kininani Chu and other *kama'āina* participants granted their personal verbal release of the interview records to Maly on July 8, 2003.

KM: *Aloha*. Uncle and aunty, it's July 8th and we've just coming into Hanalei. Uncle, if I could just for a moment, when we came down from the old bridge, crossing Hanalei river.

CC: Yes.

Driving from Hanalei Bridge towards Hā'ena; discussing Ah Ho and Chong Hing stores, and associated family members.

KM: Lets just talk for a moment about what you were pointing out there. Like on the other side of the bridge, *mauka* side of the bridge.

CC: Yes.

KM: Who's store was that?

CC: Yes. The other side of the bridge, on the Kapa'a side that was Ahoy Store.

KM: Ahoy.

CC: And across the bridge towards the Hā'ena side they had the Chong-Hing Store, right alongside the river.

KM: Yes.

CC: Across the street *mauka*, towards NāmoloKama.

KM: 'Ae.

CC: Chong-Hing had his store. We used to come from Hā'ena, sometimes and visit them. Stay for, I don't know how long, maybe for a week or a couple of weeks. My two auntie's, Emma and Annie used to take me swimming in the river. The river right across the street, that was their swimming hole.

KM: 'Ae.

CC: I was so afraid of swimming in that river [chuckling], because I was so *ma'a* with the ocean in Hā'ena.

KM: Hā'ena, yes. The river was kind of a scary place to swim?

CC: Yes, it was kind of dark, you had the bushes on the side. I didn't like that, I didn't enjoy my swimming in there [chuckles].

KM: Emma and Annie, their maiden name was?

CC: Was Chong Hing.

KM: Their father had the store you were talking about?

CC: Had the store, yes.

KM: And you said by the store had a *miu lung*...?

Families fished for 'o'opu akupa and other species in the Hanalei river.

CC: *Miu lung* tree. They were kind of tomboy, they used to climb that *miu lung* tree and I didn't dare climb that. Those trees were too big for me. Those two girls used to climb up there and get the flowers, and of course make leis with the *miu lung*. The mother used to fish for 'o'opu right along side this river, right across the store. That was one of her favorite fish, just beyond the banks there.

KM: Yes.



CC: Of course, along the banks was this *honohono* grass, thick. She had a little trail and a little spot there where she fished for 'o'opu. Those 'o'opu were big.

KM: Big 'o'opu, eight inch or?

CC: Eight inches, yes. I never forget one year when I was living in Honolulu and I came for a vacation. We were talking about some people in Honolulu, they like 'o'opu, they know. When I brought these 'o'opus back they couldn't imagine that the 'o'opu grew that big.

KM: Yes.

CC: In the Hanalei River, even in Wainiha were the big 'o'opu, eight inches.

KM: Do you remember what 'o'opu? Did it have an other name?

CC: Yes. I think the *akupu* was the black...

KM: *Akupa*. Yes.

CC: I think that was the black 'o'opu, but mostly they go for the light colored one, the *nākea*.

KM: Yes, 'ae.

'O'opu nōpili was the most common species caught in the Hā'ena and Limahuli streams.

CC: *Nākea*. The small ones which we had a lot of them in Hā'ena and Limahuli Stream, was the *nāpili*.

KM: *Nāpili*.

CC: *Nōpili*, we used to call them. I think the Kaua'i people called it *nōpili*. One time I was in Honolulu talking to people, they said, "We call it *nāpili*." I think that was in Hawai'i or Maui.

KM: Yes, that's right.

CC: But in Hā'ena we called it *nōpili*. So that's another type of 'o'opu. I know this was a delicacy that was eaten raw.

KM: The *nōpili* you folks ate raw?

CC: *Nōpili*, yes but not the *nākea*, no, we used to *lāwalu* and *kaula'i*.

KM: 'Ae. You know the taro lands that's in here now like back where Chong-Hing Store was, was it all rice at that time?

During his youth, all the lands behind Chong Hing Store, Hanalei, were planted in rice; one rice mill was across the river on the flats (now in pasture).

CC: All rice fields. The taro patches I think were fit in between, I can't even remember seeing the taro patches. It was mostly rice fields. And as far as I can remember right in this Hanalei Valley, they had one rice mill, way up the river towards, I think they have a graveyard up there now.

KM: Yes.

CC: That old rice mill was powered by water. I was fascinated seeing this big water wheel operating this rice mill. Right here on the river side they had one rice mill across the river from the road [pointing to the Pu'u Poa side of the river].

KM: On the flats out there?

CC: Yes, on the *kula*, I think there's a ranch like now where they are raising this Brahma *pipi*.

KM: Yes, just back there a little ways.



CC: Yes. They had a rice mill over there, and I think rice fields too, across that river. And then further over here at this park right here where we're at...

KM: By Wai'oli side, the church.

There were at least four rice mills in Hanalei; rice fields extended as far as Wai'oli Church.

CC: Yes. They had another rice field. As far as I can remember four rice mills in this little Hanalei Valley, so you can imagine how much rice they had.

KM: That's right, must of had a lot.

CC: To keep these four mills operating.

KM: Yes. And you said was a lot of *Pākē* families?

Names some of the Chinese families in Hanalei, and the Chinese owned stores.

CC: [chuckles] You see them walking up and down. I think there were, to me, there was thousands of Chinese folks. They had all these stores. Get Chong-Hing, Ahoy, then the C.S. Wo and Ching-Young and Chock-Ching. Look, had five stores in this Hanalei Valley. Five, and they were considered pretty big stores you know. You can imagine how much rice farming they did in this valley.

KM: Yes.

CC: There were five, six stores here.

KM: Wow!

Describes the transportation of rice from the inland fields to Hanalei pier on barges.

CC: And according to...that's the reason that they built this Hanalei pier. That's another thing that I used to be fascinated, sitting on the porch on this Chong-Hing store. These barges coming from the upper mill and barging down these rice...

KM: Down the river?

CC: Down the river from way up almost at the beginning of the river. That's where the rice mill was.

KM: They bag the rice and put it on the barge?

CC: Yes, bag the rice and put it on the barge. You see them poling, they used long poles. Poling these big black barges down the river here, going down to the beach, Hanalei Bay, where they had built this pier. I understand that's why they built this pier, they were exporting a lot of rice. And of course *pipi* from Princeville all came down towards this Hanalei pier. They had a warehouse here where they stored all this rice. When the ships come in they would unload it from the storehouse here.

KM: Wow! Amazing!

CC: Amazing, yes.

KM: The history and how the community has changed now.

CC: Of course, when they had the *wai kahe*, the flood water used to come over the road.

KM: Yes.

SC: When did they start planting taro? They had all rice fields...

CC: I don't know, I was gone already.

KM: Yes, you were gone already. Obviously they had taro before that.

CC: Yes.



KM: But then with the arrival of the western business interest and the rice like that they cleared out and opened large areas for rice.

CC: Right.

KM: And then the rice I guess by a little after the war or something, in the '50s or something the rice was on its way out already or gone.

CC: Yes.

KM: Then people started growing more taro like that, aunty.

CC: Yes. And then they started to go back to taro...

Group: [continuing drive towards Limahuli]

Discusses Lumaha'i and Nā Hala o Mapuana; recalls songs composed by Alfred 'Alohikea.

KM: Coming up to near Lumaha'i. People still go down, you know it's amazing.

CC: We're at Lumaha'i already.

KM: No matter how many people have died out here, people still go 'au'au.

CC: Yes. The ocean currents here, certain time of the year.

KM: You were saying is it, Na Hala o Mapuana, is that?

CC: *Na Hala o Mapuana*, near the river I understand someplace.

KM: Towards Lumaha'i stream?

CC: Towards Lumaha'i stream, yes.

KM: You remembered the old man Alohikea, you'd said also?

CC: Yes, I remembered that. Alohikea and he had some sons of his own, and some adopted boys, I think.

KM: The music is so wonderful. The songs talking about places.

CC: You can see, places like this you can get inspired easily [chuckling].

KM: Yes.

CC: All the mountains and of course the rain. That's what he described in his song when over here had that pouring rain.

KM: *'Ae, ka ua loku.*

CC: *Ka ua loku*, yes. The drenching rain or heavy rains.

KM: Yes.

SC: That's one of his favorite songs.

KM: Hmm.

CC: We used to see the old Hanalei people from the church too. From Hā'ena we used to come here, only certain times when they have a big occasion, we come to the church in Hanalei.

KM: *Pae 'Āina* like that?

CC: *Pae 'Āina*. We come from Hā'ena. At that time, the early... Before Lota, there was a Werner.

KM: Werner, was the *kahu*?



CC: *Kahu* and he was also the Chief of Police of Hanalei.

KM: Wow!

CC: And later on it was Lota, Abraham Lota.

KM: In the '20s or '30s or?

CC: This was in the '20s.

KM: Yes, in the '20s.

CC: [thinking] This was in the early '20s.

KM: You *hānau* what year?

CC: In 1913.

KM: That's wonderful!

CC: I was *hānau* in Hanalei. That's where my father started his little tailor shop and met my mother from Hā'ena. That's where I was born in Hanalei.

KM: Did you say papa came from China or his parents?

CC: He was from China.

KM: He came from China.

CC: According to him he came here when he was 10 years old. He had an older brother here already. I guess that's why he could come here and get settled, because he had a brother here. Incidentally I don't know when but that brother left Kaua'i and he started a tailoring business in Hilo. That's why the Hilo Chus are our first cousins. Hilo, Hawai'i Chus are our first cousins. That uncle of ours moved from Kaua'i and left my father here. He moved to Hilo.

Driving through Wainiha; Hā'ena families fished for *hinana* ('o'opu fry), in the *muliwai* of Wainiha.

KM: Hmm. So we're in Wainiha now.

CC: This is the old Wainiha bridge.

KM: Yes. The *muliwai* out there....

CC: That's where from Hā'ena we come here for *hinana*, the small 'o'opu.

KM: Yes.

CC: When they come down here way down near the ocean to spawn, then we hear about it in Hā'ena.

KM: Do you remember about the time of year that you would come out for *hīnana*?

CC: No, I don't remember the time of year when they spawn. [thinking] Must be after the floods I think.

KM: Yes.

CC: When they have floods it washes down all the 'o'opu down here in the stream. You could see the dead 'o'opu all down this lower part of Wainiha stream. I remember the *hīnana* that was a delicacy, the small 'o'opu.

KM: Delicacy, yes. You folks would *kaula'i* that or...?

CC: No, we ate it raw. That looked like, what do Japanese call that *iriko*, the small one [chuckling]?



KM: Yes.
CC: We didn't *kaula'i* that we ate it raw.
KM: So now we're coming into home close here.
CC: Yes.

Passing the old Hā'ena (Wainiha) School lot; discussing families who lived along the road way towards Limahuli.

KM: Your old school?
CC: The old school.
KM: In the lot?
CC: Yes. Kept it clean, clear.
KM: It may be this one right here.
CC: Right here.
KM: I think this is the old school lot.
CC: They didn't clear it out now.
KM: Who was your teacher?
CC: I can't remember, I tried to remember her name, I can't remember her name at all. It's a funny thing, I remember a lot of things but I couldn't remember her name of all things. I would think she would stick in my mind. ...around this area were the Hanohano Pās, on this *mauka* area.
KM: Yes. Right by this *nā pali*.
CC: That's where the Titcomb's house was.
SC: We came to stay at the house.
KM: You did stay back there?
CC: Titcomb. Because Mrs. Hanohano Pā was a Titcomb girl. I understand she was a school teacher, that's how they ended up in Hā'ena.
KM: Yes. And the old Titcomb, her father had been in partnership regarding the plantation in Hanalei.
CC: Yes.
KM: The Titcomb Plantation like that.
CC: Titcomb yes, that's how they ended up on this side. Titcomb, and then that Kinney and of course Kiha too.
KM: Yes, your *kūpuna*, grand uncle *mā*.
CC: Yes. And I understand they tried to grow coffee too.
KM: Yes. [driving through Hā'ena] You look at how many houses are out here now compared to when you were young. Hard to recognize?
CC: Hard to recognize, yes.
KM: And the trees are overgrown. I guess, like this is Naue.
Tūtū Puaokina used to gather *lauhala* from *Nā hala o Naue*.
CC: Yes, *Nā Hala o Naue*.



KM: And no more *hala* now.

CC: Yes, no more *hala* at all, none.

KM: I don't think there's any.

CC: I think they cut it all down, the beach owners.

KM: So sad, *minamina*. They don't realize the history.

CC: Yes. That's where my *tūtū* used to come and gather *hala*. That was a big *hala* grove. We had *hala* trees but it was just isolated trees. In Naue they had a lot of little groves. I think they had good *hala* there the type of *hala* was...

SC: They never had these paved roads then.

KM: No. This was all dirt trail right?

SC: Yes.

CC: Yes. This was all dirt road.

KM: You were saying, I think it was in the late '20s, early '30s that they began paving sections?

CC: Yes.

KM: Look there's your mountain, Makana.

CC: [chuckles]

KM: Look at that, beautiful!

Passing through Mānoa and to Piliwale; recalling Mahi'ula-Hashimoto *mā*, Wahinekeoli, Maka, Moewai, and other *kūpuna*.

CC: There's Makana. Mānoa, there's Mānoa.

KM: Yes. And this is Hashimoto's place, *ma'ane'i*.

CC: Hashimoto, okay that's old Mahiula.

KM: Mahiula, that's right.

CC: And all this place here, is the Pā family, that's their compound or whatever you call it.

KM: With Mahiula?

CC: Mahiula and Wahinekeoli, the mother, she had a little house here of her own, she used to come from Kē'ē. Because, with Kila her son, down there, he lives down there. She spends her time with Kila.

KM: Yes. And this is by Maka?

CC: Maka, okay. The Moewai house was right in the back. That's where we stayed.

KM: Yes.

CC: This house here was Brown, that's the caretaker's house. His estate was here, that's the caretaker for Brown, lived in that house there. And then my grandfather for a while, but we still lived in the Moewai house, we didn't use that house. Then later Pā'ūwaiuli became caretaker.

KM: Pā'ū?

CC: Pā'ūwaiuli, and Māhoe, his wife, was my grandmother's half sister.



KM: I see.

CC: So he lived in that house, he was the caretaker. See this area on the stream here, along side the cave, that's Piliwale.

KM: Piliwale?

CC: Yes, Piliwale right here, this little valley here where this Mānoa stream is coming out. We used to go in there because they had good mango trees there. We used to go right in that valley, that's Piliwale.

KM: How do you remember the name Piliwale, because of the mangos or is there a story?

CC: Mangos, yes.

KM: And Maniniholo?

Maniniholo was an important *hukilau* fishery, mostly for *akule*, *ō'io* and *moi*, the *pālāmoi*.

CC: Maniniholo, yes. That's where I *hukilau* mostly, right in this bay here.

KM: 'Ae. *Akule* like that?

CC: *Akule*, yes, *ō'io* and *moi*. Mostly the *pālāmoi*, that's the one hangs around the beach.

KM: Which type of *moi*?

CC: *Pālāmoi*. That's the medium sized *moi*.

Pointing out Hale Pōhaku, Paweaka; the location of *Tūtū* Pa'ahao's old house; formerly the land was open, free of trees.

KM: Hale Pōhaku is right below us.

CC: This is the beginning of Paweaka.

KM: 'Ae, Paweaka right below the Wichman house area.

CC: Yes. Where's the Wichman house?

KM: Right back there, yes.

CC: That's Pa'ahao.

KM: Pa'ahao?

CC: Old man Pa'ahao. Hailama and I used to go over there and visit him. At the time he was a widower I guess, living by himself.

KM: 'Ae.

CC: That's why Hailama used to visit him and see how he was getting along. Hailama did a lot of that, these old people, *kūpuna* here that were living alone.

KM: 'Ae.

CC: Hailama used to visit them.

KM: Yes. So all of this place here has changed. All filled with trees and stuff now?

CC: Yes.

KM: Before, was open you said?

CC: All was open.

KM: Amazing! And see we're coming close to your place now.

CC: Yes. All *kula*.



KM: *Kula* land. Amazing!
CC: A few isolated, I think it was *kamani* trees.
KM: *Kamani*. You said you had a rose apple tree before.
CC: Yes. That was near the taro patch.
KM: Right down here right?
CC: Yes.
KM: What we're going to do is...this is the garden's house here. We're going to go *holoholo* and go up on to one of the *āhua mauka* here and have an over view across the place there.

Arrive at Limahuli Gardens; recalls that when he was young, the *pali* was only covered with *pili* grass; he used to hunt goats with Uncle La'a Mahuiki.

CC: La'a and I used to climb up here, someplace up here. It was kind of clear in those days only *mau'u*, only grass.

KM: 'Ae. Wonderful! *Mahalo!*

CC: We used to go into Limahuli, [chuckling] trying to catch some goats.

Meet with Uncle Tom and Auntie Annie Hashimoto; and Kāwika Goodale; *Kupuna* Chu describes the setting, placement of house and *lo'i* in Limahuli, when he was young.

CC: [describing carious locations where the family lived] ...Down here and then we moved up to where the Makas, Moewai's old house. I don't know if you heard about Moewai he built that house and they left here they went to Honolulu. From over here we moved up there and stayed in the house.

TH: You mean the house where La'a was living?

CC: Yes, where La'a.

TH: Because that house is the same pattern like the one down here.

AH: That house that burnt?

KM: Yes. Like their house?

TH: Same like this.

KM: Similar house?

TH: That house up there was bigger than this one.

CC: Yes. We moved up there because it was closer to school. I had to walk from here and go to Hā'ena School [chuckles].

AH: We all did that, walk.

KM: Yes.

AH: Walk, every where we wanted to go. Swim, come down here swim, we walk, all walk.

CC: Yes, that's right all walk.

AH: If we lazy, we jumped from the Wainiha bridge. [chuckling]

TH: And was it back then, no more trees?

CC: I was telling Kepā, it was just bare.



KM: Amazing how the land has changed.
TH: Yes, over the years.
CC: And where Naue, all over there...only sand dunes. Only had *nahelehele* grass.
TH: Yes.
CC: We used to come with the car we go over the sand dunes, that was our entertainment. That's old, we had that way back. [chuckling] With the car going up the hill. Big sand dunes.
KM: He was talking about your *hala* too, before how the *hala* was. And what no more one tree now?

Uncle Tom recalls that the tidal wave of 1946 took out most of the *hala* at Naue.

TH: In Naue no...the tidal wave went eat 'em all. The tidal wave went take all of Naue. Because from the YMCA all the way up to the condominium. That's where mama folks used to gather the *hala* for make mats. In '46.

KM: Yes.

Kupuna Chu notes that the tidal wave took out many land marks; he believes that the *pōhaku wahine* (female – sister stone) was removed from the *āpapa* at that time as well. Group discusses the three stones, Pōhaku Kāne, Pōhakuloa, and their sister.

CC: The tidal wave took a lot of landmarks you know.

KM: Yes. That's interesting because when I was talking with him, when we were talking about the *wahine pōhaku*, the *kaikamahine* out on the *āpapa*.

CC/TH: Yes.

KM: Uncle was saying you thought that the *tsunami*, same thing because you could see it on the *āpapa* before?

TH: Maybe. I have no idea because at the time when all these things were taking place, you're not even going to think about that kind stuff. To go look you know because at the time, that time is a bad time because it's *malo'o*. The *malo'o* goes all the way outside one mile.

KM: Wow!

TH: Who going look that. And you don't know the exact spot where the stone is.

KM: Uncle, it was pointed out to you though yeah? You knew where the stone was?

CC: Yes. There was a stone.

KM: The *wahine*, the *kaikamahine*.

TH: Like we talked about it, is it the same distance from there to Pōhakuloa? What is the distance, the stone between? Like towards Pōhaku Kāne and Pōhakuloa?

CC: Pōhakukane and Pōhakuloa in the center and then the sister in the ocean.

TH: Is the distance the same, the in between?

CC: No. I think Pōhakuloa and the sister in the ocean was closer.

KM: But, they were in line.

TH: They were in line.

CC: Kind of in line.

AH: Was in line with the big stone?



Group: [agreeing]

CC: Kepā had to remind me what was the name, I had forgotten the name Pōhakuloa.

TH: Pōhakuloa is all exposed now, I went clean 'um.

CC: Even the sister.

TH: 'O'o'a'a

KM: Uncle, you don't remember ever hearing that name, O'oa'a for the girl, the *kaikamahine*?

CC: No, I can't remember that name.

TH: Even with me, when Ka'ipo mentioned that to me. I don't know...I never know that, I only know these two.

KG: So *Na Hala o Naue*, did the '46 tidal wave take it out?

TH: Yes. In '46 that's when everybody got jammed up with the Mormon Church. The *hala* when pile up all inside there, inside that trees. Most of them went get *make* that time because before the whole place totaled, all *hala*.

CC: It was a Sunday.

TH: By the front section like the road is divided now. The back and the front was all *hala*.

KM: Amazing!

TH: And even across the road, you know the mountain side. Used to have *hala* over there but it was here and there, not as solid as down the beach side.

KM: *Nā Hala o Naue*.

TH: And even by Ko'okea, Kanahā all inside there was all *hala* too.

CC: Yes, yes.

TH: The tidal wave came, that's why over there you know the waves are powerful.

KM: 'Ae.

TH: In that area, because the waves sweep from this way, goes in. Just like the waves just pounded on that. There were a lot of big kind coral, some was big like the toilet.

CC: Yes. That's why I say I think that wahine stone was moved. There were big stones piled up around.

TH: Because if the thing was loose I think the tide would have moved it.

KM: Yes.

TH: It happened twice, so you don't know where the exact spot is now.

KG: That was a lava rock?

TH: I think so...

CC: No, it's a coral rock.

KM: A large?

CC: Coral rock.

KM: A large block of coral?

CC: Yes, kind of high, from here you could see it in the ocean.

KG: You know at the end of Mākua, I don't know what you call it, the very end when you walk all the way around before the channel.



TH: Kalali'ili'i.
 KM: Okay.
 KG: I've seen in my time big coral heads move across that just with big surf.
 TH: Maybe. But it's too far across because you know why the stone no can reach over there. Because get that Nāmoku, get two.
 KM: That's right.
 TH: Get Nāmoku li'ili'i and the bigger one.
 KG: I'm just saying that I've seen coral heads move across and break loose and move.
 TH: Yes. [looking at *Kupuna Chu*] Oh he's still yet in good shape.
 KM: Yes, it is wonderful! Uncle, you were showing aunty that *pōhaku* [the stone of Nou, behind Makana]
 CC: Yes. I had forgotten about him.
 KM: Has a name.
 CC: Pōhakukāne, I forgot the name.
 KM: Do you remember the name?
 CC: No, not even the name.
 KM: You were close.
 TH: Nou.

Kupuna Chu recalls hearing of the boy, turned to stone behind Makana — *Nou o Makana* — but did not remember the name.

CC: From the house we used to call him, "Oh look that little boy up there."
 KM: 'Ae. Did you hear the name Nou o Makana?
 CC: [thinking] No.
 KM: You don't remember.
 CC: What was his name?
 KM: Nou, N-o-u, is what they say.
 CC: I had forgotten.
 KM: In your recollection, where is the trail? The trail to go up Makana?
 CC: Right in the back here they come up Limahuli from here, along side the stream I guess, and go in the back here.
 KM: Behind?
 CC: Yes. And then comes from the back, they used to come up here from the back.
 KM: We go *holoholo nānā* up?
 TH: Yes.
 KM: So uncle can, we get an elevated view so he can look down.



Recalling *kūpuna* and elders of the Hā'ena Community.

- CC: My Uncle La'a used to walk, we used to come over here and then look down.
- TH: You're younger than Uncle La'a?
- CC: Yes. Uncle La'a was your father's age.
- TH: Yes. Born in 1902?
- CC: They were about the same age.
- TH: If he was living he would be 101.
- CC: Yes. Same like La'a, I think, Uncle La'a.
- TH: Yes.
- CC: Those were the generation above me that time, and Uncle Jacob Maka.
- TH: Jacob is younger.
- CC: Jacob Maka was younger than La'a and your father, yes. He went to school...
- TH: Hā'ena school?
- CC: Honolulu.
- TH: Oh yes, he was kind of educated.
- CC: Yes, he and Henrietta.
- TH: At the time when he went to that school, [thinking] was it St. Louis?
- KM: Was it Mid Pacific?
- TH: That's why he was knowledgeable.
- CC: He became supervisor...
- TH: He was working in Pearl Harbor for the Navy...that's how he came over here and became supervisor, labor foreman.
- KM: Yes. Cantonier like on the road and stuff.
- TH: Yes. This was way later, when we were small kids.
- CC: When I used to come back from Honolulu, that was the first guys I'd meet, the cantoniers on the road. He, Uncle La'a, and he was the foreman.
- TH: He was the foreman. If he never *kolohe*, I think he would have still been there.
- CC: He was smart.
- KM: ...Okay, we go *mauka*. Wherever is the best place for us to have a view so uncle can see because it's so hard to tell the land now because it's all over grown.
- TH: You know what, we try go on top here first, we try look.
- KM: Okay.
- Group: [Drives to overlook in Limahuli Valley]
- Does not recall who worked the *lo'i* inland of the Limahuli visitor center belonged to; looks across the Limahuli lowlands, and describes the locations of house, *lo'i* and other features.
- KM: Uncle, you see these *lo'i* in front of us here [inland of the visitor center]?
- CC: Yes.



KM: Do you remember *lo'i* like that still in the valley?

CC: I don't remember who these lo'is belonged to.

KM: You said had an old man living *mauka* of you folks, an old house just above the road, is that right, before?

CC: [thinking] Above the road.

KM: Wasn't there an old house just above you?

CC: Not during my time.

CC: I don't remember the people up here. There was an old man towards from our place on our right looking *makai*. Yes, that was the old man there, I'd forgotten his name. He had a *lo'i* and all, that's the one we used to visit.

KG: This side?

KM: Yes.

KM: I figured that this would be good for you to have an overview out here.

CC: Okay, Kepā this is the place where La'a and I used to come up here and spent some time here.

KM: You and La'a. How come you guys came up here?

Kupuna Chu and Uncle La'a came up into the valley to gather *maile*, when he was young.

CC: I'm trying to remember if there was, I think why he came up here I think they had a *maile* bush up here someplace.

KG: Right up this valley, right up here, uncle and I found it.

CC: Is that right, they still have that *maile*?

KG: I haven't been up there in years, but we found it.

CC: That's why we came up here with my Uncle La'a Mahuiki. He came up here, and I remember him stripping this *maile*. Hmm, it's still there, I'll be darned.

KG: I haven't been in a while but it was there. Uncle might know if it's still there.

CC: I thought maybe it was my imagination.

KG: This was about thirty years ago, he and I went up there.

TH: I think over here is a better view than over there.

KM: Nice, high, yes, good.

TH: Their *hala* used to be right inside here.

KM: 'Ae.

TH: You know where that mango tree stay.

KM: The mango tree.

TH: That's why you go inside here you got to go down.

KM: Nice, beautiful!

CC: You see Kepā, I thought I was imagining about that *maile*.

KM: He was saying Uncle La'a...

CC: We came up here with Uncle La'a. We come up here and of course rest, *ho'omaha* over here and then pick from the *maile* bush.



KM: Go get *maile*.
TH: Yes. Up here get plenty, it's still there, yes.
CC: I thought maybe I imagined all this.
TH: It's still there. Like you know when it rains that's the best time for go get. Like now it's *malo'o* so the vine is kind of hard.
KM: *Pipili*, it sticks to the branch so hard to pull.
TH: No more the young shoots.
CC: I see.
TH: Rain time was the time to go pick.

Also hunted for goats in the valley.

CC: I remember he and I coming up here, in the back here, that mountain. Looking for and chasing goats. [chuckles]
KM: All this *nāhelehele*, no more then?
CC: No. A few trees but not like this.
KM: You folks gathered *pili*?
CC: Like I look at Makana now, I see all these pine trees and all these foreign trees. It breaks my heart. Before, we didn't have all these pine trees. Yes, Tom, do you remember when you were small even your life time?
TH: Only over here had little bit, little bit in this area. But the front and everything...
CC: During my time none at all, only down towards the beach had the pine trees. And every time I come back and I see all these pine trees and what else, these other trees that are growing on there I don't know.
TH: You know that octopus tree, you see all these, they these came later. This place, 1969, when we had opened up this place. Never had all these trees inside there but now it's everywhere. These trees went multiply so fast.
CC: Fast?
TH: Yes.
KM: Uncle, I was going to ask you when you were talking about this landscape you had told me that you folks used to come up on the sides and gather *pili* grass for the thatch house?

With *Tūtū* Hailama, gathered *pili* to thatch *Tūtū* Keoni Aipoi's house.

CC: *Pili* grass yes, right up here [pointing to low cliffs below Makana].
KM: Amazing!
CC: Right here some place.
KM: They were still thatching the house down below.
CC: Before these trees, it were all *pili*.
KM: Yes. Amazing!
CC: All *pili* grass.
TH: Now, all the *pili* grass is mostly on this side.



KM: You still have some?
TH: I think get on this side. That's the one dry up.
KM: And nice for thatch like that.
TH: Yes.
KM: And get fragrance.
TH: This side get.

Traveled into valley with Tūtū Puaokina to gather 'o'opu and 'ōpae.

CC: Right here I picked *pili* grass. We had an old grass thatched house. I remember one time when you have to replenish the grass, the *pili* grass, re-thatch it, the grass hut. Uncle La'a and I, one of these valleys in the back here this one or that one. We corralled this goat, small it was a kid. Almost caught the thing and then the goats started running, get no where to go. Started running towards me, I had to jump. I got good yelling from La'a, "Why didn't you grab it? Why didn't you grab it?" I caught hell [chuckling]. But my grandmother and I used to come for 'o'opu and 'ōpae. But we didn't come up to far, maybe up there some place [pointing to an area behind the lo'i].

KM: Up in the back section, just on the *mauka* side of the *lo'i* that are up here now?
CC: Yes.
TH: Maybe that time plenty, so you don't have to go up stream.
CC: No, no, we didn't need to.
KM: Was plentiful?
CC: We used to go right up here *pau*, *lawa*, we can go back home.
TH: You know the last people that used to go fool around with 'ōpae used to be Mary Kauō. You know Mary Kauō?
CC: I heard of the name, but I can't recall her personally.
TH: She was one of the last one for catch the 'ōpae inside our ditch. They went dry the ditch and then *malo'o*, and the thing stay jumping up and down.
CC: Yes, yes.
KM: Oh wow! They would *pani*?
TH: *Pani*.

Discusses closing off water flow and making traps for 'o'opu and 'ōpae; and locations of 'auwai and lo'i kalo.

CC: We used to do that, way down, *pani wai*. Pick up all this 'o'opu and 'ōpae after the thing was dry.
TH: And the old lady Kauō was the last one in our age. She went down to the *lo'i* because she can *pani* right over there.
CC: Yes.
KM: By the 'auwai section that cuts over to Kē'ē section?
TH: Yes, and then get ponds here and there they go collect the 'o'opu.
CC: Yes. They would go into the ponds where the water...
TH: *Malo'o* eh?



CC: Yes, *maloʻo*.

TH: That was when we were raising taro down this side.

CC: There you go, they did it in there.

KM: Yes. Amazing how you see this history.

CC: Yes.

KM: Today, of course it's changed right?

TH: Oh, yes.

KM: Get *ʻoʻopu*, *ʻōpae* now in here?

TH: Get.

CC: You still have?

KM: Plentiful or?

TH: Well, I wouldn't say so. Because you see like in the 1950s, I seen Marie Inouye. They used to go put the wire box underneath, like in our ditch, get the channel down. They would put underneath where the water drops off, like right down here. The screen box.

KM: Yes.

TH: You would catch plenty.

CC: Modern *kahe*?

KM: Modern *kahe*, that's right.

TH: Before I used to work, this was in the '50s when I was working with grandma, I used to stay over there I used to carry the bag *ʻoʻopu* from inside there. Then when we came up to check the ditch, you go look inside there, he get inside the box. So there was a lot and the *ʻoʻopu* was all the yellow one.

CC: The yellow, I think they call that *nākea*.

TH: Is that *nākea*. And of course get *akupa*.

CC: *Akupa*, the black one.

TH: The *akupa* and the *nāpili*.

CC: Still had *nāpili*?

TH: Still had.

CC: *Nāpili* was one of my favorites, *ʻai maka* that [chuckles]. When we were eating...

TH: ...most times they salt 'um over night.

CC: They salt that *nōpili* , comes *ʻūlika* like. That was my favorite.

TH: Right. That's why like my dad, he would go all around. He used to eat 'em raw. That and the *ʻoʻopu* they eat raw too.

CC: Yes, eat raw and dry too.

TH: I know my dad, the *nāpili*, two bites, gone.

CC: Yes. The *nōpili* too small for him [chuckling].

TH: In two bites gone.



CC: That's right, the *nōpili* is small.

TH: They know how to eat it. Their *poi* wasn't soft.

KM: *'Ai pa'a.*

TH: They roll 'um and put inside the bowls, one big lump like that. And not the spoon that we use, they use the other, the bigger one.

KM: *Kopala*, just like a shovel. [chuckling]

TH: Right. I think all the old people used to use that spoon, even the old man Kila, the old man David Pā, Hanohano.

CC: Yes, all the *'ohana*.

TH: And Kila used to live down here too.

CC: Yes.

TH: Did you know the old man Kalei Kelau?

CC: Kelau, yes. Ka'ala is the brother.

TH: Yes, Ka'ala.

CC: Kalei got lost in the tidal wave.

TH: That's right, that's '46.

CC: And then Halaki and later on the Filipino.

TH: Gorio.

CC: Yes.

TH: That was way late.

KG: I remember Gorio.

TH: When they were living together, they built a house right here.

Points out the location of Pe'e Kaua'i; mentions the old *mauka-makai* trail, and location of Peni Ka'iole's *pā ilina*.

CC: Yes that's Pe'e Kaua'i, my grandmother's place.

TH: Yes.

KM: Pe'e Kaua'i right, is that by the? Where the trucks are parked now?

TH: No, the other side of the stream.

KM: *Makai* of the road?

CC: Tom, did they cut down the mango tree? The big mango tree?

TH: They did.

CC: That's where it was.

TH: Was in front of the mango tree, that's where the old trail was.

CC: That's Pe'e Kaua'i.

KM: Pe'e Kaua'i, that was grandma's place?

CC: Yes.



KM: And the old trail from here went down to the *kahakai*?

TH: The old trail goes, they hang on the bank going down.

KM: Yes, along the edge of the stream?

TH: Along the edge of the stream.

CC: Yes.

TH: That's where the trail was.

CC: Along the edge of the stream.

KM: And the *pā ilina* is just further down?

CC: Yes, before.

KM: Near the stream?

CC: That's our trail, we used to pass the *ilina* and then go to the house.

TH: Uncle, you know like before, down there had a *heiau* too?

KM: A *heiau* of some kind?

TH: The kind small kind?

CC: No, I don't remember, no.

TH: Because I think had you know. By the mango tree, had. The kind small stone foundation.

CC: Oh, yes, yes. All I remember it's like a wall.

KM: *Kahua*?

CC: Yes.

KM: Platforms like or something?

CC: Platforms.

KM: Maybe they, you know sometimes when you *ho'oma'ema'e*, when you clean the *'āina* and make *lo'i*, you were saying even before *tūtū mā*, Hailama them, used to clear and put stones?

CC: Yes.

KM: And some they couldn't move because too big.

TH: The *lo'i* is still there.

KM: The *lo'i* is still there.

TH: The *lo'i* the *kuāuna* is all in that place yet.

KM: How about the *kahua* is still there now, that platform like?

TH: You see when they made...over there used to be all taro patch.

KM: Right, where the road is.

TH: All the kind terrace going up.

CC: Yes.

TH: When Kobayashi went go through that place, I think was in the 1970s, late '70s. He went bulldoze the platform and he went get jammed up. That man went get jammed up from that time until he *make*. The bulldozer, the machine, the motor broke, everything. Because Hawaiian, to *kolohe* inside there and no more *pule*.



CC: He didn't know what it was.

TH: They don't know. And then the other one was Ishikawa.

CC: See, all that time I was in Honolulu.

TH: Ishikawa was the one that went level down there where the Moore's owned. He was the one that did all the excavating. And his machine went jam up. They shared the work over here, and that's what happened...So whether it's from that kind or what, I don't know. That's what happened.

KM: In the old days right, when your folks *kūpuna*, when they *kanu*, when they go out *lawai'a* or whatever, they always had special places where they would return and bring something back. You said *heiau* uncle, you know before they had *heiau ho'oulu 'ai*, where they would pray for the *ho'oulu*, increase of the food.

TH: Yes, yes.

KM: It may have been just small.

TH: Yes. Maybe because they just went through that thing and after that... [gestures no good with hand]

KM: Everything jammed up.

TH: Everything jammed up.

KM: But the *pā ilina* is still there you said?

TH: Yes.

KM: And you remembered in your mama's time you said you remembered one name of someone that was buried there?

CC: Yes. Peni Ka'iole.

KM: Peni Ka'iole?

CC: That's before his time.

KM: In mama's time?

CC: My mother's time, yes.

KM: When *kanu* in that little *pā ilina* over there.

CC: Even me I don't remember the man, that's my mother's time I think, he died.

TH: They went bury inside there someplace?

CC: Yes.

KM: There's a grave site.

CC: The *ilina* is right by the trail going down by the stream, along side there going down. We used to pass that all the time along side going down our house.

KM: How is the grave marked? Is it within a little *pā*, is it a *kahua*?

CC: No. You can hardly tell.

KM: You can hardly tell.

CC: Just rocks.

KM: Rocks, flat?

CC: Flat rocks.

TH: Because over there, if they went bury along the beach or the stream no can go deep.



KM: No can.

CC: Yes, you're right..

TH: *Pa'a* with the stones.

CC: Yes. A lot of times they cover with the stone. Put down so much and then cover with the stone.

KM: Yes.

TH: Down there, over the years the *haole* who when buy this place kind of excavated little bit, so not bust too up. The *lo'i* like that is still in order.

KM: Who is that, Barnum?

CC: Barnum, yes. I told him about the *ilina*. So I went through there later on.

TH: The boy owns that now, Pressley?

CC: Oh, he just owns a small *kuleana*. That *kuleana* was from Kamealoha.

TH: This *kuleana* stay more down towards the beach. He was the one that kind of cleared up the area back in the '50s.

CC: Yes. He still comes down here. Pressley, that's my nephew because my sister get little *kuleana* inside here yet, she didn't sell hers. We sold all ours but my sister, Pressley's mother kept hers. That's the only one left, that has a *kuleana* inside there.

TH: Pressley, that place is pretty big.

CC: That's where Pressley is.

TH: He got one little house down there on the flat, but the only *lo'i* area, he never touch. He went knock some trees but it's still there. He's right between this fork over here, where the trees are.

KM: Yes.

TH: Behind the palm trees. From there go down. That's a pretty big area you know. I would think maybe about two acres.

CC: The *lo'i* alone. The whole property over there was four and a half acres.

TH: Four and a half acres, on the river side.

CC: No, all straight through going to the ocean...

KM: *Kahaka?*

CC: Yes.

KM: Who did you say Tūtū Hailama got his *'āina* from?

Tūtū Hailama got his *'āina* from Pa'amaui.

CC: What I understand from Pa'amaui.

KM: And that was his?

CC: His *hānai* parents or his father. Pa'amaui was one of the original *hui* owners.

KM: The Hui Hā'ena before.

TH: Yes.



Group discusses the Hā'ena Hui Partition, and family involvement in the settlement.

- CC: I don't remember how many Hawaiians had bought the Hā'ena Hui. They bought this Hā'ena *ahupua'a*. There were a group of Hawaiians and they formed the Hā'ena Hui. In 1954 then they surveyed the place, everybody got their share, they divided this up.
- TH: In 1967.
- CC: In 1967?
- KG: It started in '57, '58.
- TH: Was something like that.
- CC: Yes.
- KM: And you went and testified in court sometimes, sat in back at that time?
- CC: Yes.
- KG: Took that long almost ten years to settle.
- TH: Completed in 1967.
- KM: Papa was in the *hui* right? His papa was in the *hui*.
- CC: Oh yes, all these Hā'ena to Wainiha boundary, had several of them.
- TH: We live right on the boundary.
- CC: Yes.
- KM: I showed him your place.
- CC: I saw the map. I was surprised I thought Naue, all that was Hā'ena but no, that's Wainiha.
- TH: I showed them the old boundary, had some little *pilikia* in between, so that's how the new boundary came about.
- CC: I see.

Uncle Tom discusses the relocation of the boundary between Hā'ena and Wainiha.

- TH: The fence line right where my sister is, running one triangle because the boundary used to be at Kahaki, the *'āpapa* Kahaki not exactly behind YMCA, a little further down. Now the new boundary is Kamoku.
- KM: They swapped places.
- TH: I showed these guys the line.
- CC: Yes, you folks know.
- TH: Because, my dad told me about that. So that's how I didn't say it to anybody. The *pilikia*, how this thing came about because that might hurt somebody. I had to tell these guys where the old boundary was.
- CC: Yes.
- TH: And when you go look on the map, the old map, the boundary is there.
- CC: That's right.
- KM: Even on the map, the one I gave you, right? the old map? Uncle, I gave you folks the copy?
- TH: Yes.
- KM: It showed that boundary line.



TH: The boundary right from that place.
KM: At the correct place.
TH: That was the difference.
KM: Your dad was right, it's not just hearsay.
CC: They know.
TH: He knew. I know always, there was a flag on that point and we always used to look up there because up there was bare before, when we were growing up. No more the big trees, or whatever.
CC: Yes, that's what I said.

Discussing location of Pe'e Kaua'i and layout of houses and *lo'i kalo*; Kupuna Chu names his mother, Uluhane, and other family members.

KM: Yes. Now your place, see the mango tree right in the middle?
CC: Yes.
KM: Is that kind of where you think? Is that Pe'e Kaua'i is *mauka* of there?
CC: Yes, *mauka*. Right across here, the road.
KM: Okay.
CC: That's Pe'e Kaua'i.
TH: If you look, that one there, like where they went put the new road now, the road is further on the outside but I know the trail used to be right out that side. Zig zag going down.
CC: That's right.
TH: Before what we used to do, we used to go on the *kuāuna*, because all balla-head over there.
KM: Yes.
TH: You go here and there, and easy to go on the *kuāuna* to the old man's house.
KM: Easy to follow the *kuāuna*.
TH: By the old man Hailama's house. At that time him and the old lady Uluhane used to live there.
CC: Yes. Uluhane is my mother, Puakina is my grandmother.
TH: Uluhane was your mom?
CC: Yes, that's my mother.
TH: And then the old man Hailama?
CC: Hailama was my *hānai* grandfather. Married my grandmother.
TH: Who was her husband, Uluhane?
CC: That's my father Chu Wai, the tailor, at Kapa'a.
TH: Oh.
KM: But he started in Hanalei.
CC: But after I left over here, Uluhane used to come down.



- TH: Pākē?
- CC: Yes, the Pākē, my father is pure Chinese. He came from China when he was 10 years old he said. Then he had a tailor shop in Hanalei, that's where I was born. Then my *Tūtū* them took me away, they moved to Kapa'a. That's how I was *hānai* with Hailama and Puakina. But Uluhane is my mother. She used to love this place so much, they come up here every summer vacation, every chance she had to come down here. That's her stomping ground, Uluhane.
- KM: That's why you as a child remember her because she was coming out and spending as much time as she could.
- CC: Even when I was in Honolulu, I understand she used to come down with Barlow them and my sister Pua them.
- TH: Yes, that's why...
- CC: That's Uluhane, my mother.

Group discussing family backgrounds and connections.

- TH: Yes. You see, when we were growing up, I thought Uluhane was the old man Hailama's wife, they were living together down here. What went kind of make me understand that, that was his daughter because of the fact that when we had this book from the state, and in there get several old people's names. Some that I don't recognize. But the ones that I know like the old man Pa'itulu and all that. It's all in there. Then had my grandma that was Hanohano's sister.
- CC: Hanohano's sister?
- TH: Yes. What was her name [thinking]? That was my grandma because you see my grandfather, Mahi'ula came over here with the old lady Kealoha which is my grandma from the Big Island. When he came over here...
- CC: What was your grandma's name again?
- TH: Kealoha.
- CC: Kealoha. Yes, I'd forgotten her.
- TH: She's the one buried over here. They ran into a problem so they went kind of divorce so that's how...just going back now, like our place before used to be five acres. That belonged to the old man Mahiula.
- CC: Yes, Mahiula.
- TH: When they had split that's how the property went split.
- KM: I see.
- TH: Because this old man, you know the old man David Pā?
- CC: No, David Pā I didn't know.
- TH: He was younger. You knew Kila and?
- CC: I knew Kila and...
- KM: Hanohano?
- CC: Hanohano and Mahiula.
- TH: When they split and then the old man David went marry my grandma Kealoha. That's how the property went split. My grandfather, Mahi'ula went marry Hanohano's sister. All the names are recorded in that book. When I looked at that I know all these people, right down to the old lady Wahinekeoli.



CC: Wahinekeoli, I remember her.

TH: When we were growing up we used to play around.

CC: Wahinekeoli, your great grandmother?

TH: Just like grandma.

CC: Great grandmother.

KM: She would have been above?

TH: She's Hanohano's mom.

KM: Yes. She's a generation, she's a great...

CC: Hanohano, David's mother.

TH: That was my father's line, that line.

CC: Wahinekeoli. Strong lady, big Hawaiian lady.

TH: When we were growing up, grandma never used to walk, she used to crawl. I think something was wrong with her legs, wasn't strong. She used to crawl and make *moena* and all that. We liked to go over there hang and listen how they speak, but we would always get chased away. They would tell us we were in the way.

CC: In the way, you in the way.

TH: take their attention away while they were making this *moena* here. They tell us "*Hele ma kahi ē!*" (Get away from over here!).

CC: That's right. You talking too much, don't *niele*, go play.

TH: Maybe that was why my dad never wanted us to learn the language. Always, they would keep us away from there. At the time, we kind of lose track, that's why we didn't learn the language.

CC: *Hemahema*, I'm the same way...my *kūpuna* would talk Hawaiian to me I replied in English. They understood English.

KM: You *hānau* in 1913. What year did you leave Hā'ena?

Kupuna Chu left Hā'ena in 1927.

CC: I left here in 1927.

KM: So you left and went to Honolulu, you lived with Aunty Annie?

CC: Yes. I lived with her because she was a close *hānai* with Hailama them. I remember when we lived over here, we used to go Hanalei and bring her back over here summer time and then take her back all the way to Hanalei, Aunty Annie.

TH: I know Emma.

CC: You know Emma, the sister had moved to Honolulu. You know Maile Ah Sing?

TH: Yes.

CC: That's the mother, Annie. That's why Mama Ouye is Maile's aunty.

TH: And what about the other girl, they had Mapuana?

CC: Mapuana that's Maile's sister.

TH: And Kaipo?

CC: Kaipo is the brother.



TH: And had some more. Had two girls. I know Mapuana, they were older than us.
CC: Mapuana, Maile and then Kaipō and then John. John is the youngest. Two boys two girls...
KM: ...I knew you guys would love to get together and talk story.
CC: My time and your father's time I was a young boy, they were much older. Even Uncle La'a.
KM: Because papa was born in '02?
TH: Yes, my dad was 1902.
KM: They were like the big brothers.

Recalling Uncle La'a and Aunty Rachel Mahuiki and family.

CC: Yes, they were the big brothers yes. I used to follow him all around, what he was doing. You know when you're a small kid you follow the big guys all over. Sometimes I think they like to give you a kick because you in the way...sometimes he and I came up here, lot of times.
KG: He wasn't a big man, La'a?
CC: No.
KG: He was a smaller man.
CC: The wife Rachel, when he *ona* like that, the wife Rachel used to carry him go home [chuckles]. From the Maka place I think, used to carry him home. Carry him home to the Moewai place...
TH: ...Aunty Rachel used to do most of the work, she was powerful.
CC: Strong lady, fishing.
KM: You were saying in fishing, he'd point out and she'd go get.
TH: Like for carry the bag fish like that, La'a would throw for the fish, she's the bag man. One time he hit one bag, that's it she would carry it and go home.
CC: Your father too was a fisherman. Net, I remember him with the net.
TH: That's how I learned from my dad.
CC: Yes. They were all experts.
TH: You see that time, like when my dad was getting old. In fact when my dad was in his fifties already he never did go back in the water in fact in his forties. Only when he wanted to come with us to go fool around the fish, yeah. Other than that we did it all.
CC: Yes. Good, that's how you learned.
KM: You'll be amazed, the place names that uncle remembered. You remember you had the names in front of your area. Uncle and your names that you remembered coincide with what uncle remembers. He's named like thirty, almost forty places. All the way from Kaleina kauila section out on the other side of the *pā hula*, all the way out past Wainiha.
CC: That's why I said, they are the people that live here, I moved away, and all these things that I didn't get to remember, but they remember.
TH: You know I remember the grounds because we went fish the grounds.
CC: Right, that's how you remember certain points. That's why I say these Hawaiians they had names for every nook and points and everything, that's their street signs. When they



wanted to look for somebody, “Oh he went down so and so reef, so and so place.” You’ll find the guy...you go over there you’ll find the guy, you know. That’s their street sign all the spots are named. That you remember. I don’t remember all those things, I moved away when I was only...

TH: But you know the reason why I remember that is because I used to fish all the time.

Discusses ‘upena ho’opae fishing for pūili fish.

CC: Yes. Now you folks fish and all that. I didn’t get to do much fishing with Hailama you see, by the time we had moved at just about the age that I’m supposed to do all that, we had moved to Honolulu. The only fishing that I used to go with him was *ho’opae*, the scoop net. *Ho’opae* for *pūili* the stick fish. I remember he made me a small net, *ho’opae*.

TH: Is that the one that’s like this [gestures]?

CC: That’s right.

TH: Kind of pointed.

CC: Pointed and with a net.

TH: Long time ago I seen that.

CC: ‘*Upena ho’opae*.

TH: Yes, I used to see that.

CC: He had a big one.

TH: At that time used to be like this [gestures shape].

CC: Right. The one I remember he made for me was from guava. You know guava is strong.

TH: Guava stick, yes. And then put braces so that the thing would stay open.

CC: You get the ‘*apo* shape with a handle.

TH: You scoop ‘em.

CC: With a handle, the little bar goes across with the cross handle so you could grab it. ‘*Upena ho’opae*. He used to scoop all this...

TH: He used to do ‘em night time?

CC: Yes, night time. You see when *nalū*, you go about two, three days after that. This fish get beat up by the waves, tired, they’re outside. When they come inside of the reef because *nalū* they’re tired. It works out so it comes in the reef, and that’s when we go. When *nalū* and about three, four days after that. We go down Paweaka then you see all these fish jumping. He go with the torch, see all this fish jumping and scoop. That’s the favorite fish.

KG: You dry it?

TH: No, down here we *pūlehu*.

AH: Yes. We used to go hook down here.

CC: Yes. You can hook that thing.

TH: How you used to eat that, *pūlehu*?

CC: *Pūlehu*, ‘*a’ala!* Your neighbors used to smell that *pūlehu* the *pūili*.

TH: They’re small, about this kind size [gestures about eight inches].

CC: And then the *iheihe*, smaller, almost transparent, that’s the small one.

TH: Yes.



CC: So the bigger one, that's what you *pūlehu*, And then you get so much, you dry it up that's another...

TH: When you guys used to *pūlehu* that thing you guys used to, you see way on the tail they used to make little *puka* over there and poke the bill inside like that to make the thing stay...

KM: In a circle?

TH: In one circle, yes. That's how they *pūlehu* that thing, not flat just like that.

CC: Yes, yes.

TH: They used to go poke 'em in the tail because the thing is sharp. So they made a little *puka* by the tail and poke it and the thing stay just like one, just like that.

TH: That's how I seen the old people *pūlehu* that thing.

CC: Another thing to is that thing is long, put it on your little stove probably half sticking out cannot *pūlehu*.

TH: That's why they do that just like one coil.

CC: Yes, *pūlehu* the whole thing. I can remember the smell.

TH: That thing makes you hungry, I know that. Good sweet smell.

CC: So, in Paweaka mostly.

TH: Paweaka, the end of the road in front of the old man Pā'ū's place.

CC: Yes.

TH: By the Brown's place. When you left over here, who went own that property by the coconut grove?

CC: Was still Brown.

TH: Brown?

CC: Yes. And when I left over there *Tūtū* Pā'ū them was still taking care of the place.

TH: Brown used to own this one at the end of the road?

CC: Yes. Then he built the one down Kē'ē...

TH: By the *heiau*.

KM: That's what was Allerton?

TH: Allerton was after Brown.

KM: Same place though?

TH: I don't know who really was the owners before Brown, because Francis Brown he was the owner, original.

CC: That was Brown.

TH: That place over there.

CC: I remember Francis they were young at the time, not married, single. They used to come, that's why they have their vacation house there.

TH: They had the small house over there.

CC: It was their vacation house. And Francis Brown himself used to come.



TH: And they used to stay inside the house down there too.
CC: At that time I had moved.
TH: That house was fairly new at the time?
CC: At the time yes. The one down...
TH: The one down there was older?
CC: Yes, way older.
KM: Mānoa section?
CC: Yes. That was way older.
TH: Where Moragnes used to live, the first one inside the big yard. That was the Brown's house.

Group discusses torch fishing for *uhu* and other species.

CC: Francis Brown and I think the brother George li Brown. They used to come over there. That Francis Brown was a good fisherman. Those days had long spears, he would go in the *āpapa* right in front of this place. He used to spear fish, *uhu* and all that. He was a good fisherman.
TH: Now you mentioned that, I remember that. Like when they go torchlight, they get this spear with the three prongs like that. And the handle is long.
CC: Long handle.
TH: You stay in the deep maybe.
CC: Yes, deep.
KM: You're just right off of the *āpapa*?
CC: That's why I used to sit on the *āpapa*.
TH: I seen that, my dad folks had that.
KM: Yes.
TH: And the handle was long and kind of fat like this. Not small.
KM: Two, three inch diameter.
CC: Your papa had one of them?
TH: Yes, he had several because we used to do a lot of torching. How we used to do it is we used to use burlap bags for the wick with the kerosene in the pipe. That's how you guys used to do it?
CC: The torch?
TH: We used to use the burlap bag.
CC: Oh yes, the burlap bag is your wick and the kerosene.
TH: That's what we used to do.

You never asked a fisherman where he was going.

CC: Yes. When Hailama used to do that you don't ask what you doing or where you going or what, you keep your mouth shut [chuckling].
TH: That's right.
KM: Yes. Otherwise *hili*?



CC: Otherwise he throw that thing down and you walk away. *Pau*, he not going fishing.

TH: The reason for that was why? Because it's bad luck?

CC: Yes. They claim when you talk the fish can hear and they disappear.

TH: You know like our time when we were growing up, we never used to say that. When we were going fishing, we said "we're going *holoholo*."

CC: Yes, *holoholo*.

TH: It can be in the mountains or on the ocean.

CC: You not going fishing, no.

TH: You don't say where.

CC: No, you don't say where.

TH: Because when you tell where you're going, the *kepalō* going be in front you.

CC: Could be.

TH: No, that's what it was.

KM: That's what they say.

TH: That's what they say. In our time when we used to fish and we say that or yell, that was off limits for that kind stuff.

CC: That's right.

TH: You know you just got to be quiet. And then when you're going you just pick up your net and go. Not say, you don't say nothing.

CC: You don't even mention to grandmother where he's going, you cannot even say.

TH: If somebody say that, like how we used to fix that. My dad, like if we're going there and then we see the *kepalō*, like as soon as you step in the water...*pau* already. You know already, bumby you go, if you don't catch it that time and you put your net inside there the *kepalō* stay on the net. That's right and even chase you, before the *kepalō* would climb on my back with the bag fish.

KM: Yes, when they're out night time on the *āpapa* like that.

TH: Yes, this is night time.

CC: Night time is the worst.

TH: And then if you're alone that's another thing too. It happened to us many times we went *holoholo*. But you know what my dad used to fix. He used to tell us...my dad talked Hawaiian fluently.

CC: Yes, he's fluent Hawaiian.

TH: He used to tell us in English "we're going down to such and such," so you throw the *kepalō* off. He go down there we stay up here, and then you lose 'em. Because if not, the thing going be right with you. That's how it was before.

KM: You know uncle just what you're saying, what he's saying about that. We know there's old traditions the same thing that you know they did that to throw them off. The *kūpuna* it was real, they believed that.

TH: Yes.

KM: You misdirect them, you say, "Oh, I going this such and such a place," but quietly you just go the other way. So they're all over there, "where are you?"



TH: They used to do that with some little swear words.

KM: Throw a little swear word in there, *hauka'e*.

CC: They swear at them.

KM: Yes.

CC: You scare them away.

TH: So the old man he remembers this and it kind of ties in.

KM: That's why it's so nice to get together and talk story.

CC: Yes. The only thing I miss is the names of the places that I had forgotten now.

TH: You're not one fisherman, how you're going to remember that.

AH: You still remember Paweaka, you still remember over there.

KM: He has all of these names in front of their place.

Paweaka was *Tūtū* Uluhane's favorite *he'e* ground.

CC: That's my mother's favorite *he'e* ground.

TH: Paweaka.

CC: She didn't know how to swim, so she wouldn't go out anyplace.

TH: And that pond never gets to deep.

CC: This is in Paweaka.

TH: Yes.

KG: The one that used to amaze me is Grandma Rachel, everybody goes and she'd go behind everybody and find the *he'e*. She got the eye.

TH: She was the *he'e* lady.

KG: She was amazing! She could barely walk and she's still finding.

TH: You know who's the one now, the good *he'e* lady, Aunty Vi. She's the only one...

KM: His sister who's going to come with us at 10 o'clock, Violet. She's the *he'e* lady.

TH: She's the *he'e* lady. Like me, I go dive, I no go look on the *āpapa*. Her she get good eyes.

CC: Yes. You got to have the eye. You can see, some very subtle, where the hole is. A trained eye can see.

KM: And Aunty Annie too, she had no choice with her papa Kalani, they had to go fishing up to here.

TH: Kalani was a little younger, he was young like my mom. My mom is 1910, just before you. La'a's wife is a little younger too.

CC: Aunty Rachel and I were the same age.

TH: Oh...

KM: Well, should we go down just to the end of the road for a moment, go *holoholo*?

CC: Okay.



Group drives to Kē'ē, observes reopened *lo'i* in the Loko Kē'ē vicinity;
discussing families who grew kalo in the Kē'ē vicinity ca. 1920s-1940s.

- KM: Go down, just to the end of the road. It's 9:20 and maybe if people are maybe going to show up around ten. Give us a little time...
- Uncle them with the gardens they've reopened some of those *lo'i* where Kila and where his papa. And you said your papa was working the *lo'i* later in here right?
- TH: No, down here.
- KM: Down.
- TH: By the state house. When we were growing up, we were young dad used to plant the taro, the terraces and then La'a used to plant on this side.
- CC: Yes in Pe'e Kaua'i, our place, La'a used to take care the *lo'i*.
- TH: And ours was a little bigger. Bigger than this, that's where Fred Fuji planted... Do you remember inside there had a *hale*? Inside that area?
- CC: Down?
- TH: The old times when you were here?
- CC: Down Kē'ē you're talking about?
- TH: No.
- KM: The other side of the stream.
- TH: You know right around the bend, right around the bend down here?
- CC: Across the river? When we left here there was a Montgomery family. I don't know who their *'ohana* was in Hā'ena. Montgomery, from the other side.
- AH: Montgomery the Wailua jail.
- TH: They used to live where?
- CC: They used to have a *kuleana* right across our place, Hailama's place right across the river.
- AH: That's the Hanohano family, Montgomery's.
- CC: Montgomery, that's Hanohano family?
- TH: ...And the other one that had *kuleana* inside there was Kinney, same like inside here.
- KM: Yes, Kinney is his Puakina his grandmother who married Tūtū Hailama was a Kinney. That's where he comes in.
- TH: Kinney that's the *kuleana* up here. The one Roberta Haas got, and then where we used to plant taro, it used to belong to the Rice's but on the outside used to belong to the Kinneys. In fact, the Kinneys moved out they moved to the Big Island.
- KM: Your Richard and Ernest Kinney.
- AH: Howard, Arthur.
- CC: Howard and Arthur, yes.
- TH: Howard used to be in Kilauea.
- CC: That's all my mama's half brothers. The father was my mama's father
- TH: Yes. The boy went name Kiha.



CC: Get a boy named Kiha too. He came to Hā'ena and married my grandmother. That's how he got Sarah Uluhane.

TH: Ah, that's how he went get this property over here, Kinney. Now I know the connection and then Doug Kinney that's the family too.

KG: Richard Kinney was that the?

CC: I didn't know Richard Kinney.

KM: He was a fisherman, Richard and Ernest.

KG: *Aku* boat.

CC: That's my grandfather's nephews. Their father was William Kinney, moved that side, Waimea side. William Kinney, Richard's father and all that. I didn't know Richard, I met them but I didn't know them too well. I knew the story that Kiha's brother William, Richard and who was the other son.

KM: Ernest?

CC: Ernest. That's all William's side. On the Kiha side he had Howard, Arthur. Kiha moved to Kilauea.

TH: I know has the boy Kiha.

CC: Kiha, that's after my grandfather...

KM: ...Good, let's go down to the end of the road.

TH: ...Barlow, he was one great fisherman too.

CC: Yes. And there was Bill.

TH: Bill was mostly into sports.

CC: Yes. But he liked his net fishing too. Though he couldn't swim. I used to go over the *pali*, he would throw the net and they make brother Barlow go jump in the ocean and pick up the net. Bill couldn't swim either.

TH: Yes, Barlow was a fisherman.

CC: Yes, Barlow was a fisherman. My brother Kenneth he died way before.

AH: Yes, I knew Kenneth well.

CC: He was a pretty good fisherman, and Barlow.

KM: Okay good. You know it's so important that we record the stories, talk story. *Aloha*—this is Ua, Jack Hashimoto's, brother's daughter. This is Uncle Charlie Chu and Auntie Susan...

CC: So now you know what happened.

KM: Yes. Wonderful, these stories are so good. We try, but we try to keep it in your words because you're the *kama'āina*, you guys.

Group discusses place names; many remembered because they were associated with collection of specific fish.

TH: Good to get the old man to verify stuff we'd like to know.

KM: When you see his first interview, wonderful! The stories are so good.

CC: Certain things I cannot forget. Me and some places sometime I might forget but there's a lot of things you don't forget until you *make* I guess.



TH: The only reason why I remember is....like my dad used to tell us he used to go *holoholo* and then look at the school *moi*. The we had to go to school. So when we come back he tell, "Hey boy, go down there Pu'u Kahua, big kind *moi*." We go down there, sure enough, blast 'um one time, *pau*. My dad never fished from his late forties he never did. We did all the fishing. Till today I make my own *upena*.

KM: He still *kā upena*.

CC: Oh...

Group: [Driving towards Kē'ē from Limahuli.]

KG: I remember going with you, and we'd come back with the fish, and your father would ask where...that was... He knew where we were.

KM: Each name?

KG: Each name.

CC: Certain spots, the names are new to me, Tunnels and what else? Not Jaws?

KG: They call this one Bobo's, Cannon's.

CC: Cannon, yes.

KM: Uncle, inside here was open too right?

CC: Yes.

KM: Here this is the place that goes down to the other *lo'i*.

KG: The state cabin is down here.

CC: All this *'āina* on the other side of Limahuli is all the state.

KG: Mr. Allerton had that and I don't know who before him.

CC: Allerton.

KM: Had an *auwai* along here right?

CC: Yes. The *auwai* used to come down.

KM: And cut across?

CC: To feed these taro patches down here. Kila and Pa's I guess, and Kelau. Did I tell you Kalei Kelau had a still in here in the taro patches.

KM: A still?

CC: Yes. He used to make good *'ōkolehao*. When I was a kid walking around I come across this still.

KG: In here they are bringing back the *lo'i*.

KM: Look at how beautiful! This is Limahuli Gardens and uncle them they have all been replanting.

CC: Limahuli Garden is doing all this?

KG: Yes. There's a volunteer group plus with Limahuli Garden.

KM: Is that *Hui Maka'āinana*?

KG: Yes.

CC: Is this the swamp area?

KG: The swamp is just right next. When I was young Thomas and his brother used to raise taro here.



CC: I see.

KG: At that time it belonged to the Rice's, Paul Rice I think.

CC: Paul Rice.

Ponds and *lo'i* in the area once hosted ducks which were hunted; watercress was also grown in the ponds.

KM: There's Loko Kē'ē down below.

CC: Yes. Right across the cave.

KG: All got *honohono* now.

KM: This was a swamp, taro, fish pond area.

CC: Looks like watercress. [chuckling]

KG: Would be good.

CC: Can't beat watercress. In the old days the ducks used to come from *mauka*.

KM: This is where they would hunt ducks you guys used to eat?

CC: No, right by our place, right from the taro patches. You know when they fly over in the evening, that's when they get 'um.

KM: He was saying that Kelau them would shoot wild ducks and they were so fat and 'ono.

CC: Yes.

KG: Do you remember seeing any *nēnē* flying around?

CC: *Nēnē*, no I never did. Maybe they flew around I didn't know what it was probably [chuckles].

KG: This place every day it's like this.

CC: Every day get the traffic. We used to launch a skiff from here, Barlow and all us.

KG: Summer time only?

CC: Even... [thinking] was that Tai Hook, somebody had a sampan here...

Group: [Arrive at end of road.]

CC: ...now you cannot even come in?

KG: You can you have to know how, you have to come from...

CC: I mean it's *kapu*?

KG: Yes, it's *kapu*.

CC: One time I was going with Keala [uncle's grand nephew], I told him to let us off over there by Kē'ē. He said, "No, no that's *kapu*, can't go in there."

KM: Was it like *konohiki* fishery?

KG: Now it is, the state doesn't want any boats in here.

CC: The state doesn't want the boats, because of the swimmers.

Group: [Walks towards shore]

KM: Were there any houses out here when you were young?



CC: No.

Only Kalei and Kila Pā lived out in Kē'ē when Kupuna Chu was young.

KM: Only was Kalei them?

CC: Kalei and Kila Pā.

KM: Kila Pā, that was back, below those *lo'i* that we just looked at.

CC: That's right, below the *lo'i* and towards the beach.

KM: Uncle, when you came to the funeral, remember the funeral and the sand stone?

CC: Yes.

KM: Was it this far out or was it nearer?

CC: No, right in front of Kalei's area.

KM: The sand stone crypt was in front of Kalei's area?

CC: Yes, Kalei's area.

KM: In the dune?

CC: Yes, right near, near the ocean.

KM: Yes.

CC: It's Ka'ilio.

KM: Yes, Ka'ilionui Point right outside there.

CC: This Ka'ilio Point.

KM: You want to drive inside a little bit then we can go look?

CC: Yes, you can drive.

KM: Okay. Thank you, we go.

KG: It's going to be a little off the road...

Group: [Drives behind Ka'ilio and towards former residences.]

KG: ...The *akule* have been outside here, but now, they must be up by Maniniholo.

KM: So right below the old house?

CC: Yes, right below...

KM: Where the *heiau*?

CC: Yes, right below the *pā hula*.

Discussing the build up of sand along the shore of Nāpali during the summer.

KG: Right now almost, I think if you were to go from here to Hanakāpī'ai, you could walk more than you have to swim today. There's so much sand built up.

CC: Yes, summer time.

KG: The beach is two hundred yards long. Not Hanakāpī'ai but just right around the corner.

CC: Right around here.

KG: Yes. The small one, two three beaches, its all sand right now.

CC: Yes. Certain times the current, is that from the ocean current?

KG: Summer time, yes.



KM: Carries the sand from one side and over?
 KG: Yes.
 CC: Yes, and I think if I recall from Lumaha'i, the sand did come over here.
 KG: This winter, you know Lumaha'i, on the upside there's the big rock in the middle of the beach. Was all sand you couldn't see the rock in the middle of the beach.
 KM: Wow, that's amazing!
 KG: The river mouth, the water was coming almost to the bridge, the ocean. Now, it's all changed again.

Group driving along the Ka'ilio Point are towards Kila Pā's former residence and *poi* mill; discussing various fishing locations.

CC: Oh here Kepā, I can hardly recognize because all these trees over here, was just all *kula*.
 KM: 'Ae.
 CC: All flat, no more all these trees here.
 KM: This is Ka'ilio section here?
 CC: Ka'ilio, yes. You see this area with all these trees here.
 KM: 'Ae. And so the *pā ilina* where you saw was just a little further over from here?
 CC: Yes. Where's the Kalei's house down here?
 KM: Kalei Kelau, Kila them.
 CC: Kalei and Kila Pā.
 KM: Just a little further over.
 CC: Right in front of their area.
 Group: [Stops and talks while looking out on the shore.]
 KG: He's [Uncle Tom] looking to see if there's any fish. He always has his net in the back of the truck.
 KM: So this was all just open?
 CC: What's that *'oama* running now?
 KM: That's what they said, *'oama*.
 KG: I started to see, I saw the first, was good size already.
 CC: Big already. This area we used to come with Barlow and Bill, hide in the trees. Run down there and throw your net and come back in the trees.
 KG: Sometimes the mullet would hang out here too.
 CC: Mullet too.
 KG: Mullet and *nenuē*, *enenue* outside there.
 CC: We used to come down here for *he'e* but I don't know, not too much.
 TH: Over here get *he'e* too, but you can't beat Paweaka.
 CC: Paweaka more easy over here kind of...
 TH: Over here, that's the place they get that *limu*, that *wāwae'iole*. That's the only place get.
 CC: Over here, *wāwae'iole*?



TH: Not very much, but some.

CC: You know that even in Honolulu sometimes I look, they used to put in the 'ake and all that. Now I don't see it.

TH: No, but they get in Maui, plenty.

KM: Lāhaina side, still.

TH: Yes.

CC: All cultured kind?

KM: No, still wild.

CC: I don't see in the market now, before I used to see.

TH: Get, I see 'em. Somebody when just give her one bag.

CC: *Wāwae'iole* and the *loli*.

TH: The *loli* no more too much. Mama used to pick up by Pu'ukea, the *loli*.

CC: The brown one.

TH: The brown one and they clean 'em with hot water and chop 'em all up. We eat 'em like that.

CC: Yes. Next to 'ōpīhi the *loli* is... [chuckling] If you know how to prepare. Lot of people don't know.

KM: You folks would get *loli* too?

CC: Oh, yes. And my mother was pretty good at preparing the *loli*. Like he said with the hot water and then scrape 'em.

TH: You have to scrape the outside too.

CC: You have to scrape the outside all that rough sand or whatever.

TH: Now the place where they normally get them now is Hanapēpē. I don't know if it's the *loli pua* or what, but my wife she loves that.

CC: *Loli pua*? They still had *loli pua*?

TH: Over there in Hanapēpē, plenty. Over here get but maybe, if not plentiful like the other side. For *pā'ina* like that, over there get plenty.

CC: I don't know why the different kinds of grounds, all kinds of grounds.

KM: Yes. Things are changing too, uncle thinks that because of all the fuel from the zodiacs and everything. The *limu* and everything have changed you were saying?

TH: The *limu* has changed. And like now the *limu kohu* is not the time for it because like now *malo'o* the water, so it's all burned.

CC: All burned, yes. Got to wait till...

TH: Come almost rough time.

CC: Yes, that's right.

KM: Yes, that's how it thrives the 'ōkaikai because it aerates it.

TH: Yes and it comes back again. When the time get we go get. It's not a whole lot but it's enough to share.

CC: That's all you need.

KM: Family, it's what you need.



CC: That's how it was.

TH: You go get what you need although I know the *āpapa* all get plenty. Like Pu'ukahua, all get. Paweaka, all over there get. But we go the easy place, kind of hard like Kanahā is flat. Like over here by, all this *āpapa* over here...

KM: Koia or?

TH: ...all get ridge.

CC: Yes, some places be pretty rough.

TH: The breakers is right there. You know if you fall down...

KM: Yes, you got to be *maka'ala*.

TH: You got to *maka'ala*.

CC: Kanahā, that's where my mother used to go get.

TH: *Limu kohu* and they get that other one the *līpe'epe'e* and the one like the *ogo*.

KM: 'Ae, *manauea*.

CC: *Manauea*.

TH: And over there get one small section, get that *kala limu*, what was that?

KM: *Kala, limu kala* kind?

CC: *Līpoa*.

TH: The *līpoa*. Only one small section.

KM: Small area.

CC: That I think the *nenuē*... The *nenuē* get strong smell *līpoa*.

TH: As long as not too much, if little bit all right.

CC: Yes.

TH: But if too much the fish going taste like that. You cook inside the pot the whole house smell.

KM: Everything, yes.

CC: Yes. I don't mind that, I like the *līpoa*. Some people no can stand. Doesn't bother me, I like the *līpoa*.

TH: Today you don't have too much of that. Like in Kapa'a used to be like that, the *līpoa*.

KG: In Kīpū Kai had plenty and Ni'ihau has plenty.

TH: Now it's a little diminished. Only small sections, might be like only from here to that tree. If the fish smells like *līpoa*, I know that's from over there.

KM: You know where they went.

TH: Yes. They go eat over there. Other places it's all *kala*.

KM: Interesting.

TH: It's nice to know, you know what I mean.

CC: The *līpoa*, I never forget you know when you saw on the *akule*, the *palu*. At the time we used to surround, the old man come out with two bags on the horse, full with *akule*. He would bring them home what you going to do, you going to dry them up.



KM: *Kaha* everything?

CC: Yes, *kaha*. *Kāpī* and then dry them up. *Palu*, that was one of the best *palu*. In Honolulu when I buy *akule* I still savor inside. But you talking about *līpoa* my grandmother used to put couple leaves of *līpoa* inside the *palu*.

TH: Then you get that *līpoa* aroma.

CC: Yes. She used to put that inside the *palu*. *Akule palu*.

TH: You put chili pepper inside too?

CC: Yes. But my grandfather didn't like chili pepper. My grandmother liked chili pepper, and my mother. My mother can eat it just like that just, like the Korean's just like Susan. She eat 'em, my mother could do that...

TH: Can bite 'em.

KM: Candy *no ho'i* [chuckles].

CC: Eat that like candy.

TH: That kind you got to get iron 'ōkole.

Group: [all chuckling]

TH: You know how hot that is.

CC: Yes. Those were the days.

KM: Good to come out and see the land.

CC: The *honu* ground, that's where Kalei's *honu* ground was, right here. When Ka'ala was living with us he used to go in front of that reef [thinking] I forget the name of it. Further up...

TH: Pu'u Kahua?

CC: No, further up.

TH: Hauwā?

CC: Hauwā, yes.

AH: Ka'ala was related to who?

CC: Kalei. Ka'ala and Kalei were brothers.

AH: Hmm. How come Ka'ala was fair, Kalei was dark?

CC: Yes. Ka'ala was fair, that's right. I remember Ka'ala was fair.

TH: That man was a good fisherman too.

CC: He was throw net and 'ōpihi.

TH: Funny thing about like my dad warned us, he's a funny man. If he see you and you stay looking over there you stay waiting for your shot for throw the fish, that man going come right in front of you and blast 'um.

KM: 'Auwē!

CC: Yes.

TH: Like us when we were young, we were growing up and going fishing like that, we see him come we go over there we geev 'um even if we no catch 'em [chuckling]. Because we know his style already. That's the way he is.

KM: Maybe he figured was his 'āina.



TH: Yes, but he no think us, you know.

CC: So he go some other place.

TH: I know that man Ka'ala. And that man is quiet.

CC: Very quiet.

TH: He was a quiet man. Hardly say anything.

CC: Ka'ala and the wife, Kina, when we left Hā'ena, more or less they took over the *'āina kalo*, and even Moewai's place. And then later on when I was in Honolulu I heard they moved to Makaweli side.

TH: Yes they moved the other side.

CC: And even La'a.

TH: He went move to Hanapēpē.

CC: Yes. I was in Honolulu. And La'a went stay in our Moewai house.

KM: Moewai's last name was Kāneali'i?

CC: Kāneali'i family. You folks know Roger? They used to come down.

AH: I know Roger.

CC: Roger and Reiner, the *o'opa* they like to ride horse. They come down Hā'ena and go wild with the horses.

AH: They must have *make* already?

CC: I think so...

TH: ...When they came back that time they went petition. That's the section right in the center get Kapae folks road and get this other road for the houses on the other side. That section right there used to be Kāneali'i. Even the one right by the stream. The Kāneali'i had sold the land already, you know that boy...

Old families have lost land because they could not afford the taxes—when new houses are built, everyone's taxes go up!

TH: But they sold the place, no can handle the tax. Like for example like Barlow folks.

CC: That's what happened to me.

TH: That's what he told me. When he retired. Before, when he was still a policeman he had the place, but when he retired he couldn't handle the tax, the tax was too heavy.

CC: That's what happened to me.

TH: Yes, really and I can see that. Because he was saying something about like the land tax for that place where he went own, where his piece was is going in more right on the corner that was Barlow's. He was going build something there, but I don't know what happened. He never build but he had one stack of lumber there but never build was all *palahū* over there. Maybe after that he came sick and lost interest. After that they sold all that over there.

KM: It's really hard for the families.

TH: Like now the *haole* own right around that place where Pressley owns.

CC: Yes, that's my *'āina* that, from Hailama. I had to sell, I couldn't keep up with the taxes, I just retired. Imagine two hundred dollars a month, \$2400.00 a year, and I can't use the



land. I wasn't rich, I couldn't do a summer home on there. I couldn't develop the place and the worse part was conservation.

TH: Yes, conservation that's right.

KM: Yes.

KG: Very hard to build.

CC: Your hands are tied. After a while I can't hang on.

TH: The only way you can do that is you got to get a friend inside there, in the state building and county.

KM: Or lots of *keniken*.

KG: They got to change the taxes.

KM: They have to for the old *kama'āina* lands, they have to change it so that it's a tax exemption...

CC: ...I have *aloha* for the people who live here look at how much taxes they got to pay. It's people like me that probably causes it to go up, but I was stuck also.

KM: You had no choice at your time, yes.

CC: Even selling the *'āina* at these prices and the people living here you can imagine how much tax they pay.

TH: The difference is, like below, the ocean side is more expensive than the mountains.

CC: Yes.

KM: Yes, *makai* side of the road is more.

TH: The *makai* side is expensive already. If you retire, how you going handle the tax?

CC: I have a saying — They say the haoles sold the land, it wasn't the *haole*, it was our government that sold the Hawaiian land for the local taxes [chuckling].

KM: All of the government lands, the ceded lands that came out of the crown and the governments land inventory. You're right, part of it was that the sales were to generate revenue for government operations. It began, it was patterned already, after that western process after 1848.

CC: Yes.

KM: It was hard for the *kama'āina* families.

CC: Yes.

KM: *Lilo ka 'āina*.

TH: That's why with the amount of land they had, they had plenty land but just like they had to give it away.

Group: [agrees]

KM: And worse when they move away like Moewai Kāneali'i or Pa'ahao like you said the Wichman house before. Old, they no more anybody to take care of them so they leave, they *make* and then intestate, no wills or something. Lose the land.

CC: Yes.

TH: Pa'ahao what family is that?

CC: This old man Pa'ahao that's where the Wichman's, that big house.



TH: Yes. Does that have any connection with Chandler, the Chandler family?

CC: Not that I know of, in my time, no. The Pa'itulu towards the beach, that was the beach, that's where Chandler used to go all the time with the old man Pa'itulu.

KM: Pa'itulu?

CC: Yes, Pa'itulu. That's where the Chandler's place.

TH: Yes, below the big house.

KM: Yes.

CC: When the old man passed away I guess Chandler bought the place or got the place.

TH: They were talking about that place, they used to own that place, Mrs. Wichman's place. I know when we were young, the place was the Palama's...

AH: The Palamas...

CC: The Palamas, that's from McBryde.

TH: Yes, there you go.

CC: I think from Pa'ahao to McBryde, and then from McBryde, now I hear it's Wichman.

AH: Maybe grandma brought it from McBryde.

KG: She bought it from McBryde.

CC: Yes, from McBryde.

TH: McBryde was the one that put the pavilion on top that building right by the road. Used to be one pavilion that. Used to be all open.

KM: So McBryde bought Pa'ahao's interest?

CC: Yes.

KM: And then Juliet Rice Wichman brought from McBryde.

Tūtū Pa'ahao, used to have the *mai'a hāpai* growing behind his place (now the Wichman's property).

CC: That's the old man Pa'ahao. We used to go over there with Hailama. At the time I was young, and old man Pa'ahao was living by himself. Hailama and I, from here we used to go over there.

KM: To take care?

CC: Keep in touch with the old man. And another thing he has bananas in the back. He had quite a few banana trees. That's the one had the bananas, the one that grow in the center, the fruit is in the center. I forget the Hawaiian name for it.

KM: Not the *mai'a hāpai*?

CC: I don't know what the name was.

KM: Inside goes straight up?

CC: Yes.

KM: The one that's straight up I'm not sure.

CC: Yes, that's the one. He had one.

KG: The Tahitian one?

KM: A Hawaiian one too, they have a Hawaiian one.



TH: We used to call it the mountain banana the one go straight up.
 KM: Yes, *maoli*.
 TH: That one there the thing is, they no let the women eat that.
 CC: Yes, that's the man banana.
 TH: No, no it's not that. They said that banana stain.
 KM: Well, before women couldn't eat *mai'a* at all, was *kapu*.
 CC: Yes. Banana was one of the *kapu*.
 KM: Because of the *kū*, the *kāne* the male association.
 TH: Bumby they look at that one... [chuckling]
 KM: *Lili no ho'i* [chuckling].
 CC: That old man Pa'ahao had some banana trees so we'd go over there. Hailama would pick it up.
 TH: There's plenty inside there.
 CC: That was the first time I'd seen that.
 TH: And still get.
 CC: Still has?
 TH: Yes.
 KM: Wonderful!
 CC: One year, I brought some working men with me, we stayed at Aunty Emma's place. I took them and showed them that banana. Oh they died laughing, they couldn't believe it.
 KM: Yes.

Discussing the old Kila Pā lot, and restored lo'i, and drive back to Limahuli Gardens.

CC: ...I told Kepā when my grandmother, especially, and I go catch 'o'opu like that, we used to be very afraid of the wild cattle. We used to keep an eye on the wild cattle in Limahuli and Hā'ena over here. But the wild cattle didn't come down here, I think they had some up Mānoa. When we picked mangos over there we got to watch. [chuckles]
 KM: Above Piliwale side?
 CC: Yes, Piliwale we would pick mangos over there. Some wild cattle mostly in the mountain.
 KM: Was that all Robinson or was it just any kind?
 CC: I think had some other people. But I think Robinson introduced the cattle here.
 KG: They used to come all through here when I was little.
 CC: All through here yes. Because he had 'āina over here, he had *kuleana*.
 KG: Even above grandma's place on the top there, there were cattle trails.
 CC: Yes. Even when we walked to school through all these bushes we would keep our eye on the *pipi* every time... [chuckles]
 SC: ...It's dry.
 KM: Yes, kind of *malo'o*.



SC: It's easier to come with horses here.

KM: [chuckles] Not for you aunty.

KG: I think Gorio's was in here.

CC: And Kila Pā was on this side. Where all these trees are, it was all *kula*, was all plains.

SC: Imagine how many years.

CC: I cannot recognize all this place hardly.

KG: Had a big huge yard and the house was back and the *lo'i* behind.

CC: Yes, right.

SC: This is now what, all state?

KM: State, yeah?

KG: Yes. Believe it or not they've had it since 1970 or '71, and they haven't done anything. Built a bathroom down there that overflows.

KM: Our state is very dilly-dally.

KG: Can you see the remnants of the old *lo'i*?

KM: Yes.

KG: Over grown and trees busted the walls. Uncle and aunty come down here three, four days a week in the afternoon and clean.

TH: Clean and maintain all that.

KG: I think we're just going to drive up.

CC: [looking up to Makana] Gee, the pine trees are almost on the top, they are on the top already.

KG: My grandmother used to pay us a penny a piece to pull them up on the beach in front of her house. We would only pull twenty-five and then we'd go to Nakatsuji store in Wainiha and buy crack seed [chuckling]. In the paper bag and then afterwards we would chew the bag.

CC: Chew the bag and all.

SC: Suck out the juice. We all did the same thing...

Group: [Arrives at Limahuli Gardens – end of this section of interview.]



**Charles Kininani Chu (with Susan Chu),
 Agnes Leinani Kam Lun Chung,
 Thomas Hashimoto and Annie Tai Hook-Hashimoto
 Violet Hashimoto-Goto
 Kapeka Mahuiki-Chandler
 Mary “Lychee” Kamakaka’ōnohi’ulaokalā Tai Hook-Haumea
 July 8, 2003 – at Limahuli
 Oral History Interview with Kepā Maly and Chipper Wichman**

This interview was conducted at Limahuli, and brought together individuals who had been born and raised in the Hā’ena and Wainiha Ahupua’a. While all of the primary interviewees shared some form of familial relationships, some of them hadn’t seen one another for over 60 years. Others had only heard of the elder participants, and never met before.

The interview tied together many pieces of family and land history puzzles for the participants, and is an important contribution to the history of the land and it’s people.



Several Participants in the Group Interview at Limahuli (lunch break). Seated with back to camera - Agnes Leinani Kam Lun Chung; Mary “Lychee” Kamakaka’ōnohi’ulaokalā Tai Hook-Haumea; Kapeka Mahuiki-Chandler; Thomas Hashimoto; Charles Kininani Chu and Susan Chu; Violet Hashimoto-Goto; and Chipper Wichman; missing from photo, Annie Tai Hook-Hashimoto (KPA Photo No. S1057).

Selected topics discussed by the kūpuna are indicated in the list below:

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• Discusses the 'ōahi at Pali o Makana, ca. 1922-1923.	544
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• Discussing various kūpuna - Ka'ala and Kelau Kalei, Halaki, Pa'itulu, Hailama, Wahinekeoli and the Pās; all reportedly moved to Hā'ena from Kalalau.	546
• Hailama's interest in land at Limahuli came from Pa'amaui; describes family activities in Limahuli.	546
• Violet Waioleka Hashimoto-Goto introduces herself – family background and ties to Hā'ena.	547
• Susan Anela Ahn-Chu introduces herself – family background, wife of Charles Kininani Chu.	549
• Group discusses residents of Limahuli and Kē'ē; location of the houses and lo'i of Hailama and Puaokina mā, and other features in the area; referencing Bishop Museum photos.	549
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• Discussion on residents, lo'i kalo, and various features of Limahuli-Kē'ē continued.	551
• Group discusses the poi mills in Hā'ena and Wainiha (ca. 1920s-1950).	554
• Group discusses high quality of kalo formerly grown at Kalalau.	555
• Group discusses old church and school formerly situated in Hā'ena.	555
• Kupuna Chu recalls being told that Peni Ka'iole (and possibly others) were buried near Pe'e Kaua'i (Limahuli).	557
• Group discusses kūpuna (Kolohe'iole, Pā'ū, Māhoe, and Kahananui mā), who lived in Hā'ena.	557
• Group discusses Chong Hing family and ties to Hā'ena families; Hanalei families and features.	558
• Group discusses families and location of houses between Kē'ē and Hā'ena.	559
• Group discusses the original Hā'ena School site; and teachers at the later Hā'ena School.	560
• Kupuna Chu describes how wonderful it was to grow up at Limahuli.	562
• Burials were formerly uncovered by high waves in the Ka'ilio nui vicinity.	563
• Recalls Tūtū Pa'ikulu and Hailama observing phases of the moon, and consulting on the best time to fish.	563
• Group discusses elder members of the Mahuiki family.	564
• Group discusses hukilau at Maniniholo; entire community was involved and fish were always shared.	565
• Hā'ena, Wainiha and Hanalei all had their own hukilau and fishing locations; people fished where they were from, not going to other people's areas. "Take only what you need, and tomorrow, it's still there.	566
• Group discusses differences in respect for the ocean and land, between earlier times and the present-day; earlier way was respectful, and you always asked and gave thanks for what you got.	566



Selected Topics Discussed During the Interview:	Page
• <i>Kupuna</i> Chu recalls the herd of horses formerly in the Kē'ē-Limahuli section; the land was open, not overgrown like today. <i>Pili</i> grass also grew along the <i>pali</i> of Makana.	567
• <i>Kupuna</i> Chu recalls hearing La'a Mahuiki's voice when he called down from Makana during the 'ōahi.	568
• Auntie Kapeka <i>mā</i> discuss Waikapala'e and Waikanaloo; as youth, they were instructed to respect the place.	568
• Group discusses customs and practices associated with fishing.	569
• Ka'ala and Kalei were the turtle fishermen in the Kē'ē vicinity; turtles were taken from as far as Nu'alolo.	571
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• Uncle Tom worked with Henry Kekahuna in the mapping of the <i>hula</i> platform at Kē'ē.	574
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• Group discusses community gatherings – people always came together to help and contributed what was needed for family and church functions. The old Hā'ena Church was already deteriorating when <i>Kupuna</i> Chu was a child. Continue discussion on preparation of <i>imu</i> .	576

All of the *kūpuna* participants granted their personal verbal release of the interview records to Maly on July 8, 2003.

Group: [greeting one another]

CC: [speaking to Auntie Kapeka] ... I am the same age as mama.

KC: Oh yes.

VG: I really wanted to see who you were. And you were born and raised here?

Kupuna Chu expresses aloha for the land and families, that one cannot forget about Hā'ena.

CC: Yes. I still get *aloha* for all you folks in Hā'ena.

KC: No can forget.

CC: No can forget.

KC: Across here was his place.

VG: Yes, all down here.

CC: That's why when Kepā told me, how can you remember all these things, I said, these things you cannot forget.

KC: That's right, because you're born and raised here. If you're not born and raised together, no can. That's why I say, today, we have to tell our children.

KM: That's right.

KC: Who is family, I name them, and I go house to house. "Mother, everybody is related," I said, "Yes."

CC: I think since 1927, how many years I've been away.

KC: You've been away so long.

KM: In 1927, before you were *hānau*.



VG: I wasn't even born.

Group: [chuckling]

CC: Yes, that's why I don't remember the young ones because I had moved away.

VG: Yes.

CC: I have a lot of *aloha* for you folks, because I cannot forget this place.

KM: *Māmua o ka ho'omaka 'ana, pule mua. We going pule. May we, Aunty Kapeka?*

KC: If you don't mind, you can talk Hawaiian, you can pray in Hawaiian, I love that. I'd like to hear it in Hawaiian, I cannot. I'm terrible in Hawaiian, o 'oe? *Hiki 'oe ke pule*, I like Hawaiian prayer...

KM: [offers *pule*]

KC: *Mahalo*. That's so beautiful!

KM: *Mahalo i nā kūpuna*.

KC: Thank you for respecting your elders.

KM: *Mahalo*. We're going to talk story today. Some of you folks, your recollections. We've already been talking some story with the uncles *mā* out, looking at the *'āina*. What we'd like to do if we could, is maybe ask each of you if you would introduce yourselves. I'll ask you and a little bit of where you were born, where you *hānau*, who are your families. So that we can just gather a little bit of that information. And also your relationships okay, how we tie together. And maybe I'll start here. *Aloha mai* aunty, how are you?

CW: *E kala mai*. Can I ask permission that we record today's session. Before we started, we haven't started the tape for the video. It's important as I hear we had *kūkākūkā* already to pass this on, to tell our *mo'opuna* about our *'ohana* and about the relationships. This is important for us to record our *kūpuna* and to help share the great *mana'o* that all of you have. If it's okay with everyone, may we record today's session and do a video of it as well?

Group: [agrees]

KM: And like how we transcribed and sent home to some of the aunts and uncles, it will be transcribed and come home to you, so that it can stay in your family, okay? Is that okay then?

KC: For me yes, it's okay.

Group: [agrees]

CW: *Maopopo? Hiki no, aunty can?*

LH/AC: 'Ae.

KM: *Mahalo. Aloha. Aunty Agnes, your full name please and date of birth?*

Agnes Leinani Kam Lun Chung introduces herself – family background and ties to Wainiha and Lumaha'i.

AC: I'm Agnes Chung. I was born in Wainiha between the two bridges. My father was a Chinese immigrant and my mother was Hawaiian. I was born December 15th, 1921. I went to Hā'ena school, then I moved away. I knew all the people from Wainiha to Hā'ena because... [thinking] We had only three Japanese family in Wainiha and Hā'ena. The rest were Hawaiian, Portuguese, Japanese, Chinese. I moved away when my mother died



and my father went back to China. I was orphaned at 10 years old. There were seven in our family, two boys and five girls.

KM: *Mahalo*. And aunty, what was mama's name?

AC: My mother's name was Mary Na'alanui Kuaka Naumu.

KM: 'Ae.

AC: My father was Gum Sung Chung.

KM: Okay, *mahalo*. How did you come to live in Wainiha and be born there?

AC: I was born and raised there.

KM: How come? Was mama from there?

AC: My mother was from Kekaha. Then when my grandmother died my great grandmother brought her to Lumaha'i. There was a village over there, then when she died the Kukuas *hānai* her. Then she got married to my father in 1910... [thinking]

KM: Then you folks *hānau*, you *hānau* in 1921. You were born in 1921?

AC: Yes.

KM: Eleven years after and mama's family is Kukua?

AC: Were *hānai*. My mother's side was Naumus from Waimea side. The Kukuas didn't have children. When they *hānai* my mother then the Kukuas had children. There were five of the Kukuas and one was a [chuckling] stingy man. I never seen a stingy man like him. You cannot touch, eat, he had a patch of cane and grapes where they made wine. You cannot touch any of that. He count everything. The only thing you can eat is the papaya and banana.

KM: Okay. Was he making wine in Wainiha?

AC: I don't know if he made the wine, but you cannot touch the grapes. We thought we were smart we pick on the top, but he climbed the step ladder and he counts all the missing grapes [chuckling].

KM: Oh, *aloha. Mahalo!* Thank you. *Aloha mai kupuna, Kupuna Lychee.*

LH: Yes.

KM: How are you?

Mary "Lychee" Kamakaka'ōnohi'ulaokalā Tai Hook-Haumea introduces herself – family background and ties to Wainiha.

LH: *Maika'i.*

KM: *Maika'i no. Kupuna, o wai kou inoa?*

LH: Mary Lychee Haumea.

KM: *O wai kou inoa Hawai'i?*

LH: Kamakako'ōnohi'ulaokalā.

KM: *Nani.* When you *hānau*? *Makahiki hānau* 'oe *hānau ai*, what year.

LH: In 1913.

KM: *Pōmaika'i!* You and uncle, same year, 1913.

CC: Same school.



KM: 'Ae.
AC: How many in your family?
KM: How many?
LH: Fifteen [chuckling].
KM: Your papa was pure Pākē?
LH: Yes.
KM: What was papa's name?
LH: Apu.
KM: Apu.
LH: Apu Tai Hook.
KM: 'Ae. And mama?
LH: Malia Laepa'a.
KM: Laepa'a. Where was mama from? Where was mama *hānau*?
LH: Wainiha.
KM: At Wainiha, *Laepa'a ka inoa*?
LH: Yes.
KM: There were fifteen of you children. Aunty Annie is Kalani's daughter. Annie, your brother's daughter?
LH: Yes.
AC: And my sister's daughter [chuckling].
KM: Yes, that's right. Your sister married Kalani. 'Ae. *Mahalo! Kupuna*, you grew up in Wainiha?
LH: Yes.
KM: What did you do when you were growing up?
LH: Taro patch [chuckling].
Group: [laughing]
KM: Taro patch. Worked the taro patch. Big job yeah! *Aloha, mahalo! Aloha mai*, aunty, *kupuna*. What is your full name please and date of birth?

Kapeka Mahuiki-Chandler introduces herself – family background and ties to Hā'ena and Wainiha.

KC: My full name was Elizabeth Mahuiki, because they always called us the Hawaiian for Elizabeth so never need Hawaiian name.
KM: 'Ae.
KC: I was born in Hā'ena, one of ten. I'm the oldest now, but I'm number two actually. My brother died when he was a baby I think, I don't know. My father's name was Lawrence Mahuiki and my mother Rachel 'Īlālā'ole.
KM: 'Ae. You *hānau* when?
KC: I was born August 8th, 1931.



KM: Oh, you have a birthday coming up then next month, a month from today.

KC: Don't remind me, getting older [chuckling].

KM: Wonderful. You were born at Hā'ena and you still lived at the same place basically, near by?

KC: No, no, I'm in Wainiha.

KM: Oh, you're in Wainiha.

KC: Yes. I moved out, when I got married I moved out from the family home. My brother Jeremiah was living there. We were single, we stayed there, when I got married I moved to Powerhouse road. Not too far from the main road.

KM: 'Ae. Just a little bit up?

KC: Yes. When I got married I had fifteen children, fourteen living.

KM: *Pōmaika'i*.

KC: Nine boys and five girls. The Chandler name not going die [chuckles]. And of course I never worked.

KM: Well, I don't know if that's true [chuckles].

KC: I mean for money [chuckles]. Couldn't, I had to make up my mind either when you get married...in fact if you get married and you know you going get children forget about money. Your husband going work, so I didn't have to. Later on in my fifties, I was entertaining with my cousins the Maka's at Tahiti Nui. Who doesn't know that place [chuckles]? We were doing *lū'au* shows. Plus I worked at Hanalei Plantation, when Barry Yap was the manager.

KM: Yes.

KC: I cannot remember the year, was so long ago.

KM: Now aunty, papa was Lawrence?

KC: Yes, Lawrence.

KM: They called him La'a?

KC: Yes.

KM: Is that right, La'a Mahuiki?

KC: Yes.

KM: Papa was born at Hā'ena also?

KC: I don't know if you called it Hā'ena or Kalalau. I don't know.

KM: Oh, Kalalau. Papa was born out at Kalalau?

KC: I really don't know, but they said they all came from Kalalau, so I don't know.

KM: Did you hear uncle, because he was born...

CC: As far as I remember Uncle La'a he was already big I didn't know whether he was born in Hā'ena or Kalalau.

KC: Yes. Us too, he never did say, nobody talked about those things because we don't ask questions. We were taught not to ask questions.

KM: Yes, I know so *kala mai ia'u ku'u niele*.

KC: It's okay.



KM: Papa though, now mama, 'Īlālā'ole, and I had a wonderful talk with mama about the name because my wife's *kūpuna* tie to Īlālā'ole but it had a longer name. Did mama ever tell you what the name was? Did you hear, Īlālā'ole?

KC: Īlālā'ole o Kamehameha, that was the end of it.

KM: 'Ae. Yes, wonderful. Did you hear Kamehameha or Īlālā'ole o Ka'ahumanu?

KC: No I heard...

KM: Kamehameha. Okay. Wonderful! Where was mama's family from?

KC: Wainiha, I think.

KM: The *kūpuna* way back. Did mama tell you that they came from the island of Hawai'i?

KC: [thinking] Nothing like that. Mama never talked about those things. Because she herself never know.

KM: 'Ae.

KC: She was raised by somebody else.

VG: Where did Kana come in?

KC: That's the first name of the father.

KM: Kana?

KC: Yes, Kana Īlālā'ole. I don't know the first name.

VG: I heard grandma mention.

KM: So interesting, and it's so important to record about our families.

KC: It is so important, but we wish we knew all that when we were young.

VG: That's right.

KC: That's why I say everybody is my family, because you know you just have to respect them like that.

KM: Yes.

KC: And my children say, "Ma, that's your family?" And I say, "Yes, they're Hawaiians they're my family." But you know they want to know the blood line. I say, don't ask me those questions because I don't know, my parents never talked about that. You hear it from somebody else.

KM: 'Ae. When you were growing up, mama and daddy. Were there cousins, relatives of theirs around you folks also?

KC: Yes, the Makas. Jacob Maka's wife was my father's first cousin. Her father was John Mahuiki.

KM: John Mahuiki. What was his wife's name?

KC: My grandfather was... [thinking] I have to think because we know the name, you don't think, and once somebody tell you something then you forget about it.

CC: Was it Kapae?

KC: Kapae Mahuiki.

KM: Kapae. That's who you were talking about because uncle remembered Kapae.

KC: Because actually when you small you don't think about looking at the person. We only know the white hair, that's all when we were small. And then it didn't take long and he



died. All we know is he always carried us on his back and take us down the beach right in the front where the Makas are. We were behind them.

KM: Wonderful. *Mahalo*. Uncle, good to see you and talk story again. Your full name please and your date of birth?

Thomas Hashimoto introduces himself – family background and ties to Hā'ena.

TH: My name is Tom Hashimoto. I was born July 13th, 1934 in Hā'ena. I've been here ever since.

KM: 'Ae.

TH: I never left Hā'ena. Fish, farm and run around whatever, in this area. So I kind of know the area pretty well.

KM: Yes. [speaking to the group] Uncle shared some wonderful interviews, stories about fishing like you folks talk story. All of the place names that you remember, it's amazing. You've done a wonderful annotated map back there [pointing to map on wall], showing the different fishing spots. You folks family though, Hashimoto, papa came under Mahiula?

TH: Yes.

KM: You folks are on old family land also?

TH: Right.

KM: You and sister.

TH: Yes.

VG: Actually Mahiula was *tūtū* man's middle name, his last name was Keoni.

KM: Keoni, and he was tied to Pā, do you remember?

VG: In some kind of way, yes.

KM: That's what uncle, *kupuna* was thinking too.

VG: Did you know *Tūtū* Kealoha when she was living?

KM: Tūtū Kealoha?

CC: Tūtū Kealoha, Mahiula's wife. Yes, I was trying to remember her name, I couldn't remember her name. I remember Mahiula.

VG: His last name was Keoni.

TH: And then in the later years he married 'Ihilani. 'Ihilani, Hanohano's sister. That's how...

CC: That's another sister, 'Ihilani?

TH: That's how we came just like relatives through marriage.

CC: That's how she moved in David Pā's place. Wahinekeoli of course used to...

TH: That's how...my dad used to live there. That's how, almost my dad was raised by the old man David, because he married his aunty, Kealoha. That's how my dad moved all around with them.

CC: Yes, oh. I remember your dad with Mahiula.

TH: That's how we came almost like relatives with Hanohano.

CC: Oh I see. That's something I didn't know.



TH: Yes. Because somebody went steal his wife [chuckling].
CC: Steal or share [chuckling].
TH: That was not common at the time.
CC: Kapeka, did you tell that your father was the man that go up the mountain to burn the 'ōahi?
KM: 'Ae.
KC: Everybody tried to climb but no can.
KM: Uncle, your name and date of birth?

Charles Kininani Chu introduces himself – family background and ties to Limahuli-Kē'ē at Hā'ena.

CC: I'm Charles Kini but Kepā wants to call me Kininani which is my full Hawaiian name and Chu. My father was Chu Wai, he was a tailor I understand, first in Hanalei, and that's where I was born. Somehow he married my mama while he was in Hanalei. He married my mama. My mama was a Kinney. When I was very young, I was *hānai* by Puakina and Hailama which was my mama's mother and step-father. My real grandfather was Kiha Kinney. But I didn't remember him well, because I didn't know him. He had left Hā'ena already. I was raised with Hailama and Puakina. I was born December 16th, 1913.

KM: What a blessing!

CC: I went to Hā'ena school with Annie there, it was the same time. I left Hā'ena school when I was in the seventh grade then we went to Honolulu. We left Hā'ena. At that time we left the place in care of Ka'ala and my Uncle La'a Mahuiki. They were taking care of the *lo'i* and all. The old house, at the time we left we had moved into the Kāneali'i house up where the Makas were.

KC: Yes.

CC: I finished school in Honolulu, eighth grade into junior high. After junior high I couldn't attend high school, so I went to a trade school. I became a machinist and then I worked in Pearl Harbor until I retired. I worked 33 years in Pearl Harbor. The thing I liked to tell everybody is I worked in Pearl Harbor 33 years and I've been retired 34 years.

Group: [chuckling]

CC: I say, well you think of my age, from that you can figure my age. I used to come back to Hā'ena every chance I had, with my brothers. They were over here in Kapa'a. My brothers they would love to come back to Hā'ena. Because when we were small living down in Kionolua, that's Hailama's place, they used to come down every summer. My father used to bring them to Hā'ena, because my mother always wanted to come back to Hā'ena where she was born and raised. They used to come back to Hā'ena all the time. When we grew up we still came back to Hā'ena. You remember Barlow and Bill.

Group: [agrees]

KM: *Mahalo.*

Discusses the 'ōahi at Pali o Makana, ca. 1922-1923.

CC: Oh, the 'ōahi.

KM: 'Ae, 'ōahi?

CC: Yes. Your father, Lawrence and Ka'ala helped old man Hailama do the last 'ōahi in Makana. I was asking Kepā, I couldn't find any records about that. I was asking Kepā if he could find the records on that. At the time I was only about 10 years old. He borrowed Chong Hing's horse wagon. Chong Hing in Hanalei, Mama Ouye's father. He borrowed



his horse wagon and bought it all the way to Hā'ena. We went to Lumaha'i and gathered *hau*. Mostly was *hau*, and came back to Hā'ena, I think he stripped that and dried it up in preparation for this 'ō*ahi* coming up in Hā'ena. I couldn't remember but vaguely, I think it was the occasion, I think Kamehameha Lodge was formed at that time. I think they did that for the Kamehameha Lodge.

So Hailama dried all those *hau* which was about six feet. It was pretty long. Bundled it up. And then Hailama, Ka'ala Kelau and Uncle La'a, Lawrence Mahuiki, they carried these things all the way up Makana on the ridge on their back because that's the only way you could get up there. I remember them gathering this bunch and walking up Limahuli and going in the back of Makana. That's all I remembered. How they got up there I didn't follow them. I couldn't follow them anyway. So they were up there, they went up that night. We were all on the Pu'u Kahua, on the sand dunes and watching that thing go. There was a ship, somebody had chartered a ship and my guess was the Kamehameha Lodge. Kepā is going to research on all that.

KM: We think that it was around '22 or '23.

CC: Yes. Around there, 1922, '23. I must have been 9 years old, and we all watched.

KC: Never born yet [chuckles].

CC: We all watched from the *pu'uone*, Pu'u Kahua. The thing is, a lot of that firewood didn't catch the breeze, the updraft from Makana. That's why the thing fell down, but some got caught in the draft and started floating.

TH: Outside the ocean?

CC: Yes, along side the *pali*. You could see it until you couldn't see the flame. That was enough to remember the occasion. Although I say most of them didn't catch the wind. I remember Uncle La'a and Uncle Ka'ala carrying those bundles up. That was remarkable how they did that. They were strong.

KM: That's amazing yeah, to think about that 'ō*ahi*. It was such a famous thing for this 'ā*ina* here.

CC: Yes. That's the last I remember, they did have 'ō*ahi* on Makana during my time.

KM: Did the 'ō*ahi* happen later? Did papa them ever do 'ō*ahi*?

Heard that a later 'ō*ahi* in the Minoli'i-Nu'alolo vicinity had been tried, post 1927.

CC: I heard there was one they tried to do in Minoli'i.

KM: Yes, that was a famous old one also.

CC: Yes. I didn't know much about that because I was in Honolulu at that time. I just heard that they did one in Minoli'i. I don't know what year but way later when I was in Honolulu.

KM: There was a famous in the legendary time about here and in Minoli'i.

CC: Yes.

KM: Pali o ka Maile, Nu'alolo.

CC: Nu'alolo.

CW: Pali o Maile.

Fished in the Nu'alolo-Kalalau vicinity with Hanohano Pā.

CC: I remember going into Nu'alolo with Hanohano. He used to run up all us young kids, going to Kalalau.



TH: Go catch fish?

CC: Yes. Surround the *moi*, mostly *moi*.

KC: Did you jump in the water with the rope on the *pali* side?

CC: I forgot the names of the caves now. We used to go in the caves. Make us young kids jump in the water. This old Hanohano and the older folks, they were on the sampan directing us. Hanohano and Kalei Kelau told us kids to swim with the net going into the caves. Do you know the name of the caves?

TH: I have no idea because get plenty down there.

CC: Summer time the sand would go up into these caves like how they always go against the *pali*. When the sand starts accumulating they fill up the caves first, I think that come out towards the cliff. That's when the *moi*...

TH: Stay inside there.

CC: In the sand. We used to surround that net over there. Make us jump in there, some kids on each end of the rope, swim in the cave. They used to warn us swim close to the *pali* because the sharks coming out. Don't get in their way, swim close to the *pali*.

Discussing various *kūpuna* - Ka'ala and Kelau Kalei, Halaki, Pa'itulu, Hailama, Wahinekeoli and the Pās; all reportedly moved to Hā'ena from Kalalau.

VG: How did *Tūtū* Ka'ala...in what way did he fit in, who was he?

KC: Kelau, he and my auntie's husband, that's two brothers.

CC: Kalei.

VG: Ohh! I was wondering.

KC: Aunty Halaki's husband, that's his brother.

VG: Who was Pa'itulu?

CC: His another family. Hailama and I used to go to his place down the beach, Hailama...

VG: Where did he come from, Hailama?

CC: They all came from Kalalau they claim. They all came from Kalalau with the Pās, Wahinekeoli.

Hailama's interest in land at Limahuli came from Pa'amaui; describes family activities in Limahuli.

KM: You were telling us uncle has a name, what was *Tūtū* Hailama's papa's name or *hānai* papa's name?

CC: Pa'amaui.

KM: Pa'amaui and the land he had here was from *Tūtū* Pa'amaui?

CC: Yes. That's how Hailama got his *kuleana* from Pa'amaui. That was his father, Pa'amaui . That's how he got the land in Hā'ena, the taro patches. He got married to Puakina.

VG: And coming back, you kind of remember about where you folks lived?

CC: Yes. When we left, they took care of the place, the *lo'i*. And later on they had some horses over there. They didn't cultivate all the taro patches, just a few taro patches now for their use, the rest they had their horses. You folks had horses down at Hailama's place.

KC: Yes.



KM: Aunty, your name and date of birth please?

Violet Waioleka Hashimoto-Goto introduces herself – family background and ties to Hā'ena.

VG: My dad didn't give us Hawaiian names so we used our English names like Aunty Kapeka said, they call me Waioleka, she always does that.

KM: Waioleka, 'ae.

VG: I didn't like that name Violet, so we cut it short, everything was Aunty Vi.

KM: And you're Hashimoto?

VG: Hashimoto, yes. Dad was...well we have all kinds of history [chuckling].

KM: Your dad, you were sharing with me, what was papa's name?

VG: My dad?

KM: Yes, what was papa's name?

VG: So much complication. You know actually my dad, his name was Thomas. When he came to Kaua'i and he lived with his uncle, that was Mahiula, his name was Joseph Mahiula Keoni. He owned that place just about where I live right now. That's our family home over there. Tūtū Mahiula married...like my brother said 'Ihilani. That's how we get the connection with the Pā family, because Hanohano's sister is 'Ihilani.

CC: 'Ihilani, oh I see.

VG: 'Ihilani was married to my grandpa. *Tūtū* was also married to Kealoha who was his first wife.

CC: Oh.

VG: Tūtū Kealoha, I tell you was some funny. He had his wives and that's why, when they parted half went to my *Tūtū* Mahiula, and the other went to *Tūtū* David Pā. That was *Tūtū* Hanohano's younger brother. That's where the connection all comes in.

CC: Yes.

VG: My dad when he came here, he was the youngest of the Hashimoto family. His name was Thomas, but during that time, they no like hear the name Thomas. So because he lived with my grandfather, Mahiula. They called him Mahiula. They changed his name to Mahiula and they called him Joe.

KM: He knew him as Joe.

CC: Yes.

KM: When I was saying Thomas he didn't know who Thomas Hashimoto was. Uncle knew Joe right, Joseph?

CC: Joe, yes.

VG: His name was Thomas. So when he had children even he had the name Thomas. We left his name as it is because everything was recorded under Joseph. But there was a problem. There was two brothers with the same name, Joseph. Two brothers, his oldest brother was Joseph too. Lucky thing the other brother lived in Kona. His initial was K., Keau, and my dad was Joseph. Never used to be Hashimoto, used to be just Mahiula.

KM: Interesting. Makes it complicated for the family.

Group: [Agrees]

VG: Yes, really complicated. My dad he told me a lot of things that I remember, I'm glad to know that. My *Tūtū* 'Ihilani, they legally adopted my oldest brother. He went under Keoni,



John Kamalulani Keoni. He was legally adopted. When we were kids, we were wondering how come my brother went under Keoni and we went under Hashimoto? Then we found out that he was adopted by *Tūtū* Mahiula and 'Ihilani. He was known as Keoni. Then at a later age, he took back his name Hashimoto. My dad said that if he wanted to keep that name, Hashimoto he had to buy back the name. All these people, the only people who know about it is the Mormons because they were Mormon, and they kept that... What do they call that kind?

KM: Genealogical records.

VG: Genealogy. They were the only one's who knew about that. All those people all *make* already. So our oldest brother was Keoni.

KM: Interesting.

VG: And then my mom, she didn't come from here either. My mom came from Wai'anae she was known as Dora Poe. Mele they called her. She was a Poe, during that time they called Poe, P-o-e. She came from that... [thinking].

KM: Mākua-Kahanahāiki side that's where the Poes were from.

TH: Mākua.

VG: Mākua, you're right. My *tūtū*, he was the last Poe that was planting taro down in Wai'anae Valley.

KM: Yes. They were well known.

TH: In Mākua Valley.

VG: Her father was a sheriff in Wai'anae. That's where my mom came from. And then when her mother moved to Kaua'i she married and that's how she came here. My dad was here, married my dad, and then had us. But we belong here because we were born here. My dad actually came from Kona, Nāpo'opo'o.

KM: But he had connection by family to here through *Tūtū* Mahiula.

VG: He came because of his Uncle, Mahiula.

KM: Yes.

VG: That's how he came. He made his home here and we are here, we are the offspring of the land.

KM: Yes. Wonderful.

VG: He left, my dad he mingled with so much, he had a terrific knowledge of all these Hawaiian people that lived in the area. There were very few people who he missed. And at the time we were young. Not until now we wished we had known.

KM: I wish I had recorded him.

TH: Yes, he was the man.

KC: Too bad the old folks are all *pau* already.

VG: Too bad. But Tom he fished with dad, that's why he knows all these *āpapa* over here.

KC: And what they know we don't know because they don't talk.

TH: Yes.

VG: And some of them they kept it, and when they *make* it went with them.

KM: *Hūnā, nalowale. Mahalo.* And Auntie Susan?



Susan Anela Ahn-Chu introduces herself – family background, wife of Charles Kininani Chu.

SC: My name is Susan Anela Ahn-Chu. Actually Susan wasn't from my birth, I went to school and the principle gave me a modern name. Actually my name is Poksun and that means peach. And Anela means angel, I'm an angel.

KM: 'Ae. That's what your husband said. You *hānau* in 1919?

SC: Yes. I was born in Kealakekua, Hawai'i, March 28, 1919.

KM: 'Ae, *aloha*. And uncle is your?

SC: My husband.

Group discusses residents of Limahuli and Kē'ē; location of the houses and *lo'i* of Hailama and Puaokina *mā*, and other features in the area; referencing Bishop Museum photos.

KM: Good. Something that was...When you folks were coming out to Limahuli before and uncle when you lived in your house. May I get a photograph off of the wall Chipper please.

CW: 'Ae, *hiki no*.

KM: This photograph is from Bishop Museum and it shows... You see Makana behind here and the *hale*. Uncle, when I showed you this photograph last week. Was there anyone else living in Limahuli when you were a child? Any one living out here when you folks came out?

CC: No. During my time there was only the Pā and Kelau family lived in Kē'ē.

KM: Kē'ē, just down the side right.

CC: Kila Pā and Kalei Kelau.

TH: That's the only two people I know.

CC: Our house was over here. They had an old man on this side here [Maniniholo side of Limahuli].

KM: On this side of your house.

CC: I didn't know his name but we used to visit him.

TH: The man. You know where we was coming through from down the beach, coming down to the *lo'i*. You know that place where the white car was?

KM: 'Ae. Right by the *kahawai*.

TH: By the dip in the *lo'i*.

CC: Yes.

TH: Kila used to have that *poi* mill.

KC: *Poi* mill, yes.

TH: The *poi* mill, that property with all the big *hau*. That's where Kila used to live and Kalei on the other side.

CC: Yes.

TH: You know when we was coming in and parking under the pine trees.

KM: Yes.

TH: I was trying to clear over there where had the graveyard.



KM: That's right.

TH: That's where Kalei used to live back toward the *lo'i* side.

CC: That's right.

TH: Had Kalei and Kila living side by side.

CC: Yes, side by side.

KM: Was the *kahawai* between them or were they next to one another?

TH: No, was just sand. They were living there. They used to use the water from the taro patches to wash dishes and stuff.

KC/VG: Yes.

TG: Our drain used to be their water to wash dishes and stuff. That came right in back of the house. Like the ditch we were going inside.

KM: Yes, yes.

TH: That's the outlet, that's the drain.

KM: It was amazing when uncle saw this photograph. He remembered Kila *mā*, but the house here and the grass house also.

TH: You know where that's situated, old man. Like now you look at the picture, you look at this picture. It's right down here.

CC: Yes, yes.

TH: Right down here. And down here get one rock foundation with the wall and everything. I don't know at the time whether people were keeping pigs or something. You know that's how they keep a pig that they use the stone wall.

KM: 'Ae, just right around the edge by the *hale*.

TH: I don't know if that...like we used to pass through that area going to our taro patch. That's where the old man Kinney used to own that place. They were the owners. We used to pass through that area. Get all these old walls over here, I'm sure it's still there, and used to get the *melia* tree, I don't know if you remember used to have one big *hala* tree in there.

CC: *Hala* tree.

TH: The Kilipaki *hala*.

CC: Yes.

TH: You see, he remembers. This was straight in line with their house but further down. That's the time like he said when he moved away from here there was no trees. Sure you could see the *hala* tree over there. That's where we used to get the Kilipaki *hala* to make hats and mats.

KM: Yes.

TH: That time in the olden days you could see the *hala* tree.

CC: Yes.

KM: [set photo on table] The house here and the grass house on the side and the *lo'i* you can see, I don't know if... You recognize this place right?

CC: Yes. Barnum's of course has no *lo'i* there, but they preserved some of the banks.



- TH: That's the *lo'i* we went run through.
- CC: Papa them used to *mahi'ai* further up. That's Pe'e Kaua'i, Puakina's place, and further down where we stayed is Hailama's place.
- KM: Pe'e Kaua'i?
- CC: Where the big mango tree was, is Puaokina's place. The thing is I was telling Kepā, you know when I left there this picture must have been taken while I was here because the grass hut is still there. When I left the grass hut was gone.

The Hā'ena dunes and *kula* lands were formerly bare.

- VG: Uncle Charlie, when you folks were young, Hā'ena never used to look like this with all these trees, was bare, yeah?
- CC: No, was bare. Hā'ena, if you remember in some songs I don't know who composed, "*Kula o Hā'ena*," Hā'ena was all plains.
- KM: *Kula* land.
- CC: From this house here you could see who was coming down from way up the *pu'eone*. From way up Paweaka as far as there or further, you could see whoever was coming down. The trail was on the sand along the beach, the road. The *mauka* road was way later.
- KM: Amazing yeah, how the land has changed.
- CC: No trees around here, only some big mango trees and *kamani* trees. My days had *kamani* trees. All the way was all bare no more plum trees, the pine trees was just starting the pine trees. My time all bare you could see *ahuwale*. *Ahuwale ka 'āina*.

Discussion on residents, *lo'i kalo*, and various features of Limahuli-Kē'ē continued.

- KM: 'Ae. Wow! Uncle, this photograph from a study here it shows thatched houses and a family it says around 1910. I don't know if you recognize that place. This is Makana on the side, the valley I think Limahuli.
- CC: Our place was over here?
- KM: Your place would be...
- CC: This must be the family I told you...
- KM: The old man you were telling...
- CC: I told you the old man.
- KM: Keoni Aipoi lived where?
- CC: He lived in the grass shack.
- KM: He lived in the grass shack by your folks place?
- CC: With us, Keoni Aipoi. He was the last one.
- KM: You don't think it was Keoni Aipoi's family?
- CC: No, I don't think so, because Keoni Aipoi was living here and still had this old man living over here.
- KM: Oh, I see.
- CC: No that's not Keoni Aipoi.
- TH: Keoni Aipoi was living on that side of the river, was living down that side towards the cave.



CC: No, he was right here.

KM: By their time in the grass house.

CC: With us, on this side, Hailama's place where the *lo'i* and all that.

TH: Right down here?

CC: Yes, right down here.

TH: Like you're saying that, so it's got to be on this side of the river.

KM: Yes.

TH: This here looks like it's almost like it's below the caves. This [pointing to photo].

CC: Yes.

TH: Because you try look at the mountain, try look at this.

CC: Waikanaloa is right over there.

TH: Looks more like... Because you see the finger now is going down in the valley.

CC: Never had the road. Waikanaloa is over here.

TH: What do you think?

CC: Makana is over here.

KM: This...the dark section is Makana over here.

TH: Yes.

KM: Aunty, I don't know if you saw this photograph. It's so nice...

KC: I did see many of the photographs, I even saw the one with that grass hut right on top the sand dune.

KM: Yes.

TH: You see Kepā, one of these days when you going come back, because today might not get time. I would take you inside there. I think it's just above where these houses are, you know. Because the stone wall and stuff inside there is fresh right inside there.

KM: So still were using them...?

TH: We used to go through there to go to our *lo'i*.

KM: 'Ae.

TH: And the walls were in good condition too.

KM: Like where you said the *pā pua'a* and all the things right on the side, where maybe they kept pigs like that or something?

TH: I think so because the walls when we used to go inside there, this is long time ago. And if nobody went go inside there to humbug 'em that wall would be still there.

KM: Yes.

TH: I don't think so the machine been go over there. One day when you come back again, we go walk inside there.

KM: 'Ae, we go *holoholo*.

TH: I like show you that place.

KM: 'Ae. Nice, you can see the walls, the *kuāuna*? Right there the *kuāuna* and stuff.



TH: Yes. And then the taro patch is on this side. You know where you guys slowed down?

KM: Yes.

TH: It's way below. When we used to come there the old man Pā'ū was the one planting taro right there.

KM: Pā'ū.

TH: Was right by the culvert and then get the patches you go down, maybe get around five or six. And then below that, that thing kind of offsets and goes that way so that's where we used to plant and come right in front of this platform. If we go inside there I know it's there. The stone wall by the Kilipaki *hala* tree and the plumeria.

VG: That was the division over there.

TH: Yes. That was the end of the taro patches for this side. And then right across, that's where the Montgomery house was.

KM: Yes.

TH: That's the old place right down there. The house is still there.

KM: Amazing!

TH: The old man, he's going to know that, that came at the later years they had built that.

KM: It's like Montgomery was what you were saying was by the Kinney section too right.

TH: Right there.

KM: That's probably your grandfather Kiha them and then his papa was William right?

CC: Yes, William. Probably that's where the Montgomery side came from. Because that was later on. I found out later on. When I was living there nobody was living there.

TH: That house is still in good condition today. That house, to what I seen was almost similar to the one we used to live in at Isenberg. That's the same kind of house, the same kind of lumber T-n-G.

KM: One by twelve or smaller?

TH: T-n-G, one by six and the pattern is almost the same, the house.

KM: Nice, though.

CC: They had a lot of houses.

KM: Yes, lot of families.

CC: That's a big family.

VG: Who was living in that last house you know, the house that burned?

TH: Yes. That was the same pattern like the old man Hailama's house. Like I say it was off the ground and kind of high.

VG: High, right?

TH: Was high. The same house these guys were living in was like that, the porch was high. Hailama's house was like that.

KM: Interesting.

CC: [pointing to photo] This was the land that I told you was all, when I lived there was all a marsh but the old man was living in the middle, and was only by himself.

KM: You can see this is all *kalo* planted on the base there.



CC: Yes, that was *kalo*. The grass shack was in the middle of all the *kalo* patches.
VG: He was a carpenter too, he built a lot of houses. Tūtū Mahiula, he was a carpenter by trade.
TH: Yes. He might have made the houses I don't know.
CC: Yes, he probably did build a lot of houses.
TH: He was a carpenter over here.

Group discusses the *poi* mills in Hā'ena and Wainiha (ca. 1920s-1950).

VG: During that time they had a lot of these *poi* mills, just like every family had *poi* mills.
KC: Yes every family like had their own. Kila had.
VG: The Makas had.
CC: That was later when I left there.
KC: Hanohano had.
CC: When I was there nobody had a machine was all by hand. Later on I don't know what year, but I was in Honolulu, when I came back everybody had *poi* machines [chuckles].
TH: Like over here used to be the old man Kila, he had and they had that... In fact when I went go down there and farm in 1957, everything was intact. The motor, the grinder everything was in the house, and I used to use the same storage.
CC: As far as I can remember old man Kila had one of the first of those machines.
Group: [agrees]
CC: Right there where they lived in Kē'ē, they used to make *poi*. He furnished a lot of families with *poi*. Kila had one of the first machines, I think.
TH: Yes.
CC: As far as I can remember.
VG: Tom, what about the one that was right outside Rice place?
TH: Yes, wait I'm coming to that. Because you know, all these machines had these diesel motors, that two cycle.
KM: Yes.
TH: All the *poi* machines were like that. I know Rice had one right by the gate, Kila had one and then the other one was in Wainiha, the old man Alohikea's place.
KC: Yes, that's right.
TH: And then the rest were all homemade, like Simeon had one, they made it with the Model A with the tires spinning on the belt.
KM: Yes, yes.
TH: The old man Kimokeo had one.
KM: Wow!
TH: The regular mill was Alohikea, the old man Kila and Rice. Had all the same and then the other one was Mahelani. Remember?
KC: Yes, Mahelani.
VG: Yes.



TH: Mahelani had one too, that was four machines.
VG: What did *Tūtū* Mahiula have? He used to run a *poi* mill because had all his books.
TH: Maybe he was running the rice one.
VG: No, had one in our garage.
TH: I had no idea. You see like all these other places that had the mill, had the same type of machine and grinder. And they were all diesel with the two cycle machine. These I guess were the regular places where they sold the *poi*.
KM: Yes.
TH: They went in business. Like all the other rest that came up later were just to help people.

Group discusses high quality of *kalo* formerly grown at Kalalau.

KM: Was all of the taro coming from this area? Or were families still going out to Kalalau or something in your time?
VG: I think they planted.
KM: Before we know there were lots of *lo'i*.
KC: Yes, all the way.
KM: All the way out there. Did your father talk about taro growing out at Kalalau?
KC: No. Used to have the biggest kind taro come out from there, that I saw.
KM: Big root kind, the corm?
KC: Yes.
KM: You folks in your lifetime, uncle was anyone growing taro out there at Kalalau or somewhere?
CC: No, *pau* already, in fact nobody was living there.
KC: People all moved out.
CC: They had taro patches remaining there. No, they all had left Kalalau.
KM: Too remote I guess, too isolated you think or? How come, too isolated too remote or?
CC: Yes, for one thing. Hā'ena was a much bigger place, Kalalau only the valley, was small.
VG: ...through the trail only when calm time they can come by the boat.
CC: Lot of times they traveled from Kalalau on the *wa'a* come to Hā'ena, we were close.
VG: Or come down on horseback.
KC: Horseback or on the canoe.
CC: The old days was canoe. That's why they migrated from Kalalau and then to Hā'ena, it was a bigger place, more land than Kalalau. I don't know if at that time, of course the missionaries came in too, maybe they started churches and schools in Hā'ena. Probably they all moved there because the missionaries, the Wilcoxs, the Rices and Robinsons. They weren't in Kalalau, they were in Hā'ena probably. I think that's why the people migrated to Hā'ena from Kalalau.

Group discusses old church and school formerly situated in Hā'ena.

VG: Yes, the old church.
CC: The church. And at the time the missionaries started the schools.



VG: Okay Mr. Chu, I want to ask you one more thing. Do you ever remember when you were here that there was a school right next to the church?

KC: Right across her?

VG: When you were here did you know there was a school over there?

CC: Yes. I attended the school till I was...

VG: In Hā'ena?

CC: Yes. In Hā'ena.

VG: Not the one...

KM: Not the Wainiha one, was there a closer one to you?

CC: No. That was before my time here, close to the church?

VG: Yes.

CC: Across your folks place?

VG: Yes.

CC: I understand when I left here, they still had the church. We used to go to the church right along side, where Kaipo Ah Sing's place is now.

VG: Right, right you are.

CC: That was the school, I understand.

VG: That's right. That's why when these new people who own those property over there, you know what I tell them. "The only thing that's left of Hā'ena School is that row of rubber seed trees." I always watch if they going cut 'em down, because I said that's a legacy right there.

KM: Out of curiosity if that was a school lot, it was a part of the government inventory. Did the government sell it to those people or? How come?

TH: You see prior to the haoles getting 'em, the old man Chandler went go and claim 'em. It was *hui* land, that. To what I understand. When they had partition, the partition was completed in '67, they had everything Māhele already. Chandler got half of it and then the old man Pā'ū got the corner where the house is, and then the other one they sold it I think. That's where that million dollar house, they like sell, you know the new house.

KM: Yes.

TH: There's two lots. In fact there's three.

KC: Three.

TH: But I know the old man Chandler owned the back side right?

KC: Yes.

TH: The one Kita had?

KC: Yes.

TH: They went Māhele all that.

KM: How about the church lot? Is that part of the same thing or is the church lot separate?

TH: No, this side, the one with the big gray house with the hibiscus hedge. That used to be the church.

KM: Did that church have burials at it? Did it have a cemetery also?



Group: No.
TH: I don't think so.
KM: Okay. Good, good.
KC: Before who owned lands, they buried before on their own land.
KM: Yes. On their own *'āina*, that's right. That was the practice yeah?
KC: Yes.
KM: You live on the *'āina* they *kanu* there.
Group: [agrees]
KM: You remembered the graves down here and you were sharing with us earlier that your mama?

Kupuna Chu recalls being told that Peni Ka'iole (and possibly others) were buried near Pe'e Kaua'i (Limahuli).

CC: My mama told us who's in that graves. Because during my time they already had burial places, cemetery's established.
KM: What was the name mama told you of the person she remembered?
CC: Peni Ka'iole.
VG: I heard that name.
CC: Peni Ka'iole, Keoni Aipoi, I don't know how they got all these names.

Group discusses *kūpuna* (Kolohe'iole, Pā'ū, Māhoe, and Kahananui *mā*), who lived in Hā'ena.

VG: We even had Kolohe'iole. You remember, he used to live by Rice's place. They legally adopted a pure Japanese girl her name was Luka Kolohe'iole.
CC: Yes. What happened to her?
VG: Because they were old, they died, and so the Rice family raised her and educated her. She's still living, because she came one time but my dad was gone, she wanted to see my dad. She and my dad, when the two guys stay together, they rap in Hawaiian. That girl was...
CC: That *hānai* was pure Japanese and she could speak fluent Hawaiian.
VG: That's right.
CC: She spoke fluent Hawaiian, this young girl.
VG: She came back, she wanted a lot of history from my dad. I said, "Luka, too bad you came home too late, my dad's gone."
KM: Is Luka still alive?
VG: That girl is still alive.
CC: When I left here she was a small girl, she could speak Hawaiian fluent.
KC: She lives in Honolulu.
VG: Luka. I know she's married...
CC: What was the *hānai* name again?
KM: Luka.



VG: I don't know the first name but I knew the last name as Kolohe'iole. They lived by Rice's place. By where *Tūtū* Halaki was living, in that house with the Ka'apana, Myrtle. And what is his name...?

TH/KC: Kahananui.

VG: Kahananui, yes. Do you remember that person, Kahananui?

CC: No, I don't remember.

TH: No. Kahananui came from Hilo.

VG: Big island.

TH: Big island, Kahananui.

CC: I didn't know them.

KC: He was working for the Rice's.

TH: That's why that name don't register to anybody. If not, you would know because the man is old. The old man was dad's age, older than you.

CC: Yes. Older than I.

TH: That old man Pā'ū was older then you?

CC: Yes. The old man Pā'ū. You see the old man Pā'ū's wife...

VG: Tūtū Māhoe.

CC: Tūtū Māhoe was a half sister to Puaokina, my grandmother.

VG: Right.

KC: That's the connection.

Group discusses Chong Hing family and ties to Hā'ena families; Hanalei families and features.

CC: They were half sisters. That's why when we go Hanalei we stayed with them, and of course we stayed with Chong-Hing. Because somehow the old folks knew that Chong-Hing is Mama Ouye's mother...

VG: The miu lung tree is still there.

KM: The miu lung? The miu lung tree is still there.

CC: Still there?

VG: Yes. Before used to be the big platform, one cement they knocked it down but the tree is still there.

CC: Who's place is that?

VG: That used to be old man Chong-Hing.

CC: Chong-Hing store, Mama Ouye's...

TH: You know Chong-Hing used to live right close, across the river?

CC: Yes.

TH: You know right where that bridge, where they had widened now...that big platform over there used to be Ching Chong-Hing, remember? The Haraguchi's taro patch and I remember that.

KM: That was uncle pointed out.

TH: It was there. Had that and then had Charlie Lau right by the corner of where Chong Hing folks used to live.



KC: Yes.

TH: And then had the Ching Ma Leong store right around the bend by the black bridge.

VG: The store by the black bridge.

TH: Around the bend. Used to get one store right there too, Ching Ma Leong store. And all that time all these places were intact.

KM: Yes.

TH: Was in place.

VG: When we were kids, young.

TH: When we were young. That's why what he saying, we've seen it too.

KM: Yes.

CC: Yes. During your time it was still there.

TH: Was still there.

KM: In your time, living here was your family, Keoni Aipoi the only one's right in this Limahuli section?

CC: Yes.

Group discusses families and location of houses between Kē'ē and Hā'ena.

KM: No one *mauka*? You used to go *mauka* to get 'o'opu like that?

CC: Nobody *mauka*, nobody *makai*. Kē'ē side was only Kila Pā and Kalei and Halaki.

KM: La'a's sister?

CC: La'a's sister.

VG: Tūtū Kalei's wife.

CC: Yes. Tūtū Kalei's wife is La'a's sister. They were the only one's. And then the next house is the Maka's.

KM: The Maka's all the way past Maniniholo into?

CC: Yes, in between, there was nobody. Pass Maniniholo, and then come to the Maka's, that's the next house.

VG: Remember the Palamas.

KM: Yes, Pa'ahao.

VG: Do you remember at the Wichman's.

CC: Yes. The Palama's place was the McBrydes. When McBryde passed away he willed that to Palama. Palama was his chauffer. They used to come to Hā'ena to that house, Palama used to be the chauffer and bring McBryde to that house. McBryde built that house, but somehow he maintained it. To me he just preserved that house.

KM: Before McBryde, you folks as a child, you and Tūtū Hailama went to go visit the old man Pa'ahao who was living then?

CC: I take it back they had Pa'ahao, and then the Maka house.

VG: Yes, you're right.

CC: Of course when Pa'ahao passed away and then...



KM: Maka was the only house. And that's the Wichman place.

CC: Pa'ahao, I remember the old man's name Pa'ahao. He was the original owner of the Hā'ena Hui. Just like Pa'amaui, Pa'ahao and many others. I think eighteen of them, I forgot how many belonged to the Hui. Then Palama, then later on I guess Wichmans bought it.

VG: After when they partitioned Hā'ena Hui.

CC: When I was there.

VG: When they partitioned Wainiha...you know by my property, I live in Hā'ena, but outside of the fence line, is Wainiha.

KM: I showed you the house.

Group discusses the original Hā'ena school site; and teachers at the later Hā'ena School.

CC: Yes. I was surprised. We thought all the way to the school was Hā'ena until the point, the point you come around.

VG: Yes, up on the hill.

CC: Yes. I thought was Hā'ena, but no, when I look at the map when they had the partition, I looked at the map I was surprised, hey, that's Wainiha right along side your folks property. That side was Wainiha, in other words the school was in Wainiha not Hā'ena.

VG: That's why I was getting confused. What happened to Hā'ena school. I told them no, the original Hā'ena school was right in front of me, my dad told me that. He said when they moved Hā'ena school into Wainiha they were not going to change the name. Leave 'em Hā'ena school.

CC: Yes.

VG: It was situated in Wainiha.

CC: Thinking it was Hā'ena.

VG: Ka'ipo, she went to property tax and everything to find the Hā'ena school but I said, I 'm telling you now...

CC: You're right the Hā'ena school is further down.

KM: Was in Hā'ena.

CC: Below your folks place, and the church right next.

VG: That's the bluff where was Hā'ena school. Those trees that's the only thing left. So we knew before, I'm always watching they don't cut 'em.

CC: I understand, that's how Hanohano's wife ended up in Hā'ena, she was a school teacher, Mae Titcomb.

VG: She was a Titcomb.

CC: Yes, she was a Titcomb. I understand that's how she was one of the teachers.

VG: Do you remember another school teacher, Julia Crowl?

KM: Uncle was trying to remember who his school teacher was when he went to school.

VG: Yes. Who was your teacher?

CC: I couldn't remember my school teacher in Hā'ena school my time. I couldn't remember her name at all. Was a *haole* teacher.

VG: Not something Berger. I don't know though.



CC: I've forgotten her name. Berger [thinking]? No.

VG: Something like that, I don't know.

KM: Amazing yeah!

VG: So wonderful to talk to you, and you look so good.

KM: Uncle is sharp, yes. Sorry, I know aunty, you are getting a hard time to hear. We're going to take a break, and they're going to have lunch. You guys are probably getting a little *poloʻli*. Thank you so much!

Group: [break and eating lunch]

KG: [looking through a historical study] Here's Mrs. Berger, she was the principal.

CC: Berger, yes.

KG: Berger was the principle from 1926 to 1929, at Hā'ena School.

CC: Hmm...

Group: [Various discussions going on – excerpts from key points cited below.]

CC: [speaking to Aunty Kapeka] ...Your dad, I used to follow him all over the place. He used to come stay with us.

KC: Me, I miss you guys, because there is no body else. When you guys had all move, *pau*.

CC: Yes. According to Makana, that's the one I was telling him, when I was there, only one old man was living over there that time. Our place over here, Makana, had one old man. We used to go visit him, right close by. He was the only old man living there.

VG: He and I, we like to know, because some people no get 'em together, but now it's kind of straightened out.

CC: How's the stories good?

KM: Good! We'll bring it all together, get it pieced all together. When we went out *holoholo* too, it was nice.

VG: Good.

KM: The two uncle's...

VG: How wonderful, so you folks went *holoholo*.

KM: This morning we went that's why we were a few minutes late.

VG: How nice. He and I we sure would like to know these things...

KC: ...Me, in 1944, I went Honolulu already, because I was going to Kamehameha. That's why I never knew even the tidal wave.

TH: As long you know something. You know in between, you was here, you know something...

SC: This is a nice story.

CW: ...One of the things that we're working on, that we would like to develop out of our oral histories that we've been gathering is a book, a booklet or a book about how Hā'ena was. I don't know what we're going to call it maybe "Hā'ena through the eyes of our *kūpuna*," or something like that. It's a book that we'll try and document what life was like here in Hā'ena. The book will actually start way back in the ancient time and talk about *kūpuna* that lived long ago, like Lohiau and others, and then bring it all the way up to the time of the *Māhele* and how the Hui Kū'ai 'Āina o Hā'ena. It will take it all the way up to the end



of the partition of the Hā'ena Hui lands, and of course that was 1967. That period was when many of you were alive during the Hā'ena *hui* period. In fact all of you were alive during that period. We've gotten through our interviews a lot of neat information from each of you individually, but we thought it would be neat while you're all together to kind of *kūkākūkā* and talk about what life was like. "Oh, yeah remember we used to walk, *holoholo* to school." Or how like uncle was saying when they would go fishing they would stop and get this kind of fish or this kind fish. Being able to try and share with people what life was like. We know because we grew up hearing about it but our children won't have the chance to talk to you folks or their children. We feel it's important to be able to produce something like this that future generations can look back and say, "Wow, this is what Hā'ena was like when *tūtū* man and *tūtū* lady was growing up." I don't know if you can think of specific things that you remember when you were young growing up. Maybe Uncle Charlie may remembers different things because he was a little bit ahead of you folks. Uncle Tom and Auntie Vi you guys were growing up after he was gone already. And Auntie Kapeka. I remember her and Auntie Kalehua were talking about how they used to *holoholo* the car on top the sand dune. Just be nice to reminisce on some of how it was when you folks were growing up and allow us to use that in our book.

Kupuna Chu describes how wonderful it was to grow up at Limahuli.

- CC: During my time, yes. I can tell you about Kionolua right down here. That's where Hailama and Puakina raised me until I went to Honolulu, when I was in the 8th grade. I was about 12, 13 years old when I left the place. So from the beginning when I was aware of what's going on, when I was a small kid 3, 4, 5 years old. That time I can recall how Hā'ena was. All I remember was we really enjoyed the life we didn't do anything else. We had a wonderful life, just going in the *kahawai*, going down the beach and waiting for the old folks while they are fishing, you are in the sand playing. I didn't even miss, there was nobody around. I played by myself, go down the stream and played in the stream.
- CW: Describe what a day would be like for you when you were growing up here. You get up you to school?
- CC: Yes. Then we got older and we started going to school. Of course the first few days, Hailama used to take me on the horse and go to school in Hā'ena and come back, and then go back later on and pick me up and come back. Later on maybe in the third, fourth grade and then they let me go by myself. And I used to go with the Pā girls, I think it was Annie and Violet, they used to come up from Kē'ē meet me and we used to go to school in Hā'ena and come back.
- SC: Tell them about your *poi* at school. When you took *poi* for lunch at school. Tell them what happened.
- CC: [chuckling] The story I told her, I used to take, when we had good *i'a*, fish, I used to take *poi*. The double can, the *poi* underneath you got the little tray on top where you put your fish.
- Group: [chuckling]
- KC: We all had that.
- CC: Sometimes, not every day, I used to take that to school for my lunch.
- VG: We call it *kini 'ai*.
- CC: A couple of times when you take your *poi* you just leave it under your desk and the thing starts *hū*.
- Group: [chuckling]



CC: It starts to *pōhā*, and you see the thing coming out, that was really embarrassing for me. I was waiting for that thing to fall on the floor and I would have had to go and clean it up. And I hoped that the teacher wouldn't see it. It didn't *hū* down on the floor, I caught it in time I guess.

KM: So you don't waste your *poi*.

CC: Lot of times my lunch was two saloon pilot, most times that was my lunch. Like I told Kepā, the only thing I miss every time I come back in the later years is Hā'ena gets overgrown. Hā'ena was all a *kula* plain, you could see from down here. From Kionolua I could see way off, as far as Maninihola you could see, it's all clear. Every time I come back I see these trees growing, and like today I can hardly recognize the spots. We just came back from Kē'ē, we had a grave site in Kē'ē, right near the sand dunes. I can't even recognize all that today.

KM: You said it was near Ka'īlio nui by Pā them?

Burials were formerly uncovered by high waves in the Ka'īlio nui vicinity.

CC: Ka'īlio nui yes, all around there. I guess that's old grave sites, because you folks remember sometimes when a big wave or *nalū*, you could see the skeletons.

VG: Yes.

CC: You remember that?

KC: Over there and Kanahā.

CC: Yes, Kanahā too. I remember walking down, going down Kē'ē, pass Ka'īlio nui and then all these skeletons on the beach.

TH: I guess all in the dunes.

KM: 'Ae, all the *pu'u one*.

KC: I'm sure it's all, because when they tell me about graveyards at Lumaha'i I say these guys got to be stupid. They didn't have no shovel, those days it makes sense if they went to the sand, to the beach. The sand dunes in front the Wichman's, that's where we used to play. Only Aunty Emma's side get yet but was higher. The tidal wave went really flatten most of it.

SC: Yes, he told me many stories.

KM: Did you want to talk about *īlio* or not?

CC: The story I told you about last night?

KM: Yes.

Recalls *Tūtū* Pa'ikulu and Hailama observing phases of the moon, and consulting on the best time to fish.

CC: [chuckling] No... We had a lot of *hānai*, surprising how the old folks. Like Uncle La'a used to always come and stay with us for I don't know how long, go back to his parents, and then come back stay with us. There was Annie Chong-Hing from Hanalei, she used to come and stay in Hā'ena during the summer time. They had lot of *hānai*. I guess the old man Hailama was like that. Like I say he always visited the old folks over here in Hā'ena. I had lost track of their names. There were two or three old people, old men especially, the wives had passed away. They were living alone. Hailama and I used to always, I used to always follow him. We visited these old folks. The one I remember most is Pa'ahao. I remember him, and there's a couple more I can't remember. And Pa'ikulu of course, when he wanted to *kā'ili* night time for *'āweoweo*. Pa'ikulu was an expert. I told



Kepā, one night we went over there was almost full moon. Hailama wanted to know if that was full moon or not. So Pa'ikulu would take out his handkerchief and look through the handkerchief. Then you could see whether there was a shadow on the moon or was all covered, or was full moon when it was all covered. He would look through that. And then I was curious, I asked to look through the thing, and sure enough you could see the outline, not fully covered. No, he said, "That's not *Māhealani*." They have names for the night before or night after. *Māhealani* is full moon. He said, "Maybe tomorrow night we go..." So things like that was during my time, I remember.

CW: Do you remember anything special about the other old people down there you used to visit? Something special about them, were they known for anything?

CC: That I cannot recall. They used to talk about some old *kūpuna* that were good fishermen, *kā'ili* especially.

VG: What was his name?

SC: How about the blind man?

Group discusses elder members of the Mahuiki family.

CC: Kapae

KC: That's my *tūtū* man.

CC: Yes. When we moved to Moewai's place up there. I used to hang around *Tūtū* Mahuiki's place.

KC: Did you know that Pa'itulu is Mahuiki?

CC: No. I didn't know that.

KC: Yes, he is.

CC: Pa'ikulu is Mahuiki?

KC: Kapae's brother.

CC: Kapae is Mahu's brother, Kapae and Pa'itulu?

KC: Yes. Get five brothers *Ūō*, *Kāneali'i*. So *Ūō* is Mahuiki too. I don't know if you know Maile?

CC: Yes. I met her in town, Honolulu.

KC: That's their grandpa.

CC: Yes. You see they knew more about the *Kāneali'i*'s, I had left here already.

KM: Kapae you say was very '*eleu*, is he the one was *maka pō*?

CC: No, Mahu.

KM: Mahu was *maka pō*. What did he do?

CC: You know all that front yard, he had a potato field over there.

KM: '*Uala*?

CC: '*Uala* yes. He used to grow two or three varieties I remember. He did all that big field, from the house to the road. All '*uala*, *Tūtū* Mahu used to plant. And he was blind. He grew good potatoes. Everything by feel, he could feel.

KC: That's what we missed out on, the old folks. We never had grandparents by the time we came along. All *make* already.

CC: Yes, all *make*.



KM: Did *Tūtū* Mahu build something?

CC: Yes. I remember he wanted to build a *hale 'ai* an outside kitchen. [chuckles] He started the thing and I used to go down there and help him. He was blind and he could build his *hale 'ai*. I would go over there and help him maybe carry the lumber like that. He would measure, if he wanted to cut the lumber same length he would put this lumber over there. Then he would saw and follow that line and cut and he even could nail.

SC: amazing!

CC: He did most of the nailing, I was too young to know how to nail. He nailed all that thing up, right along side his house.

KM: You said it was pretty square?

CC: Yes, he could judge all that I don't know how by the edge of the lumber I guess. All that, we take it for granted, but all that he could do. Put one edge of the lumber up and then when he put the next one they don't match he knows it's not square I guess he can tell when you put two lumbers together. In the corner you can tell when you plumb because the edges got to meet. If the edges don't meet you're not square. All those things I guess he knew, and he could build that house and he did. He put a corrugated roof. A few times I used to cut his hair. I was 9 or 10 years old, I was his barber. He let me cut his hair.

SC: He cuts mine too.

CC: I still do. Barber, part-time job. That's the life in Hā'ena.

Group discusses *hukilau* at Maniniholo; entire community was involved and fish were always shared.

CW: Had *hukilau* when you guys was growing up?

CC: Yes. At that time was Hanohano, he had a net when I was here. We used to surround the net over here up at Maniniholo. Sometimes up by your folks place, the Rice's place up there, in that little bay.

TH: Mākua.

CC: Mākua. Sometimes the fish would go in there.

VG: Today get. Still get today.

CC: Still do? I'll be darned. The net fishing was mostly Hanohano that surrounded net, right down here in Maniniholo. I remember this time, I said that he had so much fish, old man Hailama came home down here with two bags loaded on the horse with *akule*. I took them and I don't know how long took to *kaha* that thing and *kaula'i*, *kāpī* and *kaula'i*.

KC: The Hawaiians had a wonderful way of doing that. Like your own community, they all come.

KM: 'Ae, *kōkua*.

KC: Yes. Like it's a community project and everybody comes and then you go home with fish.

CC: Oh yes, the word would spread fast, because they needed help.

KM: *Hā'awi aloha*. They share.

CC: When my Uncle La'a took over I was in Honolulu already. They used to have *hukilau* over there in Maniniholo.

KC: When the kids all go that's the end.

KM: Papa used to go on top of the cave on the *pali* and *kilo*?

KC: Right in front the pond.



KM: And he would *kilo*?
KC: Yes. I don't know because I hadn't been home for five years, and then I go back. Another five years before I was through with school, in fact seven because I worked after I graduated then... I can't live down there [chuckling]. Got to come home, no fish, no *poi* [chuckling]. I got to go home. That's when I came home.
KM: Interesting. *Akule, 'ō'io*?
CC: 'Ō'io, *moi*, a lot of *moi*.

Hā'ena, Wainiha and Hanalei all had their own *hukilau* and fishing locations; people fished where they were from, not going to other people's areas. "Take only what you need, and tomorrow, it's still there.

KC: Hā'ena had their own, Wainiha had their own, Hanalei had their own.
CC: Yes, Hanalei, even Wainiha had.
KC: Where you come from you're allowed to fish.
KM: That's where you fish. You didn't go *maha'oi* in other people's *'āina*?
KC: No.
CC: No. Even out here the reef, sometimes Hailama would just go in the front. Somebody else on the other spot, you don't need to go over there, that's his fishing ground. He got enough over here.
KC: You only take what you need, and tomorrow it's still there.
KM: That's right.
KC: Until today it's still there because, if you think like that you just going catch and share, you going be okay.
KM: 'Ae.
KC: But if you care for the money, then it's gone! Right there it will be gone.

Group discusses differences in respect for the ocean and land, between earlier times and the present-day; earlier way was respectful, and you always asked and gave thanks for what you got.

KM: *Kupuna*, I was talking with uncle, he brought up this idea he says before, just what you said. "We took what we needed and we left for tomorrow." And there was always tomorrow. Today, they take so much and then they freeze it or put it away or something and so the whole breeding stock is gone. No more fish tomorrow, right?
TH: Yes.
Group: [agrees]
KM: So what you call *'ānunu* or *hāpuku*...
CC: Cannot do that otherwise you... That's what they are finding out now, they think the ocean was unlimited, but they found they can deplete the ocean by over fishing. No matter what kind of fishing.
VG: Yes.
CC: The Hawaiians knew that long time ago, you just take what you need.
KC: And the trouble is you know when you live that life, but a lot of people don't know about that you know. You just go in your own area. So everybody comes from all around the island.



VG: That's right.

KC: They go fish, they're taking our fish but that's okay we still get, but they go sell that's why.

KM: Right. And then eventually you no more fish, hardly right.

KC: Not going to have if like that. But as I said, the Hawaiians were really smart.

CC: Sometimes when you look at it a lot of people, it's nobody's fault sometimes, but not everybody can live on the land right. You got to live on what's on the raw land. You got to live on the raw land, a place where you do all these things...

KC: You were still able to, *mahalo ke Akua* for that. But you can see that the time is coming when all this will be gone.

KM: What do you feel about your life before when you folks were growing up? You *aloha* those times or, was it too hard?

KC: It was wonderful, I thought we had the free place of the whole thing over here. We just go every place, no need ask, "May I go inside there?" [chuckling] You just go all over the land.

SC: Don't have to lock the doors, leave it all open.

KC: No need, not even.

VG: You can go in anybody's property. You know why that was what we called shortcuts, not anymore, "You keep off my land."

KC: Ride bicycle go on the humps [chuckling]. Today cannot...

VG: Fishing too, remember when we went fishing we go through the land with all your boats and what.

KC: Whatever fruit you see you're welcome to it. Everything was free, papayas, coconuts, lemon, lime.

SC: Your horse liked papayas.

Kupuna Chu recalls the herd of horses formerly in the Kē'ē-Limahuli section; the land was open, not overgrown like today. *Pili* grass also grew along the *pali* of Makana.

CC: [chuckling] That's how we used to get the horses. You know Hailama had a couple of horses, and then every so often you got to let them loose right. We let them pasture out. When we want to catch them they are with the herd sometimes, they get a little wild. You cannot leave them out too long. We leave them so much and you have to go get them otherwise they came back wild. One of the things we would coax them with is the ripe papaya.

KC: And they love it.

CC: I walk with the papaya over there and throw the papaya, he's with this herd, and they come to you or you can walk to them with the papaya, they won't run away. That's how you catch them that's how you get them back [chuckling].

KM: The herd was running out here in Limahuli or Kē'ē?

CC: Yes. All around here Limahuli and Kē'ē.

KC: All over.

CC: Do you remember, what do you call the cockle burrs. The one that gets stuck on the tail.

KM: *Kīkānia*?



CC: *Kīkānia*, yes. Their mane's used to be full with 'em and the tail. When you catch them you got to clean all that out. Kē'ē had lot of that *kīkānia*, that's about the only thing was growing over there, the rest was all grass.

KM: I'm amazed, uncle says there was still *pili* growing all here and they were still thatching a house when he was young.

CC: Yes, *pili* grass.

KM: All of this in the *pali* here?

CC: All in Makana. Makana was all *pili* grass. That's why when Hailama made that 'ōahi, the sticks that fell down lighted up the *pili* grass [chuckling]. I think today we would be in jail [chuckling], doing things like that. I remember the *pili* grass burning a lot of those sticks fell down, it didn't catch the breeze.

KC: Cannot bring that life back already, everything is gone.

KM: Yes.

Kupuna Chu recalls hearing La'a Mahuiki's voice when he called down from Makana during the 'ōahi.

CC: We could hear, especially your father, he had a strong voice. We could hear him up on Makana yelling, we were down on the sand dunes down here. We could hear him yelling up there.

KM: His voice carried from the top, down to you folks on the dune?

CC: Yes.

KM: You had said that the ship was just further outside watching?

CC: Yes, right outside Hā'ena Point, right out that area.

CW: Who would have taught La'a and Hailama how to do the 'ōahi?

CC: He must have known the old people that did it.

KM: Like Hailama's papa, Pa'amau, was here before you wonder if that was how it was handed down?

CC: Yes. I always wondered about that too, how he learned how to do that. He was pretty gutsy, the old man Hailama, he tried anything [chuckling].

KM: He was old. Because Ka'ala?

CC: Ka'ala.

KM: And?

CC: La'a.

KM: La'a were young, relatively young.

CC: Yes. They were teenagers.

KM: Yes, and *Tūtū* Hailama was an older man.

CC: They were teenagers and Hailama was an older man.

Aunty Kapeka *mā* discuss Waikapala'e and Waikanaloa; as youth, they were instructed to respect the places.

KC: You know I always pictured this place, so beautiful with all the taro patches going down, and the big ponds, and the caves we used to always go on top. Go up to Waikapala'e so that you can look down and you see the ocean too. It's so beautiful. That's what I miss most down here. That was a beautiful area with all the taro patches.



- KM: You know when you went to Waikapala'e or Waikanaloa like that, were there kind of *kānāwai* or *kapu* things that you had to observe. Like you know sometimes the *kūpuna* talk about *wahine ma'i* and you know when you're at that time you don't go into the water or...?
- KC: No. We only know when *hukilau*, then you don't go.
- CC: Yes.
- KM: So there were no *kapu* that you remember sort of associated, certain time you don't go to Waikapala'e or Waikanaloa?
- KC: I don't know, those days the guys don't talk you know.
- VG: The only thing my dad say is "No *kapulu*."
- KM: 'Ae.
- KC: Yes, they always tell you that.
- VG: You more or less know what they mean when they say, "No *kāpulu*."
- CC: Yes. More or less, they use their judgment on that during our time. Maybe the old days they had a *kapu*, but during our time...
- VG: Even until today they're tell you.
- CC: Good judgment on that.
- VG: Yes. Lot of these places are still sensitive.

Group discusses customs and practices associated with fishing.

- KM: How about you were talking about when you go out fishing, they no like you just yell and stuff like that. I wonder, did they not like you folks...did they have to say don't yell up there or something in the caves.
- CC: Yes. Don't yell, don't play. They went fishing they said it's serious business. That's their living, you don't catch fish. And had a few times like that you know. You think you live around Hā'ena like that you could, plenty to eat, but lot of times there we had to skimp [chuckles]. You didn't get fish, it's hard sometimes.
- KM: When *ōkaikai* season like that?
- CC: Yes, *ōkaikai* and the weather is bad, can be rainy and stormy. And then, you didn't have refrigeration so you take one, two days, you cannot keep the fish any more than that. You cannot eat, you don't have anything.
- KM: That's an interesting thing 'cause you've talked about going to get the *nōpili*, *o'opu* and *akupa*.
- CC: Yes.
- KM: So you folks had a resource on the land also for you to get a little bit of fish like that.
- CC: Yes, sometimes when it's *nalū*, rough you cannot, you can go down the stream. As I say sometimes you had bad days in the ocean and the *kahawai*.
- KM: *Kahawai*.
- VG: Uncle Charlie, can I ask you this question? During your time when the fishermen went out to fish, did they say, maybe they talked to you in Hawaiian, "*hele ana 'oe i hea*?" Remember our old parents didn't like us when we asked, "Where you going?"
- CC: No and you learn that fast. You learn that at an early age [chuckling].



VG: They don't want you ask questions. That's why we just *ku* and *hele*, just go.

CC: You see the old man preparing his torch, preparing his net, you don't say anything.

VG: "Where you going?"

KC: That's it for you. They were very strict about that.

VG: I just wanted to know if this had happened before.

CC: Oh yes.

VG: Until today some of us we still do that. If someone says, "Eh, when you go fishing, we like go with you." My style of going and I think brada knows that, if I going, if I'm determined to go now, I pick up my stuff and I go. Don't tell me where I going, and you cannot go with me because you don't know when I going. I can just go. Uncle Charlie, can you kind of define in why we just *ku* and *hele*? They had a reason for that right.

CC: Yes. I think Tom just told us about that, they have their, what I call superstitions or to them it's something real, and not superstition.

KM: Yes.

CC: Yes, they believe in that.

VG: Bad luck.

CC: The *kepalō* might hear you.

Group: [chuckling]

CC: He'd be over there fishing. When you go, you get nothing.

VG: Right, right.

SC: I always hear fishermen tell, "When you go, don't take bananas or don't take..."

KC: Don't wear yellow. If you get your *ma'i wahine* you stay home.

KM: 'Ae. *Pohole ka mai'a*.

CC: Yes, *pohole*.

KM: *Pohole*, skin the banana no more nothing inside.

CC: You don't have anything.

KM: No more nothing, you come home.

CC: White wash.

KM: That's what they call it, white wash.

CC: They had all that kind.

VG: It still happens today.

TH: And then you know the other thing too, I used to look at the old people like old man Kimokeo, Tai Hook, these people they put their hands behind...

Group: [all chuckling]

KM: Yes, behind the back.

TH: You get clobbered, you can't do that.

CC: That's another...

KM: Did you hear how come? What that meant?



CC: That's another no, no.

TH: I know they used to get pissed off. They see somebody coming down the beach and looking at the fish with the hands in the back.

KM: Turn around and go home right?

TH: Only swear.

KM: Yes. You know what *tūtū* said was when you do this it's like you're carrying a burden and so you're telling, "Here, you take 'em." They don't like that.

TH: Yes, something like that. They always say something that you carrying.

KM: Yes *'ōpe'a kua*.

TH: That was a no, no.

CC: And another thing I always, until today. [chuckles] My days over here, the old man Hailama, you know the *nahu manini*, we have for lunch maybe, and then later on, we go for *moi* in front, that's another meal. And yet to us that's another meal, different fish different meal. He had his pork chops and meat we have chicken, fish it's a different meal. We can have *manini* for lunch, *moi* for dinner all kind fish. At that time didn't have any meat, our meat was the turtle.

[In those early days, *'īlio* were still an important part of the diet. They were fed scraps from the taro and other crops, and cared for. When preparing to cook them in the *imu*, they were drowned and dressed. By the time the *imu* was uncovered, a number of the *kupuna*, Pa'ikulu, Keoni Aipoi and others would all be at Limahuli, to enjoy the *'īlio* and other foods.]

VG: Never had meat but people kept cows. When they killed, then they shared.

CC: Yes, but in my time, that's the only time and there's very few maybe only once a year.

KC: That was later on.

KM: Uncle you remember and Uncle Tom was talking about you said turtle, plenty turtle out this side right?

CC: Yes, right out here.

Ka'ala and Kalei were the turtle fishermen in the Kē'ē vicinity; turtles were taken from as far as Nu'alolo.

KM: And they used to...who was the turtle man?

CC: Ka'ala on this side and way down Kē'ē it's Kalei. The two brothers evidently they were good turtle fishermen. Kelau, brothers Ka'ala and Kalei.

TH: Right by Laekoholā, right outside there.

CC: Kalei used to do a lot of turtle fishing down Kē'ē side and up here I know it was Ka'ala in front this reef all over here.

KM: Did you, I'm *po'ina*, was it you that was telling me that they would sometimes go out as far as Kalalau like that or something and get the big turtles?

CC: Nu'alolo.

KC: Nu'alolo, sleeping on the sand [chuckling].

CC: Hanohano used to go. Because there was a big turtle area in Nu'alolo, it was isolated. Later on that's where the commercial fishermen go with their big turtle nets I understand in Nu'alolo. When I hear that I know why because Nu'alolo had lot of big ones.



TH: That was good if you were sharing. We used to do that in Hanalei, even down Kē'ē, surround with the net.

CC: Yes.

TH: Sometimes you catch thirty, forty, you take what you like.

CC: Yes.

TH: Give to the different family. Maybe you only going use five, six the rest...what do you do with that? Thirty or forty turtles. Hanalei same thing...

KM: Let 'em go?

TH: Let 'em go.

CC: When I went to Honolulu, to go down the fish market. The turtle steaks, all turtle steaks. I used to go down there, and usually the Pākēs they were selling the turtle meat. They knew that the Hawaiians liked the fat. So they trim these turtle steaks and they have the fat on the side. Then I didn't want it because when I go over there I say, give me one pound of this. One pound meat [chuckling] one pound fat.

KM: *Lū'au*?

CC: *Lū'au* right. I love that *wili malo'o*. That's the Hawaiian corned beef [chuckles].

TH: The big one, the meat is just like corned beef, the big one's.

CC: Yes. We used to *kaula'i*, when you cook taro, you put it underneath the covering, the bag.

VG: Yes, the dried one you cover and steam 'um.

CC: *'Eke hulu*. Put your dried turtle meat under there, then steam it. When you cook the taro *pau*, that's what you have for lunch [smiling].

TH: You know, now you're talking about that. In the old times how do they determine when the taro is cooked, the old Hawaiians?

CC: That I don't know exactly, how.

TH: I just throw that question out, because in my time, when we were cooking taro and stuff like that, to determine when the taro is cooked is the sweat on the top of the bag. That's how, they get the sweat on the top of the bag. That's how they determined the taro is cooked then they turn off the fire. At the time they were conservative with the wood.

CC: Oh yes.

TH: There wasn't much wood around, so when the taro is cooked, when they see the sweat on top of the bag, the taro is cooked they turn off the thing. They water it down to save the wood for the next cooking.

Kupuna Chu and Uncle Tom mā discuss the old methods of preparing an imu.

CC: That's another thing I told Kepā when Hailama *kālua* his pig, two and a half hours, *pau*, we take off the *imu* and it's well done. They don't leave it long. Today, these guys four, five hours, even over night.

TH: That's right, fourteen hours, sixteen hours they leave it.

KM: And the wood they used out here the wood you folks used was what?

CC: Yes, it was guava.

KM: Big guava wood.

CC: That's a hard wood, guava.



TH: And in your time what, they never did use the *hala* wood to underground cook?

KM: For making *'imu*?

CC: No, I didn't see that.

TH: I kind of remember people saying about the *hala*.

KM: Yes.

CC: The *hala* root?

TH: I don't know whether the root or the?

KM: No, when you cut the wood. You know the branch wood and the *hinano*, the male one, it's solid.

TH: And it's hard to burn.

KM: Yes. Dry, melt the stone.

CC: No, I didn't.

KM: You folks used guava. This was an interesting thing uncle was saying and the *pu'a*, 75, 100 pounds, but the way *Tūtū* Hailama made his *'imu*. And you said the *'imu* was right by the house right?

CC: Yes, near the house.

KM: The wood house.

CC: Yes.

KM: Make *'imu*?

CC: Near the side of the house.

KM: And so he *hāli'i* put everything down and you said in two and a half, three hours like that?

CC: Two and a half hours.

KM: Cooked already?

CC: Cooked already.

KM: And everything is cooked, *mo'a pono*?

CC: Yes.

TH: You know why. To me, what determines if it's cooked is the *pale*, what they put underneath.

KM: Yes.

TH: What happens is, you got to put the thin *pale* for cook like that two and a half hours.

KM: But, never burn right? You said he never liked it to burn.

CC: No. He don't want to burn it.

KC: That man was very particular.

TH: From what I learned from different people, and I think this old man Kekahuna, from down Wai'anae.

KM: Yes.

TH: When he came up we did... [thinking]

KM: The mapping?



TH: The mapping for the *hula* ground. He was telling me, and at the time had plenty people they go make *lū'au* and stuff like that. They go *kālua* the pig, he told me that most of the people today make the *pu'a*, *kapulu*. The reason for that is they don't take all the unburned wood out from the *'imu*.

CC: Yes.

TH: You got to take everything out, the charcoal.

CC: Yes, that's a thing you have to be very careful about.

TH: Because if not the thing is covered the smoke going...that's why when they talking about smoke in the pork, that's wrong already. That's wrong! It's got to be just the coal, him, when he taste the meat he knows already. He tells me, "Sonny, this is *kapulu*, this."

CC: Yes, right.

TH: Because they don't take all the unburned wood out. That's why to me I'm particular about that. I make sure I dig all the ends of the wood out.

CC: Yes. If unburned, never turn into charcoal, take 'em out.

TH: Yes, you got to take 'em all out. That's why if you make your *imu*, like down the beach it's easier to find all these bits, and take it out and only charcoal you use. Then the pig will taste good. Me, I'm particular about that because he went tell me that. I worked with this man and he must know. And when I worked with him down by the *heiau* he was 80 years old climbing over the stones.

Uncle Tom worked with Henry Kekahuna in the mapping of the *hula* platform at Kē'ē.

KM: This was in the '50s you folks were doing the mapping?

TH: Yes, in the '50s.

KM: Henry Kekahuna?

TH: Yes. Henry Kekahuna.

Group continues discussion on methods of preparing *imu*.

CC: Another thing why I think Hailama could do that, when he started preparing the pig to put in the *imu*. You got to work fast too. Because after that you take out all your wood and he works fast because of the heat. That heat is going to evaporate fast because, so he worked fast. If you're helping him you better... [chuckling] So Uncle La'a them, they know how he worked so they worked fast. They get it covered fast and that's how it cooks fast.

TH: At that time was, you see like different people at different times I used to see some of them they throw water for the steam. They throw the water on the *imu*. They would leave one small opening with the stick, lifted. They would just throw the bucket water inside there and cover 'em up.

CC: Yes.

TH: Because if you don't do it right away, that thing explodes, because of the heat.

CC: Hailama did that.

KM: He put water inside?

CC: Yes. He throws water for steam.

TH: I saw Uncle Simeon used to do that. He was the last I seen that put water like that.

CC: You know Uncle Simeon, they were close to Hailama.



TH: Yes, they all used to work together.

CC: Uncle Simeon was the old time *hānai*, and he knew Hailama well.

TH: Yes. You remember Simeon?

CC: Simeon Maka.

VG: Yes. Uncle Charlie I like ask about that. How did Uncle Simeon come into the picture? In what relationship he was with Jacob? His name was Maka?

CC: My understanding was that's Maka's son. Evidently Elani, the wife had Simeon before Jacob. Jacob is with Elani.

VG: That's right.

CC: Simeon was before that. That's the way I understand it. Simeon moved to Honolulu.

TH: Was there any brother or somebody that's relative to Simeon in Honolulu? You know who I...

VG: Yes. You know who he's thinking of Aunty Kapeka, Darling folks.

KC: Yes.

TH: That Maka was in Honolulu.

CC: Simeon was living in Honolulu for long time. When he was older then he moved back.

VG: Calvin?

TH: Simeon. Did he have a brother?

CC: I don't know.

KC: There's two brothers that married two sisters. And that's how the relation is through the sisters, the Tilton sisters. Aunty Hattie and Aunty Alice.

KM: What was the name Tilton?

KC: Tilton.

VG: We wondered, what relationship?

KC: Alice.

TH: Her husband was Maka too?

KC: Yes, that's what Hattie told me.

TH: I know they were relatives to Tilton.

CC: When I was living in Hā'ena, Simeon had already moved I didn't know him. I didn't know Simeon until he came back. At the time I used to come back to Hā'ena every time, then I met Uncle Simeon. He had come back from Honolulu.

TH: At the time his wife was Hattie?

CC: Yes. Then I knew Uncle Simeon, before that I only knew Jacob and the sister.

VG: Who was his sister?

CC: Apua, the one married Thronas.

VG: Irene.

CC: Irene? Apua was the Hawaiian name. That's Jacob's real sister.



VG: That's right.

CC: Between Maka and Elani. She married Thronas, she moved to Kapa'a.

VG: Yes. She did. Irene still has property in Hā'ena next to where Simeon Maka.

CC: Yes, that's all their *kuleana* over there, yes. I knew Simeon after when I came back from Honolulu and came to Hā'ena.

VG: That's what he and I were wondering where did they fit into...

CC: When I grew up I didn't know him, he had already moved to Honolulu.

CW: Can I ask you a question?

CC: Yes.

Group discusses community gatherings – people always came together to help and contributed what was needed for family and church functions. The old Hā'ena Church was already deteriorating when Kupuna Chu was a child. Continue discussion on preparation of imu.

CW: Could you tell us what it was like before, about like when the community had a party, how everybody would come *kōkua*. I hear the thing would go for days. One week starting up, one week going down. How everybody would pitch in and help.

Group: [chuckling]

CC: No, I think that happened not too often, but people would write about it. If those things happened one or two times or what they would make a big story about it. People remember those things. But in Hā'ena no, the biggest *lū'au* I remember was at the church *lū'au* and Hā'ena Hui when they had the gathering.

VG: That's right.

CC: They had their meetings. They used to come by the church and the hall on the side. Remember the old hall on the side?

TH: In Hanalei, Wai'oli?

CC: No, Hā'ena.

KM: Hā'ena church, just below you.

TH: Okay.

CC: This was, you folks weren't born. When you folks were born didn't have the church already.

TH: Had the church.

VG: Had the church but it was falling down.

CC: Falling down already. But during my time it was still there. That was our church in Hā'ena. Aunty Henrietta, Uncle Jacob they were the teachers. They handled the young people, the Christian endeavor, Aunty Henrietta and Uncle Jacob. In the hall, the Hā'ena Hui when they had the meeting, there was a big *lū'au*. With, I don't know how many, that's when they had *kālua laulau*. I still can remember that's my favorite. When I went to Honolulu I eat this steamed *laulau*, I couldn't almost eat that thing, because the steam *laulau* is dry. The *kālua* one is tasty because of the *imu*. All these *laulau* they prepared, they *kālua*. Hailama, Ka'ala, your papa [La'a], all them used to do that. That's our big parties and sing. And of course the church gatherings sometimes. Then they would have big parties.

TH: What they used to use for *pale* inside the *imu* when they go *kālua*?



CC: The *imu*, we had burlap bags.

TH: No, inside.

KM: The *hāli'i*?

TH: The *hāli'i*.

CC: I remember old man Hailama only used to use ti leaves, he never use to use banana leaves.

TH: That's why they get cooked fast.

CC: When I went to Honolulu I see these people using banana leaves I was kind of surprised.

KM: *Pū'iwa*. That also goes to putting the water in because if you just *hāli'i* with ti leaves you put the little water and then...

TH: You get the steam.

CC: Yes, we used only ti leaves. When I went Honolulu I see these people using banana leafs...I learned something different, I learned something new [chuckling].

TH: The reason why I asked is I sense that if they make *laulau* they use *honohono*. *Honohono* for the *hāli'i*, so that when they put the *laulau* inside there, not going come all smashed.

CC: Yes.

TH: At the time, what they do is they use plenty burlap bags or blanket or whatever to cover that, but on top of that they put the *honohono*. They put the *honohono* on top and then the ti leaves. The *honohono* so that it cushions so that don't smash the *laulau*.

CC: Yes.

CW: The *honohono* get plenty water inside too for the steam.

TH: Yes. When you *hemo* the kind, that thing smells just like the ti leaf.

KM: 'Ae.

TH: The *honohono*. I seen that. Not too many times but I seen it.

CC: Yes, you cushion the thing because you pile a lot of dirt on that when you cover your *imu*.

TH: You cushion with that the *laulau* doesn't come smashed. And that makes sense.

CC: And the old-timers, sometimes when I went Honolulu, I see a lot of people *kālua*. But they not particular when the thing *puhi*, that's why the thing leaks. They don't realize that's when your pig won't come out, you got to seal the steam in good, don't let the *imu puhi*, and then the steam come out. You cover, you keep your eye on that thing and get it covered all the time. Keep the heat and the steam inside.

TH: That's the main one.

CC: Some people cover that thing and everything, and then they go have beer and forget about the *imu*. That's bad, the pig might come out half cooked.

TH: Yes. That's what happens.

CC: You watch the thing no *puhi*. The *imu* don't cook.

KM: That's right.

SC: And the parties you folks have, what pot luck? Did they have pot luck in those days? People bring food?



KC: No need because where ever the party going be, get everything. You just go help prepare.

CC: Maybe they bring some fish.

KC: They all come from the same place, everybody.

CW: Aunty, tell us about that. How did you guys all come together to prepare?

KC: I don't know. Whenever we going get party, I guess it's by word of mouth that it gets to everybody. When the day comes, everybody just comes, bring their knife or whatever they like do, and everybody prepare together.

CW: So really, it would be like a community thing. All the different *'ohana* come and everybody *kōkua*.

KC: Yes. Because everybody going come anyway.

CW: Did different people have specialty like some people good for cut fish you hear like your hand got to be good for do this or for do that?

KC: No such thing. You just get over there and you learn. That's how it comes you just make every time it comes okay.

CC: Where we needed help, whatever...

KC: You go where you like go. You just put everything there, up to you.

KM: In Hā'ena what is the typical food of a *lū'au*, of a *pā'ina* or were you noted for a particular food out here? What were the foods that you folks would always see at your *pā'ina*?

KC: Some, I cannot even remember [chuckling].

KM: You would have *kālua* pig?

CC: Basically.

TH: And *pipi*.

KM: *Pipi*?

TH: Yes.

KM: What other kinds? Did people grow *'uala*, you had potatoes?

CC: Yes, we had the potatoes.

KM: You had *poi*? Did someone make *kūlolo* or *piele*, *kō'ele palau*...?

TH: You see Kepā, they used to make *kūlolo*, but you know not anybody here knows how to make *kūlolo*. Before, like when we were getting married and stuff like that, we had this old man Ben Ortez, he was the only one who made *kūlolo* for the people. He had his recipe down. When we had, Uncle Ben...

KC: Yes.

TH: He was the best into what I recollect, he was the best. Today, not anybody makes good *kūlolo*. Looking at his recipe it's very expensive because he used a lot of butter...

KC: The real stuff.

TH: The real butter and then everything is done by hand. Like you go grate the coconut, it's all by hand. The taro all by hand.

KC: Everything.



TH: He knew already in each recipe how much brown sugar, how much vanilla extract he going to use, and butter. Like now you talking about you making for one party maybe going be six or eight cans. You know these cracker cans the square ones.

KM: Yes.

TH: That's how he used to make. He make like one third of the mix after it's done to get 'em ready for the *imu*. That's how we used to do it because it's going to swell up.

KM: Yes.

TH: He was making the best.

KC: I'm sure his was the best.

KM: How about *haupia*?

KC: Aunty is the one.

TH: Aunty Lychee is our *haupia* lady.

CC: Haupia and 'ake.

KC: From here and then went Honolulu same thing.

CC: I used to go down and buy from her all the time.

TH: She makes the best.

KC: She finally retired and came home.

TH: And then had this lady, the one I was telling you about the *loli*. The *loli* come from Hanapēpē and the *pua*. And this lady Aunty Annie Laemana, she was the best. She used to make the best, she used to work for the police department. Annie Laemana, she was the best, right?

KC: Yes. Every time we order, it's from her.

TH: Everything came from her.

KM: What was the fish of your folks place here and that you always had to have at your *lū'au*?

TH: The fish here the famous is *nenuē*.

KC: *Enenuē*.

TH: And then the other rest if you have it fine, but majority of the time, we go catch the *nenuē*.

KM: And how do you prepare the *nenuē*?

CC/TH: As *poke*.

TH: It's famous for this area here, and everybody eats that.

CC: That's like Honolulu, *poke aku*, ours is *nenuē*.

TH: Over here is whatever you have. Like if you catch *akule* fine, you make *akule* too. Like over here like how I look how they prepare the *akule* for raw, it's different from the other islands. Maui does it differently, you seen it too. They make just like how you going fry the fish, like they cut in maybe three sections.

KM: Oh.

TH: They cut in three sections just like you going deep fry.

KM: How do you prepare it?

TH: To us we prepare like now, what I seen my mom used to do they used to take the *kūkū* out from the bottom and the top of the back.



KM: Yes, 'ae.

TH: Then squash that thing, squash that thing. They skin 'em after they take the *kūkū* out from the bottom and the top, and then they skin 'em and then they squash 'em and then salt.

KM: To make *lomi* like almost?

KC: So you can get to the meat. The bone is going to be separated.

TH: That's right. You just pull the bone right out.

CC: And you can get that thing *li'u*.

TH: And then you know, I look on Maui they do it just like you're going fry. They cut in three sections or like before depending on the size of the fish. I seen that in Hāna. And then on the Big Island they make just like you going *kaha*.

KM: 'Ae, that's right.

TH: They spread it open like that, and when they go eat they peel it like that and eat. My cousins up in Ho'okena that's how they make their raw fish. And then like they make *aku*, like us guys we take the bloody part out from the fish, no them, blood and all. You know the blood inside they cut 'em all up. And you know kind of *hauna*, when you get stuff like that.

KM: Some no *ma'a*.

TH: That's how they eat their fish.

KC: [chuckling]

TH: I look how they make and us over here different. We're kind of particular on that. When you do your *poke*, you no make the kind big kind *poke*.

KC: Like I always tell my kids, you're telling people you don't want them to eat the fish if you cut big like that.

KM: Yes.

TH: We make small, the *poke*.

CC: Yes, but then when you cut too small [chuckling], they don't want you to eat.

TH: But then it's more easy to chew. That's how they do 'em here. And basically you see, like his grandma [Juliet Rice Wichman], when she first came here. She wanted one party and Chipper remembers that when we made grandma's party the 85th birthday. She wanted it traditional Hawaiian.

KM: 'Ae.

TH: When she came here, she saw how the Hawaiians went serve the *poke*, the dried fish, the salt, everything was on the *lā'i*.

KM: 'Ae.

TH: On the table, not in the container.

KM: It was on the *lā'i*. That's how...And then the old way of them doing that was like for the soft drink, they always had soda, all laid out for individual people. Section, that's how the parties were before. They had everything, they had the *kūlolo* all placed on this *lā'i* that they cut. The *haupia* was all down on the table, not in the container. That's why grandma wanted that party just like that, which we did. We made dried fish and all kind. The only thing what really was wrong, was if you leave them long time the ants going on top. That was the problem. The ants go all on top the thing because it's right on the table.



KM: Yes.

TH: When you do that you have to consume it right away. You got to eat it right away so that the ants don't get it.

KM: Yes. Because when you folks were young no more problem like that with the flies and stuff.

TH: Yes. But that's how it happened.

KM: That was a good party though.

TH: That was tradition, the old time, that's how they made it. Everything right on the table.

SC: Before times, they didn't have chicken long rice did they?

TH: No.

CC: Long rice, the Pākēs brought that.

TH: Only now they get that kind.

VG: Had chicken *lū'au*.

TH: Like the food was just basic, to what I seen. When we had our parties it was all basic. *Kālua* pig, raw fish, raw salmon and they used to get salt and green onion. And that's about it. Basic kind stuff. What I'm saying, and then of course liquor, was the most important.

KM: Was anyone drinking 'awa when you guys were real young?

TH: No.

KC: Never heard.

KM: No 'awa. You remember some?

CC: Keoni Aipoi.

KM: He was still drinking 'awa?

CC: Yes, right along side of our house. I used to watch him. I think the old man Hailama used to help him a little bit.

KM: The 'awa you said, came from *mauka* here?

CC: Yes. Up here some place, I don't know where it was, I wasn't inquisitive to find out where they got it but it was some place close.

VG: Did they have 'ōkolehao?

CC: Yes. You know who was, Uncle Kalei [chuckling]. He made it in the taro patch [chuckles].

KM: The still. [chuckles]

CC: In my days, yes.

KC: They did have good 'ōkolehao.

CC: Right in his taro patch.

KC: We cannot drink it.

CC: Kalei had a little still right in his taro patch.

TH: Have you tried that 'ōkolehao?

CC: No, I never did try. The 'awa too, I never did try. I used to watch the old man make it, you know as kids, running around and looking at the old man making his 'awa.



KM: Did he pound?

CC: Yes, he pounded, but you know they chewed it and spit it in a bowl. And then they use the 'awa root, all this shredded root. They just put it together, that's their strainer. That's how.

TH: Just the idea you know, they go and chew and go spit back inside.

CC: Yes. But that's the tradition, that's how they do it.

KM: Some guys your age were still chewing for their *tūtū*.

CC: He and Hailama used to chew put it in the bowl and then strain it out.

KC: And we never die, our parents went feed us like that, we never die. You know the small kids now, my grandchildren their mothers, I say, well, why you guys no feed 'em then. That's how we was brought up.

KM: Yes, *hānai pū'ā*.

KC: We make sure that food is ground well before you choke that baby and die.

TH: Yes. They look at that and think you're funny kind.

KC: If they no like, I say, "Raise 'em yourself."

TH: When you chew on the food and put in the baby's mouth.

CC: Another thing Chipper and Kepā, when we had these lū'aus they used to make rice pudding and the cracker, you know the saloon pilot. They used to put it in the cream. I haven't tasted that since the early days.

KC: Condensed milk.

CC: Do they still do that? Rice pudding in the kerosene can, they put rice and a little vanilla. Is somebody still making that?

Group: Yes.

CC: When they had their gathering and the cracker pudding with a lot of cream in it.

KM: Even when you were young they were making rice pudding already, or was this later?

CC: When I was young.

TH: What color the thing was, the rice pudding?

CC: The rice pudding? Gee, I don't remember.

TH: Was it brown or white?

CC: Was kind of white.

TH: Because some people make it brown. That's the reason why I asked. I know Grandma Kimoeko used to make, but was brown.

CC: Was white.

TH: The rice pudding and was thick. It's not watery like how some people make theirs.

CW: Maybe that time no more the white sugar they used molasses.

KM: They used brown sugar.

TH: Either that or brown sugar.

CC: This pudding was kind of firm.

TH: Was brown the rice pudding.



CC: They are still making that?
KM: Yes.
VG: They still have, everybody get.
CC: In Honolulu, I never come across that.
KM: Almost nobody makes rice pudding. The first time I ever had rice pudding was at a *lū'au* on Kaua'i.
CC: And you know we used to make that, Ka'ala. He was the one that cooked that mostly, that I remembered. Ka'ala used to work for the Rices. He was the caretaker, I think he learned all that from the Rices because that's a *haole* food. I think he learned all that from when he was working with the Rices... [end of recorded interview]
NOTE: While finishing up the interview, and as a part of the video recordings taken by Chipper Wichman, the group was asked if they would give their permission to release the interview for use in the Limahuli and Hawaiian Fisheries studies. All participants agreed that the transcripts could be shared.



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