

## APPENDIX A:

# “HE MO‘OLELO ‘ĀINA NO KA‘EO...” ORAL HISTORY INTERVIEWS WITH KAMA‘ĀINA OF THE HONU‘ULA REGION



**Kumu Pono Associates LLC**

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*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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PREPARED BY

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## ***EXECUTIVE SUMMARY AND ACKNOWLEDGEMENTS***

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This collection of oral history interviews was compiled by *Kumu Pono Associates LLC*, at the request of Sam Garcia, Jr., and Jon Garcia, and accompanies a collection of historical accounts dating from the 1790s to the 1950s. The larger study was undertaken as a part of a planning and land use program for a small parcel of land which the Garcia brothers inherited from their mother, Marjorie Kalehua Cockett-Garcia. The 5.497 acre parcel of land (TMK 2-1-007:067), is situated in the *ahupua'a* of Ka'eo, in the Honua'ula District on the island of Maui, and has been held by the family since 1956. Of particular importance to the present study, is the presence of a traditional Hawaiian site identified as "*Kalani Heiau*" (Site No. 196).

In an effort to learn more about the *heiau* and other sites on the property, and to elicit recommendations for site preservation, the oral history interviews were conducted with *kūpuna* and *kama'āina* of Makena-Ka'eo vicinity—particularly with native members of the community, with ties to lands in the immediate vicinity of the Ka'eo parcel. The resulting interviews provide readers with personal recollections and thoughts of families of the land, and include descriptions of—the natural and cultural resources of the land; traditional knowledge handed down over the generations; recollections of sites, including the "*Kalani Heiau*;" descriptions of land use and fisheries; and recollections of historic residency in the Ka'eo-Makena region.

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

(in alphabetical order)

Edward Chang, Jr. (and Laurie Chang); Samuel Ponopake Kana'iaupuni Chang; C.M. Ka'ōnohiokalā Delima-Lee; Pardee Erdman; Sam & Jon Garcia; Marie Puanani Gomes-Olsen; Robert Kalani; James K. Kapohakimohewa (and Judy Kapohakimohewa); and R. "Boogie" Lu'uwai (and Violet Lu'uwai);

We also extend our *mahalo a nui* to Kahu Kealahou Alike, Nanea Armstrong and Rory Frampton for their valuable assistance in helping to coordinate interview contacts.

***"I ka lōkāhi ko kākou ola ai!"***

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Table 1. Interview Program Participants

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## **MO‘OLELO ‘OHANA: THE KA‘EO-MAKENA ORAL HISTORY PROGRAM**

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This collection of oral history interviews, describing the Ka‘eo-Makena region and neighboring lands, was compiled by *Kumu Pono Associates LLC*, at the request of Sam Garcia, Jr., and Jon Garcia. The interview participants ranged in age from their 50s to their 90s, and they shared recollections gained from personal experiences dating back to ca. 1915. The interviews include important documentation about the landscape, traditions, customs, and historic land and fisheries use in the Ka‘eo-Makena vicinity and the larger Honua‘ula District (*Figure 1*).

We find that in this day and age, the voices of our *kūpuna* (elders) are among the most precious and fragile resources available to. This volume represents a small collection of oral history interviews which provide readers with a unique opportunity to learn about the history and cultural-historical landscape of land. Most of the *kūpuna* and *kama‘āina* who graciously agreed to share their histories and recollections are descended from families with generational ties to lands of the Ka‘eo-Makena vicinity.

While historical and archival records, as those presented in the first part of this study (Maly & Maly, December 2005) help us understand how we came to be where we are today, the voices of the elders and *kama‘āina* give life to the stories, and demonstrate how history is handed down and made. The oral history interviews reported in this volume provide present and future generations with an opportunity to experience some of the history of the lands and families of the Ka‘eo-Makena area. The interviews offer readers glimpses into the personal knowledge and experiences of individuals with generational and cultural attachments to the land. The stories are a rich part of the legacy which our elders have graciously shared with us. Their recollections also provide us with important lessons, values, and attitudes in regards to the relationships between people and the land. They also remind us that change does occur. Our challenge, and the challenge of those who come after us, is to learn and live in a manner that is balanced and respectful, and to work wisely upon the landscape that gives us life.

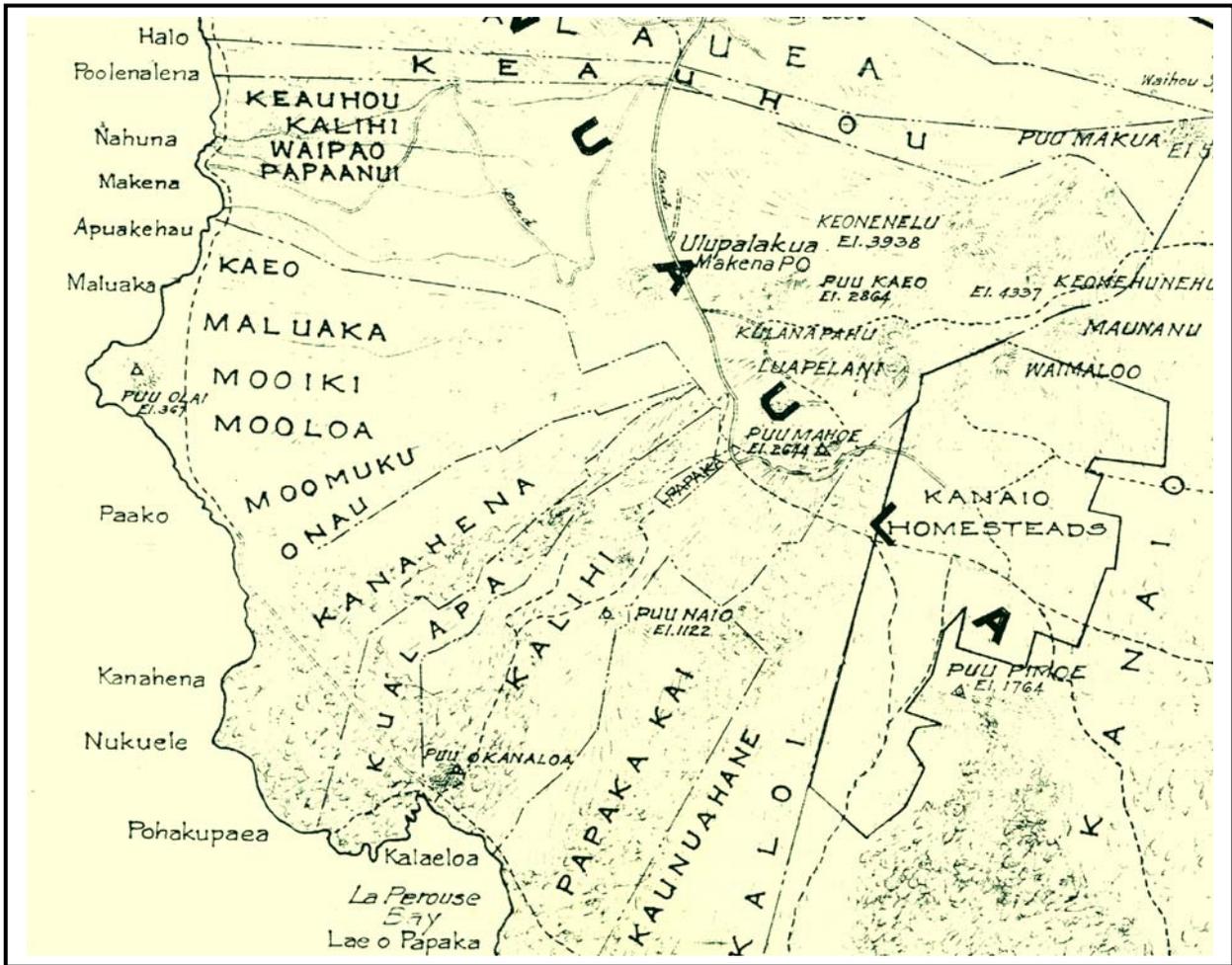
### ***Interview Methodology***

#### ***Study Guidelines***

The oral history interviews cited herein followed a standard approach that — (1) identified the interviewee and how she or he came to know about the lands and history of the region; (2) identified the time and/or place of specific events being described (when appropriate, locational information was recorded on one or more historic maps); (3) recorded interviews were transcribed and returned to interviewees for review, correction, and release; and (4) copies of the final study (including all interviews), were provided to each interviewee.

During the process of review and release of the draft transcripts, some additional information was recorded, thus the released transcripts differ in some aspects from the original recordings (for example, some dates or names referenced were corrected; and some sensitive, personal information was removed from the transcripts). The final released transcripts supersede the original recorded documentation.

Oral history interviews help to demonstrate how certain knowledge is handed down through time, from generation to generation. Often, because the experiences conveyed are personal, the narratives are richer and more animated than those that are typically found in reports that are purely academic or archival in nature. Thus, through the process of conducting oral history interviews, things are learned that are at times overlooked in other forms of studies. Also, with the passing of time,



**Figure 1. Lands of the Honua'ula District, Island of Maui – Note name of Ka'eo in upper-section of the map. (Portion of Territorial Survey Map of the Island of Maui, 1929)**

knowledge and personal recollections undergo changes. Sometimes, that which was once important is forgotten, or assigned a lesser value. So today, when individuals—particularly those from outside the culture which originally assigned the cultural values—evaluate things such as resources, cultural practices, and history, their importance is diminished. Thus, oral historical narratives provide both present and future generations with an opportunity to understand the cultural attachment—relationship—shared between people and their natural and cultural environments.

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

1. The interviewee's genealogical ties to early residents of lands within or adjoining the study area;
2. Age. The older the informant, the greater the likelihood that the individual had personal communications or first-hand experiences with even older, now deceased Hawaiians and area residents; and
3. An individuals' identity in the community as being someone possessing specific knowledge of lore or historical wisdom pertaining to the lands, families, practices, and land use and subsistence activities in the study area.

Readers are asked to keep in mind that while this component of the study records a depth of cultural and historical knowledge of the Ka'eo-Makena vicinity, 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 interviewer has made every effort to accurately relay the recollections, thoughts and recommendations of the people who shared their personal histories in this study.

As would be expected, participants in oral history interviews sometimes have different recollections of history, or for the same location or events of a particular period. There are a number of reasons that differences are recorded in oral history interviews, among them are:

1. Recollections result from varying values assigned to an area or occurrences during an interviewees formative years;
2. They reflect localized or familial interpretations of the particular history being conveyed;
3. With the passing of many years, sometimes that which was heard from elders during one's childhood 80 or more years ago, may transform into that which the interviewee recalls having actually experienced;
4. In some cases it can be the result of the introduction of information into traditions that is of more recent historical origin; and
5. Some aspects of an interviewee's recollections may be shaped by a broader world view. In the face of continual change to one's cultural and natural landscapes, there can evolve a sense of urgency in caring for what has been.

In general, it will be seen that in the Ka'eo-Makena interview program, few differences of history and recollections occurred. The main objective of the present oral history interview-consultation process was to record the ideas and sentiments personally held by the interviewees as accurately and respectfully as possible, without judgment. The oral history process also has another value to contemporary issues such as—the care of cultural sites; the role of families with traditional ties to the lands of the Ka'eo-Makena vicinity; and development of educational-preservation programs. The oral history process provides a means of initiating a meaningful dialogue and partnership with local communities by communicating on the basis of, and in a form that is respectful of cultural values and perspectives of individuals representative of their community.

### ***The Interview Program***

The oral historical component of this study was conducted between August to October 2005, with follow up discussions and releases conducted through March 2006. A total of nine detailed oral history interviews were conducted with eight individuals ranging in age from their 50s to 90s. Also, one informal interview—in which hand written notes were taken—was conducted with a ninth individual. Seven of the interviewees are descended from families whose residency in the Makena region, and whose ties to the Keawala'i church pre-date the 1840s. The eighth interviewee (also a native Hawaiian), married a native of the Honua'ula District, and who moved with her husband to Makena in the early 1950s; the ninth individual, who participated in a brief telephone interview, purchased 'Ulupalakua Ranch in the early 1960s. The first eight interviewees shared intimate knowledge of the lands, families, customs and practices of residents in the Honua'ula region, with historical accounts spanning from ocean fisheries to the mountain lands of the 'Ulupalakua region. *Table 1* is a list of interview participants, identifying their age and how they became familiar with Ka'eo and neighboring lands.

**Table 1. Interview Program Participants (listed in alphabetical order)**

<b>Interviewee</b>	<b>Born</b>	<b>Background and Date of Release</b>
Edward Chang, Jr. (with Laurie Chang)	1932	Edward Chang, Jr., is descended from the Kukahiko-Kekuhaulua lines of Ka'eo and the Makena region. His father was born at Makena in 1905, and he traveled the land with his father and elder <i>kūpuna</i> . Uncle Eddie and his wife (Aunty Laurie), have been strong advocates for perpetuation of the history and care of resources of the Makena region since their return home in the 1980s. As his <i>kūpuna</i> before him, Uncle Eddie and his wife are active in the Keawala'i Church, and they support the stewardship program proposed by Keawala'i Church and the Garcia family for the Kalani Heiau. Interview released on March 18 <sup>th</sup> , 2006.
Samuel Ponopake Kana'iaupuni Chang	1911	Samuel Ponopake Kana'iaupuni Chang is descended from Kukahiko-Kekuhaulua lines of Ka'eo and the Makena region. He was born at Makena, and raised with his <i>kupuna</i> Ha'eha'e Kukahiko. Uncle Sammy shares detailed descriptions of the land, families, and practices of the native tenants of the Makena vicinity, with recollections dating from the 19-teens, through the early 1940s. Through his stories we view Makena of an earlier time—a land that nurtured and gave life to the people. Uncle Sammy strongly supports preservation of cultural and natural resources in the Makena vicinity, and observes with tears in his eyes that the changes have been difficult to see. Interviews released September 8 <sup>th</sup> , 2005.
C.M. Ka'ōnohi Delima-Lee	1948	Ka'ōnohi Delima-Lee, is descended from the Wilcox-Delima and Kukahiko lines, and was raised with her <i>kupuna</i> , John Kauwekane Kukahiko. She was raised on family lands of the Makena region. Ka'ōnohi and her family have advocated for protection of resources in the Makena vicinity through much of her adult life. Ka'ōnohi and her family support the stewardship program proposed by Keawala'i Church and the Garcia family for the Kalani Heiau. Interview released February 10 <sup>th</sup> , 2006.
Pardee Erdman	—	Purchased Ulupalakua Ranch in the early 1960s. Has traveled the lands of the Makena-Honua'ula region with <i>kama'āina</i> . Notes from informal interview.
Marie Puanani Gomes-Olsen	1921	Marie Puanani Gomes-Olsen was born in Honolulu. Her husband Wiliama "Willie" Olsen was a native of the Kanaio vicinity—with ties to many families of Honua'ula. In the 1950s, she and her husband moved to Makena. They lived at the old Makena landing for years, and later at Keone'ō'io. Aunty Marie, traveled the land of Ka'eo and the larger Honua'ula region with her husband and other elder <i>kama'āina</i> , and from them learned about the area. She continues to care for lands and resources of Honua'ula through the present-day. Aunty Marie supports protection of the <i>heiau</i> —the program proposed by the community and the Garcia family—and believes that protection of the natural and cultural resources of the land is very important. Interview released October 26 <sup>th</sup> , 2005.

Robert “Lopaka” Kalani	1939	Robert “Lopaka” Kalani, a noted <i>Kumu Hula</i> , is descended from the Lono Kailua and Kalani lines—families that share generations of residency in the Honua’ula District—with familial ties to natives of Ka’eo, through the Māhoe genealogy. As a youth and young man, Robert Kalani learned of the <i>heiau</i> behind his family’s home—known as “Kalani Heiau”— though he does not recall ever hearing it called by that name. From his mother, grandparents, and uncle, he learned that the <i>heiau</i> was a place where his family prayed and offered thanks for good fishing. He shares deep <i>aloha</i> with the land and <i>kūpuna</i> who have come before him, and commemorated this <i>aloha</i> in a song he composed—describing storied places of the land and the <i>kama’āina</i> families. The words of the song were shared as a part of the interview. Robert Kalani believes that protection of sites like the “ <i>Kalani Heiau</i> ” is very important, and he supports the efforts of Keawala’i Church members and the Garcia family to do so. He observed that too many changes have occurred on the land, and that the families themselves have been displaced during his life time. Interview released November 10 <sup>th</sup> , 2005.
James Kapelakapuokaka’e Kapohakimohewa (with Judy Kapohakimohewa)	1936	James Kapelakapuokaka’e Kapohakimohewa was born at Kahakuloa, but not long after his birth, he was taken to Ka’eo (the Makena vicinity), where he lived with his elders. His <i>kūpuna</i> were closely tied to the Māhoe line of Ka’eo, and it was from the elder Māhoe (the former <i>Konohiki</i> of Ka’eo), that his family first got land at Ka’eo. Lands of the Ka’eo and larger Makena region remain in his family to the present day. As his <i>kūpuna</i> before him, he and his wife are active in the Keawala’i Church, and they support the stewardship program proposed by Keawala’i Church and the Garcia family for the “Kalani Heiau.” Interview released October 10 <sup>th</sup> , 2005.
R. “Boogie” Lu’uwai	1932	Boogie Lu’uwai is descended from the Kukahiko-Kekuhaulua lines of Ka’eo and the larger Makena region. He was raised at Makena, and traveled the land with his father and <i>kūpuna</i> . Like his cousin, Eddie Chang, Jr., he returned to live at Makena in the 1980s (though he remained close to Makena and the families throughout his life), and since the 1980s, he has been a strong advocate for protection of cultural, historical and natural resources of the region. He and his family are active in conservation and preservation efforts, and he supports the protection of the “ <i>Kalani Heiau</i> ” on the Garcia family property, while also allowing for continued use of adjoining parcels. Interview released February 3 <sup>rd</sup> , 2006.

Prior to conducting the interviews for this study, a general outline of questions for the interviews was prepared, based on questions raised as a result of archaeological investigations, subsequent questions regarding site interpretations, and a standard cultural approach to documenting family and land histories in oral history programs. The outline employed by Maly followed a standard approach of establishing the identity of the interviewee, and how the interviewee came to have the knowledge shared. The format then developed topics in conversation pertaining to—knowledge of traditions; places; families on the land; practices; historical occurrences; knowledge of traditional and historical sites on the landscape; changes in the landscape; and thoughts and recommendations on care for important places.

During the interviews, a packet of several historic maps (dating from 1850 to the 1890s) was referenced (and given to the participants). Depending on the locations being discussed and the nature of the resources or features being described, locational information—such as the locations of *heiau*, trails, walls, residences, fishery resources, and storied localities—was marked on one or more of the historic maps used during the interviews. Generally locations described may be located by reference to historical maps cited in the main body of this study, and through figures cited in the same study.

All of the recorded interviews were transcribed and returned (with the recordings) to the interviewees. Follow up discussions were also conducted in review of the typed draft-transcripts. As noted above, the latter process sometimes resulted in the recording of additional narratives with the interviewees. Following completion of the interview process, all of the participants in the audio recorded interviews gave Maly their permission to include the interviews in this study, and for future reference to the documentation by Maly. Copies of the complete study have been given to each of the interview program participants, to the Garcia family and their planner for use in review and application processes, and to the offices of Keawala'i Church; copies will also be provided to the Maui Historical Society.

### ***Overview of Interview Documentation***

Of the interviewees, all but one, shared that as children—dating from 1911—they had not heard about the site known as “*Kalani Heiau*.” All but two interviewees had learned of the site later in their lives, some as a result of the archaeological work conducted on behalf of the Garcia family. One interviewee, in his 60s, a member of the Lono-Kalani family learned of the *heiau* as a child, from his *kūpuna* and an uncle, who associated the site with the family’s fishing customs. The second interviewee, moved to Makena in the early 1950s, and she reported that by the time Mrs. Marjorie Kalehua Cockett-Garcia acquired the parcel from ‘Ulupalakua Ranch, it was known that a *heiau* was situated on the property.

Several interviewees recalled that the land adjacent to the County facility, and *mauka* of Keawala'i Church (now used as an overflow parking lot for the church) was noted as a place frequented by *huaka'i pō* (processions of night marchers). It was recalled that a *malihini* family that had once tried to build a house on the parcel gave up because of unexplained occurrences.

None of the interviewees had heard of any other ceremonial sites on the property—and when asked specifically if they had heard the term “*Hale o Papa*,” none had. Most interviewees who had grown up in Makena, observed that they didn’t go much above the Makena-Keone’ō’io road in the vicinity of what is now the Garcia property, because the *kiawe* was thick, and there was no reason to go. One interviewee, a 73 year old descendant of the Kukahiko line, had traveled above the *heiau* site after the 1980s, and was familiar with some of the other cultural features on the *mauka* side of the “*Aupuni Wall*” (Government Wall), which are beyond the Garcia property, but had never noticed the modified knoll (Site 5036 AA).

We note here, that all participants in the oral historical component of this study, believe that the *heiau* (Walker’s Site No. 196) should be preserved, and information about the site should be made known to present and future generations. The members of the historic Keawala'i Church are committed to a partnership program with the Garcias and others who may become homeowners on the property, to protect, interpret and steward the *heiau*, and other features which may be preserved on the land<sup>1</sup>. Such sites are believed to be integral to the Hawaiian culture.

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<sup>1</sup> See “*Preservation Plan for Kalani Heiau (Site No. 196) and Vicinity, Ka’eo Ahupua’a, Honua’ula (Makawao) District, Island of Maui*” (Maly & Maly, 2006).

## **ORAL HISTORY INTERVIEWS OF THE KA'EO-MAKENA, HONUA'ULA REGION STUDY (2003-2005)**

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*Readers are humbly asked here, to respect the interviewees and their families. If specific points of information are quoted, it is the responsibility of the individual/organization citing the material to do so in the context as originally spoken by the interviewee. The larger interviews should not be cited without direct permission from the interviewees or their descendants, and Kumu Pono Associates LLC, and proper source documentation should be given.*

### **Samuel “Ponopake” Kana’iaupuni Chang Recollections of Makena, Maui Oral History Interview with Kepā Maly and Nanea Armstrong February 27, 2003<sup>2</sup> at Lā’ie, O’ahu**

Kupuna Samuel “Ponopake” Kana’iaupuni Chang (Uncle Sammy, as he is affectionately called) was born at Makena on May 10<sup>th</sup>, 1911 (photo KPA-S364). He is descended from the Kukahiko line, and was raised with his own *kupuna*, Ha’eha’e Kukahiko (and her siblings), the children of John Kukahiko and Kamaka Kuhaulua-Kukahiko. Kupuna’s memories of, and experiences at Makena and the larger lands of the Honua’ula region—particularly those up to 1927, when he left for Kamehameha Schools—provide readers with rich descriptions of the families, customary practices, historical changes, and the changing nature of the landscape and community.



While reviewing the interviews on September 8<sup>th</sup>, 2005, *Kupuna* shared that his true Hawaiian name was Kana’iaupuni—it had been given to him by Kahu Kaua’ulalena, then the minister of the Makena, Keone’ō’io and ‘Ulupalakua churches. He also expressed his *mana’o* and *aloha nui* for lands of the Makena vicinity, recalling that :

Tūtū Ha’eha’e’s house at the Makena Landing was three bedrooms, with a veranda around the ocean side. It was so beautiful to go to sleep looking at the ocean, out to Pu’u ‘Ōla’i, and to wake up with the sunrise. Beautiful!!!

Also, the spring at ‘A’awa (the old Kukahiko homestead, north of Makena Landing – where *Kupuna* John and Kamaka Kukahiko are buried) was the life spring of Makena.

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<sup>2</sup> Initial arrangements for the interview of February 27<sup>th</sup>, 2003 were made by kupuna’s grand-niece, Nanea Armstrong, great granddaughter of Ane Kukahiko Foo Sum.

Had it not been for the waters of 'A'awa, the people of Makena would have died. During dry times, there was no water to be had anywhere except for the water from 'A'awa. The water was cold and almost completely fresh, and could be gotten at low tide, when you could see it pouring out from the shore.

When Kupuna speaks of Makena, tears well up in his eyes—everything has changed, and he longs for his elders and family members who have passed on. While there is longing for the Makena of old, he still finds that being home at Makena is healing. He observed that when he visits Makena, he goes to:

Keawala'i Church for his spiritual well-being;  
Family graves at Keawala'i, and on the Kukahiko land for the love of family; and  
The lands of the old house sites—Tūtū Ha'eha'e house, and the homestead at 'A'awa  
for peace of mind.

Hattie Kukahiko Aana Chang was born December 19<sup>th</sup>, 1884, and died on March 12<sup>th</sup>, 1947. Her mother was Hattie Ha'eha'e Kukahiko. Her father was E.D. Baldwin, who in 1883-1884, conducted the survey of the Honua'ula District. The younger Hattie married a Chinese merchant, Ying (Aana) Chang (born, in Canton, China, ca. 1864, died, Oct. 1931), who ran his business from family land adjoining Makena Landing.

### **February 27<sup>th</sup>, 2003**

SC: ...Kepā, you will have to ask, for the answer. I'm going to share only what I know. Let me explain to you, I've been away from Makena since I was sixteen years old.

KM: Hmm.

SC: So what happened before that, I would remember about Makena. But afterwards, I only remember when I go home and I see. Funerals, I would go home. But, it's a big change now. Makena now, is not the Makena that I used to know.

KM: 'Ae. Could we start with some basic questions just to get some background information?

SC: Okay [chuckles].

KM: And then talk about a little of Makena in your youth and then lets go into the family. Is that okay?

NA: That's fine.

KM: *Kupuna*, would you please, 'o wai kou inoa piha, your whole name?

SC: [chuckles] Oh Kepā, there's a mix up. I'll explain. There's sixteen in my family, and I'm number eight. I'm right in the middle. I'm born as the third son. My dad named me Samsing, so my name is Samsing. But when I went to school at the Makena School, the *haole* teacher, Mr. Ogilvy, he didn't like me on the first day of school. He went whack! Our house is one mile away from the school, I go home, cry up. So he changed my name from Samsing to Samuel. So when I applied for Kamehameha School, my other name is Bonaparte, but the name I like is Ponopake. That's one of my Hawaiian names, I like that. Samsing Ponopake. So when I was older, I wanted to know what was happening. I went down to the birth certificate people, no more Samuel, "There's only Samsing over here." That's my name. Me *lōlō* [chuckles], I went to Kamehameha School, I changed it to Samuel B. So it's supposed to be Samuel Bonaparte Chang.

KM: Last name?

SC: Chang.

KM: Chang, yes. And what year did you *hānau*, what is your birth date?  
SC: May 10<sup>th</sup>, 1911.  
KM: *Pōmaika'i no, mahalo ke Akua!*  
SC: *Mahalo, pololoi!* I'm very fortunate.  
KM: You *hānau*. Was papa Hawaiian-Pākē or pure...?  
SC: No [chuckles]. Nanea, excuse me, I have to go back. My grandmother, I just learned today in the history center, my grandmother is Hattie Ha'eha'e Kukahiko. She was born May 10<sup>th</sup>, 1860, same like my birthday. And I just learned that today. She was a beautiful Hawaiian lady. She met Edward Dwight Baldwin who was an engineer and surveyor on Maui.  
KM: Yes, yes.  
KM: He wanted to marry *tūtū*, but *tūtū* didn't want to marry him. She didn't want to go to Kona. So my mother came. My mother is half Hawaiian, half white. Beautiful lady, you see the picture.  
KM: Mama was a Baldwin?  
SC: Yes.  
KM: We know some of the maps he was doing when he was in Kona or on Hawai'i. So when grandma stayed in Maui. [chuckling] When your grandmother stayed in Maui he was working on Hawai'i in the 1880s-1890s. I'll bring you a map of his.  
SC: Nanea, it's something yeah, I don't know.  
KM: How amazing! So E.D. Baldwin is your grandfather?  
SC: Edward Dwight Baldwin, E.D. Baldwin, yes.  
KM: Wow...!  
SC: [Explains about on Kāne'ōhe Ranch for Mr. Harold Castle from 1935 to 1940, and learning about E.D. Baldwin...]  
KM: ... So your grandmother was Hattie Ha'eha'e Kukahiko?  
SC: Yes.  
KM: And E.D. Baldwin?  
SC: Yes.  
KM: They *male* or no *male*?  
SC: No *male* because my grandmother didn't want to go to Kona with him.  
KM: Okay. Who was your mama?  
SC: My mama was Hattie Kukahiko.  
KM: Namesake for her mother?  
SC: Yes.  
KM: Okay.  
SC: I didn't know that my grandmother's name was Hattie too. See, Tūtū Ha'eha'e, this one here [referencing a genealogical worksheet], Nanea, over here it says when Tūtū Kapahu, Tūtū Kauwekane... See, this is the family over here, Kukahiko. Tūtū Ane is her [Nanea's] great grandmother.

KM: Tūtū Ane Kukahiko?

SC: [speaking to Nanea] You know your *tūtū*, your great grandmother she was a rascal you know. I loved her the most. Kind lady. She had...her [Nanea's] side is very close to me, otherwise I would have been a cowboy or nothing. I stayed with aunty Hattie for two or three years now, and not one mean word, not one. I ate good, I slept good, I went to Pu'unēnē School. And later, when they passed away, I didn't know. I didn't go home. But Tūtū Ane had Aunty Hattie and Aunty Emma. And then there was Aunty Mariah. You ever heard of aunty Mariah?

NA: No.

SC: Aunty Mariah was a beautiful lady. And I was one of her favorites. Then there was uncle, Lu'uwai li'ilii'i.

KM: Lu'uwai li'ilii'i?

SC: Yes. [chuckling] Lu'uwai li'ilii'i is supposed to be a Kanahā boy, I think. He was adopted by Tūtū Lu'uwai. He adopted uncle Lu'uwai li'ilii'i, Hapa Kukahiko, and my brother, Phillip. Tūtū Kapahu, he's a fisherman. He's the one went hold the gun powder in his hand. He hold in his hand and it burned in his hand his hand came *mūmu'u*.

KM: He was doing giant powder?

SC: Yes, giant powder, he was going to throw it in the ocean to catch the fish.

KM: Aloha nō!

SC: He didn't need that, he was a good fisherman. I know when he was taken to the hospital. He was a good fisherman.

KM: Were you born at Makena?

SC: Yes.

KM: Near the church? Where is your house, on the *kahaka*?

SC: No. I don't know where I was born I don't know, but the sixteen of us were all born at home. And Tūtū Moloa over here, she's number six, Daisy Moloa Kukahiko, she brought us all out. All of us born at home. Here's the situation at Makena, let me explain to you.

KM: Okay.

SC: As you enter, you know where uncle Lu'uwai's house is now?

NA: Uh-hmm. Uncle Bobby or uncle Boogie's

SC: Boogie.

NA: Yes, right by the landing.

SC: Yes. Okay, how it was before, there was the road, and you come to uncle Arthur's house. One room house kitchen, then you go to my tūtū's house. She had the best house, beautiful home. Three bedroom house and the *lanai* is set right on the ocean, you sleep on the ocean. Oh, in the morning you wake up beautiful! You sleep on the floor, no need blanket. In the morning you look at Makena Bay and it's beautiful, you see the ocean coming down. Can't beat it. Then you come to Tūtū Lu'uwai's house. And my tūtū had the kitchen by itself. I think Tūtū Ha'eha'e children, to me, they seemed to be the leaders of the Kukahiko family, they're the pushers. All the Chinese blood I think [laughing]. But the kind one of the family is the Foo Sum, that's the gentle ones of the family. Look at Nanea, she's very gentle.

KM: 'Ae, nanea.

SC: *Nanea*, yes. That's how I feel. Tūtū Ane's children, and the Changs and the Foo Sums are all very close. Okay, then you come over there, it's aunty Kikia's house. That's Tūtū Moloa's daughter, and then there was Tūtū Moloa's house. Tūtū Moloa's house was set on... All of these houses were all close together. Okay, now, Kepā, what happened, during the war years, when we weren't home... [phone rings – recorder off, back on]

KM: ...Okay, we were talking about your *'ohana* and how your *tūtū*, aunty *mā* were all close together.

SC: Very close. Oh, one thing I loved about my childhood days, you can't beat it. Each house has their own pig and *kālua* in the same *imu*, that's New Year's Eve now. When I pick 'um up, oh, you go eat Tūtū Moloa's house, you go eat Tūtū Lu'uwai's house [laughing]. Nice spirit. And those days, Kepā and Nanea, I loved those days. You no need lock the door, you can go any of the houses over there and eat [chuckling]. We call that *makilo* but that's okay [laughing].

KM: You go *makilo* everybody's house, check it out. Did you folks *himeni* at the houses, did you go around and *himeni*?

SC: Yes, I was a good one for that [laughing]. Go Tūtū Lu'uwai's, Tūtū Moloa's, nice days. As I mentioned, when I went home after the war I went down to check it out. Big mistake the army made, they tore all the houses down, the worst mistake besides that they went level and cut the land. Now when big waves come, you're taking a chance to build over there.

KM: You mean your family's homes at Makena?

SC: Yes.

KM: They were all knocked down during the war?

SC: Yes.

KM: You folks weren't allowed to go out, the families couldn't go out fishing or anything right?

SC: I think so. I wasn't home, I was a mailman already. My own family, we were safe. My father had a store on the hill. That was humbug too [chuckling]. My father's store and that house on a hill, now. Certain times, my mother would let them know... [phone rings]

KM: So you were saying that mama would let everyone in the village know that they owed bills or what? [chuckling]

SC: Yes... [chuckles] So here's the store over here, and then a nice house. Had my room, then my brother Chunan's room, then came uncle Eddie, then came that room there, over look the ocean, where the people go down. It was the most beautiful land up high so the waves couldn't touch it... But later, we had to move the store up. Now my father comes from China.

KM: Yes. What was papa's name?

SC: They called him Aana.

KM: Aana.

SC: That was the Hawaiian name he had.

KM: Aana Chang?

SC: Yes. He was a business man, I think he was selling *opiuma* before [chuckling]. He was rich you know. He would buy my mother nice things a piano and... Somehow there was, coming from China, he raised fifteen children, one passed away as a baby. No doctor bills. Actually people owe you money for the store they can charge, charge, charge. They would say, "Aana, we give you our land." But my father tell, "I don't want your land, I want to go back to China." The land down at Makena now for such a small amount it's one million dollars.

KM: Yes. So most of the people in Makena when you were a child you *hānau* in 1911. Most of the people were actually your family?

SC: All, except the Lonos and Poepoe.

KM: Lonos and Poepoe not family?

SC: No. But we were close just like family.

NA: So the population was relatively small?

SC: Small.

KM: About how many houses were there you think?

SC: [thinking – counting] One, two, three, four, five, six, seven, eight, nine, not more than twelve all together in Makena.

KM: All together. Had one store, your father's store?

SC: Yes, then there's Keone'ō'io.

KM: Keone'ō'io side?

SC: Keone'ō'io and Kanahena, that's where Tūtū Kapahu was.

KM: I have some wonderful maps for you, but the State offices map machine wasn't running yesterday. What I brought you today is to look at so you could see a little bit. This is a map sort of here's Makena Bay you just mentioned... [looking at map] well, here's Pu'u 'Ōla'i.

SC: Pu'u 'Ōla'i.

KM: And here's Keone'ō'io.

SC: Keone'ō'io.

KM: The families spread all the way from Makena?

SC: Only one family over here at Keone'ō'io and Tūtū Kapahu over here.

KM: By 'Āhihi or?

SC: No.

KM: Here's Keone'ō'io.

SC: La Perouse Bay.

KM: Who was the family there?

SC: *Makai*, [thinking] I forget the name but he was the one who gave me the name Bonaparte, he was a minister [later recalled as Kahu George Kaua'ulalena]. I think the Carters own the bay, that's why they built a home over here. Then Willie Olson was there to take care of that. Then you come to Tūtū Kapahu around here, and then comes Tūtū Poepoe over here, and [in Ka'eo] Tūtū Lono over here, and then Kapōhākimohewa, over here.

KM: Is this Pu'u 'Ōla'i?

SC: Yes.

KM: Tūtū Kapahu?

SC: Yes, Tūtū Kapahu is around here. Tūtū Kapahu's daughter, Caroline married Abner Delima.

KM: Ah, so that's how the *pili* comes in.

SC: Yes. Would they be related to you?

KM: No. I was taken care of...but they married into the family.

SC: Caroline married Abner Delima, and then Tūtū Kapahu's house burned and they moved a little further down. Then it comes to the school was around here [indicating in the Maluaka section]. Where the Maui Prince is now, that's where the school was around there.

KM: Did you go to that school initially or you didn't go?

SC: I had to walk to that school.

KM: You walked from your house to the school, how far?

SC: About a mile. One room was over here, one teacher taught.

KM: Just a one room schoolhouse.

SC: She taught five grades, and I don't know how we did it, what we learned, five grades.

KM: Yes. But by the time you were in fifth grade you knew all the lessons already right?

SC: I knew nothing [laughing]. Excuse me Kepā, talking that way [chuckling].

KM: No, no.

SC: I don't know how, I was just thinking about these things today, what did I learn? I learned something, but not enough, you know. When I went to Pu'unēnē School, that's where I was lucky, if you go fifth grade in Makena School you stay there until you come a cowboy [chuckling]. Or you move out, you know.

KM: 'Ae. So there were about twelve houses?

SC: All together in Makena.

KM: All together in the Makena section.

SC: Yes,

KM: And only Lono and Poepoe pretty much weren't related?

SC: Mekaha is down here.

KM: Mekaha?

SC: Yes. As far as I know if my memory is correct.

KM: Yes. What was your primary means of taking care of your family? Did you have *māla* 'ai, 'uala? Did you folks fish?

SC: Good question. Tūtū Lu'uwai, sometimes they had *akule*, what do you call that, school. And Tūtū Lu'uwai would be on the hill, Makena, stand over there, you don't put your hands in the back [chuckling].

KM: Yes, you don't 'ōpe'a kua?

SC: You don't do that! But he had a good eye. When he saw the *akule*, then he would direct how the net is set. Then he will bring the *akule* in. And there's a big school. I wasn't a fisherman. But that is one. Our main food was *poi* and dry fish for the Hawaiian side.

KM: 'Ōpelu dry fish or any kind?

SC: Mostly *akule*.

KM: *Akule.*

SC: Then my father's store would sell corned beef and some of the necessities, like crackers, you know, things like that. We used to eat water and cracker and sugar, that was enough [chuckling]. We call that *poki wai*.

KM: *Poki wai* that's right.

SC: So the Chang family had the store and we raised pigs. That was my job to work it off, run the pump, small as I was. I rode my own horse cut alfalfa and come home, and we used to boil some kind of *papapa*.

KM: The bean *papapa*?

SC: It's sort of a green stuff that we would cook and then feed it to the pigs. What happened, during the summer there's a lot of *kiawe* beans. Makena has a lot of *kiawe*. My brother would make a store house and we would pick the beans and store it in. During the summer the pigs would have enough *kiawe*, but for the horses you could not feed it only *kiawe* beans they would get constipated. You had to feed them greens. Then my brother would feed the pigs after the season with the *kiawe*, was itchy too.

KM: Hmm.

SC: One thing in Makena, it was hard on water but somehow I think the Lord has provided. At Pā-ipu there was a well there.

KM: At where?

SC: At Pā-ipu that's near Waile'a. My brother had an alfalfa field and a pump with a natural flow of water. The water was cold.

KM: *Momona* then, fresh, sweet?

SC: Yes, fresh.

KM: Not *wai kai*? Not brackish?

SC: No, that was pretty fresh. Nearer to Makena, there was a little well over there it's amazing. In the morning when it goes low tide the water goes out and you can drink it right on the ocean.

KM: And sweet?

SC: Yes, it's sweet. But it's just like on a little... It saved us, you know. Otherwise we no more water we go down there and bathe, no more clothes [chuckling]. Oh, cold though ...

KM: Do you remember was there a name for that little *pūnāwai*?

SC: I forgot I was trying to remember, but my brother Pākē knows it. I forgot the name. That *pūnāwai* saved Makena, maybe there were others. [Later remembered the name as 'A'awa.]

KM: Just below your houses?

SC: Below my brother's garage. And only near where the houses were it's about maybe four hundred yards from the village. It's amazing how that well saved us. Because no more water. And then Tūtū Kapahu had a contract to make the pipeline from Olinda, and it's bare. And all the pipes coming down from 'Ulupalakua and Makena it's not in the ground. So when we *pau* swim, we go bathe, we get warm water [chuckling]. I don't know how we survived, you know.

KM: You folks were *ma'a* to that life?

SC: Oh yes.

KM: You folks grew some food, you had pigs?  
SC: Pigs and we planted sweet potatoes.  
KM: Do you remember what kinds of sweet potatoes?  
SC: Big kind.  
KM: Hawaiian, do you remember a name of any?  
SC: No. It happened more at the school.  
KIM: Oh, in the school lot?  
SC: Yes.  
KM: You would *kanu mea 'ai*?  
SC: Yes. Over there. In Makena School, had big kind potatoes. We, the Chang's had eleven acres of land up at 'Ulupalakua, and my father had a store in Kula too.  
KM: Ohh.  
SC: The 'Ulupalakua land down there, Nanea, it was the Garden of Eden. We had a five bedroom house there you know. No where like it you know, bananas grew, loquats grew, apples grew, oranges grew, *momona* grew, guavas grew, gingers grew, and vegetables grew without any irrigation.  
KM: Was it near the ranch area? The elevation of the ranch, the old road or?  
SC: The ranch surrounded us.  
KM: 'Ae. A beautiful area.  
SC: Yes, beautiful. Where the house was you cannot overlook the ocean. This is the part, I think it was real. Before my mother died I'm just sharing how the mother's intuition is, I was the next to the last one to come home. She asked me, "*Ai hea o Pākē*?" My number fifteen. I told her he's in Iwojima but the war was over. My brother Pākē was down there to hold. So she turned over, she almost cried because that's the only one she didn't see come home. Amazing you know! Then that night I stayed with her. See, I'm number eight. I wonder how she took care of us. No more washing machine. But then she woke up and she pointed, there's 48 more acres of land that belonged to her. I looked, that's the prime land for 'Ulupalakua Ranch. I think the lawyer turned to the rich people, so she lost that. But that's what she told me, Kepā. And one more thing, I don't think I mentioned that she was married to 'Ikuwā Purdy.  
KM: Mama married Ikuwā Purdy as well?  
SC: After his wife died.  
KM: Hmm. 'Ikuwā, yes, there was kind of *pilikia* with Parker so he came over to Maui and worked.  
SC: After my father died, then she married Ikuwā. He was a nice, good cowboy.  
KM: When did your father die, what year do you recall?  
SC: I think in 1931.  
KM: Mama after, maybe during the war years mama married 'Ikuwā?  
SC: After.  
KM: World War II, right?

SC: Yes. He was nice to the family. The mistake I made, I said maybe mama wanted to be buried with 'Ikuwā. He died before my mother. She shook her head, nobody else heard me say it. She wanted to be buried in Makena. I don't know whether the rest of my family heard me say that...

KM: So did mama get buried down at Makena?

SC: Yes, in Makena.

KM: Where?

SC: Right on our land.

KM: On your land there.

SC: My father and mother is there. It's a special graveyard. My brother Robert is there, my brother Chunan is there and his twins, my tūtū Ha'eha'e is buried over there.

KM: Is that marked out? Is that well known so that it won't get hurt by people?

NA: Is it Keawala'i Church?

SC: No. As you go to Kihei and to go to Makena, the old road, that land right over there is our land, twelve acres, I think [see map in interview with Uncle Boogie Lu'uwai]. It was divided, those who want to sell take the other part. I gave my share to Kenneth... That sold over there we don't own it.

KM: What about your families graves?

SC: It's still yet there.

KM: Is that protected?

SC: Yes, protected. That's the humbug over there. The land, the family decided the graves won't be moved. It's a beautiful land, but you don't see the ocean, you see all of Kihei and Lāhaina side, you see that part. It's beautiful.

NA: Is that in front of the ocean where they changed the name and they call it Five Graves that surfing area. I think they said it was the Kukahiko plots there's five of them there.

SC: I don't know.

KM: Sounds like more.

SC: Kukahiko grave is set, you know where they are building a home for the Kukahiko clan, where they can have parties, it's almost finished now I think in Makena. They say it's beautiful but I haven't seen it. That's where the graves is. The grave needs to be cleaned up.

KM: The Kukahiko plot?

SC: Yes. At Keawala'i Church, that's the main one. That's where you see Tūtū Moloa, Tūtū Kapahu and Kapōhākimoheua, and they have a Kapōhākimoheua in Makena too.

KM: Kapōhākimoheua yes, that's an old name.

SC: And Ida was one of my teachers, she was the one that made sure I went to school, Ida Kapōhākimoheua. The father was principle for Ke'ōkea School.

KM: Was that *mauka* or still *maka*? Ke'ōkea School?

SC: Ke'ōkea was below of the Kula Sanitarium and little bit go down this way.

KM: Okay.

SC: Yes. Now, no more Makena school, no more 'Ulupalakua school, no more Ke'ōkea school, they go by buses now, all go to Kīhei.

KM: Yes.

SC: You folks are good listeners.

KM: Ohh! We not *pau* yet.

SC: Okay, now we're going to talk about her side. Her grandfather died in 1950. Her great grandfather was the nicest man I've ever known. Gentle, kind, and a good football player too. He and my brother Eddie were good friends. Then he married a school teacher.

NA: Yes, grandma was a school teacher.

SC: So that's Tūtū Ane's side. Oh one thing, a memory about... [chuckles] Good fun too. A lot of these things, I haven't told anybody yet [laughing]. Something that I shouldn't have done, but which I did. But, I don't blame myself too. You ride horse, and I went by myself, I think. Go to Kīhei, and see Ah Chew Store, they get saimin, get chocolate candy, and you hungry, see. You hungry, and only can look. No more money, you go home. Now *poi* came from Wailuku side with the wagon. It'd come to Kīhei, and then from Makena, we go get the *poi*. And a few of us would take the *poi* home. And when you get the *poi* to Makena, they would make *poi palaoa*, where you mix the flour and the *poi* together to stretch it. Here's the part I... [chuckling] My father had the store, so I could take fifty cents [laughing]. I could have been a big crook, boy. I go, and I cannot spend the fifty cents, I had ten cents left. I don't want to get caught. I go home on the horse, I threw the ten cents in the ocean. You know, I was smart enough to be a crook [chuckling].

NA/KM: [chuckling]

SC: Oh, was hard, you go over there look. They have apple pie, only ten cents. Oh was nice, you know. But no more money, up to this day, and I was about twelve years old, and I remember that every day [chuckling].

KM: So rather than get caught with the coin, you throw 'um in the ocean.

SC: Oh yeah. The part is, the memory is still there.

KM: No can escape.

SC: I cannot escape, yeah.

NA: [chuckling] Are there any stories of how Makena got its name? I've heard few.

SC: I really don't know right now. But one of my grandsons named his youngest boy Makena. I tried to find out what it means. Kepā, would you know?

KM: I wanted to hear if you heard a story about how the name came about?

SC: No, I'm not familiar to that.

KM: One of the things they said that Makena is a type of wail, a dirge *kauwē mākena o nā li'i*, as an example. The dirge, the crying, the lamenting of the chiefs. That's one thing they say, Makena is like wailing, a dirge lamenting the passing of someone. There must have been a story about it.

SC: I don't know of it. Now I think about it, but I didn't know.

KM: Yes. Was your *tūtū* speaking Hawaiian? And you were speaking Hawaiian as a youth I think yeah?

SC: My *tūtū* only understood Hawaiian. But if you speak a swear word in English, she would know [chuckling]. I'd like to share this with you folks, it's sort of a religion testimony. In 1937, 1938, I wanted to join the Mormon Church, because when I saw the temple. And

when my brother Chunan passed away, I missed him. Good brother. And I didn't want to hurt my *tūtū*, she was a strong *Kalawina*. So in Hawaiian, I wrote to my *tūtū*, about having her permission to join the church. and her answer was, “*E ko’u mo’opuna, ‘ae no wau iā ‘oe e bapetiso i loko o ka hale pule Momona. Ko’u mo’opuna, ‘o ‘oe ka mo’opuna e mālama i ko kākou ‘ohana.*” Now that was from my grandmother. Meaning that “My grandson, I give permission to join the Church of Jesus Christ of Latter Day Saints.” And she said, “You are the *mo’opuna* to take care of our family.” And now, it’s not me, it’s my children who are doing it. I realized today, as I went to the family history center, what I missed. But the work has been carried on... [discusses bringing *kupuna* into the church, and genealogical work]

- KM: So *kupuna*, when you were young you folks were at Keawala’i Church?
- SC: Yes.
- KM: And does that name have a meaning?
- SC: Keawala’i, no, not that I know of.
- KM: Not that you’re familiar with. I would say a simple translation *ke-awa-la’i*, the peaceful landing or harbor or cove.
- SC: That fits it.
- KM: So you folks, your family was all at that church?
- SC: Yes.
- KM: Who was the *kahu* of the church when you were young?
- SC: Tūtū Poepoe.
- KM: He was the main *kahu*?
- SC: Yes, main *kahu*. But the key was my grandmother, she was the one, the leader.
- KM: Tūtū Ha’eha’e?
- SC: Tūtū Ha’eha’e.
- NA: All the documents show Tūtū Ha’eha’e was the matriarch of Keawala’i. She was the boss, everyone said that [chuckling].
- SC: You know that to?
- NA: Mom said that when they were young she would come and ring the bell and everybody had to run or else Tūtū Ha’eha’e might be the wrath [chuckles].
- SC: [chuckling – nodding head]
- KM: Was there a song that you folks loved to sing at Makena? Or at church or something?
- SC: I think it was simple, I didn’t understand as I should. Although I went, I don’t know. And another thing we would go to Kihei for conference and we always stayed at Tūtū Ane’s house. See, Tūtū Gungun had a house, big. He was the foreman for Pu’unēnē Plantation. We would all sleep over there [chuckling]. We would come on our horse or donkeys from Makena, and take the horses up where the *pili* grass was. Then we would go to Kihei. But during those days, for church, they used to have groups come maybe Saturday night and you would sing, a group and they would throw money.
- KM: ‘Ae, *lūlū*.
- SC: *Lūlū*, yes. [chuckles] That wasn’t in my line, that time, I didn’t know I was small.
- KM: Your trail, you said you folks would ride donkey or horse from Makena to Kihei.

SC: Yes.

KM: Was it all *ala pōhaku* just a little *ala hele* or?

SC: No. From Makena to Keawakapu, all over the sand. You have three sand. But where Waile'a is, the three sands. It's so changed now you know. The three sands. Keawakapu, that's where Waile'a is. Then you would go to Kalama the Summerfield cattle farm, and from over there you have a dirt road to Kihei. But before you enter into Makena, there's a big...before the end, you enter a heavy gate. I think it belonged to 'Ulupalakua Ranch. That's how we used to travel, on the sand.

KM: It was easier to cross the beaches, go straight along.

SC: Yes. There's actually no trail that we made. We go alongside the beach. The *kamani*... Gee, I forgot all the names, but it's all hotels now.

KM: Yes.

SC: Nice beaches. It's amazing now, the big change you know. Wow!

KM: Minamina?

SC: In a way, that's the word, some things are *minamina*. Especially those of our family don't behave, then *minamina*.

KM: When you lose these old familiar places?

SC: Oh yes.

KM: Things have changed.

SC: Yes, *minamina*. Going over to Makena now, Boogies' house... [shakes head, discussing family matters and problems with land] ...The new building is by the graves. And I think where the new building is, is where the well was, near by. But the well is no more, now.

KM: So no more water?

SC: No more now, *pau*. That place was from my grandmother, mostly from my grandmother. Now, aunty Annie just passed away, so now, only uncle Pākē, uncle Ernest, and me left, of the sixteen. I feel bad now, like I don't want to go back to Makena now, where am I going too...?

KM: Hmm.

NA: Uncle Bobby folks were able to buy out the house, and it's for everybody in the family.

SC: Oh.

NA: The land taxes are really bad over there, but they bought it so it would stay in the family...

SC/NA: [discuss family and land matters]

SC: Where the house is now, it's safe. But they had a house there, lower, and it was wiped out, because the army lowered the land. That was the big mistake that they army made.

KM: So the army did a big bulldozing?

SC: Yes.

KM: So they could do amphibious landings or something?

SC: Yes, maybe so. There was a little *puka* like. The boats never used to come in they would stay outside. And there the warehouse over here and the boats used to stay out and come in.

KM: They would have little boats come in to haul stuff back and forth?

SC: Yes. The other part I remember, and we used to love this. The 'Ulupalakua Ranch they would bring their cattle down to Pāpipi. The little area where they catch it in a smaller area. The two best cowboys, two strong horses, specialists would rope the cattle inside and pass it to the horsemen, and take them to the boat. The big boat *Humuula* or *Kilauea* would be outside there. Sometimes the cowboys would throw the rope they would miss it, the cattle would run away. We would love that [chuckling].

KM: They would hitch the cattle up to the small boats and the boats would take them out to the ship to load them on to the *Humuula*.

SC: Yes. You see the cattle going on to the boat with that thing underneath struggling and going. That *Humuula*, they were cattle boats.

KM: And *Kilauea*?

SC: And *Kilauea*. The *Humuula* was a prettier boat.

KM: It was newer too.

SC: Yes. That was a treat for us.

KM: To watch that. When the *pipi* 'āhiu or going out, you got to catch them.

SC: Those cowboys were good. They wouldn't let 'em get away, good cowboys. After they *pau*, when all the cattle are *pau*, we would go with our horses. No more cattle in there, and all the family we take off in the ocean, the horse stumbles in the ocean, no sore he falls in the water. Good fun! We would have our horses go in with us. Wiliama, Wally, and all my brothers. And the colts, they were young yet, so you cannot ride them outside. When the colts follow the mother in the ocean we go ride them. One horse and one horse we would fight each other [chuckling]. Good fun! Down where the wharf was, we would challenge swimming, relay. We would swim along the side. I used to be scared of sharks, you know. I think our 'aumakua is the shark, my tūtū's 'aumakua. According to what I heard, she used to feed the sharks. In that case one time I went to Pā-ipu, and along the way there was a little cove, boy there was a big shark over there sleeping. It didn't bother me. There are families who can swim around the shark, it won't bother them. Am I right?

KM: 'Ae. You think your folks 'aumakua is *manō*?

SC: Yes.

KM: From what you heard Tūtū Ha'eha'e would... Is it Haehae or Ha'eha'e?

SC: Ha'eha'e, okay.

KM: Tūtū Ha'eha'e would *hānai* that *manō*.

SC: Yes. But I didn't see her do that.

KM: You didn't see but you *lohe ma ka pepeiao*.

SC: Yes, lohe pepeiao.

KM: Did the sharks ever bother the *pipi* when they were taking them out to the *Humuula*.

SC: No, no more, it was clear.

KM: Did you hear, did family go fishing with the sharks sometimes? You know sometimes they would talk about the shark would even drive the fish in like that. Did you hear?

SC: I didn't experience those things.

NA: What about any stories about John Kukahiko and the sharks?

SC: Tūtū Lu'uwai?

NA: Tūtū Ane and Tūtū Ha'eha'e's father.

SC: That's beyond me, I haven't heard about him. I didn't know him. There's one here [looking at genealogical worksheet, discussing various family members] Tūtū Mahele Kukahiko, I don't know him. And Halelau Kukahiko, I don't know. Maybe they left Makena? The rest I know. [hands worksheet to Kepā]

KM: 'Ae. So Kealokai Apo Kukahiko, Mahele Kukahiko, David Kaahanui Kukahiko, John Kauwekane Kukahiko, Hattie Ha'eha'e Kukahiko.

SC: That's my grandmother.

KM: Yes. Then Daisy Moloa Kukahiko, Halelau Kukahiko. Who's tūtū Momona, Maraea?

SC: Maraea Kaaipuni Kukahiko.

KM: Okay. Ane Kukahiko, Nanea's great grandmother. And then John Lu'uwai Kukahiko.

SC: That's Tūtū Lu'uwai, uncle Lu'uwai's *hānai* papa.

KM: So the Lu'uwai family is actually Kukahiko, and they broke, changed the name?

SC: Yes, that's right. And same like Tūtū Kapahu. And Tūtū Ka'ahanui, was a police officer in Honolulu, big guy.

KM: And did his children keep the name Ka'ahanui?

SC: Yes, not Kukahiko. So there's a mix up over there.

KM: Yes.

SC: Even with you, Nanea, you have Chew and Foo Sum. I think Chew is correct, but we cannot change it. Well, maybe you can in the future. But I think Chew is correct.

KM: Was Chew Foo Sum or Foo Sum Chew?

SC: Chew Foo Sum.

KM: Ah, so the first name was really the surname in the Chinese.

SC: Yes.

NA: Mom guys changed it back. Mom's last name, maiden name is Chew, but they changed it, their generation. My grandpa Mun Quon, changed it back.

SC: Hmm... That's the correct change. And mine was Chang Ying.

KM: Hmm...

SC: ...Now one more thing, Kepā, you'll understand. Here's my situation, it's not my fault [chuckling], I'm born, I'm number eight. My father knows I'm not his. he knew, but I was his pet. I'm sealed to him in the temple. But my real dad is Eben Low, but I don't know him. I remember seeing him when I was delivering mail. And I see him walk in parades, but the feeling wasn't there.

KM: Yes. That's amazing, because Ikuwā Purdy, Eben Low... In 1904, had a big pilikia at Parker Ranch, they were trying to break apart the trust from A.W. Carter...

SC: Yes, to Low.

KM: Yes, because Low was with the Parker line.

SC: Yes.

KM: So Ikuwā and Eben, and Ka'au'a mā and Kaniho, they left the ranch, and that's how they ended up on Maui. But Eben Low ended up working Kaho'olawe.

SC: That's right, He and McPhee went to Kaho'olawe, co-renters [chuckling]. You know, yeah.

KM: So your real papa was Eben Low?

SC: As far as I know... But my sister Annie says "No, you are Chang, your dad is same..." This kind jump fence kind... [chuckling] I think my brother Robert was a Dowsett boy too...

KM: That was their style, share the *aloha*.

SC: I had a lousy name for that, but I cannot mention it [chuckling]

KM: [laughing]

SC: Well, Kepā and Nanea.

KM: *Kupuna*, could I ask you another question please?

SC: Okay.

KM: Would you describe what it was like *akule* fishing? You said that, who was it Tūtū Lu'uwai?

SC: Lu'uwai yes.

KM: He would stand on a hill.

SC: On the rock.

KM: On a rock near the shore, was it Pu'u Ōla'i side?

SC: The fish outside here and the land over here. Now, at one time one Japanese fisherman he knew what was happening. In a small boat he tried to interfere. Oh, Tūtū Lu'uwai was angry with him. As the school of *akule* would get closer to the land, then the canoes would go out with ti leaf mixed in the rope.

KM: 'Ae. Hukilau.

SC: *Hukilau* rope. Then they would bring in closer to the ground then they would have a net, they would catch the *akule* would go in. After it goes in, then they would bring the *akule* little by little, and my brother Chunan would take some of it to sell in Kahului. And they would come back. Tūtū Kapahu, the two brothers were good at it. But Tūtū Lu'uwai was the main one see, and he was a gentleman.

KM: He would *kilo* and direct the canoe where to take the net to surround?

SC: Yes, yes.

KM: When they brought the net in they would *huki* in so all the *akule* come in near the shore?

SC: Yes.

KM: Would they stake the net to keep the fish in there or?

SC: Yes, they would close the big net. I don't know how they made it, I was a small boy. That was amazing, how the canoe would go out.

KM: Yes. How many canoes do you think were out there when you were young?

SC: At least one.

KM: At least the one.

SC: One canoe.

KM: Okay. You no go *hoe wa'a*, you not the paddler?

SC: No, I was too small.

KM: You were young yet. *Akule* was a big fish for you folks out there?

SC: Another place, just go to the church, there's a little island over there, 'Āpuakēhau. Privately owned there was a home over there. I don't know if it's there yet. There was a home over there, but it was spooky. Around there Tūtū Lu'uwai would go out, with the *lau* we would go out and surround the fish. And canoes, oh, more than one canoe had two I think, and catch the fish over there. Some of them would eat the fish raw like that [chuckles]. But plenty fish, you know.

KM: Was *akule* the big fish, did you have other fish out here?

SC: *Manini* and *moi*. *Moi* was more of an inland fish.

KM: Yes. Sandy nice area?

SC: Yes. *Moi*, that's a nice fish.

KM: Yes.

SC: *Manini* and for hook, is *po'opa'a*.

KM: Po'opa'a.

SC: If your bamboo is there, *po'opa'a* has a big mouth. If you sit over there, you're going to bring 'um up, you know.

KM: Now you shared something that is really interesting. That when the one time a *Kepani* came in tried to oosh them out, Tūtū Lu'uwai got very upset.

SC: If we caught the fish, that's less for him.

KM: Yes. Plus if you folks caught the fish you folks *māhele*, you shared 'um, right?

SC: That's right, yes.

KM: Other people wouldn't come in or if they did come in then they take them away right? They wouldn't share they would just catch them and take them away.

SC: Yes. Anytime they had, they would sell the fish, my brother would take the fish and bring it home and they would share the money even to small children. I got the least... [chuckling] I didn't get much. But all the families that took up, they got their share.

KM: When they would have the *hukilau*, when they would surround the *akule* would they call everyone to come down and help with the loading and stuff like that?

SC: I don't think they asked they just came.

KM: Yes. They knew what was going on.

SC: It's just a natural thing.

KM: Did you folks make *pa'akai* out there? Salt, *pa'akai*?

SC: Okay. As far as I know, parts of the land there's a little pool in the rock and the salt water was thrown in there and get salt.

KM: Kāheka?

SC: Yes. Certain parts of Makena land they were rocky on the land, and the ocean would come in over there and the water would stay. Maybe rough time bring the water up to the land and this hole would come salt. What they did with it I don't know.

KM: Maybe they went *kaula'i i'a* because you said you folks ate plenty dried. fish right?

SC: Yes. What was amazing, when I think of it now, if you put anything outside here now the smelly, flies come right in. And we used to put it on the house and dry. We would put it one side and we turn it.

KM: You would *kaha* the fish?

SC: Yes, but I didn't do it.

KM: You watched?

SC: I know they did that, I helped with taking the fish out. For me I was more of taking care of the pigs. I wasn't a fisherman.

KM: You said now, if you did that get the flies all over. If you do that now there would be flies all over.

SC: Yes.

KM: When you were young, no flies?

SC: Hardly any flies, otherwise you would see the eggs and you cannot eat it. If a fly gets in the house here and it lands on food you going throw away the food. But somehow it's a miracle, maybe some flies got to it, but it wasn't noticeable.

KM: It's different now than before?

SC: Yes. The surroundings. Same things with weeds, before no more.

KM: You said still had *pili* grass on the *kula* land. You said that the mules would go out and eat *pili* grass?

SC: On the Kihei side.

KM: On the Kihei side, that's amazing! I don't know if you even will find *pili* now.

SC: Kihei had plenty *pili* grass. The *pili* grass could withstand the dryness of Kihei, but 'Ulupalakua I think it was a different type of grass and it grew because of the morning dew. That's what got the grass growing. Down in certain part of 'Ulupalakua, so much get green, but come down Makena it's all dry.

KM: Malo'o.

SC: Malo'o.

KM: It's amazing so your water...did it rain sometimes at Makena?

SC: [thinking] When it rained good fun [chuckles]. When it rained I'd take off my clothes run around the rain.

KM: It occasionally rained? Did you folks catch water from the roof?

SC: No.

KM: Your drinking water came from the little *pūnāwai*?

SC: Yes. And from Olinda.

KM: When the pipe came in.

SC: Yes. But there was no catchment, like in Kona.

KM: Water catchments.

SC: I think it wasn't necessary because of the *pūnāwai*.

KM: What a blessing. I bet that *pūnāwai* has a name.

SC: It has... As I wrote down today I wanted to try to catch the name but I couldn't remember [‘A’awa]. It has a name and my brother Pākē, he knows the name. I know it was really lifesaving.

KM: It sounds like your Tūtū Kapahu and Tūtū Lu’uwai were the main fishermen.

SC: For Makena, yes.

KM: Did you ever hear of them going out to fish at Molokini?

SC: No. Tūtū Kapahu, my brother Ernest and I would go with him to Pā-ipu with a canoe. He would set the nets out from the land, and the fish would come in and stuck. One morning he got angry with us, my brother Ernest and I were sleeping on the beach. We couldn't get up, so he went out to take the nets and as he was going home, he was angry. He made us go sell the fish on our horse up ‘Ulupalakua. I'm not a salesman, I like to give away everything. We get up to ‘Ulupalakua I don't know what we sold. I don't know if we sold anything.

KM: *Hā’awi aloha.*

SC: Yes. I cannot, Hawaiians, I think Nanea, cannot be businessmen, cannot. You get a store, you go broke.

KM: Nui ke aloha.

SC: When I was a mailman, I saw a couple of Hawaiian stores, no more, afterwards. They give away everything. You cannot charge and charge.

KM: Hard, yeah... Did you hear of your family ever going to Kaho’olawe? Maybe stories from before?

SC: No. One time I went to Molokini with uncle Pihō, but we almost...lucky to get back.

KM: You almost *piholo* [chuckling]?

SC: [chuckling] Yes. A small boat. I don't remember going to Kaho’olawe at all.

KM: It's really interesting, like I said your connection with Eben Low them. Eben and them went into partnership to ranch on Kaho’olawe.

SC: Yes, he and McPhee. McPhee was a one handed man and same with Eben Low.

KM: Eben Low was one hand too.

SC: Yes.

KM: He went *oki* he had one *pipi* ‘*āhiu* went take his hand.

SC: Eben Low according to what I had read, he was unpopular with Parker Ranch. The manager over there was loved...

KM: That's right Carter.

SC: Carter, the people loved, him so when Eben Low went with the gun... [chuckles]

KM: What a history!

SC/KM: [discuss parentage and the lack of a “Chinese” look]

SC: Well, one more story. When I first started working for the Honolulu Post Office, you have to sit down on the dolly and wait for your job. So I saw this Chinese boy walking back and forth, back and forth. For about twenty minutes. Then I hear, “Mr. Thomas, where's Chang?” “Right in front of you.” “OH, for twenty minutes, I was looking for a Chinese boy, and he was right over there.”

NA/KM: [laughing]

SC: That's a true story, and that's not my fault [chuckling].

KM: That's funny... One more thing, when the family was fishing at Makena, it was only the families that lived there is that right? People from outside didn't come in?

SC: They hardly came [chuckles], because no more road.

KM: No more road, exactly. When access improved.

SC: If they came down they would have come up to Waiakoa, Kula, 'Ulupalakua and Makena, and that's a long drive. Like now there's an opening.

KM: I know some of your family under Lu'uwai, at 'Āhihi like that, have been working to try and protect the family's interest in being able to go and fish there.

SC: Yes.

KM: It's so important because everything has changed the land has changed, the fish have changed. No more now...

SC: Yes. I remember the name of it you have it on the map. Past Kanahena I think there's a lot of fish now, because nobody is allowed to go over there.

KM: That's right, 'Āhihi.

SC: Yes, 'Āhihi. I going keep these maps?

KM: Yes, that's yours. I have several maps for you here. I'll get you a real good Makena map it's just that it wasn't ready.

SC: How do you get these?

KM: I go to the State Survey Office. [looking at maps] Here's Kanaio, here's the big *pu'u* up here. I got the map, but they couldn't print it for me yesterday. I have the section that comes out to where you were. You will enjoy this because it shows some of the old *'āina* and who had the land. [Looking at family names] Ko'omoa, Ma'i, Luhi, Hulihia, Pāhia, Kihiai, some interesting names. I brought you a Kaho'olawe map also. I thought just in case you are interested and since your family used to take care of Kaho'olawe.

SC: Unofficially.

KM: No, for real Eben had the lease.

SC: Yes. And they had a boat named *Makena* to take water to Kaho'olawe.

KM: For real?

SC: Uncle Aita, there was a Japanese captain for the *Makena*, and my uncle Aita was an engineer to take care of the engine. And somehow my uncle Aita wanted to fight with the captain.

KM: Who is this uncle of yours, uncle?

SC: Hanu.

KM: Hanu.

SC: I think it was Uncle Aita's fault... But he used to play ukulele, and he had a nice horse.

KM: Do you remember the captains name?

SC: Yamashita I think, I'm not sure.

KM: They would haul water from Makena?

SC: Kihei.

KM: They would haul water over to Kaho'olawe for the ranch operation?

SC: Yes. In Kihei there was a landing, no more now. Just as you enter Kihei, there's a landing that used to go out, and *Makena* the boat, used to come right on the side. That was a nice pier at Kihei. And from Kihei they would go to Kaho'olawe. There was a small man Charles Aina, I think he married into the Kukahiko family. He would be at Kaho'olawe alone by himself.

KM: At Kaho'olawe?

SC: Yes. He would light a fire then when people would see it they know he needs help and they would go.

KM: Oh, for real! He was the caretaker, overseeing the cattle or what on Kaho'olawe?

SC: Yes.

KM: He would light a fire?

SC: Yes.

KM: And they would know he needed supplies or something?

SC: Yes. And Charles Aina, the son went to Kamehameha, I think he's married into the Kukahiko family I think. Tūtū Ha'eha'e used to take care of her, when she was old. I think we're related. Jack Aina was the father, on Kaho'olawe, Charley graduated from Kamehameha in 1933.

KM: So one year after you?

SC: Yes...

KM: ...What year did you enter Kamehameha?

SC: In 1927.

KM: You were in what grade at that time?

SC: In the ninth grade.

KM: So you went in 1927 and *puka* in 1932.

SC: Yes. Five years. Kamehameha was one of the best trade schools besides Lahainaluna, you couldn't beat it.... Discusses classes and friends at Kamehameha, and the jobs held by various schoolmates following graduation; including his own work with Kaneohe Ranch and at Mokapu, with Harold Castle]

KM: ...Do you happen to have any old photographs of Makena when you were young? Did anyone take any old pictures or albums?

SC: No, I don't think so. I'm not a photographer.

KM: Okay...

Group: [Discusses family photos on wall of home; and old map of Lā'ie Village, given to *kupuna*.]

KM: *Mahalo nui...!* [end of interview]

**Samuel Kana'iaupuni Ponopake Chang**  
**Oral History Interview – Recollections of Makena**  
**July 2, 2003, with Kepā Maly**

- KM: So *Kupuna*, we're just talking story again.
- SC: Yes.
- KM: And you had mentioned...as Abner Delima and I had spoken the other day, the girls are trying to get their qualifications for Hawaiian homes, and there is a problem because his mama, Caroline Kalama, and she was *hānai* to one of your uncles?
- SC: Tūtū Kapahu.
- KM: And Tūtū Kapahu is also, John Kauwekane?
- SC: Yes, that's the one.
- KM: And a Kukahiko?
- SC: Yes.
- KM: But she was *hānai*?
- SC: *Hānai*.
- KM: Not his daughter?
- SC: No, lawe *hānai*.
- KM: Yes. Did you know her mother?
- SC: No, only Tūtū Kapahu. I don't know her side, not at all.
- KM: Okay. I have a note, and what I understand is, and this is from Abner.
- SC: Uh-hmm.
- KM: That Caroline Kalama was born in 1917, *hānai* to Tūtū Kapahu.
- SC: Yes.
- KM: Her mother was Mary Anne Antone, who married a Betchel.
- SC: Yes, I heard the name Antone. Yes, I heard that name. How does that Antone come to Caroline?
- KM: That's her real mother.
- SC: Oh. Pure Hawaiian?
- KM: I don't know.
- SC: Oh.
- KM: Her name was Mary Anne Antone, and then later, she married a man German man by the name of Betchel.
- SC: I don't know him.
- KM: So you never heard of him?
- SC: No, excuse me.
- KM: No, no, no. That's important, you can only talk about what you know.

SC: Yes. Like Abner's grandmother, I think she was almost pure Hawaiian. But I don't know her background. She was a kindly lady, real kind. And that's the one the married to Judge Wilcox.

KM: Oh!

SC: Then their daughter married a pure Portuguese, and he was a real good pitcher, and he worked on the road.

KM: Down side, or *mauka*?

SC: *Mauka*, 'Ulupalakua.

KM: Okay.

SC: He was a small man, but a good athlete, Delima.

KM: So the elder Abner Delima?

SC: Yes. Sorry I can't help you more with that.

KM: No, no, the family was just curious if you knew anything more. You know, earlier, you mentioned to me that you'd forgotten four families when we were talking story.

SC: Yes, yes.

KM: Do you want to revisit who those families were?

SC: Yes, put them in there [pointing to the earlier transcript].

KM: Yes, because you'd mentioned, from where you folks were.

SC: Yes.

KM: Going towards Pu'u 'Ōla'i side?

SC: Yes.

KM: Had Keli'i'a'a?

SC: Yes, Keli'i'a'a, and Lady MacFarlane, and then [thinking], who's the next one?

KM: You said Lono?

SC: You know where Lono is. Then Poepoe, and Makaiwa, and then Pihō.

KM: Pihō. Was Tūtū Kapahu before Pihō, or after?

SC: Before.

KM: Before. So Pihō was at Pu'u 'Ōla'i already?

SC: No, Pihō was right next to the lava flow.

KM: So there were several families still down there?

SC: Yes.

KM: Tūtū, do you sketch things at all, do you think you could draw out, sort of the lay of the land?

SC: Nah [chuckles, shaking head]. I could tell you, you draw 'em [laughing].

KM: [laughing]

SC: I could tell you.

KM: [looking at map] Okay, here's the bay and Pu'u 'Ōla'i would be here.

SC: Okay. The village would be here?

KM: Yes, if this is the edge of the bay.

SC: Okay, the first, this is Keli'i'a'a, number one. Then number two is Lady MacFarlane [in the vicinity behind 'Āpuakēhau Point].

KM: Okay. Was her husband ranching or something?

SC: I don't know, but she was like a prominent lady. Then you go, and has the Keawala'i Church over here.

KM: Yes.

SC: And you go... Oh, there was one more family we missed, Kapōhākimoheua. Then we have...let me think. I think Lono first.

KM: Okay, I'll just put Lono's name.

SC: Then Poepoe. And then we have a long stretch to Kanahena. So Poepoe, then you come over here, and the next one is Tūtū Kapahu or Makaiwa. I don't remember which one came first.

KM: Earlier, you said Makaiwa, then Tūtū Kapahu.

SC: Okay. Then Pihō.

KM: And that's at the edge of the lava flow?

SC: Yes. And from then on it's all lava. But in Makena, that's where the village was, where the people lived. That was the main place, the bay.

KM: 'Ae.

SC: The landing.

KM: Yes. Wonderful, your story about fishing, when the *akule* like that would come in, and how everyone would work together.

SC: Yes. Bobby doesn't know that.

KM: Yes, it was way before his time.

SC: Yes.

KM: And I guess by their time, he wasn't born there?

SC: No, Wailuku or Pu'unēnē. But he is a talented man, and he has his own boat.

KM: Yes.

SC: Nice man.

KM: Yes. So you folks, if this is the church here, where was your house, where you were growing up, mostly?

SC: In the village, right here, and that's where the store was. I grew up over there.

KM: I know you'd been thinking about the name of the spring...

SC: Yes, I'll let you know what the name is.

KM: And then the place with the *ipu* name?

SC: Pāipu, that is about a half a mile further down from the store. That's where the alfalfa field was. Now over there, my nephew, Eddie Boy Chang lives there. And right next to there, is Chang's Beach, named after my brother Eddie.

KM: Yes.

SC: It is a beautiful beach. It's not spoiled, and right on that beach, no more hotels. That belonged to the government and to the Changs.

KM: So there were a few families down there when you were a young boy?

SC: Yes, we were all very close.

KM: I guess the primary livelihood was fishing?

SC: Mostly fishing, I think. And I don't know how they made out as far as surviving [chuckles]. [Asks that recorder be turned off, goes to get photograph from his years at Kamehameha. (see photo – KPA-S1035)]

All of these boys who played for Kamehameha, some of them were old, like 20. So when they played their senior year, it was like they were freshmen, strong.

KM: Yes... [names boys in the photo and talks of their lives after graduating from Kamehameha; also sings a few songs learned while at Kamehameha.]

KM: ...Was there, when you were growing up at Makena, and I realize you left when you were around or so.

SC: Yes.

KM: Do you remember a song that some one sang at Makena, that stands out in your mind?

SC: Well, you see, as I mentioned, the Kalawina Church had a program where you go up, volunteer, and they *lūlū*.

KM: 'Ae.

SC: Well I cannot sing that song, but my brother used to sing *Ahi Wela*.

KM: So they would sing *Ahi Wela* for *lūlū*?

SC: Yes.

KM: [chuckles]

SC: Any kind of song you wanted to sing. And the more popular you get, the more *lūlū* you get [chuckles].

KM: Of course!

SC: And that goes for the church fund.

KM: Yes.

SC: I think you know the name, William and Wally Kuloloia.

KM: Yes.

SC: William, one time was King of Aloha Week over here, and Wally was at the same time, King on Maui. And both of them, Kuloloia, were good singers. His name was Aipalena, when we were young.

KM: Hmm.

SC: Kuloloia. I miss those guys, my cousins.

KM: Yes. Well *mahalo, aloha nui!* So good.

SC: Yes... [end of interview recording]

**Samuel Ponopake Kana'iaupuni Chang**  
**Makena Oral History Study**  
**August 11, 2005—at Lā'ie, with Kepā Maly**

Discussing changes in the Makena vicinity:

SC: ...Now, it's all hotels. The modern world, well, you and I talk story.

KM: 'Ae.

SC: The original owners of Makena lands are gone, they lost the land. Because they build the expensive hotels, and when you own the land, you cannot pay the same tax, you *pau*.

KM: Yes.

SC: My family has about sixteen holders where the graves are. The most beautiful lot on Makena. [pointing to location on Register Map No. 791] Here's the old 'Ulupalakua Road...

KM: Yes, where it came down to the landing.

SC: No, a little before that.

KM: Okay. I have old maps for you now, *kupuna*. When we met last time, I didn't...

SC: Where did you get that?

KM: This is all for you. And these books are all *mo'olelo*, including some of your story that you shared, about growing up at Makena. It's with *kūpuna* from all around the islands. But this is an 1880 map of the Makena region. What I wanted to do, just what you're describing, let me just see.

SC: Kepā, where did you get this map?

KM: I got it from the State Survey office.

SC: Free?

KM: For you it's free.

SC: [chuckles]

KM: Here's the old road you were just talking about.

SC: Yes.

KM: That came down all the way, went up to 'Ulupalakua, here's the ranch headquarters up there.

SC: Yes.

KM: The landing, and your folks 'āina was not far from...by the landing, right?

SC: Well, first by the landing, my father had a store over there.

KM: Yes, right across the street from the house?

SC: Right on the harbor.

KM: Right on the harbor, oh.

SC: I didn't see it, I wasn't born yet. Then he moved the store from here to there [indicating across the road from the landing]. There was some problem, the village was over here—my mother told the people within four years my father would own the land, he was paying the taxes, and our grandmother... The land over here... [looking at the map]

KM: I have a better map for you to, more detail. This one [Register Map No. 971] shows you the old road going *mauka* to 'Ulupalakua.

SC: Yes.

KM: This one you'll really like, because it shows your grandmother's house. This map is from 1885 [opening Register Map No. 1337], and you keep all of these maps. I just wanted you to see, right here. Here's the landing in 1885.

SC: Yes.

KM: This is your folks 'āina, your house right here.

SC: Yes.

KM: Here's the road that goes *mauka*.

SC: Yes.

KM: Keawala'i Church.

SC: Yes [chuckles].

KM: *Pu'u 'Ōla'i, ai ma'ō.*

SC: *Ma'ō, yes.*

KM: So your father was paying the taxes on a lot of the 'āina?

SC: All the land in there. Then my *tūtū* went change it, so my father had to move his store, across.

KM: I see. Here's the road goes *mauka*?

SC: Yes, it was around here [pointing to area on map].

KM: So, on the *mauka* side of the road, across?

SC: Yes, across here. Now the store is *pau*, no more the three bedroom house, but my brother lived...this right over here, over here goes down [indicating towards Pāipu].

KM: Yes, it goes towards the north side.

SC: Yes. You remember [chuckles].

KM: Yes, because you shared stories before. Your brother, that was Edward?

SC: Yes.

KM: Edward, he *hā'ule*, is that right, but he has a son, Edward?

SC: Eddie Boy.

KM: Okay. I'm hoping to go talk story with your nephew, he's in his 70s right, about?

SC: [thinking]

KM: Or 60s *paha*?

SC: He is retired, at least he's almost 70, Eddie Boy.

KM: Yes.

SC: He helped build the house, the family project. He was president of the Kukahiko Association, Corporation.

KM: Yes, that's right.

SC: He was the president, the biggest share holder. But his nephew, Chris Chang, his brother Lawrence lives at Kahakuloa, he's retired. His son Chris is now president.

KM: Hmm. Nice though, yeah. Like you said, you have so much *aloha* for Makena when you were growing up there. You *hānau* in 1911?

SC: Yes, *pololoi* [chuckles].

KM: Did you ever...you know, your *tūtū*, Hattie Kukahiko?

SC: Ha'eha'e.

KM: Ha'eha'e, yes.

SC: Hattie is my mother.

KM: Mama, yes, I'm sorry, Ha'eha'e, your *tūtū*. In fact, I brought you another interesting little thing too. You know all of these different lands down there at Makena?

SC: Uh-hmm.

KM: Actually, the name of this *ahupua'a*, is Ka'eo.

SC: I never heard.

KM: You never heard Ka'eo. Makena was this region here, but Ka'eo was the *ahupua'a*. Like this trail that goes up and shown on the other map you have here. I was looking through the old land records and I wanted to just see. I see that your *kūpuna*, Kukahiko.

SC: John Kukahiko is my *tūtū's*, father and mother. I don't know them.

KM: Never knew them, yes.

SC: Wasn't my time.

KM: They had *'āina* a little further over at a place called Mo'oiki.

SC: I don't know.

KM: Okay. I brought you this little stuff here. One other thing that I thought maybe you would be interested in, do you remember the ranch *mauka*?

SC: 'Ulupalakua Ranch?

KM: 'Ulupalakua. Did you remember a guy named Angus McPhee?

SC: Yes, one hand man.

KM: You did. One hand man, yes. Did you hear how he lost his hand?

SC: I only know little bit, he and my real father, Eben Low.

KM: Yes.

SC: You knew Eben Low?

KM: That's what you told me.

SC: Bumby I talk story with you...

KM: 'Ae.

SC: He and Eben Low leased Kaho'olawe, and they raised cattle.

KM: 'Ae.

SC: And the sheep and goats were wild, they ate everything.

KM: Wild. Ate everything up, destroyed all the vegetation.

SC: Yes. I know there was a boat named *Makena* that had to go to Kaho'olawe to take water, and there was a short, little cowboy man, Jack Aina. And Jack Aina used to stay on Kaho'olawe by himself, and every time he needs help he built a fire.

KM: Wow!

SC: And the people at Makena would see, he built a fire they go right away.

KM: Amazing!

SC: He was a short man, and his son graduated from Kamehameha in 1933, he died already.

KM: One year after you then, you *puka* in 1932?

SC: How do you remember that [chuckles]?

KM: Good, wonderful! He was one year younger than you.

SC: Maybe.

KM: Same age.

SC: He and I were close.

KM: Aina, Jack Aina.

SC: Jack Aina, that's the father. Charles Aina is the one, and he worked for Ewa Plantation. One of his girls is an engineer, and another girl is with the attorney generals office.

KM: Oh yeah?

SC: Terrific! Imagine. How do you remember those things?

KM: You. So you remember Angus daughter, Inez?

SC: Not quite.

KM: Not quite. I guess she was a little bit older than you, I think.

SC: I don't know her.

KM: Okay, Ashdown they called her, Inez Ashdown, she married.

SC: No. I have to be honest with you.

KM: Yes, I know, *mahalo!* Well, this is a little story that I thought you might like. She wrote this in 1941 about 'Ulupalakua Ranch.

SC: Okay.

KM: So I'm leaving this with the maps for you and this stuff here. I wanted you to just have some nice *mo'olelo*. This is your...

SC: Memory.

KM: ...history, story. This is basically where your *kūkū mā* were living?

SC: Yes.

KM: The houses here. And then the old road along the shore going towards Palauea and came up this way, past Keawala'i Church.

SC: Yes.

KM: Did you ever hear the family name, Māhoe out here at Makena?

SC: [thinking] No.

KM: Evidently one *kupuna*, in the 1850s named Māhoe, he got half of the land of Makena going up to below 'Ulupalakua, 500-something acres. Next to him here though, Torbert who founded 'Ulupalakua.

SC: Who's that?

KM: Linton Torbert.

SC: Not Makee?

KM: No, Makee was the next one, you'll see in this *mo'olelo*. You're right, so you remember about Makee.

SC: Yes, I heard.

KM: You heard, *lohe*, yes.

SC: My Tūtū Ha'eha'e and Tūtū Moloa sort of took care of the house.

KM: *Mauka*?

SC: *Mauka*. "Can I tell a story about the 'Ulupalakua Ranch?"

KM: Yes.

SC: Here, on the mountain side...maybe I told you this. We had 11 acres of land through my mother. You know, it was the garden of Eden.

KM: 'Ae, up by the ranch side?

SC: Yes. Here's where they round up the cattle and right *mauka*.

KM: Okay.

SC: My mother told me one time that she had 48 more acres of land that belonged to her, they stole it from her. I think because... See, the next day she passed away. During that time, that 48 acres of land was the prime land for 'Ulupalakua Ranch. The lawyer she had was shifty. Anyway, that's what my mother said.

KM: Yes.

SC: I don't know how true that is.

KM: Yes. Well, here's another map of the whole region [opens Register Map No. 1763 – pointing out various locations]. This is the section, here's Keawala'i Church...

SC: Yes.

KM: Here's the landing down here, that's your house again there. And this one shows you the old road, and we're going to go back *mauka* to where you were just talking. This is the road goes out towards Kihei, Kalepolepo. I don't know if you remember the name Kalepolepo?

SC: Yes, and Palauaea. Palauaea is about a couple of miles from Makena.

KM: Yes. Right here you can see it right here [pointing to location on map]. It goes *mauka*.

SC: Then Keawakapu.

KM: 'Ae, Keawakapu.

SC: I used to ride my horse down there.

KM: Here's the old trail too, when you look at this from where tūtū's house, where you folks were raised.

SC: Yes.

KM: And the store would have been across?

SC: Yes.

KM: You said across from the house, the second store?

SC: The third store.

KM: The third store, oh.

SC: The first store was down the landing, I don't know. The second store [thinking], my family had... You know, cannot beat my grandmother's house. Had the *lānai*. In the morning when you get up, you sleep when it's dark, you get up with the sun. Our *lānai*, you get up, you look at Makena Bay. Oh beautiful! I remember that, beautiful!

KM: 'Ae, must have been beautiful!

SC: Beautiful!

KM: And was only your families down there?

SC: Yes. By the landing, there was a warehouse, and there was a one-bedroom house, I don't know for who. And my tūtū's house. My tūtū had a three-bedroom house. [thinking, counting] One, two, three, nice house, right on the ocean.

KM: 'Ae.

SC: Her toilet was right... You move your bowels, it goes right in the ocean [chuckling].

KM: 'Auwē [chuckles]! That was how, eh?

SC: So she had her house over there. Then she had her own kitchen away from the house.

KM: Yes, separate *hale āina, kuke*.

SC: Yes. Then Tūtū Lu'uwai's house, then Auntie Kikia's house, and Tūtū Moloa's house and that's all.

KM: Right there, that was all. Then when you go towards Keawala'i church, had a few more houses or no more houses in between?

SC: Had [thinking] McFarlane and Keli'i'a'a, two houses.

KM: McFarlane and Keli'i'a'a?

SC: Yes, and there was a house. [thinking] There is a little spot outside there, there was a spooky house on that little spot, away, you had to walk to the house. But the house was all by itself on a little spot of land.

KM: Yes, 'Āpuakēhau Point.

SC: And looking to Makena. I don't know who owned that house.

KM: Right on the ocean too?

SC: Yes, but it was away from the *hau* tree. There was a *hau* tree over there. Then McFarlane, I didn't know who they were. But Keli'i'a'a... [thinking] I think I know the boy Henry, moved to Hilo. That's the only two houses. Then past Keawala'i, there was Tūtū Lono, Tūtū Poepoe, Tūtū Kapohakimohewa.

KM: 'Ae.

SC: [thinking] That was a nice man. And then Uncle Keoni 'Auwēloa.

KM: 'Auwēloa, yes.

SC: Then the school.

KM: Oh, yeah?

SC: Uh-hmm, a one room school.

KM: So the school, from the church, you went down further?

SC: Yes.

KM: And the school was...but not all the way out to Pu'u 'Ōla'i or something?

SC: No, from the school you can see Pu'u 'Ōla'i, right there. Then you go further, was Tūtū Kapahu.

KM: Kapahu?

SC: Yes, Kapahu. Let me explain to you about these Kukahiko boys. Tūtū Kapahu is Kukahiko, but he left Kukahiko out. Tūtū Kauwekane, is the same as Tūtū Kaphu. Then Tūtū Lu'uwai is a Kukahiko.

KM: 'Ae, so they dropped the name?

SC: Yes, dropped the name. Tūtū Ka'ahanui, that's Kukahiko.

KM: Ka'ahanui?

SC: Yes. And he was a policeman here in Honolulu, a well known police man. So Tūtū Lu'uwai, Tūtū Kapahu or Tūtū Kauwekane... The boys, to me, now, never had children. Then never had children of their own. Now for the girls, Tūtū Moloa, Tūtū Ha'eha'e, and one other Tūtū [thinking], and Tūtū Momona. Tūtū Momona was married to Tūtū Pākē in Kihei. Oh yes, Tūtū Ane.

KM: Ane, Tūtū Ane that's right.

SC: Foo Sum.

KM: Nanea's great grandmother?

SC: Yes. Let me explain to you, Tūtū Ha'eha'e's off-spring are the leaders. They are the leaders. Tūtū Moloa's off-spring are the rascal ones [chuckling]. *Kolohe!* Not all of them, but a few of the, *kolohe* [chuckles]. Tūtū Ane's children are the best, the peacemakers, they don't cause trouble. Tūtū Ane was that type, she was... I would say, she was a kindly woman. She was the rascal one too [chuckles]... And then you may know, the boy had a home down in Makena Landing, he's in Hilo now.

KM: Yes, Boogie.

SC: Boogie was here a while back. You know Boogie?

KM: I'm hoping to go talk to him too.

SC: Boogie will know, maybe more than me, I don't know about... The only one I'm puzzled about is Tūtū Momona... I don't know about that.

KM: ...So did you go to school down here still when you were a child, elementary?

SC: Makena, I went to 5<sup>th</sup> grade, then I went to Puunene School. I stayed two or three years with them. Auntie Hattie is Tūtū Ane's daughter, she and my mother are good friends. So I stayed with them two, or at least three years going to school. Then from there I went to Kamehameha.

KM: *Kupuna*, when you went to school down here at Makena, it was a one room school-house?

SC: Yes, one teacher.

KM: Do you remember your teacher's name?

SC: My first teacher went wreck me. In a way he did, you know. A *haole*, Mr. Ogilvy, he came, he stayed at our house. He saw this boy here, me, run around our house free. So when I went to school the first day, I just touched his table, bang [gestures hitting him with something]! He didn't need to do that. So one mile away from home, I walked home crying. I don't know how much I learned from him [chuckles].

KM: Hmm [chuckles].

SC: The school was one room, and they had a big water tank. And during the war years [World War I], we planted sweet potatoes. Big kind, and in the sand. We never had lunch.

KM: So right around the school yard?

SC: Yes, by the big water tank.

KM: *Kūkū, kala mai.* Your school, you know when you go to Keawala'i. Was your school on the white sand beach area?

SC: No.

KM: Where Uncle Lono *mā* lived or?

SC: The school was a little further down on the left of the road.

KM: *Mauka* side of the old trail.

SC: Yes. From there, Tūtū Poepoe's land, they had plenty land over there. Further on, there's a family over there... [thinking] Tūtū Kapahu was further in... [thinking] Keone'ō'io was Tūtū Mekaha (Reverend George Kaua'ulalena).

KM: Oh, at Keone'ō'io.

SC: He was the one that gave me the name Bonaparte. But my name was Samsing.

KM: Samsing, I remember. Didn't it change when you went to school?

SC: When I went to Mr. Ogilvy, he changed Samsing to Samuel.

KM: Rather than Samsing?

SC: Yes. When I was 22 years old to see about Samuel, no more, Samsing was there, I'm the third son, that means Samsing.

KM: I see, oh.

SC: So it was Mr. Ogilvy first, and afterwards was Joe Lee. He was a nice teacher, a Chinese boy. He stayed, the both of them, stayed in the cottage, right near the ocean next to Keawala'i Church, that was Kapōhākimoheha's. Kapōhākimoheha had a little cottage, that's where Mr. Ogilvy stayed, and that's where Joe Lee stayed. I don't know how they made out, they no more car. I don't know how they brought in food and all that. Simple, and they got cheap pay. Afterwards it was Ida Kapōhākimoheha.

KM: Ida Kapōhākimoheha, was she the daughter of the older Kapōhākimoheha?

SC: Yes. She stayed with the grandma in the bigger house. Ida was... I was just like her pet. She was the one that saw that I must go to school. Most of those at that time, Makena school, never had the chance to go to high school. When you're in the 5<sup>th</sup> grade, *pau*, then you worked on the ranch.

KM: 'Ae.

SC: I was lucky to have Ida have me go to Pu'unēnē, two or three years. And then I went to Kamehameha. Then after Kamehameha, I stayed down here on O'ahu.

KM: 'Ae. And you said it was a one room school-house?

SC: Yes.

KM: During World War One time, you folks were planting sweet potatoes around the school yard?

SC: Big kind potatoes.

KM: 'Oia! And was that how you folks had food for lunch like that too?

SC: Well, lunch, I don't know how we survived. You know the white *pānini*?

KM: 'Ae.

SC: Okay, the white *pānini* grew right along side over there, and lantana. Lantana had the berries.

KM: Yes.

SC: I don't remember us having lunch.

KM: You ate lantana berries?

SC: Yes.

KM: Not bitter?

SC: No, sweet.

KM: Oh, interesting.

SC: The white *pānini* was sweet.

KM: Yes.

SC: But we had to take the *heu* away.

KM: The *heu*, that's right, otherwise...

SC: [gestures, cutting open the *pānini* fruit] In the front and in the middle, and open 'em. White *pānini*.

KM: 'Ae.

SC: That was our lunch. I don't remember having other lunch. We were *pau* at 2 o'clock, and we walked home.

KM: You folks were growing *'uala*?

SC: Yes.

KM: You get *pānini* for lunch, the *puakea* the white one?

SC: Yes.

KM: Lantana berries. That's amazing!

SC: [chuckles] That's what I know. At Puunene School, we had lunch, and we had a saimin store right near.

KM: Yes [chuckles].

KM: So tell me, how many students, like when you were going to school at Makena. How many students about, ten, fifteen you think or...?

SC: [thinking] Well, the Chang family, the 'Auwēloa family, the Lono family. Only those three families, Tūtū Ha'eha'e's grandchildren, Tūtū Moloa's grandchildren, and Lono's children, that's all. Three or four families.

KM: Amazing!

SC: I think about twelve, all different grades. I don't know how the teacher taught us [chuckles].

KM: It's a challenge when all are in one classroom.

SC: Yes. Living down Makena, I don't know how much I learned.

KM: It's interesting because, you know when you go along, maybe the school house is over here or something I'm not sure [looking at map].

SC: Where's Pu'u 'Ōla'i?

KM: Here's Keawala'i, *ma'ane'i*, here's the church right there and there's the stonewall. Has the cemetery, all the graves on the side, and going down to Pu'u 'Ōla'i.

SC: Do you know where the Maui Prince is, the big hotel?

KM: Yes.

SC: Just *mauka* of it.

KM: Oh, okay. It's actually on this beach [pointing to the Maluaka section]. Did you ever hear the name, a name for this beach? Do you remember?

SC: No.

KM: Can I say a name and ask if you heard it?

SC: Yes.

KM: In some story it says the name of the beach is Naupaka, just like the plant. You never...you don't remember?

SC: No, I don't know the name of the beach.

KM: Okay.

SC: It was a beautiful beach.

KM: Yes, it is isn't it.

SC: Makena could have big waves but that beach in one corner, no waves. It was a beautiful beach.

KM: You folks went *holoholo* over there often?

SC: That's how we come home from school we come to the side beach and walk home. We come from the sand beach, and then you reach Kapōhākimohehua's land, and then you reach Keawala'i Church.

KM: Yes, right here? [pointing to locations on Register Map No. 1337]

SC: Yes.

KM: Maybe that's Tūtū's place right there. So that building may be the school house up there then.

SC: Could be, yes.

KM: This is Kapōhākimohehua, *ma'ane'i*?

SC: Yes.

KM: *Tūtū*, you know when you walk, if you go *makai* of Keawala'i church?

SC: *Mauka*.

KM: But if you go *makai* along the shore, do you remember the little, there's a fishpond, the stone wall and fishpond that was there?

SC: [thinking]

KM: This point has a beautiful name, but maybe, I don't know if you heard it. 'Āpuakēhau Point.

SC: [thinking] No.

KM: Okay. Well, there's a little fishpond, and you can still see the ruins of the fishpond just below Keawala'i and you see it on the map here.

SC: Yes.

KM: You don't remember that fishpond?

SC: No. [Later, *kupuna* recalled this pond – see discussion, below.]

KM: I wonder if anyone was living out here at any time that you remember on this little point?

SC: No.

KM: No house out there. You can see there's still a little bit of stonewall like a *kahua*, platform out there.

SC: I'm not too... Maybe that's where, the fishpond was near Keawala'i Church, yeah.

KM: That's right near Keawala'i Church, yes.

SC: That's where the spooky house was [chuckles].

KM: Oh, yes!

SC: That's the one there.

KM: Yes, okay.

SC: We used to walk to the spooky house. It's a nice house, you can look at the Makena Bay. But I don't know who stayed over there. The fishpond, I remember that.

KM: You remember, good!

SC: Yes, right near the church more on the...

KM: Just *makai*.

SC: *Makai*, yes.

KM: Oh.

SC: Yes, the fishpond, a small one.

KM: Small fishpond, yes. You never go *holoholo*, fishing?

SC: No.

KM: But had a house. Was the house on the point or right behind the fishpond, on the *mauka* side?

SC: Behind the fishpond, the ocean side.

KM: Oh, on the ocean side. That's this place right here then [pointing to location on Register Map No. 1337].

[See description of Pikanele's house in December 1904 article of The Friend, by O.P. Emerson.]

SC: Yes.

KM: And you know *kūkū*, by and by I'll show you, I'll bring you some pictures of what it looks like today. You can still see if there was a house out there, you see a couple layers of stone that were set up so the house could be built up.



***Foundation of Pikanele's house on 'Āpuakēhau Point, looking across fishpond to hau trees and Keawala'i Church (Photo KPA-N1777)***

- SC: Hmm.
- KM: You can still see the stone alignment today.
- SC: I better go back and check it out. Maybe a lot of them don't know about that. I don't know if Eddie Boy knows.
- KM: I don't know, but you know what's really interesting, you remember there was still a house there, but spooky. How come spooky?
- SC: Nobody there.
- KM: Empty.
- SC: Empty. Somebody said spooky, but it was a nice house with a verandah right around. I don't know how it was saved from the big waves.
- KM: That's right, 'cause it's right on the point there.
- SC: Yes. Right in the middle of Makena Bay.
- KM: That's right, exactly.
- SC: From over there, that house, you see my tūtū's houses.
- KM: 'Ae, it's so beautiful!
- SC: That's where they used to have fishing over there, *hukilau*.
- KM: In the bay in between your tūtū's house and that spooky house?

SC: Yes. They used to have canoe loads of fish. Bring the *hukilau* in. Tūtū Lu'uwai and Tūtū Kapahu and Tūtū Lono were good fishermen. Tūtū Kapahu, Tūtū Lu'uwai and Tūtū Lono were big Hawaiian guys.

KM: Real *kanaka*?

SC: Yes. When they drink *pānini* swipe, they fight up [chuckles].

KM: Auwē!

SC: Tūtū Lu'uwai was a quiet man. Tūtū Kapahu, I don't know why he used dynamite on his hands, and throw it in. He held the dynamite too long and exploded in his hand.

KM: *Mūmū* the hand.

SC: *Mūmū!* Tūtū Kapahu, he was a good carpenter, good plumber, he was an all around man.

KM: Were you alive when Tūtū Kapahu did that to his hand or was before your time?

SC: I saw him. I saw him all wrapped up and taken to Kula Sanitarium, he was in bad shape.

KM: Minamina.

SC: Yes, *minamina*.

KM: He was using dynamite for fish?

SC: Right here in Makena, past Tūtū Moloa's house, and he had that thing in his hand, it exploded, he held it too long. And for him, my brother Ernest and I, we would go with him, lay nets at Pāipu. We'd lay the net out then we go sleep, and in the night or morning time we go and cross the net and we catch. We get plenty fish.

KM: Now, *kūpuna* you said at Pāipu?

SC: Pāipu.

KM: Where is Pāipu in relationship to where your house was?

SC: Okay, Pāipu is where Eddie Boy is [in the *ahupua'a* of Keauhou].

KM: Oh, where Eddie Boy is, okay.

SC: And Pāipu is where the Chang's Beach is.

KM: Oh, a little further down, away from. Not where tūtū's house was?

SC: No.

KM: Further Palauea side?

SC: Yes. That's where Eddie Boy's home is. Pāipu was... See, the mountain dirt would come down and drop over there.

KM: Yes. When rain time like that?

SC: Yes. During those days the soil was rich at that particular place, Pāipu. Then my brother Chunan had a pump over there, oh the water was cold. No more now. My job...and there was a stone wall fence, but no more now. In that little patch over there, there was good soil from the mountain, and fence, and we planted alfalfa. My job was to run the pumps, and the water is so cold. And my brother Eddie, from Lahainaluna, came home and planted papayas along there. Beautiful papayas!

KM: Amazing! You folks had a well that you folks would pump the water out of at Pāipu?

SC: Yes. One more lifesaver, here's the hale, and right below, there's a... Every time I forget the name of the little pond... [thinking] 'A'awa. It's just amazing how the little pond saved

us. Here's the ocean, in the morning, when it would go low tide the water would go out from the well, we would drink the water right in the ocean. This is our fresh water.

KM: Amazing! The fresh water comes right on the ocean side.

SC: Without that we no more water. Every time I forget, but my brother Eddie knows that. He pointed it to me now where it was. Over there, that's where we 'au'au in the evening, cold. We'd bring the horses down to get water during the summer. Then Tūtū Kapahu made a pipeline from Kula to 'Ulupalakua and down.

KM: Oh, yeah?

SC: To get the water to Makena from Olinda. And the pipes from 'Ulupalakua, down there, would be bare. So summer time, the pipes are hot, we go bath with hot water [chuckling].

KM: [chuckles] Yes. You know, your Tūtū Kapahu, he laid the pipe?

SC: Yes. Down from Kula.

KM: Olinda, Kula side?

SC: Yes.

KM: Out to 'Ulupalakua and then down the old road?

SC: Yes. During the summer no more water down there?

KM: Amazing! So all these people and things you remember. So *tūtū*, you know from your tūtū's house, Tūtū Ha'eha'e *mā* where you lived?

SC: Yes.

KM: Out of curiosity, did you ever hear that there was a *kū'ula* or a *heiau* out on the point here [pointing to the Nahuna Point vicinity]? A little ceremonial place for the fisher people?

SC: No.

KM: You don't remember?

SC: No.

KM: You know, one of the really interesting things about Makena... I don't know if you remember the Cockett's that used to live up 'Ulupalakua side and she married a Garcia. This was much after you, Cockett family, *paha*?

SC: The Cockett family from Wailuku.

KM: Yes, and had some *tūtū*, *mauka*, 'Ulupalakua side.

SC: Cockett?

KM: Yes. Well, right across from Keawala'i Church... In fact you know what's interesting, remember I mentioned the name Māhoe who had all of this *'āina*.

SC: Yes.

KM: In 1868 it was Māhoe who gave this *'āina* to Keawala'i, to the American Board of Commissioners for Foreign, Christian Missions. He gave it to them so they could formally have this *'āina* here. He gave it to them in 1868. Tūtū Māhoe had all of this *'āina* up to, because the next land here is Maluaka. This becomes the land of Maluaka, I don't know if you heard that name, Maluaka?

SC: [thinking] No.

KM: You folks referred to it all as Makena?

SC: All Makena, yes, that's right.

KM: 'Ae. What's really interesting is, and that's why I was curious, a little bit *mauka*... Where did you folks used to pick up mail when you were young?

SC: [thinking] As far as I know, it's 'Ulupalakua.

KM: *Mauka?*

SC: *Mauka.*

KM: Do you remember if there used to be a little like box place *makai*, not far from Keawala'i?

SC: No.

KM: Not in your time, maybe it was later.

SC: Mail, I was little, I didn't know much about the places.

KM: Of course, you were young yet. *Mauka*, maybe a couple hundred yards *mauka* of Keawala'i church, there's a place that they say is a *heiau*. I was curious if you ever heard anyone talk about a *heiau* at Makena.

SC: No, no. Let me explain to you, I think you and Eddie Boy will have a better conversation. Eddie Boy's been there a long time now. I don't know whether Eddie Boy is informed about this one here. My brother Eddie, he was land rich, he was rich by land. He had a ranch up at Kahakuloa, my brother Eddie, Chang's Beach is named after him.

KM: Pāipu, nice.

SC: Yes. Eddie Boy lives right there at Pāipu or Chang's Beach. If he doesn't know about all this, he should know now.

KM: Yes.

SC: My only question is, "How did 'Ulupalakua Ranch get all that land?"

KM: Yes, a lot of it was peculiar. But you know *tūtū*, in 1848 to 1852, Torbert, the name I mentioned to you earlier, not Makee.

SC: Yes.

KM: Torbert started 'Ulupalakua and he got two thousand acres. That's why I wanted to show you, let me show you the other map, and you're going to keep all of these. Let's look at this, this is Register Map 791 [opening map]. See this is the road that goes *mauka*.

SC: Yes.

KM: This *'āina*, this line here marks Māhoe's land. This land Torbert got from the King, Kamehameha III, and it came all of this *'āina* here, up *mauka* around 'Ulupalakua. This was his old house that Makee then had. You remember Makee's place? You said your *tūtū* used to go up there and work?

SC: Yes.

KM: So Torbert was the first one, and that's how it came.

SC: How do you pronounce it?

KM: Torbert, T-o-r-b-e-r-t.

SC: I haven't heard that name till today.

KM: Yes.

SC: Only Makee.

KM: Yes, Makee. But you see Makee didn't start the ranch, actually it was Torbert. I guess Makee...Makee died in the 1880s, I think.

SC: Then the Baldwins took over.

KM: Yes, Baldwin, had Dowsett also, Alike Dowsett. Alex Dowsett, you remember?

SC: [chuckling] I know my brother Robert is a Dowsett.

KM: Yes. And Dr. Raymond. See, that's how...you see when you said his father, that's how. Dowsett came, and in fact, I think Raymond's wife was a Dowsett, who had first married a Makee.

SC: I know Dr. Raymond.

KM: You remember Dr. Raymond?

SC: Not clearly.

KM: There was a lot of...

SC: Dowsett had some share over there?

KM: He did, yes, after Makee...

SC: So that's how he came to know my mother then?

KM: 'Oia paha.

SC: And Eben Low with me.

KM: Ahh, too good! And Low and Dowsett were good friends too, eh [chuckling].

SC: Hmm [chuckling].

KM: You're so funny. So you know Tūtū, what's really interesting, if you look right about here, [pointing to location on map] this is Keawala'i church there. Right about there, there's this place they say is a *heiau*. If you think and I'm sorry to make you think hard about this. Did you hear about any *heiau* at all, or how about *mauka*?

SC: I never heard one word about *heiau*.

KM: You never heard. I guess they weren't talking about them.

SC: Yes.

KM: What's really interesting, this is the ranch house here and the headquarters up here.

SC: It was burned lately. It was beautiful home setting. I used to stay on the side, Englehart was the book keeper.

KM: Hmm. This hill here has a name, Ke'eke'ehia. You see the old road that you used to...how come you had to go *mauka-makai* sometimes on the old road.

SC: From Makena we took the short cut, we didn't go... Well we would go to Hapakuka's house over here.

KM: You remember Tūtū Hapakuka, he was *mauka*?

SC: He was off the road, the one going turn, turn, turn. Then turn around and go to 'Ulupalakua. With the horse it went straight up to 'Ulupalakua, to the store, straight up.

KM: So that's why, you were going to the store *mauka*?

SC: Yes, on the horse. Those no more car, three of us older boys. My brother Chunan had a horse, Eddie had a horse, and I had my horse. The three older boys, no more car in those days so we had horses. The three horses were Charlie Boy, Red Diamond, and Gray, my horse was Gray.

KM: Okay, nice. So that's how you would get around?

SC: Yes. Now, let me explain to you how I feel about Eben Low, our connection... When I was at Kawaiaha'o church, I saw Aunty Kaia Pihō—Pihō was a good fisherman. I asked Aunty Kaia, when I was small, who's my father, she said, "Eben Low." "How do you know?" "When your mother was carrying you, I was taking care of your mother." That's the truth...

KM: Yes. What's amazing to me is, *Tūtū*, you look like the old photographs of Eben Low.

SC: Yes... But, there were sixteen of us. I love my father, I'm sealed in the temple with Chang. That's the one I love. Eben Low, I didn't know him... And my mother's father was Edward Dwight Baldwin. One time, when I was working at Kaneohe Ranch, I saw "Builders of Hawaii," and had his picture, "hey, I look like him." That's on the Baldwin side.

KM: Yes... I think Frank Baldwin and Ed Baldwin bought 'Ulupalakua Ranch too.

SC: Yes. I think the Baldwins knew that my mother was a Baldwin girl, but they never pay attention.

KM: *Tūtū*, you're going to love...I found some wonderful letters from 1882, '83, when your mother's father was surveying Makena and the Honua'ula lands.

SC: And Kona.

KM: Found the connection right for when the time comes when your mother was born for when E.D. Baldwin was out there surveying.

SC: You know that too?

KM: Yes. Because you told me, I went to look for some records, very interesting though.

SC: According to what I heard only, that my grandma didn't want to marry him, my grandma was a beautiful Hawaiian lady...[chuckling] She didn't want to go with him to Kona.

KM: That's right, because he was surveying, after Honua'ula and all the Maui lands, he went to Hawai'i to survey.

SC: Yes.

KM: She didn't want to go?

SC: That story must be true [chuckles].

KM: So interesting. So right below the ranch headquarters up at Ulupalakua, that hill that the road when you're coming from Makena that you pass by.

SC: Yes.

KM: It has a name, Ke'eke'ehia, supposedly there's a *heiau* up on that hill. You don't remember ever seeing that either?

SC: Well, there's a store, and little bit down, there's a hill where you're talking about, that's where Ikuwā Purdy was buried.

KM: Oh.

SC: When my father died, here's our house over here, Ikuwā Purdy over here, his wife passed away, they got married, Ikuwā Purdy and my mother. Those two were over there.

KM: So Ikuwā and your mama, lived *mauka* together or *maka'i*?

SC: No. Here's the 'Ulupalakua School, and just *mauka* is Ikuwā Purdy's house. He was foreman for 'Ulupalakua Ranch.

KM: That's right.

SC: As a cowboy, Ikuwā Purdy, Willie Olsen said that old man, before the cattle break, he yell at you already. He was that smart. As far as I remember him, he had *'umi'umi*, and he get a good handshake.

KM: Strong.

SC: Yes. He was the cowboy champion of the world.

KM: That's right. That's how Angus McPhee came over to Hawai'i, they had gone up to Wyoming, they met. Angus, according to the story I'm leaving for you, Angus came home with them for the wild west show in Honolulu, and that's how he came to Maui.

SC: Oh.

KM: Because of Ikuwā.

SC: Yes. When McPhee was the manager, Ikuwā was the foreman for the ranch.

KM: You know one of the other famous stories about 'Ulupalakua section is about that stone image, they called it a Rain God. Did you ever see that or hear about that?

SC: No.

KM: How about 'Ulupalakua? Very interesting name. Did you hear what the name means that you remember?

SC: What name?

KM: 'Ulupalakua.

SC: As far as I hear, this man from Lāhaina carried a breadfruit on his back. When he got to 'Ulupalakua the *'ulu* got ripe at 'Ulupalakua.

KM: How interesting, so you did hear that?

SC: Yes, I don't know how.

KM: It makes sense with the name.

SC: 'Ulu-pala-kua.

KM: So breadfruit ripened on the back.

SC: Yes. I don't know who told me about that, that's my memory about the name. *'Ulu* and *pala* on the back, I don't know who and how.

KM: Interesting. How about Makena, did any one tell you what Makena means?

SC: I heard about it, I don't remember. People had told me the name of Makena...but my memory has it, but I didn't care to hear it maybe [chuckles]. Do you remember?

KM: There's a couple different stories. Some they say Makena, it's like wailing, lamenting, crying for a loss of something. When you *'uwē makena*.

SC: Yes, Makena, something like that.

KM: How interesting. Amazing! And you *hānau* in 1911, and you see all of these changes. The road was all just, like the road going *mauka* was just stone and dirt right?

SC: Yes.

KM: No pavement, nothing?

SC: No pavement. If people were smart, 'Ulupalakua Ranch could never have closed that road, because Makena people got their mail from Ulupalakua, the post office has to be open.

KM: That's right.

SC: Some people weren't smart enough. They should have never closed that road, to my opinion. To me as of now, the ranch stole a lot of land, but I don't know how.

KM: It's like you said, your mama had 'āina mauka too right?

SC: At 'Ulupalakua, and she had another spot right, another thirteen acres in the middle of 'Ulupalakua Ranch. That's when she changed it to the Makena land.

KM: Is that how she got the Makena land?

SC: Yes.

KM: She exchanged that thirteen acres for the *makai* land?

SC: Yes.

KM: That was your mama or your grandmother?

SC: My mother.

KM: Your mother, I see.

SC: As far as I know my mother. I don't know how she got the land. The way I hear now. For me now, Kepā, I wasn't really interested in land or money. Even now, I know how to use money [chuckles].

KM: [laughing] ... You know, you think how nice your papa Chang was, though.

SC: He was a small fella, but honest man, all the way from China. He saved the Makena people with his store.

KM: Tell me about the store. What did he sell when you were a young boy. What was he selling at the store?

SC: Okay, he sold crackers, corned beef, cream, all the things needed for the people in Makena to survive.

KM: Yes, that's right, to supplement. They didn't just have only fish and sweet potatoes or something, they had all these other things.

SC: Yes, rice and all that. See, afterwards, Makena was just like a fishing place but the fishermen needed *poi*. So he used to go to Kahului, had a truck, someone would drive. He would bring home the *poi* for everybody.

KM: Wonderful!

SC: Before that we used to ride the horse from Makena to Kihei to buy poi. Was good fun for us cousins [chuckles], riding in the Keawakapu sands, good fun. The Kihei road was a trail up to Summerfield's Ranch in Kihei. That ended the road, from then on was horse trail. There was a gate, big, you had to get off the horse and open the gate and go.

KM: And that's how you would come back on the trail to Makena?

SC: Yes.

KM: From Summerfield's ranch towards Ma'alaea was a trail?

SC: Horse trail, all on the beach.

KM: Yes.

SC: We were on the beach.

KM: I'm sorry, *kūpuna*, the road was good from Makena towards Kihei. Where was the road good for you?

SC: The road ended at Summerfield's ranch.

KM: It ended...so from Makena to Summerfield's it was a road?

SC: Yes.

KM: But from Summerfield's to Kihei up, was only horse trail?

SC: Horse trail. But now it's a nice road going down.

KM: A nice road with too much buildings [chuckles].

SC: Too much hotels, but beautiful though.

KM: It is, yes. You folks would have good fun taking that ride?

SC: Yes. It was hard on us, no more money, go down there, you cannot buy saimin, you hungry. You eat breakfast, come home never eat nothing.

KM: So your papa sold all the basic things that the families needed otherwise, or he would get *poi* like that.

SC: Yes.

KM: Makena then, you folks were growing sweet potatoes?

SC: Yes.

KM: Did they make *poi uala*, sweet potato *poi*?

SC: No. They made *poi palaoa*, we would take the *poi* home and they would mix the *poi* with the flour to stretch it.

KM: Stretch it out, yes. Once a week *poi* comes or more long then that?

SC: Once a week.

KM: Do you remember who the *poi* came from, was it Wailuku mill or?

SC: From Kihei there was a Chinese man. I forgot his name, who would bring the *poi* from Wailuku on a buggy and a horse [chuckles]. Not car, a buggy and a horse. I think was eighteen pounds for a dollar.

KM: Wow! Amazing!

SC: Now if you eat *poi* and red salmon, you might as well go eat at a restaurant.

KM: [chuckling] That's right.

SC: I could eat about eight dollars worth. I love my *poi*. Those childhood days, most of the time the main food in the morning was, crackers and coffee and cream. When we would go to Kihei to the Protestant Convention, we'd get bread and butter and coffee, oh, it was a treat.

KM: Where was that from at Kihei, what did you say?

SC: Church conference.

KM: Church conference, oh *Pae 'Āina*?

SC: *Pae 'Āina*, yes. Ride the horse, pass with the horse, the *pili* grass and stay at Tūtū Ane's house.

KM: Amazing! You mentioned *pili* grass, when you were growing up, when you were young like around the 19-teens like that, the land at Makena, was it pretty much open, just a few scattered *kiawe* trees or was it all *pa'a*, *nahelehele*?

SC: I think, if I remember correctly, full of *kiawe* trees.

KM: Full of *kiawe* trees and the *pānini* was all around?

SC: Funny with *pānini*, Kepā, *pānini* only grew half way up to ‘Ulupalakua. After it got a little colder, no more *pānini*.

KM: No more. So when you were going from *makai*, going up you would see *pānini* about halfway *mauka* on the *kula* lands?

SC: Yes.

KM: And the lantana, more up above?

SC: Lantana wasn’t too bad, wasn’t wild. ‘Ulupalakua, I don’t know, it doesn’t have good pasture lands. Let me explain to you about our ‘Ulupalakua home. Five bedroom house, the kitchen over there. Eleven acres of land, it was a garden of Eden.

KM: Amazing!

SC: Bananas grew, loquats grew, mangoes grew, momonas grew, apples grew, oranges grew, rose apple, and then guavas, then the vegetables. An old Japanese man had a barber shop, he had a little house on the lot. He stayed there free, it’s a poor little house. I don’t know how he managed. He grew cabbage, nice kind cabbage.

KM: Amazing!

SC: Amazing, no more irrigation.

KM: Just from the dew?

SC: Yes.

KM: *Kēhau* like that?

SC: *Kēhau*, yes, that’s all. It was a garden of Eden. My sister Daisy was a school teacher up at ‘Ulupalakua. After she left, nobody stayed in the house so we had to sell it. That’s how the Hawaiians are losing their land.

KM: So *tūtū*, your house, that *mauka* house, five bedrooms like that, was it near the ranch headquarters, or near the school?

SC: [drawing an imaginary outline with his finger] Okay, here’s the school, here’s the nice open land.

KM: ‘Ae.

SC: And here’s where they branded the cattle, right next.

KM: Oh, next to the branding pen like that?

SC: Yes. That’s where that acreage is. They wouldn’t allow my mother to stay there otherwise, it’s too valuable. It was a beautiful land. It was well fenced, I think there was a *heiau* or a burial place on the corner of the place, I don’t know.

KM: Your place or the branding pen?

SC: No, above our lot in the corner, there was a *heiau* I think, I’m not so sure.

KM: Yes. Did you ever hear, one of the stories that they talk about a *heiau* that’s by ‘Ulupalakua near a *pu’u* there. That certain nights they call *pō Kāne* that you could hear the sound of drums or anything. Did you ever hear anyone talk about it?

SC: No.

KM: You know *Tūtū*, like when you mentioned Hapakuka, he was an old cowboy?

SC: Yes. His son James, we grew up together, he was a good athlete. Tūtū Lu'uwai adopted him. Tūtū Lu'uwai also adopted my brother Phillip, I don't know how he took care of them. Then there was Lu'uwai li'ili'i, three boys, and he was just a fisherman, Tūtū Lu'uwai. One thing I heard about Hapakuka, this is cute. He would go to Kahikinui. When he came back the boss asked him, "Any rain?" He said, "I don't see the rain, but I see the *lepo pulu*." [chuckles] He don't see the rain but he sees the dirt.

KM: 'Ae, wet.

SC: Yes. That's how I remember him. Another well known family from 'Ulupalakua is the Wilcox family.

KM: Yes.

SC: That's where the Delima's come from, Frank Delima.

KM: Oh.

SC: Frank Delima is a Wilcox boy.

KM: You know that's interesting because you mentioned Wilcox, remember when I said, Torbert?

SC: Yes.

KM: Torbert and Wilcox, the original Wilcox were partners at 'Ulupalakua, so they pre-date Makee.

SC: Now that Wilcox I know, he had a nice, big, white horse, he was sometimes a judge, I think. He would come to Makena on this big white horse, oh, he looked handsome. I don't know what connection or how. But Hapakuka was here, and he lived further up.

KM: Wilcox was further up.

SC: His wife was a beautiful lady, but I don't know what her maiden name was.

KM: Local or *haole*?

SC: No, local girl, part-Hawaiian. That's the Wilcox family.

KM: That's where Frank Delima comes from?

SC: Delima married one of the daughters. And Frank Delima was a short man, he was a good baseball player. He used to take care of the 'Ulupalakua Road. That was his job, Frank Delima.

KM: Interesting.

SC: So who else? [thinking] Hapakuka, Wilcox, Piltz.

KM: Piltz, yes.

SC: Piltz one other Hawaiian, Olsen.

KM: Yes, Marie Olsen she married, what was his name?

SC: Willie Olsen.

KM: Willie, yes.

SC: You know her?

KM: Yes, I'm going to go see her.

SC: Let me explain to you about Marie. Right now she lives in Keone‘ō‘io. In fact when you see her tell her about me. It was through her husband, in Kaneohe Ranch, Willie was working with me for little while. He was a cowboy in ‘Ulupalakua, and then he worked in Kaneohe Ranch before he was married.

KM: Oh.

SC: Then he left the ranch to work in the construction business. I used his car to propose to my wife.

KM: [chuckling]

SC: Marie would know who I am.

KM: Yes, yes.

SC: Marie now I think is getting old, she lives in Keone‘ō‘io .

KM: She’s actually moving *mauka* now up in Kanaio section, they have some ‘*āina* up there. What I understand is one of her *mo‘opuna* is going to be taking care of the ‘*āina* down at Keone‘ō‘io now.

SC: That belongs to the Carter family and the Carter family owns part of the ocean I hear.

KM: ‘Ae. Because of the fishery, they had a fishery. What kind of fish did they get out at Keone‘ō‘io?

SC: I would say *akule*.

KM: How about ‘*ō‘io*?

SC: Maybe so, I don’t know. That’s La Perouse Bay.

KM: La Perouse, yes.

SC: French name.

KM: He was a sailor, captain.

SC: My brother Eddie bought Willie Olsen out of the land, and then he sold it back to Willie. Willie was a nice boy, he was a good boxer. He had a brother by the name of Henry too, Henry just passed away, Willie passed away. I liked William he was a kindly man. When one of the cows had a sore eye, Willie chewed tobacco and put it on the cows eye.

KM: Wow! And *pau*?

SC: *Pau*.

KM: Amazing! I understand he was a good fisherman too.

SC: I’m not so sure about that.

KM: From later years.

SC: I think he had a boat. Willie was a kindly man, Henry too.

KM: Nice.

SC: Henry had two boys going to Kamehameha, Alika, same age with my boy, he went to West Point from Kamehameha and then he retired as a colonel. He was sharp, that boy! And Olaf went to Waimea as a police officer, and then he was farming in Waimea. Olaf Olsen. About Piltz, Ransom Piltz is my nephew.

KM: What’s the first name?

SC: Ransom. Ransom’s mother was, I forget... My cousins Abby, Hattie, Lucy and Ruth Kalawai’anui was the last name.

KM: Kalawai'anui, oh.

SC: That's my closest cousin. My *tūtū* had my mother, and she had Aunty Ha'eha'e li'ilii'i, and married Tūtū Māwae, and she was pure Hawaiian. That's the clan from over there, that's the line.

KM: Amazing! What a memory you have.

SC: I left Makena too young, in 1927.

KM: I understand, because you went to Kamehameha.

SC: Stayed down here, I'm now down in Lā'ie, I'm 94.

KM: *Tūtū*, guess what!

SC: What?

KM: You're not that far away from home, did you know, let me look at this, I'm going to show you this map really quickly. [opening Register Map No. 1763] This is an old map that your *tūtū* actually helped to survey, E.D. Baldwin. See the name here, this is from the survey that your mama's papa...E.D. Baldwin did. He did the survey, this says 1883.

SC: Yes, yes, yes.

KM: He finished his survey of Honua'ula at that time. What I wanted to show you, you mentioned Lā'ie, if we look at this, this is Palauea, here's Keauhou, then you have Kalihi, Waipao, Papa'anui, you come on over Papa'aiki, here's Ka'eo, Makena is all right here. Here's the church right there.

SC: Yes.

KM: Then you see this name Maluaka, this land goes up here, Mo'oloa. At Mo'oloa which connects up near 'Ulupalakua is a place called Lā'ie.

SC: I didn't know that.

KM: Yes, so you're not that far from home [chuckling].

SC: [chuckling] Thank you!

KM: Interesting. The name Lā'ie is not only here but also...

SC: What does Lā'ie mean? I don't know.

KM: They say it's a part of a longer name, Lā'ie, *lau ka 'ie'ie*, the leaf of the *'ie'ie* which grew up in the forest. Do you know what *'ie'ie* is? It's like a small *hala* tree but it's native up in the forest and it spreads out on the forest, it looks like small little tufts of *hala*. Beautiful! Lā'ie.

SC: Hmm. Kepā to be over here, sitting here, at my age, I'm happy. I enjoy the trees and the ocean. I used to work at the temple, but I'm little too old now. This is heaven to me.

KM: It is beautiful!

SC: Although I love Makena, Makena as I said, my visit is only for those three things.

KM: And the three reasons you visit Makena is why?

SC: Spiritual, love and peace. I find that at the Keawala'i Church. Keawala'i Church is rebuilt, beautiful.

KM: Isn't it beautiful! Do you know the young *Kahu* there, Alika?

SC: Yes, Alika. He's a Kamehameha graduate.

KM: Yes, he is in '66.

SC: He was a former Mormon boy [laughing].

KM: [laughing] Well, you were a former *Kalawina* boy!

SC: [chuckling] Yes. He's a nice *Kahu*.

KM: Yes, very nice.

SC: Are you planning to visit my nephew, Eddie Boy Chang?

KM: Yes, I am. I have his phone number and information.

SC: These maps, I'm talking straight to you, if you don't have any more maps...

KM: I do, *Tūtū*. I want you to have these because they're going to go with your stories.

SC: Okay.

KM: I'm going to take a set to Eddie, your nephew.

SC: With this, I think Eddie Boy will be surprised what he doesn't know.

KM: You're going to love, I'm doing a story, a history for Makena right now. For part of a preservation just to help keep the histories.

SC: Yes.

KM: You're going to be amazed at all the family names and the things that we have to talk about, and your stories like this about the people. It gives it life, you know.

SC: Yes. *Tūtū* Kapahu and *Tūtū* Lono they were big, oh, husky guys. You know the red *pānini*, they drink, get wild with one another.

KM: Swipe.

SC: The next day, they're pals again [chuckling].

KM: Amazing what the *inu* can do to you.

SC: Yes.

KM: Do I remember, did your papa at one time have an opium license also?

SC: That I mentioned to you, I want to erase that.

KM: Okay.

SC: I only hear... I think he was selling opium.

KM: But it was legal.

SC: Oh I didn't know that.

KM: It wasn't against the law. Particularly under King Kalākaua and Queen Lili'uokalani<sup>3</sup>, in fact that was part of the *ho'opa'apa'a* that the haoles had.

SC: So I no need be shame then?

KM: No need be shame, they issued licenses for it.

SC: I don't know whether he had a license. But I know, when I went up Kula... My father had a home up in Kula, beautiful home, nice house up there. A little further up, an old Chinese fellow up there smoking opium... They had the pipe.

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<sup>3</sup> At the end of the interview, I inquired of Kupuna, if he recalled hearing anything in 1917, about the passing away of Queen Lili'uokalani. He would have been about six years old at the time. Kupuna thought about it for a moment, and said that he did not remember the reaction of his *kūpuna* to her passing, nor did he recall any special commemoration in Makena, at the time.

KM: For the *po'e Pākē* that was like *inu 'awa* for the *kānaka*.

SC: Yes.

KM: You know when you *pau hana* worked hard all day, you come home, *inu* a little *'awa*, if you're out fishing, the muscles are sore right.

SC: Yes.

KM: You folks never had *'awa* down at Makena when you folks were young?

SC: No. The only one I drank was the red *pānini* swipe.

KM: [chuckling]

SC: They ferment it.

KM: Yes.

SC: It makes you drunk you know, when you eat the red *pānini* ... Usually, I would feed the red *pānini* to the pigs. Not the white one, the red one.

KM: Yes, the red one.

SC: When you drink the red *pānini* your *shi-shi* is all red [chuckling]. Good fruit, you cannot eat too much 'cause the seeds. You have to be careful drinking the juice. Had oodles of *pānini* from Makena to half way up 'Ulupalakua after that, the insects kill 'um.

KM: Interesting.

SC: You hardly see any *pānini* now.

KM: Yes, they brought in the insect because it was getting so wild.

SC: Yes, but the insects went eat 'em up.

KM: Yes, eat them up. Just like lantana too, the lantana was so *pa'a*.

SC: Yes.

KM: ...So interesting. How are you, you're okay?

SC: Kepā, at 94, I can't help but slow down. Especially with my wife passed away a year and a half now, and she's right up here. It's awfully lonesome.

KM: 'Ae. Yes, you know it's important, you look good, *Tūtū*, you look good. You just *hana mālie*.

SC: Yes. Certain things I like to boast about, and certain things, I keep quiet. But I'm glad you said opium was legal.

KM: Yes.

SC: Then my father was okay.

KM: He was fine, that was one of the *ho'opa'apa'a* that the haoles had with Lili'uokalani because the Hawaiians were regulating it, it was a legal activity. They knew the Pākēs loved it.

SC: [chuckles] I no need feel shame.

KM: No.

SC: Thank you.

KM: Yes. That's really amazing, your father was a very patient man. He took care of a lot of people.

SC: What I wonder about him, I'm born number eight, and he knows I'm not his son, and yet I was his pet.

KM: How nice.

SC: My brother Robert, next to me. My Tūtū, I think they knew he was a Dowsett boy. My Tūtū took him away, my father didn't like that. He wanted to keep Robert too. How forgiving he was.

KM: Wonderful!

SC: All the rest of the children, from Robert down, that's all his. They all look Chang. Now that I know Dowsett was around... My sister Annie, when she was still around, she used to dislike Dowsett. I don't know who he is.

KM: You'll like this story, by and by this little story that Angus McPhee's daughter wrote, she published it in the Hawaiian newspaper, *Ka Hoku o Hawaii* in 1941. It's a nice little story about 'Ulupalakua and some of the families there. You'll see the names of Dowsett, of Torbert, Wilcox like that. Evidently it used to be something when the cattle shipping days. Did they still ship cattle when you were a boy out of Makena?

SC: Yes, it was a beautiful sight.

KM: What was that like then?

SC: Okay. Here's 'Ulupalakua Ranch, *mauka*, Ikuwā Purdy them would bring the cattle down.

KM: The old road?

SC: Yes. To the holding pen. If you go to Makena now, here's the landing, there's the little sand beach.

KM: Yes, yes.

SC: In back of that, right now it's a restroom now.

KM: Yes.

SC: In the back of there, there was a holding pen for the cattle, and a little pen over there, *Pāpipi*. Well, here's the picture [figuratively], the two best cowboys and the two best horses would be doing the work. They would rope the cow in there, and give the cow to the strong horse. One of them was Ikuwā Purdy's son, I think. I don't know who the other one was. The *Humuula* or *Kilauea* would be set about half a mile out they cannot come closer.

KM: Wow!

SC: Then they would have the boat come up near the... almost to the shore. The cowboys would take each cow and tow the rope to the boat. Then they would tie it there. Then the boat would go out to the Humuula. The boat would come down and they'd make the little stuff, and get the cow.

KM: Yes, Winch them up.

SC: Winch 'em up and dump the cow in the hole.

KM: Amazing!

SC: Those were the days we enjoyed watching [chuckling].

KM: 'Ae.

SC: We used to enjoy watching some of the cattle get lose, eh [chuckling].

KM: In the water or?

SC: In the water. When they line up the cattle, the cowboys are really good, they would rope the cattle. Sometimes the cattle get in the *kiawe*, no can get 'em. But the two horses were nice horses.

KM: Amazing!

SC: The two best cowboys would bring them out.

KM: Do you remember their names by chance, those cowboys?

SC: One was Ikuwā Purdy's boy, George, I think.

KM: George Purdy.

SC: I don't know who the other one was. They were the best two cowboys.

KM: They would bring them down the old 'Ulupalakua-Makena landing road?

SC: Yes.

KM: And in the holding pen a little bit behind where the bathrooms are now.

SC: Yes.

KM: Hold them in there and take out, four cattle or what to the boat?

SC: About eight or ten.

KM: Okay. They would tie 'em up alongside the boat and then the boat would take it out.

SC: Yes.

KM: And then the winch would drop?

SC: That's how the cattle were picked up. But later they would bring the cattle to Kahului where they had the... But no more now.

KM: Yes. How interesting, must have been big time. Good fun to watch all of that.

SC: We would stay on the stones over there and watch them. Here's the part, as soon as they're *pau*, my cousin and I would get our own horses, and we'd go [gestures swinging his hand overhead, as if driving cattle]. No more cows.

KM: Make believe.

SC: We'd take off and the horse would go so fast, the horse would stumble in the ocean and we'd fly off! "Eh Ikuwā..." And rope, just make believe. It was fun, the horses would swim. The horses can swim you know?

KM: Yes. *Tūtū*, were there ever sharks that would bother you folks, bother the cattle when they went out that you remember from your time?

SC: I don't know, but I think my grandma was...there was a *manō*.

KM: 'Aumakua.

SC: 'Aumakua, the shark. According to what I hear, she was feeding the shark.

KM: 'Ae, your *kūpuna* believed that.

SC: As far as I know my mother, only seen it around there. I had only one time, I was going to Pāipu, there a big shark right between the rock. A big one! it didn't bother me. From the landing we would swim where the cattle were driven, I was thinking about sharks. But besides that big one, I never saw. And nobody got hurt by a shark.

KM: Amazing! You'd think with them hauling the *pipi* out maybe quarter mile or something out to the boat, to the *Humuula* like that.

SC: Yes. And when they bring the fish out, *akule*, Tūtū Lu'uwai was really good. He would see a red school of *akule*, then he would go on a big stone, and direct how to surround it.

KM: He was standing up high on a stone by your house at the point?

SC: By tūtū's house, by the landing.

KM: By the landing and he would direct them.

SC: Yes. Tell them how they're doing. Then they bring that in, and near the shore they would have a big holding net. With the *akule* stay in there and little by little they would take the *akule* out, and my brother Chunan used to take the *akule* to Kahului to sell and come home. Tūtū Kapahu would divide the money to the workers.

KM: Ahh. And if people gathered around Makena did they *māhele*, they shared fish right down there with the families too.

SC: Yes, yes.

KM: Everyone got fish.

SC: Yes.

KM: Did outsiders come fish at Makena? Or was it only Makena people?

SC: The road was so bad, and so far away [chuckling], only Makena people.

KM: They never needed to worry about someone coming and intrude on their fishery.

SC: No, no. Not like now. [chuckles] Those were good old days.

KM: Wonderful stories! And cattle shipping day must have been a big event.

SC: For us kids, yes.

KM: Did they sing songs or anything at any time.

SC: No, not that I know. Maybe up 'Ulupalakua.

KM: Did they wear *lei*? Did you folks ever wear *lei* of any kind?

SC: I think somewhere along the line, the wives used to make leis for the husbands when they work. I don't remember too much of that. [thinking] So that map from Edward Dwight Baldwin shows the story is true.

KM: That's right. You're going to love these stories because Baldwin wrote some beautiful letters. His uncle was W.D. Alexander, the surveyor general.

SC: He wasn't the rich one, he didn't acquire a lot of land.

KM: No, not really.

SC: He could have.

KM: Yes, he could have, but he wasn't like the other Baldwins, the brothers who had East Maui and Baldwin Packers.

SC: He wasn't a rich man. He was one of the builders of Hawai'i.

KM: Yes. He recorded some nice descriptions of the land. You'll like his letters, I'll have all of that stuff for you.

SC: Thank you Kepā.

KM: No, *mahalo* to you.

SC: I retired when I was 61 years old.

KM: Amazing!

SC: I've been retired over 34 years. Amazing!

KM: Mahalo ke Akua.

SC: *Mahalo!* My wife passed away after 63 years of marriage, a good wife...

KM: 'Ae...

SC: You sure you have maps to take to Eddie Boy?

KM: Yes, all of this is for you. And this *mo'olelo*, it's important because you shared some of your history, your recollections of fishing at Makena.

SC: I need to give you some money.

KM: No, no, no. Your alma mater printed this for you [a Hawaiian fisheries study, "Ka Hana Lawai'a..." Maly & Maly, 2003].

SC: Kamehameha?

KM: Kamehameha Schools printed it.

SC: One more question. How do you feel about taking away the privilege at Kamehameha, *a'ole pololo*?

KM: *A'ole*. I believe... That's why, like I told you we saw Mau last week at the rally, I don't understand it... And we need to get more Hawaiian youth involved. All I say is Hawaiian first, Kamehameha Schools is Hawaiian, and it should be. Take care of the Hawaiians first, that was Pauahi's wish. I don't understand it. So Kamehameha Schools printed all of this, I'm working with them a lot. To help them understand more of the history of their land.

SC: Thank you. You're a big help, boy.

KM: We *mahalo ke Akua*. It helps us to do the work... My wife and I, that's what we do...when I mentioned the Cockett who had a tie she married a Garcia. They have the *'āina* down right across the street from Keawala'i church. Same thing as how your mama swapped land from *mauka* for the *makai* land at 'Ulupalakua. Mrs. Garcia who had inherited her family's land under the Cockett line, the *kūpuna* line. *Mauka* land they swapped for some beach land, or near shore land too.

SC: I don't know.

KM: Yes, that's after because you left in '27.

SC: Yes. Well thank you... [end of interview]

On September 8<sup>th</sup>, 2005, while reviewing the interviews, Kupuna also recalled that:

Alfalfa was grown on the Pāipu land, and it was made into hay and mostly fed to the pigs; mixed with middling, and *papapa* beans.

John Nelson was principal of Kamehameha Schools when Kupuna entered. He had ordered Sammy to leave because he thought he was a *haole*, but Tūtū Ha'eha'e was pure Hawaiian. In his time, Kamehameha was a trade school. Most of the students went on to hold good jobs. Now, about 90% of the students go to college. The emphasis and direction of the school has changed with the times.

**Marie Puanani Gomes Olsen**  
**Makena Oral History Program, conducted at Keone‘ō‘io**  
**August 22, 2005 – with Kepā Maly**  
**(joined by Rory Frampton for the first part of the interview)**

Aunty Marie was born in 1921, the daughter of a Portuguese man, and pure Hawaiian woman from Ni‘ihau (Photo KPA-N1691). In the late 1930s, she married her husband, William (Willie or Williama) Olsen, a native of the Honua‘ula region, with family lands at Kanaio. Aunty Marie and her husband moved permanently to Makena in the 1950s, residing in an abandoned military pill box–gun emplacement at Makena landing, on Kukahiko land. The pill box was modified and made into a home, which became a gathering place of many families from the Makena region. From the home at Makena, Aunty Marie, her husband, and other elder *kama‘āina* of Honua‘ula, traveled the land, and fished the sea—



always taking care of the resources in the Hawaiian manner. Aunty Marie is a gifted story teller, with a wonderful memory of places, practices, families and events. She shares many recollections in the interview, and her stories span from Kanaio and Keone‘ō‘io, to Ka‘eo and Makena, to Kaho‘olawe, and on to Ni‘ihau.

Importantly, she recalled the *heiau* (now identified as “*Kalani Heiau*” Site No. 196), having learned of it in the early 1950s, though nothing was known of it’s origins or functions, and it was not spoken of by elder *kama‘āina*. She was a close friend of Marjorie Kalehua Cockett-Garcia as well, and walked the lands held by the Garcia family.

Kupuna’s philosophy about the care of the land and Hawaiian places is, “If you love the place, take care of it, it will take care of you.”

Discussing an old book she has, and the age of the Kalua‘ōlapa Lava Flow in the Kanahena vicinity:

MO: ...They according to Father Bailey. He was more or less...the names of the Hawaiians that were with him, and the youngest one was a boy that was carrying the coconuts on the back. And in this book, had pictures. I wanted to bring all of that for you to see, but with the move, I couldn’t find it. And I want you to hear my mother’s story.

KM: ‘Ae.

MO: Beautiful. Cobie Black used to be head of the Advertiser, and her husband was a journalist or something in Honolulu. And she was good friends with the Carters. So she would come so often. Every time she came, she’d see my mom, she’d say, “Can I write

about you?" My mom didn't want. But every time she came, she'd say hello. So this time she came, my mom...she called me, "my child." She said, "My child, can you go 'au'au me?" I said "For what?" This was early in the morning. "And put me outside on the porch." So I said, "Okay." So I went 'au'au, wash her, put her on the porch. She said, "Can you call the lady?" Now this was months, every time she'd come, she'd refuse to talk to her. And I said, "You want Cobie?" She said, "Yes." "Oh!" My mother died when she was 90-something years old. And she wasn't Alabamish... [chuckles] Well, it was good. She made the book Cobie gave me a book, and gave Carter one. I never did open it to read it. Until just recently when I had to move, and now, Tammy, Tracy, all them want the history. She told everything about Ni'ihau. How she got her name. You know, they were praying for rain in Ni'ihau. They prayed for rain and no rain was coming. I don't know when it was, but then one time, it rained. So all the priests in there, and then her mother gave birth to her right in the church. So right then they named her, Kaleotīahaoni'ihau. That's how she got her name.

KM: Hmm.

MO: And then she said they had one brother. He died when he was about 13. Funny, I wish I had read the book when she was with me, then I would have asked her. But I wasn't interested. In that book has the mother...my mother was a beautiful lady, tall and pretty... I regretted that I didn't read the story at that time, you know.

KM: Yes.

MO: She would have explained to me. But anyway, one of my sons, Leonard, he had this daughter, and my mother was pretty bad already, in bed only. He said, "Tell grandma I'm going to name my daughter, the second daughter, Kaleoti..." He wanted to know her whole name. My mother told him, "No." She didn't want him to name the baby that. He said, "I'm going to name her, whether grandma likes it or not." So he named her. She's sweet, and the kind, *ehu* hair.

KM: Hmm.

MO: [chuckling] Like one big bulrush. But attractive. And then after that, my mother said, "Oh I wish Leonard had named the girl that." She said she, "never realized that her name was beautiful." I said, "He named her whether you liked it or not. He named her that night."

KM: Good [chuckling].

MO: Anyway, it was so cute... But my mother was a nurse, she was a kindergarten teacher, and she did quite a bit for the Catholic Church. She became a nurse, then she retired, and she came and stayed with me until she died. 94 or 95 years old, I forget.

KM: Hmm. What year about did she pass away?

MO: She passed away when I lived here [Keone'ō'io] already.

KM: Okay, so about in the 1970s?

MO: After that I think. My husband died... Oh I get 'um all written down. I can't remember.

KM: Hmm. *Kupuna*, what I wanted to do if I could, You've been sharing some interesting stories, and a few moments ago [before the recording], you were talking about the 'Aikalā family and Wai'ilio, the pond.

MO: Yes. Well, 'Aikalā, and Wai'ilio pond, that's where they used to live before, the 'Aikalā family, right by that pond. He is the one who knew all the rocks. Had the *hānau* rock and all, and had all the fish ones, all along. Had all those walls where the canoes were and all that. So anyway, this guy, he was a forestry guy, they were bringing all these things back, and he had to put them back where they came from. I have his name in my book.

KM: *Haole* guy?

MO: No, he's a Chinese-something. He must be in his sixties-seventies already. I don't know if he died. He gave me a lot of plants. He brought this minister from Hawai'i, and he brought all these rocks. And they went by where the well is, where 'Aikalā them used to live. He took him right over here, this one first. The guy was praying and chanting, and then he tried to place it. The other guy kept saying, "*A'ale*." But then one time, he turned it a certain way, and you like see that... I forget that kind of fish, went like this [gestures, spinning in the water]. It swam like this, and he told him that's the right way. Then he went down to where the stone, somebody broke the *hānau* rock. But anyway, that's how 'Aikalās lived down there. And then he lived here too, before me. And he had only one hand. You want to see him make stone walls. And out there [pointing to an area about 50 yards south of where we were sitting], had a big *heiau*. It was right here.

KM: Oh.

MO: Just a little ways past. That was a big *heiau*. We were here and Carter came down to vacation in his house, and he saw one truck going up. A Marine truck, with rocks. So he told Willie, "Go check where that rocks is coming from." Well, they took all the *heiau* wall, the Marines. They took that whole wall. That's why it's only half. It's not the whole thing.

KM: So *tūtū*, where we're sitting now, here on the shore. This is Keone'ō'io Bay?

MO: This is Keone'ō'io.

KM: So on the south side of Keone'ō'io, had this *heiau*?

MO: Yes. I had the history [the *heiau ko'a* of Kaulana, described by Walker in 1929]. One side of the ridge, going up is one name, the other side is another name. I have the whole thing. My husband wrote all the names down. One side is one name, and then you go around the other side, it's another name. So he had names in all those places.

KM: Yes, every little location, yeah.

MO: They had names. So anyway, when the Marines took that, they were building some kind of thing up at Haiku. They were making the stone wall there. It's still there today. They had to bring trucks and all...

RF: So the park up there, the 4<sup>th</sup> Marine Division park?

MO: Yes. And they...the rocks, when they brought it, they just threw it like that, it doesn't have the shape. And then had three big rocks [gestures, her outstretched arms].

KM: So your arms width?

MO: Yes. One, two, three, white ones, in the middle. And my husband said that the white rocks tell you that part where the ocean is, where the boats go.

KM: Oh, for mark the *kawa*, the channel?

MO: Yes, yes. Because there is one big rock over there, so that thing lines up, and you won't bang that outside rock. Somebody took all that.

KM: 'Auwē!

MO: And in here, my husband took me, Les Kuloloio them, show them where the burials are in here. Has a big burial place. And this helicopter used to come and park, take tourists to the ponds. But we had a German guy that lived here for quite some time, and he took all the history of the fish rocks and all that. The ones on the stone wall, like that. He took it all. But my husband showed Leslie them, and the one that just died. You know him, the Hawaiian guy.

RF: Charlie Keau.

MO: Yes. My husband took them and showed them the burials. Those burials are the more *ali'i* ones. Because the rocks are different, from the regular burials [gestures, stones built up]. Leslie was just learning, and what's her name... Dana, was just learning. But they are trying to do... You got to do right. Like this one here [indicating to an area just back of the shore in the trees, near a former family dwelling — in the vicinity of RP Grants 2076 & 2792<sup>4</sup>], a Hawaiian lady came. She brought all the cloth and everything, and I think it was five graves. Right over here. That's why I told these guys [the new owners], "Don't touch that part, might have some more." Because had houses all in here. Had [thinking]... I see his face. Used to be from Makena [thinking].

KM: Kapohakimohewa?

MO: Yes, Steven Kapohakimohewa. Their grandfather's house was right here.

KM: Ah, yes. Like you said *kupuna*, before, there were lots of Hawaiians here.

MO: And then one lady came and I *niele*. I went in my golf cart, I saw her pointing, there were so many kids. So I said, "What are you pointing at?" Her grandson was working on the big hotel over here. He was doing the construction. So he brought the grandma, the children from Hawai'i. She said, "Oh, I used to live here." I said, "What?" She said, "Yes." And the grandson them, they had about eight cars. I said, "You know what, you come inside." So they brought all the kids, and she was sweet. She blessed and made them all sit down, then she said, "You see that island over there? My *piko* is buried in that island." [pointing to island in middle of ruined fishpond wall].

KM: You mean the part of the *kuapā*, the pond wall?

MO: Yes, that island there. Her *piko* is buried there.

KM: Ohh!

MO: I was shocked. And she thanked me for letting them come... I took her on my golf cart up to George Carter's old house, and right there where they had the *furo*, on the side, she used to live there in that house.

KM: Do you remember her name?

MO: You know, I don't. I just didn't have the interest to remember that time. If I knew, I would have written everything down.

KM: Interesting, yeah.

MO: Beautiful. And then I took her, and she said, "Our house was right there." So I told the new owners, "They better watch where they're making the new stuff." I told Chuck, "I'm telling you all this, because if you love the place, the place loves you." It's a funny feeling over here.

KM: *Tūtū*, what you said is so important.

MO: Yes.

KM: Your *kūpuna* and your mama them they said like, "*Mālama ka 'āina...*"

MO: Yes, you have to *mālama*.

KM: And then what, it will take care of you?

MO: Yes... You know, my grandchildren, Tracy them, I had them every year, summer, down here. The mother them no need pay babysitter. "Jump on the jeep." They don't say one

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<sup>4</sup> Royal Patent Grant 2076 was sold to Kamaha in 1856. Royal Patent Grant 2792 was sold to Kahu in 1861. Other Royal Patent Grants were also issued to native tenants.

word. “Get your hat.” All of them, we go on the army jeep, we take them all through this lava, all the way in. All the different places. There’s a big cave up here. The one with the owl is a big cave. Then, another one on this side, there is one that goes down. And from that there, you can all the way to the water is, Wai’ilio.

KM: Really, a lava tube?

MO: Yes, a tube. And one part had stairs, you know. Stairs like this [gestures steps]. I don’t think they even know, it’s all covered with rocks. Had stairs, and we were going to take the kids, Tammy and all them, but Willie noticed the water, a little bit more down, was all dripping from on top. So he said, “No, too dangerous for the children.” There were eight of them, all on the jeep. But over here, you have to love the place. My grandchildren, they know, they feel. They’ve walked the whole place.

And then I had this guy... I told the university, “The guy that they should have given credit to him. He came here, stayed here, and found the red shrimp and everything, he was a *haole* guy.

RF: Maciolek, he was a marine biologist who discovered a species of shrimp out here<sup>5</sup>.

MO: Anyway, according to the paper a Japanese guy got the credit. I was mad. Because we let this *haole* guy use our patio. He had all his stuff, whatever he used. And he would walk...he slept in one of the caves, this side [gesturing to north]. Going down the trail, there’s one cave, and he slept there. He stayed here over three months. He was from the university, and he stayed over three months. He walked from there to Kanaio, to the big water thing, just past the Kanaio hill. [asking Rory] You ever went to Kanaio?

RF: Yes, but I never went down.

MO: You never went down. Well there’s one there, and he tested that water. And he found the red shrimp. But I’m the kind, I don’t care to write, so I don’t write back. Then when the whole thing came out, they named it for Governor Burns.

RF: They named the shrimp after Burns.

MO: Yes.

RF: Maciolek went to Burns and said, “I found this species at this place on Maui...”

MO: No place else has ‘em.

RF: Only here and the Big Island. So he said, “I want you to set this aside as a preserve. If you do, I’ll name the shrimp after you.” So this was the first Natural Area Reserve set aside in Hawai’i.

KM: So this is the ‘Āhihi-Kina‘u Natural Area Reserve?

RF: Yes. And the shrimp is something or other-*burnsi* — *Palaemonella burnsi*.

MO: Yes, we went with him, you know. He took us, they light up like eyes when you shine a light on ‘em.

KM: So these are like little ‘*ōpae ‘ula*?

MO: Yes, and ‘*ono*. ‘*Ono!*

KM: Before, I wonder if the *kūpuna* used to use that for ‘*ōpelu* fishing like they do in other areas?

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<sup>5</sup> John A. Maciolek, conducted his work in the Kanahena-Kanaio region in ca. 1970, and went on to propose the establishment of the ‘Āhihi-Kina‘u NAR in 1971. See also, Maciolek, J.A. (1986). “Environmental features and biota of anchialine ponds on Cape Kinau, Maui, Hawaii.”

MO: Yes, they do. And like this other ones...you see the stones over there [pointing to two small stones near a wall on the side of where we were sitting], I want them to put it back. Those two over there. One belongs up... I don't know what they're planting, they're cutting the wall on that side. Had another one, but I don't know where that one went. And then had a big one right across here, one boat came and took 'um. How do you like that?

KM: Hmm.

MO: I couldn't believe it. My husband looked, you can see where the fish are. We went over there, "What happened to the stone?" We went nuts, because we can see 'em plain. And we used to work with the university, we had a room all with radio, and we would call them in case of anything with the water. I saw this whole place dry.

KM: Dry?

MO: Dry, completely. We thought tidal wave. The big wave would come, but we didn't know, so I started looking for bottles. Ugly this bay. Has big kind iron rails.

KM: 'Ōpala?

MO: Yes. I think from when they used to bring the cows.

RF: And they used to have an ice house here.

MO: You no smoke...I got to smoke, give me one cigarette. I go sit there, so the smoke no go this way.

KM: Okay... [chuckling]

MO: There are about five or six different ponds over here. Right across there [indicating north of where we were sitting and into the Kīna'u lava flats], that's the place that Carter owned. There is a big pond. I used to go with my spear and squid. The squid just...even on the sand, the squid. But like I told Chuck [a contractor on the property], the place is going to test you first. I'm telling it like it is. If the place don't love you, you're not going to feel good.

KM: Hmm.

MO: Funny, I have Carters' genealogy. My kids told me, "What you doing with Carters', you don't even have yours?" You know why, Carter gave me. I said "I don't want to know about you" [chuckles]. He said, "You're taking it whether you like it or not." I don't even have that, but I have Carters'.

KM: It's important, now that you've got it, and like those old books that you got, they're irreplaceable.

MO: I know. We even have some old maps.

KM: Hmm.

MO: But those books have every island. And had pictures of the caves, and the well... The house where the books came from was at Pu'unēnē, right across from the post office. A big house there. He must have been one of the big guys for the whole thing. Had all kinds of stuff in the house before they knocked it down. But I was interested in bottles.

KM: You know *tūtū*, let's go back a little bit. May I ask your full name and date of birth?

MO: My full name is supposed to be Maria, but I took it as Marie. Marie Puanani Gomez. See we go by e-z and e-s. My grandfather, my father's father was... My grandmother was from Portugal, Sam Miguel. And she had blue eyes, blond hair. My grandfather was a Chinese name, it's in that book. But he was adopted by a Spaniard. So his name became Gomez, e-z. And they lived all in Wainiha.

KM: Ahh. Now I know your *'ohana*, if you folks are with Henry Gomes like that?

MO: Henry is my cousin! And his sister Eva, the son is the mayor for Kaua'i.

KM: Okay, Baptiste. Your *'ohana* with Tai Hook them were all fishermen.

MO: Tai Hook, yes, yes.

KM: I interviewed Tai Hook's sister before she passed away, Aunty Lychee Haumea.

MO: You interviewed her?

KM: Yes. She was 92, and she just *hā'u*le last year.

MO: Not!

KM: Yes.

MO: Well, my mother was 94.

KM: Yes. So now I know where your *'ohana* comes from.

MO: Yes.

KM: And what was your papa's name?

MO: Louis Gomes.

KM: Okay. And mama, you said was from Ni'ihau, Nu'uhiwa.

MO: Yes.

KM: So your *'ohana* too, I think was ties to Lumaha'i side like that.

MO: Yes, Lumaha'i. Tammy and I went to a couple of the family reunions, and my nephew, the one that was a Brother. He was over here at St. Anthony's and then he worked for the Pope. He knew eight languages or something. He lived right with the Pope. And my sister that was a Nun, her and I were going to Rome. But we couldn't stay in the same room, where the Pope stays, but he was going to take us all around. And he's the one who started our genealogy. He gave everyone. But I just put it in my drawer, I never read it. But now, Tammy and Tracy them all want it.

KM: Yes. So what was mama's full name?

MO: Mary Kaleotīonahaoni'ihau Nu'uhiwa.

KM: Beautiful.

MO: That's why, when Rory told me, I said, "I wanted to go up there [to the Kanaio house], and get it." I had it here with me all the time, but I figured I better take it up and put them away. But now, my room is so packed with boxes... So you have to come another time.

KM: 'Ae, I will *kūkū*. So what year were you *hānau*?

MO: Nineteen twenty-one.

KM: And the month, day?

MO: September 25<sup>th</sup>, I'm a Libra, I balance.

KM: So coming up in one month, you'll be 85.

MO: Yes.

KM: What a blessing.

MO: Yes. So long as I don't get Alabamas [chuckles].

KM/RF: [chuckling]

MO: But the doctor tells me I got to quit smoking... The doctor told me, "How long have you been smoking?" I said, "When they started making Bull-Durham." [chuckling] He told me, "What the hell is that?" [laughing] He never heard of Bull-Durham.

KM: Funny eh. So you used to roll your own before?

MO: At Makena, David Lono planted big tobacco leaf. And him, Harriet Chang... Eddie Boy them's mother. She was a school teacher, and very strict with the kids and all. We don't have cigarettes, we go to his place, the leaves dry, we would *pūlehu* on the charcoal. Boy, you try smoking that man, burn your ears [chuckling].

KM/RF: [laughing]

MO: But you know how far the road from Makena, the road was bad.

RF: Oh yes.

MO: So we had to do that. I get so much stories, even from Alice Kuloloio.

KM: Okay, *tūtū*, we have to talk story then. So you *hānau* in 1921, Honolulu or Kaua'i?

MO: No, Honolulu. I went to Sacred Hearts.

KM: Okay. And you had brothers and sisters?

MO: Yes. And now, I'm the only one living.

KM: Hmm. Mahalo ke Akua!

MO: Yes. I had three brothers and one sister, and I'm the only one living.

KM: And where were you in the line of the five of you?

MO: The second to the last.

KM: Oh, number four.

MO: I'm the only one left. In fact, I just lost one nephew. But I cannot go down with my leg.

KM: Hmm. So you *hānau* in Honolulu, and is that where you met your husband?

MO: Yes. I met him, and it was a crazy story. This other lady, I was singing for the husband, the Dragons, before, in that kind, big orchestra. He was going with her, my sister-in-law. Then she told me, "I like take you up to this house." We had a big home. Portagees all had big home. Five bedrooms, our house. Our house was upstairs, downstairs. Big living room, big kitchen.

KM: So where was your house?

MO: In Kalihi. We had a big house. We owned from one road to the other road. The Portagees were smart, even over here.

RF: Yes.

KM: So you were singing, and then you met your husband?

MO: Yes. Well, I was singing, and he owned a store... My sister-in-law's sister married my husband's brother.

KM: Oh.

MO: And then I ended up marrying the older brother. My husband had beautiful blue eyes. I must have fell in love with the blue eyes.

KM: [chuckling]

MO: His brother didn't have. So she told me, "You like go up this house? These guys all sing, every time." Willie was always sturdy for pay bills, 'e'leu in everything. Even cooking and all. I said, I don't mind. And all seamen go there from the boats, line up over there. So that's how I met him.

KM: Hmm. So your *kāne*, his name was?

MO: Wiliama.

KM: Wiliama Olsen. He was *kanaka-haole*?

MO: Yes. He was Swedish-Hawaiian.

KM: And where was he born?

MO: Kanaio. His grandfather was Jerry Burns. And Jerry Burns was a sheriff at one time, on Maui. So that's why they lived up at Kanaio.

KM: So they were *mauka*?

MO: Yes. Then he [Wiliama] worked for 'Ulupalakua, then he went to Johnson Island, he worked all over.

KM: Hmm. So what year did you two get married?

MO: No ask me, I can't even remember what year.

KM: Was after the war [World War II], or before the war?

MO: Oh it was before the war. My daughter... I had one daughter, she died when she was 34, she had cancer.

KM: Hmm.

MO: Then I had two boys, I lost one. But anyway, yes, was war time, because all the money we get, we go buy milk.

KM: So maybe 1940-ish?

MO: Yes, around that.

KM: Now, what brought you home here with your *kāne*, to live at Makena, and about when did you come to Makena?

MO: Well, he would come all the time, because he used to work for 'Ulupalakua Ranch. Then he worked for Castle before he went to Johnson and all that. He was a welder and they did all the plantations, all Hawai'i. Everyone, they were iron workers. So he would come to Makena with Eddie them, they all hang out.

KM: Chang *mā*?

MO: Yes, because they all worked 'Ulupalakua, cowboys.

KM: So this is the old Eddie, senior?

MO: Yes... [discusses problem with location of toilet on Makena property]

RF: The outhouse that everybody used to use?

MO: Yes... It was a good toilet, and if high tide, it would wash away [chuckling], get plenty fish.

KM: 'Auwē!

MO: Them days, you don't have to worry, it clears up...

RF: So when you first came to Makena, you were at the pill box?

MO: The pill box. We were the ones that broke the pill box... We were very poor when we came here. He was fishing Kaho'olawe, make traps and all for fish. We didn't need much. Since he worked 'Ulupalakua, once a month, they would bring us meat, free, 'cause he was a cowboy there. Whatever they bring we accept. Stew, this week. Eddie Chang them too, would have. And that's how we lived. And I used to come back and forth with the kids. Then Betsy, Pard Erdman, they used to live at Baldwin Beach House. A big house on the sand.

KM: Is that the one that was this side...

MO: Makena, by Garcia them.

KM: Is that the one on the far side?

RF: The other side of the beach?

MO: Yes, you know the sand. It was a big, beautiful house. A yellow house.

KM: So that's the house that was out there. Did you hear the name of that beach?

MO: [thinking] I got it down someplace.

KM: May I ask, did you ever hear anyone call it Naupaka?

MO: [thinking] No.

KM: Okay.

RF: Maluaka?

KM: Yes, Maluaka is the name of the *ahupua'a*.

MO: I gave who... I had the map that showed the old school house, and the mail place. In fact, I had a picture with the girl, the Makena Post Office [a site that was situated up at 'Ulupalakua].

RF: Yes.

KM: So you came here after the war?

MO: Yes.

KM: A little while after the war, in the fifties, or earlier?

MO: I don't know if it was earlier. I can't remember because I didn't like it over here.

KM: [chuckles] *E kala mai*, I'm trying to get an idea...

MO: Yes, what year.

KM: So the war was *pau*?

MO: Pau.

KM: And then you came home here?

MO: [thinking]

KM: Did you *hānau* anybody over here?

MO: No.

KM: When was your last child born?

MO: Leonard, he's fifty-something now. Dick is sixty.

KM: So early fifties, you came here?

MO: No, I came here when my daughter was going to Sacred Hearts Academy. I would come back and forth, and he was here.

KM: Okay, so Wiliama, your *kāne* was here.

MO: Yes. I didn't want to go stay in the boonies. And plus, we were going to stay in one pill box! But he made it so nice. The Navy used to be out at Kihei. So Eddie's father and Lu'uwai them, the old ones, when the Navy closed, they had beautiful homes. Well, the pill box, [chuckles] had the sink from the Navy houses. That used to be the airport before.

RF: Oh so the old Pu'unēnē airport area?

MO: Yes.

RF: There's a new, big structure then on the road between Kihei and Kahului, that was the old military base [the new National Guard complex].

KM: Okay.

MO: Yes, and that used to be the first airport. That's where we used to land, where we used to come to Maui. And oh, bad, that place over there. Well it was the old Navy camp. And Eddie, all of us, all them, went to get the cabinets and what.

KM: So from those houses and brought it home to Makena?

MO: Yes, and that was about the time that we were there.

KM: So you folks lived in the pill box?

MO: Yes.

KM: And your *kāne* fixed it up and made it look nice. And that was right on the water?

MO: Yes, right on the water.

KM: So did you folks go fishing? You went *holoholo*?

MO: My husband trapped. He built a big boat in Honolulu, and shipped it up here.

KM: What was the name of your boat?

MO: [thinking] *Makena*...? No, he didn't want to name it *Makena*. *Makena* means plentiful, and *Makena* means mourn.

KM: 'Ae.

MO: There was a leper settlement before. They would bring the lepers, or they would take them from there. And they used to mourn, my husband said. That's why he didn't want to name his boat... His boat was *Makena*, then he took it off. Then we gave it to... [thinking] Not Bobby Lu'uwai, maybe was Maude, Doogle's mother, Maude Rice.

KM: Oh.

MO: We gave somebody the boat. I think it was her or Lu'uwai. Lu'uwai is a captain, and he takes all the Kamehameha kids on the boat to the islands.

KM: Yes. So *Pualele*?

MO: Yes, *Pualele*.

KM: So was that the name of your folks boat after it changes from *Makena*?

MO: No, not *Pualele*, that was Lu'uwai's boat.

KM: Okay.

MO: Bobby's dad, John.

KM: Okay, *kupuna*, by the fifties, you are living in Makena?

MO: Yes, we were living there already.

KM: And when you were living there, there were only a few Hawaiian families around?

MO: Had Uncle Louis Fernandez, and then, just before the church, had this big spooky *hala* tree, had an old house there. I forget the name...she is making marriages over there now.

KM: Makua?

MO: Yes, the Makua family. Right next to the church, had an old, big house, and spooky. That family is Steven Kapoha's [Kapohakimohewa] family from up 'Ulupalakua. Uncle Louis Fernandez was living there. And then Abner Delima them had a piggery.

KM: So was that *makai* side of the road by Makua?

MO: No. Makua is just before the church, they were living there. And then Uncle Tony's house, the minister, he was living right near the church, his house. And then they took his house, took 'em up to Mable's, Kuamo'o's house. That's where the minister's house went. Willie them helped Kuamo'o have her house. Kuamo'o was right by Lu'uwai's house.

KM: Okay, above the landing side.

MO: Yes, in the landing, right above. So was the whole family, and everybody used the outhouse, then after, they came and used mine. And I was there already. Then Betsy them, 'Ulupalakua, owned the Baldwin beach house. So Erdman would come and launch his boat at Makena landing. And my husband's fishing traps, he'd make big traps go to Kaho'olawe, that was his living. And so that how I got to know all those small kids, Doogle them. And then Pard would use our gas and all, and yet he's the head, owns the ranch. So we had to go haul gas on the army truck.

KM: So were you using the road from 'Ulupalakua, *mauka*, come down?

MO: No, no, Kīhei side.

KM: Hmm.

MO: [speaking to Rory] Hey, he's unreal, yeah. [speaking to Kepā] How old are you?

KM: Fifty-one.

MO: He get so much knowledge.

KM: No, that's because I talk story with you folks all the time. So *tūtū*, you mentioned living in Makena.

MO: Yes.

KM: You know from where your house, you go to the point, towards the ocean [Nahuna]... did you ever hear of a *kū'ula* down here, by your house at all?

MO: You know where our pill box is?

KM: Yes.

MO: Has a place [gestures a depression, hollow].

KM: A hollow like?

MO: Yes. And then Lu'uwai's house, the point. Okay, there is a point over there, the water used to come over, and go right over our place, down into the landing. But we started getting big boulders and it kind of filled it up, Eddie Chang and all of us. Because we

didn't want the water to come over and go back into... See, Pard Erdman owns one small, little part over there. So that's why they got together and filled it up, filled it up, so the water wouldn't come up.

KM: Okay. So you used to go *holoholo* with your *kāne*, fishing like that?

MO: Oh yes, and I get a beautiful story to tell about that, we were stuck in Kaho'olawe.

KM: Okay, tell me about fishing at Kaho'olawe.

MO: And how, only with a bra, the waves going over the boat. Only me with the bra, and my oldest boy and my daughter, we had them tied to the thing, the waves just going right over the boat.

KM: 'Auwē!

MO: My husband, he's part Swede, eh. Jimmy Ewaliko, James... [speaking to Rory] You would know the name, the family has the road in Kīhei, named after them.

RF: Kenolio.

MO: Kenolio. Paul Kenolio them, they all used to come. Leslie too, but this was before Leslie. They all used to come. And when my husband said they were going to fish, you don't drink that night, you going fish. So he had everything all set. They started dinking, the boat, everything. I told him, "You not going, I'm going with you." He was going himself. So I packed the two kids, Dickey and my daughter, we went. And man, I will never forget that Kaho'olawe. The waves go over the boat. It wasn't a big boat, the waves were going over. We had to tie them up. Then he tied the boat, he went in, swim in, and anchored the boat. Then we found out that the guys got everything ready, but they had only the gasoline, no more water for drink.

KM: Hmm. So *kūkū*, when you folks would go to Kaho'olawe, you would leave from Makena, cross, and what, where you went in, was that Hakioawa?

MO: Obake.

RF: Obake Bay.

KM: That's Hakioawa?

RF: Hakioawa is on the point, but that cove that you see, is what's called Obake Bay.

MO: Yes, for the ghosts.

KM: Who's ghosts are over there?

MO: The *obake*, the Japanese. Because you know, one time when they got stuck over there, we saw the lights and everything. How many got drowned. The boat got all smashed. That's why they call it Obake Bay.

KM: So was Japanese fishermen?

MO: Japanese, regular Japanese fishermen. My husband was a trapper, he had big kind traps.

KM: So what was he trapping around Kaho'olawe?

MO: He'd put his trap and pick it up. 'Ulua like that [gestures size].

KM: So a foot and a half, kind.

MO: Eels and everything. That's what he was making his living with. We furnished Afook, Y. Kamatsu, all the markets knew his fish. And the Kona crab. He was terrific. I still make Kona crab. Nobody goes with my son, I go with him. We set nets, and I make the nets for him.

KM: Wow! How deep you set?

MO: Pretty deep. Each one has it's own buoy. And then you pull up. Pretty soon, September open.

KM: So *kūkū*, *kala mai* to ask, but when you going out *holoholo*, you have certain *ko'a*, certain places where you know this is where you are going to set? Do you mark by anything on the land up here?

MO: My husband has all land marks. When he fishes, there's one big tree, I don't know where... He has one book with all the marks. He lines 'em up with the tree. The other one he lines up with Pu'u 'Ōla'i. Even when we were at Makena, he had all his land marks.

KM: Yes, amazing. Smart, yeah, that Hawaiian way.

MO: Yes. I mean, I hate to say it, but he was smart in everything he does. Coconuts, he made salt and pepper shakers. He made the slides for the kids. Unreal, he cooked, he baked. But he was stubborn. [chuckling]

KM: Who had to clean fish, you?

MO: We all cleaned... [thinking – Discusses a television program in which Tūtū Naholoa'a was featured.]

KM: So *tūtū*, when you were walking around Makena, you said who some of the families were, who were living there. You remember by the church, *makai* side?

MO: Yes.

KM: Has the little fishpond?

MO: I remember the fishpond, because you know in front of the church, we stayed Makena, people used to camp over there. But my husband said, "Let 'um go. When it comes after twelve, they no camp there." [chuckling]

KM: Well, you know the other day, when I was with Uncle Sammy in Lā'ie, he told me that in front of that fishpond, used to have an old house.

MO: Yes. That's why my husband never worried. We would be cooking, we look, hoo! But who owns the part is Pard Erdman.

KM: Yes. Well, I found out whose house that was, it was a man named Pikanele, who was the old chief, who was the *Konohiki* for the Makena area.

MO: Yes.

KM: Uncle Sammy remembers the house, he said it was haunted.

MO: Yes. I'm going to tell you a story.

KM: Okay.

MO: I went to go get *kūpe'e*. Before I go home [to Honolulu], my husband always thought of my mother. She loved *kūpe'e*. So certain night we had to go. So we went park under that *hau* tree, where I told you that old house, where Steven Kapohakimohewa's family was. Spooky, we parked our army truck over there. Then I go pick *kūpe'e*. I kept picking, picking, oh, plenty. And then I told him, "Hey, you hear voices, singing?" He told me, "Yes, enough already, let's go." I told him, the voices... [coughing] Now, I cannot sing. I lost my vocal cords.

KM: *Puhi paka?*

MO: No... [explains how she had surgery on her throat] So I lost my vocal cords. I was a strong, strong signer, like Bill Kuloloio. I no need mic [coughing]. But that was meant to

be, so I stayed here. Anyway I was getting *kūpe'e*, and I told my husband, "Hey, J.B., all them guys from Kihei side, and Kenolio them, they must have wahines cause you can hear them singing." It was like a choir, high kind, you know. He said, "Enough already, let's go." I said, "No, you hear, beautiful." I keep picking. And then he never like scare me. Then I said, "Hey, they must get drums." They used to play music. "I can hear the pounding, boom, boom, boom, boom." He tell me, "Look, we're going! I'm going to leave you, otherwise I'm going." I said "No!" Picking, picking, 'cause they fall down night time. Bumbye I look, and I'm right by the stone wall from the graves, the church. By the graves, right by where the toilet is. "Ai!, I'm by the stone wall by the grave!" He said, "Let's go!" He never said nothing to me because I'm futless. So we went to the truck, we never went home, we went straight to Eddie Chang's house. The father them, they were all drinking. On the way going, full speed. So Uncle Tony, the reverend lived in the church yard, the house over there, that went to Kuamo'o's house. And my husband told him. He went tell Eddie, "This buggar was hearing voices, hearing drums..." He no like scare me [chuckling]. But when we got up to her house, he was telling, hey, I *shishi* my whole pants. I was like this [gestures, shaking in fear]. I was so scared. I stayed on the army truck. My husband told me, "You go talk to Uncle Tony." He was the minister. So the next day we went talk to him. He told me, "That was *Kāne* night. You know, I think Willie get family buried in the graves. Because if Willie never had family in that grave, and they kept calling me go that way. And the *Kāne* night, the drums I heard, Kaho'olawe, there is one cave, that certain times, you going hear 'um. A couple times we heard, when had party. And I know like tell nobody, I hear, boom, boom, boom. I remember that, I'm not going to forget that. The wave goes in the cave and boom, boom [gestures the swell, striking the cave wall]. So I thought J.B. had wahines, and they were playing drums.

But they said Willie had family in the grave, because if he never had family, they would take me to the ocean, by that tree, and I would die. But like I said, when I reached, "Ai, this is the stone wall right by the grave. But he explained everything. He was a terrific Hawaiian minister.

- KM: What was his last name?
- MO: Bobby Lu'uwai would know. He was well known. And he had a son that used to take care of the road. Harriet was the school teacher, go pick up all the kids that lived on that. So we'd go with her.
- KM: When you moved down here, you mentioned school. The Makena school was closed already?
- MO: No more school already. It was *pau*.
- KM: Hmm. That's very interesting. So *tūtū*, you heard *himeni*, songs, like?
- MO: I heard.
- KM: And the sound like the *pahu*, the drum?
- MO: Yes.
- KM: And you heard it was from Kaho'olawe, when the waves hit the cave?
- MO: Yes, he said it was... He right then knew, Uncle Tony, *Kāne* night. He told Willie, "*Kāne* night." I said, "I heard the singing." He said, "they were calling" me. "If I went to that island, people are gone." He said, "Willie must have family in that grave, because they made me go to the grave side instead of going to out to the island [*Āpuakēhau Point*].
- KM: I see, so they actually were saving you.
- MO: Yes.
- KM: Rather than you going out onto *Āpuakēhau Point*. Then *pau, lilo i kai*.

MO: Yes, I would drown, because I had hard time swim.

KM: So you would go along there to gather *kūpe'e* like that?

MO: Yes, me and Alice Kuloloio, would go all the way to Kanahena and get *kūpe'e* at night.

KM: Wow!

MO: And her and I we had cow bell, we ring the bell, she would know. We go all that mountain, going up 'Ulupalakua. We were looking fro the horns, the big kind. They used to have different kind cows.

KM: Yes, the steer, long-horn.

MO: Yes. And we went to all the houses in there.

KM: Okay, *tūtū*, you know where Mrs. Garcia...?

MO: Yes.

KM: And where their house is now?

MO: Yes.

KM: Did you go behind there at all, before?

MO: Yes.

KM: Did anyone ever tell you anything about back there?

MO: Yes. One of the hippies, they found one of the graves. I never tell plenty people. Had a red something, and a bible... 'Ulupalakua was making something. But had all the hippies, we had good ones and we had bad ones. My husband would fight with them everyday. That's how bad it was, Makena, them days. I think he was working for 'Ulupalakua, was going do something. See, 'Ulupalakua went exchange with Margie for that land down there. That I know. And Margie wanted to. I said, "What the hell you pick the one by Baldwin's house?" But she wanted that part, 'cause got sand. I was close with Margie. But anyway, what I was talking about?

KM: We were talking about, if you went *holoholo* behind their place?

MO: Yes.

KM: If you heard anything. And you mentioned that there was a grave; was that in Margie's place?

MO: That's not in Margie's place. That's what I was trying to tell them. That's not in Margie's. 'Ulupalakua went broke all that thing over there. When David Lono was living in that small house, and then 'Ulupalakua was going behind already.

KM: But you know, you can still see some stone walls and stuff back there. So you know the ranch didn't take it all out.

MO: Yes. But then the *wahine* [Dana Hall], didn't want them to build in the back because had that round stuff over there, in the back of the place. She knew had that *heiau* one.

RF: So the *heiau*, and the one behind?

MO: Yes, the one behind.

KM: So did anyone ever tell you about the *heiau* over there, or you heard about it more recently?

MO: No, we knew had the *heiau* over there. Before Margie got 'em [in 1956], she knew.

KM: Okay.

MO: But it wasn't sort of like an existing...like a regular *heiau*, you know.

KM: May I ask you *tūtū*, if you think back, did anyone tell you anything about that *heiau*, or did they just say "Has a *heiau* back there."?

MO: Had *heiau* by the Baldwin side.

KM: Yes, by the house?

MO: By the house.

KM: Yes, a *ko'a, kū'ula*.

MO: Yes, had that *heiau*. That's the one that we really knew about, not the one by Garcia's house. But then everything came up. That's why I made them come and get me, so I could walk 'um. Because 'Ulupalakua was knocking everything down already. Had the *heiau*. That was the real *heiau*.

KM: The one by Baldwin's cottage?

MO: Yes. Steven Kapoha and the wife used to go clean Baldwin's house. Kapohakimohewa.

KM: Ahh.

MO: Alice Kapohakimohewa was the one that would go clean the house. She was very attractive, and clean like a whistle. I wanted her, instead of me come over here, I told Carter, "I know somebody who can clean you house like a whistle." But Betsy took us to go see him, Carter.

KM: Oh, so Betsy Erdman took you to go see Carter?

MO: Yes. If it wasn't for her, I wouldn't have been here [at Keone'ō'io]. Betsy loved my husband, and Pard Erdman them. She took us specially to go see Carter. So I said [chuckles], "Wait, I going Honolulu first." She said, "How long are you going to be?" I said, "Maybe one month." [chuckles]

KM: So what was this Carter's first name?

MO: George, George Carter.

KM: So this is the son of the Governor?

MO: Yes, the son...

KM: Okay. So *tūtū*, you knew about the *heiau* down by the Baldwin place?

MO: Yes, the Baldwin house.

KM: And you had heard, and you said that even Marjorie Garcia *mā* knew that there was a *heiau*, back...?

MO: Yes. And I don't know when they were cleaning, but not behind their place, but more by the Baldwin's one, when they were cleaning, I don't know who owned it that time. This hippie found this red velvet with the Hawaiian book [bible], a rock and something else. I don't know if it was Eddie Chang's father, he knew it was Hawaiian. Or was it a ring or something [thinking]? Anyway, he found this by the Baldwin beach house, down that side, and he took it to someone. And he gave to the Bailey Museum or something, what he found.

KM: Hmm. So there was all kinds of stuff all around, old house sites and things?

MO: [nods head, yes]

KM: That *heiau* that is behind Garcia's now, a little bit up...?

MO: Yes.

KM: Did you ever hear any stories about it that you recall?

MO: No.

KM: How about above it, there is some kind of rock outcrop with what might be a small stone platform—did you hear about it, or if there was a *Hale o Papa*, a woman's *heiau*?

MO: No, I never heard anything like that. The only one where there was stories was the parking lot, where the showers are, right across the church. This guy, bought that place. He built one part of a house, and the fire place, one part of the frame. A *haole* guy, I forgot his name. He bought that part right next to Garcia.

KM: So by the bathroom and up?

MO: You know where the bathroom is, was another guy's. We were there when he was building. He built only one part, where the fireplace, and he had a platform, I think. We should have taken pictures that time. But he gave it up. You know why?

KM: No.

MO: He heard babies crying. That's not in Garcia's place now, that's where the parking lot is.

KM: For the church, across?

MO: Yes. He could hear babies, constant, crying.

KM: Wow!

MO: He went to see somebody. I don't know who. We used to go talk to him, and he said, "He was giving the place up." But the platform stayed like that for a long time. How many years had just that part, and can see the fire place, and one floor like this.

KM: Hmm.

MO: That was there a long time. And had the church all, and that thing was still there. But everybody knows he heard babies crying. He couldn't...that thing was just making him dizzy. And I think Margie knew, but it wasn't in her yard, [chuckles] but him, he heard it.

KM: Interesting, yeah.

MO: Yes.

KM: *Mana*, the *kūpuna*.

MO: Strong.

KM: You have to take care. Like you said, "You have to *aloha*, love the land."

MO: You love, yes... [speaks about her recent health problems] You love the place, the place love you. I told the children, and that's why I want Dino to get 'um, take care over here. Had so many people who wanted to do this. But you have to love the place.

KM: Yes. You have a long history here, and your husband's family, generations.

MO: Yes.

KM: You've walked all this land?

MO: Yes, I walked this land. You walk in there, you've got to see all the different ponds and the caves. I walked with the kids. Even I broke my leg, they had to carry me home, Ilona... I even found some musket shot, the led in the pond. I told the kinds, pick up some. I said some of the old Hawaiians must have had the kind, put the led in and shoot.

KM: Hmm.

MO: So I pick up and pick up. And I pick up the cat's eye. One of the ponds is cat's eye. The cat's eye are all pretty in the pond. So I had my bag of musket shot, cat's eyes, the *kūpe'e*. Another pond, when you walk, there is a trail in the water. Low tide, you can see the trail go across. But when the tide is high you no can see it. And that's where you find the big *namako*. When the *namako*, it's just like worms.

KM: So *tūtū*, that's *lolī*?

MO: Yes.

KM: How do you prepare your *lolī*?

MO: Oh I no eat 'um.

KM: You don't eat 'um?

MO: No. But they cut 'em and scrape 'em [gestures, slicing and opening the *lolī* flat]. We used to have 'um in here. But look what happened. They went dig in here more deep. Carter wanted to plant *kūpe'e*, the *namako* back in here. So he said go rent one equipment and dig 'em. That's why has the little hill of dirt there [pointing to a mound near the shore].

But in there, I walk from 'Āhihi, the trail comes all the way. One part of the trail went sink down, one other part where the university guy [J. Maciolek] had sleep in the cave, there was a big drop. So you had to make your own trail for go in. But when it comes winter in the mainland, I go with Mrs. Carter, Marylou, to the cave, that big area, she loved birds. I wish I had kept one of the pictures. She said, "You want one?" I said, "No." Birds from all over the world go over there. The long nose kind. And she takes picture of every bird that comes in the yard. She and I used to go. She was kind of old, but she was strong. And I'd never seen birds like that, long kind legs. I should have kept the pictures.

KM: Hmm.

MO: But I wasn't interested, and I didn't think that I would become kind of [smiles]...

KM: How long you've been with us, it's good.

MO: But my great grand child, Jordan, both of them love this place. Mikaele catch the fish and some *kūpe'e*.

KM: 'Ae. Did you ever make *lei* with the *kūpe'e*?

MO: Darling, darling, I make feather leis, I make Ni'ihau shell leis.

KM: Mama taught you how?

MO: I used to teach with the university in Honolulu, every tree, they knew which seed came from. The yellow one, the gray one, all that. When I teach the seed *lei*, we go to the different places, pick up the seeds. I had barrels. I've given it all to Iverly... I've got every seed you can think of.

KM: So did you first learn this from mama, or you picked it up later?

MO: The Ni'ihau shells, I learned from her. When we would go to Kaua'i, we would go to a different part. I get the different parts, *kahelelani*, and I have a barrel like this of shells. I used to make shell leis, feather leis.

KM: So you did make with the *kūpe'e* too?

MO: I made *kūpe'e*. In fact, my husband, he made his and put it on his hat... In Honolulu, I used to teach. My husband was so talented, he would make the fans, get about eight fans. One to drill, one to polish the seeds.

KM: Hmm.

MO: I'm giving it all to Iverly, the shells and seeds.

KM: Good. It's getting hard to get.

MO: I know. I used to go to Hā'ena, I go pick, hours, I stay, picking, picking.

KM: Let me ask you, did you folks gather *wiliwili* out here and make *lei* at all?

MO: Oh, you tell me about *wiliwili*. I went gather *wiliwili* with my husband for Harriet Chang, up here. But now they're dying. Did you hear?

KM: Yes, *minamina*.

MO: We go through the pasture, and I want the orange and I want the green. The flower is beautiful. I have only one gallon the dark orange seed now. Oh, but the green one, beautiful the seeds.

KM: Yes...

MO: I also made feather leis. I made for my sons, the *kāmoe*, that the feathers go like this [gestures, the feathers laying down].

KM: 'Ae, beautiful.

MO: I made the yellow, the black and the red. The red is love, the black is spiritual, and the yellow is the islands. Now I gave Iverly my mother's lei from Ni'ihau. It's old. It's the *kāmoe* style.

KM: Yes, flat.

MO: And has the real feathers. And my mother's *lei* is better than the one at Bailey's. They had three of those leis, the real feathers. Iverly made it into a frame, and she has it in her class. I even have the mat, from like the bulrushes.

KM: 'Ae, the *makaloa*.

MO: Yes, from Ni'ihau.

KM: Mama had?

MO: Yes, we had three of them. I only have one small piece left. My Auntie Opunui had. They were the ones that wove. Fine weaving. I kept the mat, but it's broken. It's the last one I have.

KM: And now, Ni'ihau, no more *makaloa*.

MO: No more?

KM: *Pau, loli ka 'āina*, everything is changed.

MO: My mother had a picture, because she had to go pick 'em. And they had to make. She make 'em for bed, and we all had. The girls had. You sleep on it, it's cool. You sleep on that, it's so cool, funny, that grass, like.

KM: Yes, on Ni'ihau, there is a *mele* too, that goes, "*Aia i Ni'ihau tu'u pāwehe, ta moena i pahe'e ai tou 'ili...*"

MO: 'Ae.

KM: Just like you said, so fine, the *makaloa*, so silky smooth.

MO: Yes.

KM: And Ni'ihau was famous for that.

MO: The mat, I kept it. It's all broken, but I get it up there. Fine, small. My Auntie Opunui, she used to live by Farrington High School, that was only what she did. She make the mats. She no sell, she give. My mother's mother, her floor was that mat. She was tall and big. The kind tall Hawaiian.

KM: Wonderful. Let me ask...so many of the stories that you've been talking about here. As a part of this study, I've been going through the old Hawaiian language newspapers, and you're going to love the old accounts. So we are preparing a study of Makena and neighboring lands. Some of the stories talk about how Pu'u o Kanaloa, or Kualapa were named.

MO: I got to read 'um or can I listen to it on a... [chuckles]

KM: Well maybe the *mo'opuna* them can read it to you. I hope to come up and visit you some time *mauka*, sit down, *kolekole*, talk story. But *tūtū*, for this Garcia property, what do you think about the old places, *heiau*, should they take care of that kind of stuff?

MO: That *heiau* in their property, just fix the wall up plant... Like I told them over here, when they had the burial. [speaking to Rory] Between the tea house?

RF: Yes.

MO: They had that burial, and that big Hawaiian guy came, Maxwell. I told him, "You know what, the best thing you do, plant ti leaf, green. I believe, my place, I got to have ti leaf.

KM: Yes.

MO: Me, I was told that. My mother always told me, green, red. Make sure when I plant. You come to the entrance. That's why at Kanaio, I had the green, red, and what ever kind. But I always make sure I had the green. What for? Chase the evil.

KM: That's right. *Pale*, to protect.

MO: That's why, and I told her...

KM: So *tūtū*, in your *mana'o*, for that *heiau*, that's at Garcia's place, plant *lā'i*, ti leaf, around?

MO: Don't have to be...just what ever entrance, plant some ti leaf. You've got to have the green.

KM: Yes. The green is the old one, the old Hawaiian one. That's what they used the, like for protection.

MO: My grandfather, when he made the grass shack for Hawaiian Village, it was right across from the zoo side.

KM: 'Ae, the old *Ulu Mau*, Mossman them.

MO: Yes, Mossman. My grandfather built all the grass shacks.

KM: Grandfather?

MO: Tiaina Nu'uhiwa

KM: Tiaina Nu'uhiwa.

MO: There's a picture that shows him with the long beard, and the kind shoes. He did all the grass shacks for Mossman.

KM: I think your *tūtū* even chanted, didn't he?

MO: He chanted, he was a chanter.

KM: That's right, I remember hearing about him.

- MO: That's why I wanted to show you the picture. And Mossman's girls used to dance the *hula*.
- KM: So *tūtū*, you were a singer, did you learn to chant?
- MO: Give me a break [smiling].
- KM: No?
- MO: I can chant Portagee [chants a line in Portuguese]. But you know who's a good chanter, and I get chicken skin. Jordan, Tracy's one.
- KM: So your great *mo'opuna*.
- MO: But she gave up *hula*. She's only how old, seven. You like hear when she chants, I even get chicken skin. One day she's going to be a chanter, a *hula dakine*. She doesn't know it now, but the way she goes to it, she believes in that kind. Not the "I'm going to a *hukilau*." But I take them every morning, and they love the *'āina*. Even though they look *haole*, the Hawaiian in them is strong.
- KM: Hmm...
- MO: You know the singer from here, who made the cowboy song? She died now. But she came here and stayed at my house. She performed up here free, but they never had a place to stay. So they all came and ended up at my house. My mother was old, she started singing in the kitchen, and my mother came out dancing. And she said, "Oh, if I only had one camera!" See, my mother was feeling sorry for herself, at her age, she was feeling sorry for herself. She only like sleep in the bed all the time. Me and my husband had to go bath her. *Coutadina*, we call that in Portuguese, the kind make poor thing. I don't know what you call that in Hawaiian. I tell, there's *coutadina* coming again, I tell my mother [chuckling].
- But she made her own house, my husband made a track for her, make the boat for her, half of the Wainiha river, she owned. In Kaua'i, half of the river she owned, so she used to go get her *'o'opu*, and she'd sell 'um. She'd sell her *'o'opu*. Everything, even the passion fruit. She'd make all of that. But my husband was the only one that would go up there. He did the toilet for her. She was very independent. Then I came up here, and she left her big house on Mōkauea Street to my brother. And she came retire up here. But she made her own house, and the carpenters went help her. That's how tough my mother was. So I think I went get... But I don't want to become *coutadina*. But what was the singers name? She gave me her record, the one she made in that cowboy place. The one who did that "Drinking Champagne."
- KM: Oh, Myra English.
- MO: Yes, Myra English. She grabbed the *ukulele*, started playing, and here's my mother coming out of the bedroom. She said, "*Ai* grandma, I wish I had a camera." My mother danced different kind, that Ni'ihau way.
- KM: *Hula ku'i*.
- MO: Yes. Oh, you know the names, *'ae*. Unreal, more and more, I getting...
- KM: Well we've got to talk story.
- RF: How did you guys come about the property that you have in Kanaio, where you built the house?
- MO: The grandfather had a big house. His was the only house that had toilet up at Kanaio. You never went up to where all the graves are.
- RF: Tracy and I drove past. And I saw on a map too, had a Burns property.

MO: Yes, had a big house over there. And his was the only house that had a toilet. And the other guy, Goodness, lived right next. But the Hawaiians *hukihuki*, the wives no like this and that. So had the fourteen graves there, plus the Purdy family is buried there, one section. They had a big house, and people from Hawai'i and all over come. He was a sheriff one time for Maui, Jerry Burns. So they owned property all over. But then they lost the house because when he died, Willie them was, but the uncle was the administrator. And Goodness said they owed... There was twenty-five acres where that house was. But when the grandfather died, the uncle was sort of the administrator. So Goodness told them that the grandfather owed money, so he took that property. And then to make it bad, I had pictures of the old house, the front part, Goodness' wife had the nerve to be buried right where the orange tree is, in that property, right where Willie them's house used to be. So you can see *kapu* already. She's buried there, right in the land. But lucky my husband made the fence, get fourteen graves there, and has Purdy family in there.

Now at 'Ulupalakua, Betsy's house was beautiful. But it burned down. And then the big grave down, I don't think they allow anybody there. Used to be the owner before Betsy them. You pass the store, and go a little ways, you turn down. It's like a... [thinking]

KM: Mausoleum?

MO: Yes.

KM: That's Makee them?

MO: Yes, yes. But they don't allow anyone in there. They took the bodies and took them to Honolulu. The family came, way back.

KM: So *tūtū*, talking about *mauka* then, some of the old stories from the Hawaiian newspapers and what, they talk about *mauka*, by the *pu'u*... In fact one of the *pu'u* is called Ke'eke'ehia, and has a *heiau* right by the ranch. Did you hear of *heiau mauka*?

MO: Yes, they have, in that book has.

KM: Oh, Sites of Maui.

MO: Yes. Willie used to, when he was working at 'Ulupalakua, they used to go in one big cave. Erdman used to let us go in all ranch lands. There was one cave way up, where he brought some wood. He was a good wood person. We went on the jeep, and there is one cave way up, where the cow fell in. That's how they found that cave. And in there, before Willie died, Stan wanted to go get that stuff... What do you call that thing that hangs down?

KM: You mean the stalactite?

MO: Yes. It's up there, that cave.

KM: In your *mana'o*, do you leave those kinds of things alone?

MO: This cave here, I'm going to tell you, had a lot of house sites when we were here. Suda Store took all the stones. Had about four house sites. Suda bought the place, and the first thing he took, was all the stones, no more the houses now. Up here had four houses, right across from this place. Then more up, there's a mango tree that we go get mangoes, had houses there. My husband took all of them on the jeep. So had more houses, more up. And a little more up had the big burial. Has a big hole like this, and a big stone, where you got to go down, and then you can go into the cave. I have pictures of that cave. That was a long time ago that I took 'em. And my husband took all the kids. You have to go down this thing [narrow opening], and there's a big rock. Then you go in the cave. But I was big them days, so my *'ōkole* hard for go. My daughter-in-law had to shove me, my ass to big to go in that *puka* [chuckles]. But what my son wanted to do,

was grab the rocks and seal that thing. Well, okay, you go in, you see skulls over here, you see skulls over there. That was the last time that I went up there. I went up there, mostly because I fell in love with one skull. With all the skulls on the stone shelves, there was one, big. It looked like one giant to me. I fell in love with that. So when we went up, I wanted to see it again. But I never find 'um. Here we were struggling to go in, and my son said, "Right where you go with the car, 'Ulupalakua Ranch, one whole car can go right into the cave. Somebody went break that whole thing down.

One time, when Bob Krauss came, I told him, "Look, had houses all here, and I don't think they went bury... There's a group of houses here. You know the houses a little bit more up, the stone wall goes like this, then the wall goes this way [gesturing at angles]."

KM: So at different angles?

MO: Had three up there like that, by the mango tree. Tracy can show you where the mango tree is. And then had some other houses, where we would come up to that mountain. And I was wondering, how come some, they build 'em with one hallway, like? So I said, all that houses, the trails lead to that cave.

KM: Ahh.

MO: You can see the trail. Even this one, the trail goes by the stone wall. It leads to that cave, so it looks like they all went bury in that cave, right on the hill.

KM: Ahh. So what is your *mana'o* now, about *ilina*?

MO: But wait, I have to tell you what happened. This was only a couple of months, Leslie, he didn't know had the caves up there, we told him about the caves. Leslie went with Willie. Willie told him about that burials over there. That's why he said, the way they get the stones, that's *ali'i* kind [gestures peaked mounds].

KM: Ah, so built up.

MO: Yes. I never went to that one. But this one up here, him and Leslie them said they went seal that part. But when I went, with my son and Bertha. My son said, you folks struggling, for come through that way, but one car can drive in. But then I just found out three months ago, no more one skull left in there.

KM: 'Auwē!

MO: But Leslie and Keau said they went seal 'um. But the DLNR said no more one skull in there. There were certain ones I took pictures, years ago. Then the big opening, my son said one car could fit through, somebody all broke by the entrance... But they were not buried by their houses, you could see the trails to the cave.

KM: Very interesting.

MO: But I'm telling you what I know.

KM: Yes. *Kama'āina* knowledge is so valuable.

MO: This lady told me, "that Hawaiians all buried right by their house, you better look at your Hawaiian history." "Well, my husband's one, all fourteen graves, right by the house. But this one, is way back. The trail all leads to this big burial cave.

KM: Different places, different practices. You can't say one way.

MO: Yes, you can't. That's what I told her. "Maybe this was different kind Hawaiians. They wanted theirs all buried one place." But I guess she went to school. But said, "I don't give a damn what college you graduated from. I didn't graduate from no shit college, but I'm telling you what I know."

KM: 'Ae.

MO: But I just found out that the DLNR said no more. Hundreds were in there.

KM: Terrible.

MO: I thought Leslie them, and what's her name?

RF: Dana.

MO: Dana, that they were...they were going to. But that's what they told me not too long ago.

RF: So I'm sorry to go back. The property now, that you have your house on, your husband got that from passing down in the family?

MO: Yes from the grandfather, he owned all different places. They had shares in all different places. And my husband paid all the shares. That's why before, 'Ulupalakua used to pay for the taxes, we had the shares, but they could let their horses run in the property. The guy that used to do 'Ulupalakua's one, Dick would know, he took my husband with him to all the different places. So many acres this side, so many acres there. But we paid, and before the sister died, she wanted to give to Willie, to give for Leonard and Dickey her share. The Burns share. She has, Henry has, and Willie has. All these years, Willie has been paying for everything. That's why I'm keeping all the tax records. There some others, the 101 acres. That's why we can build across, we can have a driveway going across, because we own across the street.

RF: Across the highway.

KM: Hmm... You know something that happened all over the island was ranches or large land owners sometime absorbed family lands into their holdings.

MO: Yes.

KM: Like with the Garcia's Marjorie's land *mauka* was swapped for the land *makai*.

MO: Yes. They had big land, I think it was something like 25-acres up there, and they swapped for the land *makai*. 'Ulupalakua never liked the beach land, because no can raise the cows. That's why Margie wanted to...I don't know if she was the sole... But must have been 'cause 'Ulupalakua never would exchange.

KM: Yes. You know, you talk about 'Ulupalakua Ranch and the *pipi*, that they didn't like *makai* land, except for the landing. And that landing by where you lived, a guy by the name of Torbert, Linton Torbert in the 1840s built that landing. He was before Makee.

MO: Oh yeah?

KM: Yes. Torbert was the first one. They would bring the *pipi* down for shipping. Were they still shipping *pipi* when you first came, or was it *pau*?

MO: No, no, *pau* already.

KM: But you folks still used the old road, going *mauka*?

MO: Yes. Then, Alice and I heard the stories about how then, Makena guys, the old Chinese guy would up with the mule, bring the rice from 'Ulupalakua... [end of disk #1, begin disk #2 — Discussing taxes and family land; and assistance of George Carter in caring for tūtū's daughter, during her illness.]

KM: ...*Kupuna*, it is so important, even like this, to talk story. What we'll do is bring together some of your *mo'olelo*, your recollections...

MO: Yes.

KM: With Uncle Sammy *mā*, and some of the other *kama'āina*, important for the community history.

MO: That's why, like Margie's one, is Sammy coming back already?

KM: No, he's not well.

MO: He's bad already, eh.

KM: Yes.

MO: You know, I'm a staunch, dakine. I always say the rosary, and I always make sure the kids bless the table before they eat. They have to know God.

KM: Yes.

MO: With Tracy, I have one thing that came from Lourdes, with the Blessed Mother, and her picture, I put it right across. I wake up, I get different kind feeling, I put the Blessed Mother right on top her picture [chuckles].

KM: *'Ae, aloha ke Akua.*

MO: Yes, you have to. That's why, like Carter said, "Maddie, I'm eating good, and you can't take it with you.

KM: Yes...

RF: [leaves, returning to Kahului]

MO: ...When you going come back here?

KM: I'm here through Thursday, this week, but I'll come back again. What I'm going to do, like this transcript, I'll get this transcribed and bring it home to you. So I'll bring it up to you.

MO: Give me a little time, 'cause I want to go find... I want you to see...

KM: Yes, I would love to see some of your things, *tūtū*.

MO: Yes.

KM: It's so important that it be taken care of.

MO: Yes. See, my house was all seamen, from all over the world. They would come there and drink, so I had things from all over the world. They would come and bring back to me.

KM: Yes. And your Hawaiian things, and like the stories that you said your husband put down where the *ko'a* were and things like that, those are very important.

MO: Yes.

KM: And like the story of your mama too, I would love to see that.

KM: Yes, it's so beautiful. I didn't know my...and when she talk, you know, it's the nice way. Soft way, you know.

KM: *'Ae, that's the beautiful thing about when *kūpuna* speak.*

MO: When I was reading, I said, "I had this all this years and I didn't even take time to read it, when Cobie Black gave it to her." She said, "I have to give you, and I'm not giving it all over." I'm just thankful that I have it.

KM: Yes.

MO: And than I have all Carter's whole family, generations, he gave me. I said, "I don't want to know about your family." But he said you're going to get it whether you like it or not." Then Mr. Carter had in his house over here, all the tabloid of La Perouse. Two big pictures, like that on the wall, and each one, all different islands, all in French.

KM: Yes.

MO: My nephew, the Father, he was reading it, and then he showed me where the Hawaiian Islands were. He had these two big ones.

KM: Yes.

MO: [Discusses settlement of Carter's estate, and the passing away of Marylou Carter.]  
...Carter had two children of his own, from his first wife, Robbie and Annie.  
Because my husband wasn't sure what would happen when Carter died, he wanted to build me one place to live. That's why it was half way done, he was sick already with cancer, and bleeding, but he said, "it's livable." And now, that these new people own, they want to build me one new house in back, that I can come and go as I please. It's nice of them. I told them okay, but I have to appreciate what my husband did.

KM: 'Ae...

MO: [Discusses Carter's children and step-children.]

KM: Amazing how you know all these things.

MO: I guess so. Like when the DLNR came and was setting all these rocks. I told them "The white rocks that were there, they were big. And the Hawaiians did that way back, to tell you that that island was in the ocean, so ships could line up the entry." They said "Oh no." I said, "You better go look it up." They didn't want to believe me.

KM: How interesting though. You know, back in the 1850s, a J.J. Kahoikeike, resident at Keone'ō'io, wrote an article about this bay, about how good it would be for the boats to come in. Because 'Alenuihāhā is so rough, yeah.

MO: Yes, 'Alenuihāhā.

KM: But he said, "It's best for you to come in when it's calm so you can know where the 'āpapa are."

MO: Yes. We go in the house...  
[recorder off – we go into the house – recorder back on]

KM: ... [discussing the packet of maps left with *kupuna*] One of the maps is really interesting. [opens Register Map No. 1337] This is Makena in 1885.

MO: Eighteen eighty-five?

KM: Yes. What I thought you would enjoy, you can see where the old landing is. This is Torbert's landing.

MO: Uh-hmm.

KM: Kukahiko.

MO: Kukahiko had one place by Garcia's, you know.

KM: Oh yeah?

MO: They had one place.

KM: Over by Garcia's—here's Keawala'i Church, right here.

MO: Yes.

KM: And this house here, was the house of an old Hawaiian named Maaweiki, before. So Kukahikos were over here?

MO: Yes. Kukahiko, see when Campbell. He's a nice man, a lawyer. He used to come down there all the time to the Lu'uwais, way back.

KM: Ahh.

MO: Don't record that.

KM: Okay [recorder off]

MO: [Discusses complications with conveyances of lands from the Kukahiko-Lu'uwai line.]  
 So Eddie Chang, my husband, Bill Kuloloio, and Wally, they went to Honolulu, to see the Kukahiko, the reverend from Lāhaina [Reverend John Kukahiko]. The reverend gave Lu'uwai his share, plus one portion by Sammy them's house. I don't know what part over there, that the reverend owned. They went rush to go get it so that Lu'uwai could buy the place...  
 But Campbell was good to me, because I had trouble with the Kaua'i land, and he only charged me \$200.00. Of course, I lost 'um [chuckles], the other family got 'um.

KM: Hmm.

MO: So Campbell got the land, and Lu'uwai was so heart broken. That's how they got one share, was through the Reverend Kukahiko. And then Lu'uwai said he also gave his share by Garcia's house.

KM: Hmm. You know, it's interesting, you go through the old records. Like you see this old house here [pointing to locations on the map]?

MO: Yes.

KM: And Keawala'i Church right there.

MO: Yes.

KM: Has this other house here...

MO: That's Kapohakimohewa.

KM: Yes, that's right. And I guess even Kukahiko them has some interest. This 'āina, in the 1850s, all belonged to a man by the name of Māhoe and Pikanele, evidently. Pikanele's house was out here. Here's the fishpond we were talking about earlier.

MO: Yes.

KM: So you were coming out, along here, getting *kūpe'e*.

MO: Yes.

KM: This is the stone wall, and the cemetery would have been inside.

MO: Yes.

KM: So those were the old people out there. And some how, Tūtū Kamaka [Kuhaulua] Kukahiko and John Kukahiko, they were the old ones

MO: Yes, John Kukahiko. Even Eddie was so happy. The Reverend Kukahiko, he was in Lāhaina. He gave Lu'uwai his share, plus he said, I've got land by Garcia.

KM: Oh! So was that by where Lono was staying?

MO: Somewhere around there, he had land. Lu'uwai was so happy. The reverend had kids, but since Lu'uwai had been there all these years, so he said, "Give the Makena one to Lu'uwai." So he said, "I got land by Garcia, by Margie." but I don't know what part it was.

KM: Hmm.

MO: So I think it's right in the back. But you know, over here, had a tree by Carter's place. But Dana told them, "You cannot take that tree." It was a big tree. Carter's house was like

this and the big tree was in the back. “That tree belongs here, you folks cannot take that tree.” So they were talking, and I said, “What tree are they talking about?” It was like a false *kamani*, but not the false *kamani*, and had all bougainvillea. So she came, and one of the Lu’uwais. And I told them, “What tree are they talking about?” She told, “The one there. That tree.” They couldn’t take certain trees out. I said, “You know what, tell her come see me...” Had all bougainvillea around and two other little trees that the university gave. Never had this kind bougainvilleas. The university gave. And I said, “You sure that’s the tree they’re talking about?” They said, “yes.” It was in the back of the yard. I told them, “You know what, that tree doesn’t belong here, we planted that tree...!”

KM: That’s why it’s important to talk with *kūpuna*, your age, and Uncle Sammy mā. Your *kama’āina* knowledge, and you speak what you know...

MO: So I told them, “We planted that tree, and Carter was going to cut it because the roots grew from the patio, out to the main part of the property, down the stairway, and broke the cesspool.” That tree grows big, the roots.

KM: Hmm.

MO: Had a big mark, she said, “You cannot touch that tree. Put a wire fence around.” I said, “We planted that tree.” She never like me from then. But I got to be honest. I’m not getting money from them. I just said, “We planted that tree.” And I told them that the university gave all the bougainvillea, because Carter donated big bucks.”

And I said, “You see the coconut trees by the tea house, the skinny ones, small coconut. That’s an odd tree. I hope you folks don’t take it down. Carter gave some kind of donation to Indonesia, or some Micronesian country, and they came over here and brought these coconut trees, and they had a ceremony.” Carter told me, “Maddie, you folks come up.” They were so thankful, what Carter did for them, so they brought this and they planted it. It’s a pretty coconut tree. So I said, “I hope you folks don’t tear it down, because they had a beautiful blessing.” Carter would give, and he wouldn’t say nothing. So they came with what they had to give him.

KM: Hmm.

MO: So I told her, “Carter himself was going to cut down that tree.”

KM: So it wasn’t an old Hawaiian tree, it was an introduction.

MO: Yes, it wasn’t from there. But Leslie was there, and he used to be very close with my husband. He used to come help my husband when he no more job. My husband would make traps at Makena, we were very close, Alice and all the family. I told him, “You know, I’m not getting any money, but we planted that tree. It’s not a *kama’āina* tree.”

KM: Yes, you just have to speak the truth.

MO: Yes, you have to, because Kapohakimohewa used to own right by the corner of the stone wall over there. The grandfather’s house. Foster Robinson wouldn’t let them come in, they had to come over that part. Foster Robinson was kind of nasty.

KM: Hmm.

MO: He wouldn’t let them come into... their house was right there by the stone wall. And then had that other house up on the hill, and I think, one more on this side, where the tea house is. Stephen, I knew him well, and he said, “Yes, Foster was so nasty.” One guy bought the up house, she bought the middle part, and Goodfellow bought this part. He wanted to make condo. But as soon as he found out he could not, he sold ‘um. They all sold ‘em to her.

KM: Oh, so it’s one owner again?

MO: Yes, one owner.

KM: You know, is there anyone around your age from Kapohakimohewa around? Anyone we should talk to?

MO: [thinking] I wonder if Plunkett is still alive. The one married Plunkett was related to the Kukahikos. And that's where the Campbell got some land or something. I don't know if she's still alive.

KM: I'll try to find out...

MO: There was an Awai family that had a share too. Eddie approached various families and got the 'āina by Pāipu.

KM: Hmm.

MO: Eddie said he never approached that grandmother that owned that part. So that family had one part in there.

KM: Hmm.

MO: But I know that Reverend Kukahiko, gave Lu'uwai his interest.

KM: Nice.

MO: Then Campbell bought that section on the hill, just when you go around and come down to Makena, from all the other family up at 'Ulupalakua.

KM: You can see on the old map here, several houses [pointing to various locations]. And the point, when I was asking you about a *kū'ula* or something out at this side. Here's the old landing.

MO: Yes.

KM: Your folks house would have been on the side here.

MO: Yes.

KM: Where the pill box was. So I was wondering if you'd known of a *heiau* or *kū'ula* out here? And then you told us about this one here, where Baldwin house used to be.

MO: Yes.

KM: So this is the beach now, and Kapohakimohewa.

MO: Yes.

KM: So this would be Garcia, right about here.

MO: Yes.

KM: So the *heiau* is right in here somewhere.

MO: The *heiau* is right near to his house. But then this other part here, that she wants to claim that... What you call that kind?

KM: Hale o Papa.

MO: Yes. She wants to try, so he cannot build.

KM: Yes.

MO: Hey, that's nothing, he can just build around it, not going to... I don't know. They had...Leslie and them had... I wish I had the newspaper here. The Maui News, they front page had Leslie, what he said. I kept it, I keep that kind, eh.

KM: Yes.

MO: Leslie said “Makena and 100 burials.” Front page now. And guess what, that 100 burials is where Goodfellow is building, that whole thing down there.

KM: Ahh, so really it’s towards the Keauhou area?

MO: Yes. That was the front page. And I was shocked when I read that. I have ‘um up there [at Kanaio]... [discusses relationship with Kuloloio *mā*]

KM: ...Well, you’ll enjoy some of these maps. I wanted to show you this one too. And I want to try and get you another map of this area [Keone‘ō‘io vicinity], I don’t have it now.

MO: You know, mine, I have that book, you’ll see. It has pictures of the caves, and pictures of the water.

KM: Yes, I’d love to see it. So when I come *mauka* with you. This here, is a nice, big, old map [opens Register Map No. 1763 – pointing out locations on map]. This is Keawala‘i, and here’s Makena Landing.

MO: Yes.

KM: Here’s the old road going up to ‘Ulupalakua.

MO: Yes.

KM: And this comes all the way over. Here’s the Kanahena section, Kualapa, *ma‘ane‘i*.

MO: Yes.

KM: Here’s Pu‘u o Kanaloa. So we’re right here. Here’s the fishpond, *tūtū*.

MO: Yes.

KM: So we’re right over in here. These are some lots that were sold over here.

MO: Yes.

KM: Like you said, Kapohakimohewa them.

MO: Yes, yes. Does it have the names on them?

KM: No, it has the numbers only.

MO: You know the historical one that I have, has where the post office, and names every place, all the way to Black Sand, where they are building now, by Seibu. The whole thing.

KM: Yes. It’s very interesting to look at the maps and see the place names.

MO: Yes.

KM: [referencing Register Map No. 1763] So here’s the big pond here, you can see the wall.

MO: Yes.

KM: And here’s another small pond here.

MO: Yes.

KM: So Keone‘ō‘io, La Perouse Bay.

MO: Carter didn’t like La Perouse.

KM: Yes. He liked the old name. Did you hear why it was called Keone‘ō‘io?

MO: I don’t know, but because of the ‘ō‘io fish. You see, when my husband... Let me tell you one story.

KM: Okay.

MO: I told quite a bit of people this. My husband told me, "Hawaiians don't name for nothing. The Hawaiians always name a place for something."

KM: That's right.

MO: And you better believe it. So when they came here, the name was Keone'ō'io, and his boat was *Keoneoio*.

KM: So that was the name of his boat.

MO: Yes, the big boat. Anyway, when we stayed at Makena, and then we came here. Makena has, right by Lu'uwai's, the front part, had the shark over there. The shark place.

KM: Ahh.

MO: And that other little bay where all the kids go swim, at that Park, Makena.

KM: Yes.

MO: Well that part, after five, my husband no like the kids to swim over there, because the shark comes in over there. Right by our house, where the place they went dig, that's the shark hole.

KM: Oh, so was 'aumakua kind?

MO: 'Aumakua. My husband, you cannot touch the shark.

KM: I see, so he really respected the *manō*.

MO: Because right there where all the kids jump, Lu'uwai's place, the shark lived there. And then the shark goes to the bay, the small beach right along side, where they have the toilets.

KM: Okay.

MO: When you go into Makena. The shark would always come in there.

KM: So he would go between those places?

MO: Yes. Lu'uwai knows it too. But the kids, and Harriet Chang, Eddie's wife they jump right over.

KM: But your *kāne* didn't want the kids in the water after five?

MO: Even over here [Keone'ō'io], after five. My grandchildren, Tammy knows, I think Tracy too. The sand here, was brought in, it was all rocks. They had some kind of, like that starfish, all this thing was covered, the university was trying to get rid of. Then they brought sand...the rest of the sand, Mrs. Carter brought that. So it wasn't sand, it was rocks over there.

KM: Hmm.

MO: And over here, below, is where they used to wash clothes. The little pond, it's in the map, the white water. That geological map that I got, the book. But then my husband always said, "They don't name any place for nothing. There's a reason." So you know, like when you're going to Lāhaina?

KM: 'Ae.

MO: The big intersection, when you going to Lāhaina from Kihei. There is a big hole over there. That's Pu'u Hele. That used to be one big mountain, I remember that mountain. There used to be all Chinese graves over there.

KM: 'Oia!

MO: I don't remember what year, but used to have Chinese graves on that little mountain. But when the war broke out, the Army took all the cinders from that mountain and made all the places, they had to make. And that name is still yet on that thing. But no more that mountain.

KM: No more the *pu'u*, now?

MO: No more. But was all graves on that hill, used to have all Chinese graves. Then look, there's a big hole. My kids still not convinced, yeah.

Okay, so we go fishing, we surround this whole bay.

KM: Keone'ō'io?

MO: Yes. We surround the bay, and all Makena guys, Leslie them all small. I have pictures of all them. If we get big doings, like the 100<sup>th</sup> centennial one... They gave me a piece of the Makena wood with the nail.

KM: Ahh.

MO: They surrounded the whole bay. Carter when he came, he saw the church run down. So Abner Delima was the pastor or something that time, with Caroline. So Carter told me, "You know what, no say anything," he wanted to have the church fixed up. It was all broken, getting old. So he had Yamamoto, who was the one carpenter all over the place. He said, "Go talk to whoever to fix the church up." But he never like tell 'um who. So he told my husband, and Lu'uwai was, and Delima was the head, and Steven Kapoha, was something. So Yamamoto went fix the church. And Mrs. Cockett was trying to find the fixture molding for the lights. She lived over there by Doogle.

KM: Oh, yes.

MO: Abner Delima, and I think Uncle Louis Fernandez used to live right over there, right on the edge. But Doogle, Maude Rice's house is over there. Anyway, we fixed the church up. So my husband told Abner, "Carter is doing this, we make the members make one *lū'au* and make some kind." So we went, and the *akule* was in here, and we went surround this whole bay. We get nets for this whole bay.

KM: So in front of Keone'ō'io, all *akule*?

MO: Yes. We surrounded quite a number of times. But this was when all the church members came to help. I've got pictures.

KM: Wonderful.

MO: And this time... I don't know if you knew Donald Martin?

KM: Only heard of him.

MO: He was a reverend, married to Mary Lu'uwai, and the kids are in Hawai'i. Anyway, all Makena had to come and help. So they made one big *lū'au*, for get the donations for the church. But Carter was the one who started. Well, my son is aqua-lung, go with the father. And then, not to scare them, because his [Willie's] *'aumakua* is the shark. So when I see him calling my two boys [gestures, waving them into the water by him], I know. I see them going out with the aqua-lung, they go lift up the net, and the shark goes out. No scared nobody. One night, if you see Alice, she going tell you. Alice Kapoha, the one married to Steven. They came in and watched the place. She said, "Hoo, the big grandfather was in here."

KM: Hmm, *manō*.

MO: Yes. Willie, he would always get the shark and let them out. He called the two kids, not to scare anybody else. Every time we surround, the shark comes, and he'd let 'em go out.

This time we went surround for the church, hoo! I have pictures of all them picking up, guess what, Donald Martin, screaming. But my husband, all them guys out in the water, you no can wear red. He'd look, observe, [gestures] out.

KM: Oh, so your *kāne* told them, if they were wearing red, out of the water?

MO: He no tell, he just point. Sorry you got to take off your shirt. He doesn't go fishing if they have red. Funny. He believed in God, you know what I mean.

KM: Of course.

MO: But that was his '*aumakua*. But with all the *akule*, that was donated to the church now, the people were screaming. The '*ō'io* was this big [gestures].

KM: Wow, two feet kind!

MO: Just like babies. Hit Donald Martin, boom! The *lau*, the net, wasn't made for that '*ō'io*, only for *akule*. And the '*ō'io*, my Leonard and my Dickey, they only stand like this [gestures, jaw dropped open].

KM: [chuckles] *Pū'iwa!*

MO: So shocked. The '*ō'io* was big. And Donald Martin he was on the side, [gestures, grasping onto an '*ō'io*] *ai*, cannot get 'um in the net, it hit him on the jaw, they were screaming just like babies [chuckling].

KM: '*Ae*, '*auwē!* [laughing]

MO: And so my husband was only looking at my two sons, they were like that, [jaws dropped open], because of the '*ō'io*. Plus each one took, I don't know how much. Each one took *akule*, each one took '*ō'io*.

KM: So they went *māhele*?

MO: Yes. But I was telling, "Hey, that's for the church, for make money!"

KM: Hmm. So maybe Keone'*ō'io* is because of the bay, or sandy area of the '*ō'io*?

MO: Yes. That's why he said...from that time on, my son said... Before was Keone'*ō'io*, how come never catch one '*ō'io*. Where the hell is the '*ō'io*? Willie no say one word.

KM: Yes. So *tūtū*, you told me earlier about Makena, how come your *kāne* didn't name the boat...

MO: Because one is mourning.

KM: Yes, '*uwē makena*.

MO: Yes. The other is plentiful.

KM: Yes. So it depends on which side of the story.

MO: Yes.

KM: So at Makena, the *ahupua'a* is really called Ka'eo. What are the fish of the area that you folks would go for?

MO: We catch, shark, him, he let 'em go. They're not the big ones. Over here, the big ones come at night. We catch plenty *akule*. And what was that other fish he used to catch [thinking]? I think *weke*, the red one.

KM: *Weke*. No *kole* or...

MO: *Kole* get plenty, along the shore. But with the net you catch...we used to pull all the time, down at Makena. You know the bag.

KM: Yes, 'ēke, 'upena 'ēke.

MO: We go there and we go by the first house by Makena. Over there, we used to surround.

KM: Amazing.

MO: Yes.

KM: So that's how the people lived out here, fishing and what. Did you folks make *pa'aka*?

MO: Oh darling. Kaua'i, I have the red rock.

KM: Yes, 'alaea.

MO: And I gave each kid the red rock. When over here has big waves, see the hill down there?

KM: Yes.

MO: Adolf Piltz, them, that's all family. Anyway, when it's rough, we go to that point over there, and we get the salt. I'd never seen the salt, how fine, as at that point.

KM: So towards the Kanaio side, here [looking at the map], Lae o Papaka?

MO: Yes, the one sticking up. There is a pond in there too, you know.

KM: Ahh.

MO: Right there, the big rock that is sticking up, when you see the waves go around that... Not the waves from this front part, but from the other side. And we go with the boat, in and out. With the boat, can inside. And has caves too, where Wai'ilio, the water is.

KM: Ahh.

MO: Me and Alice we go over there look for bottles.

KM: So that Wai'ilio was *wai* for *inu*?

MO: Yes.

KM: So you could get drinking water then?

MO: I don't know, but the dog found it.

KM: Ah, yes. Must have a story, Wai'ilio, something like water found by the dog.

MO: Yes. And that's where 'Aikalā them used to live. But anyway, not too long they have that kind of wave. And I can see the waves from the kitchen, in the back part. I tell, "Oh, we can go get the salt."

KM: So in the *kāheka*, all the little *poho*?

MO: All like that, and you just scoop 'um. And the salt is not the... The salt is fine.

KM: Yes, flakey.

MO: And when you make the red salt with that salt, you cannot beat that. The salt is so fine, and you just sprinkle.

KM: Yes. So you folks would gather salt out here.

MO: Yes. It has to be on that side. I see and I tell, "*Ai*, big the waves." But they tell me "Ma, you get enough salt already." Oh, we used to go. And the kids used to walk there, and you go down, get the pond.

KM: Hmm... When was this house built, about, before you folks came?

MO: Way before, Foster Robinson. Had one house like this, right across the stone wall. The one living there, a sister, I think of Foster Robinson's wife, came over to spend the evenings with the wife, and she thanked God that she did. That's when had that tidal wave. The house was taken, and her ice box is still in the ocean.

KM: Oh, the 1946 one?

MO: I don't know which one. And Steven Kapoha told us, "This was the only house that survived." And you see where the pasture is [indicating on side of house]?

KM: Yes.

MO: That's where they were catching 'ulua and what.

KM: Oh, so all washed in?

MO: Washed in.

KM: Hmm...

MO: But when Carter came and asked if I would work for him, I said, "let me think about it." When I said yes, he told me to do what I like, he had Yamamoto come and do what I wanted. I had everything. I showed Chuck, I have pictures from where we used to eat, a picnic table over there. It was all open. I said, "I want it all closed." Whatever I wanted, Yamamoto was going to do. So I had the porch closed, and you see that table there?

KM: Uh-hmm.

MO: It has a story to it. I bought that when I was working for the for the Navy, had a big contract, make all the houses. We call 'em Tobacco Road, a big company building. I went work there, and I became the union chairman for Rutledge. They had all the contract to make all the houses. So I got one of the tables. I used to spray and paint like that. So when he [Carter] came, I had nice curtains and everything. He said, "Can I come?" I said, "Sure." So I had this table from the Army. And I had all my calabashes from my father. My father used to make saddles too, we lived on Honouliuli Ranch.

KM: Oh really, Honouliuli, 'Ewa?

MO: 'Ewa. My uncle was the manager for all the railway, and then he had to manage the ranch. So we lived in Honouliuli with all the cowboys.

KM: Was that near the ocean or inland?

MO: There was an old store, and then you go up to the church.

KM: Okay.

MO: Then a little bit more down, has the watercress farm, and then we used to live in that Big ranch house.

KM: Wow...! Amazing all of these things that you have done. You know, you were talking about place names, did your husband or anyone ever tell you how come, like 'Ulupalakua has it's name?

MO: Yes, 'Ulupalakua is the carrying of the breadfruit, 'Ulupalakua. You know one section that they're building the big homes right around that hill [a short distance towards Makena from Keone'ō'io]?

KM: Uh-hmm.

MO: In fact, a little ways down, that first dip, right on that hill, the family is buried there. Where they are building the houses. Eddie said, "You know, one day, you go come, we go take out the graves... Wally, the father wanted to put them in Makena Church grave, never

did. I told Sonny Vic this, “The grave is right over there on the hill.” And I remember Eddie and Willie was going to help, put ‘em in the grave in Makena, because they belong to Makena.

But anyway, ‘Ulupalakua, where they are building those big houses, there is a terrible wind. Rojack bought the other place. He bought the judge’s place, Romachek. Romachek and us were very close. His mother lived in Kihei, and you never seen artifacts like his mother had. Calabashes and all that kind.

KM: Hmm.

MO: But by that place, where Rojack bought, that’s one real, what you call sanctuary place.

KM: Oh, a *pu’uhonua*.

MO: Yes. The way the rocks are built, you try look on this side, the stones are all even, flat. That goes all the way back. But now they’ve made cement walls go all the way around. ‘Ulupalakua owned all that heiau. I think that’s one *heiau*, not like Garcia’s one. It’s not. The rocks are all even.

KM: Hmm. You know what’s really interesting about Garcia’s one, the *heiau*, if that’s what it is, on their property....

MO: Yes.

KM: There is also a stone wall right through it.

MO: Yes, that’s why I was telling them, “how come?”

KM: Yes, we don’t know if the ranch or what. But if you look on one of the other old maps that I have for you, it’s from 1850, it shows stones walls that were they in 1850.

MO: That’s why, I was telling him, the day we went over there, “How come, *heiau* is always even. How come get one stone wall? I think ‘Ulupalakua had one stone wall made.”

KM: Maybe.

MO: So what Dana is trying to claim, Sam’s going to try and save that part.

KM: That’s right.

MO: What more does she want?

KM: Hmm. So you were talking earlier about ‘Ulupalakua and something to do with it...

MO: Yes, you carry the breadfruit. That’s what they said one name was. But, you know where they are building that two, big, crazy houses?

KM: Uh-hmm.

MO: It has another meaning. They said there is one mean wind that goes straight to ‘Ulupalakua.

KM: So the wind goes from *makai, mauka*?

MO: Yes, from the ocean. And that’s just where Chuck is building it. It looks like one Burger King [chuckles].

KM: [laughing] So this is just along the road, a little ways out from here?

MO: Yes... [phone rings, recorder off – back on]

KM: ...So *tūtū*, you were telling me that your *kāne* told you about ‘Ulupalakua, and that there was a wind from *makai*?

MO: Yes., right along from that house over there, we seen it.

KM: Do you know what land that house is in? Is it Kanahena, or...?

MO: It's before Kanahena, a little ways, right on the hill. And the Hawaiian guy had a nice well over there, and people go fishing.

KM: Hmm.

MO: But there is a gap right there, between the big houses, and we seen it happen. The wind, right through everything, all the way to 'Ulupalakua.

KM: Wow! So from *makai*, all the way up to the ranch area?

MO: Yes, and all the trees went down. We saw it.

KM: 'Oia!

MO: We never go to 'Ulupalakua look, but all the trees that we could see, went down. But a lot of people never did see. So Willie said, can be carry the breadfruit. There was a story about this little boy that carried the breadfruit with him, when Pele went strike him, or something.

KM: Hmm.

MO: But, we've seen that wind.

KM: So perhaps something to do with the wind, your *kāne* thought?

MO: Yes. And Maertens knows, because that whole thing was flat, all the way to 'Ulupalakua.

KM: Hmm, interesting.

MO: Yes... [discusses an old book she has that describes various natural features in the region; we will look next time I visit]

KM: *Tūtū*, you said that your grandfather, Nu'uhiwa was *lapa'au*?

MO: Oh yes, he was. My father used to get mad, because he made one shack outside, and he would see all these people coming. And he would go to Kaua'i to get certain plants. I don't know what kind. But he would come back and my father didn't like. One guy had a big hole on his leg, from a shark... But the one, Makena, now, the shark. Kuamo'o would know, Leslie Kuamo'o Peters. They put something on top. I don't know if it was *noni* leaf. But hey, the whole thing healed, from only herbs.

KM: Amazing.

MO: But my grandfather used to make that kind, and he'd go to Kaua'i to get certain kind.

KM: Hmm. Did you say that *tūtū* was *lā'au kahea*, also?

MO: Yes, he was, he was. And I use the *noni* leaf when I get pain. I just put it on.

KM: Yes, uh-hmm.

MO: I just lay it on. I hate to say, I didn't believe, but Kuamo'o used to take care of Peter's grandmother.

KM: Kuamo'o is from Makena side?

MO: Yes, Kuamo'o is Wally Kuloloio's sister, and she used to live at the reverend's house, right in Makena. The reverend's house, when he died, they took it out of the church and took it up Makena. She had the green house. And Peter's wife is family to my husband... Eleanor Burns was her name, and she married Peters, Ida's brother.

KM: Hmm... *Tūtū*, some good stories. I'll have to come up and see you at your Kanaio house, and talk story.

MO: Yes. Wait till I get settled.

KM: Okay. You take care of yourself, okay... On the packet of maps, I left my phone number for you.

MO: Okay...

KM: When we finish all the interviews, like you and Uncle Sammy *mā*, we'll bring all the interviews together into this mo'olelo for the Makena area like that.

MO: Yes.

KM: Good fun.

MO: You know, Sammy, he loved Willie.

KM: Yes, he spoke so fondly of him and you. I told him that I was going to come and see you, and he said to make sure to send you his *aloha*.

MO: Hmm. Small world, yeah.

KM: Yes.

MO: Tracy said, "How come you want this guy [Kepā] to come?" "I don't know, just like I met him already."

KM: [chuckles] Well, *mahalo nui! Tūtū, mālama kou ola kino.*

MO: I got to smoke more [chuckles].

KM: [chuckling] *Mahalo tūtū...* [end of interview]

**Edward “Eddie” Chang and Laurie Chang  
Makena Oral History Study  
August 23, 2005 – at Papa’anui, with Kepā Maly**

Uncle Eddie Chang was born in 1932. His father, Edward Chang, was born in 1905, and was an older brother of Kupuna Sammy Chang (see interviews earlier in this volume). As a youth, Uncle Eddie was raised with many of the *kūpuna*, and elder *‘ohana* members discussed by Kupuna Chang, and through his youth, he lived at Makena. While he spent part of his adult life living away from Makena, he has always returned home over the years, and in the 1980s, returned to the family land at Pāipu, with his wife, to live



(Photo KPA-N1713). Both Uncle Eddie and Auntie Laurie have been strong advocates for protection of the natural, cultural and historic qualities of lands in the Makena and larger Honua‘ūla region. They are foundational members of the Keawala‘i Church, and proponents of the church’s role as stewards of the “Kalani Heiau” preserve on the Garcia family property.

Uncle Eddie traveled across the lands of the Makena region with his father, and learned about many facets of history and sites on the land. During the interview, Uncle Eddie shared detailed descriptions of the families, traditional places, historical resources, and practices of the native residents of the Makena vicinity. This interview, along with those of Kupuna Chang, and Uncle Boogie Lu‘uwai, provide readers with a rich history, and will help present and future generations appreciate and care for the cultural landscape of the region. Importantly, Uncle knows of various *heiau* and other traditional features on the landscape, and he knew that there was a *heiau* behind the Garcia-Lono property, but it was not spoken of when he was young.

KM: *Aloha.*

EC: *Aloha.*

LC: *Mahalo.*

KM: Thank you so much. We’re talking story about Makena and growing up here and the neighboring lands and the families. Uncle if I could please ask you to share with me your full name and date of birth.

EC: My full name is Edward Chang, Jr. I was born in 1932. I was born in Wailuku, but lived most of my life here. My father used to work for Kahului Railroad. He was born in Makena [1905], in fact it’s right across the street.

KM: Just on the up side?

EC: Right across the street. The Chang family got some land through my father's mother, who was a Kukahiko who married a Chang.

KM: Yes.

EC: We had a lot here, 12 acres and later on my father bought other property. Getting back to where I am. I relocated back to Makena when my father quit his job, somewhere in 1937.

KM: Oh, wow!

EC: It's been my residence since I was a kid. Then I went to 'Ulupalakua school. Finished 'Ulupalakua school, then I went to high school and boarded at Lahainaluna. I graduated from Lahainaluna in 1949. I went to the mainland to school, graduated, went in the service, got married to Laurie. Came back in 1988, between 1949 and 1988 we made various trips back and forth.

KM: Periodic visits.

EC: Yes. Most of my experiences are probably through my father's family. My father's father is from China, that's where his last name came from.

KM: Is that Chang, Aana? Is there an Aana?

EC: Yes, he was referred to as Aana by the locals.

KM: Yes.

EC: Which were all Hawaiians at that point in time. Aana was the...we think is named Ying Chang.

KM: Ying Chang?

EC: Ying Chang, Y-i-n-g. My middle name is Ying, Edward Ying.

KM: Oh.

EC: My thought was, it is named after my father. All the Chang boys, at least the first four or five had Ying but the later ones didn't.

KM: Oh, interesting.

EC: I think his name was probably Ying Chang. My grandfather, my father's father, as opposed to my mother's father, owned the store here.

KM: Yes.

EC: It was right above Makena Landing which is the property I was brought up at.

KM: Right above Makena Landing, I walked over there this morning. In fact, on this 1885 map [pointing to locations on Register Map No. 1337], you can see, this is the cut where the old landing is, there's a pretty new house right next to it.

EC: Yes.

KM: Your folks house was, do you think it was in this 'āina section here? This mark on the map, can you tell or?

EC: [looking at map] What year is this map?

KM: This is 1885, this is the store house that Torbert and then later Makee them...

EC: In 1885 that wharf was already built in those years, and therefore the road...

KM: That's the road that comes from 'Ulupalakua.

EC: That is not the road from 'Ulupalakua, that's the road that leaves from... The road from 'Ulupalakua comes about from this area here, makes a turn...

KM: Right on the *maka*?

EC: And then comes back over here.

KM: I see.

EC: It's almost similar to what you see today.

KM: Oh, really.

EC: There was a grant to build that road.

KM: Yes.

EC: What was the grant... [thinking], Grant No. 223, I think, that was made to do this road.

KM: Okay.

EC: At that point in time, this was done before the *Māhele*.

KM: Okay.

EC: Some royalty, or whoever owned the land at that point in time, thought to be Kalākaua.

KM: Well, this is an 1850 map [opening up map], Register Map 1202. I think shows you also, this was for Torbert when he was doing...

EC: That's the one. What are they calling this road, Aupuni Road? [Pointing to the original *mauka-makai* road, between 'Ulupalakua and Makena.]

KM: *Aupuni*, this was the old government road that ran down from *mauka*. This came out, almost near the church.

EC: That's really amazing! As a child we never called that road *Aupuni*, we called this road *Aupuni*.

KM: Yes. The one that went around.

EC: Yes. We never called this road *Aupuni*.

KM: Well all it did was it designated that it was a government road, which is very important because this provided access to the public. The *Aupuni* road provided access to all people who wanted to travel between...

EC: I understand that 'Ulupalakua is claiming that road.

KM: That's right, yes.

EC: Anyway...

KM: Interesting. Again, you see the cluster of houses, the landing here. We were talking about your grandfather's store and the house where you grew up.

EC: My grandfather's store. This road is not quite, Torbert road...this is the road.

KM: Torbert road, that's correct.

EC: This is the road [indicating the newer alignment designated on Register Map No. 1202], it's not this one, sorry, that road might have been, I'm not aware of that one.

KM: That's correct, Torbert's road. It wasn't quite as straight as this.

EC: No. This is the road that comes back, joins this road and comes back around.

KM: Good, okay.

EC: This is the one that was built to get to the harbor.

KM: That's right, okay.

EC: My father's store was... [looking at map]

KM: That's the landing.

EC: ...was right off this road.

KM: Okay.

EC: It's right here. [Pointing to locations on Register Map No. 1202 – certain location were marked on the map during the interview.]

KM: Nearer to this house also?

EC: Yes. This house is right here, in fact it's right in here.

KM: I'll just mark this [on map].

EC: What is this here?

KM: These are houses all along the shoreline.

EC: Okay. That graveyard is right in here.

KM: Okay, I'm going to just mark that with an X.

EC: Yes.

KM: This is Kukahiko.

EC: Yes. In fact it's closer to the road. The Chang property where I was brought up, is right across the street.

KM: Oh, okay.

LC: Across the road.

KM: Across this little road.

EC: Yes.

KM: Your store was also in this area or?

EC: Our store was right at the junction of this road and that road, which left it right about here.

KM: Okay. I'm going to double X that for the store.

EC: My grandfather bought the store from another Chinese fella who's name was Tong Lee. And the store at that point in time when he bought it, was at the landing.

KM: Oh.

EC: You've probably been already told this by my father's brother, Sammy.

KM: No.

EC: It was at the landing and then they relocated the store to another point some place across the road and then finally relocated it here.

KM: I see.

EC: That store was in operation when I was a kid, when I was born.

KM: The second store, basically.

EC: Yes. It's the same, the store had to be relocated because of ownership of the property.

KM: Yes.

EC: They apparently moved it to what we call Chang property. Prior to that it was not on Chang property, it was in...however Tong Lee got that built. It was down at that parking lot right where the landing is.

KM: Right in the parking lot. Amazing!

EC: And then it moved across to this point which is known to be Kukahiko property.

KM: Okay. But still on the *makai* side of the *Alahele*, the road or?

EC: *Mauka* side.

KM: *Mauka* side, okay.

EC: Yes.

KM: I'll just mark it with a 0, there. Tong Lee?

EC: Yes.

KM: Tong Lee first, then Chang got this one?

EC: Tong Lee bought it and he had it down here at the landing some place, where the parking lot is now. Then my grandfather bought it from him and relocated into property that the Kukahikos owned. Remember at this time my grandfather was married to a Kukahiko.

KM: That's correct.

EC: Who was brought up in this area.

KM: And that's Hattie?

EC: Hattie, yes.

KM: Okay. Interesting. It's nice to look at the old maps at times just to get a little bit of an idea of at least where things were. Of course this is so early, this is 1850s, although you still see some familiar landmarks, I'm seeing on here.

EC: Yes, this is after the *Māhele* now. Maybe not so much after.

KM: Yes, it's in the period of the *Māhele*, 1848 to '55. What had happened was for this map to be surveyed. You have this one and a reduction of it. Torbert had actually applied for all of this *'āina* in this vicinity here, that's marked by these boundaries here. He applied for this entire parcel because it was all *'āina aupuni*, government land. He applied for it all, except for the small parcels that had been sold either as *kuleana* or smaller native grants. What's really interesting though is you look over here and you see this.

EC: Do you remember what grant that was? Was it 234?

KM: [thinking] I have the number [Grant No. 234].

EC: He had more than one grant.

KM: Yes, there were a bunch of them.

EC: It's interesting that the grant you're pointing out, I believe appears to be Grant No. 234.

KM: Okay, could be, I don't have the number, right here.

EC: It was approximately 1800 acres, I got this information from my father. It starts where we live, [thinking] it stops at what we believe to be a prominent out cropping.

KM: You mean the house that we met at this morning? [Pāipu – Chang's Beach, in the Keauhou vicinity.]

EC: Yes.

KM: Okay.

EC: It's a prominent outcropping and has the name called Po'olenalena.

KM: 'Ae, yes.

EC: It's a corner boundary of Grant 234.

KM: Yes, that's right, and I have the original grant description of that and you're right, here's the point, Po'olenalena, *ma'ane'i*.

[See original Hawaiian text and translation of Grant No. 234 in the accompanying documentary study. Several points raised by Mr. Chang, as discrepancies in the boundaries appear to be as represented in the original texts, and were misinterpreted in later years.]

EC: That's not...

KM: Now it...that's not Po'olenalena?

EC: That's what was interpreted to be the point.

KM: I see.

EC: If you read the thing it gives you a *makai* boundary from Po'olenalena to the Kihakalae. The Kihakalae is this point right here. [Pointing to location on the shore near Makena Landing – the original Grant text gives the point as “*kihi o kahi lae pohaku ma ke awa o Makena*” (literally: the corner of a stone point at the landing of Makena).]

KM: Above the landing?

EC: No. The Kihakalae is where the ocean comes in off a point like this and meets the shoreline [gesturing in a corner]. That's the term they use, Kihakalae, it's like the crook of the arm. Then it runs from the Kihakalae across to a *hau* tree that they named, 'Āpuakēhau. 'Āpuakēhau sits next to a pond. 'Āpuakēhau is right next to the church.

KM: Yes.

EC: It's behind the church, next to it, a fishpond.

KM: 'Ae.

EC: That boundary...

KM: That's part of it, right there [indicating area marked on map No. 1202].

EC: Yes, this is Dixon Island. So it ran from 'Āpuakēhau, all the way across the water to Kihakalae, that's one point and then had another point that went straight all the way back to what we believe Po'olenalena to be. My father had lines drawn.

KM: I'm going to just mark Kihakalae.

EC: Yes. When you read Grant 234, it mentions Kihakalae and 'Āpuakēhau and Po'olenalena.

KM: Yes, okay.

EC: That thing was so miss-translated, it's ridiculous. To make a long story short, it went from Po'olenalena to the Kihakalae, to the 'Āpuakēhau, up to some, I don't remember this boundary. But the boundary on this side was the lantana bush.

KM: Oh, gosh.

EC: Those were the prominent features. Within those prominent features they gave the metes and bounds, which was very unusual. It had to be based on surveyor's, the metes and boundaries doesn't change the rods and all that stuff.

KM: Right. Very interesting.

EC: In that grant, it comes in two parts, and it's amazing. The first part was almost lost, my father has the second part. It said that from the Kihakalae to 'Āpuakēhau there's a reserve. They talk about a 60 fathom mark, the 60 fathom mark what my father believes is not the depth of the water, it's the mark from this straight line back toward land. It's the 60 fathom mark that is believed to be a reserve. So within this grant, and it only takes place in Makena, this Makena bay, landing area where the reserve is. There's no reserve in front here. What happened later on is 'Ulupalakua Ranch, well, they've always been fighting for clear title. They bought a piece of land that had a lot of other pieces or parcels in it, including lots of property of the *Māhele*. If you look at some of the old county maps you see all of the *Māhele* lands in there on some maps. But then you get to the smaller maps and they're all gone.

KM: Dropped out.

EC: They've all been either purchased, claimed, or the Land Commission Awards numbers are no longer there. It's not like going to Moloka'i. You go to Moloka'i and the Land Commission Awards and the new Tax Key Numbers are the same lot. Here you don't find any of that unless you go way back.

KM: Yes, really problematic for families.

EC: It's kind of difficult to follow. Some of the...like the property where we live at now, this is the tale end of my great-grandfather, John Kukahiko, my father's side, bought two pieces of property in Makena. We call 'Apana 1, the Makena Landing area; then 'Apana 2 was where I live, where the locals called Pāipu.

KM: 'Ae.

EC: That they now call Po'olenalena. Pāipu is where we used to raise gourds, melons, etc.

KM: *Ipu?*

EC: Yes, and that's how it got its name. Today, they fail to name a lot of the beaches that had some prominence.

KM: Yes.

EC: And then sometimes when they name it in some of the maps, it's not even the right place, or the correct place.

KM: If this is the point in the beach park here.

EC: Yes.

KM: This is basically you folks here now?

EC: Yes. There's about four acres of property that sits in here. When you look at today's map you'll see that.

KM: [marking locations on map] So Pāipu, and at one time Chang's Beach, also?

EC: Yes. Well, the way the Chang's got it, the Chang's bought it from family. As I said, my great grandfather, my great, great grandfather bought the lands from 'Ulupalakua ranch.

KM: I see.

EC: I believe after Makee had passed away, he bought it from the wife or daughter. The signature of the deed is from Phoebe Makee.

LC: Phoebe.

KM: Phoebe, yes.

EC: They bought Makena Landing, three acres, Pāipu, four acres, the total, seven acres. Later on my great, great grandfather bought two, I believe *Māhele* lands, that's back inside the golf course. One six acres the other four acres, bought ten acres back there.

KM: Is this John, your great, great grandfather?

EC: My great, great grandfather.

KM: I've been pulling out all of the conveyances to try and track that just because I wanted to demonstrate time depth of families on the land in various localities. I see as you said by the 1870s or so, 1880s you start to see John Kukahiko.

EC: Yes. He bought these two parcels in 1883, I believe.

KM: Okay.

EC: In 1902 he deeded it to his children. I believe he resided in this area for a while.

KM: Yes.

EC: I don't think it's coincidental that he bought Pāipu because there were very few places you could raise stuff here. Probably some of the other places that's more behind Pu'u 'Ōla'i and more behind the church, were already taken by somebody else.

KM: Yes. Very interesting. What's really intriguing too, when I was talking with Uncle Sammy, he mentioned just as you had, 'Āpuakēhau here, and the old pond. Do you remember, you can still see a little bit of the ruins of a low stone wall that's on the ocean side of the pond. Do you remember hearing about a house or anything that used to be?

EC: [looking at map] Let me look at this...

KM: Here's the church...

EC: This is not the pond, I'm not sure what that is.

KM: It's supposed to be the pond, it's representative of the pond.

EC: This is Keawala'i, and the church is back right on this side.

KM: That's correct, yes.

EC: That point is not that prominent.

KM: No, it's not.

EC: Okay, there's a small prominent point, in fact, it's not represented well.

KM: Lets take a look at the 1885 map, it's a little better, I'm going to turn this towards you. It's still fairly prominent here but this is the church, the old school house that was right next to the church, here's the pond. And then...what's represented as being the point. And of course things have changed...

EC: Okay, that area you're talking about. The pond, I'm not going to draw on it...

KM: You can.

EC: The pond exits this way.

KM: That's correct there's an opening on the Pu'u 'Ōla'i side.

EC: This is all sand in here then it wraps around like such, it's about right. You climb over a little point.

KM: 'Ae.

EC: A point over here, this is set back more this way. If you go down there you'll see what I mean. You have a jetty, and then this area is all under water mostly.

KM: That's correct, all under water now.

EC: Yes. There used to be a wall and an opening, right in here that fed. This is the direction the water came in.

KM: Okay.

EC: It didn't come in from any other area. The water came in through this direction.

KM: From the Maluaka side into it?

EC: That's correct.

KM: Do you happen to remember if there was a house? Did you hear from your father or?

EC: There was some sort of development there, you go over there and you see 'ili'ili all over the place which is the old style of covering, that you put on your yard.

KM: Yes.

EC: I don't know the Hawaiian name for this. My father said it was bought by a guy, a fellow named, Dixon, D-i-x-o-n.

KM: That's why you called it Dixon?

EC: Dixon Island.

KM: I see. Very interesting.

EC: The *hau* tree would be right in here.

KM: Okay, the *hau* tree you were talking about.

EC: Yes. And the Kihakalae is right in here.

KM: Right here because that's the landing right there.

EC: As you go back to Grant 234, there's a stone wall that comes all the way, it's not exactly straight. If you drive up the old 'Ulupalakua road... Which came in through here. You drive up the old 'Ulupalakua road you see stone walls coming down to this area. And then it jets off and it runs all the way, runs behind the house I'm currently living in. When they built the golf course they went in and tore that wall down. My father believes that's the boundary for Grant 234.

KM: The actual boundary so it didn't run *maka*?

EC: It didn't run however, when they got to finishing the court case it ran... Po'olenalena is now that point you described.

KM: I see, right here.

EC: They're describing this point as Po'olenalena put a name on it etc., etc. The physical description from the original deed does not fit that.

KM: Grant 234. I'll look at that, I've typed it out but I don't remember.

EC: Yes.

KM: It actually, and I think...

EC: It takes it towards the ocean from a point, the lantana bush above.

KM: Okay. I have one other interesting map here, oh, you know what, to some extent it shows what you are describing. This is Register Map 791 [opening map]. This was surveyed for Makee already in 1880. What you start to see though, you see that in areas it doesn't take in the shoreline. Certain sections here, although it darkens out here. I'm just trying to

see... This is from Makee's section, you can see where it juts inland here but again by 1880 who knows what all was going on.

EC: And the maps were, the scale kind of throws you off.

KM: Yes. Here's Keawala'i Church, here's the landing.

EC: Yes.

KM: It's very interesting what you've said, if that's the case, it should be evident in the records then that it didn't go *makai*. That somehow later, they got a hold of that.

EC: In my eyes they didn't know where Po'olenalena was, and they translated Po'olenalena to be physically in a different place. They always featured that they "probably went to this point," where Po'olenalena was way back here.

KM: *Mauka*.

EC: It was in alignment with the stone wall that followed that boundary all the way down to Kihakalae.

KM: Were these stone walls you think built as a part of Grant 234?

EC: I think so.

KM: Torbert knew what his boundary was and put the wall in?

EC: I don't know if Torbert put the wall in or the wall was already there.

KM: Oh. Of course if it follows the alignment of the grant...

EC: Yes.

KM: And I know, we'll never know for sure.

EC: He was the first outsider to ask for use of the land. This place was loaded with stone walls even before he came.

KM: That's what's very interesting.

EC: Yes, it is.

KM: Even if you look here, here's Keawala'i Church, the old lot in here. What's interesting when you talk about this, I'm going to pull this Register Map 1202 back on top. What happens is, here's the boundary basically a straight line, so easy.

EC: Yes.

KM: The boundary because this *'āina* here in what they call the *ahupua'a* of Ka'eo.

EC: Yes, that's correct.

KM: [pointing to features indicated on map] This map answers the question right here, exactly what you're saying. Look at this, "*Aupuni Wall*." Here's this whole line on Register Map 1202 that says it's the Government Wall. These are all stone walls in here.

EC: Yes.

KM: Running all the way across Ka'eo, *mauka* and then it continues. There was a stone wall running along a large section of this area, it says "*Aupuni Wall*."

LC: Yes.

EC: Yes. The wall we're looking at, it... [looking at the map]

KM: Right where your father was saying.

EC: There's a wall here, there's a wall that comes all the way back over here.

KM: And look it runs right along this whole section.

EC: That's right.

KM: Behind you folks at Pāipu and everything.

EC: That's right.

KM: It's all shown on this 1850 map.

EC: That's right.

KM: Now what's really intriguing is we come over to Keawala'i section. And actually Keawala'i church, the lot isn't on this map.

EC: What year?

KM: 1850.

EC: I think it would be there already.

KM: But what happened was if you go into the conveyances, it wasn't until 1868 that two gentlemen, Māhoe and Pikanele...

EC: Gave the land?

KM: That's right. In 1848 two competing *konoiki* applied for half of the *ahupua'a* of Ka'eo. One was Pikanele who had been the earlier *konoiki*, but he was displaced because of some *pilikia* that came up. Māhoe was put in his place...

EC: Māhoe shows to be a large owner with parcels all over this Honua'ula area.

KM: Yes. Māhoe got 514 acres in Grant 835. He got 500 plus acres, excluding the *kuleana* that had been awarded like Maaweiki, that's shown here.

EC: Yes.

KM: And a couple of other *kuleana* along this side here.

EC: Yes.

KM: He got everything else, but he didn't get it in the *Māhele*. The king approved it for him but it wasn't confirmed by the Board of Commissioners.

EC: I see.

KM: What he did is he got a Royal Patent Grant, *Palapala Sila Nui*...

EC: Before the *Māhele*?

KM: No, just after the *Māhele*.

EC: Okay.

KM: What's interesting though is in 1868, this is probably...though it's not enclosed [pointing to structure indicated on Register Map No. 1202].

EC: Oh yes

KM: This is the church lot in this vicinity here.

EC: In that vicinity, yes.

KM: In 1868, Māhoe, his wife, and Pikanele for some reason—I haven't figured that out yet, I've got to try and pull out the records—conveyed the lot to the church. You know what they called the lot? Not Keawala'i, Keawakapu, it was Keawakapu lot.

EC: Not Keawanui?

KM: No, Keawakapu.

EC: Keawakapu is not even close to here.

KM: I know, maybe there's more than one. The Grant that they provided for this church is land at Ka'eo, Keawakapu, granted to the American Board of Christian Foreign Missions. At some point the name becomes Keawala'i. Again it's a little bit *huikau*, I'm trying to bring all of these records together so that you folks who are *kama'āina* will have it all in one place. Oh wow, this is right or this is wrong, oh, I didn't know that. What we're looking...

EC: Yes. I sometimes think that the Hawaiians themselves didn't like these deeds. The process was new to them.

KM: Yes, you're right.

EC: They describe it to someone else who writes it out to make it into a legal type of document, and the person misspells or miswrites or misunderstands.

KM: You find that all...people names, land names, in fact Ka'eo is sometimes written Kaio, i-o instead of e-o. Little things like that can be problematic. What's very interesting, if we look at this, this wall right here [pointing to features recorded on Register Map No. 1202], this marks, basically the land that the Garcia's have now.

EC/LC: Yes.

KM: We see that it was a part of the land that Maaweiki. It says, "Maaweiki's House," right here he was living on.

EC: Yes.

KM: In more recent times Lono *mā*.

EC: Lono, yes.

KM: Like Kalani *paha*?

EC: Yes.

KM: Were right next door to it. Then you come on to this bay here. Is this Maluaka?

EC: Yes, we call it Maluaka on this side [indicating the south side], and Naupaka on this side [indicating the north side].

KM: Ahh, so you remember the name Naupaka.

EC: Yes.

KM: It's on this side towards the Garcia side basically.

EC: Right in front of the Garcia's, it's on the same sand stretch.

KM: 'Ae, okay, wonderful. Maluaka towards Pu'u 'Ōla'i?

EC: Yes. Well, there's an *ahupua'a* behind here, that's Maluaka, it's almost dead behind here.

KM: That's right. Interesting, I'm glad you remembered that name, because no one else...and I asked Uncle Sammy if by chance he remembered. He said he was born in 1911, left in 1927. Periodic visits back, but you don't use these names or speak of these old places. He didn't remember the name Naupaka. I appreciate that you remember that name.

EC: Yes. I think Lono who lived right behind it, called it Naupaka.

KM: That's why, I see. Good, okay. Interesting. If I may ask you and again a part of the reason we're doing this study is to try and develop a knowledge base that can be passed down for a stewardship program of an ancient site that's just above the Garcia's homes, right now.

LC: Uh-hmm.

KM: There's a plan to try and build a few other houses.

LC: Yes.

KM: Did you hear of a site? Like, is Po'olenalena a place, was there a *heiau* here? Was there a *kū'ula* on this point? Did you ever hear of a *kū'ula* or anything up on this side? [indicating various points on the map]

EC: What is a *kū'ula*?

KM: An old fishing shrine, a marker for a fishing station.

EC: I'm not sure. I know there's one down Hālō, it comes with a story that's why I remember it. Hālō is supposedly a cloud or a shadow of a cloud.

KM: Yes, 'ao hālō.

EC: Yes. But it's not a shadow of a cloud, it's a school of *akule*.

KM: Ahh! So when they *ho'olili*, you see the dark shadow in the ocean?

EC: Yes [chuckles].

KM: Oh, how interesting!

EC: That's how my father tells it to me.

LC: Ed, you should tell him the story of Po'olenalena, the reason why the water is Pepeiaolepo.

EC: Yeah, I'm not too sure if that story is really true. It's not Po'olenalena, it's... [thinking]

LC: They called it Pepeiaolepo, but today they call the park Po'olenalena.

KM: Do you remember?

EC: I'm thinking of some other thing. One of the old deeds, the beach in front of us was once known as Pepeiaolepo. But we never called it Pepeiaolepo, we called it more by our given name Pāipu. But Pepeiaolepo, when you read the deed, was known to go from all in front of Makena Surf, up to through Pāipu in front of us. There's two streams that come through there. We think that the name Pepeiaolepo came from, when you get big rain and the water runs down, you get the swirling affect of dirty water out in the ocean. It looks like an ear.

KM: Dirty ear.

EC: Dirty ear.

LC: Isn't that a nice story.

KM: It is very... See, that's the thing, place names are so important. Which is in a way, if I may ask you, it gets confusing with all these developments coming in and pulling out a place name and applying it to a whole area, and it really wasn't because you use the smaller names.

EC: Every place has names.

KM: And it's important to protect the names?

EC: Yes. They're calling this [indicating the area fronting the Kukahiko home] one time Crystal Point, the next time Turtle Town. It's always been known to us as 'A'awa.

KM: 'A'awa.

EC: That's the bay, beach itself.

KM: That's right, Uncle Sammy mentioned 'A'awa, right in front of the houses.

EC: This beach on this side was always known as Popoki. I'm not sure that name is correct, my dad thinks it's Okoki, not Popoki, but somehow or another the name gets fouled up through... And the beach further on down, towards my place where one of the streams came out is called Keawanui.

KM: 'Ae. Uncle mentioned that name also.

EC: Yes.

KM: Keawanui is in between your house in Pāipu and here, Kukahiko.

EC: Yes. The small sand bay that Po'olenalena starts at.

KM: Interesting. These place names are so important to record. If I'm looking, if this is where we are now, this would be on to the point, 'A'awa?

EC: No. This point I believe this is 'A'awa. Let me take another look first [looking at Register Map No. 1202]. These points are not quite where they should be. I believe this is Nahuna which is that, we'll walk out there and I'll show you.

KM: The high point, okay.

EC: This point over here is Nahuna 'E, if you look at today's maps, that's Nahuna and that's Nahuna 'E. This is the other bay is in here.

KM: Okay.

EC: Yes, that's about right.

KM: Nahuna? [marking map]

EC: Nahuna, yes.

KM: I was asking if you've heard about *heiau* or *kū'ula*, places where fishermen may have...and you've mentioned Hālō. Was there anything along this coast? Do you remember, or did your father or your grandfather them...?

EC: It's a tradition, by the time I came along and who was fishing here, you got to remember I probably, my recollection of this place is probably from the time I was 8 years old.

KM: Basically from '39, '40.

EC: At that point in time, it was close to World War II. There weren't very many people here at that point, not very many families. There was the Changs, the Pihōs, the Delimas, some of the older Kukahikos like my great grandmother and her brother.

KM: Which is?

EC: My great grandmother was Ha'eha'e.

KM: Ha'eha'e, that's right.

EC: Ha'eha'e lived at Makena Landing when I was a kid.

KM: Do you have recollections of that *tūtū*?

EC: Yes, I have good recollections of her. I used to stay and keep her company, once a week or I'd go and spend two or three nights with her. I'd just walk down from my house and go stay with her. I had some good recollections with her. She used to make *pīpīpī*, all clean. All we did was eat the soup [chuckles].

KM: Amazing!

EC: Anyway what was I saying...?

KM: You were thinking of places and that by your time, who the families were.

EC: I think they had moved from the tradition of, I think my grandmother's generation, she still collected salt from the ocean. When my father's generation came they could buy salt, and never collected it.

KM: Ha'eha'e?

EC: Ha'eha'e, their generation collected salt from the ocean. I seen her go out and collect it, I would help her collect it and so forth.

KM: Near her home?

EC: Right here, right across there.

KM: 'A'awa.

EC: Certain places you got rough seas. There was a natural bowl or they made a bowl. There's some down here and there's some out here.

KM: Did you hear the term *kāheka*?

EC: Yes.

KM: That's where she would go gather?

EC: Yes. What I'm trying to say is the old folks used to say, "Don't fish on Sundays." Where the modern folks wanted to fish on Sundays, 'cause it was their only day off. They worked six days a week and Sundays was... Well, the old folks, you go to church on Sundays, you rest, so you give the fish rest too.

KM: That's right.

EC: The rest of the days you could fish.

KM: How important, that kind of thing about letting the fish rest. Maybe even going to different *ko'a*, rotating around.

EC: Yes. They knew where the *ko'a* was but this thing of paying tribute back, it was kind of lost in my father's them generation, therefore mine too.

KM: Yes.

EC: There's a lot of *heiau* around here. *Heiau* is something rather common and easy to see, sometimes you can miss distinguish a *heiau* from a common stone wall [chuckling].

KM: Yes.

EC: You know what I'm saying. There's one believed to be behind David Lono's, which is where the Garcia's one is. It was torn down a while ago. There's one in Makena golf course, there's one in the Chang property, way back here that's, registered. What is the name of that? [thinking] Pōhakunāhāhā.

KM: Yes, I've seen it written up. You mentioned behind Lono *mā* and Garcia them, you'd heard there was a *heiau* there when you were young, or was that later?

EC: We used to go up there and play. There were certain things that certain places had, like we used to go at 'Ulupalakua we used to go to a house that had pomegranate, no other house had it. Or you go eat guavas because that tree was sweet.

KM: Right, right.

EC: You'd go eat mango. Down here was mango and papaya and tamarind.

KM: Yes, in fact I see at Lono's place still has a nice old tamarind tree.

EC: I think behind Lono's house used to be a tamarind tree also and that's where you see the *heiau*.

KM: 'Ae.

EC: And there's one down by Oneuli, which is the Black Sand, this side of...there used to be one, that one was sweet.

KM: Oneuli?

EC: Oneuli is the black sand beach this side of Pu'u 'Ōla'i.

KM: Okay. You know where Baldwin cottage used to be?

EC/LC: Yes.

KM: I understand that there was a fishermen *heiau* or something?

EC: I heard that too. I heard that also, but I'm not sure.

KM: I guess they weren't really talking about...

EC: I believe close to Keawala'i might have been one because of that fish pond but I don't know.

KM: Yes. At least a *kū'ula*, what they call *heiau ko'a*.

EC: Yes.

KM: The *kūpuna* always they would *pule*, you *pule mua* before you go out *lawai'a* and then they come back and they *mahalo ke Akua*.

EC/LC: Yes.

KM: Did you hear anything about this *heiau* that's behind Lono, Garcia *mā*?

EC: It wasn't one of the places they talked about very much.

KM: It's interesting to see. You've been back there right?

EC: Yes.

KM: Even as a youth you went back there?

EC: As a youth, yes.

KM: You notice, it's interesting, on the Pu'u 'Ōla'i side, you see a stone wall going up from Lono's place right along the side.

EC/LC: Yes.

KM: And there's even a stone wall that looks like it goes right through it. I'm not sure if that's a part of this Aupuni Wall or a little lower that's marked on this map here. Interesting how some of it's been dismantled, taken apart. You can see...

EC: Yes, there's a wall back there. There was a wall back there when I was a kid. Like I say, we used to play. I went back there with one of the Pihō boys. The Pihō boys used to live, you know where Doogle lives now?

KM: Yes.

EC: About there, they used to live about there. The Delima house is the other one in that same general area. The first house you see as you go down toward the church on the left.

KM: So Abner them?

EC: Yes, we used to call that [thinking] there was a policeman that used to stay there all the time. Can't think of his name [Louis Fernandez], a relation to one of the families that lived in this area (He, at one time, lived at Aunty Caroline's house). But anyway, Uncle Abner was eventually the owner of that. As I said there weren't very many houses. There was the Chang house, there were two houses down Makena Landing, there was the Pihō house where Doogle is now. There was the Griffith house where Erdman's house is now. He never lived there, that was his beach house. And then the other side of Keawala'i where Makua is now, there was the Kapohakimohewa's house. There were two houses there. The Kapohakimohewa's house is *makai* side of the Garcia's house. And then you go, the Garcia's weren't there at that point in time, then there was the Lono house, and my Aunt Mary 'Auwēloa's house. They were right next to one another.

KM: Lono and 'Auwēloa?

EC: Lono and 'Auwēloa, yes. Then there was a big coconut grove in that area, if you recall.

KM: Yes. In fact part of it is still marked on this 1885 map [Register Map No. 1337].

EC: Yes. The coconut grove was right off that road. And then you go past the coconut grove and where the Baldwin house was...

KM: Yes, here.

EC: There was a fella named Pini Poepoe that lived there. He was the care keeper at that point in time. Pini Poepoe, according to my father was 'Ulupalakua's Ranch's number one slaughter house man. He ran all the killing of the cows, the planning, the hiding, salting all that kind of stuff. When he got too old, he came to stay at Makena and became Baldwin's care keeper.

KM: Out at this section?

EC: Yes. Now, according to my father, Baldwin, this is Edward Baldwin, then gives Poepoe property across the street. And at one point in time, it's about 20 acres that follows the old Makena road. You're not even behind Pu'u 'Ōla'i yet.

KM: Yes.

EC: There was a Poepoe sister that lived up there. That is also where the old Makena school was.

KM: Ah okay, so the hotel is there now is that right?

EC: No. You see the hotel and then you see one of the golf courses come along the shoreline and crosses the road, it's just Keone'ō'io side of that. That whole empty lot there. The school is in that area.

KM: You, you said you went to Ulupalakua School?

EC: My father went to that school.

KM: Went to this school out here?

EC: That's correct.

KM: Still yet.

EC: My father, as a matter of fact taught there for one year [chuckles].

KM: Wow, amazing!

EC: That was sometime when I was already born.

KM: The school was still going up through the late '30s at Makena?

EC: [thinking] No, no, it was not. No, but I could see the old buildings.

KM: Okay. Because in your time you said you went to 'Ulupalakua?

EC: I went to 'Ulupalakua, yes.

KM: You were living *makai* here?

EC: Yes, right across the street.

KM: How did you go *mauka*, on the Torbert road basically?

EC: Yes. My father used to pick up—all the people that had children old enough to go to school—and go up to 'Ulupalakua and all the way down to Kanaio.

KM: You could drive?

EC: Yes, that's the only way we could get to Wailuku.

KM: Going *mauka*, because once you get out towards Kihei.

EC: There was not a road past this hill.

KM: Oh, past right here?

EC: Yes.

KM: So just a foot trail.

EC: When Uncle Sammy was young, they used to ride horse and pull wagon.

KM: That's what he said, yes.

EC: The road got over grown and over grown by the time I was a kid, but you couldn't drive a truck through it, or a car through it.

KM: He said just what you described. Coming here, going that way over couldn't go except by horse or foot.

EC: That's right.

KM: But cars or vehicles, trucks could go from this side over.

EC: That's correct, all the way to the end of Keone'ō'io.

KM: Interesting. You know, it's so wonderful all of these recollections and stories. Let me pull out... Did you, since you were going to school *mauka* also, this is Register Map 791. And again this is from 1880, it shows some of the old paddocks and stuff that were a part of 'Ulupalakua Ranch and some of the old roads that had been built. This is the road that goes out to Kalepolepo, as an example near the Kihei section. Did you hear of any *heiau* up in the *mauka* lands by chance, up on any of the *pu'u* near 'Ulupalakua?

EC: [thinking] I think there was one. The Changs used to have on property at 'Ulupalakua, I think there was one in there too. There's another one, I can't really place where that is, but it's below 'Ulupalakua.

KM: Here's the hill called Ke'eke'ehia.

EC: Yes.

KM: I'm going to pull out one other map because it has the names, and maybe a little bit more reference information. This is Register Map 1763. All of these maps are in the packet that I've left for you, as well [opening map].

EC: Oh, wow!

KM: See Ke'eke'ehia Hill, it coincides with this. Here's the hill, Oanapuka. This is the boundary of Māhoe's grant area inside along here.

EC: Where's 'Ulupalakua?

KM: 'Ulupalakua is *ma'ane'i*, right here.

EC: Okay.

KM: This is Makee's house.

EC: Okay. This is going where?

KM: This is the old road that goes up to 'Ulupalakua.

EC: What year is this?

KM: It was originally surveyed in 1866, and updated in 1883. Uncle, look again, just exactly what you're saying, all the way out to Keauhou, here's that wall running all along here coming up.

EC: Yes.

KM: Your father *mā*, what your father was telling you, you can actually still see on these old maps that it stops *ma'ane'i* and not going to *makai*.

EC: Yes.

KM: And here's Nahuna point and here's Keawanui like you said, 'Āpuakēhau, the point.

EC: Yes.

KM: And the church.

EC: Yes.

KM: Interesting. Here, there's supposed to be a *heiau* up on this hill, below the ranch, here's the old mill yard and stuff, they call it Mausoleum Hill I guess. Makee *mā* were buried up here, do you remember where the old mausoleum was?

EC: It's below... Makee, they had a slaughterhouse up there. My dad used to pick up the cooked bones and stuff, entrails. Makee's mausoleum was right on that hillside.

KM: Nice, because this has a bunch of the old names.

LC: Maybe the *heiau* that's on the Chang property is named there?

KM: No, unfortunately it's not, they didn't put those names.

LC: Hmm.

KM: This is Māhoe's Grant 835 right up here, up to this point here.

EC: Yes.

KM: Five hundred and fourteen acres, it covered sort of... Looked like it covered along this section, I don't know if that's accurate, I'd have to take a look.

EC: You can see it says Māhoe Grant 835. Did you ever run into who bought Māhoe's property?

KM: Yes, I did. But I haven't actually pulled the records yet. What I am doing, is going through the indexes at the Conveyances.

EC: Yes.

KM: Māhoe died in the late...I believe it was in 1876. His children, there was Puhipuhi, Hopoe, and Kali, several children who inherited, but then they began, or maybe he did also... You know Kapohakimohewa?

LC: Yes.

KM: They actually held a lease on a 140 some odd acres of Māhoe's grant, including the fishery right in 1880. You know what the fish was that Māhoe claimed, *kala* fish. It was in the 1850s when he put his notice, *kala* fish was the *konoiki* fish. No one could take that fish without permission first from him.

LC: I'll be darn.

KM: Interesting.

LC: Interesting.

KM: Māhoe, then eventually we do see in the by early 1900s Māhoe's children begin selling their remaining interest in this larger Grant to Raymond them. And Raymond was married to...

EC: Raymond owned 'Ulupalakua Ranch for a short period of time.

KM: Yes. His wife, it came through his wife's line, I understand. I think his wife was a Makee.

EC: That's right, that's right. His wife was... [thinking] Makee's daughter.

KM: Yes.

EC: Makee's daughter that married a Raymond, Raymond died and was the owner, and I think that's about the time Kukahiko bought property from her. Then she sold to... [thinking] Baldwin.

KM: Frank Baldwin, I think.

EC: Edward Baldwin.

KM: Edward, okay.

EC: Could have been some other Baldwin, but Edward was the one that really resided here.

KM: Yes, that's right. I think it was Frank and then Edward.

EC: The story is Edward used to live on Lāna'i, and he basically owned Lāna'i. And the family was concerned—and I got this through Stan Raymond. The family was concerned of his drinking habits so they took him off that island and brought him to 'Ulupalakua. Sold Lāna'i, bought 'Ulupalakua.

KM: Ahh. Interesting. Do you have any thoughts, is there someone in your generation or a little older that I should try to talk to?

EC: A little older?

KM: *Kahu* had also mentioned James Kapohakimohewa but I don't know if he's your age or younger?

EC: He's a little younger.

KM: Hmm.

KM: Yes, okay.

EC: Biyao is a Kapohakimohewa.

KM: Who?

EC: Biyao.

LC: Jimmy. We call him by his nickname, Biyao.

EC: It's not Bayau like Filipino's, it's Biyao, I don't know how he got that name. My brother, the family calls him Ading [chuckling]. You could talk to Jimmy, he used to come here a lot when he was a kid. He would at least get some smattering of the Kapohakimohewa side.

KM: 'Ae. And it's interesting 'cause you see their name come in fairly early, even into this Ka'eo land, as lessees under Māhoe. You said there was a house, is it still the family house next to?

EC: There was. The Makua is a part of the Kapohakimohewa family.

KM: I see.

EC: One of the Kapohakimohewa girls married a Makua and that's how it's the family.

KM: Interesting.

EC: Yes.

LC: Jimmy may know history there, he is at this time in charge of the properties they have up in Kula. He takes care of that, he may be able to give you history.

KM: Okay. One of the things, and I'd love, I know you've got a lot of stuff going on. Maybe sometime we could sit down and talk story about fishing too, like that. I don't want to humbug you too much today.

But with the *heiau* that's on the Garcia property, again, you've never heard a name for it that you recall as a youth or anything. No kind of use or anything?

EC: [shaking head, no]

KM: Did you ever hear stories, did they talk, *pō Kāne* nights something or...?

EC: [shaking head, no]

KM: No?

How about a "*Hale o Papa*, a *heiau* for women, behind the main site on Garcia's property?"

EC: I don't recall hearing that.

Back in the old days when I was a kid, when the people wanted to talk something privately, they talked in Hawaiian. If you didn't understand it, you're out.

KM: That's right, yes.

EC: Which is the way it was. I learned Hawaiian from my great grandmother, not from my parents. Better off if I learned it from my parents. My mother and father spoke fluent Hawaiian.

KM: Yes, so from Tūtū Ha'eha'e?

EC: Yes, one word at a time.

KM: Aunty, you showed me a photograph from an old newspaper.

LC: Yes.

KM: Had Tūtū Ha'eha'e, Tūtū Moloa and a couple of the *kūpuna*.

LC: Yes.

KM: They evidently had a relationship with the Makee's also. They were staying *makai* and they would go *mauka* and work up at Makee's place. Is that right? Do you have the photograph, aunty?

EC: Yes. I believe that the article said that one was a laundress and the other was a housekeeper or...

KM: Beautiful, yes. You remember, it has Tūtū Ha'eha'e Kukahiko?



***“They Served Captain Makee. For the four kamaainas shown above Ulupalakua Day will be of more than passing interest, for they are actual participants in the glorious history and development of the region. Left to right are Haehae Kukahiko, Moloa Auweloa, laundresses for Captain Makee, and John Kauwekane and Daniel Kauai, who worked on his plantation.” (Maui News – Saturday, June 10, 1939) (Copy Photo KPA-N1710; courtesy of Eddie and Laurie Chang)***

EC: Yes.

KM: Then Moloa 'Auwēloa.

EC: Yes. I knew all three of them.

KM: 'Ae. And then John Kauwekane. Actually they were brothers and sisters?

EC: Yes, they were brothers and sisters.

KM: They changed last names, is that right?

LC: [chuckles]

EC: They never used their last names. That was fairly common, I guess at some point in time. Ha'eha'e was not known as Ha'eha'e Kukahiko although they knew where she came from. Kauwekane never used his Kukahiko name they just called him Kauwekane.

KM: Kauwekane.

EC: Yes. His *haole* name used to be Boxy.

KM: Boxy?

EC: B-o-x-y. And Moloa was always known as Moloa. Moloa was the one that took care of all the births in the family. What do you call those?

KM: *Pale hānau*, where they would take care of the birthing.

EC: Yes.

KM: I understand that even from Kukahiko, from your great *tūtū mā* who are buried out here, that their children, Lu'uwai was one of them but never carried Kukahiko. Is that right?

EC: Carried Kalehua Lu'uwai.

KM: Kalehua Lu'uwai.

EC: That's where the Lu'uwais came from. The Lu'uwais are not really Lu'uwais.

KM: 'Ae. They should be?

EC: The first Lu'uwai was the offspring of Tūtū Annie which was their sister. Their sister Annie. She had several husbands, from what I understand this one was out-of-wedlock, so Uncle John who's father's name was really Wallace, stayed with Kalehua Lu'uwai, and he ended up being brought up at Makena. He took the name John Lu'uwai.

KM: Interesting. Makes it very difficult for families to trace if you don't have this information recorded.

EC: Yes.

KM: The family, actually there were many children under John and Kamaka.

EC: There were ten.

KM: Ten children under John and Kamaka.

EC: And from what I understand John Kukahiko was pretty rascal, and he had children from another woman in Honolulu. I met several of them here. I said who's your great grandfather? They said, "That guy over there." [indicating the grave]

KM: Interesting. Even you folks, your cousins...?

EC: This is the kind of stuff the old folks talk Hawaiian when you was a kid [chuckling].

KM: That's right, they don't want you to know.

EC: They don't want you to know.

KM: They had a funny saying about that, they called sometimes *kao lele pā*, fence jumping goat. [chuckling]

LC: [chuckling]

EC: Yes. I was reading an article of a probate, my mother's stuff, the word they used for an illegitimate child was "*moe kolohe*." [chuckling]

KM: *Moe kolohe*, yes, you're right. Actually, it's kind of funny that's how come Pikanele lost Ka'eo. Because there had been some *moe kolohe* things going on over here, and the

Mission Station was so strong that the influence caused the chiefs to disenfranchise him and that's when Māhoe came in.

EC/LC: Oh.

KM: But you know that's all old news. Very interesting. I've been trying to call, Mr. Kapohakimohewa, but he must be away or something.

LC: He and his wife went with the choir to the Big Island this past week, I think they came back. With 'Imiola Church. That is where we had our choir retreat this year, I think he and his wife went to that.

KM: Oh, okay. Well you know, one of the things about this *heiau* and speaking about the church, Keawala'i is that the *heiau* that's on the Garcia property. Should it be taken care of? No mess it up or...?

LC: Yes.

KM: And I understand that the church...

LC: We will be stewards to that.

KM: Will be stewards, yes. There's a way to take care to respect the past? I guess as long as it's respectful that some of the other land will still be used. Is that what you're thinking?

LC: Yes.

EC: That's what I heard, that Sammy was acceptable to preserving that area, and had gone through a request to the church.

KM: Now you know what's interesting, if the Garcia house is basically here [pointing to location on map], and the upper house. And you just go up a short distance there's the *heiau* and you can see where the stone wall cuts across also. And then a little further up, maybe 50 yards? There's a little *pu'u* that has some stone work on it also.

LC: I've not seen it.

KM: Do you?

EC: I don't know what that is, I've seen it though.

KM: Yes. And then you go back a little farther, that's where you see the Aupuni Wall.

EC/LC: Yes.

KM: The main wall that's back there. You didn't hear any stories or anything?

EC: Not about that.

KM: An interesting thing came up in 1929. Winslow Walker, the *haole* working with Bishop Museum.

EC: Yes.

KM: Came and did archaeology and he identified this site as a *heiau* called "Kalani." You never heard the name?

LC: No.

EC: [thinking] I vaguely, I can't really recall.

KM: I have to tell you what's really intriguing. If we go back on to this Register Map Number 791. Here's Keawala'i church down here, the *heiau* would be here.

EC: Yes.

KM: If we come up to this *pu'u* here, Ke'eke'ehia. In 1930s Handy and my wife's, tūtū, Pukui them, were doing history around the islands. Handy did a book called, Native Planters in Old Hawaii [1972]. He named the *heiau* up on this *pu'u*, Pōkalani.

EC: Oh.

KM: That he had gotten from a *tūtū* like Tūtū Hapakuka, I think.

LC: Yes.

KM: Hapakuka and some of the old cowboys, like 'Aikalā them that had been working up in here.

EC: Yes, they're my dad's generation.

KM: 'Ae.

EC: Jimmy Hapakuka, one of my father's brothers and John Lu'uwai were all hānai'd by Kalehua Lu'uwai for a little while. Jimmy Hapakuka eventually moved to 'Ulupalakua for cowboy work. John stayed, and my father's brother, Phillip went to Honolulu.

KM: Yes. I was intrigued because here we have Pōkalani and there was a story about this *heiau mauka* here, that the old *kama'āina* said, "pō Kāne nights you could still hear *pahu* ringing from the *heiau mauka* here." So I was kind of curious, I wonder how did Walker get the name over here. Of course had Kalani family, I was wondering who the guides were. So, I'm going to try and go back and for a part of the preservation planning effort...

EC: Walker is the same guy that named the one on the Chang property.

KM: Oh, okay. Maybe he was talking with your *tūtū* them?

EC: That's how I got it registered.

LC: It's registered, so you shouldn't have any problems finding it.

KM: Okay. Interesting. So this is a little bit *huikau*, but we're going to try and gather as much history together so we can take care.

EC: Hmm.

KM: So the 'ohana at the church is interested in being stewards for this *heiau*, to take care to ensure...the history is known as best as possible?

LC: Yes. Part of the concern was that the *heiau*... The county wanted to have more parking spaces there for the park, and it will be too close to the *heiau*. That was Kahu's concern and our concern, we did not want that.

KM: Yes. To stay far enough away.

LC: Stay away because we thought it would really be destroyed then.

KM: You know one of the other interesting things. I've walked around the church lot, how beautiful along the wall, you folks had planted some very important native plants.

LC: Yes. We're doing native plants there.

KM: I see the *ko'oloa'ula*, *ma'oma'o*, I think. Beautiful plants and these are the kinds of plants that I would think if they're going to do a little buffer to protect the *heiau*.

LC: Yes.

KM: Those are the kinds of plants that actually belong. Before tūtū's time, Tūtū Ha'eha'e mā there were still natives of these types and *pili* was so important.

LC: We have *pili* growing there.

KM: Yes, beautiful, I saw it, it looks so healthy. Maybe with care, as a part of the stewardship program some of these plants could be brought around for a little buffer. We don't need bougainvillea and stuff, that's all foreign stuff.

EC: In back here you see plenty native *'ilima*.

KM: That's right, *'ilima*, and actually *uhaloa* scattered.

LC: *Uhaloa*, yes.

EC: Get plenty *uhaloa*, this is *uhaloa* country.

KM: Yes, it is. Did you call it *uhaloa* when you were growing up?

EC: Yes.

KM: Not, *hi'aloa*?

EC: No, *uhaloa*. My mother and father used to give it to us when we got sore throat.

KM: How, would they go and take a little bit of the root or?

EC: They would take the root yes and then pound it and make it soft and you'd chew on it. The sap that comes off is the one that coats your throat.

KM: *'Awa'awa*, bitter, yeah?

EC: Yes, it's bitter.

KM: Did *tūtū pule* before?

EC: No. Probably in my father's them generation, they did.

KM: You know this article that I brought you that's from 1904. Read through that, if you've seen it, then you know already. But it's really interesting, your grandfather is actually spoken of here, and although her name is spelled together—as I said your great, great grandmother, Mrs. Kamaka Kukahiko was still alive when Emerson came here.

EC: Interesting [chuckles].

KM: He put the whole name together. I saw from the headstone in your family cemetery, here, that she died the same year this was published, 1904, I think. You'll see, they talk about your grandfather Chang, not by name but as a prominent Chinese man of this place, and the store. It's wonderful, there's quite a nice story about your family here. And remember I was talking to you about the house or the site that's on the *makai* side of the fish pond?

EC/LC: Yes.

KM: Emerson who was the mission station secretary at that time, he says that all of the old families—your *kūkū mā*—identified that as being the former house site of Pikanele.

LC: Oh.

KM: Uncle Sammy said, “No one was living in the house, but it was still standing,” when he was a child, *hānau* in 1911. So in the 19-teens. He called it “the haunted house.”

EC: When I was a kid, all you seen was remnants there, you see pieces of board. I think during my father's generation, it might have been a house that highly rotted down and so forth. That they claimed was Pikanele's place?

KM: Pikanele's house, yes. And then of course, Pikanele would have pre-dated Dixon who may have acquired it somehow. I'll look for Dixon, since you remember the name Dixon. [We did not locate a reference in conveyances to a Dixon or Dickenson.]

EC: I see, yes.

KM: See if I can come up with it. I may find how Dixon somehow got into it. I thought you would find that article interesting, if you hadn't seen it.

LC: Have you talked to David Keala?

KM: No, I haven't.

LC: You might want to talk to him. His mother was a child of Tūtū Annie. They're Mormons, and they were doing the genealogy of the Kukahiko family. David Keala was an educator, Keiki would know him very well, they're on the state commission together.

KM: Okay. Is Keala here on Maui?

LC: He's on Maui yes, he's in Pukalani.

KM: Okay.

LC: She has his phone number and all that, if you need to get in contact with him. If you want to contact him now I may have it at home.

KM: Okay, *mahalo*. I'm going to keep trying to get a hold of James Kapohakimohewa.

LC: I think he's home now, I think they came home Monday.

KM: Okay.

LC: The other person we were saying is Carol Ka'ōnohi Lee.

KM: Yes.

LC: She has really good memories.

KM: Okay, I'll try calling her... Uncle, sorry to bug you. Did you go to Kaho'olawe as a youth? Did you go fishing *holoholo* out there or anything?

EC: I've been, but the earliest I've been to Kaho'olawe was right after World War II.

KM: Okay. Still ranching or *pau* already?

EC: They were still ranching, yes.

KM: You had an uncle who stayed out there or something, part Japanese or something? I'm trying to think...?

EC: I knew a family that stayed there called Pedro. I went to school with one of the son's. I think Pedro was a care keeper for 'Ulupalakua Ranch, and they were the only family that lived there. When they needed to round up cattle and so forth, then he went over there and round up the cattle put them on whatever they put them on, and shipped them out of there.

KM: When you were a child were they still shipping cattle from Makena. Did you watch them drive the *pipi* in?

EC: Yes. They would ship the 'Ulupalakua stuff out on one of the steamer ships.

KM: Yes, *Kilauea, Humuula*?

EC: Yes.

KM: Interesting.

EC: Yes. I've seen about two or three of them. Somewhere around 1940, they discontinued it.

KM: This is a really important part of the family history also. When the war broke out what happened to you folks over here? Were you moved out of here for a while.

EC: No, but the Makena Landing, they had...let's see, one, two, three, four, maybe five buildings. They removed them all. Put a pill box there, blasted the tip down for the firing line, and then the family didn't make any claims after World War II for loss of property.

LC: The pill box is still there. You haven't seen it?

KM: Not the pill box.

EC: The shore was covered by three or four layers of barbwire, and the pill box is now covered by what appears to be a house.

LC: They built a house over it.

KM: Is it an old house?

EC: Aunty Marie Olsen stayed there.

KM: That's what she was saying. So you can still see the pill box or is there an old...?

EC: You cannot see it.

KM: It's an older house?

EC: It's an older house covering it.

KM: I saw the old house when I walked down. The pill box is still there underneath?

EC: Underneath all that, yes.

KM: Who built that house? Was that Olsen, them?

EC: Olsen, Willie Olsen.

KM: So some of the *'āina* around the landing, houses, buildings were knocked down?

EC: All.

KM: All of it. Did you folks go fishing during the war that you remember?

EC: Yes, we could. They had soldiers all over this place. They had a machine gun right at this point off Nahuna, they had a cannon.

KM: Wow!

EC: I think they had two cannons along this course, the rest were all machine guns emplacements.

KM: Amazing!

EC: Yes. They had a place down at Waile'a they called Little Tawara, the marines used to practice landing, for when they went to the Pacific Theater and the Japanese-held islands.

KM: Amazing! Thank you guys so much. Aunty, may I please have your full name?

LC: My name is Laureen Tsuruko Sakugawa Chang.

KM: And you *hānau* here on Maui?

LC: Yes, I was born and raised here.

KM: Wonderful! Uncle *mā* said you were very involved with the church.

LC: Yes, I love the little church.

KM: There's nothing like these old Hawaiian churches.

- LC: Yes. I'm right now, on the graveyard committee. We're trying very hard to keep it, where the Hawaiian families are buried, keep it like that. We stopped at each generation, that we would no longer have any more burials. The columbarium was built before I became involved. I'm not too happy about that, I would like to keep it as it was.
- KM: That's for cremation?
- LC: Yes, you can put your ashes in there. The church became concerned about the new members having a place. So we were being asked for a five year plan, the thought was to put another one. I said, "I will not put another one, I will vote that down."
- KM: You really would like it to stay within the nature, the feel of the place...?
- LC: The feeling of the place, yes. So eventually, the *lua* has to come down because of EPA ruling, and I'd like to see them just put a garden there with the Hawaiian plants. That's what I'd like to see. I would go as far as agreeing to, in that area allowing plaques placed on the ground, but another columbarium, no. I never thought it should have been built in the first place.
- KM: Out of curiosity, I noticed, because your *kūpuna* Kukahiko *mā*, John them, and other *'ohana*, there's fifteen or so burials in this little *pā 'ilina*.
- EC: Fourteen or fifteen.
- KM: Yes. I'm curious, was there a specific reason you think why the families... You notice some of your *'ohana* is over there at the church, but here you have the great *tūtū mā*. Was there a reason you think that they buried here rather than over at the church?
- EC: All speculation, my father thinks that it was his wishes to be buried in Makena on his property, and that's the reason why he's here. There's been a lot of speculation as to why, whether he really owned this place or didn't own this place. In fact let me tell you a story. Jimmy Campbell eventually bought a large share of the Kukahiko's land.
- KM: Yes.
- EC: When he got through doing the partition it did not include this piece of property.
- KM: For the Kukahikos?
- EC: That's right. What happened is that deed showed three acres, when they got through partitioning all the Kukahiko property, they divvied up all the shares, it was over four acres. And I remember as a kid there was a lot of tide pools at the Makena Landing but they were destroyed by the blasting that they did for the pill box.
- KM: Filled it in? Blew it up or?
- EC: Blew it up and etc. etc. It was a higher bluff than it is now. 'Ulupalakua Ranch, which is now owned by Pard Erdman, is still making claims on property here that they own. My father and the Kukahiko Corporation decided to challenge their claim. We settled with 'Ulupalakua Ranch to get this place and that's how we got it.
- KM: What year was that about when the settlement occurred?
- EC: Very recently.
- LC: In '89, '90?
- EC: No, it was more like, when did I become president? [thinking] We claimed it way back in the '70s. But I think we finally got ownership in...
- LC: It was in the '90s.
- EC: In '95, '96, maybe '97 somewhere around there.

KM: So took a long time?

LC/EC: Yes.

KM: Hard when people get all this *kālā* and it's hard for a family to... That's why when I walked this morning and I saw the *pā 'ilina* over here, I thought... And I didn't know about this house. I'd heard that you folks, the family had somehow come together and built a house. I didn't know it was actually this house, I was hoping that whoever was here, that the *'ilina* were taken care of. It's important to see that you folks still have this. This is *'āina kūpuna*.

EC: Yes. What basically happened is the Kukahikos no longer had what they had down at Makena Landing. When I was a kid there wasn't even a pill box there.

KM: That's right.

EC: There were the houses of my great grandmother and one of her sisters, and one of her brothers. The brother's name was Kalehua Lu'uwai. The family was rather prominent here, that was the age when lot of them were still living etc. etc. All the family, the children, where ever they came from of this family, used to come down and spend a lot of time. Whether they came from Moloa or Ha'eha'e.

KM: 'Ae, Ane *mā* like that.

EC: That's right. All the brothers and sisters come down, once or twice a year. There was always a big kind of family gathering. When the family had a function you found a lot of them coming. We had a lot of good reunions where people just came from all over. Now we're at the point where the family hardly knows one another. Past my generation they hardly see one another. My father's generation, they saw each other all the time. And the generation before that was almost like every day [chuckles]. The further and further away they get...

KM: That's right, when you remove yourself from the land, it's hard.

EC: That's right. What happened when Jimmy Campbell partitioned, the people that did not sell property to any one... Jimmy Campbell, and there were several other buyers, they formed a corporation. They were given two pieces of property down at Makena Landing. Lu'uwai got a property, Dupontes got a piece of property, large enough to build a house. It was actually given a tax key number and everything else. The Kukahiko Corporation was given two pieces of property, which we eventually let an aunt live in. One of Tūtū Moloa's children, my father's generation. They got so far back in taxes that we had to go pay a large sum, like \$34,000.

KM: *Aloha*.

EC: The other, the Lu'uwais, was used for a parking lot. And about this time I became president of the Kukahiko Corporation, and I convinced the members of the corporation that we should sell our shares down there to build this. In the mean time we acquired this land from 'Ulupalakua. We first went through the partition...

KM: Though your *kūpuna* had actually had it before but...right? Because the graves were here and stuff.

EC: Through some kind of thing this piece of land does not... and it's eight-tenths of an acre. What my father and them claimed was 'Ulupalakua, on this application, is my great grandfather would not bury himself on somebody else's property. It was believed that maybe we owned all the way to Keawanui.

KM: Sure.

- EC: But the deeds didn't support it. In fact the Makena Landing property did not even have good physical description. Usually when you get a piece of property, they give you a physical description.
- KM: Metes and bounds.
- EC: And then they give you the metes and bounds included with that.
- KM: Yes.
- EC: This one didn't fit it and guess what...when they surveyed the Chang property, they made a file plan and etc. they gave us 4.01 acres. That conveyance didn't even conform with the physical description. By that time, it's too late.
- KM: Yes, because it's so *huikau*.
- EC: Yes. Anyway, to make a long story short. We eventually convinced the family to sell those two pieces so we could build something here. I was at the point where I saw enough unproductive use of the property we had. Once you let one of the family live there you're getting this shut out affect from in-laws etc. etc. I didn't like to see that, so we ended up building this place. This place is... Not all the family belongs to the Kukahiko Corporation because not all of the family...some of the family sold their interest.
- KM: Sure, and you would have to contribute I would imagine the taxes and everything.
- EC: Yes. You wouldn't believe it, our taxes here are over \$33,000 a year. It's ridiculous!
- KM: I was talking with aunty briefly while you were in the house. I've spoken with old families about this throughout the state. I don't know if you folks have tried. There really has to be a way to protect *kama'āina*, old families with generational attachments to the land, to protect them so that they don't get taxed out. I was thinking if maybe Kukahiko Corporation, if the families would get together and petition the county for... As long as it's family land, generational family land... By the way, for the graveyard, are you getting a variance?
- EC: Fortunately, the graveyard during all this time when 'Ulupalakua was trying to claim property that was set aside in the exclusion. Carried it's own little i.d. tax key number. So as a consequence when we got this property, and the graveyard, we got basically two deeds from 'Ulupalakua. We relinquished the balance of what we thought was, to 'Ulupalakua, and they relinquished roughly eight-tenths of an acre to us.
- KM: Okay. Some way, families need...throughout the state, Hawaiian families are losing land because someone builds a multi million dollar house here, or something over there, and your taxes go up to this ridiculous price. You folks are fortunate, you've worked hard for this, but so many families... Everything is lost, because they can't afford the taxes.
- LC: That's what's happening to us here.
- KM: You can never replace the land. Somehow, perhaps the families going and applying, petitioning the county for something. If they hear it from enough families, maybe they will get the message that you can't tax the native people on the land the way you're taxing the haoles, 'cause they come in they speculate and they're gone next week.
- EC: Yes. The lawmakers on Maui is our council. If you can convince the council, it's one thing. I know my father, you know you can challenge your taxes here etc. etc. My father did something I thought was really beneficial for us, his children. The place that I live in Pāipu was four acres. They went and rezoned his property without notification to him and then gave him a tax bill. This the state did. He was paying less than a hundred dollars and all of a sudden he gets this bill for fifteen hundred dollars. They zoned the property on the *makai* side of the old trail-road, the continuation of this road. They called it...

[thinking] what's the term, "rural zoning." The county of Maui doesn't recognize what they're calling rural, which is a state zoning. And then they called the other part Ag. My father went to challenge it, and the county turned him down. You go through this commission, the commission turned him down, so he went to court. And in court the judge gave him ten years of Ag-dedication, and the taxes went right back to where they were. And further in the case, it says "if you continue to farm this place on a year by year basis that thing continues until you lose it."

KM: Wonderful! So?

EC: My taxes are cheap.

KM: You folks are doing a nursery on your *'āina*.

EC: Yes.

KM: Good.

EC: What the county does is, and every ag-piece of land. Like our property is twelve acres. So what they basically do, is pick one part, wherever your family builds a house and they say, "For twelve acres, you've got assign half an acre, residential." So now, they tax this guy heavy. In my place, I'm assigned a quarter of an acre here, and they tax that guy heavy, the rest is cheap.

KM: Hmm. It's tough.

LC: But in retirement, that's hard to do. It's very, very hard. We're struggling with this one here.

EC: There is a cost of living, COL, and to me, they should never raise the taxes more than the cost of living. If you sell it, you start from that value.

KM: That's right.

EC: But something that's been there, that hasn't been bought or sold in four generations, it should not take that kind of licking.

KM: That's right. And I believe with enough pressure, between legislature and the county, that old Hawaiian families on land can secure protection. They shouldn't be paying to the point that you're describing.

LC: Why doesn't Legal Aid work on that?

KM: Well, it may be that no one has approached them about it. Native Hawaiian Legal Corporation, something like that. A way to protect native families.

EC: I think it should be applied to all native families, even the missionary families that have been here for years.

KM: So just if it's old family land, you've been on it for generations, a grandfather clause.

EC: That's right. Her parents weren't born here, they came from another country. They worked the fields, and eventually bought themselves farms way back, and had a store. They shouldn't be taxed according to the haoles buying property next to them.

KM: Yes, speculation.

LC: And you know what surprises me, I have many, many haoles who have told me, "They shouldn't be doing this to the Hawaiians." It makes me feel really good that they've come in as transplants, and they feel that.

EC: That's what California did in Proposition 13. I think that the maximum tax that they can raise it is either one percent or three percent. I forget then number. But if you sell the house, the person who buys it, gets the new rate.

KM: Yes. It makes sense. But, it won't happen if families don't push the cause.

LC: How do you start that?

KM: Well it starts with one instance, Kukahiko mā get together, go down and push it forward. If it's legal aid, or a family friend that's an attorney. Get it so that it protects the 'ohana...

LC: To maintain this house, alone.

EC: This place is going to cost us \$80,000.00 a year because of the taxes.

KM: Hmm. *Pule mau* as a family, come together... It's so good that you listened to your papa, talking story.

LC: You don't know how grateful I am that we came home when we did. When we came home daddy's mind was very strong.

KM: Yes. You came home in 1988?

EC/LC: Yes.

EC: And I'm the oldest son in the family. And in a farm family, you're nine, ten years old, your out helping on the farm already. And when my dad was pau work, went fishing, I was right behind him. When we went to pick garbage, *papapa*, or *honohono* to go cook, I was with my father. That's how it worked.

KM: Yes. So you folks had pigs too?

EC: My father, before World War II had 1,000 pigs.

LC: Right here.

KM: Wow!

EC: Right across the street. He was a big hog raiser. But World War II came, he couldn't get the commercial feed, and he had to cut back to about 400. Everyday, I pau school, my father was waiting for me, we'd go to the Army camps, pick up the garbage. By the time we got back, we were feeding the pigs.

KM: Hard work. So you folks would go *mauka*, 'Ulupalakua School, come home, work.

EC: Yes.

KM: Thank you so much for be willing to talk story.

EC: Yes.

KM: What I'll do, is transcribe this and bring the recording home with the transcript to you. And you look through it.

EC: Yes. And I'd like to look through this, I've never seen some of these maps.

KM: Well your packet is here.

LC: You know, I notice that you have said Mākena, with the long a. His father them always said Makena.

KM: Okay, so you heard it as Makena, not Mākena?

EC: Yes.

KM: *Mahalo*, I'll make that correction... I'll *pio* this, thank you so much. [end of interview]

**C. M. Ka'ōnohiokalā (Ka'ōnohi) Delima Lee**  
**Makena Oral History Interview Program**  
**August 23, 2005 – at Kahului, with Kepā Maly**

Ka'ōnohi Lee was born in 1948, and raised on family lands at Pu'u 'Ōla'i and Makena (Photo KPA-N1727). Her mother was raised by the often spoken of, Tūtū Kauwekane Kukahiko, and her father was a descendant of the Wilcox-Delima line (Wilcox having been the original partner in formation of what became the 'Ulupalakua Ranch). Ka'ōnohi was raised among the last of the *kūpuna* generation at Makena, in the years just prior to the land being opened up by roads, and she experienced life much as her elders had before her. She kindly shares her recollections and helps tie



family connections together from references made in interviews with other elder *kama'āina*. Ka'ōnohi is also very active in the family's church, Keawala'i, and committed to the stewardship and protection of *Kalani Heiau* and other cultural features of the land.

KM: *Aloha.*

KL: *Aloha.*

KM: *Mahalo* so much. Thank you for being willing to take the time this evening to talk story. I'm going to *maha'oi* a little bit first. Name, date of birth, where you were raised like that. And you were talking about how mama had been *lawe hānai* to Kauwekane. So that gives the association, the tie to the area that we're talking about. Would you please share your full name and date of birth?

KL: Okay. My name is Carol Marie Ka'ōnohiokalā Delima Lee.

KM: 'Ae.

KL: My connection is with my mom who was *hānai* to John Kauwekane Kukahiko. She was born in 1917 in Honolulu, in Waikiki. The relationship was with my blood grandmother and my foster grandmother, they were cousins.

KM: I see, so Kauwekane's wife.

KL: Right.

KM: And your blood grandmother, cousins?

KL: Cousins, yes. They were promised a child by my grandmother. My uncle who was the first born was the first to come, but he was not happy here. He came as an older child so he would always run away. He was sent back to Honolulu, and then when my mother was born she was brought over.

KM: And you said from *hānau*?

KL: From infant.

KM: From infant time.

KL: Yes. Picked up by Annie Chang Wilmington, and taken by horseback to my grandparents who were living then in Kanahena. That's where my mother grew up in the Kanahena area, and lived off of the ocean. She was a *mānāleo*, grandma and grandpa only spoke Hawaiian. She didn't learn English until she went to school and had a difficult time at first.

KM: 'Ae. What was mama's name?

KL: Caroline Kalama. She took the Kauwekane name which is what my grandpa went by. And I always wondered why it was he was Kauwekane but all of his brothers were Kukahiko. But now I've come to know our culture and the laws back then or in the middle of their lives, when they had to have English first names. I don't know how many Johns there are in that one generation of Kukahiko.

KM: Must be plenty.

KL: Yes. Instead of taking, and I think there was a little *hākākā* between brothers, family. He just took what was his first name, Kauwekane, as his last name. That was the name my mom used when she went to school, Kauwekane.

KM: Mama was *hānau* in 1917.

KL: Right.

KM: She went to school *maka*?

KL: In Makena, yes.

KM: At Makena school. I guess that's in the Maluaka area, right up...?

KL: Right, around there [pointing to location on map].

KM: Near the area of the hotel.

KL: Yes. She would always tell us she walked to school from Kanahena, all the way out there.

KM: Yes, that was several miles.

KL: Yes, pretty far.

KM: I guess along the old trail, the *Alanui Aupuni*?

KL: 'Ae, the Kings Trail.

KM: The Government Road-trail section there.

KL: Yes.

KM: You were *hānau*, I'm sorry what year?

KL: In 1948.

KM: Okay.

KL: I'm the youngest of the family.

KM: Were you also, you were living down there?

KL: Yes. We were living at Pu'u 'Ōla'i, I grew up there. Grandpa Kauwekane exchanged property with the ranch.

KM: 'Ae.

KL: After the house burnt down in Kanahena, he traded the property that was right alongside of Pu'u 'Ōla'i, where the state park is now.

KM: Yes.

KL: All of that area he traded for. So that's where I grew up, where the state park is.

KM: Gosh, that was quite the country in 1948.

KL: Oh, yes. We could count on one hand, the whole week, how many cars came through [chuckles].

KM: Yes.

KL: We were, lets see, when I was little, there were ourselves, the Makaiwas and the Hopoes; Poepoe, Palenapa; and Tūtū Mary Auweloā-Estrella; and David Lono who owned part of that property that now the Garcia's, Kalua.

KM: Yes.

KL: And that was it.

KM: This is Register Map 1763, and there's a copy of it in your packet. The map itself was originally surveyed in the 1860s, finished it up in 1883. It sort of shows, you start to come into here's Pu'u 'Ōla'i.

KL: Yes.

KM: Some of the grants that were given out. Of course what was happening is, I'm assuming the ranch from Kanahena here... Where do you think Kauwekane *mā* were?

KL: Lets see, let me see if I can find it. I know there was a fishpond.

KM: Ahh, but not over at Keone'ō'io side right?

KL: No. [looking at map] I guess it's around this area [indicating location on map].

KM: In the 'Āhihi area?

KL: Yes.

KM: So approximately. They exchanged some of this land?

KL: For land right around here... I'm not sure exactly because these names are not familiar.

KM: Right and what happens is Torbert was the original founder of 'Ulupalakua Ranch.

KL: Right.

KM: I'm assuming these lands probably transferred to Makee and then later to the ranch. Some of these lands in here must be the ones that they eventually exchanged with Kauwekane *mā*. Was it on the Kanahena side of the hill?

KL: Yes.

KM: Okay. On the shore also?

KL: I actually have a map that shows where it is. It's around here, we were right up from Oneloa.

KM: Okay. Oneloa was the beach area that you knew here?  
KL: Right.  
KM: Okay, that's a name that wasn't recorded on the map, as well.  
KL: Yes.  
KM: And this is where you were raised?  
KL: Yes.  
KM: Wow! The road in 1948 and the '50s was just dirt, gravel road right?  
KL: Gravel, yes.  
KM: Did you go to school down here?  
KL: No, 'Ulupalakua, upland.  
KM: How did you go *mauka* to 'Ulupalakua?  
KL: You know, I guess this is the road [pointing to the Makena-'Ulupalakua road on the map].  
KM: Yes, that's the old road by the landing, basically.  
KL: Right.  
KM: The old road that goes up to 'Ulupalakua and to school.  
KL: Right. I went... The school was opened until I was in the third grade and then it closed as there were not enough children to keep it open. Then we went to Kihei school.  
KM: Wow, more distance.  
KL: Yes, and hot.  
KM: Yes. By '55, '56?  
KL: Yes, about there, it was like '56, '57.  
KM: Okay, by that time you go to Kihei. You went along the *makai* road?  
KL: Yes.  
KM: By that time had the road in that area been paved?  
KL: No, was all dirt road.  
KM: No, wow!  
KL: Until past Waile'a.  
KM: Wow! You folks used jeep?  
KL: Actually my dad worked for the FAA, and his office was here in Kahului, so we'd go in the truck.  
KM: Wow!  
KL: He'd drop us off, and my mom would come and pick us up in the station wagon.  
KM: Amazing! What was papa's name?  
KL: Abner, he's a Wilcox, Abner Wilcox Delima from 'Ulupalakua, Edward.  
KM: Okay. So what happens of course now is that Torbert and Wilcox...  
KL: That was my great, great grandfather.

KM: Okay. In the initial founding of the plantation, Torbert Sugar Plantation which then went into the ranch.

KL: Yes.

KM: Now, Abner Delima, the retired policeman?

KL: He hasn't retired, but that's my brother.

KM: That's your brother. I used to live with Aunty Darling, Lynette's mama.

KL: Lynette's mom? Really!

KM: Aunty Darling Alapa'i, yes.

KL: In Waikāne?

KM: At Waikāne.

KL: Wow!

KM: I've known Abner them, and actually the first time I went to go see Uncle Sammy, Nanea Armstrong, Mau's daughter went with me also.

KL: Oh.

KM: We had good fun talking story.

KL: I need to talk to her too.

KM: Okay, good. So you've named several of the families, there were a few families living out here as far over as David Lono *mā*. And then the church?

KL: The church, yes.

KM: It was really just a few people, and were more families near the landing area?

KL: Not on a regular basis, because at that time when I was little, Uncle Lu'uwai and Aunty Helen Peters Ferreira did not live in Makena. They just came down on Sundays, on weekends, or during the summer.

KM: I heard that during the war, right after the war broke out, World War II that several of the houses or buildings around the landing had been bulldozed or knocked down also?

KL: I don't know. That was before I was born. There was a big pill box, it was possible.

KM: Of course Aunty Marie spoke about the pill box, that was their home for a while.

KL: Yes.

KM: Growing up out here. What did you do, what were the families, what were your parents and your mom. What were they doing?

KL: Lets see, my mom was a housewife, actually she was a school bus driver. She took over from Eddie Boy's dad who was the bus driver. That was her job, my dad worked for the FAA. We went to sleep with the chickens and got up with the chickens. We made our own toys, we made our own fun, and played in the *kiawe*. We had a pig farm, my dad raised pigs, we had chickens. My dad was a caterer.

KM: Was the farm down right by Pu'u 'Ōla'i?

KL: Yes. When I was really little there was another, in the Kapohakimohewa side of our property, I don't know if they were leasing, I never knew. I guess they were leasing. This Japanese, Nakasone family, that now lives up in Pukalani had a slaughter house.

KM: *Makai* or *mauka*?

KL: Right next door to us.

KM: Wow!

KL: That was where my dad would go and slaughter the pigs and *kālua* and do all that. They left, I can't remember when they moved to Pukalani. I was kind of little and they left, and after that it was just under the *kiawe* tree by the garage.

KM: Wow, amazing! You folks were still fishing? And was Tūtū Kauwekane still alive?

KL: He died a year before I was born. He lived with my parents until he passed. My sister remembers him vaguely. He taught my dad how to fish, spearing, deep diving, whatever, *hukilau*. He taught my dad how to patch the real old nets. That was my dad's pass time at night when we moved to the city, he was patching all these nets.

KM: *Kā 'upena*. What kinds of fish were you folks...was there a particular fish that it was noted for?

KL: Hmm, there were a lot of *'uhu* and *weke*. *Manini* of course which was a rubbish fish back then, but it's expensive now.

KM: Yes.

KL: *Kala*...very seldom the *'ō'io*, *'ulua*.

KM: Yes. It's interesting you mentioned *kala* because in the 1850s, when Māhoe got this grant here for half of Ka'eo, 514 acres, shown on the map here; which also included all of this land that the church is a part of now.

KL: Yes.

KM: As a *konohiki*, he published his notice, his *kapu* fish, was *kala*.

KL: Oh, really! Maybe that's why, there was so much of that.

KM: Yes. No one could take *kala* without permission and giving a portion of the catch to Māhoe.

KL: Whenever I ate that fish, the skin was the best part [chuckling].

KM: Yes. When you *pūlehu*, *'ono*.

KL: Yes.

KM: Nice when it's clean because only *limu*, you have all those wonderful tastes.

KL: Yes. The fish just doesn't taste like that anymore.

KM: No. Too much foreign water and everything going in.

KL: Yes.

KM: So you folks...now the piggery that must have been some... Where did the pigs come from, had he gone out to buy them, was he hunting them or?

KL: They grew all domestic. We did let them lose, there was a swamp between our area and Pu'u 'Ōla'i between Oneloa, so that's where they used to go. Just like down on this end in here, [pointing to approximate location on map] there's a swamp area here too, which is now...

KM: In the Mo'olua area?

KL: Yes, it's all dried up now. That was all swamp area.

KM: Yes, the land is changing.

KL: Yes.

KM: You'll enjoy this map 'cause by and by you take a look at all of the names particularly the family names. It's amazing! This here, is a government lease to J. Kapohakimohewa.

KL: Yes.

KM: Kapohakimohewa, even... Then in 1868 Māhoe sold to the American Board of Christian Foreign Missions, the lot for the church here. Pikanele was also a party to that sale which is interesting, I don't quite understand how that occurred right yet. After Māhoe died in the late 1870s his heirs Hopoe, Puhipuhi, and Kali, leased a 141 acres and the fishery rights to Kapohakimohewa. Which was very interesting, and you start to see, the families didn't stay just within a given *ahupua'a*, they were spread out across sections of the land here.

KL: Yes.

KM: Does something stand out for you, place name wise or activities, places where you were told, "This is a special place..." Or did you hear of a shark home at Pu'u 'Ōla'i or?

KL: My dad always told us, without explaining which one, that the *manō* was our '*aumakua*. I don't really know if it was for our Kukahiko side or the Wilcox side. My dad has...we have a family property here still in Makena before the landing.

KM: Ahh. I have a little more detailed... [looking at Register Map No. 1337] This map is from 1885 maybe it will give you a few landmarks.

KL: This is the church, so the property is right around in here.

KM: You can see, here's the church lot, the fishpond is here.

KL: Right. This is...yes, right here on the point, this area right here is still, we still have that piece of property. My grandfather Edward Wilcox. Where was I going with this?

KM: Talking about shark, the *manō*.

KL: Yes. I don't know which family that '*aumakua* is from. That shark is supposed to have had a home somewhere around Pu'u 'Ōla'i.

KM: 'Ae. It's interesting I saw Robert Kalani for a little while today.

KL: Hmm.

KM: And that's why I was just curious since you were talking Pu'u 'Ōla'i because he mentioned that from his Uncle David Lono *mā*.

KL: Right.

KM: The *tūtū mā* would still go and feed that shark...

KL: Uh-hmm.

KM: ...early in the morning, before going fishing. They always knew that they would be taken care of.

KL: Yes. I'm not sure where the hole was, but it was there somewhere.

KM: So you've heard of it?

KL: Yes.

KM: Interesting.

KL: It was the *papa* in front of Pu'u 'Ōla'i, that my mom, whenever she would be '*ono* for *limu lipoa* or whatever else, '*ōpihi*, she would just take whoever and go with her.

KM: *Holoholo.*

KL: Yes. And when she comes home she has enough. I still have that *‘ōpihi* bag in the drawer there.

KM: Wonderful! That’s the wonderful thing about your *kūpuna*, the way, in the old days you took what you could use, what you needed. You always left.

KL: Uh-hmm.

KM: So often...we finished this large study of Hawaiian fisheries from Ni’ihau to Northwestern Hawaiian islands through Hawai’i island. The common theme of the *kūpuna* was always take what you need. If you get too much you share, they always *māhele*, divide up and share. Wonderful stories.

KL: Yes. The stories I’ve heard about my grandpa Kauwekane, was he was the fisherman in the Makena area. If somebody came to him and said they needed to build a house, he would go and get the word out, “somebody needed to build a house,” so he’d get fish and trade fish for lumber with the people in the uplands, or whoever had or money, or for *mea ‘ai*, and the house would get built.

KM: Wonderful! I guess they were probably also fairly protective of their fisheries too. I wonder, did you ever hear what happened if outsiders came in. Did they?

KL: I never heard about that. I think everybody knew where they belonged back then.

KM: Yes, that’s right.

KL: My grandpa was kind of *kolohe* too when he was fishing, if he was in a hurry, he’d use the dynamite. So he was a carpenter and a fisherman, he only had these two fingers [gestures missing finger]. My mom said he would use tube and tie the hammer to his hand and that’s how he would build his house.

KM: So thumb and pinky for a shaka sign.

KL: [chuckling] Yes.

KM: You know Uncle Sammy mentioned that to me, that Uncle Kauwekane had lost some of his fingers. Do you know Aunty Maile Akimseu who lives in Hilo?

KL: No.

KM: Her father was William Kukahiko. He was born here, left, went to Kamehameha and married a Kunewa woman from Kona. Two of the Kukahiko men had dynamite hands. Kauwekane and William Kukahiko.

KL: Hmm.

KM: William threw the wrong thing, Aunty Maile said. He was smoking his cigar, threw the cigar held on to the stick.

KL: [chuckles] I don’t know what happened with my grandpa.

KM: *Aloha.*

KL: Yes.

KM: So, as we come from Pu’u ‘Ōla’i side we come into this vicinity Maluaka over here. Have you ever heard a name for this beach besides Maluaka or a portion of the beach?

KL: No, that’s the only name that I heard.

KM: You didn’t hear them refer to a place called Naupaka or something?

KL: Naupakalua.

KM: Where was Naupakalua?

KL: I don't know, just you saying that, I remember hearing Naupakalua.

KM: Well, I wonder if it's over this side, because supposedly this section of the beach here was called Naupaka. This is from a story that Inez Ashdown recorded that there was a star also by the name of Naupaka. A portion of it fell here when it was...It's a part of a Pele cycle of stories where the disagreement between Pele and some of the people here occurs, and the star to try and help save the people shines the light. You didn't hear anything like that perhaps?

KL: No.

KM: Okay. Then we get into here this is sort of where Kapohakimohewa *mā* were, Lono *mā* would have been right up near the coconut trees so they would be in this vicinity here.

KL: Yes, right.

KM: I want to show you one other map that's from 1850 [opening Register Map No. 1202], it's part of the maps that Torbert and Wilcox put together when they were applying for a lot of the grant parcels that take in this area here. This is where Pāipu is, where Uncle Eddie them are. You see the alignment of the grant comes up here, this is the road that they put in. Here's the landing. Actually, it's interesting, the old road, the old Aupuni Road, Government Road came down near what became the church lot.

KL: Yes, yes. And there's another one down here somewhere.

KM: Yes. Then you have Torbert, Torbert and Wilcox Road basically, it came down here and then came around to the landing. That's the landing right there.

KL: Yes.

KM: What's interesting is, now we come back over to this side, the church lot isn't designated yet on this map because it hadn't been granted by Māhoe until 1868, this map is 1850. Here's something that's really interesting, this says Maaweiki's house.

KL: Yes.

KM: This basically is the Garcia parcel, Lono parcel right next. You see this is the stone wall this part coming up here.

KL: Right.

KM: Here's what's called the Aupuni Wall the Government Wall at that time keeping *pipi mauka*.

KL: Right.

KM: The *heiau* is in this vicinity. Have you gone over to the *heiau*?

KL: No, I haven't seen it yet.

KM: There's a wall that runs right across the *heiau*.

KL: Right, that's what I've been told, that the ranch built a wall right over where the *heiau* is.

KM: This map indicates that it may have been older than that, which is interesting because we have these as lots for Maaweiki, I don't know who the neighboring lot was. To me it's very interesting, in fact the Aupuni Landing; while this one (Makena Landing) was a private landing for Torbert's Ranch.

KL: Right, right.

KM: The *Aupuni*, the Government had their own landing...

KL: By the church.

KM: Yes, right in front of the church. There was the old, original school house there was a store house also.

KL: Yes. Where did I see that or am I having déjà vu here. Yes, I've heard this.

KM: Okay, good. Nice to see it on paper too.

KL: Yes.

KM: So this map is also in your packet. For the *heiau* that's here on the Garcia parcel, did you ever hear anything about it? Did you ever see it when you were young or anything?

KL: [thinking] The only thing we were told was we were not to go there, go in this area. Just like we were told not to go to Oneloa, not to swim at Oneloa. We were not allowed in this area. I was never told why, and you know we never asked why. Interesting that you say that, maybe that was why we were told not to go there. And what is this? [pointing to a feature designated on the map, near Pu'u 'Ōla'i]

KM: I can't tell by the design since it's not marked. It must be a lot but it also looks like it could be a pond. This could be that marshy area that you were talking about on the side of Pu'u 'Ōla'i.

KL: This must be...I'm trying to vision where I'm at. Okay, this could very well be where the water used to run from *mauka* down, whenever it rained.

KM: Okay. The indication looks like it's marshy, like this section over here too.

KL: This is the other swamp as you go down. Okay.

KM: In fact, perhaps when you were young, the Baldwin house...

KL: Yes, right.

KM: Kīlauea Point they called it. There was a *kū'ula heiau* there evidently right by the house.

KL: Was it a hole?

KM: No, it was supposed to be a platform. A little stone platform.

KL: Oh. Jim's [Kapohakimohewa] going to ask you a very good question, if you know. I don't know if you do. He remembers at the Baldwin house on the side that there was a hole, a big hole. I don't remember that, but he remembers that. He was wondering if that was some kind of...I don't know.

KM: Yes, interesting. Even if you think, because the way Inez Ashdown wrote up the story. She reportedly got from her mother who got from old-timers was that this whole beach area was called Naupaka. Then if you say Naupakalua, how interesting. And then her story is that, out here towards Keone'ō'io side there's a stone form of a man. Did you hear?

KL: I heard about that.

KM: Pōhakupa'ea.

KL: Pōhakupa'ea?

KM: Yes. The *wahine*, the wife is a *pu'u* form *mauka*. They were both turned to stone by Pele. They had a little disagreement about who was more beautiful according to the story from Mrs. Ashdown.

KL: [chuckling]

KM: What happens is the patron star of the people living in what became Makena, was a star in the heavens called Naupaka. Pele caused, in this story—I'm just saying this to see if any of this sounds like anything you may have heard—caused the *pele*, the lava flow, and the *uahi* darkened the whole land no one could see anything. They were crawling around on their hands and knees to get their canoes to try and get out. The people prayed and the star Naupaka shone so brightly that it made the darkness disappear.

Pele fights the star, and part of it falls down and strikes near the place now called Naupaka. What's hard is if someone didn't hear the story and say that's why this particular spot is called...

KL: Right.

KM: But it's interesting that you say there was a hole there. That's the thing again that archaeologist and I'm sorry I don't mean to *namunamu* too much. They don't get it, you know. That it's not just the biggest pile of stones or bones, but the landscape.

KL: Uh-hmm.

KM: A hole, a little rise, a little ridge line, a little opening in the shore. These are things that are storied places. No one would think about this being where the *manō* would come perhaps and shelter, and where your *kūpuna mā*, or the other *kūpuna* of this region would go and feed the shark. They couldn't tell right?

KL: Right.

KM: You need the stories.

KL: I know my daughter does her homework.

KM: Where is she working, here?

KL: She's here on Maui.

KM: Wonderful! Good. What is her name?

KL: Tanya Lee, she works for Hal Hammett...

KM: Good so there's hope.

KL: My thing to my daughter is that, remember who you are.

KM: That's right, *mai poina*.

KL: And it comes from inside out.

KM: Yes, good.

KL: Anyway.

KM: So looking at the cluster of houses here, and then coming back over to this section here.

KL: You know, when I was the only child at home, all my brothers and sisters had left home. I used to take my brother's bike and ride all the way to the landing, to Uncle Lu'uwai's place. Whenever I got around this area... [indicating location on map]

KM: By what's now the Garcia's?

KL: Yes. I used to get a little afraid. I used to feel something. I always thought it was the graveyard and the church because I didn't know about the *heiau*.

KM: That's a good source of a little bit funny feeling. Robert Kalani this morning said one of the things was that there used to also be an old *mauka-makai* trail that passed right through the lot where their house was, just a foot trail.

KL: I think so, yes.

KM: And that his grandmother them told them they would always hear the *huaka'i pō* at night. They would always hush the children down, almost *pio* the *kukui hele pō* like that.

KL: Yes.

KM: You know of course the *kūpuna* were walking the land. Sometimes I wish they would make a bigger presence so that less things would get destroyed.

KL: Yes. They're waiting for us to do that.

KM: Yes, that's right. Did you hear stories at all, like why was it called Pu'u 'Ōla'i, or why was it called Makena?

KL: As far as Pu'u 'Ōla'i, 'Ōla'i is like a shining, that was the cinder cone, so the shimmering. I guess from the cinders, that was always my thought, and what I heard. That's the only one.

KM: Makena?

KL: I've heard so many different translations and stories behind the name. The newest one was from Luana Kawa'a, she does the morning mana'o on KPOA radio station. She was doing the whole week on Honua'ula. You don't hear much about Honua'ula.

KM: As the district name, yes.

KL: She came down to Makena and explained that it was plentiful, and that was because of the fishing village or something like that. There were a lot of people living there at one time, and then the other story is it's a peaceful bay, and then there's another one. What do you call it...? [thinking]

KM: *Uwē*, dirge, *kanikau* like?

KL: Yes.

KM: It's very interesting because, and in fact this account Mākena from plentiful, bountiful...ties in with the story that Inez Ashdown recorded about how the name came about. Because it was a place of abundance of bounty. That changed when Pele came down. The Makena...do you remember how you heard it pronounced?

KL: Makena not Mākena.

KM: Not Mākena.

KL: Just Makena.

KM: That's what Uncle Eddie them were saying too. That means like you said, the dirge, the wailing, the lamenting, the death, the dying.

KL: Yes.

KM: Interesting.

KL: I've been told that Makena was not the original name for this area. Because there is no real delineation, it was like it's of Keone'ō'io region.

KM: Sure. And in all of these *ahupua'a*, that's why this other map is very good, No. 1763 because you start to see all these small lands, Keauhou, Kalihi, Waipao, Papa'anui, Papa'aiki, Ka'eo, then Maluaka. These were all *ahupua'a* by the *Māhele*.

KL: Right.

KM: They were all small *ahupua'a* that made up the Honua'ula District, on through the Mo'oloa, Mo'oiki all of these *'āina* here.

KL: Yes.

KM: You're right. And Makena was actually just a small point, a small little section near what became the landing. Somehow, because of the landing's prominence, they just began to refer to the whole area as Makena. Same thing happened at Nāpo'opo'o in Kona... So we begin to lose that familiarity when we change place names, also

KL: Yes. I was looking at Kanahena, I didn't realize it was such a big area.

KM: Yes.

KL: Whenever my mom talked about Kanahena it was just that small place where she grew up.

KM: 'Ae, but you see it's actually this *ahupua'a* a fairly large land. And then you come into Kualapa.

KL: Yes.

KM: There are wonderful stories, and in some instances, about how these names were given. I'm pulling those in from the native newspapers into this history. And of course the fishpond at Keone'ō'io like that. Do you have some *mana'o* about protection, care of the *heiau*? You're involved with Keawala'i. I guess it's a good thing to involve the community and the families?

KL: Yes, very good. To me, by doing something like that will hopefully, how do I say this— non-brown will get it. You know it's just that...Keawala'i is known as the *haole* church, and I don't like that label, but unfortunately it is true. And a lot of them have come and tried to change the church to the way that it was where they came from. I'm of the thought that if you left and came here because of what it was, why change it?

KM: That's right.

KL: We are who we are because of where we are, and by connecting ourselves with something like this would maybe make them get it.

KM: Ahh, re-instill. I hear exactly what you're saying. It's like this issue with Kamehameha Schools, Hawaiians first and if you come from outside you don't change it, you adapt to it. you become a part of the place and the stories.

KL: Uh-hmm.

KM: Don't make a new history, don't change the names. That's something that just kills me about all of these foreign names they've applied for every little place.

KL: I know. It's like Jaws, where's Jaws? And Baby Beach, where's that? Yes, that is my *mana'o*, besides the fact that it needs to be cared for.

KM: 'Ae.

KL: No matter what kind of a *heiau* it is.

KM: Respect.

KL: Right.

KM: One of the things we're going to try and do, I've been going through the old mission records, letters that were sent from the missionaries back to the headquarters at Boston... I've found some interesting things, I'm going to go through the Mission House collection also. What I want to try and find out are the specific letters that were kept in Hawai'i about Keawala'i Church. Here's something really interesting, is that in 1868 when Māhoe granted or sold, for a dollar and love I think it was, the *'āina* for the church lot it was land at Keawakapu not Keawala'i.

KL: Hmm.

KM: For several years it stayed at Keawakapu, it changed later to Keawala'i. But the idea is to gather these records and find out... Like we want to know where did the material come from for building the church. Maybe it will tell us, one of the things the archaeologist found, is that obviously the *heiau* that is behind the Garcia place now, it's within the parcel that they own. It's been significantly altered, stones have been removed from it and of course a wall was built across it.

KL: Uh-hmm.

KM: That wall there is old in fact, and what was called Aupuni Wall was still the back end of what is the Garcia parcel now. It's still marked by that Aupuni Wall. That's some time depth, it tells us something about the nature of how the place was changing already, then. It will be very interesting to see.

KL: Yes. I would really like to know, some people are saying some of the rock could have been used to build the church, I kind of doubt it. Let me tell you why I doubt it. Because of when the church was built, the builders knew the difference between a *heiau* and just a pile of rocks. And they would not disturb a *heiau*.

KM: Most likely.

KL: Yes. I'm hoping because they are my *kūpuna*.

KM: Yes. But there are actual accounts where it occurred.

KL: Really?

KM: Yes. It was that strong influence that the Christian missionaries had, the racism and bigotry at times, that your *kūpuna* would do anything to gain the approval at times. Unfortunately it did happen and I'm hoping if it did in this instance that we're actually going to know. You know I have to tell you, I've been curious, if it's actually a *heiau* or a high status house site? I'm going to get some people really upset with me about this.

Winslow Walker in 1929, does for Bishop Museum, a survey for the sites of Maui. He names it Kalani Heiau, I want to go look at his original notes. Who was his guide, was it Kalani, did Kalani point it out to him.

KL: Is that the Sites of Maui, the book?

KM: Sites of Maui, yes.

KL: Okay. I know his reference was the Po family, Sam Po, and they lived up of Keone'ō'io, in that area, and Kanaio area and Makena area. They are very *kama'āina* to that whole area.

KM: That's good to know.

KL: I have the book.

KM: Good. What I'm going to try to do is go look through his original field notes and see. Here's the interesting thing, when Tūtū Kawena and Handy were doing Native Planters and doing their field work in the '30s, at Ulupalakua *mauka*, by the hill Ke'eke'ehia, which is below the ranch where the Makee grave section is also.

KL: Yes.

KM: There was a *heiau*. There were several mountain *heiau*.

KL: Was it a *heiau* or a platform?

KM: *Heiau* is how they were recorded by people like Hapakuka and some of the other old *kama'āina*. The name of one of the *heiau* was Pōkalani.

KL: Hmm.

KM: And from that *heiau* the sounds of *pahu* were still heard on *pō Kāne* nights according to the *kūpuna* at the time. Interesting how names... The thing that I saw...I've seen some of Walker's notes, but I haven't gone through all of them yet. Even when he was describing the *heiau*, that's *makai* by the Garcia parcel.

KL: Okay, right.

KM: When he was describing that *heiau* it says *luakini* ? question mark.

KL: Is that where Dana's getting that from?

KM: Apparently.

KL: Okay.

KM: But in this set of Walker's notes there's a question mark, and that question mark wasn't transferred into Sites of Maui.

KL: Yes. I've heard...you know Hōkūlani Holt Padilla?

KM: Yes.

KL: She and I talked about it for a little bit too. In my studies or education, I was told that *luakini heiau* were not close to the ocean they're not usually built close to the ocean. And Hōkūlani felt that was too close, or too low to be a *luakini heiau*.

KM: Interesting. Well I only had a short time to talk to Robert Kalani today, I asked him, without saying anything. Was he familiar with the *heiau*, there being a *heiau* behind where their house was. "Of course, and I understand from my uncle and grandfather that was a fisherman's *heiau*."

KL: Hmm.

KM: Hopefully if we get into the original Walker records we may be able to get a few things answered. But I was so fascinated to find Pōkalani. The coincidence is too much, but that it was *mauka* and the sound of *pahu*. That's a reference Walker also put in to his write up, but he only called it Kalani Heiau and identified it *makai*.

KL: So is he confusing the two maybe?

KM: If we're fortunate we'll find out. And it's not to say... The site is going to be preserved irregardless. I look at it and I thought "hmm, I wonder if that's not a high status house, one of the chiefs?" Because it's perfect, the view across the lower village. Elevated, forty something feet above sea level. The view would have been just perfect, would have had enough prominence that the commoner would not have just strayed there. Who knows?

KL: On Kaua'i, I know in the Wailua area there's that triangular setting, and the one closest to the beach was the one that looked out to the sea to see if anybody was coming.

KM: 'Ae.

KL: When I was told about this *heiau* being where it was, and that it's a little elevated, Maluaka is right out there.

KM: Sure, you have this beautiful view plane.

KL: Right.

KM: Across all of this, interesting. And you know, we may never know.

KL: I hope not.

KM: But irregardless we must take care of what has been left behind.

KL: Right.

KM: The heavy hand of the dozer has had it's day.

KL: [chuckling] And the cattle have had their day.

KM: And the bombs and that kind, so hopefully...

KL: I can't wait to read your report.

KM: I cite all of our sources. All of the Hawaiian material, you'll have there so that if someone doesn't trust my translation, as I said, you can translate it yourself. I learned that very good from Tūtū Kawena, she said, "If you make it up, say so, if it's old, cite where it comes from."

KL: Yes.

KM: You acknowledge how the *kūpuna* and other people that were *kama'āina*. You look at the missionary records sometimes there was just so much *pilau*.

KL: Hmm.

KM: But we're fortunate we have their records, because unwittingly they provided us with some very important accounts today, to understand how we got to where we are. As Tūtū Papa on Lāna'i said, "*Ka mea maika'i, mālama, ka mea maika'i 'ole kapae aku*—Keep the good, set the bad aside." That was the famous saying Tūtū said all the time. That's how it is. But *mahalo!*

KL: *Mahalo* for coming and sharing too.

KM: Good fun. I'll get this transcribed, I'll send it with the recording home to you. You can take a quick look at it. Anything you need modified, or if you remembered a name or you want to clean something up a little bit, we'll clean it up and I'll ask your permission, if we can share some portions of the transcript in this community history.

That's the really wonderful thing, I think that Garcia them they were so excited, this is going to be perfect, it will help us bring together a collection of things so that everyone that's a part—and the *malihini* too. So they can become absorbed more by, rather than try to change everything. *Mahalo!*

KL: It's a good thing. My dream is to have a cultural center in Makena.

KM: 'Ae and a family history.

KL: All the resources concerning Makena, Honua'ula district.

KM: Yes.

KL: *Makai* and *mauka*. That is my dream.

KM: Good.

KL: Hopefully we'll have everything in there too...

KM: What I was telling Sam, *Kahu* had mentioned that briefly, that this was an idea. All of the records, the maps like that, everything, we'll make sure that you folks have all of the material. That way it can be used as a reference. With all of the other things that have been done as well. You'll find that our work is different than most people do, because like I said for me it's more than just stones and bones.

KL: Yes.

KM: *Mahalo nui!*

KL: *Mahalo*. [end of interview]

**James Kapelakapuokaka'e and Judy Kapohakimohewa  
Makena Oral History Interview Program  
August 24, 2005 – at Waiohuli, with Kepā Maly**

James Kapelakapuokaka'e Kapohakimohewa was born in 1936, and for the first years of his life, he lived with elder family members on the shore at Ka'eo, just below what became the Garcia family property (Photo KPA-N1728). While he moved up to the family's *mauka* lands as a youth, he continued to visit the *makai* lands. His family is generationally tied to Ka'eo, and at one time held a lease on the lower 141 acres of Ka'eo, including the area of "Kalani Heiau" and the shore fisheries, under the *Konohiki*, Māhoe. Family members still own parcels at Ka'eo, and in the larger Honua'ula region.



During the interview, uncle shared his recollections of the lands and families of Ka'eo and the larger Makena region. While he never heard of the *Kalani Heiau* in his youth, he did learn of other sites and practices of the families on the land. He shares wonderful family stories of personal names and history. Uncle and his wife, Judy, are active members in the Keawala'i Church, and supportive of the proposed stewardship program for "Kalani Heiau."

In the interview, diacritical marks are used in several spellings of the family's last name, to emphasize pronunciation and the given meanings.

KM: ...Uncle, you know I'm going to be a little *maha'oi*, a couple of times I'm going to ask a few questions.

JKK: Okay.

KM: I know that you're going to be...if you can answer, good. If I ask you something that's inappropriate just give me the eye, skip it over. Anything you want erased, we'll erase. The thing is, the recording comes home to you, then we'll develop this little historical study. It will really be an important piece for the community in the future also.

JKK: Like I said when we moved, I was so small. So I don't recall too many things except what I was told most of the time, and then I do remember some of the stuff down Makena.

KM: Yes. I really appreciate it, *mahalo nui*, thank you so much for your willingness to let me barge in on you.

JKK: Oh, no, [chuckles] it's good to have you.

KM: It is, it's important.

JKK: Otherwise it's gone, yes.

KM: Uncle, let me ask you please if I could get your full name and date of birth?

JKK: James Kapelakapuokaka'e Kapohakimohewa.

KM: Wow! Would you pronounce your middle name one more time for me, please.

JKK: Ka-pela-kapu-o-Kaka'e.

KM: Now that's an amazing name!

JKK: Yes.

KM: Kaka'e was one of the ancient chiefs of Maui.

JKK: Yes.

KM: And Ka-pela-kapu-o-Kaka'e is actually...your family must have some association with this lineage because... Have you heard that there is actually a place called Kapelakapuokaka'e in the 'Iao section?

JKK: Yes, there is. I have something in fact...who was it that told me... [thinking] Aunty?

JK: Oh, Janet Akau.

JKK: Yes, Janet Akau. She knew about that and got me a copy.

KM: Oh, Janet is my father-in-laws cousin.

JKK: Oh.

KM: Akaus come under Hubbell.

JKK: Yes, oh I see. What I was told there was, for the a chief or something, a cave up 'Iao Valley.

KM: Yes. So literally Ka-pela-kapu-o-Kaka'e, the sacred flesh of Kaka'e. What happened was when they prepare for burial, they removed the flesh.

JKK: Uh-hmm.

KM: So there must be some connection. And your last name of course Kapohakimohewa. Did you ever hear any stories?

JKK: Well, I'm really not too sure whether or not it was supposed to be Ka-pōhaku-kīmō-hewa or Ka-pōhā-kīmō-hewa. As far as when I could talk and remember, and everything it was Kapōhākīmōhewa. Some people tell me if you put the Ka-pōhaku, then it sounds right with some story any way.

KM: You know interestingly, how you write your name today is how your *kūpuna* wrote it in the 1800s. But it's interesting because the word *pōhā* can sometimes be a shortened version for *pōhaku*. So Kapōhākīmōhewa.

JKK: Oh, I see.

KM: I'm sorry, I'm just interpreting this, I don't know. But there is a game, a stone, *kilu* is the game and *kimo* is the stone. If it was Kapōhākīmōhewa, perhaps it's like choosing the wrong stone in the game? But did you ever heard a story about why or how the name came?

JKK: The only story I remember is that...I don't know how to make it real short. There was this chief here, and there were kind of like two bad warriors that wanted to get rid of him.

They just didn't know how to do it, until one day they came up with a plan. They said "When the chief goes to sleep at night; he always used to sleep with his head right next to this big stone. A big rock." What they planned was, maybe the night before or the day before, they put another rock on top of that one. So when the chief went to sleep that night they rolled the rock over and goodbye chief. Well, just so happened that night, the chief went the other way sleep with the legs toward the rock. So when it fell, from what I understand, it was supposed to be Ka-pōhaku-kimō-hewa, the rock that fell the wrong place, or something like that.

- KM: Of course, how interesting. So the chief never *make*?
- JKK: Never *make* [chuckles].
- KM: I wonder if the warriors...?
- JKK: So my great, great grandma or something, was *hāpai*, so they said to call that child Kapōha-kimō-hewa, the rock that fell in the wrong place. [chuckles]
- KM: How interesting. So you can see why the *pōhā* is actually the short of *pōhaku*.
- JKK: I see, okay.
- KM: Interesting.
- JKK: Some people tell me, "It's not Kapohakukimohewa?"
- KM: Well uncle, your *kūpuna* knew what they were doing. You can rest assured that that is how, but sometimes the *kūpuna* abbreviated words.
- JKK: I see.
- KM: Interesting.
- JKK: Even us we get shortcuts.
- KM: And then come *minamina* when they change the native place names.
- JKK: Yes.
- KM: It's important, I think to perpetuate the history, the stories.
- JKK: That's true.
- KM: Now I interrupted you because I was so interested in your name.
- JKK: No, that's okay, no problem.
- KM: You *hānau* when?
- JKK: March 18, 1936. I was born in Kahakuloa. My mother was Ellen Akuma, my real mother. And from Kahakuloa I came, from there is when I moved to Makena not too long after that. My real mother used to work up here at Kula Sanitarium, in the olden days they had lots of TB [tuberculosis].
- KM: 'Ae.
- JKK: There was so much people with TB they were working even in tents as a hospital. She caught the disease and she died I think when I was...I couldn't really get it right, two months or two years, it was something like that when she passed away.
- KM: You were very young when she passed away.
- JKK: Yes, very, very young.
- JK: TB is an opportunistic infection and when a woman is pregnant and under stress.

KM: It spreads quickly then?

JK: Yes.

KM: *Aloha nō*. Who was papa?

JKK: My father was James Olelo Kapohakimohewa.

KM: Beautiful!

JKK: I understood, I was told, almost like Olelo wasn't too good of a name [chuckles]. I don't know why.

KM: Your *kūpuna* knew exactly what they were doing. You know it's very likely that it may have been part of a longer name at one time.

JKK: Could be, I don't know.

KM: *Olelo* what, the word is spoken. For that matter you know when you think about it. When your *kūpuna* adopted the ways of the church, that *'ōlelo* so often in the old testimonies, you will see it in the *Māhele* records in the 1840s and '50s that we've compiled for the Ka'eo-Makena vicinity. Often they say so and so, *ho'ohiki 'ia ma ka 'ōlelo hemolele*.

JKK: Oh, I see.

KM: So and so sworn on the word of God basically. *'Ōlelo*, very much in his context, could have had to do with acknowledging the word of God too. Today it's...you don't want to ever be *hilahila*, or "maybe that wasn't good." Your *kūpuna* knew what they were doing and we must perpetuate. We're not going to live in the past, but we must remember these things pass them down for the future.

JKK: Yes, yes.

KM: Now, I have several wonderful maps here and I'm going to start with one that's kind of overall, it's the Honua'ula district sheet. This map is in the packet that I've left for you. It was originally surveyed in the 1860s, and then updated information [opening map]. It was finished in the 1880s, it's...

JKK: [getting glasses]

KM: ...This map is Register Map 1763, it's of Honua'ula, basically from Palaua out...

JKK: The names I kind of don't recall, of some places.

KM: Yes of course, I understand. Because of course you know Makena as a name became the focal point even though Makena was really just a small little area.

JKK: Yes, a small place.

KM: Right by what is the landing, but that was why the name became so familiar. You'll see a lot of names here. Your *tūtū's* name is in here, I've just got to find it, Kapohakimohewa.

JKK: Right there.

KM: Yes, J. Kapohakimohewa. This is a government lease of land that he took out. I found some, here's another one, a part of that large leasehold interest down here.

JKK: Oh, wow!

KM: He was doing a lot of activity down here. See again, Kapohakimohewa.

JKK: That was John?

KM: Yes.

JKK: John Kapohakimohewa.

KM: He also obviously got some grant parcels of his own. I'm trying to recall, but it's very interesting. You'll start to look and you'll see a lot of the family names in here. It goes from *makai*, this is Pu'u 'Ōla'i, *ma'ane'i*. Here's Keawala'i church...

JKK: Yes.

KM: The landing is in here, I have a more detailed map that I'll pull out in a moment. What's good is, it shows the relationship of the lands from *makai* like you know, from Keawala'i, then the next sandy beach over. That's the *ahupua'a* of Maluaka it runs up here.

JKK: Yes.

KM: Ka'eo, the land that the church actually sits in. But that's a name that most people don't use now.

JKK: Yes, don't use it.

KM: It's actually Ka'eo, the *ahupua'a* of Ka'eo. It runs up *mauka* towards here in fact above 'Ulupalakua Ranch, there's the big *pu'u* called Pu'u Ka'eo.

JKK: Yes.

KM: It's assumed they connected.

JKK: I see. I know people used to tell me that my great grandfather had land from 'Ulupalakua to Makena [chuckles].

KM: 'Ae.

JKK: So many different places.

KM: Absolutely. That's what's very interesting. I've gone through some of the old conveyance records. You see this land that the church, Keawala'i sits in and you see it says Ka'eo, that's the *ahupua'a*, Grant 835 to Māhoe. Did you remember hearing the name Māhoe?

JKK: I remember hearing the name Māhoe but that's about all.

KM: Māhoe in 1848 was *konohiki* of the *ahupua'a* of Ka'eo.

JKK: *Konohiki* is?

KM: The overseer, the *luna*, in charge of securing the land, insuring that the work days, proper tribute and what, was given to the chiefs. They over saw the fishing and things like the fisheries as well. In 1848 Māhoe was granted by Kamehameha III half of the *ahupua'a* of Ka'eo, but the Board of Commissioners for the *Māhele* didn't approve or certify the *ahupua'a*. In 1852 I believe it was Māhoe applied for a Royal Patent Grant, similar to the *'āina* that your *kūkū* got a lot of. In 1852, Māhoe got 514 acres of Ka'eo. Torbert and Wilcox who founded what became 'Ulupalakua Ranch, got the other half, along with thousands plus acres of land.

JKK: Right.

KM: This comes back to what I was talking about, even you talking about like above the church area where your *tūtū* had land above 'Ulupalakua, like that.

JKK: Yes.

KM: By the early 1880s, and this is all going to be in the study. I'm pulling all the information together. I see that your *kūpuna* secured a lease from Māhoe's children, Hopoe, Puhipuhi and Kali.

JKK: That's stuff that I didn't know.

KM: Yes. But the lease was for one hundred and forty-one acres.

JKK: Wow!

KM: Plus the fishery.

JKK: Wow!

KM: And you know what, did you used to go *holoholo* fishing *maka*?

JKK: I know that my grandfather inside La Perouse...

KM: Yes, Keone'ō'io.

JKK: He used to take care the fishponds in there. My granddad and whenever they needed fish they'd go inside there take home some fish. Whatever they needed. He was always caring for the fishponds.

KM: What is your grandfather's name?

JKK: David.

KM: David yes, I hear the name often.

JKK: David Kapohakimohewa.

JK: I thought that was another...those graves down there.

JKK: I don't know.

KM: The fishponds, and I know you folks have *'ilina* down by Keone'ō'io right?

JKK: Yes.

KM: You folks have *'āina*.

JKK: Yes.

KM: In fact...

JKK: My dad had it.

KM: [pointing to locations on Register Map No. 1763] Here's where, you were just talking about the fishpond. I don't know if I can, I may not be able to see the names here. But anyway these small grants here, and here's the big fishpond and then a smaller one. Part of the stone wall the *kuapā* for this fishpond is here. Your grandfather David?

JKK: David, yes.

KM: I see his name.

JKK: Yes, that's my grandfather.

KM: He took care of...?

JKK: He took care of the fishponds.

KM: Interesting.

JKK: Yes, and from what I also understand, right where [thinking] Garcia's live now.

KM: Okay.

JKK: Right there my grandfather had one store.

KM: Yes, okay. Let me pull out one other map right now, and this map is in your packet. It's a little more detailed of the [opening Register Map No. 1337] Makena areas, what we really identify as Makena.

JKK: Yes.

KM: Here's the church.

JKK: Yes.

KM: This is the house on the side, there's a couple of houses up here. I understood I think that this was where your grandfather's house was. This is the edge of the sand, the beach area.

JKK: Yes, yes, that's right. I think that's correct, yes.

KM: And he also had a store by where the Garcia's?

JKK: Yes, across the street from the house.

KM: On the *makai* side of Garcia's house or on the *mauka* side?

JKK: *Mauka* side.

KM: Across from his house, *mauka* side?

JKK: Yes, was the store. That time never had good roads to go down. My father James delivered the *poi* every time down to that store to my grandfather on horseback.

KM: Wow! From *mauka*?

JKK: From Kula [chuckling]. So he delivered the *poi* whenever he was able to get *poi*. He delivered it to the store. This is all that was told to me.

KM: Told to you yes.

JKK: The accuracy I don't really know.

KM: You have to assume your father wasn't lying to you.

JKK: That's right, yes. These are treasures you got here [speaking of maps].

KM: It's so interesting.

JKK: And then Māhoe too, wasn't the land that the church got on Māhoe's property, right?

KM: Let me pull out one other map. I know this gets a little busy but, this is a good map, this map is from 1850, it's an older map, Register Map 1202. What you see as an example, this would be Māhoe's land. This is 'Āpuakēhau Point where the little fishpond is. You remember the fishpond that was in front?

JKK: Yes.

KM: Just off the side of the church?

JKK: Right.

KM: This shows you...

JKK: That's the one goes outside?

KM: That's correct the one that goes outside on the point. This would be Māhoe's land coming up here. You notice on this map the church isn't there, the church lot is not in there.

JKK: Yes.

KM: What happened was that in 1868 Māhoe conveyed to the American Board of Commissioners for Foreign Missions, land for the church. You know what they called the church at that time?

JKK: No.

KM: It wasn't Keawala'i, it was Keawakapu. Land at Keawakapu, Ka'eo for the church.

JKK: Oh.

KM: I'm going to try and see if we can actually find, when the name was changed.

JKK: Yes, because to me Keawakapu is way back, towards Kīhei.

KM: Yes. And we know that place names are repeated at various areas. It's interesting though. So the original conveyance from Māhoe and another chief, Pikanele... Have you ever heard that name?

JKK: No.

KM: I spoke with, and I'd asked you earlier if you had ever met Uncle Sammy Chang who was born in 1911.

JKK: No.

KM: He left Makena several years before you were born as well. Uncle remembers that out on this point here, just past the fishpond... So when you look from the church, you look to the point and you see the fishpond. You can still see a couple of layers of stone that were set out on the point, a little platform.

JKK: Yes, yes, just like one platform.

KM: Yes. When Uncle Sammy was a boy in the 19-teens, there was still a house there.

JKK: Oh.

KM: He called it "the haunted house," though, they never went, no one was around the house. In that article that I left you from 1904, we now know who's house it was. Emerson says it was the house of Pikanele, the former chief of Ka'eo. Māhoe and Pikanele conveyed the land for the church in 1868. You were right from your memory you said Māhoe had conveyed...that's how it happened. This map is very interesting, this shows you Makena and vicinity in 1850, you see the house here?

JKK: Yes.

KM: This is basically where Garcia's place is. At the time it says Maaweiki's house.

JKK: Oh.

KM: You see this line here, it says "*Aupuni Wall.*"

JKK: Yes.

KM: This is a Government Wall. If you walk up to the back end of the property today, this wall is still in alignment there.

JKK: Oh.

KM: And in fact you've heard, I guess that there is what might have been a *heiau* inside.

JKK: Yes.

KM: Did you ever hear about a *heiau*?

JKK: No, just a few years back.

KM: More recently?

JKK: Yes.

KM: Okay. Interesting to see that on these features on this map we see some wall alignments going up. David Lono *mā*.

JKK: Yes.

KM: Would have been somewhere right in around here, your Tūtū Kapohakimohewa would have been here.

JKK: Yes.

KM: You can still see some of those old walls.

JKK: Right.

KM: Interesting yeah? And look at this the old Government Trail actually came straight down in Ka'eo, right down to where the school...see there was a school house here.

JKK: I see.

KM: And it says Aupuni Landing, the Government Landing; this one was a private landing. Torbert and Wilcox made this.

JKK: I see.

KM: The Government Landing was over by the church.

JKK: I see, yes. Excuse me, boy, this is interesting. I'm glad you came up.

JK: I told you [chuckling].

KM: I thought you would have fun. Aunty, could I get your name please.

JK: Sure it's Judith Lynn...when we got married it was like you didn't use two last names, so I just kept my maiden name which is Straight, like a straight line. I just put LS with two middle initials and then Kapohakimohewa.

KM: You and uncle married when?

JK: In 1970, December 5<sup>th</sup> at Po'okela Church.

KM: Wow!

JK: We met in Nāhiku. I worked at Kula hospital and he lived here. But we met in Nāhiku.

KM: That's a long ways from here.

JK: Yes.

KM: You folks were at a party?

JK: Well Manuel L. Savares and his wife Alice, who grew up in lower Nāhiku. I don't remember her maiden name, she had pictures of her grandma in the house. But Manuel was a great matchmaker [chuckles]. He was the x-ray technician, and she was the telephone operator. They invited me and invited another nurse.

KM: Wonderful. So when you came to work here you were working at Kula?

JK: Yes.

KM: The sanitarium?

JK: It was then Kula Sanitarium, yes.

KM: What's interesting in your comment about TB being opportunistic disease.

JK: At that time in 1936, there was no medication, it was just fresh air, good food. So she [Ellen Akuma Kapohakimohewa] worked there. Of course she had contact breathed in the TB germs, and then when she got pregnant it probably goes "ha-ha, now this is my chance." Breaks out of it's wall and made her sick with TB.

KM: *Aloha.* So, you know looking again, I was talking about shows the original road that came down the Government Trail to the road, that came down from 'Ulupalakua, *mauka* into the Makena, Keawala'i area.

JKK: Yes.

KM: Then at this time, Torbert was just getting ready to build the new road to come down. That's why and this is the road that you folks traveled to come down.

JKK: I see.

KM: It's not quite as straight. But this is the road, and it connected here, then you came around to the landing from that side.

JKK: Yes.

KM: You see the landing there.

JKK: Yes. Right now my Aunt Ida who raised me along with my Aunt Hattie, my Aunty Ida had a piece somewhere around here. Where's the church located now.

KM: Okay. Let me pull this out this is an 1885 map [Register Map No. 1337], here's the church.

JKK: Okay, here's the church.

KM: This is ocean.

JKK: Ocean over here. I think some place next to where, do you know Chris Cockett and all them?

KM: Yes.

JKK: That property was from my Aunt Ida before.

KM: Oh, I see.

JKK: She always used to ask me if I wanted any part of that property, I said, "No, no way, too much *kiawe* trees" [chuckling]. They always used to ask that...

KM: I know, amazing! Hind sight...

JKK: Yes, yes. Was so thick with *kiawes* you could hardly go through.

KM: How about when you were a child, was *kiawe* already thick like that too?

JKK: [thinking] That far back I cannot remember.

KM: In the '30s?

JKK: I remember playing in the church yard when there was another old house in there, besides the church. I remember that but how thick the trees were down there, I can't remember.

KM: Who was the *kahu* when you were a child?

JKK: Oh boy, you know I'm not too sure.

KM: I heard the name Tony something.

JKK: I don't think that was it.

KM: Actually I think that was Aunty Marie was talking about, that was in the '60s.

JKK: I can't remember who it was. There was some...even as a kid there were some really good times down there.

KM: What was your good times?

JKK: There was another old house. It seems said that whenever anybody passed away instead of mourning or whatever, they had a party and everybody was invited.

KM: To celebrate like?

JKK: Yes, to celebrate the life of the person.

KM: Who were you raised by down at Makena and what kinds of things did you folks do as a child?

JKK: Okay, when I was a child, there was another house in the church yard, there was one more house in there. As a kid, I used to remember being with other kids, instead of being in the church where we belonged, we used to be outside playing in the yard and playing in this house [chuckles]. There were some good times down there, but like I said I don't know how old I was when we moved to Kula, I forgot already. That's why I was saying I don't know too much about Makena.

KM: Did you go to school at all down at Makena?

JKK: No.

KM: Was the school closed already by then?

JKK: I'm not too sure if it was closed or there wasn't a school.

KM: There used to be a school across the beach. This is Maluaka beach area and the school over by where the hotel is now, there used to be a school.

JKK: Oh, yes.

JK: That's where Ida first taught...

JKK: That's right, yes.

KM: You never went to this school?

JKK: No. I came to Kula. When we came to Kula, I lived together with both aunts, until Aunt Hattie died. Actually when she got married, we moved a half a mile beyond this land. We used to live right down here before, in one old house right down here. When you go down the road, the old house is on the left, there's like one other house there now, an addition to that house, and then the oldest looking house is where we used to live.

KM: What was Aunty Hattie's last name?

JKK: Same as ours before she got married.

KM: She married?

JKK: Samuel Makua.

KM: I see.

JKK: Samuel Makua was married before to Alice Johnson, the singer.

KM: Was that Makua from Hawai'i or?

JKK: I think it was, yes, from the Big Island.

KM: Okay. And your Aunty Ida?

JKK: Aunty Ida was born here.

KM: Kapohakimohewa? Did she marry?

JKK: No, she was too busy taking care of me, I think [chuckles]. I was a handful I think.

KM: No, not you [chuckling]. Did you folks used to go *holoholo*, *lawai'a*?

JKK: Yes.

KM: Even in the later years.

JKK: Yes.

KM: We were talking earlier about your *tūtū*, you'd mentioned David had cared for the fishponds at Keone'ō'io. By the early 1880s David Kapohakimohewa leased the fishery rights of Ka'eo, this land in front of here from Māhoe's heirs.

JKK: Hmm.

KM: I was curious what kinds of fish did you folks go catching?

JKK: I really don't remember, but most of it was *moi* I think. That pond was full of *moi*.

KM: At Keone'ō'io side?

JKK: Yes.

KM: Do you know if anyone ever fished in this little pond that's in front of the church side, 'Āpuakēhau? Or was it pretty much broken up already?

JKK: [thinking] It wasn't that much. That's the one you're talking about now right outside of where the ranch house, Erdman's?

KM: That's correct.

JKK: A lot of people I see go over there fish yet, even today.

KM: Yes. When Māhoe was *konoiki* he claimed *kala* as his choice fish. None of the *kala* were caught without permission, at least under him. I assume that at one time there must have been plenty *kala* out here.

JKK: Must be. Oh, I didn't know that. I like *kala* too, but I think get plenty bones [chuckles]. I'm not used to it with bones. You know all my family could put a piece of fish in their mouth and chew and chew, and all comes out in bones. No fish meat whatsoever just bones.

KM: It's a talent.

JKK: Yes. I could never, I had two times, bones stuck [chuckles].

KM: You must have been *punahale* that's why.

JKK: [chuckles] Yes.

KM: So growing up and as you aged, going to high school, did you still go down to Makena?

JKK: Yes.

KM: Where did you go, and who were the families?

JKK: We'd go down there and spend time at the beach house before, right next to the church. The one that is leased now for the weddings.

KM: Yes.

JKK: We used to go down there all the time, even before the house was there. The old house was still up yet, that's where the Kings are now.

KM: Yes.

JKK: The old house was still there, and I remember as a kid running through the house. The bedrooms were separated from the main house. The kitchen and living room or dining room, was then in one place, and then you had an overhead roof after you came out from there to go to the bedrooms.

KM: I see, how nice to keep it separate. The house you're describing where the King's are that's the last house before the beach?

JKK: That's... [thinking] you're right the last one before the beach.

KM: Did you ever hear any place names for this beach?

JKK: No.

KM: Let's come back for a moment, the church has, and it's even indicated apparently on this map in 1885 a stone wall around it.

JKK: Yes.

KM: I wonder, did the church have access to the shore before?

JKK: Before, actually, I don't really know how to explain this. I know there's such thing as high tide or whatever. But, in fact even till today because the frontage is a family property.

KM: I see.

JKK: When they surveyed it their pins was right by that stone wall. Of course they couldn't build anything on it, it was too small.

KM: Yes, a narrow section.

JKK: You just cannot do anything. People used to go there a lot at the time, which wasn't bad. But when I was growing up and getting to be an adult people used to go in there and camp and leave all their rubbish inside there. Don't take the 'ōpala away. I don't know when they started to post signs, No Trespassing. I have heard lot of kickback about that. Sure they cannot go over the wall, but if they want they could have gone around from the other side and come in. They always want to take the shortcut, jump over the wall.

KM: Of course. And signs don't mean anything now.

JKK: Signs don't mean nothing.

KM: It's logical when you think about a stone wall enclosing the church. During high ocean...

JKK: Yes.

KM: Particularly with all the graves that are inside the church yard, you want some sort of buffer.

JKK: You want some protection, yes. And every time, even till today they jump over the wall, stones fall down, they don't pick it up, they just leave it there on the ground. Couple of times I've stopped people. I tell them, "What place on the sign don't you understand?" Maybe sometimes I've sounded a little fresh, but there's a sign, it's right there. They can haul the stuff from the beach if they really wanted to, the other side beach, the sandy beach.

KM: Walk along the shore.

JKK: There's no law against that.

KM: Funny, people, the attitude, it's very different now.

JKK: Yes, that's right.

KM: Your *kūpuna* always had this thing, if you want the right you take responsibility. Take care and *mālama*.

JKK: Yes. Even till today, some people who jump it, they leave their 'ōpala still. But this is really, really interesting.

KM: Who were the families, do you remember like in the late years? Who was living down Makena?

JKK: You know the names, a lot I have forgotten. Ones that really stick in my head was the Chang family, David Lono them... [thinking] Lu'uwais. I don't know when they started living down there. I guess from way back during the parents time already.

KM: That's right because they all come under Kukahiko.

JKK: Yes, right, all come under Kukahiko. They had a lot of land. A lot of others, but I kind of forget the names already. Sometimes when people mention the name, then I remember. I know the Delimas were down there for long, long time. Down by the light beacon place [Pu'u 'Ōla'i vicinity]. My dad had his little piece inside... [thinking] where the fishpond was that I told you.

KM: Keone'ō'io?

JKK: Yes, Keone'ō'io, he had his place there. The big house, I think was Foster Robinson used to go down there.

KM: That's right, yes, before George Carter them.

JKK: Yes. And then we had lot of hukilau down there. All the people get together go down, throw the *hukilau* out on the ocean, and then everybody pull, pull, come back and plenty fish. They split it up. Everybody had fish.

KM: So important.

JKK: That was fun of course all I did was play that time [chuckles].

KM: What kinds of fish?

JKK: *Manini*, all kinds.

KM: You folks go after *akule* or anything?

JKK: The people had, *akule* too. I think the Akinas still go somewhere in there for *akule*.

KM: Very interesting.

JKK: It is interesting. David Lono was quite a person. Every time we wanted black crab, he'd go barefoot at night with the flashlight in his mouth, he'd go catch the crab. Then he'd come back with one big bucket [chuckles].

KM: Was he pretty much the big fisherman?

JKK: He was a really good fisherman.

KM: Did you ever hear stories about *manō*, sharks or anything out here?

JKK: No, nothing really, except I was told I should not be afraid of the sharks because I belong to the shark family. It could be, but I'm not going to... [chuckles]

KM: Yes, you not going chance 'em [chuckling].

JKK: Yes, I'm not going to chance 'em. They might say, "Who you?"

JK: What was it that your grandmother fed?

JKK: The eel.

KM: *Pūhi*?

JKK: The white eel.

KM: *Maka*?

JKK: Right where the church is... [looking at map] where's the church?

KM: Here's the church.

JKK: Here's the church here. Some place around here [indicating on the map].

KM: Here's the little bay, there's a little teeny nook in here at this point.

JKK: Yes. Would be over here some place, there was an eel home.

KM: She took care of the eel over there?

JKK: Yes.

KM: She fed the *pūhi*?

JKK: Yes. They come up every morning or every evening, she used to go and feed 'em. They knew about when she was coming because they were right there all waiting [chuckling].

KM: Interesting. Those were, she actually took care of, she didn't feed and eat?

JKK: No. Only took care, just took care.

KM: Interesting how your *kūpuna*, just like you said, they knew already, the timing.

JKK: They were right there waiting.

KM: *Pūhi* were 'aumakua to some people, before days. I know we don't understand all of this now, just like *manō*, if you need help somewhere they say you call.

JKK: Yes. There were quite a few families down there, but I forgot a lot of the names. We'd go visit house to house, and I'd play with the kids. The old folks sit down and do their chatting and whatnot.

KM: And of course if they're all talking in Hawaiian, and you folks aren't encouraged to speak, you don't know what's going on.

JKK: Yes. Same thing when I was living up here. Both aunts, whenever they don't want me to know what they're talking about they'll speak Hawaiian. But never encouraged me to learn.

KM: What land area are we in here, do you know?

JKK: This is, what grant was it? This is Waiohuli area.

KM: Waiohuli, okay.

JKK: This was a grant by my granddad, I forgot what number the grant was. It goes from the road all the way till China Town road which is just above here.

KM: *Mauka*.

JKK: Yes.

KM: You've shared earlier too, I guess at one point some of the land your *kūkū mā* had, Kapohakimohewa *mā*, an exchange was worked out between 'Ulupalakua.

JKK: Yes, 'Ulupalakua.

KM: It seems a lot...that's how the Garcias got theirs.

JKK: Yes, that's the idea I got, I kind of thought that, yes.

KM: Sam and Jon's mother was a Cockett.

JKK: Yes.

KM: Somehow their 'āina *mauka*, 'Ulupalakua wanted to consolidate I guess so they made an exchange. You said had something like that with your 'ohana?

JKK: Yes.

KM: For land at Makena?

JKK: I think what my grandma did was exchanged 'Ulupalakua for Makena.

KM: I see.

JKK: But somehow it was never recorded or something like that. I don't know how it happened. I was asked if I would go to court. I knew about the exchange through my family, so I said, "yes, I would go." The attorney... [thinking] It started with an S, he thanked me for coming down. He said, "Have you anything...you know your grandparents sold a lot of land. Do you have any of those old records?" I said, "No." He said, "Would you like some?" I said, "Sure," so he sent it to me, and now I cannot find it. Now I don't know where it is... [See Exchange Deed of October 9<sup>th</sup>, 1935, in documentary section of this study.]

KM: Old maps like that?

JKK: Yes, old maps. You go down, wow, they sure did have property. I don't know where they all were. They really had a lot of property, I wished I had even one thumb [chuckling].

KM: I know, well, you folks at least still have this one.

JKK: Yes, we have Kula.

KM: That's really nice. Did you ever hear a story about the name Makena?

JKK: No.

KM: No one was talking story?

JKK: Nobody.

KM: You'd mentioned that recently you heard about the *heiau*?

JKK: Yes. Recently, not too long ago. I didn't know there was one.

KM: You never knew?

JKK: No, I never knew.

KM: I saw Robert Kalani briefly yesterday.

JKK: Yes, Robert.

KM: David Lono was the uncle.

JKK: Yes.

KM: He said that they knew there was a *heiau* back there. Their *kūpuna* had used it as a fishing *heiau*.

JKK: Hmm.

KM: That was about it, so we're trying to just see. There will be a preservation plan made to take care.

JKK: Right.

KM: And the idea is that the church, Keawala'i, you folks, your *'ohana* will help to take care of the sites, as stewards?

JKK: Yes, stewards.

KM: Is that a good thing to do?

JKK: Oh yes, I think so.

KM: Important to take care?

JKK: Yes, it is important. I heard they were going to make it right. The Garcias were going to fence it in and make sure it couldn't be disturbed.

KM: That's correct, yes.

JKK: Yes, with that case, I'd gladly volunteer myself to help clean up every now and then.

KM: Like the plants beautiful native plants you folks put on the side of your house here. I see that at the church you folks did some *pili* grass and nice natives.

JKK: Yes.

KM: That's what we were talking about, sometimes no need make fence as long as you take care. You can do a native planting buffer.

JKK: Right, yes.

KM: Appropriate plants for that area.

JKK: Yes.

KM: *Pili* is a really good one. And I imagine when you were young, you may not have noted it, but *pili* was still along all of the *kula* lands.

JKK: Yes.

KM: Nice to do those things.

JKK: Yes.

JK: Before the *kikuyu* came and choked that away.

KM: The *kikuyu* did choke everything away.

JKK: Yes, the *kikuyu* choked everything. Now that's the easiest lawn you can get up here, *kikuyu*, in no time you got a nice lawn.

KM: You're right. Do you have any thoughts, is there anyone in your generation or older?

JKK: You could talk to. I guess in my life David Fernandez would have been a good person to talk to but he passed away. He was like a brother to me because my grandfather, David was his first name but we used to call him "Haha" for short. He'd stay half of the time with my grandfather, then half of the time with his own father. My grandfather wanted to adopt him but his father said "no." He knew a lot about Makena.

KM: I know it's hard we're almost too late.

JKK: Yes.

KM: I appreciate that you were willing to...

JKK: No. I was just worried that I wouldn't know enough to make it worth your while.

KM: I appreciate it so much. A little bit here and a little bit there. Aunty, anything you thought of that we talked about that you heard. It was so nice that you reminded him about the grandmother feeding the *pūhi*.

JK: Yes. [thinking] I don't think so. I was just going to tell you my experience with David Lono. He used to take care... Aunty Hattie lived down in Makena in that present building that's there. She had that built. She used to live with Ida in the other house. Sparky and Janet, her son and daughter-in-law came back from the mainland and lived in the house she was in with Uncle Sam. Uncle Sam had died. We were sitting in the patio which is attached to the house, I guess it was added a little later.

It was screened on the ocean side. We were sitting at a table, it's not that close to the water. Auntie was having her Lucky Lager, maybe David Lono too [chuckles], I don't know. All of a sudden he jumped up and said, "There's a shark!" It was like I thought "how on earth did he see that?" We all go out and it's swimming in that area there.

KM: Fronting the house basically?

JK: Yes.

JKK: Like on the side of the house, like that bay right there, where the church is and along side.

JK: Most of it is rock, there's a little bit of sand right near the house. So we went out and David said some fisherman had cleaned his fish right on the edge of the water.

KM: Oh.

JKK: Throw the stuff in the water.

KM: No good, shouldn't do that.

JKK: No. I saw one once over there too, and I thought it was going to ground itself or herself. It came in with the wave, and then come in and I thought, oh no it's going to land on the rocks. Then one boom back on the other side again.

JK: That's what he was doing that day too. Kind of amazing that he could tell. I think he didn't necessarily see it but he knew it was there. [chuckling]

KM: What I understood from Robert Kalani, their Uncle David Lono and the *tūtū* them would still go over to feed a shark on the other side.

JKK: Yes.

KM: There's a very interesting thing too, once there were lots of *wiliwili* trees along from *makai* going up 'Ulupalakua.

JKK: Yes.

KM: Your *kūpuna* have...I don't know if you ever heard the story saying that "when the *wiliwili* tree flowers the shark bites."

JKK: No, I never heard that.

KM: It's an old saying, really, it's when the sharks come into *hānau*.

JKK: Right.

KM: Of course you got to *maka'ala* right. That's how your *kūpuna* were, so smart. They would observe things on the land, know where the fishery was and the *ko'a* like that, or where certain points were.

JKK: Yes. In that property I remember my granddad had eight children. There was one *milo* for every child.

KM: One *milo* for each child. With the *piko*?

JKK: I'm really not sure. There were eight children, there were eight *milo* trees and they were huge when we started, I don't know what happened. I think some were getting, look like they might fall down. So my Uncle Sam Makua, by marriage, I don't know if you heard of King's Cabinet Shop here in Wailuku, He bought a couple of the trees.

KM: Those were family trees?

JKK: Yes.

KM: On that lot?

JKK: On that lot.

KM: One for each of the eight children.

JKK: That lot used to be... [thinking] the house, and then the King's place also. I remember when the King's first moved there they wanted six feet more.

KM: Of course.

JKK: From my Uncle Sam and Aunty Hattie. I think Uncle Sam just put a rough figure in his head and said, fifty thousand.

JK: Thinking they wouldn't buy.

JKK: [chuckles]

KM: And they did?

JKK: And they did.

JK: That's why that lot where that cement thing, is so small. Also those people took out *ukapaila* stuff when they built that house.

JKK: Yes, they took out a lot. Then what they did [thinking], Dunbar, what they did was build a swimming pool right in front of their house. From what I was told, and I heard, and I believe that, the drain to clean out that swimming pool went into the ocean.

KM: 'Auwē!

JK: Killed everything out there.

KM: That's the cement house?

JK: Yes, the cement house. Killed everything out there.

KM: You wonder where's the planning commission guys and everything?

JK: I know.

JKK: Where are they? It's a wonder they even let them build such a thing.

JK: It fills up the whole lot.

KM: I understand your cousin *mā* had some difficulty, they pushed right onto the property.

JK: Yes, planted, built that wall right on the line.

JKK: The wall right on the property line.

JK: I didn't think they were supposed to do that.

JKK: Actually I think it's supposed to be little bit away from the property line. So if the wall is on the property line the footing is on their property. Half the part of the footing is inside their property.

KM: You know how some people, 'ānunu they call that, they want to take everything.

JKK: Yes, take all.

KM: Wonderful! Thank you so much!

JKK: This is really, really interesting.

KM: Yes, you'll enjoy the maps.

JKK: I'm so happy that you came.

KM: I am too, thank you. It's important. I'm so glad that as a community you folks are going to work together to collect history and to do stewardship. It's important for the new people that come to recognize there is deep history to this place.

JKK: Yes. There's a lot of history down there, yes.

JK: The Makua's had to lease that otherwise...

KM: The taxes?

JKK: Yes, they couldn't... ..They really made the property beautiful. They put a nice...before you wouldn't dare step out of the house without a pair of slippers or shoes.

KM: Because of the *kiawe*?

JKK: *Kiawe* pokes and... When you poke your foot, wow! Now you can walk barefooted around the lawn.

KM: We'll figure out.

JKK: I know that the Garcias are anxious to get their sub-division done. There's the *heiau*, once it's all built around I'll gladly volunteer my service to go down and help keep it nice. Take some of our native plants there.

KM: Beautiful!

JKK: Give *keiki*.

JK: Arlene [a friend who helps them with their native plants] says in eight or nine months we'll have twelve *keiki* for each plant, we'll be busy [chuckling].

KM: Yes, beautiful! *Mahalo nui*, thank you folks so much.

JKK: *Mahalo* to you too!

KM: For letting me humbug you. I have your name and address. I'll get this transcribed and send the tape and the transcript home to you. I'll come back and bug you one more time.

JKK: Sure.

KM: I'll send it to you ahead of time. So we can talk story and make any corrections, so we can share a little bit of history with the others. It's nice because you see you have your *mo'olelo*, your *mana'o*, Uncle Sammy or Uncle Eddie and Auntie Marie.

JKK: Everybody.

KM: It all comes together in a nice story. This sense of community. I notice outside your house, the *honu* images, do you have a special affiliation, a feeling of *aloha* for the *honu* down there?

JKK: Yes, yes.

KM: By the way, You remember *honu* when you were young or going *holoholo*?

JKK: I do, yes. Now I seldom see them, but other people see them.

JK: The Makuas always rented that property, but in the month of July, the family would go down and enjoy the place. So we've been watching them, it seems like there's more. You'd see them just kind of surfing around and sticking their heads up.

KM: Eating the *limu* along?

JK: And that they seem quite healthy now, they don't have that tumors so much.

KM: Thank you, that's important. So when you were young you saw *honu*?

JKK: Yes, when I was small. Every time we'd go down, I used to see them.

KM: Aunty just mentioned the tumors that have been showing up. Did you see tumors when you were young?

JKK: No, I didn't.

KM: It was a later phenomena?

JKK: Yes.

KM: That's what I'd heard from all the *kūpuna*, whether it's on Ni'ihau or all the way to Hawai'i. Trying to figure out where did this growth come from. Is it pollution? Is it because of the runoff and chemicals or what's going on? You didn't see it when you were young?

JKK: No, I didn't see it when I was young.

JK: Seems like the ones that we've seen right outside the Makua's house looked... [pauses]

KM: Cleaner now?

JK: Yes.

KM: Oh, good.

JKK: Every time I see pendants of a *honu* I get interested in getting one.

KM: Did you folks eat *honu* when you were young?

JKK: No.

JK: David Makua which would be Hattie's grandson, his brother-in-law was like only 16, 17 was killed on the highway in Kīhei. This was maybe ten years ago now.

JKK: Ten years ago, yes.

JK: He was catholic, now as long as they keep the ashes together they can have them out to sea. David was out there and he went down and had to weight it down so that it would stay down, it was wrapped in ti leaf and everything. That young man loved to go fishing and loved *honu*. He was little bit Hawaiian, Benjamin from Moloka'i, and mother had Hawaiian, dad didn't have any. They said they were all around.

KM: They took the ashes out?

JK: Yes.

JKK: When they took the ashes out.

KM: Yes, beautiful...! Let me come back to this for a minute. You'd mentioned this earlier, is it important to take care of the old places, to use place names that the *kūpuna* have handed down?

JKK: Yes it is.

KM: I guess it's respectful, and it connects people to place.

JKK: It does...

JK: ...You know, now, some people call that Keawala'i Bay, but Sparky and Janet, and even you said, they'd never heard it.

JKK: I've never heard them say Keawala'i Bay before.

JK: It's kind of like, every time we'd hear it we'd kind of go [makes a questioning look].

KM: People start to change things. I'll get the story a little more straight when I pull the records out. As I said when Māhoe and Pikanele actually granted the lot to the church it was Keawakapu.

JKK: That's right, I remember you said that.

KM: Which means the sacred or *kapu* landing, Keawakapu.

JKK: How can you change?

KM: Yes. What's interesting if I think about it, logically without having the full story, the *kūpuna* maybe they decided the *kapu* is *pau* so they called it Keawala'i, peaceful harbor.

JKK: Peaceful bay or something.

KM: For the church, because it was like a place of peace.

JKK: True.

KM: A safe harbor.

JK: And even the tourists that come, have never seen it before, but their concierge tells them, try go. So they come down and they say there's really something special there.

KM: It is, it's beautiful. You folks have a beautiful family church.

JKK: We have even some tourists that are members or associate members of the church.

KM: So when they come *holoholo* they come down for the service?

JKK: Yes.

JK: And they participate.

JKK: They participate, yes.

JK: They don't just come and...

JKK: They always send whatever monetary gift, when they have it they always send it.

KM: Wonderful!

JKK: It is really, our church, in order to run successfully, really depends on the tourists.

KM: You know there's a way of striking a balance.

JKK: Yes.

KM: Protecting and respecting the past and the land and the families but also involving others.

JKK/JK: Yes.

JKK: Like, excuse the term but some people say, "Oh, those haoles." I tell them, "Hey, if not for the haoles we're not going survive over here. If not for the tourists, we cannot survive."

KM: That's what you brought up, a very important point. Most of the old Hawaiian families throughout the Hawaiian islands that have old land, are being faced by challenges of losing the *'āina*.

JKK: Yes.

KM: If someone builds a multi-million dollar house here, and one there.

JKK: Yes, one over there, then you no can afford to stay.

KM: The only way that's going to change is if your *'ohana*, all of you folks get together and say, "This is family land, generation after generation we're not the speculators."

JKK: That's right.

KM: Getting a variance for the taxes that allows them a reasonable tax.

JKK: Yes, reasonable... ..Have you ever heard... [speaking to his wife] What's that beach where they baptize the babies?

JK: Maluaka.

JKK: Yes, Maluaka beach right next to the church on our family property. And then if you pass that, you go way down to the end of that beach. There's a house that used belong to Baldwins.

KM: Yes, Baldwin Cottage.

JKK: Yes. There's one great big pit over there with stairs going down. I really would like to find out what that was. Whether it was a sacrificial thing or what. When I went down there one time when I was young, "Wow, look at this. What is it?" Sacrificial or what. It's a big square hole and then there's all the steps.

KM: Stone steps going?

JKK: Yes.

KM: I'll have to go look tomorrow morning. [I went to look for the site, and could not locate it as golf course development has filled over much of the point.]

JKK: I don't know if it's still there yet, maybe somebody when fill 'um up. I was amazed, and kind of deep.

KM: You didn't happen to ask aunty *mā*?

JKK: No, I didn't ask, I never asked anybody. I just took it in my mind, "Gee, I wonder, sacrificial pit or what?"

JK: Sometimes you don't ask.

KM: Because you weren't supposed to be there anyway? [chuckling]

JKK/JK: Yes [chuckling]

JKK: That's so, not supposed to be there anyhow.

KM: What's interesting is in '29 this guy Winslow Walker from the Bishop Museum was doing a survey of some of the archaeological sites on Maui. Where Baldwin cottage was, right next to it had a small stone platform, and that was a *heiau kū'ula* for fishing. But I don't remember him talking about a pit with the steps going down.

JKK: Yes, with the steps going down.

KM: Interesting.

JKK: I remember that.

KM: Did you go down the steps?

JKK: No, I was too scared to go down [chuckling].

KM: It would have been interesting. Did it go over to the ocean?

JKK: No, it just went down to the bottom of the pit.

KM: Interesting.

JKK: Just going down to the bottom of the pit.

KM: You wonder if there was a *lua wai* or *pūnāwai*?

JKK: Or what, yes.

KM: Or if it was *'ilina* for burials.

JKK: Burials or what? I just didn't know what it was. In fact I got scared when I saw it.

KM: Interesting.

JKK: "Hey, maybe I don't belong here."

KM: I understand according to Walker's paper if it's correct the name of the *kū'ula* area, was Kīlauea. Interestingly, Inez Ashdown wrote a name for the beach area besides Maluaka. That's why I was asking if you'd ever heard a name for the sandy stretch.

JKK: No.

KM: Naupaka like the plant.

JKK: Hmm, no.

KM: Supposedly there's a story about Naupaka, a star. It was the guardian star for the people who lived in this vicinity.

JKK: I see.

KM: *Mahalo nui*, thank you so much!

JKK: This was very, very interesting.

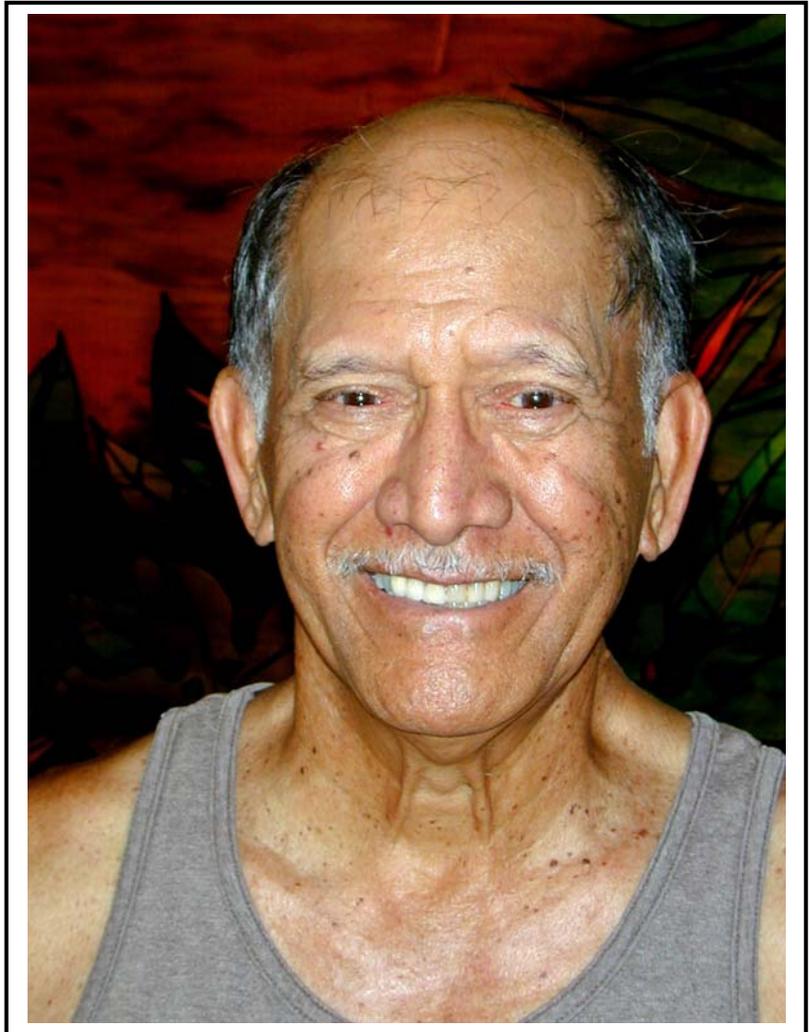
KM: I'll leave my card with you so you get my address.

JK: I was going to check if you got our address from the church.

KM: Yes. *Mahalo nui!* [end of interview]

**Rudolf “Boogie” Pia Lu’uwai**  
**Makena Oral History Program**  
**September 20, 2005 – with Kepā Maly**

Uncle Boogie Lu’uwai was born in 1932, at Lāhaina, and raised on family lands at Makena (Photo KPA-2068). He spent his entire youth with his *kūpuna* and elder aunts and uncles. With them he traveled the lands from the uplands of ‘Ulupalakua to the coastal lands of the Makena-Keone‘ō‘io region. And from them, he learned about traditional and storied places on the land. He learned of practices associated with caring for and sustaining one’s self from the land and sea. He is gifted with a wonderful memory of families, lands and history, and in the interview shares a wealth of information. Of particular interest to people who wish to understand the practices and traditions of the *lawai’a* (fisher-people), Uncle Boogie shared detailed descriptions of fisheries, including sketches he drew to help readers visualize the methods and locations being spoken of.



Like his cousin, Eddie Chang, uncle also left Makena during his working career, making periodic visits home, returning permanently in 1987, and living there until recently. In those years, Uncle Boogie became active as an

advocate for conservation and preservation of resources, and perpetuation of traditional customs, practices, and history. He and his brother Bobby (and their descendants) are granted traditional and customary fishing rights in the ‘Āhihi-Kīna‘u Natural Area Reserve for perpetuation of cultural subsistence practices. The family shares genealogical ties to many native tenants of the Honua‘ula District, including a *Māhele* claimant for *kuleana* in Ka‘eo.

Uncle Boogie knows of several *heiau* and traditional sites in the Makena-Keone‘ō‘io vicinity, but he does not recall learning of the “*Kalani Heiau*,” on the Garcia family property, until the 1980s. Like his family members and other interviewees, he supports the protection of the *heiau*, while allowing for continued use of adjoining lands.

KM: *Mahalo nui.* I’m so glad we’re able to sit down and talk story. Uncle, I’m going to be a little *maha‘oi*. I have to ask some questions, if I ask anything inappropriate...

BL: *A’ole pilikia.*

KM: What I'd like to start with, if I could, is your full name and date of birth?

BL: Okay. My full name is John Rudolph Pia Lu'uwai. I was born on February 25, 1932, in Lāhaina, right on Front street. My mom had a property in the back of..., well, now it's the shopping center. Actually what happened, see, my whole family except my brother was born at home. My mom had the midwife register me as John Ahia Lu'uwai, Jr. When I was born, and mom recovered, she went into Lanakila Catholic Church to register or baptize me as Rudolph Pia Lu'uwai, for her deceased, *hānai* brother's name, from Lāhaina. And then years later when I was working for the military, I needed to get a passport. When I got my birth certificate, I looked at the birth certificate and it said John Ahia Lu'uwai, Jr. So that's my real name actually. And then what happened, I called her from Honolulu, "Ma, how come I get this name?" And you know how Hawaiian ladies, "*Auwē!*" She forgot that she had named me John Ahia Lu'uwai, Jr. So I had that name for all my life, when I was in school, the military. I did nuclear power work which needs Top Secret, Confidential clearance, with that name.

KM: Under Rudolph?

BL: Rudolph Lu'uwai, and it wasn't even my real name [chuckles]. So I changed it. I went to the Lieutenant Governor, and last week, I got the notice that it was in the Maui News. I changed it from John Ahia Lu'uwai, Jr., to John Rudolph Pia Lu'uwai. I wanted to keep the Rudolph, because my mom loved that man. I guess he was older than her.

KM: Yes, it was an older *hānai* brother?

BL: Yes, she was *hānai* by the Ka'uhane family even though she was born a Smythe, Angeline Smythe.

KM: Yes. Interesting. Does that Smythe come up with the Hubbell's family?

BL: Hubbell?

KM: Caroline Hubbell and Kiakona?

BL: Kiakona, yes. The Kiakona is... [door bell rings – recorder off, then back on] So for changing my name, so much trouble, got to change the passport, everything. And my passport is actually John Rudolph Pia Lu'uwai [chuckles].

KM: Your drivers license, everything, you're going change?

BL: Everything I've got to change.

KM: You were mentioning that mama was a Smythe?

BL: Yes.

KM: *Hānai* to Ka'uhane of Lāhaina... [discusses Smythe genealogy-connection to Caroline Hubbell-Kiakona (Wong), and tie to Kaiapa-Pomroy line]

BL: I have a genealogy of them. My cousin Moana who lives in Honolulu. She said, "Boogie, we got relatives in Waimea you know? Mrs. Viser, Henrietta Viser, she's Aunty Nā." And her daughter married Gordon Kukahiko, who's Maile and Nani's brother. I called them and said, "Hey, you related to a Gordon Kukahiko?" She says, "Yes, that's my brother but he died." I said, "No kidding, he was married to Yvonne Esponal." "Yeah, that's my sister-in-law, they live up in Waimea."

KM: Amazing all the family connections come together.

BL: Yes, amazing. My cousin always calls me and tells me that kind of stuff, that side of the family. The Kukahiko side, it's huge. We're having a reunion July 21<sup>st</sup>, 22<sup>nd</sup>, 23<sup>rd</sup>, 2006. In 1988 we had a reunion in Makena Church, I was the food chairman. I wasn't supposed to, my cousin Ransom Piltz was.

He was the chairman, I think he chickened out. He told me, "I got to go to the Big Island." My wife says, "You get off easy, you can go kill the cow and all that." But I said, "It's in Kahakuloa, how are we going to get him out of there?" So what happened is, I finally said, "Okay. We go up to Kahakuloa, to my Uncle Eddie Chang." I said, "Uncle, we came up for get the *pipi*." "You see the one way up there?" [chuckles] So I told my nephew, "Bring your rifle up, we going shoot one cow in the field." He shot the cow, there ten guys, skinning the thing. No more winch, nothing. Ten guys, they couldn't lift that. We had to cut it in half. We got it on a truck, so we took it to Alexander's Market, there was a friend there. So we made ground beef, whatever we could make. At the same time me and my cousin Eddie Chang, we prepared the *hukilau*, the old Hawaiian way.

KM: At Makena?

BL: Yes, Makena. We made all the *hukilau* stuff with *wiliwili* tree floaters. And we put stones on the bottom.

KM: Amazing! The *wiliwili* was from there also on the *kula* lands there?

BL: Yes, from Makena.

KM: Growing right there?

BL: They cut 'em all there, the trees were dried, drill holes. And that *lau* was so long. See, what happens when you do *lau*... You get a piece of paper, I show you how you do *lau*. [begins to draw out the laying of the *lau* – Sketch # 1]

What happens is the way you do *lau*. This is Keawala'i Bay, and the church. The way you make a *hukilau*, you take this long rope like this, and you weave ti-leaves through it like this, all the way down. Green, yellow whatever. Then you tie it, take certain area so many feet... This is the rope and you tie stones on the bottom. Then you have the *wiliwili* floaters go through like that, up on the top. The way you do this, we went out and dropped it by boat.

KM: In front of Keawala'i Bay?

BL: In front of Keawala'i Bay, way out in the ocean.

KM: This is the point where the two big *kiawe* trees, the house platform, and the fish pond is over here?

BL: Yes. What do you call this?

KM: The point, 'Āpuakēhau?

BL: 'Āpuakēhau, yes. What we do is, people stand along here and they hold this.

KM: Yes, the *lau*, the line.

BL: The line. What you do is, when you first start, you roll this thing around that so it's floating on top of the water. You put divers out here, and when they are ready to bring this in, they drop it, they hit bottom and you pull it to clear the reef. The people pull from this side and you pull this. They keep bringing it up. And we went into this corner right here. This is... [pauses]

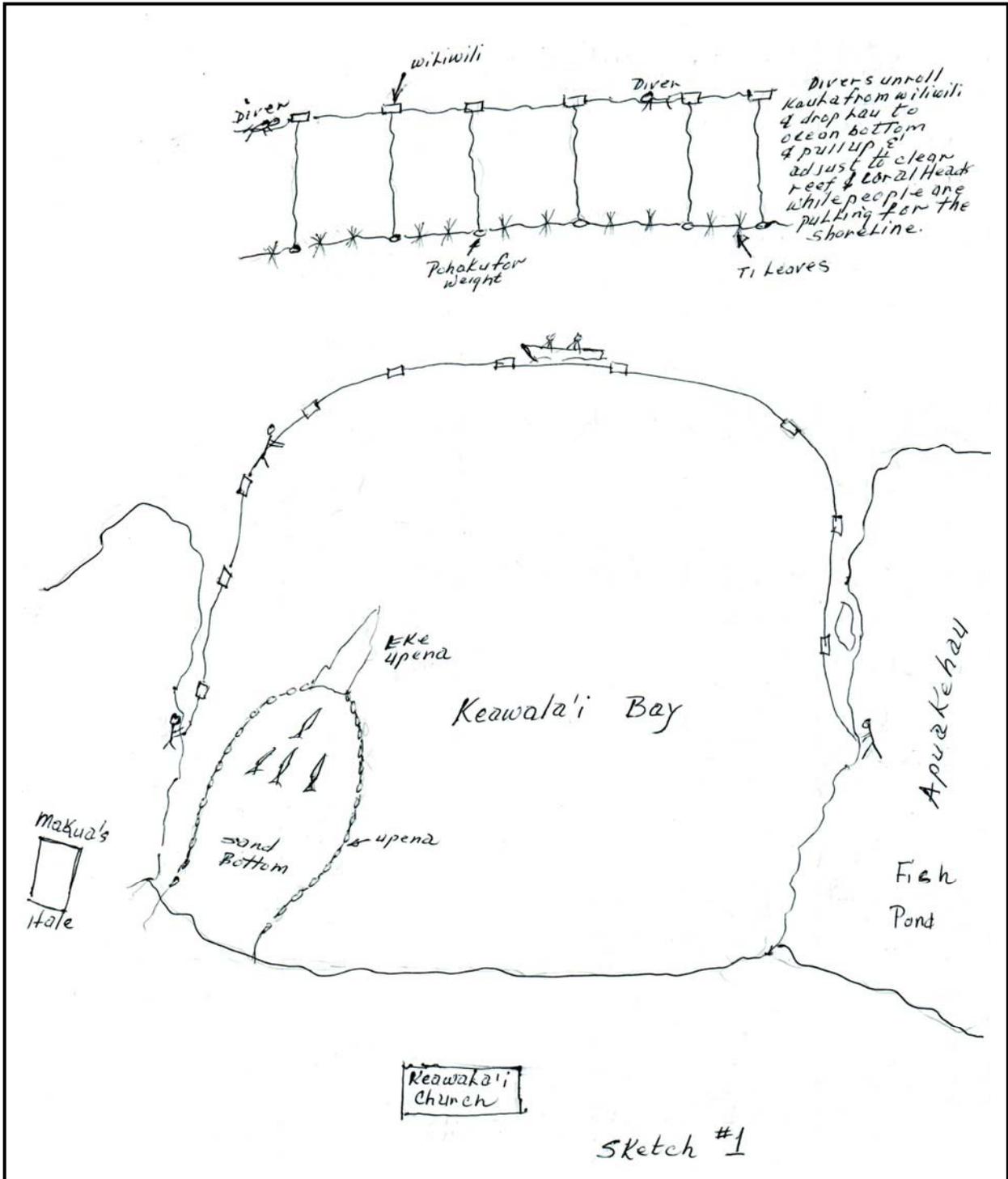
KM: Makua-Kapohakimohewa?

BL: Makua, yes. This part get sand.

KM: 'Ae. You pull it right into there?

BL: Yes, you pull it into this corner, as soon as you get this *lau* over here, then you drop your net like this.

KM: I see. Leave an opening?



Boogie Lu'uwai – Sketch No. 1. Keawala'i Bay Fisheries.

BL: And there's a bag like this, you can tie this bag. You drop the net and what happens is the divers come in here and lift this over, by head, until you get this inside here and shut this net, and all the fish goes in this bag.

KM: 'Ae, the 'eke.

BL: And in 1988, we caught plenty fish.

KM: What kinds of fish?

BL: All kinds. *Manini, papio, papio pala, palani*. See what happens when you get all the beautiful yellow fish...you can eat it but that's not what we eat. So we take them out of the bag and throw them back into the ocean and you keep all the *manini*, the *kala*, the *papio*. Had lots of fish.

KM: Amazing! That was in 1988?

BL: Yes, that was in 1988.

KM: Was this bay a standard place for you folks even when you were young, you folks would do *hukilau*?

BL: No, it actually would be the Makena Bay.

KM: So it would be more in front of your folks place at the landing?

BL: Yes, it was bigger.

KM: And where Pāpipi is?

BL: It was bigger, way out.

KM: Plenty sand?

BL: And not only there, we used to do it in Kanahena Bay. A lot of places, when I was still in high school, 14 years old.

KM: When you were a teenager like that, who was the main fisherman? Was there someone that was...was it your father?

BL: My father and my Uncle Abner Delima.

KM: Abner Delima?

BL: He was married to Lepeka and Kauwekane's *hānai* daughter, Aunty Caroline Delima.

KM: 'Ae.

BL: Anyway, that was one kind of fishing that I learned. My cousin, he and I were the only ones that understood this method.

KM: You and...?

BL: Eddie.

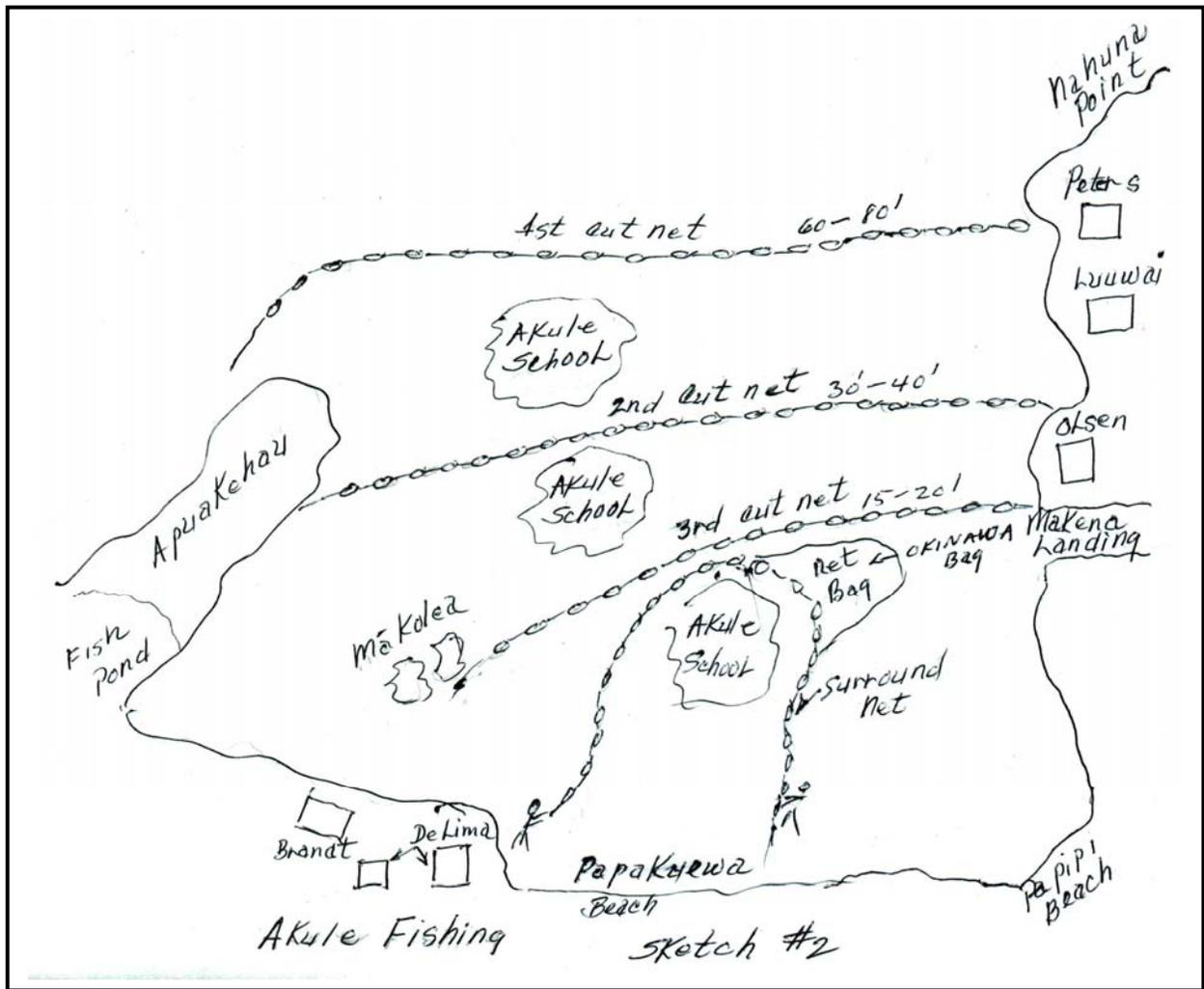
KM: Eddie Chang.

BL: We made all this stuff in 1988, we caught a lot of fish.

KM: In 1988?

BL: Yes, 1988. That's when I moved, I moved there in 1987, and he retired and moved over in 1988. This is one kind of fishing, the other one was *akule* fishing.

[draws out area of *akule* fishing – Sketch # 2]



**Boogie Lu'uwai – Sketch No. 2. Makena Bay Fisheries.**

This is Makena Bay, *akule* fishing was a little bit different. This is the Delima's house, Delima, Brandt over here. This was in the '40s when we used to do this. Still had my dad, and the Auweloas were still living, from 'Ulupalakua. In some of the history, John Kukahiko, he's supposed to be... He had the *mana*. He can see fish and all that stuff. But at this time John Kalehua Lu'uwai was still there.

KM: 'Ae, and who was he to you?

BL: Actually he raised my dad. He and his wife, Keaka, didn't have any kids, so my grandmother gave him to Tūtū Keaka and Tūtū Lu'uwai to raise. He was the fisherman, that man. He had good eyes to watch for fish. He died in 1937, he lived with us in Kihei. I saw him fall over. I was only six years old or something like that, I was real young. I didn't know what was going on, he had a heart attack.

KM: Aloha.

BL: He was a fisherman.

KM: Pardon me...may I interrupt for a moment, this is Delima, Abner *mā*, the Brandts, your house is?

BL: Yes, here.

KM: Okay, good. So the landing and stuff is over here?

BL: This is the landing.

KM: And Pāpipi?

BL: This is Pāpipi, here.

KM: Okay.

BL: This sand beach is Papaku'ewa.

KM: Papaku'ewa.

BL: This is 'Āpuakēhau.

KM: Okay. This is the rock out here.

BL: I know what they call this, Makōlea.

KM: Makōlea?

BL: This rock out here. I asked my dad, "Why did they call it that?" He says, "It's because every time, certain times of the year, the *kōlea* bird used to land on that rock.

KM: Oh, how interesting.

BL: They call it Makōlea. Papaku'ewa, certain times of the year, they have all sand, you swim out there, you don't even see a reef. Then when *nalu*, the sand, it goes out and has this big *papa*. When we used to surround 'ō'io like that, they all used to get stuck underneath the reef, and if they don't do it right they lose the fish.

KM: Because there's a section underneath?

BL: Yes. And the same thing you use the *hukilau* to surround 'ō'io, big, big school.

KM: Amazing!

BL: I used to dive, and when they dropped the huge bag, and somebody jumps from the boat in the water, the school, just hit the net [slaps hands], boom! They look like torpedoes coming out of the net.

KM: The 'ō'io?

BL: The 'ō'io, yes, huge kind. This used to be a *hukilau* area.

KM: All this Makena Bay section?

BL: Yes. When we have family reunions, funerals, somebody died. And *akule* used to come here all the time. Before you didn't have scuba gear, they would watch [chuckles]. I could find *akule*. Every day, you could see them moving. Even when I was living there, they come in and they get to about this area [indicating location on sketch], they get the boat, and they would drop this net from Nahuna, all the way across here.

KM: You're kidding, all the way out towards 'Āpuakēhau?

BL: Yes.

KM: Wow!

BL: They took the net, a long net, it's all coral.

KM: Yes.

BL: They would drop this net. Then the school would move more in, and they would drop another one like this.

KM: Wow!

BL: In this section they would drop another one like that, and let the school in. And then they would drop another one like this.

KM: Amazing!

BL: Now still get sand, and they can drop here, a big net. They pull the *akule* in, and scoop 'um up. At Papaku'ewa, they put them on the trucks and take them to Noda's Market.

KM: How did you access, if you were taking them on trucks? Did you go *mauka* to 'Ulupalakua, or you went out to Kihei side?

BL: They built the road in 1942.

KM: The one going towards...?

BL: Kihei. They used to take it through that way. At the same time this was happening, all the people from 'Ulupalakua would just come down.

KM: Come down, so they would already know? Someone would call or something like that?

BL: Yes. They come down and help.

KM: When people would come help, it sounds like this was in part, an economic means, to help sustain the community?

BL: Yes.

KM: Did they *māhele* too, share fish with some of the families?

BL: Yes, the whole Kanaio district. But the thing is, when they used to come down, they used to get free meat from the ranch.

KM: That's right, yes.

BL: Now they got to pay for it. They come down and they bring the meat and exchange.

KM: Oh, they would exchange?

BL: Yes. And that was the custom in ancient days. Up there they used to grow potatoes, that was the custom, they traded.

KM: 'Ae. Do you remember your *kūpuna mā* or papa them saying, "*kuapo*," when they would exchange, *kuapo*?

BL: Yes, I heard that.

KM: From the uplands like you said?

BL: I heard that.

KM: The taros, other things from *mauka* come down? That was still going on in the '40s?

BL: In the '40s, still had. Actually, in the '40s there were still a lot of Hawaiians up there. It wasn't mostly Hawaiians, it was mostly Japanese, Chinese, mixed races.

KM: How interesting. So from Nahuna all the way out?

BL: Yes. I think there was one, two, three. So when this was over, we had to go dive for this stuff.

KM: For the outside nets like that?

BL: Yes.

KM: Could you number them?

BL: Yes [indicated on sketch]. This one was inside here, some place like that.

KM: Just on Makōlea, outside. This is like four, this is the main place where you lock them in?

BL: You know, when the Makena Prince was doing the study of Makena, the same thing. My Uncle Eddie Chang told them how to surround net like this, at Makena. But also, this was a *lau* ground. Surround *lau*, and the same thing, they would corral all the fish, with the bag sticking out.

KM: May I ask, when there was enough, if you...do you have an estimate, what was the pounds?

BL: Well, the *akule* was like five tons.

KM: Amazing! At one time?

BL: One time.

KM: In a years time how often would that school come in?

BL: Oh, it comes in all the time.

KM: Big school and it just regenerates?

BL: They don't swim like that all the time.

KM: Yes. Certain times they would surround?

BL: Yes. They would come in like that in summer months. When I was living there, I used to see them all the time. But then, the commercial guys came in. The Cacho family from Kīhei.

KM: Cacho?

BL: Filipino, Hawaiian. I used to go help them when I lived there, they would give me these Igloo coolers full of *akule*. "What I going do with all this stuff?" I used to take them down Kīhei to the service station, "Hey, you guys like *akule*?" And we used to dry on the rocks.

KM: So, if you were fishing *akule* from your younger days like that, when you had taken as much as you could, or let's say the market reached a certain level. Did you *ho'oku'u*, release, let the fish go or did you always...?

BL: Actually, I never released the fish. There was enough people, they could give it all away.

KM: They could give it all away?

BL: There was only Noda Market, and in the '40s they used to buy for five cents a pound.

KM: Wow! Hard to believe!

BL: [chuckles] Five cents a pound. *Akule* was five cents, *manini* was the same thing when we used to catch with the *hukilau*.

KM: You'd mentioned sometimes that, did you folks dry *akule* also?

BL: Yes, on the rocks, right there on the landing.

KM: Did you still make *pa'akai* down there, or you folks bought *pa'akai* already?

BL: We bought. No more all the pukas already, they went dynamite the whole front.

KM: During the war?  
BL: Yes. Used to get plenty, before.  
KM: *Poho*?  
BL: *Poho*, yes. They used to put inside. When this was *pau*, we had to go dive, I think I got two dollars a day.  
KM: Really!  
BL: The real fishermen, the older guys, used to get ten dollars [chuckles]. This was in the '40s.  
KM: You were a teenager?  
BL: Yes. I used to dive, pick up all the nets. When I was *pau*, they would take this net and put it down by Naupaka.  
KM: 'Ae.  
BL: I knew how to sew nets. My mother and I used to go, we would use the *hi'a* and fix nets. So, we got another two dollars, I think [chuckles].  
KM: Wow, amazing!  
BL: It was fun, oh man those were the days.  
KM: Must have been an amazing lifetime.  
BL: Amazing! And what happened is, all my uncles from 'Ulupalakua used to come down. The cowboys. They would come down on their horses, maybe about hour and a half by horse. The horse with all the bags. So, I imagine that's the kind of fishing they did in the ancient days. And I'm glad I had the opportunity to learn.  
KM: That's right, from your elder *mākua mā*.  
BL: How to make *lau* and all that kind stuff. For a while I stayed down there during the summer months and go fishing with my Uncle Abner Delima. They had about four guys that used to fish, and then they'd sell them, and I'd get two dollars a day.  
KM: Wow, that's too good. I'm opening up, this is a map from 1885, it was one of the maps I left with you. It shows a little bit... and what I wanted to try and do was see—you were drawing out, which is wonderful... So if we look, here's the landing. [pointing out various locations on Register Map No. 1337]  
BL: The landing, yes.  
KM: This would have become the Kukahiko property?  
BL: This is the Kukahiko property.  
KM: Yes, here. Here's the rocks you were talking about, that must have been Makōlea.  
BL: Yes, Makōlea.  
KM: Right there. And then Pāpipi?  
BL: Pāpipi was this one.  
KM: *Ma'ane'i* I think, right there. Papaku'ewa is more?  
BL: Papaku'ewa is this one.  
KM: In front of Makōlea?  
BL: Yes.

KM: Okay.

BL: Wait, how come this rock is so big?

KM: I know, it's probably low tide. He did this for sounding.

BL: This could be Papaku'ewa 'cause it's open here.

KM: That's right, Papaku'ewa.

BL: This is Papaku'ewa.

KM: Okay, I'm just marking it on the map. Now Pāpipi of course, describes the use of this place?

BL: Cattle, they fence cattle in there.

KM: It's nice to know these names like Makōlea. Now, you'd mentioned Nahuna Point over here?

BL: No more the name, yeah?

KM: It doesn't have it. But, out of curiosity, did you ever hear from your papa or your *kūpuna mā* about any fishing shrines out there?

BL: They had a fishing shrine at Nahuna.

KM: At Nahuna?

BL: Yes, a fishing shrine.

KM: And would they *kilo*? Where did they *kilo*, or could they just stand right by your house and already see the school?

BL: They could see the school. See, when I was down there they had a small *kiawe* tree up here, and had like a ladder on it. You could go up and look at the school. See, what happened, the school used to come in...where's the hotel?

KM: Here's the church here, and this is what you called Naupaka?

BL: Naupaka.

KM: The hotel would be this vicinity here.

BL: What is that, clouds that go... Malu'aka [as pronounced].

KM: Malu'aka, that's right.

BL: Malu'aka, and Naupaka is up here. What happened is, Malu'aka is the cloud that used to come down from 'Ulupalakua.

KM: I see.

BL: And goes across right to Kaho'olawe.

KM: Amazing! That's what you heard?

BL: Yes.

KM: Wonderful! So the hotel would be basically here. I understand that the old school was somewhere near where the hotel would be.

BL: Yes. In the '40s, they still had the cement foundation. This is where my cousin John Ferreira had his stable.

KM: Okay.

BL: What else is here?

KM: You see the church?

BL: There's the church, yes.

KM: Actually, there was an old school lot in there, it wasn't used much by this time even, by 1880s. The first school lot was associated with the church. Then in the 1850s they also surveyed the school lot out to here.

BL: What happened is this whole *ahupua'a* was owned by a man called Māhoe.

KM: Yes.

BL: He gave this to the church.

KM: Yes. I found it in 1868, and the church had already been built.

BL: Yes.

KM: Here's the little fish pond, the point doesn't look quite like it's shown here.

BL: What happened, this fish pond had clams, all kind stuff here, and all the storms we had like 'Iniki, and 'Iwa, in 1980, had a big storm and destroyed this. We used to go in here. My dad, we would catch *weke* and fill a whole trailer, the kind jeep trailer with *weke* [chuckles].

KM: Yes. From inside by the pond?

BL: Inside the pond. When the high tide comes up, what happens at high tide they all go in the pond. So when I was living here, I used to come down here and stand here, and put the throw net, just hold it up, and throw rocks in.

KM: You'd throw the rocks, and they would run towards...?

BL: Run around me, and I caught enough to eat.

KM: Amazing!

BL: Because it's so big it's hard to throw net in there.

KM: Yes, when the tide is up.

BL: So I took my throw net, held 'um up, and throw rocks, and the thing comes flying out of there.

KM: So it was good for *weke*?

BL: *Weke 'a'ā*. You get three kind of *weke*, *weke 'a'ā* is the one that's yellow. You get *weke 'ula* that is pinkish, red. And they get *weke pueo* that has a black tail with a black stripe.

KM: 'Ae.

BL: It's hard to find those now.

KM: Did you hear anything about those *weke*? Was there a certain one you wouldn't eat?

BL: Yes, yes. A lot of folks wouldn't eat them, they get nightmares. But us guys, "as long as you don't eat the head," my dad said, "don't eat the head and don't eat the *na'au*." That's true, you get nightmares. So what happened, this used to be the landing before, you know [pointing to area on shore, fronting church lot].

KM: Yes, I've seen that mentioned.

BL: The corner here.

KM: Yes, yes.

BL: The Aupuni Landing. And then this big *papa* out here, the waves don't come in, so they can bring the boat in. And the later on, I think it was Torbert, he built this one. [Indicating area near old Kukahiko property – Makena Landing]

KM: That's right, it was Torbert, because he was running his business.

BL: So across here, from stories, used to be Kapohakimohewa had a store.

KM: 'Ae.

BL: William Kapohakimohewa had a store there.

KM: So from the church where the wall, where the road comes to here?

BL: Across, where the Garcias are.

KM: Where Garcia is, okay.

BL: Garcia's house. So this was owned by Kapohakimohewa. They owned this, all the way down here, all this section up here. When Duke Kapohakimohewa, he married my Auntie Emma Kapohakimohewa, he was in debt, something to do with business. So she was selling property, \$250.00 an acre to pay off his debts. Everything was left to her, it went to the Kapohakimohewa family. What happened is she turned back that property to the Makuas. She gave them back this whole property.

KM: Was it Hattie or something, married Sam?

BL: Yes, Hattie and Lydia. Those two ladies could play guitar and sing music.

KM: Hmm. When you were talking about Kapohakimohewa having a store by where the Sam Garcia house is...?

BL: Yes.

KM: Was there a post office there too, at one time did you hear?

BL: Not that I know. Actually Makena Post Office when I was living here, was up at 'Ulupalakua.

KM: It was?

BL: Yes.

KM: Okay. Now you *hānau* in '32?

BL: In '32.

KM: Since you mentioned it also, where the Garcia house is, there's a site that has been identified...

BL: As a *heiau*.

KM: Yes, as a *heiau*.

BL: Did you look at it?

KM: Yes, I did. Did you go?

BL: Yes.

KM: When you were young, did you know about it?

BL: Only when I was living there.

KM: I see so from when you moved back home in '87 like that, after that time?

BL: Yes, that's the only time. But it's a funny thing, and I didn't see it recorded in...did you see that book, Makena Sites?

KM: Yes, Sites of Maui, the Makena section.

BL: I don't think he ever says anything about that, I'm not sure.

KM: There is a little bit about it.

BL: But he [W. Walker] did say something about by the Chang property.

KM: Yes. [pointing to locations on map] So this 'A'awa?

BL: This is 'A'awa here.

KM: Okay. 'A'awa is here, this little cove.

BL: This is 'A'awa, this cove, yes.

KM: Did you remember a spring of water or some water?

BL: Right here.

KM: Okay, *mahalo*, mark that.

BL: It's still there, but it's buried.

KM: When your Uncle Sam spoke about that, he says that that spring was the life, when it was dry...

BL: That's true.

KM: It was life for Makena.

BL: It's still there, but all the big waves, all the white coral, filled it. But if somebody cleans it they would find a lot of water. That's where the Kukahiko house is.

KM: Yes, okay.

BL: I told my cousin Eddie, "take it out."

KM: I'm going to mark the spring, it's 'A'awa, you remember that name?

BL: Yes, 'A'awa. This one is... [I used to know all the names] This bay is called Popoki.

KM: Okay, I'm just going to write it down.

BL: I asked my uncle, "How come you call it Popoki?" *Pōpoki* means cat. "Because get plenty lobsters, the 'ula they call that." What relation, I don't know.

KM: Interesting, yeah.

BL: This is Chang's Beach, that's Pā-ipu.

KM: Pā-ipu, yes.

BL: This is Pepeiaolepo, but they call it Po'olenalena.

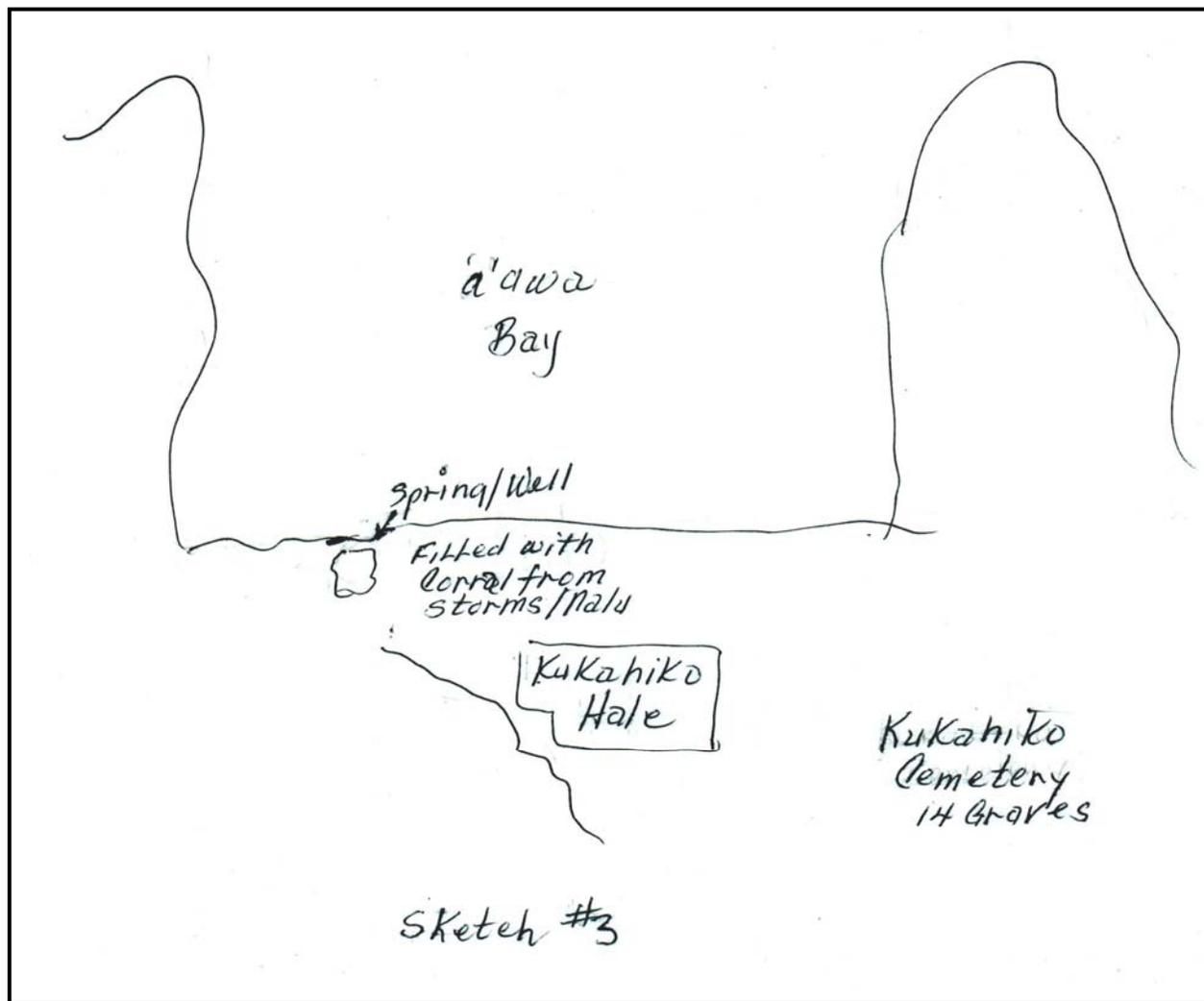
KM: So Pepeiaolepo?

BL: Yes.

KM: I saw the name in some of the old surveys.

BL: Yes. What happened... I forget what *ahupua'a* this is. But inside the golf course, there's a big wall. And if you look at the rock, it's kind of yellowish.

KM: Yes.



**Boogie Lu'uwai – Sketch No. 3. Kukahiko Homestead Site, 'A'awa Spring and Bay.**

- BL: So this is the marker for the *heiau*, Po'olenalena.
- KM: Not out on the point itself?
- BL: Yes, they changed the map.
- KM: So there was actually yellowish colored stone that gave reason to the name?
- BL: The translation is "yellowish-head."
- KM: How interesting. I was curious, if we come back for a moment, I mentioned to you about behind the Kukahiko house, the *heiau* that was back there.
- BL: Yes, actually it's on the Chang's property.
- KM: I'm sorry, the Chang's property, it's across the road?
- BL: There's a big house, and they put a fence over here, fenced that *heiau*. Actually, Uncle Eddie them fixed that. Pohaku... [thinking] Pōhakunāhāhā.

KM: Yes, that's what I've seen written. So you knew of these *heiau* but as a child I was asking if you heard anything about the *heiau* up here [pointing to site on the Garcia property]?

BL: Somebody asked me if it was a *luakini*. You know the interesting part is, the First Assembly Church found out about that, and they sent all these people out to pray. One of them was my nephew, Steven Chang, and I said, "What are you guys praying for?" "That was where they did Hawaiian sacrifice." I said, "I don't think so, I think there was none of that in the Makena area, *luakini*, where they sacrifice." And they were praying on the side of the road. I said, "I don't think so."

KM: It's interesting, I'm going to look at one other map. This was one of the ones that I left with you, it shows many of the things you were just talking about. It's so interesting because this one is from 1850 [opens Register Map No. 1202]. It's when Torbert was applying for the big grants over here.

BL: Yes, yes.

KM: Here's what is so interesting. Here's where the church is. There's the pond and the church. But remember the church land wasn't conveyed by Māhoe yet. This is the boundary for Māhoe's land, this is what Torbert bought here.

BL: Yes.

KM: You see this straight line like this?

BL: That's the old Makena Road.

KM: That's supposed to be the road, obviously it never got made that straight.

BL: No, it's crooked.

KM: The grant was set out just like this, they gave him a corridor so wide, this was Grant 234.

BL: Oh.

KM: He actually...they put it just like that. Now you see where you are, here's the houses, here's the landing that Torbert put in.

BL: Yes.

KM: And look at what you were saying, Aupuni Landing, just what you said earlier.

BL: Yes. Right here's the store.

KM: Yes, and there's the store.

BL: Yes.

KM: Here's Makena Church, it wasn't conveyed to the church until 1868.

BL: It wasn't in those guys property.

KM: Look it here. This was really...Maaweiki was one of the old *kuleana* awardees. That's why his name is there and the house. This is basically where Garcia's house is. You see this wall, that's a stone wall, this says Aupuni Wall here.

BL: Oh yes.

KM: If you walk where the *heiau* is today, you still see... Did you walk up there?

BL: Yes.

KM: Did you see the stone wall cuts across?

BL: Yes.

KM: Interesting. It looks like it shows a part of the wall right here.

BL: Wow!

KM: And then you can see, where Uncle David Lono *mā* would have lived, *ma'ane'i*. Very interesting and this old wall back here is still there. When I walked back there, I walked to the end of this wall and it cuts right into there.

BL: Yes, I know that wall is still there. They called it "Aupuni Wall."

KM: Aupuni Wall, it was marking the government land for some reason, a division between the government's section of the land.

BL: How about Tong Lee [looking at site indicated by Eddie Chang on map]?

KM: Tong Lee, I think.

BL: Oh, Tong Lee Store.

KM: That's right. That's the one that Aana Chang, he got the interest from Tong Lee.

BL: Yes, Tong Lee Store, that's right.

KM: Was the old store?

BL: The old store.

KM: Interesting to look at this. You know what I found in the records too, it's just very interesting. Let me show you on this map, this map is really good, this is Register Map 1763, it's a district map for Honua'ula, this is in your packet also. Here's Pu'u 'Ōla'i.

BL: Yes.

KM: This *'āina* here, and see it says, Kukaheku, it's actually Kukahiko.

BL: Yes.

KM: This was the first land that Kukahiko, your *kūpuna*, John, bought as Grant 1495, in 1854.

BL: Oh my goodness.

KM: The *'āina* there, and he had this other one house lot here [Grant No. 3362].

BL: Yes.

KM: It's so interesting to look at, and the Kukahiko line has been out in this region for a long time. What was very interesting, I found Kukahiko came from O'ahu, Ka'alawai, by Waikiki, Diamond Head.

BL: Yes.

KM: Kukahiko had all of the *'ili* of Ka'alawai as a *Māhele* Award in 1848.

BL: Wow!

KM: For some reason he left O'ahu and came here. Now, you'd mentioned your Tūtū Kamaka, and she passed away in 1904.

BL: Yes.

KM: You folks had said, and that's what's on the head stone. Do you remember, did you ever hear who her family was?

BL: Kamaka, I'm not sure because no last names.

KM: I know it's hard.

BL: Sometimes somebody said it was Māhoe, but I'm not sure.

KM: Oh. Well, the records, some of the genealogy in the land records say Kuhaulua was her father.

BL: Okay.

KM: And you mentioned that there was a Kuhaulua.

BL: She's a Kuhaulua, okay.

KM: That's what we found in the old records.

BL: Yes, I think you're going to see it in here [indicating genealogical notes].

KM: Okay, good.

BL: Yes, I think she was a Kuhaulua.

KM: Kuhaulua is a name that was before the *Māhele* out here. In fact, interestingly one of the claims in the *Māhele* that Kuhaulua made was also for a portion of a small lot at Ka'eo, which is this *ahupua'a*.

BL: Yes.

KM: Where the church is. So interesting...

BL: When you look at this [pointing to the map – No. 1763], all Hawaiians.

KM: 'Ae. Plenty, a lot of Hawaiians out here.

BL: Look, Kapohakimohewa.

KM: Kapohakimohewa had these as lease lands. It actually wasn't until 1935, you know what happened here. Before then, Makee them and Baldwin began buying out a lot of these lands here.

BL: I would think so, yes.

KM: That's when Kapohakimohewa, in 1935, did an exchange with the ranch for some of the land at Ka'eo and that's how they got this big area here, and only kept the small area.

BL: So which part they changed for?

KM: They changed some of the larger land of Ka'eo for this section here by Pu'u 'Ōla'i. You'll see the records, it's very interesting. We've been trying to track some of the exchanges that occurred, just to see whose families were tied to where. Like you said, you would go out to Kanahena Bay too.

BL: You see this Mokuhā [on Map No. 1763], the later maps get all different names. When we used to go fishing, my father and uncles, always... So when me and Eddie used to go, we'd say "What the hell, they changing the names? That place is Mokuhā." And they call that... [thinking] all the kayaks go in there, they've ruined the place. Beautiful pond. But anyway, my brother and I have fishing rights for this place.

KM: That's what I understand, yes.

BL: I only went, like two or three times, since then.

KM: Tell me a little bit about the fishing rights, how did that evolve?

BL: What happened is... [thinking] We went through all the meetings, and meetings, and meetings.

KM: With DLNR?

BL: Yes. The 'Āhihi-Kīna'u Working Group. We were part of that group, and we had all kinds of people in there. We told them, "You guys didn't have a public hearing with the Makena people." They just made it.

KM: I see, when they dedicated the natural area reserve?

BL: Yes. Anyway, they had all these meetings with the guy that heads Haleakalā, and Dana Hall, she was on the burial council. This guy [indicating names on a copy of the working group minutes].

KM: Ron Bass [reading from list].

BL: That guy was in the kayaks. Leslie, all these guys, Skippy Hau, and my cousin and I, and Kahakauila, she had a property right here on Kanahena Bay. They came from Makena, that family.

KM: Kahakauila?

BL: Yes. So we had meetings and meetings, and finally we convinced this committee, and the state gave us fishing rights to that.

KM: So you folks have...it's a cultural subsistence thing right?

BL: Yes. We told them that we were only going to catch fish to eat.

KM: 'Ae.

BL: And the other thing was, "we were going to take all our grandchildren in."

KM: To teach them about?

BL: Fishing. We went in, we never fished, we let the kids fish. When we caught enough fish we told them, "We go home."

KM: No one else can fish in there, is that correct?

BL: Yes.

KM: You folks have these generational attachments to that place?

BL: Yes.

KM: So ultimately the state protected your folks rights to that area. I think that's very important, because it allows you also to teach the children, like you said, Mokuhā. You teach them that it's called Mokuhā not Kayak Bay or whatever kind of stuff.

BL: Yes. Here's the draft, if you want to read it. I think that was the draft, then they let us go. If you want to read that, I don't know if I recorded the history in here of this place. We fished that place for generations and generations. Who were the fishermen, and who were the fisherwomen. Tūtū Ha'eha'e and Tūtū Moloa were...before, in the old days they used to dive, the two of them.

KM: Wow, amazing!

BL: You go back in history, Hawaiians, they either used to be cooks or they used to go fishing. They were divers. I didn't get to...because she died in 1937.

KM: Tūtū?

BL: Moloa. I saw her when I was a kid. Ha'eha'e, I knew, I used to go to her house all the time.

KM: You said that Tūtū Ha'eha'e spoke almost no English?

BL: [chuckles] Yes. In fact, when I used to stay up at 'Ulupalakua Ranch with my cousins, the Auweloas...Uncle Jack Auwelo was the *paniola* for 'Ulupalakua Ranch. He had two sons, Richard and Thomas. Richard was my age, so we used to stay summer time. The way I used to get up there in the '40s, there's a mail truck that comes to...by that time we lived in Wailuku. I'd jump on the mail truck, go all the way...don't cost no money and they dropped me at 'Ulupalakua.

KM: Amazing!

BL: The first part of June, there. August, I catch the same mail truck go home.

KM: [chuckles]

BL: My mother tells me, “You know what, you speaking like the cowboys.” “Shoot, what,” you know that kind.

KM: Yes [chuckles].

BL: I stayed up there. Then the next summer I would catch the mail truck and go stay with my Uncle Hapakuka, Jimmy Hapakuka. The bottom house in ‘Ulupalakua. So I used to ride horse. We couldn’t work, 13 years old, me and my cousin. Thomas could work ‘cause he was 15, he could work. And they used to go hire all the school kids on the ranch to dig up *pamakani*, it was *pilau*.

KM: ‘Ae, yes.

BL: It was fun being up there. When I lived with the Auweloas, we could walk from the back yard right in to Tūtū Ha‘eha‘e’s house. We used to sleep over there, she was so religious. She used to read the bible, she had bibles all over the place. Put them under our pillow and pray for us, we don’t know what’s going on. Only Thomas could speak Hawaiian...

KM: Hapakuka?

BL: No, Thomas Auwelo.

KM: Auwelo, okay. May I ask you, up here then, this is the ‘Ulupalakua section [looking at map no. 1763].

BL: Yes.

KM: This is the new catholic church, this was cane. The Makee’s place is right there, the old mill yard. This is Ke‘eke‘ehia what they called Mausoleum Hill. You remember Makee’s graves were there?

BL: Yes, yes. I wonder if it’s still there?

KM: I understand they relocated them, they’re empty now. This is Pu‘u Ka‘eo, what they called Prospect Hill.

BL: Yes. My cousin, when her husband died, they took his ashes there.

KM: To Pu‘u Ka‘eo?

BL: Yes, that’s a big climb you know. We used to ride horse in there, and plenty peach trees.

KM: Did you ever hear of any *heiau mauka*? I’m thinking, because you said your *tūtū* always prayed and took care. I understand there were some *heiau*, but...

BL: I don’t know in that area.

KM: Interesting, you could see the old...this map was surveyed in the 18...

BL: [pointing to location on map] This is the old road to Makena.

KM: The old road, yes.

BL: And then after a while they made one go like this.

KM: ‘Ae, yes, up to the Kula-Makawao road.

BL: This one goes to a place called Pālehua. My Tūtū Lu‘uwai is buried up there some place.

KM: Below, this is Mausoleum Hill here, Ke‘eke‘ehia.

BL: Yes, right down there some place, Pālehua.

KM: Pālehua.

BL: Yes.

KM: Is it below the hill?

BL: You know where the Hapakuka's property is, down there some place. So they buried him... He hānai'd Hapakuka, and they put him up there instead of down in Makena.

KM: So your grandfather, this is Kalehua Lu'uwai?

BL: Yes, is buried up there. Wow, look at this map...

KM: It's very interesting, this is in your packet too. Nice to see the old names.

BL: Yes, to see the old kind stuff. Where's Pi'imoe, by Kanaio? Pu'u Nairo. There was a prison camp over here.

KM: I'm just trying to see.

BL: That was in the '50s, my father used to be the prison guard.

KM: Really?

BL: Yes. They had a prison camp, and they built this road all the way to Kaupō.

KM: Here's Pi'imoe, *ma'ane'i*.

BL: Yes, yes. So what happened is, the prison camp was over here, and they built this road all the way to Kaupō. The prisoners built the road, not the state.

KM: Yes. You know that's how it was in the old days, when these old roads were worked. Like when Governor Hoapili in the 1830s had this route formalized from a trail to the Hoapili Road. It was all the prisoners.

BL: Yes, the Hoapili Road. And they got paid, these guys. My father never had problems, except once, he caught these couple guys, they killed a couple cows, they were loose during the day. So on the *kiawe* trees, they were drying jerk meat. [chuckling]

KM: Industrious [chuckling].

BL: They don't carry weapons, but they threatened him. So when they came up, he got the two guards and they sent those guys back to Oahu Prison. They got dirty lickers because a lot of the prisoners liked my dad. Look at that [looking at map].

KM: Nice, you see some of the old names. See, this is Kunukau, they had a Grant land in here. They had other *'āina* scattered throughout here.

BL: Look, Kuhaulua.

KM: Yes, Kekuhaulua, Kuhaulua, this Grant is from the 1850s, here's another part of it up here, another grant.

BL: What happened? You know what I think, some of these they don't pass them on to the next generation, they don't know. And then the ranch, adverse possession.

KM: That's right, a lot of it. It comes back to the Ka'eo section. Māhoe had three daughters. One was Kali, the other was Puhipuhi and Hopoe. Kali married Naluai.

BL: That sounds familiar.

KM: Naluai had an interest by marriage over there. Hopoe married a Sniffen, Elijah Sniffen. I *poiina* who Puhipuhi married, someone from Hilo I think it was. That's how it starts to go out, but then what happens is when the ranch was trying to consolidate it's ownership in

Māhoe's Ka'eo, they finally contacted the grandchildren, twenty-five dollars for your interest. *Aloha nō!*

BL: Poor thing! It would never happen today. It's a matter of education too!

KM: Yes. If we come back for a moment, something about this site here, the *heiau* that's at the Garcia's property.

BL: Yes.

KM: It's going to be preserved and the church family is interested in helping to be stewards.

BL: Oh, that's good.

KM: It will be preserved and taken care of, that's very important.

BL: Yes. Somebody has to take care of it.

KM: Good. Just above the *heiau*, going maybe another thirty yards or so above it, there's a little *pu'u*, just a little rise that's got—it looks like a little bit of stones were set around in place also. Did you see that when you were walking around?

BL: No.

KM: It's almost...

BL: It's hard to tell.

KM: It is, that's right.

BL: When you're looking down you're thinking, unless you're an archaeologist, "ohh I found something."

KM: Yes. You can tell, obviously, you know where the wall is behind, you see that old government wall.

BL: Yes, that wall.

KM: This other little place... You said earlier, you didn't think of it as a *luakini*?

BL: Yes. I don't think the people down there were that type, I don't know. Who knows?

KM: That's right. That's the really interesting thing about this map, this is Register Map 1202, that 1850 map.

BL: Yes.

KM: When you start to see, here it is in 1850, there is a wall already across there. If I look at this, it's kind of interesting, I wondered also, do you remember Robert Kalani?

BL: Yes, I know Robert.

KM: He's younger than you.

BL: Yes, way younger.

KM: I'd asked him also, he said he remembered hearing from Uncle David, and I guess his *tūtū* or something, that it had been maybe a place where they prayed when they were fishing and stuff like that.

BL: The other house over here, Tūtū Mele used to own this one.

KM: Tūtū Mele?

BL: Yes. Actually, she was married to my Uncle John Auwelo, but he died. She married an Estrella, and she was living in this one house.

KM: Estrella?  
BL: Yes. She is actually a Poepoe.  
KM: Oh yes, okay.  
BL: She was living in one of these houses, because I think Poepoe owned some land besides the Lonos. The interesting thing about it, David Lono's sister married a Kukahiko, sister Rose married Uncle Charlie Ka'io.  
KM: I see.  
BL: Yes, on the map you see the line Ka'io. She was the Lono that married Kukahiko, also Aunty Mele married John Auwelo who was a cowboy in 'Ulupalakua. When he died she married this Portuguese guy, Estrella. What happened is my cousin John Ferreira bought the property, the one right next to the hotel.  
KM: Yes.  
BL: Then he was fighting the hotel for infringing on them, all kind stuff. He told me he found something that he can prove that they stole land. They paid him off two million dollars, in cash, twenty acres of land.  
KM: Amazing!  
BL: He died, he was my age, he got six acres down here some place, four acres down at Palauea, another seven acres across that hotel, Mana Kai. The wife tells me, "I get property tax." I tell her, "Sell 'em, your kids only going fight over things."  
KM: *Aloha!* [pauses] I'm going to come back just for a moment, if this *heiau* here is preserved, it's funny, the *luakini* class of *heiau* is something very significant.  
BL: Yes.  
KM: In 1929, a *haole* came and did archaeology out here, one of his informants was your Uncle John Kauwekane. He [John Kauwekane] isn't cited as giving the information about the *heiau*, here. He did talk about a shark hole or something out here.  
BL: Yes, I know where the hole is.  
KM: By Pu'u 'Ōla'i?  
BL: Some place out here, we used to dive in that area.  
KM: He used to take care of the shark?  
BL: There's a shark hole over here.  
KM: This is 'Āpuakēhau Point, here's the landing, *ma'ane'i*.  
BL: There's a shark hole right here, that point.  
KM: Basically in front of Makua?  
BL: Yes, a shark hole. When I was diving and living there I didn't see any in there. But I saw them in this one.  
KM: By your folks place?  
BL: Yes, had two or three. In fact, on the Discovery Channel, I was watching this channel and I said... They were doing studies, divers. I told my wife, "Hey, that's Makena Landing, they're diving in the shark hole." They were taking samples or something, some kind of research inside the shark hole.  
KM: Did you ever hear, did your family *hānai*, take care, feed or care for a shark?

BL: I heard they used to stand in the water and feed the sharks. That's why, that's the Kukahiko *'aumakua* on one side.

KM: Interesting.

BL: My wife heard *'aumakua* is the *mo'o*, the Ōpūnui side. But I've heard stories about the feeding.

KM: Yes. So your uncle, John Kauwekane, was one of the informants for this archaeologist in 1929.

BL: Hmm.

KM: What's uncertain is he (the archaeologist), says that this *heiau* was a place for sacrifice and that drums could be heard on certain nights.

BL: *Ai!*

KM: But he got the information from an earlier guy in 1916.

BL: Maybe it was true.

KM: Who...but this *haole* guy talks about it also, we were trying to figure out... Dana said if this is a sacrifice *heiau*, this little place here must be something they call *Hale o Papa*, a woman's *heiau*. Did you hear about anything like that?

BL: All I know is the *huaka'i*. I know my father used to say the *huaka'i* used to come across this church yard to the ocean.

KM: Ohh!

BL: The interesting part about it, when he was still living, some *haole* family bought a lot across here, and they built a house.

KM: Yes, they began to build is that right, the house?

BL: Yes. You heard about that?

KM: It's the one where the church uses it as a parking lot?

BL: Yes. My dad told this *haole* couple, "They cannot build it because that is where the night marchers come through." They were like, "yeah, yeah, bullshit Hawaiian," and all that. What happened is when they went down there one time, I guess they slept some place where they were going to build a house, and then somebody moved them around. They got up some place else.

KM: Wow!

BL: That's why the house wasn't finished, they took off.

KM: Wow!

BL: Never saw them again.

KM: Amazing!

BL: [chuckling] That's one of the stories my dad told.

KM: You did hear about the *huaka'i pō* coming down somewhere through there?

BL: Yes. Through the church yard.

KM: Interesting.

BL: Interesting, yes. I look at this, they had a coconut tree growing down there.

KM: Yes, it's in someone's lot.

BL: Just like over here they had, you know the Chang's beach property?

KM: Yes.

BL: What happened is, when my cousin Eddie was looking at the map, and then somebody translated my great grandfather's deed, the Hawaiian deed; instead he translated the word *nui* instead of *niu*, I told Eddie, "You know what, I think that's supposed to be coconut tree." Because your father them said they "had a coconut patch over there on that corner. Because of that you guys lost some land [chuckling]." They cannot go back and fight already.

KM: I went and looked at all of those original records because I wanted to see what Uncle Eddie had mentioned also. It is very interesting how you see things get changed.

BL: Yes, the interpretation, *niu* to *nui*. Changing the name of this nice beautiful beach to Po'olenalena. You go down and get a big county sign and stuff like that. It changes the culture.

KM: Yes, it does.

BL: It's a shame.

KM: So interesting.

BL: My daughter, she had a grant from OHA to do this Palauea archaeological stuff. This guy Dowling, hired people that are not reporting the right stuff. So she had a grant. I'm trying to think, this lady is doing it for her, she's real honest. I can't remember her name...

KM: Theresa?

BL: Theresa Donham. She did the church one.

KM: Yes, it was Theresa.

BL: Yes, I think so. And she was telling Maile, "You know why I have to do it for you, these guys are not going deep enough." She goes down three feet, she finds so much stuff. She's going to do that...

KM: I wanted to ask you something too, even about the church. You talk about not going down deep enough, even archaeologically. We found in the records that the church, by the late 1820s, had already been established right at this place. It was a thatched church.

BL: Yes.

KM: In 1857, '58, they built the stone church that we see today. You know what was very interesting in the old records? Even when Māhoe conveyed this lot to what they called A.B.C.F.M., the American Board of Commissioners for Foreign Missions.

BL: Yes.

KM: He said that it was the church lot at Keawakapu.

BL: That's right, this was called Keawakapu Church.

KM: Yes.

BL: I don't know how they changed it to Keawala'i.

KM: You know what's really interesting, and I'm just trying to figure this out so I want to ask you a question about this, if this sounds—if you heard anything about it. It's very interesting, the church in the old records there's no reference to Keawala'i at all.

BL: Nothing.

KM: Keawakapu.

BL: Keawakapu.

KM: Or “Honuaula Church.”

BL: Right.

KM: Because this was the mother church of several other churches like at Kanaio.

BL: Had a church in Keone‘ō‘io too.

KM: In Keone‘ō‘io, that’s right. There were several churches and then even later there was a church *mauka* in ‘Ulupalakua.

BL: ‘Ulupalakua right next to the school.

KM: Yes, that’s right, not far from where *tūtū mā’s* land was right?

BL: Right, right.

KM: That’s how it’s referenced, Honuaula Church here, was the mother church of...

BL: For the whole?

KM: District, that’s right. Sometimes it was called Makena because the landing was the area of interest, importance. I went looking and it wasn’t until the 1920s, that I start to see the occurrence of the name Keawala‘i.

BL: Hmm.

KM: But, I asked Uncle Sammy about this...

BL: I saw that Keawakapu in some of the church’s records.

KM: Yes, the records, that’s right. And those records that I looked at are at Kawaiaha‘o, you know the Mission Children’s Library?

BL: Yes.

KM: You know what they were calling Keawala‘i in the 1920s? It was the *Kula Sabati*, the Sabbath School. The Sabbath School was Keawala‘i at the Makena church.

BL: No kidding! *Kula Sabati*. [chuckles]

KM: I’m wondering if...but most interesting, when you were a child, do you remember who the minister was at the church? An old Hawaiian man...

BL: [thinking] I don’t remember.

KM: I want to say a name to you, see if it rings a bell.

BL: Lukela, Poepoe?

KM: This old man’s name... He was *pau* already, Poepoe had died when you were a child, he was gone. There was an old man, George Kauaulalena.

BL: Oh yeah, that’s Metaka.

KM: Okay. Metaka, that’s what you called him?

BL: Yes, Uncle Metaka.

KM: Okay. In 1944 this old *tūtū*, Kahu Kauaulalena wrote a letter back to Honolulu, to the secretary of the Board of Missions, the Hawaiian Evangelical Association, and said, “I have changed the name of Keawakapu church to Keawala‘i.”

BL: Okay.

KM: But, still I was a little *huikau* because two wonderful articles about your family helping other churches, restore their church.

BL: Yes.

KM: Like Haleakala Church and stuff like that. It talks about your *'ohana*, their fishing *hui* doing just what you said, going out and catch fish.

BL: Catch fish, yes.

KM: That's right and they would sell the fish, and in fact, the Makena Hui, the fishermen under John Kauwekane donated one hundred and fifteen dollars at one time to the reconstruction or restoration.

BL: That was big money.

KM: It was big money! In fact, John Kauwekane was also a carpenter.

BL: Yes, he had only one hand.

KM: One hand, dynamite experience, yeah?

BL: I watched him sew net, with one hand, he'd sew net with his toes.

KM: Amazing!

BL: He'd make nets, twenty feet, thirty feet long. That guy Kauaulalena was Metaka, the Reverend Metaka.

KM: You do remember him?

BL: I can picture what he looks like. He used to be that *kahu* for that church way down...

KM: Kanaio side or?

BL: Keone'ō'io.

KM: Keone'ō'io.

BL: In fact. he had a house down there.

KM: Yes.

BL: He had a house.

KM: That's what Uncle Sammy said.

BL: He had a house [looking at map]. Where's Makena Beach?

KM: Here's Makena Beach, let me pull out this other map. This one in front of you is a little easier to see.

BL: Yes.

KM: Here's the church, here's the landing here.

BL: Pu'u 'Ōla'i.

KM: Pu'u 'Ōla'i is right over here.

BL: He had a house over here.

KM: Ah, at the far end of the beach there?

BL: He had a nice house, Uncle Metaka. When he died, I don't know, his house just fell apart. I don't know if he had any kids.

KM: He did actually, he had a daughter at least, who was helping him communicate, write letters, because Hawaiian was his main language.

BL: Yes.

KM: It's interesting, when you point out to this area here, it really coincides also with the Kukahiko parcel, this house lot.

BL: Yes, right there.

KM: I'm wondering, do you remember that house out there too?

BL: I only remember Metaka's house.

KM: I wonder if it was some sort of connection.

BL: Could be that connection, he had a house in Keone'ō'io, when he'd go down there do the services. Then he used to go to 'Ulupalakua, the United Church of Christ.

KM: Yes.

BL: I remember that old man. Tall, tall guy.

KM: Ohh. In the 1924 period like that, Tūtū Ha'eha'e was writing from the Kula Sabati of Keawala'i at Honua'ula. That's why I'm wondering if maybe the Sunday School was Keawala'i. Because you heard also, you said you heard the name Keawakapu. It's so interesting, most people *poina* that name already.

BL: I saw that name Keawakapu Church and I was thinking, how the hell they called it Keawakapu when Keawakapu is down here.

KM: Kīhei side?

BL: Yes, by Waile'a, which is not... By the way, that name, because of the tourists, that was called Kauhamanini.

KM: Kauhamanini?

BL: Yes.

KM: Oh.

BL: You see the beach, it's Kauhamanini. I said, "What the hell, where did they get that name Waile'a?" One day I did a story telling for tourists down there. I forget the name of the guy... [thinking] William Boyd, Kīna'u Wilder's brother, asked me to go to... I was telling this whole bunch of tourists and local guys, "Actually, this place is called Kauhamanini. Can you imagine if all of you come to the airport and try to get off the plane, can you take me to Kauha... You can never pronounce the name. That's why they gave it that name, it's easy to pronounce." [chuckles]

KM: Very interesting too, but then you lose a lot of our old place names. Waile'a was just one small, little place.

BL: Right.

KM: In a way it's like Makena, 'cause Makena is a small area. Now look, you come all the way out here you left Ka'eo, all of this is Makena now.

BL: The whole...all the way down is Makena.

KM: How interesting.

BL: We used to get a kick out of it, my cousin and I. We know because we used to fish over there, "How the heck they call Kauhamanini, Waile'a." I had fun telling tourist that. He used to do history, the Hawaiian culture, his *'ohana* is at OHA [thinking]... William Boyd, "Uncle, you like come talk story. No more money." "I no need money." "Get free lunch." "Okay." [chuckles]

KM: That's good.

BL: That guy was really pushing the Hawaiian culture for that hotel.

KM: You mentioned, what is your daughter's name, who is doing the Palauea project?

BL: Maile Lu'uwai.

KM: And she is working with the Hālō point area, *paha*?

BL: I'm not sure where. I'll tell her to call you up.

KM: Yes.

BL: She's also doing Kalaupapa too. Grants to do...my daughter is good at getting grants. She got grants to do Kalaupapa, they're training four Hawaiian girls as archaeologist aides. They go down to Kalaupapa, she got Theresa down there. They get paid, they sleep down there, then when they *pau*, they fly up to the top.

KM: It is so important that we have Hawaiians involved in the archaeology. I look at most of the archaeologists, all they see is stones and bones.

BL: I know.

KM: Nothing, no relationship tied to people.

BL: In fact when my uncle, Eddie Chang was living here, they had a hearing in Kihei, he called me and said, "Boogie, you want to go to a hearing?" He picked me up and we drove all the way to a hearing in Kihei. Had a company that was going to develop Palauea. We listened to this testimony and this Japanese guy from Bishop Museum, working for the developers says, "There's no significant archaeological sites." "Uncle, you heard him?" He stood up, I stood up, "There's twenty acres of sites, there's a *heiau*, what are you talking about?" He looked stunned because he figured nobody would say nothing. I said, "We grew up in this place!" Uncle Eddie was so pissed off. They wanted to close the road so nobody could go through Palauea. "You're not going to close this road period." They had the county guys, we said, "You guys should condemn that dam road right now." And then afterwards they never developed, then another guy came then they went broke, then another guy. Now they get Dowling, this guy is *pilau*. I had lunch with him one time, he called me up, I used to be on the Makena Association. "I want to take you to lunch and talk about my development." I said, "Okay." We're having lunch and I said, "By the way, what are you going to do with the twenty acres of archaeological sites?" "We will not touch it, and I'm going to give it to the University of Hawai'i."

KM: Yes, yes, I know the area you're talking about.

BL: Then the next question I asked, "So you give it to the University of Hawai'i? They don't have money, will you provide the funds so people can go in there and restudy it?" He never answered the question. That's the one my daughter is fighting. They don't want them to go on the land and all kind stuff. They're crooked.

KM: Everyone wants, but they don't take care.

BL: And they ruin Palauea Beach like they ruined Makena Bay. All the runoff.

KM: Yes. I have to say too, if we come back here for a moment, I know when you were still living out here, I've heard from your *'ohana*, you used to take care. You would walk down and talk with the kayakers and stuff like that.

BL: Yes, yes.

KM: What did you think, did they talk to you before they put the bathroom right there, right on the beach in Pāpipi?

BL: That was done already, before I moved back there.

KM: It was done before '87?

BL: Yes, in the '70s. I moved back there in '86. I was still working till my house was *pau*, my daughter was living in there. Eighty-six, I retired in '87, February. I get so many stories of what we fought. We fought this millionaire... [looking at the maps]

KM: Here, this big Honua'ula map.

BL: This millionaire had a property down here, and built a big house. What they did, there were three acres in front of their house, and they planted all kinds of stuff. [pointing to approximate location on map]

KM: Sort of in the Kuhela section?

BL: Yes, something in the Kuhela area. My friend said, "Hey, Boogie you know what, the *haole* guys kicked me off of the property." I said, "What property?" So we went down. "Who kicked you off?" "The guy, the caretaker." I said, "How come you kicked this guy out?" He said, "That's Mrs. Carlson's property." "No, this is not, this is state land." So, guess what, I got the state to come down and tell them to take away the plants out of there. I go down with my throw net, see if the guy was going to throw me out, but they already knew who I was. [chuckling]

KM: Yes, so they didn't bother?

BL: Yes. They hired this Martin Luna, the top guy to fight that. I said, "That damn property don't belong to them. Why are these people stopping them, she doesn't even live in the damn house." That used to be Makaiwa's property. They finally took all the plants out, they moved it out of the way. It took us almost six months and the damn county, I tell them to put a trail from the road to go in. They said they will put a trail, guess what, a bunch of stones. At least we got the property back.

KM: So you've had to fight a lot since you moved back home. You folks tried to just...

BL: And then, there was no water coming down [indicating past Pu'u 'Ōla'i].

KM: Past Pu'u 'Ōla'i towards...?

BL: About fourteen houses, I went to go fight the county. I said, "How come you no more water line down there? We cannot put the water line because blah, blah, blah, blah." You see, when you go there, me and cousin Eddie, we knew. "You know what, get this whole line over here, three inch line, pvc pipe, the kind that is really good that Makena Prince don't want anymore. Why don't you take this line and stick 'em here on the side of the road and give all these guys water meter?" We went to the Water Board to testify, and guess what, my cousin, one of the big wheels, mostly locals... I said, "Hey, we lived there for years, we used to have a two inch line coming up from Kula to Makena Bay. These guys can tap into the eight inch line and run it all the way to supply water meters to fourteen people, houses." And then we went through the hearing and when they voted they said "Aye."

KM: Too good.

BL: We said, "thank you, thank you." All kind stuff, no matter what. You know what I'm real sad, the president of Makena, they turned it back to Makena Homeowners, changed it to community. Not only the rich people own property, now they changed it back. The guy they elected president, is a developer, Tim Farrington. I told my cousin Eddie, "How'd you let that go? You should have run for president." When I left, Sam was President.

KM: So is it important to protect the traditional places?

BL: Sure.

KM: And the old place names and things like that?

BL: I would think so, yes.

KM: What are we going to do? Are you folks going to be able to keep the little bit of land you have left? When you think about all of the places that your *kūpuna* had?

BL: Oh man, what are you going to have left? When they sold that property above us...but they couldn't pay the taxes.

KM: Yes, they really have to do something about the taxes.

BL: That's the same thing, I belong to another organization, the Committee for more Equitable Taxes, and we went and fight. They gave us some relief. The first time we had relief on the taxes, and then that thing expired and another mayor came in and then we went back again, then another tax break, not enough. The way they assess that, if a millionaire comes here, and then another one there, they take it and divide it by three and that's the tax assessment, period. They give us, "We will not raise your tax three percent, we'll give you another 50,000 exemption." I said, "When you assess me a million dollars, your subtraction don't mean nothing."

KM: Yes.

BL: All that kind stuff.

KM: There has to be a way that protects the old families, native families on the land. Doesn't matter if someone builds multi-million dollar houses all around, if you're not speculating, this is old land, it should be protected.

BL: When my mom was living she called me, "The rate on my taxes is four hundred dollars, from sixty to four hundred." That was in the late forties, the early fifties. "Mom, you know what you do, you look in the paper that the county puts out, you look all inside there, no more policeman, no more park, no more water, no more nothing." She won... [chuckling]

I did that once when I first moved here, I did the same thing and I won the first appeal that time. Then after that, hard.

KM: Well, *mahalo nui* thank you so much for sharing these wonderful recollections.

BL: Get plenty things.

KM: Good to talk story, *mahalo nui*.

BL: A lot of stuff, I think about that, and I like to cry. Through this whole place including Keone'ō'io. I think they stopped this guy from going there with kayaks. These guys used to come in Mokuhā, a nice little bay. All these kayaks piled up on the coral reef. They stopped it. We were fighting that for years. They used to come across the reef.

KM: It's sad, you kill the reef, that's how we lose so much.

BL: Do you know, has Hawaiian Homestead up here?

KM: Above Keone'ō'io?

BL: Yes, there's Hawaiian Homesteads over here too, above this mountain [points to area on map].

KM: Amazing. Above Pu'u o Kanaloa?

BL: Yes, and down here too [points to area on map].

KM: So by Wai'ala?

BL: Right on...this bay over here, somewhere up there. The reason I found out is my daughter Maile's friend, "Hey dad, you know this lady from Hawaiian Homestead said they get land in the Makena- Keone'ō'io area, that's homestead, but she doesn't know where it is." When she came, I told her where these places are, all these places.

KM: Amazing! This is suppose to be a storied place, this Pu'u o Kanaloa, the Kualapa area.

BL: And the name Kanaloa, too.

KM: Speaking of Kanaloa, did you ever go to Kaho'olawe when you were young?

BL: Yes.

KM: Who did you go out with?

BL: My dad.

KM: He would go *holoholo*?

BL: We would go fishing. My dad knew that island by heart because he used to run one of the boats from Dwight Baldwin. He had a lease there with McPhee or something.

KM: Yes.

BL: The name of the boat was *Pualele*. I was real young when we lived in Kihei. The boat was anchored outside there, and he gave my dad the boat. What happened is the military took over the island, so he gave my dad this boat. I don't know how many feet it was. He used it for fishing from the Kihei wharf. One time the *Kona* storm drove it on the sand.

KM: Oh, *Pualele*!

BL: My brother get one boat, *Pualele II*. And on the bottom get the Territory of Hawaii [chuckling].

KM: [chuckling]

BL: But Kaho'olawe, we went there all the time.

KM: Were there good places to go fishing around the island?

BL: Tons of places. My dad used to go over there, we had a small, little sampan, anchored in Makena Bay. After the war they stopped bombing, so we'd go fishing, we'd go hunting. Had sheep, goats and turkeys. I don't think we ever caught a turkey, they said you got to go night time.

KM: Yes, when they are perched up on the trees.

BL: Look for the doodoo. My Uncle Jimmy Kanahale and one of the Ho'opi'i's, Sonny, they are all good divers. One group of hunters, so they get out there. One group would go hunt sheep, the other group would pick *'ōpihi* and catch fish. We used to bring plenty fish. They sold it in the market in Kahului. The Japanese guy would go, "Johnny, wow, plenty fish! Where you catch this fish?" "Down in Makena." We no tell him it's from Kaho'olawe. If I can find the picture I'll show you how big the *moi* was. [chuckling – gestures size]

KM: Two feet!

BL: Huge kind.

KM: Amazing! I'll bring you a map of Kaho'olawe. I'm sorry, I don't have one here with me. When you look at Kaho'olawe, you know what—is it Hakioawa?

BL: Hakioawa, yes.

KM: You folks would go in there or around the...?

BL: We went around the other side.

KM: Where the sand beach?

BL: Hanakanai'a, the other side, the sandy beach.

KM: You folks would go there, and had all kind fish?

BL: Had *moi*, '*āholehole*, by the bags, we used to catch.

KM: Amazing!

BL: The interesting thing about it, during the war we used to live in Kihei, right.

KM: 'Ae.

BL: They had navy crash boats parked in the pier across from the store. My dad became good friends with the chief and the guys on the boat. They didn't know too much about...they used to rescue the pilots that crashed their planes in the war. We used to go out fishing with them, the weekends. "Hey Johnny, if they're not bombing, lets go fishing."

KM: Wow!

BL: These guys never fished, they sat on the boat, drink [chuckling].

KM: [chuckling] Let the experts fish.

BL: Four guys. One time, one weekend, we went down the shore and came back up, loaded with fish. They had this turret, where they converted it to a crash boat to rescue pilots. I was sitting there and watching the guys trying to pull the anchor up. It was stuck. My dad told the chief send some of these guys to dive down, "No, no Johnny, I'll do it, pull it out." One of the sailors, had the rope, they went ahead and coiled all the rope. This one sailor had his drink, walking, and when the guy went back up I saw that, went cut his foot like this [gestures].

KM: 'Auwē!

BL: The shoes went and all you could see was this thing sticking out, sticking up like that [indicating the bone]. My father, he told the guy, "Get off of that wheel, you going kill somebody." The guy was drunk too, right. "Get the axe, cut the rope." They cut the rope. They carried the guy and put one tourniquet and dragged him in the back. He says, "Throw the drink, throw the booze off the boat." We weren't drinking. Then he turned the boat around and he headed to Kihei full speed. He had Packard engines, two thousand horse power. The thing was smoking, and we were flying, I don't know how many minutes we got to Kihei. "Call the naval base and tell them we need an ambulance or something." We got down there and nobody said nothing, nothing, nothing. They would have gotten court-martialed. It was just an accident. They all would have gotten court-martialed for drinking. That was the last time we went fishing with the navy guys [chuckles].

KM: Hmm.

BL: After that, we would do covert operations [chuckles]. We were in there hunting one time, we heard this plane coming over. We were at He'eia, which is on the other side where the ranch house was. We were over there hunting, and they were shooting to Hanakanai'a, where all the targets were. Bomb, bomb, bomb, bomb, the shells were all falling into the *kiawe* trees.

KM: 'Auwē!

BL: We jumped on the boat we get out of there. We used to catch plenty sheep, and then after a while when we used to go back, they were all dead. We don't know what killed the

sheep. You know, years later when I heard about nerve gas and all that kind, I get...these guys must have dropped something, all these dead sheep.

KM: Amazing!

BL: The only thing that survived was the goats. The goats were the only ones, because they took off to the *pali* side, by Kanapou side. After hearing about nerve gas, I was thinking oh, oh. We used to follow the sheep trail, as long as you stay on the sheep trail, you not going to step on a dud. Don't go on the side. Under the tree, get about one dozen. So what happened, we take the safety off... And what happened, my uncle, Hapakuka, used to go with us. He'd take the dogs and castrate. We go back about three months later, we see the fat guys, that's the one we shoot.

KM: That's right.

BL: He'd send the dogs after them, grab them by the leg and he would castrate. I don't know how many, but when he go back, the bugga look fat.

KM: Yes. You know in the '30s, this old man Hapakuka, was one of the informants to Handy who was doing stories about the Hawaiian planting practices. They mentioned up at 'Ulupalakua...but I don't know if you ever saw, there was a stone that was supposed to be a rain stone. Did you ever hear, it was almost shaped human like, did you ever hear about it?

BL: No. Oh, the one in Kanaio—there's a stone, a lava stone.

KM: Yes, I know which one you're talking about. But this one was a small, a stone figure like, instead of a wooden *ki'i*, a stone.

BL: No, I never saw that.

KM: They were talking about it. That was supposed to be an old stone that they would pray for the rains like that and stuff. *Mahalo*, I don't mean to humbug you for so long.

BL: No, no.

KM: Good fun.

BL: I learned plenty from these maps too.

KM: It is nice to see. That's why I figured I can bring the old maps like that.

BL: When I see something like that, I can remember. It's hard if you don't...

KM: That's right, especially up here in Hilo now rather than...

BL: Hilo, Hilo [chuckling].

KM: *Mahalo nui*, thank you so much. I'll look forward to...I'll get this transcribed and I'll bring this home to you.

BL: If you need any more information let me know.

KM: *Mahalo nui*. I don't suppose you have any old photographs of the Makena area at all.

BL: You know I have an old picture of the landing but I don't know where it is. I'll find it one day.

KM: I would love to meet your daughter.

BL: She's a bombshell my daughter, she's not afraid of anything. She used to work for the mayor. [looking through papers] These are my dad's papers.

KM: Yes, proof of Hawaiian birth. He didn't have a birth certificate?

BL: He changed his name from John Lu'uwai Kukahiko, to John Lu'uwai. He was John Kukahiko. His *hānai*...I got interesting stuff in here, go read it. My grandmother is talking in this one here [looking at papers]. And this one is a story about my Uncle Jack Auwelo.

KM: So handsome, these Hawaiians.

BL: This is the one, the testimony I did for the Native Hawaiian Legal Corporation.

KM: Regarding the 'Āhihi-Kīna'u?

BL: Yes.

KM: It's interesting how the Kukahiko boys seemed to all take different names.

BL: Yes. And this is a sketch I made of the graveyard [see sketch No. 4].

KM: Wonderful, you had told me you had done that. It's good that you did that, or people would forget.

[looking at various photographs and papers]

BL: They all died, Uncle Eddie died, Auntie Annie died. [looking at photos and papers]

KM: Yes. Wonderful that you've done this, otherwise *poina*.

BL: The guys have a copy, the Kukahiko Corporation.

KM: That's wonderful.

BL: You can take that. And this was one of the reunions we had, my mom.

KM: What was your mama's name again?

BL: Angeline Ka'uhane Smythe. This is my uncle, Duck Chang, I used to go throw net fishing with him. He's passed away. And this is Jimmy Campbell, our friend. I said, "Jimmy, we owe you ten-grand." He said, "I told your dad, you not going to pay me." And this is my sister, she died. Uncle Wally Kuloloio, Leslie's dad... This is the 1988 reunion.

KM: Did you remember...I bought that article from the 1947 reunion, were you home?

BL: I was there.

KM: Amazing!

BL: We had a big *lū'au*. We took the picture on the landing, the old landing. We had permission to move it back, nothing was built yet.

KM: What happened was when the war broke out, the military came in and closed off and knocked down your houses?

BL: Yes, they took down all the houses. I think in that testimony, I wrote something.

KM: And the pill box got put in?

BL: Yes.

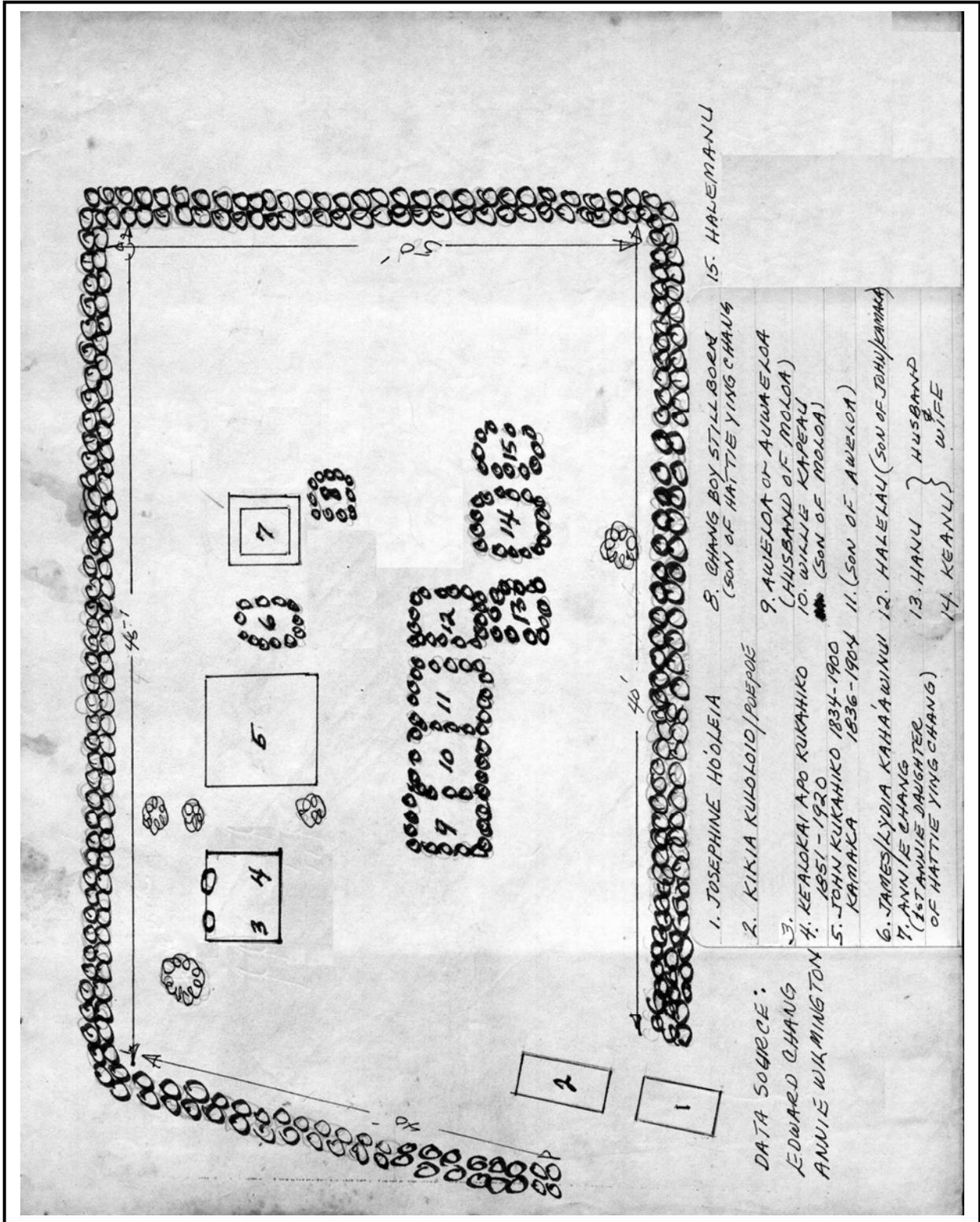
KM: That's where Auntie Marie and Uncle Willie them...?

BL: After the war.

KM: After the war, lived?

BL: He was a fisherman, he laid fish traps. You should have seen the fish he caught, the kind *'ulua* like this, hundred pounds. Big traps you know. You can walk through almost.

KM: Gee!



Boogie Lu'uwai – Sketch No. 4. Kukahiko Family Ilina (at 'A'awa).

BL: They were young, and Uncle Jimmy Ewaliko, big, they can pull the trap from the bottom.

KM: Amazing! [looking at the papers] These are so important, we're so fortunate these Certificate of Hawaiian Birth records—that people, your parents, my wife's family, same thing. I was mentioning Kaiapa and it ties in Hubbell, cousins with the Smythes, with your mother them like that.

BL: Yes. On this one it says Hawaiian, Caucasian, but his birth certificate says Hawaiian.

KM: Look at his face, that's *kanaka maoli*.

BL: That's the Kukahiko face.

KM: Yes.

BL: Look at all this stuff.

KM: Mahalo nui!

BL: When you come back the next time we can talk of other stuff. You can take that.

KM: *Mahalo!*

[recorder off – back on]

KM: Sorry, you just mentioned about fishing, the *'ahu*.

BL: The *'ahu*, yes. What happened is, my father, he was a great one to building *'ahu*. Low tide he used to build *'ahu* at 'A'awa, Kanahena, Keawala'i Bay. Maybe about two or three, because there's enough fish, right.

KM: Yes.

BL: We used to build it, the thing about it when you build it, you have to make sure you keep the *limu* up. All the *limu* facing up.

KM: Yes.

BL: You make a pretty good size. Then you come back *kai nui*, or high tide, throw his net. You see all the *manini* and everything. Now, you reach underneath you pull all the rocks out and all you get is fish. Then what you got to do, make sure it's not *huli* so you turn it all back, make sure the *limu* is all facing up.

KM: You're actually taking care of the stones and reusing them again?

BL: Yes, yes. You have to leave the *limu* part up. Turn 'um over, it's all clean, you leave them up, you look, it's just like the same thing. You should see how much fish we catch. Once in a while when you're taking the rocks, get one big *pūhi* in there. Oh man, go nuts [chuckling].

KM: Yes, I bet.

BL: We used to do that all the way to Kanahena. One thing I should have done when I was living down there, I told my cousin Eddie, "We go make one *'ahu* down..." We never did do it.

KM: Just to try see again?

BL: Yes.

KM: Do you think there's still fish?

BL: No, and I know why, because the fish was too small.

KM: Yes.

BL: The *manini* was only this size [gestures], no more like before.

KM: Small, one inch kind? So the fish are not like before?

BL: Before was big, big kind. Now it's like this... [gestures size]

KM: Six inch kind, 'auwē!

BL: Even this kind we no catch, if it's too small we throw it back. We used to do that. I think I told that to the 'Āhihi-Kīna'u Working Group. About us doing 'ahu, inside that bay.

KM: Yes. You know since you mentioned that 'Āhihi-Kīna'u section, there's ponds where has 'ōpae inside?

BL: Yes.

KM: Did you folks ever use 'ōpae for bait or anything?

BL: No. Most of our fishing was in the deep ocean, we did *kā'ili* on the canoe, my dad had a canoe. You know what is *kā'ili*?

KM: 'Ae.

BL: Use the rock.

KM: And you drop?

BL: Yes.

KM: How far out would you go?

BL: We go out almost to Molokini.

KM: Wow!

BL: You know what happened, no more that kind fish now, you know. They call it 'ea, *po'o*, all that kind fish. Me and my Uncle Duck used to go out. The kind we used to catch was *uku*, had plenty but 'ō'ō, now get the kind ciguatera, now cannot. All these different kind of fish, the Hawaiian names, not around no more.

KM: You folks would go out as far, like towards Molokini?

BL: We would load all the rocks. First we'd go down towards Keawakapu.

KM: The one by?

BL: By the hotel, down that side, and then fish coming back to Makena. Because when the winds come up you paddle with the wind.

KM: The winds bearing you towards Makena?

BL: We used to catch so much fish I tell you.

KM: Did you have *ko'a*, different stations where you knew you were going to fish here? And did you mark by the land also?

BL: No, I didn't do that. My dad knew exactly where.

KM: Yes, just by looking, you already knew where you were.

BL: Yes, he'd just look at the land, he knew where he was. Me, I wouldn't know...

KM: You know, that's the other thing you were talking earlier, about the development and the changes. You change the land, you put a hotel or you knock down the *pu'u* or change even the *lae*, the *kahakai*...

BL: Yes.

KM: You lose your landmark too.

BL: Yes.

KM: For the old people.

BL: Now, where supposed to have a tree, get houses and stuff like that. I was a young kid, we would paddle the canoe, me and my brother. My dad, he's not doing nothing, hard work. When you're coming back, easy to catch the wind come back to Makena [chuckling].

KM: That's good.

BL: Yes, nice.

KM: You mentioned earlier like some of the Kapohakimohewa, the two ladies Aunty Hattie and them played music. Was there a song, were there songs that were noted for Makena?

BL: There was all kinds, but I don't know, I should have recorded. My cousin Mapela and them used to sing Makena songs in Hawaiian and I cannot even remember.

KM: Oh, *aloha*.

BL: I made one tape of Uncle Wally them singing, but I don't know where it is.

KM: Interesting. 'Ahu fishing, that's good, and *kā'ili*. How deep?

BL: Deep water, I don't know how many fathoms.

KM: You still use stone, *huki*, let go?

BL: Yes. You drop them down hit the bottom, bounce it and it just goes.

KM: You know you kind of think...

BL: You know that's how the Miloli'i people catch 'ahi.

KM: 'Ae.

BL: Same way, I've seen it on a documentary. They know where the fish is...

KM: That's right, they marked their *ko'a*.

BL: By the land.

KM: I'm sure your dad did the same thing. Somehow marking from Molokini or something like that. I bet if you were to go down, you'd find one pile of stones down there...

BL: There was a place he'd line up Molokini lighthouse with Pu'u 'Ōla'i, and go along that line. Get all kinds of fish. Which part of that it is, I don't know.

KM: Good, *mahalo*! I'll copy this and bring it back home to you.

BL: Only copy what you need.

KM: Okay.

BL: Maybe some stuff is not of interest to you.

KM: Good, it's so nice. This may help me pull things together. I'm still trying to figure out also, one of the Sniffen, Hopoe Sniffen's daughter married a Kaholokula. I wrote to Robbie on Kaua'i asking him, you remember Jimmy Kaholokula, the musician?

BL: Yes.

KM: I'm trying to find out if that's for sure, if the connection...

- BL: The Kaholokulas in Waihe'e, one of them, Moses, still lives close to Waihe'e Church, I don't know if that's the same. Jimmy Kaholokula was from Kaua'i.
- KM: That's where they moved after they graduated. The boys were right with him... *Mahalo nui, aloha!* [end of interview]

**Pardee Erdman**

**Notes from informal interviews of October 10<sup>th</sup> & December 28<sup>th</sup>, 2005**

While undertaking the documentary research for this study, it was hoped that historical records from the Makee and early 'Ulupalakua Ranch eras might be found. In other instances records from ranch journals have documented the development of ranch paddocks, walls, and other features associated with operations of the ranches. In this instance, it was hoped that a record of construction of the walls on what later became the Garcia family property could be found.

Mr. Erdman was away from Maui during much of the time that the primary research and interviews were being conducted, but he did speak with Maly on the phone, and later met in December 2005, while we were on a field visit to the *mauka* lands, with Kupuna Marie Olsen.

During the discussion, Maly inquired if old journals and maps still existed in the ranch collection, and if Mr. Erdman had any personal knowledge of the "*Kalani Heiau*." A summary of Mr. Erdman's comments, follows:

He purchased the ranch in 1963. The sale/exchange of land between Marjorie Kalehua Cockett-Garcia, and the Baldwins/'Ulupalakua Ranch had taken place in the middle 1950s, thus he had no direct ownership connection with the parcel.

He does not recall ever hearing of their being a *heiau* on the property during the earlier years of his tenure at 'Ulupalakua, and does not recall hearing of it when he was working with Kenneth Emory and Elspeth Sterling, when the ranch was assessing adjoining lands for sale.

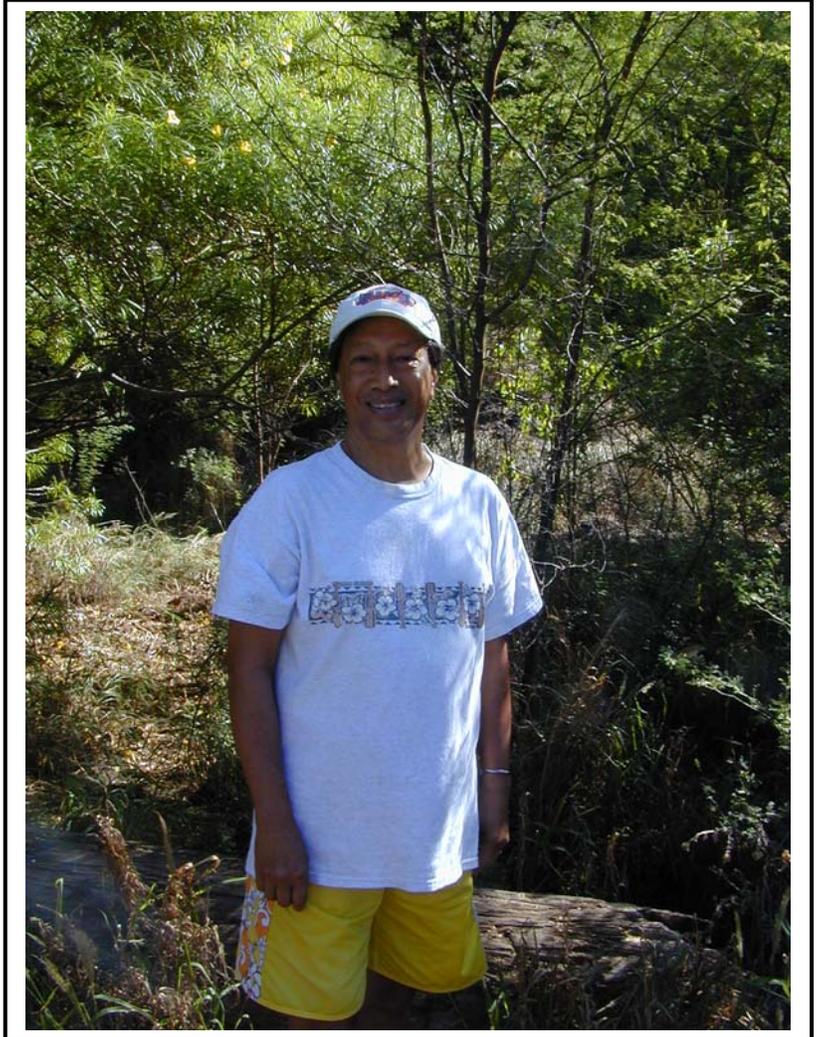
Unfortunately, some of the old journals that had been kept, were destroyed in a fire that took the old ranch house. Some records and maps still exist in the collection, but he does not recall such records as those describing development of paddock walls.

In December we looked at some of the old maps in his office collection. The historical maps were duplicates of those already referenced as a part of our study, and the 1960s maps prepared by R.M. Towill, did not include details of the Garcia family property, as it was not within the existing 'Ulupalakua holdings.

**Robert “Lopaka” Kalani**  
**Makena Oral History Program (drive to Makena and site visit)**  
**October 27, 2005 – with Kepā and Onaona Maly**

Robert “Lopaka” Kalani, was born in 1939 at Pā’ia (Photo KPA-N2460; in front of the former family property at Ka’eo, where an ancient trail of *huaka’i pō*, came up from shore). His mother, Fanny Luahine Lonokailua was born at Makena (Ka’eo), and his father, Edward Manuahi Kalani, was born at Ke’āhua, Kula, though as a young adult, he worked at ‘Ulupalakua Ranch. The family’s land was situated on the south side of what became the Garcia family property, and was below the “*Kalani Heiau*.”

Through the years of his youth and early adulthood, Lopaka was raised between Makena and his parent’s home. As a child, he learned that the *heiau* was situated just above his family home, though he never heard it named, or referred to as “*Kalani Heiau*” by his grandparents or elders. It is his recollection that the references he heard regarding the *heiau* centered around it’s association with his family’s fishing practices. As a youth, members of his grandparent and parents generations, would occasionally go to the *heiau* to offer prayers of thanks for fish caught, and made *ho’okupu* (offerings).



One of the most outstanding recollections of the land area shared by Lopaka, was that as a youth, the *huaka’i pō* (night marchers) would periodically be heard traveling from the uplands to the shore, passing along an ancient *mauka-makai* trail on their property. During an informal interview on August 23<sup>rd</sup>, Lopaka shared:

When I was small, living at our home, *makai* in Makena, there were certain nights when we would hear chanting and the sound of people marching, the night marchers. An old trail from *mauka* to the shore passes by the property that we had *makai*. My mom and *tūtū* told us that these marchers were the ancient *ali’i* and residents of the region. They would always make us be quiet, and turn down the *kukui hele pō* when this happened. This was the *huaka’i pō*.

Lopaka’s *aloha* for the lands and families of the Makena region is deep. His own family descends from the Māhoe line (the *Konohiki* of the land), which formerly owned half of the *ahupua’a* of Ka’eo, including lands upon which the *heiau* is situated. In the early 1960s, he and an aunt, Helen Kuamo’o

Peters, composed a song for the storied places and families of Makena. He graciously shared the song with us during the interview, and the words are included with this interview transcript. Lopaka is a noted *Kumu Hula*, and in the 1970s, Maly and he worked together, also visiting the family home at Makena. He laments that much has changed since then, and in regards to care of the *heiau* on the Garcia family property, Lopaka expressed his *mana'o*:

That it was important that it be cared for, and that he supported efforts to preserve it.

Beginning drive from Kahului to Makena, discussion in progress:

KM: ...With this community history, the study that we're doing with the families at Makena and just to better understand.

RK: Yes.

KM: I'm going to say, "*Mahalo nui.*" We're going to talk story. You were just sharing, your recollections, that even you and your aunt had composed a song for Makena?

RK: Yes.

KM: And that it was a happy place?

RK: It was a happy place. A lot of people would come there, especially on the weekends. They would have parties. My Uncle John Lu'uwai, the Lu'uwais lived right next door to Aunt Helen Peters. It was a joyous place. A lot of people would come there, we would have parties, singing and dancing. Laughter was all over the place.

KM: Yes.

RK: When I used to go, there it was a happy time. So we had decided to write a song and I told my Aunt Helen, "You know aunty, of all these happy times that we've had here, we should write a song about the good times here at Makena Landing."

KM: 'Ae.

RK: She said, "What would you want the song to say?" I told her, and she wrote it in Hawaiian. I'm going to sing it.

KM: Wonderful, wonderful! While you're pulling out your *ukulele*, do me a favor please.

RK: Yes.

KM: Could I get your full name, date of birth and who your parents were?

RK: Robert Kalani, a lot of people call me Lopaka.

KM: 'Ae.

RK: I was born up at Pā'ia, raised up at Pā'ia. My mom was born in Makena, her name was Fanny Luahine Lonokailua. My dad was born in Ke'āhua.

KM: 'Ae.

RK: His family is from Kula, Keōkea. And he met my mom in Makena because he used to come down. They had an alfalfa field and he worked for there, for Mr. McPhee.

KM: Yes. Under Angus McPhee with 'Ulupalakua Ranch?

RK: Yes.

KM: Was that alfalfa field by Pu'u' Ōla'i side?

RK: By Pu'u' Ōla'i side.

KM: Okay.

- RK: He met my mom there and they got married.
- KM: Wonderful! Papa's name was?
- RK: Edward Kalani Manuahi. But when we went to find his birth certificate, it says, Edward Manuahi Kalani.
- KM: I see, okay, interesting. It makes it a little *huikau*. And you *hānau* when?
- RK: July 10<sup>th</sup>, 1939.
- KM: Wow! Like I said, you look to me the same as you did thirty years ago. You haven't aged at all.
- RK: Why thank you, what a compliment.
- KM: You're coming up next year, sixty-seven?
- RK: Sixty-seven.
- KM: Wow, wonderful! That gives us a little bit of background. Now you were talking about this *mele* that you and your aunty...
- RK: My aunty Helen. She put in the Hawaiian words. [begins to play *ukulele* and sing] "*Aloha No Makena*."
- |   |   |
|---|---|
| <p><i>Aloha no Makena,<br/>No nā kūpuna o ka 'āina,<br/>I ho'i mai nā malihini,<br/>Me ka pu'uwai hāmama.</i></p>         | <p>I love Makena,<br/>Land of my ancestors,<br/>And where the visitors come,<br/>With open hearts.</p>                    |
| <p><i>Huli aku nānā iā 'oe,<br/>Ka nani o Keawala'i,<br/>E 'ō mai kou maha o ke kai,<br/>I ka makani kō 'olu'olu.</i></p> | <p>You turn and look,<br/>To the beauty of Keawala'i,<br/>Come and rest next to the ocean,<br/>In the cool breezes.</p>   |
| <p><i>Aloha o Naupaka,<br/>Ke kani o ka 'ili kai,<br/>I ke kai i ka one,<br/>Aloha no o Naupaka.</i></p>                  | <p>I love Naupaka,<br/>The sound of the sea on the shore,<br/>The water on the sandy shore,<br/>Love to you, Naupaka.</p> |
| <p><i>Aloha no o Onouli (Oneuli),<br/>Ka home no nā kūpuna,<br/>Aloha ku'u home,<br/>Ku'u home o Makena.</i></p>          | <p>I love Onouli (Oneuli),<br/>Home of my elders,<br/>There is so much love for my home,<br/>My home at Makena.</p>       |
| <p><i>Ha'ina mai ka pū'ana,<br/>No nā kūpuna o ka 'āina,<br/>E 'ō mai nā keiki o ka 'āina,<br/>Aloha no Makena.</i></p>   | <p>So told is the story,<br/>For the ancestors of the land,<br/>Respond children of the land,<br/>Love for Makena.</p>    |
- KM/OM: Beautiful!
- OM: *Mahalo!*
- KM: Beautiful! Beautiful!
- RK: That portion of Onouli, that's where my parents lived.
- KM: "*Onouli ka home no nā kūpuna*," okay.
- RK: That's where my parents came from.

KM: Onouli, is that right, or Oneuli, that's by Pu'u 'Ōla'i?  
RK: Pu'u 'Ōla'i.  
KM: That's right. Oneuli I think, is that right or Onouli?  
RK: They used that, and also Onouli.  
KM: I see, okay.  
RK: There is also a line that says "*Ku kilakila o Pu'u 'Ōla'i ike i ka nani no na mokupuni.*" Because on the top of Pu'u 'Ōla'i you can see Lāna'i, Moloka'i, Kaho'olawe.  
KM: 'Ae, and Molokini all of these islands.  
RK: Molokini, yes.  
KM: From the top of the majestic Pu'u 'Ōla'i one can see the islands. Beautiful! Glorious! That's a beautiful *mele*.  
RK: This is a song that my Aunty Helen and I got together and...  
KM: 'Ae. What was Aunty Helen's last name?  
RK: Peters.  
KM: Peters, okay. She was tied with Kuamo'o and Lu'uwai them, is that right?  
RK: That's her name, they called her Kuamo'o.  
KM: Kuamo'o, okay.  
RK: Lu'uwai and Aunty Helen Peters are first cousins.  
KM: Okay.  
RK: They're mamas are sisters.  
KM: I see. Wow, that is beautiful! Have you recorded that?  
RK: No, I've never, oh my goodness this is so old.  
KM: When did you folks put this together?  
RK: We put this together... [thinking] in the '60s.  
KM: Wow! That is beautiful! I believe that if you were to record that *mele* that there would be, it would give some new life to the history and the families of Makena. It's beautiful!  
RK: Well, I thought that I would bring the *ukulele* and sing it for you, that it would go with what we're going to do today.  
KM: Thank you so much. I heard so many references to places that you were speaking of, like you said, Onouli, Pu'u 'Ōla'i, of course Makena, Keawala'i.  
RK: Keawala'i.  
KM: Naupaka?  
RK: You know at that time, I knew the beach in front of our home, called Naupaka.  
KM: 'Ae.  
RK: And the reason I believe that is was called Naupaka was because the *naupaka* grew along the beach.  
KM: 'Ae.  
RK: All the way along the road side up to Onouli where my parents lived.

KM: I see.

RK: When they moved from Onouli, they moved to where the Naupaka beach is.

KM: The house where I went with you years ago, your uncle's house is the one near the Garcia's also?

RK: Yes.

KM: And that's the area fronting Naupaka?

RK: Naupaka, yes.

KM: Okay.

RK: We used to come down to Makena in the '50s, when I was in high school. We would come down with my mom and my dad and we would stay with my Uncle David. My Uncle David had so much pigs.

KM: He kept pigs, right by the house?

RK: And the pigs ran all over the place, down the beach, through the neighbors yard. And next to my Uncle David lived my Aunty Mary.

KM: Okay, if we're looking where Uncle David's house was?

RK: Yes.

KM: Garcia's now, would be on the left side?

RK: On the left side.

KM: Aunty Mary's?

RK: Aunty Mary's was on the right.

KM: Was on the right side.

RK: Yes. Right below my Uncle David's house.

KM: What was Aunty Mary's last name?

RK: She was Auwelo and then I believe she got married to a Portuguese man.

KM: I see. Is that the Ferreira or?

RK: No [thinking].

KM: Different, okay.

RK: She would come over to Uncle David's and my mom and dad and Aunty Helen would come down. They would sit down there and talk story and *inu* and *mea ai*. Uncle David would go fishing and come home and bring the fish. Aunty Mary and Aunty Helen and my mom would clean the fish. We would have dinner, it was a beautiful time. We kids would go down to the beach swimming and then we would go over to where "Big Beach" is.

KM: Yes.

RK: We would walk along the seashore and go down to Onouli, Pu'u 'Ōla'i, and down towards where Big Beach is. We would go swimming over there and then afterwards come home. There was nothing else to do but go to the beach.

KM: It must have been beautiful?

RK: It was beautiful! There was Uncle David's house, Aunty Mary's and then had that plantation house...

KM: On the point?  
RK: Yes.  
KM: The old Baldwin cottage? Is that the one or?  
RK: Beach house.  
KM: Beach house, okay.  
RK: And then further up was Aunt Mary's sister, Kealoha'āina and the Kealoha'āina's house.  
KM: Wow!  
RK: Right across of Aunt Kealoha'āina's house was where my mom them used to live at Onouli.  
KM: I see.  
RK: And then beyond that had Uncle Abner Delima's house.  
KM: That's right.  
RK: They were the one's that took care of...it wasn't a lighthouse, but they had this light up on Pu'u 'Ōla'i ...  
KM: Yes, that's right.  
RK: ...to guide the boats.  
KM: Yes, of course, a beacon.  
RK: Uncle Abner used to do it, I guess it was his job to take care of that. We used to go out there and go swimming, go fishing and whatever. We never did take food with us, we ate what we got off the ocean.  
KM: 'Ae. Amazing! You could gather *limu*?  
RK: Gather the *limu* and *'ōpihi* and *hā'uke'uke* and *pīpīpī*.  
KM: 'Ae.  
RK: Whatever we could gather, this was what we ate for lunch while we were at the beach.  
KM: Yes.  
RK: We would stay there and come home in the afternoon. We would come home and have dinner or go feed the pigs, feed the animals.  
KM: Uncle David's house they were actually keeping pigs. You can see there's some old stone walls around there?  
RK: Yes.  
KM: Were those walls generally associated with keeping some of the pigs in, or feeding them or?  
RK: Yes, to keep the animals in.  
KM: But you said the pigs would also run out, they could go down the beach, *kahakai* like that?  
RK: Yes. Down to the beach, Uncle David would come with the tin and hit the tin so the pigs come home.  
KM: Yes.  
RK: We also went out to gather the *kiawe* beans.

KM: Yes. So when you were young, like you're describing in the '50s like that. Were there cattle down there also?

RK: There were cattle, yes.

KM: That was 'Ulupalakua or private, families?

RK: No, they were 'Ulupalakua. In fact, this was before my time, they used to bring them down to where Makena Landing is and the ship used to be outside there. They would tie the cattle by the neck and take it out.

KM: Right, on the little skiffs, the small boats out?

RK: Yes.

KM: Cattle shipping days like that?

RK: I didn't see that, but my Aunty Helen would tell me that's how they would take the *pipi* out to the ship.

KM: 'Ae. Amazing yeah, what a life!

RK: It was a simple life, but it was beautiful! And I think about it when I'm much older now, and how wonderful it was that my mom them... Of course they didn't have the things that we have now, but they enjoyed life fully then.

KM: Yes. Makena was a good place for them.

RK: Yes, it was a good place. One time we walked all the way up to Keone'ō'io. My Uncle Charlie was living up there, the Aikalās.

KM: 'Ae, yes, yes, Aunty Marie spoke about them, Aikalā *mā*, where their houses were.

RK: Yes. Aikalās came from out that end. We did what my mom them did when they were growing up, they would walk all the way up Keone'ō'io and meet Uncle Charlie them when they were young. And then they would walk back home. We did that one time, and I don't think I would ever want to do it again, it's so far [chuckling].

KM: [chuckles] Yes.

RK: We went over the lava flow, of course the road was bad at that time. We walked, my brother, my sister them, and we went up to see Uncle Charlie and the children, and then we came home. Those are the activities that we shared in Makena.

KM: Wonderful stories, wonderful recollections! In the vicinity of where your Uncle David's house was, you'd mentioned Aunty Mary Auweloā them. The Garcia's didn't come in till the '60s.

RK: Yes.

KM: They weren't there when you were young?

RK: No.

KM: Was there any one living *makai* of you folks?

RK: They had some homes down by the beach before you get to the church.

KM: Right. Kapohakimohewa them, Makua? Do you remember?

RK: They were living there before, just past the church.

KM: Yes.

RK: But they had these haoles that were living there.

KM: For real?

RK: They had one or two homes I think, they were just coming up, they were there.

KM: When you folks were living out there, was it pretty much just the families of the land? There weren't a lot of *malihini* around?

RK: No, it was just the families of the land.

KM: Occasionally someone would come down like in your song you talk about welcoming the *malihini*.

RK: Yes. They came down, some of them did come down 'cause they were friends of my Uncle John.

KM: That's right, they were family friends, it wasn't just visitors showing up like they do now?

RK: No. In fact you couldn't find people there, we were the only ones. The only kids besides the Lu'uwais that would stay there. I don't know how often they'd come down, we didn't get to mingle with them. I'm sure they were there.

KM: How did they come down? Was it across the old Kihei road or did some still come down from 'Ulupalakua, the *mauka* road coming down?

RK: My cousin folks came down from 'Ulupalakua. We went from this old road here.

KM: Along Kihei out?

RK: Yes. At one time when my mom them was living there, and my aunty. My mom said that her sister, they would come out on the horse.

KM: Yes.

RK: My grandpa would come over here and meet them from here and go in on the horse. They never had transportation on cars. They had the horse and they would come along the ocean side. They were staying down at Onouli at that time, then when the house burned down, they moved up, next to Naupaka.

KM: I see, in uncle's or a different house than uncle's house?

RK: Their house was in the back of Uncle David's house.

KM: I see. On that lot had Uncle David's house and then behind had the house that your parents lived in?

RK: Behind is where they lived. That house burned down, then they had built this other house where Uncle David is.

KM: Out of curiosity it sounds like, did two houses burn down?

RK: Two houses burned down.

KM: Were they using kerosene wood stove or something? What was the source of the fire, did you ever hear?

RK: No. I really don't know.

KM: You know in the old days some of the *kūpuna* had separate *hale kuke*. I was wondering...

RK: Probably, [thinking] could be. They cooked outside. The house burned down. And then when I started high school, I went down there once. We had friends, I took them down. But after high school I went to work for the Von Hamm Young Company and then from there I went to Honolulu. From Honolulu, I guess he was on the Board of Directors for the Von Hamm Young Company, he helped open up the Royal Lahaina.

KM: I see.

RK: So I was asked if I wanted to come back home to Maui. I told them I would love to go back home, I don't know if they had jobs there. He said "they were building a hotel on Maui." I said, "well if I can." I came back home here when the hotel got through, it was the Royal Lahaina hotel.

KM: Was that in the late '60s?

RK: No, it was in the early '60s.

KM: Okay.

RK: I came back home here and lived here. In the mean time I was asked if I would entertain with this group that was performing at the Hukilau Seaside Hotel. I said, "I really don't know, I had to work and it was so far." She told me "we can use you to work with the entertainment." I went and we were performing there three nights a week. In the mean time I brought them down here in Makena. My mom was down here at that time. She and my dad came down to spend the week with my Uncle David, which is her brother. We came down, we had lunch with my mom, Uncle David and my dad. We went walking around the house and later on when we went to the back of the house she noticed this rock. It was about like this big [gesturing size with hands]...

KM: About a foot and a half, two feet, yes.

RK: It was sitting at the bottom of the steps in the back of the house. She asked, "Robert, did you folks have a house up here?" I said, "Yes, this is why the steps are here, the old house was here, but the old house had burned down." And then she told me, "You know what this is?" And I went, "Where?" "Right here." I said, "No." And then she asked me if my family was into fishing. I said, "Yes, my Uncle David." My grandfather and my uncles, all of them were fishermen." She said, "Do you know what this was?" I said, "No." She said, "Robert, the reason I ask is because you folks have something over here that's valuable. If people knew that this thing was here." I said, "It's not valuable here." She said, "I'm going to tell you, this is a *kū'ula*." "And who is *kū'ula*?" She told me, "This is a fishing god. A lot of Hawaiian families that come from fishing practices have one of these. It always sits in front of their house, right next to the steps." This is what she told me. And I said, "Oh no." She said, "Why?" I said, "I'll go and ask my mom, but she's going to get upset." She said, "Why, Robert?" I said, "This kind of things she doesn't like us to hear. She doesn't want us to fool around." She said, "Why?" I said, "My mom doesn't want us to fool around with these kinds of things because we won't know how to handle it."

KM: Yes.

RK: She said, "When you have the time, try just ask your mom." I knew that my grandpa folks, uncle them were all fishermen. My Auntie Helen used to tell me the story, of my grandpa, my Uncle David, my Uncle Henry. She said, "Robert your family comes from the fishing line." My mom told us one time that underneath Pu'u Ōla'i, has a cave under there and your grandpa, your Uncle David, your Uncle Henry would take the food, and go down there and feed the family *'aumakua* which is the *manō*.

KM: 'Ae.

RK: I said, "Ma?" She said, "Yes, Robert. This is why I don't want you folks to go out and handle these kinds of things, you guys don't know how to do it."

KM: 'Ae. Because it requires protocol, observing *kapu*?

RK: Yes, that's right. And my mom said, "You do not...if anybody tells you those kinds of things, just walk away Robert, because I don't want you folks to get hurt."

KM: That's right.

RK: “And as far as I’m concerned, I’m a Christian and these kinds of things I don’t want. Of course I know that these things had happened during my days.” She said her and her mother always got into an argument. When my uncle them would go out and go fishing, and they used to catch the *akule*, they couldn’t bring the boat in because had so much fish.

KM: Really!

RK: And then my aunty said and what they used to do, they used to *hana ‘ino* the fish, the dead ones, they used to throw back into the ocean and the *manō* would come. Therefore they couldn’t bring in the fish, they would go call my uncle, my grandfather. [pulling in by the church] I wonder if we can go?

KM: Yes.

RK: Lets go there.

KM: Good! Sit down?

RK: Down by the stone wall.

KM: Wonderful, okay. [leave vehicle walk around *pā ilina* at Keawala‘i] I’ve got some old maps for you. It’s beautiful now isn’t it! They’ve worked very hard on the church, they put these wonderful native plants in.

RK: Oh, this is Keli‘i Reichel’s mom, I believe she’s the secretary.

KM: That’s what I understand, yes, in fact I’ve e-mailed her briefly. *Aloha*. [greeting Lei Reichel]

RK: We came down to come and visit the place.

KM: [talking story] ...So we were able to get *Kumu* to come *holoholo* with us, talk about some of his recollections. We’re working to try and formulate the preservation plan for the site and since it’s right behind their *‘āina*, we thought it’s perfect to come and talk story.

LR: Yes.

RK: We’re going out by the stone wall, I wanted to let them know about the area.

KM: *Aloha nui, mahalo!* Nice to meet you finally.

LR: Nice to meet you too.

RK: Just about all of our family is buried here.

KM: ‘Ae. Your *‘ohana* has strong ties to Keawala‘i church?

RK: Yes. When my mom them used to attend this church [thinking] what’s her name, I forgot the name of the pastor that used to be here. Anyway, one of his daughters is the music director for the Kaumakapili church.

KM: Under Poepoe or?

RK: Poepoe, yes.

KM: Okay.

RK: Poepoe, she’s, Martha Hohu.

KM: Yes, Martha Hohu.

RK: Aunty Martha, her father was the pastor at the church.

KM: Yes. That was before your time?

RK: Before my time.

KM: Yes, that's right. In fact I think Kahu Poepoe, yes here it is, is that Reverend John Poepoe [looking at grave stone]? Yes, that's his *ilina* right there.

RK: And the song describes this area. The reason that I had told aunty Helen, is because I was here and the funniest thing was, you know when something is that strong you get the hardest time to leave.

KM: Yes.

RK: And they say, "But you know there's still *mana* there." I said, "That was because of our *kūpuna* are buried here."

KM: 'Ae.

RK: And I have the hardest time to leave. I said, "You know aunty, maybe you should put Keawala'i in there." It was for the good times that we had here at Makena Landing.

KM: Yes.

RK: She said, "Why?" I said, "I don't know, I got that feeling that maybe we should bring the rest of the different spots of Makena into this *mele*."

KM: Yes, absolutely.

RK: She said, "Okay." I wrote it in English and she translated it into Hawaiian.

KM: It is beautiful, and it is wonderful because as you said, you have Makena, you have the love of the families for this place, and that they welcomed *malihini*.

RK: Yes, yes.

KM: But also these storied places on the land.

RK: Yes and "*Huli aku nānā iā 'oe i ka nani o Keawala'i.*"

KM: 'Ae, turn and you look upon the beauty.

RK: Yes, the beauty. And the reason is because our *kūpuna* are here.

KM: 'Ae. This is almost a sanctuary, I would imagine.

RK: Yes, yes.

KM: You feel their presence, gain strength and inspiration.

RK: Yes. I said, "You know aunty, "*Huli aku nānā iā 'oe i ka nani o Keawala'i,*" (The beauty of Keawala'i). You know when I was there, "*E 'ō mai kou maha,*" (Come and rest at the ocean).

KM: 'Ae.

RK: And feel that gentle breeze.

KM: That's beautiful.

RK: *Ka makani i ka 'olu'olu.*

KM: *Nani, nani!* And look at the glory, you do have to *mahalo ke Akua* always.

RK: Oh yes!

KM: Because you're so blessed. Part of this research program that we're doing, so much has been lost already.

RK: Yes.

KM: I feel so *minamina* that your family and so many other families, that you've lost, in some way or another, the land.

RK: I wish it could have been done earlier when our *kūpuna* were still living. They knew the beauty, now they are gone and here we are. We only know what they told us.

KM: Yes.

RK: But it came directly from them.

KM: At least you remember some of the *hunahuna*, the fragments.

RK: Yes.

KM: Some of the things that have been handed down.

OM: You have the *aloha*.

RK: In fact, it was right here when I came, Maipela and I came, Aunty Helen's daughter. She and I came and I sat here. When we were here, it was like very comfortable. We went to get *'ōpihi*, and the *kūpe'e* is right outside here. Right over here. We sat over here with our bag *'ōpihi*, the *hā'uukeuke*, "we better rest." All of a sudden this beautiful breeze just came. It struck me, but then I only thought of this, it was couple years afterwards when we decided to write the song.

KM: Yes.

RK: I said, "Oh Lord, I would like to write something from my place, for Makena." And then after a while...t took me quite some time before and in my sleep I wrote that.

KM: *'Ae, moe uhane.*

RK: Yes.

KM: *Mahalo ke Akua* for the inspiration.

RK: That's why I said, this place is so beautiful, it's so hard to give up. You cannot, you cannot forget.

KM: What we're hoping is that with your help, with other *kama'āina*, Uncle Jimmy Kapohakimohewa them, Uncle Boogie Lu'uwai. I don't know if you remember Eddie Chang?

RK: Oh yes, Uncle Eddie.

KM: The old man, his brother is 94 and is still living, Uncle Sammy.

RK: Oh, Sammy!

KM: I've done a number of interviews with uncle in Lā'ie, and spent time together. He's 94, you're coming on 67, to tie these memories together, that we will have a history and perhaps be able to preserve some of what remains of Makena.

RK: Yes.

KM: You'd mentioned that you knew behind...?

RK: Behind our place there was a *heiau*. That's what they said it was, my mother told us, "Robert, don't go there." In fact, you know if you can go down I want to show you, I don't know if you believe this...

KM: Yes, absolutely.

RK: ...But night time, I came down here one time and we were out on the porch. All of a sudden Aunty Mary turned around talking to my mother. My father said to go turn down

the *kukui*. That's what they had as they had no electricity. And then they were talking Hawaiian, "The old folks were going home."

KM: 'Ae, *huaka'i pō*?

RK: Yes!

KM: The night marchers?

RK: That's right and it's right next to our place and the trail is there.

KM: Okay.

RK: You want to go?

KM: Yes. Are you done here?

RK: Yes.

KM: Did you remember hearing the name of that point?

RK: No.

KM: There is a Hawaiian name.

RK: Yes.

KM: 'Āpuakēhau? Do you remember by chance the name?

RK: I think so, it sounds familiar.

KM: There's a little fishpond?

RK: Yes, right on the other side.

KM: Is that by where you would get *kūpe'e* on the sand?

RK: No.

KM: Right here?

RK: No, the *kūpe'e* is right in front of here.

KM: I think there's an old *hau* tree.

RK: Yes.

KM: Okay. You folks would eat the *kūpe'e*?

RK: Yes.

KM: Did you make *lei*, the *pūpū*?

RK: We didn't make *lei*. My mother guys kept that, they kept the *pūpū*. It was from right in front, here.

KM: Amazing!

RK: Big ones!

KM: You'd also mentioned, just before we leave this area, that your *kūpuna*, your uncle *mā* fished here?

RK: Yes.

KM: Sometimes would *manō* come in and they would feed or?

RK: Not here, but in front of the landing, Makena Landing.

KM: In front of Makena Landing side?

RK: Makena Landing. Why? As I said, my aunty Helen told me, “You know why Lopaka, uncle them used to catch so much fish, and they would come in the net, and they threw it back in the ocean and the *manō* came in. I want to show you a place, I think this is it, I’m not to sure, go on to this side. They used to go call my grandfather, and my grandfather would go out to the boat to help bring the boat in. All the *manō* stay around and they had never touched my grandfather, but my grandmother, would stand at...I think it was this point.

KM: ‘Āpuakēhau Point.

RK: And she would *kahea*.

KM: What was grandpa’s name?

RK: Lono.

KM: Lono.

RK: Lonokailua.

KM: And grandmother’s name?

RK: Becky.

KM: Becky Lonokailua.

RK: Her maiden name was Ka’ilipalauli.

KM: Oh, Ka’ilipalauli, okay, yes I’ve heard that name.

RK: She married Lonokailua.

KM: Lonokailua.

RK: I think it was over here that she would *kahea*, because to ask to take care of her husband.

KM: ‘Ae, yes.

RK: The sharks would all go out. My aunty them said “The sharks would go out and your grandfather would bring the fish in.”

KM: Amazing! *Mana*.

RK: This is the story that I had been told, I’m not one to go *wāla’au*, you know.

KM: I know, but it’s important, I believe that some of this history be recorded. Because it demonstrates the relationship, the respect, the *aloha* that your *kūpuna* had.

RK: Yes.

KM: Probably you even heard this when you were growing up, “If you take care, they take care of you.”

RK: That’s right.

KM: Take care of the ocean, *mālama ka ‘āina*, it takes care of you.

RK: Yes.

KM: I see your uncle’s *ilina*, uncle David over there.

RK: Yes.

KM: As you said, a lot of your family is here. Wonderful, beautiful!

RK: I was so happy when you called. I went and I said, “Oh Lord, what shall I do? ”

KM: I appreciate your patience.

RK: Shall I come out and bring our *‘ohana*. Sometimes our *‘ohana* no like their laundry come out.

KM: I know. We won't air dirty laundry...

RK: [chuckling]

KM: It's just important to record some of the stories. You see there [indicating writing on an old burial site], Lukela, Lutera, Reverend?

RK: Yes.

KM: It's so amazing you're going to see, he was before Poepoe. He died I think in 1906 or 1908, he had just been here for a couple of years. He was Hawaiian, Lukela, Lutera, you're going to see so much of the history that's going to connect for you in the study we're preparing. It's going to actually connect for you some of the pieces I think. You were hearing these things and who was doing what and who the families were. You're going to love it when you see how it all ties together.

Group: [Walking in cemetery, returning to car.]

OM: Is this your aunty, Helen Peters?

KM: 'Ae. This is your aunty who wrote the song with you, Aunty Helen Kuamo'o Peters.

RK: Yes.

OM: She *hānau* November 29, 1908 and passed away, May 19, 1998. Wonderful! Your uncle David Kawika Lonokailua. It says he was born March 26, 1914, was he older or younger than your mother?

RK: He was younger.

KM: He was younger, so mama was older than he?

RK: Yes, my mother was older than him. He was the youngest of the children, no I take it back, my aunty was the youngest of the children. [looking across the shore] When we came, still had where the Kapohakimohewas used to live.

KM: Yes, still had their home there.

RK: Yes. This is the son, the mother folks used to live here.

KM: Yes, Sam Makua them?

RK: Yes. Sam Makua was married to Aunty Alice Johnson.

KM: Okay.

RK: You know the singer?

KM: Yes. Beautiful! Look you can still see some of the *hau* tree growing in through this big section.

RK: Right in front of there had the *kūpe'e*.

KM: So in front of the *kiawe* and what. Was this stone wall always here on the ocean side like this?

RK: Yes.

KM: It was, okay.

RK: It was much lower.

KM: Lower in areas.

RK: That's why people would just come over here and sit on it.

KM: Could you go to the shore from right here?

RK: Yes.

KM: Over the wall or was there a *puka*?

RK: Over the wall and they had a fence over there.

KM: I see the *puka pā* over there.

RK: Yes, we used to go over.

KM: Look at how beautiful Molokini with Kaho'olawe.

RK: Oh, yes! Had plenty *līpe'epe'e* over here.

KM: Good stuff!

RK: All the years we used to come over here to church, and I had to sing.

KM: *Himeni* all in Hawaiian.

RK: All in Hawaiian.

KM: Do you remember back in your youth what were some of the *himeni* that were regularly sung?

RK: [thinking]

KM: I imagine some of the standards like *Iesu no ke Kahuhipa*.

RK: Yes.

KM: *Nu 'Oli* perhaps?

RK: *Nu 'Oli*.

KM: Beautiful, aren't they!

RK: Oh yes. And what was so nice, Hawaiian music, when they sang in unison you could feel it within you.

KM: 'Ae!

OM: The *mana*!

RK: Yes, and you could feel it within! And they never did rush through their words, their words were always pronounced.

KM: You know in your *mele* you sang for Makena. I had that sense also, because there was no rush, there was love and devotion to the families and to the place. And as you talk about, to honor your *kūpuna*, those who have come before. Just beautiful!

RK: I came down here I don't know how many years, they had fundraisers for Keawala'i church. We always came down here to give help to the church.

KM: 'Ae. You would come help play music and things like that, when you were teaching your *haumana*?

RK: That's right.

KM: Wonderful!

RK: But then you know, I've never came back down here for quite some time.

KM: You were telling us the story about the woman you were singing with who told you about the *kū'ula*?

RK: Yes.

KM: Who was that?

RK: She was a *kumu*, she was one of the students for Auntie Katie Nakaula [Caroline Lake].

KM: Oh yes!

RK: Auntie Katie was a *kumu hula*, she used to 'oli, she used to go to Moloka'i all the time. She was the one that told me. She was quite old already. She came looking for me. I'd never known her.

KM: 'Ae. But she came and sought you out?

RK: Yes. You can tell Auntie Katie's style, it was all *noho*. I said, "Okay," so I went to work with her. And as I said, I brought her down here and then she... You know we were walking then all of a sudden looked down and she stood like this. She said, "Lopaka. Did you folks have a house over here?" Because it came like this [gestures, sloping], the land. And it went down to the steps and it went down to another level of our old house. And I said there was another house over here. I said, "Why?" "Do you know that rock?" I said, "What rock?" Get so much rocks over here. She said, "That one over there in the corner." The steps come down and right there. I said, "No, why?" She says, "You guys have something here that I'm sure if the people of the Bishop Museum were here they would have taken this." I said, "You know what, let me tell you something, my mother does not believe in those kinds of things." She said, "Even if she doesn't, I wanted to let you know." And then she asked me if my family was into fishing. I said, "Yes." She said, "No wonder, this is another of your 'aumakua, your family."

KM: May I ask, "Do you know what happened to that stone?"

RK: You know when I told my mother that, she said, "I don't want you to ever go there. I don't want you to lift that stone. If this property is to be sold that stone is going to stay there." We had never...I don't know if they cleared the place.

KM: Oh.

Group: [gets in car, and drives to former family house site]

RK: My mom said, "I don't want you to ever go there and take that rock, Robert." I don't care what Caroline says, what Mrs. Lake says, you are to leave it there." I said, "Is that our *kū'ula*?" She said, "I'm not going to tell you yes, I'm not going to tell you no. I don't want you guys to ever pick up that rock. And even if this place is to be sold, you are not to."

KM: Just leave it alone, she said?

RK: Yes, just leave it there. Oh my God, they built over here?

KM: Yes, big house.

RK: They must have sold that place.

KM: Big houses.

RK: The reason I wanted you guys to come is because I wanted to show you where the pathway for the *huaka'i* is.

KM: Thank you. Shall we pull over to the side?

RK: Right here.

KM: Okay. Should I turn around?

RK: Yes.

KM: The beach fronting us is what you called Naupaka?

RK: Naupaka. All the *naupaka*, this place was full with the plants.

KM: 'Ae. I see the big tamarind tree there.

RK: Yes.

Group: [gets out of vehicle – stands at the front of the property]

KM: There's a stone wall.

RK: Yes, it's in the back of that tree.

KM: Okay.

RK: Because there's another level that goes up like that, it's in the back there.

KM: Where the path was?

RK: No, the path is right here.

KM: The path is here. You were talking about where the old house was and where the *kū'ula*?

RK: Yes, the old house was and the *kū'ula*.

KM: Okay.

RK: We had another house over here and the old house was above.

KM: Okay. Uncle's house, when we came here in '73?

RK: Was right here.

KM: Was right, this is a mango tree, the plumeria right here. And then behind you can see an up section?

RK: Yes.

KM: That's where the old house was?

RK: That's where the old house was.

KM: Okay.

RK: This was the path.

KM: The path?

RK: The path for our old folks from up there to go further *mauka*.

KM: For the *huaka'i*?

RK: Yes. And this is where, we were on the porch over here and aunty Mary was here with us. And then she was talking to my mom. My mom said, "oh." she went to lower down the *kukui hele pō*, and then my father told her something...in Hawaiian they said, "Oh, the old folks came home."

KM: 'Ae. Were those *ali'i* or *kūpuna* from the old days having traveled?

RK: I think they were *kūpuna* from the old days. She said, "The old folks going home." They started to go, I couldn't hear. I couldn't hear them but my mother and aunty Mary and my dad could hear them. And then they said, "Oh, *aloha no!*" That's when they said, "Oh, the old folks going home, the *kūpuna*, the *mākua* going home." I said, "Ma, what?" She says, "Robert, we're talking about the old folks that lived up that end."

KM: *Mauka*, 'Ulupalakua section?  
RK: 'Ulupalakua and right above.  
KM: Right behind here?  
RK: Yes, had a lot of homes you know.  
KM: Yes, in the old days.  
RK: Yes. Why all the Hawaiians came in, because Mr. Baldwin at one time told them, you might as well come down here be close to the ocean because you know the property...  
KM: Because they were using the land for the cattle and stuff like that. They were moving people *maka'i*?  
RK: Yes, and asked them to come down. Because the land up there weren't very good lands. The Hawaiians were living up there. And of course I told my mother, maybe the Hawaiians lived up there, look at the tidal wave. They weren't stupid you know.  
KM: You know when you go behind you folks, what was your *'āina* here, and you go back and even behind the *heiau* you can see the old walls.  
RK: Yes.  
KM: And you can see the platforms.  
RK: Yes.  
KM: And even little over hangs, like shelter for caves or planting areas and things.  
RK: Yes.  
KM: As a child did you travel back through here sometimes?  
RK: Oh, yes.  
KM: You saw some of the old walls and stuff like that.  
RK: Yes. We walked in, and the only place we didn't go is where the *heiau* is. I told my mother, "You know everybody is saying that there is a *heiau* behind." "Robert, mind your own business." I said, "Ma, if there is something that we need to know, why not?" "I'm telling you because you guys are *maha'oi* kids. Go over there, walk all over the place, no respect and then you guys don't know how to handle that." That's why she told us not to go up there. I don't know if we can go in there.  
KM: I don't want you to get all... May I ask you, because when we spoke briefly the time before I did ask you and you said, oh yes, you've known of the *heiau* and that you heard that it had some sort of association with fishing or...?  
RK: Yes. What I was told, that you know when people come from up there when they go home they drop off whatever.  
KM: 'Ae. Like *ho'okupu*, offerings?  
RK: Yes. "Thank you for the..." And then they go on their way. That's what I was told. But my mom says that "You shouldn't go over there and desecrate the place, stay away from it. Leave it the way it is."  
KM: Okay, now that's important when we look at the present day. Because of course with the Garcia's, in 1957, Aunty Marjorie Garcia, she was a Cockett.  
RK: Yes.

KM: Their family had some *mauka* land in the Palauea section, 'Ulupalakua Ranch, the Baldwins at that time, entered into an exchange with them and took their *mauka*, upper land, Palauea and traded with them for this *'āina* here next to you folks.

RK: Yes.

KM: They've had the land basically since 1957. Their house came up later in the '60s like that or something. They want to use some of the land to build some houses. The *heiau* that's there, which it has a name, and it is very interesting. The name of the *heiau*, do you remember ever hearing it?

RK: No.

KM: The name that's given to the *heiau* now, and has been recorded specifically at this site since 1929, is Kalani.

RK: You're kidding!

KM: That's interesting, isn't it!

RK: Oh!

KM: So we're curious, we tried to go and see. I was wondering if maybe your father had been the guide back in 1929 for the man who from Bishop Museum did the archaeology, Kalani took him to this *heiau* so he called it Kalani Heiau. But we don't know.

RK: I don't know.

KM: You don't remember off hand hearing the name of the *heiau*?

RK: No. All what they would say is, "there's a *heiau* back there." Maybe that's a place where the old folks came, *kahakai* down here and whatever they caught, on the way going home they must have dropped their *ho'okupu* and went on their way." My mom said, "Robert, maybe, maybe that's the reason, but I don't want you folks to go there."

KM: Her *mana'o* was, "Leave it alone, don't bother."

RK: Yes.

KM: But they don't want it destroyed?

RK: No!

KM: Do you think it's important that it be protected today?

RK: I believe so!

KM: I think, so I'm asking you, "If it's going to be protected and because this community is changing so, your native families are almost gone."

RK: Oh, yes.

KM: They're going to be *malihini* families coming. Is it important that some part of the stories be told so that people will know to respect a place, do you think?

RK: I hope so, yes.

KM: Okay. And that's what we're working for, because other families share your *mana'o*. "No mess it up, leave it, but tell some stories so that people can appreciate the history of the land."

RK: Yes.

KM: It's so interesting that you associate it, in part with fishing. What's very interesting now is that and you talk about the trail, we're standing basically where the trail is now.

RK: Yes.

KM: And this trail ran *mauka*?

RK: *Mauka*.

KM: You know that if you...and this *ahupua'a* by the way is called Ka'eo.

RK: Yes, you know who used to own this and down there, my family. Yes, they used to own all of these things and all the way up, this was their *ahupua'a*.

KM: I see. And the family is under the name of?

RK: [thinking] Ihuole.

KM: Wow, that's very interesting because Ihu was one of the old *konohiki* in the early 1800s. After Ihu came Pikanele and then came Māhoe.

RK: Māhoe is part of the family too.

KM: Okay. Māhoe is the one, after the *Māhele* who got as you said. Five hundred and fourteen acres, half of the *ahupua'a*. This section was his, this area here was his. You think that there's some sort of connection?

RK: I'm sure, because you know Jimmy Blaisdell?

KM: Yes.

RK: He was a surveyor.

KM: 'Ae.

RK: He came down here to survey this place for the 'Ulupalakua Ranch because this was going to be sold to Seibu.

KM: That's right.

RK: I was over at my aunty Helens, and there were three of them came. I was sitting there, we were just about to have lunch. He knows Maipela Wong, so Maipela invited him to come over, so he came. Then he asked my aunty Helen, "Who is the Lonos?" My aunty Helen said, "This boy right here."

KM: Pointing to you?

RK: Yes. "He's one of the Lono family." He says, "My God, I didn't know they owned so much property." And then he said, "We came to survey the place, but we find out that the Lonos used to own all up here. And the Lonos got the property from the Ihuole."

KM: I see, interesting yeah.

RK: And I looked at him, I said, "You must be kidding!" He goes, "Why?" I said, "We paying so much land tax for the small portion and you talking about all these acres." He said, "That's right, the Lonos used to own all of this."

KM: You know what's interesting in the research with what we've been doing, and most likely there are family ties. Māhoe married the daughter of Pikanele, they had three daughters. This is in the 1850s and up. Their daughters were Kali, Puhipuhi and Hopoe. They inherited the interest of Māhoe *mā* and it's from their interest came the other families. Hopoe was the most recent one, she was the youngest one and she married a Sniffen. Do you know the Sniffen family name?

RK: Yes, from Wailuku.

KM: She married Sniffen, and the Sniffens actually finally sold a part of their last interest in this *'āina* to 'Ulupalakua Ranch in around 1910 or thereabouts, 1908. It's very interesting what you're saying, because the families at one time had these larger interests.

RK: Yes. How we lost the property, my uncle David sold it to one of the women that he was going with and it was the Sniffens. Yes, now that you brought it up, it was the Sniffens... [further discussion on problems with this sale]

KM: ...*Aloha nō!*

RK: And now that you're saying, the Sniffens, that's right.

KM: Okay.

RK: And then the Sniffens sold it to 'Ulupalakua Ranch before all these things started.

KM: It is amazing to see this *'āina* and unfortunately the changes in the families who have been lost from it. Now with this *heiau* back here, there's an opportunity then to preserve that part of the history, take care of the land.

RK: Yes.

KM: You know interestingly, if you go from the *heiau* which they call Kalani, *mauka* her [indicating Onaona] *tūtū* them in the 1920s were working with *kūpuna* and they learned of a *heiau* called Pō-Kalani at 'Ulupalakua.

RK: Oh!

KM: And from that *heiau* they said you could hear the *pahu* and hear what you're describing the *huaka'i pō*, the night procession and stuff like that.

RK: Yes.

KM: It's very interesting to wonder if this trail is a part of that trail which connects to *mauka*.

RK: Yes, it connects the ones up *mauka*.

KM: You know above 'Ulupalakua is a hill called Pu'u Ka'eo, and it's a part of this original land division. All the way from the ocean up to the mountain.

RK: How interesting!

KM: It is, yes. There's talk about some of the other features that are on the land here. About 75 a 100 feet above what is called the *heiau* is another small little *pu'u*, just a little *'āhua*, a little mound that's been modified with stones in a flattened area. Did you ever hear about a woman's place or *heiau* or anything other than this one *heiau*?

RK: [thinking] No, but there's another *heiau* down that end.

KM: 'Ae, towards the Makena section?

RK: Beyond Makena.

KM: 'Ae, okay.

RK: You know as you're coming up this way, past Po'olenalena.

KM: By Eddie Chang mā's place?

RK: Past, Eddie Chang's place.

KM: Okay.

RK: In there, is another *heiau* there.

KM: Actually, there were a number of *heiau*. When you were talking about the old cottage, the Baldwin cottage, it was the one on the point over there.

RK: Right here.

KM: Yes. There was another house somewhere by here, is that right?

RK: Inside here [pointing to location].

KM: Inside.

RK: Yes. But in the '50s didn't have.

KM: Okay.

RK: In the early '50s didn't have. I guess when the King's...

KM: Yes, the King's. So you remember the house over there?

RK: I remember the one there.

KM: They called that Baldwin Cottage?

RK: The Baldwin Beach Home.

KM: Yes. There was a *heiau* over there too, a *kū'ula heiau*.

RK: Oh!

KM: When you go up by the landing past on the point, Nahuna point or, the point over there?

RK: Right around.

KM: Had a *heiau* over there another *kū'ula*. You know just like you were talking about your *'ohana* having a *kū'ula* at the old house. You were fisher-people and of course it was their practice, when you go, you *pule*, you take fish, you bring back, you share like that. It's nice to see the stories tie together.

RK: My grandfather them from there, at Onouli, they took care of the *aumakua* at Pu'u 'Ōla'i.

KM: 'Ae, the *manō*.

RK: The *manō*, every morning they would go, they would dive down where they would go feed it, and they would come up. My mom said that at one time she was very, what shall I say, she didn't think about those things, to tell us not to go there until later.

KM: Later in her life.

RK: She became a Christian so she didn't want us to go. But before then she said "The reason grandpa them go there is because they need to go fishing. You feed the *manō*, you go out fishing, you gather as much as you can, just to feed the family, not to bring plenty and *hana 'ino*."

KM: 'Ae.

RK: "You just catch enough." It was like every day they had, they didn't starve down here.

KM: And the *manō* would help them in their fishing?

RK: Yes.

KM: Amazing! It's a wonderful relationship.

RK: You see in different places like Makena Landing they had *akule*, *weke*. In different places they had different types.

KM: You would know if you wanted a certain fish you'd go to a certain location.

RK: Yes. And by our place they had the red fish with the big eye, what you call that?

KM: Oh, you mean like *moano*, *kumu*, *weke*, 'ū'ū, the *menpachi*?

RK: The *menpachi*, yes. You would get it there and you'd get that small little silver fish, and you would get the small little *manini*, they used to catch and *kaula'i* that...

KM: 'Ōhua?

RK: 'Ōhua, yes.

KM: Really!

RK: You would get that in the pond.

KM: Yes, up by the Pu'u 'Ōla'i section or over here?

RK: In front of our property. The lobster, it's right in front of the golf course, it goes down like this the land.

KM: 'Ae, there's a *pali*.

RK: Yes, it goes down and all in there get all the holes with lobster.

KM: Wow, amazing! What you wanted to eat, you tell, and they could go get.

RK: Yes. And you could go there and they had *wana*. *Wana* was plentiful, it's not the kind you go dive. When it came to *wana* season we used to go take that, and you make like that, you put it inside the wire basket and then you...

KM: Shake, to get rid of all the *kui*, the spines.

RK: Yes. We would do that in the seasons. And then they had *ina*...

KM: 'Ae, the small *wana*.

RK: And then at night time they had the *lole pua*.

KM: Oh!

RK: They were plentiful in front of our place. Because why, my dad folks took care of their 'aumakua, gave them what they needed. I finally realized that, later on when I got a little older, how did they get all these things.

KM: That's right, so they took care, they were taken care of.

RK: Yes.

KM: Is there a difference today. Is there fish like that now, do you think?

RK: I don't know. One time my nephew came and he went fishing by Pu'u 'Ōla'i. He said, "You know uncle I got so scared." I go, "Why?" Had this huge hole and this shark was in that hole.

KM: Amazing, it's still there!

RK: Yes. "And it was, I just froze." When I said "What you mean?" "Uncle, I couldn't move." It's funny because you have to breathe and he said, "No, I just froze right there and the shark was there." For a couple seconds and he just came right up, without his spear. That thing had troubled him. I finally told him, "You know Kawika, grandpa guys 'aumakua was the *manō* and if you seen that huge shark over there, I believe he's still there." He said, "Uncle, I seen this huge shark!"

KM: Amazing.

RK: I said, "Oh my God!"

KM: Wonderful!

RK: That's why when it's come to all this, I always ask the Lord, "Please try not to let the old folks...that we get involved in all that."

KM: That's right, it's good to understand the history, I think you're saying, "don't go back and live that way."

RK: Yes.

KM: Because of the *kapu*.

RK: That's right. My mother said, "Robert, if you don't know how to feed those things, don't do that." I said, "What you mean feed?" She said, "You have to feed those things or else they're not going to leave."

KM: And you know what they're going to come back, you no feed them, what they come back and eat you right?

RK: They are going to come back and it's going to affect you. Bad things are going to...

KM: That's right, yes. You have to always *pule mua*.

RK: Yes. That's why she said, "The Lord is great and strong but so is the devil."

OM: Yes, you don't want to fool around with that.

RK: It's nice to know these things.

KM: That's right, to understand where you've come from.

RK: Yes, to understand where you come from, and to understand. It makes you more strong when you know and you understand those are the kind of things that you don't want to do.

KM: We ask, like Tūtū Papa on Lāna'i taught us, "You keep the good, set the bad aside."

RK: That's right.

KM: May I take a photograph of you standing by the trail section.

RK: Sure. Did you guys go down to Onouli?

OM: Kepā did.

RK: It's on this side. We had to sell the place because our land tax was so high.

OM: That's the sad part about the land taxes. They have to make some kind of ruling so that the *kama'āina* don't have to pay the same amount as all these *malihini* with their million dollar places.

RK: *Po'e malihini* are smart too, they know how to get around those kinds of things and they have the money, we don't.

OM: Yes, I know!

RK: We were paying like \$11,000 every six months, \$22,000 a year.

OM: Oh my gosh!

KM: So the families have no choice...

OM: But to give it up.

KM: To sell, to give up the land and sure you get plenty money...

OM: Up front but then you no more the *'āina* any more.

KM: ...but you lose the connection to the land.

RK: Even though you get all this money, and then you invest it, but you still have to pay the taxes on it.

OM: That's right... [further discussion about property tax problems and sale of family lands]

KM: ...You know, you come back to how you lived on the land, and like we see the stone wall that marks the lot here.

RK: Yes.

KM: And you were saying that your *'ohana*, your uncle *mā* kept pigs, they were lose. Were some of these stone walls for enclosures too? Do you think?

RK: Yes. Actually, the Hawaiians they did use the stone wall to let you know where's their property, the end of it. On this property, the stone wall went all the way in the back.

KM: Yes. Interestingly one wall now climbs up and crosses even what is called the *heiau* back there. It goes right over and then all the way back to the stone wall that runs length wise along the property too.

RK: And over here. But right in here was the well, for our drinking water.

KM: Near the road?

RK: Yes, near the road.

KM: This well was actually *wai kai*, kind of brackish?

RK: Yes.

KM: It was for your folks drinking water for the *'ohana* like that?

RK: Yes. You had to boil it.

KM: Was this *hala* tree from an old tree?

RK: Yes.

KM: Did your folks weave *lauhala* like that, mama them?

RK: My mom them. Right inside here there was the... [pauses]

KM: See the *noni* tree?

RK: Yes.

KM: You think the well was by the *noni* tree?

RK: Yes, right in here. And my aunty Mary was living right down there.

KM: Just on the side and that's Auwelo?

RK: Auwelo.

KM: 'Ae. And Auwelo, there was aunty Moloa?

RK: That was aunty Moloa's daughter.

KM: I see, that's how it comes, okay. She was the Kukahiko, Moloa was a Kukahiko who married Auwelo?

RK: Yes. Moloa's brother is my great-grandfather.

KM: Is that John?

RK: Mahele Kukahiko.

KM: Mahele, oh! Wonderful, so he's your great-grandfather.

RK: My great-grandfather, actually...

KM: On who's side, mama's?

RK: Mama's side, yes. Actually my great-grandmother married Ka'ilipalauli and had the children, and he died then she married Mahele Kukahiko and she had seven children with him plus the eight that she had with Ka'ilipalauli.

KM: Amazing!

RK: I know, and they were young.

KM: May I ask, Mahele Kukahiko who married your?

RK: Great-grandmother.

KM: What was great-grandmother's name?

RK: Her maiden name was Kai'ali'ilii'i.

KM: Oh yes, Kai'ali'ilii'i is an old name here.

[In 1847, Kai'aliliii (Helu 2397) claimed the entire ahupua'a of Mo'oloa, as well as parcels in Maluaka, Ka'eo and Kualapa, as his personal kuleana. At the close of the *Māhele*, only a 3 and 6/10<sup>th</sup> acres parcel at Mo'oloa was awarded. See documentary section of this study.]

RK: Yes.

KM: You'll see it in the records. They were actually awardees of land in the *Māhele*.

RK: That's right.

KM: Oh! Your family, the generations go back to ancient times as residents on the land here.

RK: That's right.

KM: May I ask you a question, and this is very important. We've spoken about the site that's identified as a *heiau*, Kalani Heiau, and that it should be preserved and protected, taken care of for future generations.

RK: Yes.

KM: You know in the old days, the *kūpuna* often where they lived and when an '*ohana* member passed away, they would bury on their '*āina* too, because it kept the family close.

RK: We had to dig up the graves from the property down here.

KM: At Onouli?

RK: Onouli. Because my mother them buried the family right there.

KM: How about any where on this '*āina* do you know?

RK: No.

KM: You don't know of any on this '*āina*?

RK: Yes, because this came out afterwards.

KM: This is later?

RK: Yes.

KM: Okay.

RK: But over there, a lot of the family members are buried on that property.

KM: Okay, may I ask your opinion about this. Where the *kūpuna* were buried, do you think, is it appropriate to remove them if someone wants to do something on the land, or should they be protected in place and they need to work around it?

RK: Well, this is what we did. Our family, when we sold the property, we made an agreement that all those that are buried there, you are to preserve them in one place, and that the *'ohana* can come and visit.

KM: 'Ae. Wonderful!

RK: You have to open up a pathway that we can come and visit them.

KM: It's important that the *'iwi*, the *kūpuna* stay...?

RK: There.

KM: ...on their *'āina*?

RK: On their *'āina*.

KM: Yes, okay.

RK: And you work around them.

KM: Okay. Now lets go back one more moment because...are you still okay?

RK: Yes.

KM: If I'm too *maha'oi* just let me know.

RK: No, no.

KM: Let's come back here, and you talked about as a youth hearing of the *huaka'i pō* that traveled here. The night marchers, the procession of the *kūpuna*, the old people from before. The *kūpuna* still walk the land, at least in their belief and time. If we don't respect them, do you potentially get trouble? Could there be *pilikia*?

RK: Yes.

KM: What happens here with this pathway, and if someone builds a house right across the path. Do you have any thoughts about that?

RK: Well, that I don't know. But I do believe when you disturb the place, it does affect whoever is there.

KM: Sure, yes.

RK: But then as I say, we're going to tell them about this, but who's going to listen. If you don't, and they want to go home you have to open up the path for them. You cannot block that kind.

KM: It's important that they know, whether they believe it or not. You know aunty Marie, who of course wasn't from here, but she married into family from here with Olsen *mā*. And uncle Boogie them, you know on the other side of Garcia's property, where the county facility is now and the empty lot where the church uses for parking now?

RK: Yes.

KM: Aunty Marie and Uncle Boogie said had some haoles came down and started to build a house, I don't know if you remembered in the '50s or so, '60s, started to build a house and they even made a fireplace. And then they stopped and it just sat there for years. Do you remember?

RK: No.

KM: What they said and you'll see it in their interview, I was just curious if you'd heard it. It's in line with this, they said they came, after they had built part of the foundation of the house and the fireplace. They came and spent the night, camped on top, they were gone the next morning, evidently. They were bugged all night by hearing voices, hearing a baby cry and stuff like that. *Pau*, and that house never got built, the lot is still empty today.

RK: Oh my God!

KM: Interesting. Whether people believe it or not, if they're warned.

RK: Yes.

KM: Maybe it's important that something of this trail be understood so that they don't put a house right across it.

OM: Don't block it.

RK: You know they told us they were going to build as soon as they had permits, nothing has gone up. I don't know if that's the reason why they didn't build. At the same time we sold Onouli is when we sold this.

KM: I see, so the pieces went together, this piece here and Onouli sold at the same time.

RK: Yes.

KM: Is that a guy named Dowling who's building over there?

RK: Yes.

KM: You heard what happened right? *Pilikia*, they found a bunch of sites that weren't identified and there's big trouble right now. And evidently Les, who's *'ohana* somehow to you folks and Dana Hall them have been involved. There's some *pilikia* because more things were there.

RK: Yes, I love my cousin Les, sometimes you must be careful... For example, we always knew this place as Naupaka. But cousin had a different story... [sensitive discussion removed]

KM: ...Now this is *'āina malo'o*, a pretty dry place, even like you said, here your well was brackish so you folks...?

RK: Yes. And down on the other side, there was a salt place. My mother guys used to have a salt pond.

KM: Oh, yeah, where they would make *pa'akai*?

RK: At Onouli. And when the water would come up, and then it all *malo'o*, the salt would be gathered. Also, along the lava rocks, when high tide, all water would go inside. And when the sun came up and dried, they would go with their baskets and pick up the salt. They'd bring it home clean it, and that's what they used.

KM: Yes. And that's good *pa'akai*, mix with you *poke*, or for cooking like that.

RK: Yes. She said, "We never did go to the store and buy *pa'akai*."

RK: My grandfather took care of this road, and he was the only Hawaiian that had a *malo*. From day in and day out, he wore *malo*. My Aunt Helen said, "Your grandfather wore a *malo*. And when Prince Kūhiō came down here and saw my grandfather in a *malo*, he was just like, choked up to see a Hawaiian that still had the *malo*."

KM: So there is a story of Prince Kūhiō coming here?

RK: Yes, that's what I was told.

KM: You'll really like the account we found of King Kalākaua's visit to Makena and 'Ulupalakua in 1873, and that all the people greeted him and carried torches up the old trail to lead him mauka.

RK: Yes, that why my mom said, "There were people living up there, that's why the road is there."

KM: Yes. To me, I think it's nice to talk story and recall these things isn't it?

RK: I do, yes.

Group: [returns to car, and begin drive back to Kahului]

KM: There's an opportunity to speak the names of your *kūpuna* and the places and preserve some of that history.

RK: Yes. I'm so glad you called me. I had this thing in me for how long, there was no one that I could...you know.

KM: *Mahalo* for sharing, it's very important! You'll be interested you'll see your *kūpuna*, Kai'ali'ilii, your great grandmother's maiden name. You'll see like here at Sam's house the *kūpuna* who's name was Maaweiki, he had the *kuleana* there.

RK: Oh.

KM: In between Maaweiki and where your *kūkū* is, it was Kaili, who was the *kūpuna*. You'll see all of these old names of the people. And interestingly, you know the church which we all call Keawala'i.

RK: Yes.

KM: When Māhoe gave this land to the church in 1868 they called it Keawakapu not Keawala'i.

RK: Oh.

KM: That's interesting and you'll see the history of that, we looked through all of the old church records that we could find to document who the families were and how the church evolved. [driving] We'll go down past the landing side, is that okay?

RK: Okay.

KM: We'll drive along and if there's some place else you want to stop and point out you just let me know.

RK: Did you go down to Onouli?

KM: We have driven down, if you want to? You want to try and have us go out?

RK: I don't think we can go on the grounds.

KM: I think also because some of the road is so bad, this car is... What do you think, you want to try and go a little ways?

OM: Maybe next time?

RK: Next time.

OM: Can you get permission from somebody?

RK: Well, they're building homes that's why.

KM: It's all in *pilikia* right now because that's the one that guy, Everett Dowling or something.

RK: Dowling, yes.

KM: When I was here a couple of weeks ago just before I went to Lāna'i, 'cause uncle had passed away, so all the 'ohana went home. There had just been an article in the newspaper about the *pilikia*.

RK: I read it.

KM: That's your 'āina, that was part of the 'āina?

RK: Yes.

KM: Very interesting. You know Uncle Boogie shared wonderful stories, and Uncle Sammy. And Boogie is just a few years older than you.

RK: Yes.

KM: See here you were talking about your aunty mentioned them talking to you about the old cattle drives.

RK: Yes. This was... [pauses]

KM: *Pāpipi*. [at Makena Landing]

RK: Yes, they used to bring them here and from here to the road.

KM: The old road came around, yes.

RK: And bring the *pipi* down here into this.

KM: They would keep them here and then from down here, was where they would drive them out.

RK: Yes, they would drive them out.

KM: So interesting. I kind of *minamina* that the state put this bathroom facility in the middle of this place right here.

RK: I know.

KM: It should have been on the *mauka* side of the road.

RK: You see the thing with that is, you know Hawaiians, they don't come out and go against...

KM: You're right. So if you don't tell...

RK: They're not like that, they're just going to let it go until things happen but they going to sit back and *wāla'au*...

KM: *Namunamu!* [chuckles]

RK: Yes.

KM: *'Auwē nō ho'i!* And no good to only *namunamu*.

RK: I know. Look at all these homes.

KM: I know and you know Lu'uwai *mā* are just locked in by these mega-million dollar...these massive houses and stuff. And when you and Onaona were talking about the taxes, "absolutely." If you are old Hawaiian families on the land, you should not pay the taxes that the *malihini* are paying.

RK: That's right. Some of our families still live there.

KM: Yes, Chang *mā* tied with Kukahiko.

RK: Yes, and the kind on the left hand side, some of the families still live there. But you know they're going to have to sell because they cannot afford to pay the taxes with all these mansions up here.

KM: What I suggested to Uncle Eddie them, and to Uncle Boogie Lu'uwai *mā* was if your families could get together and go to the county, I believe that you could get a variance. Of course to me, it's *minamina* because as an example, your *'ohana* have lost the Makena, the Naupaka beach land and stuff like that. There's a way that if you wanted to keep the land... Like see this house, the Kukahiko house. What they did of course is the

family organized a *hui*, the Kukahiko house—unfortunately it’s not one individual, it’s a corporate holding but at least that’s the house there, and they have their old family graves.

RK: Yes.

KM: Where Tūtū John and Tūtū Kamaka Kukahiko are buried. It’s so sad, if you get these million dollar taxes and everything. Have you been there?

RK: Yes.

KM: Actually that ties into your *kūpuna*.

RK: Yes.

KM: Like you said Mahele Kukahiko, his parents are buried in there, I don’t know maybe Mahele is buried in there too.

RK: I don’t know.

KM: Anyway it’s so sad, just because they build multi-million dollar...

RK: What is this?

KM: This is a condo, Makena Shores.

RK: Oh my God!

KM: Amazing, yeah. This whole place, *lilo*, the *kānaka* are gone and that all these...

OM: *Aloha nō!*

RK: And this is all private homes?

KM: All private.

OM: How did this happen?

RK: That’s too bad!

KM: Some of it goes back to... *Kumu*, what you were saying is that, if we don’t talk when it’s happening...

RK: Yes.

KM: *Pau*. If we lose the history, they don’t care. They come and ask, you know what this is, no, they don’t know and then it’s gone.

RK: Even this dear friend of mine this lady, she’s a Paki. She was born in Honokōwai. She’s auntie lo’s cousin, cousin-in-law because she married the Makekau.

KM: I see.

RK: We got together and we were talking about the *hula*. I said there’s so many things involved with the *hula* as well as with the culture, the history, and people’s genealogy. She said, “That’s right Robert.” Right inside here is the *heiau*...

KM: The other *heiau*?

RK: Yes. That’s why they cannot build, they was going to tear down and build.

KM: Okay. I think is this the land of Keauhou or some where close to there. Yes, Keauhou, the *ahupua’a*, okay.

RK: So she was telling me that a lot of our history are gone, we must *mālama* the culture, the *hula* and the language because the new generation that comes up will be just like the haoles.

KM: Yes, that's right.

RK: English will be their main language.

KM: It is important to speak the names of the land, the names of the families, remember the history and the places that are important, the stories.

So did you ever hear the reason why they called the place Makena as an example? By chance did mama or uncle *mā*, *kūkū* them?

RK: No, I never heard. Somebody said to me that Makena is Kū Makena.

KM: 'Ae, so you'd heard that?

RK: Yes.

KM: And what is Kū Makena?

RK: I don't know.

KM: We understand that it's a dirge, that it's a wailing, a lamenting, the passing of someone, Kū Makena.

RK: Does that have something to do with death?

KM: 'Ae. But you see there is a story behind it, right. We no need be afraid of it. Like you said Makena was a good place for you right?

RK: Yes.

KM: Love and happy memories. The *kūpuna* told stories in their place names, Kū Makena. You'll be interested in seeing some of these *mo'olelo* that we're pulling out of the Hawaiian newspapers and things...

RK: Hmm.

KM: Shall we stop some place in Kihei and get a bite to eat?

RK: No. You know I'm very old fashioned, give me the things, I go back to what my mom them ate.

KM: 'Ae.

RK: But of course not with all the salt.

KM: You know the salt that your mama them and your *kūpuna* gathered was good salt, it's the *haole* salt that's killing everybody.

RK: Sometimes when we go into Hāna, my nephew is in Hāna. When he calls and says, "Oh uncle you coming in," I said, "'Ae." He said, "We get some dried *aku*, or *hīhīwai*." I said, "Oh, uncle used to go get those things." He said, "What?" "Yes, I used to go and get those things." Our family from Ke'anae used to come out, and I used to go in with them, spend the weekend with them, we used to go up the *kahawai* and go get 'ōpae, it's a hard job but if you want to eat it you go get it.

KM: 'Ae, that's right.

RK: The *hīhīwai* we'd bring it home and we put it in the clean water and the next day all that...

KM: The dirty?

RK: Yes.

KM: Comes out?

RK: Comes out. And then you'd take it and you'd go boil it and you get the taro leaf.

KM: 'Ono!

RK: And the *ōpae* and you put it inside.

KM: 'Ae. The stories you're talking that's how they would go, out to Ke'anae go up the *kahawai* like that.

RK: Yes.

KM: The *hāhā* 'o'opu when they make the...

RK: Yes, and I tell them I used to eat raw 'o'opu. They said, "You're kidding!" I said, "No." You know the *limu kala*?

KM: 'Ae.

RK: You get *limu kala* and you bring it home and you get the 'o'opu, you use the *limu kala* to clean the skin.

KM: Really, amazing!

RK: You clean the skin and you wash it, clean inside of course and wash it and then how you make poke, that's how you make the 'o'opu.

KM: Really, amazing!

RK: You clean the skin and you wash it, clean inside of course and wash it and then how you make *poke* that's how you make the 'o'opu.

KM: Amazing!

RK: And they said, "Oh my God!" I said, "No, Kāwika."

KM: That's how right?

RK: "Grandma guys ate that."

KM: How interesting to think that you go gather the *limu kala* and that's because it's rough, *kala*.

RK: Yes.

KM: You're able to clean the 'o'opu with that, too good.

RK: You rub it on the 'o'opu and clean out all that kind...

KM: The *waliwali*, the slime and everything.

RK: Yes. And then you put the *pa'akai* and the chili pepper, *inamona* and...

KM: Oh!

OM: Broke the mouth!

RK: Broke the mouth! You go get the *limu*, and even that green *limu* that they find on the rocks. I said, "That thing is good Kāwika that *limu* you know."

KM: The green one?

RK: The flat *limu*.

KM: Yes, *pahapaha* like that they make?

RK: Yes. I said, you go get the *limu* and you chop it all up and mix it with the *aku palu* [chuckling].

KM: Oh, boy now that's food!

RK: They go, "My, uncle you must be..." I said, "No, I was brought up like that Kāwika. We weren't a well to do family. We had to make do with what we had." When we were living up in Pā'ia we had to walk for miles to go to the beach.

KM: Amazing, that's right!

RK: And I'm telling them all these things and they are, "Oh my God uncle, I wouldn't have known all these things." And yet they step on these things like rubbish and all that kind stuff.

KM: Your *kūpuna* were so knowledgeable about the resources of the ocean and the land. People look at *'āina* like this now and they think oh why would anyone live out here? But you know they knew where the water was, they knew how to take care of themselves.

RK: That's right. My grandpa them used to grow pumpkins, potatoes.

KM: Even down at the house down here?

RK: Yes, down in Makena. And the squash. And my mom said you know what grandpa them used to do, they used to get the dirt, the *lepo* and put it in between the lava rocks in the stone wall and you throw the seed inside there and let them grow.

KM: Amazing!

RK: Yes. And the vine is all over the stone wall.

KM: Sweet potatoes like that, the *pala'ai*, the pumpkin, the *pū*, squash like that?

RK: Yes, yes.

KM: I was told that your uncle grew tobacco too? Do you...?

RK: Yes.

KM: I guess that must have been a pretty strong smoke for them. [chuckles]

RK: He grew tobacco. In fact when we would come down [chuckles], had this big leaves, just go get the stick and hit it. Oh my uncle would say, "Get away from there!"

KM: Yes, you were wrecking his crop. [chuckling]

RK: And now today, I think, "Aye, they was smoking the weed!"

Group: [laughing]

KM: Interesting! They were living down there and able to grow adequate crops just to take care. Wow!

RK: If no more *poi*, they had the *'uala*.

KM: *Ku'i*, make *poi 'uala*?

RK: Make *poi 'uala*, make pumpkin *poi*, when the pumpkin grows. And then when they went to town of course then they would get the *poi* and come home. They used to make their own down there.

KM: Amazing! And now you look at this, here we're coming into Kīhei and it's just...

RK: Kīhei wasn't like this, had all *kiawe* trees all over here.

KM: Yes.

RK: And the road was so bad way back then.

KM: *Loli ka 'āina* everything has changed?

RK: Yes. You know when they used to come in, just past Kalama Park.

KM: Yes.

RK: That's where my aunty used to ride the horse and come all the way inside.

KM: Amazing! Even uncle Sammy Chang who is 94 now, talks about how they would... They actually had some road. I guess maybe your grandfather was taking care of the road at Makena side, but then the road stopped a little past Pā-ipu and they had to ride horse if they went this way or carriage.

RK: Yes.

KM: Amazing!

RK: My aunty Rebecca was pregnant and she had to use the horse to go home to the mother.

KM: 'Auwē!

RK: "You know your aunty Rebecca had to use the horse, sit on the horse and come all the way home, and she was pregnant."

KM: Amazing, wow!

RK: But you know how strong the Hawaiian women were.

KM: That's right, strong.

RK: You know why I say they were strong, because they had so much kids at such a young age.

KM: That's right.

RK: My great-grandmother was in her 30s when she had all those kids.

KM: Amazing! Like you said your great-grandmother, eight and seven or something like that, that's fifteen children. Hard to believe! No TV. right?

RK: No TV. But then they enjoyed themselves.

KM: That's right.

OM: They had *kōkua*, the *'ohana* was all around.

RK: Yes, that's one thing with Hawaiian families, all the family gathered together and helped.

KM: *Kōkua!*

RK: This boy goes with that family and stay over there.

KM: They *hānai*.

RK: They come home, and this one goes over there, and their kids come over here. All the family takes care of each other.

KM: Yes.

RK: That was the Hawaiian way.

KM: 'Ae, amazing! So this the Kalama park area, this is where they would ride horse from right there.

RK: Right... I never seen so many traffic lights.

KM: ...We have a packet of maps for you that are wonderful old maps of Makena vicinity, Ka'eo, the maps date from 1850 and up. You'll see some wonderful old family names and where the *'āina* is. It's important too that you see, you'll see exactly where your folks house and *kūpuna*. Like I was talking about Maaweiki by where Sam Garcia's house is.

You'll see exactly where, and in fact, if you look, you'll see on one of the other maps, you're going to see all of the family names. Your *'ohana*, their *kuleana* or where the various families were living. I want you to hold on to that and keep that for your family history information like that. I think it will go nicely with this interview for you. Our idea is we'll go through and transcribe and if possible when we get this back to you that we'll bring some of your story, what you feel is okay, into the history for the Makena region and about the land and how the families lived. We'd like to share some of the interview.

RK: Yes. As I said, the land that the Lonos got, we always thought that the land was from the Lonos. But actually it's not, it's from the Ihuole and because I believe the Lonos married into that line, then came down to my grandmother.

KM: That's really amazing!

RK: ...As I told some of my friends that were from the mainland and came down here, I said, you know we Hawaiians lived happily, everything we wanted was here. But you people or your people came here because of greed, everything changed.

KM: 'Ae, yes, everything was this, the money. How much you can get from it, yes. Even like the fishing when you were talking about how your *tūtū*, your grandfather and your uncle *mā*, the *'ohana* when they would go fishing. They would take what they needed?

RK: That's right.

KM: Nowadays and it's been for a while because they put a money sign on it, they started taking more than they needed and then you freeze the fish, they're not making babies in the freezer, so you lose your stock in the ocean. And then you throw away!

RK: That's why my mom said, "they had to go fishing every day."

KM: 'Ae.

RK: Because they only took enough that they eat and when it came the next day, whatever you needed you would go get, enough for that day. You don't go catch a lot and leave them there, and you don't have no place to put them.

KM: Right.

RK: Because that thing is going to spoil.

KM: Yes.

RK: What they did is they went and they got crabs, all kinds of things.

KM: Yes, all kinds of things. And I suppose if the weather was rough, you can't go out, so they had some things *kaula'i* like that.

RK: That's right.

KM: And because you said your uncle them was raising pigs, they had *pua'a* like that too, and other things in your time. I understand that the ranch had a system where they would, evidently people who were at least working for the ranch, would get a certain amount of beef.

RK: My aunty them would come down from 'Ulupalakua and they would bring meat, and then when they went home my mother would give them the fish, the *i'a*, *limu*.

KM: That's right, they would exchange.

RK: Yes. To take and go home.

KM: That's typical old style.

- RK: Right. You know my mother was like my grandmother, before you leave the house you always have something on the table. If the family would come and nobody is at home they have something to eat.
- KM: Oh, wow!
- RK: That was the style that my mother had. My mother took that even when we moved up to Pā'ia.
- KM: 'Ae, so you never left the house empty?
- RK: You never left the house empty. If nobody is at home my mother would always make *poi* and some fish and some can sardines or salmon, and leave it on the table in case the family came, they had something to eat.
- KM: Interesting.
- RK: And she said her mother was that way too... But she would go out on the streets and 'oli and things.
- KM: So your genealogy, your line, while you have been a *kumu hula*, and you were a chanter like that, you actually have that in your line, your lineage also?
- RK: You know what happened. You know when it came time for *hula*, I told my mom, I said, "You know mom, I'm going to take *hula*." She said, "Why?" I said, "I don't know I just feel like I want to do it." Then she said, "Robert, what kind of *hula* are you talking about?" I said, "*Hula*." And then she said, "Are you going to do the *auwana* or are you going to do the ancient?" I said, "Whatever I have to learn." Then she told me, "You go and learn the *hula auwana*, but this 'ōlapa and all those things, I don't ever want you to learn it." I said, "Ma, if that's part of it, I have to learn that." She said, "I don't want you to learn it." Then she used to tell me about "You know your grandmother, when it came time for this kind of 'ōlapa, I tell you she would collect all this kind of stuff and put them inside, and make one *pū'olo*..." I said, "What are you talking about?" And then she told me about the 'ōlapa.
- KM: 'Ae, the *kapu* kind.
- RK: Yes. "Because you know Robert, if you're going to stray away, and get into this *kapu hula* I don't want you to do it Robert, you're going to get hurt." Well, I went to learn the *hula*, but at that time it was 'ōlapa, now it's *kahiko*. The 'ōlapa came to me automatically, I didn't even learn how to *pa'i*, one night I got up, and in the middle of the night I was going with my hands on the *ipu*. Nobody taught me how to, that thing just came. I told my mother, "She said, that's your grandmother, that's what she wanted." She wanted to dump that on me, but I refused. She told me, "That's your grandmother." I said, "She's been dead a long time." "Robert, you don't understand those things. People that wants to dump their things on somebody else, it's still alive."
- KM: Interesting. Very important.
- RK: Then I went to take *hula* from Rena Ching, and then she took...her *kumu* was uncle Wiliama Silva. I forget who else she took *hula* from, but I took *hula* from her. When I was *pau* taking *hula* from her, I met Cecilia Makekau, she took *hula* from...I forget her *kumu*, but it was before 'Iolani Luahine.
- KM: Yes, Keahi Luahine was the old aunty of 'Iolani that had been one of the important teachers.
- RK: She also told me you can take *hula 'auwana* but do not take *kahiko*, don't...
- KM: ...It must have been so hard for your *kūpuna* to separate themselves from their history, their life.
- RK: As years went by, I'm not going to brag but I became one of the best *hula* dancers here on Maui.

KM: Sure, I remember. I remember going *holoholo* with you too, and when you were out playing and dancing with your *haumana* out at the hotel out there the Kīhei side, the Maui Lu or something.

RK: Yes. But I tell you it was hard. Before my mom died, I had to go and tell her.

KM: What year did mama pass away?

RK: In 1965.

KM: And dad, was it before or after?

RK: After, way after. My family has a history of diabetes.

KM: I know, you have to take care, it's so important.

RK: The Lord has been good to me, twenty-two years I'm going on with this.

KM: You take care?

RK: Yes...

RK: ...My dad died when he was 86.

KM: Oh, wow!

RK: And I have one sister, she's 75 years old, and you look at her she looks like she's in her 50s.

KM: Amazing!

RK: She doesn't have a wrinkle on her face.

KM: [chuckles] You folks have some good genes in there, you just got to take care.

RK: Yes. And our family comes in from Kaupō, Nahiku, Ke'anae.

KM: From all around.

RK: Kīpahulu, but they originated from Kaupō.

KM: Is that Lonokailua?

RK: Yes, the Lonokailuas. The Ka'ilipalaulis, actually their last name is Nūnū, they come from...New Zealand.

KM: Gosh.

RK: They were from New Zealand and then went to Easter Island.

KM: Sure in ancient times.

RK: And then migrated over here. They landed on Lāna'i.

KM: You know that name Nūnū, I believe is also in some of the records that we've been pulling.

OM: For Makena?

KM: For the Makena section too. I don't know maybe it's not the same *'ohana*, or maybe it's some branch of it. You know you look at the Kaupō like that, the families, Kīpahulu, all that, they traveled.

RK: They traveled, yes...

KM: ...It was so nice that you suggested to go out today. I'm so thankful that you said, "Lets go *holoholo*." That was a real blessing!

RK: As I said, “oh Lord, what can I...?” That’s why I got up this morning and he said, “Lets go out to Makena.”

KM: Beautiful, thank you so much.

OM: And your song, it is so wonderful!

KM: I know.

RK: You must go to where the place is you want to talk about and to feel it.

KM: Yes, that’s how it has to be.

RK: You’re going to see aunty Marie tomorrow?

KM: We’re going to see her this evening. She’s been fairly ill and she can’t walk now on her own. She still goes down to Keone’ō’io in the old house that uncle Wiliama, Willie was building for her. They are in the house now *mauka* at Kanaio. They are going to be tearing down the *makai* house at Keone’ō’io, some of the haoles already built new houses up there. They are going to take care of her which is nice, they should.

RK: The haoles of that place?

KM: The haoles are going to take care, they are going to give her a house so she has a place to stay.

RK: She’s going to stay down at Keone’ō’io?

KM: Both places, *mauka* and Keone’ō’io.

RK: Good for her.

KM: I forget if I gave you my contact information, I want you to have this. I’m going to have Onaona put it in the envelope with the maps for you.

RK: Okay.

KM: That way you know how to get a hold of us. Is this going to be the best mailing address for you?

RK: Yes.

KM: What we’re going to do, it will take us maybe a week or so, we’re going to take this interview and transcribe it and send the recording and the transcript home to you.

RK: Okay.

KM: And as I said what we’ll try to do is once you look through it, if you feel we can share some of these memories and recollections in the study it will add to the history of the community and for future generations.

RK: Sure. What we had discussed today you can go ahead and use it.

KM: *Mahalo*, to me its so important. I’m going to make sure, it’s going to come home, send to you so that you have the *mo’olelo*. Then when we finish the study, it’s going to actually be a fairly large volume. You’re going to love it, it has all of this old family land history, *mo’olelo* from the Hawaiian language newspapers and things like that. It’s going to be a good history, you’ll enjoy it! Thank you so much!

Group: [arrive back at Kahului, home — end of interview]

***Pīpī a holo ka’ao!***