

APPENDIX A: KAMA‘ĀINA RECOLLECTIONS— ORAL HISTORY INTERVIEWS FOR THE KALUANUI & KALIUWA‘A VICINITY



Kaliuwa‘a Stream From Back of Valley Towards the Lowlands (KPA Photo No. S-1338)



Kumu Pono Associates LLC

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

APPENDIX A: KAMA'ĀINA RECOLLECTIONS— ORAL HISTORY INTERVIEWS FOR THE KALUANUI & KALIUWA'A VICINITY

**COMPILED FROM ORAL HISTORY INTERVIEWS
WITH KŪPUNA AND KAMA'ĀINA**

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2003 Kumu Pono Associates LLC



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

EXECUTIVE SUMMARY AND ACKNOWLEDGEMENTS

The following collection of oral historical records was compiled by *Kumu Pono Associates LLC*, at the request of Mr. Jeffrey Merz, of Oceanit, on behalf of the Department of Land and Natural Resources, Division of State Parks (DLNR-DSP). This volume follows a detailed review and collection of historical literature, and focuses on aspects of the knowledge of *kūpuna* (elders) and *kamaʻāina* (those who are of the land). The interviewees are among those acknowledged in the Koʻolauloa community as being familiar with the history of the Kaluanui and Kaliuwaʻa vicinity, and includes individuals born at Kaluanui, and who share generational attachments with the land and traditional residents of the area. This compilation of oral historical narratives is meant to be of assistance in the development of management, educational-interpretive, and preservation programs of the DLNR-DSP and the Koʻolauloa Community.

The voices of *kūpuna* and *kamaʻāina* give life to the history of the land and resources of Hawaiʻi Nei, and acknowledge those who have come before us. Their *moʻolelo* (histories) help us understand the value placed on the *wahi pana* (storied and sacred places) that make up the cultural landscape and seascape of Hawaiʻi Nei.

We find in the interviews and historical record, that the cultural and natural landscape of Kaluanui, which includes Kaliuwaʻa, is home to many *wahi pana* associated with the traditions and lore of the Hawaiian demi-god, Kamapuaʻa. Because of the relationship of Kamapuaʻa with this land, there are many localities that have been, and continue to be considered sacred in Kaluanui. Native families of the Kaluanui-Koʻolauloa vicinity all believe that there are certain responsibilities and requirements associated with travel to Kaliuwaʻa. It is their belief that prior to visitation, anyone who travels to Kaliuwaʻa must be informed of the traditional and customary practices associated with the land—and that they must behave in a certain way out of respect for the traditions of the people and the land.

As documented in the historical literature, we find in the oral history interviews with *kūpuna* and *kamaʻāina*, that visitation to Kaliuwaʻa and other storied places on the landscape, is a practice that has time depth. But, there is also expressed by native families, concern about travel to Kaliuwaʻa, by both *kamaʻāina* and by visitors. The native families feel that their being denied access to Kaliuwaʻa, is hurting their families—detaching their offspring from the personal relationship that they share with Kaluanui and Kaliuwaʻa. In the case of the *malihini* (visitors), denying them access is not as big a deal for the *kamaʻāina*, though should access be allowed once again, it is believed that all people who travel to Kaliuwaʻa should be informed about the nature of the land, and the traditional attitudes and practices associated with travel to Kaliuwaʻa. No one should travel to Kaliuwaʻa without being aware of the history of the land, and its sacred nature.

Elder *kamaʻāina* interviewed as a part of this study, always referred to the valley and falls by its Hawaiian name Kaliuwaʻa, while younger participants, those born after 1940, usually used the name “Sacred Falls,” as it was what they most often heard. This said, all participants in the interview-consultation program, expressed their opinion that “Kaliuwaʻa” is the proper name of the falls; and Kaluanui is the proper name of the *ahupuaʻa*; and that the name of the State Park should reflect the traditional name of the land and Kaliuwaʻa Falls. They suggest that the name “Sacred Falls” be removed from signage and general usage by the Division of State Parks.

To each of the *kūpuna* and *kamaʻāina* who shared their recollections and history in this study, we extend our sincerest appreciation and *aloha*—

(in alphabetical order)

Joseph Walter Keaunui Aʻalona; Clarence Nuhi Au & Mae Parker-Au; Raymond Nuhi Au, Adella Au-Johnson; Dannette “Sista” Kaimuokalani Beirne-Leota-Pascual (and daughters, Pola and Timo); Cy Manu Bridges; John Keliʻikaʻapunihonua Kaina; Moses “Moke”

Kapuhelani Kalili and Pe‘a Nihipali-Kalili; Nona Kaniho; Kekela Kuhia-Miller; Cathy and Creighton Mattoon’ John Cypriano Kana‘iaupuni Pascual; Florentina Haleaha Pascual-Momtes; and participants in the Kaluanui Advisory Group meetings.

We also recognize the wisdom of the traditional saying, “*A‘ohe pau ka ‘ike i ka hālau ho‘okāhi!*” (Not all knowledge is found in one school!). Thus, we acknowledge here, that much more could be said, and that different variations of the accounts and practices described in the interviews may be known. We have made a truthful effort to accurately document the histories shared with us, and to present them in the way they were meant to be heard.

We ask you to respect their words as well, and that they not be used in ways other than they were meant to be used.

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

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

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INTRODUCTION

This volume, compiled at the request of Mr. Jeffrey Merz, of Oceanit, on behalf of the Department of Land and Natural Resources, Division of State Parks (DLNR-DSP), includes excerpts from nine oral history and consultation interviews. Several of the *kama'āina* who graciously agreed to share their histories and recollections of the Kaluanui and Kaliuwa'a vicinity, are descended from families who have resided on the land for generations—some being descended from traditional residents who claimed residency rights in the *Māhele 'Āina* of 1848. Other interviewees have lived in the region and traveled in Kaluanui and Kaliuwa'a since the 1940s.

The oral history interviews reported herein, provide present and future generations with an opportunity to experience some of the history of the lands and families in the Kaluanui vicinity. The interviews offer readers glimpses into the personal knowledge and experiences of individuals with generational and cultural attachments to the land. These personal stories are a rich part of the legacy which our elders have graciously shared with us. They also provide us with important lessons, values, and attitudes in regards to the relationships between people and the land. All of the interviewees remind us that Kaliuwa'a in the land of Kaluanui, is held as a part of the sacred and storied landscape of O'ahu, and is very dear to the hearts of the families of the land.

Interview Methodology

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 or their families.

During the process of review and release, 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, 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 selecting 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, traditional and customary practices, and subsistence activities in the study area.

Also, while participating in a Kaluanui Advisory Group meeting on July 2, 2003, recommendations of possible interviewees were elicited, and contacts made with most of the individuals identified.

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

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 70 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 Kaluanui interview-consultation program, that 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; and development of interpretive and educational programs. The oral history process provides a means of initiating a meaningful dialogue and partnership with local communities by communicating on the basis, and in a form that is respectful of cultural values and perspectives of individuals representative of their community.

The Interview Program

The oral historical component of this study was conducted between August to October 2003. In that time, twelve interviewees participated in seven interviews. Maly also conducted several non-recorded interviews with elder *kama'āina* and other individuals knowledgeable about the area, who shared information that adds to our understanding of the land and practices of the people. The interviewees ranged in age from 52 to 80 years old, and they shared recollections gained from personal experiences dating back to the 1920s (*Table 1*). As a result, the interviews include important documentation about the landscape, traditions, customs, and historic land use in Kaluanui and the larger Ko'olauloa region.

Prior to conducting the interviews for this study, Maly prepared a general outline of questions for the interviews and reviewed the outline with Jeff Merz of Oceanit (transmitted on June 4, 2003). The outline (*Figure 1*) followed a standard approach of identifying who the interviewee was 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; ranching practices and associated sites; changes on the landscape; and thoughts and recommendations on care for important places.

During the interviews, a packet of six historic maps (dating from 1859 to 1924) was referenced (and given to the participants). Depending on the location being discussed and the nature of the resources or features being described, locational information was marked on one or more of the historic maps used during the interviews. *Figure 2* is an annotated map, depicting the approximate locations of selected sites or features described by the interviewees and also documenting some key points of historical note.

Release of Oral History Interview Documentation

All of the formal recorded interviews were transcribed¹ and the draft transcripts returned (with the recordings) to the interviewees. Follow up discussions were also conducted in review of the draft-transcripts, and the review process sometimes resulted in the recording of additional narratives with the interviewees, and modifications to the interview transcripts. Following completion of the interview process, all of the participants in the tape recorded interviews gave Maly their permission to include the interviews in this study, and for future reference of the documentation by Maly—all releases were given by verbal agreement. In requesting permission for release from the interview participants, Maly followed a general release of interview records form (*Figure 3*). Copies of the complete study have been given to each of the interview-consultation program participants and to Oceanit to be used as a part of the Kaluanui Master Planning process.

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

Respect is requested here, of all who read these interviews.

Please respect the contributors, reference the oral history narratives in their context as spoken—not selectively so as to make a point that was not the interviewee's intention.

E 'olu'olu 'oukou e nā mea e heluhelu ai i kēia mau mo'olelo 'ohana — e hana pono, a e mau ke aloha!
Your respect of the wishes of the families and the information they have shared will be greatly appreciated.

***“E ne'e imua, mai lōlohi ē! E ne'e imua a lokāhi ē!
E ne'e imua a hana like ē! E ne'e imua a kau mai ka lei!”***

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

Table 1. Interview-Consultation Program Participants

Name of Interviewee	Year Born	Birth Place	Place of Residence	Background	Date of Interview and Release
Joseph Walter Keaunui Aalona	1935	Hau'ula	Hau'ula	Descended from families with generations of residency in Kaluanui and neighboring <i>ahupua'a</i> .	August 6 th , 2003 February 23, 2004
Clarence Nuhi Au & Mae Parker-Au	1924	Kaluanui	Kahalu'u	<i>Kupuna</i> Clarence Nuhi Au was born at Kaluanui, and tied to families with generational attachments to the land.	September 26, 2003 February 20, 2004
Raymond Nuhi Au	1923	Kaluanui	Hau'ula	<i>Kupuna</i> Raymond Nuhi Au was born at Kaluanui and is the older brother of <i>Kupuna</i> Clarence Nuhi Au.	October 30, 2003 February 23, 2004
Adella Au-Johnson	1925	Kaluanui	Kahana	<i>Kupuna</i> Adella Au Johnson was born at Kaluanui, and is the younger sister of Raymond and Clarence Au.	July 2 nd & August 6 th , 2003 (consultation)
Cy Manu Bridges	1951	Hau'ula	Hau'ula	Native Hawaiian historian and cultural practitioner. Tied to families of Kaluanui and neighboring <i>ahupuaa</i> .	October 26, 2003 March 16, 2004
Dannette Kaimuokalani Beirne Leota-Pascual	1941	Kahana	Hau'ula	Descended from families with generations of residency in Kaluanui and neighboring <i>ahupua'a</i> .	August 6 th and September 23 rd , 2003 February 28, 2004
John Keli'ika'apunihonua Kaina	1923	'Ōla'a, Hawai'i	Hau'ula	Resided in Ko'olauloa since the 1940s, frequently traveled to Kaluanui-Kaliuwa'a with elder <i>kama'āina</i> family members.	August 6 th , and September 23 rd , 2003 February 11, 2004
Moses "Moke" Kapuhelani Kalili & Pe'a Nihipali-Kalili	1927 1931	Hau'ula	Hau'ula	Descended from families with generations of residency in Kaluanui and neighboring <i>ahupua'a</i> .	August 6 th and September 23 rd , 2003 February 23, 2004
Cathy and Creighton Mattoon	1932	Pūhe'emiki	Pūhe'emiki	Mrs. Mattoon was born and raised in Pūhe'emiki, neighboring Kaluanui, and has spent her life (along with her husband and family), advocating for the care and wise use of Kaluanui and neighboring lands of Ko'olauloa.	August 6 th & September 11 th , 2003 February 12, 2004
Kekela Kuhia-Miller	—	—	—	Life-long resident of Ko'olauloa and frequent visitor to Kaliuwa'a.	September 12, 2003 (consultation)

Table 1. Interview-Consultation Program Participants

Name of Interviewee	Year Born	Birth Place	Place of Residence	Background	Date of Interview and Release
John Cypriano Kana'iaupuni Pascual	1947	Hau'ula	Hau'ula	Descended from families with generations of residency in Kaluanui and neighboring <i>ahupua'a</i> .	August 6 th and September 23 rd , 2003 February 23, 2004.
Florentina Haleaha Pascual-Momtes	1948	Hau'ula	Hau'ula	Descended from families with generations of residency in Kaluanui and neighboring <i>ahupua'a</i> .	August 6 th , 2003 September 12, 2003 (with follow up on September 23 rd , 2003).

General Question Outline for Oral History Interviews
Kaluanui-Kaliuwa'a and Vicinity, Ko'olauloa, Island of O'ahu
(prepared by Kepā Maly, Cultural Historian and Resources Specialist)

This oral history interview program is being conducted in conjunction with a detailed study of archival and historical literature, and in conjunction with planning programs of the State Department of State Parks, by Oceanit, for Kaluanui-Kaliuwa'a (Sacred Falls State Park), in the District of Ko'olauloa, on the Island of O'ahu.

The interviews (in conjunction with the archival-historical research) will help document the history of residency and land use in the Kaluanui-Kaliuwa'a vicinity, and help identify traditional and customary practices and places of importance to the families of the land. With your permission, portions of the interview will be included in the historical study documenting: (1) the various aspects of the history of the land of the Kaluanui-Kaliuwa'a vicinity; and (2) recommendations from *kama'āina* as to how to care for the cultural and natural resources of the land. This information is very important, and will help ensure that such knowledge can be handed down through your family and to future generations who will follow us.

When the recorded interview is transcribed, the draft transcript will be returned to you for your review and corrections. When the review is completed and corrections (deletions-additions) are made, we would like to ask for your permission to include portions of the transcript in the historical study (release of interview given by signature or verbal release), which may be read by all people who are interested. A copy of the full study—including historical records and interview documentation—will also be forwarded to you. ***Mahalo a nui!***

Interviewee—Family Background:

The following questions are meant to set a basic foundation for discussion during the oral history interview. Your personal knowledge and experiences will provide direction for the formulation of other detailed questions, determine the need for site visits, and/or other forms of documentation which may be necessary.

Name: _____ Phone #: _____

Address: _____

Interview Date: _____ Time: _____ to _____ Location: _____ Interviewer: _____

When were you born? _____ Where were you born? _____

Parents? (father) _____ (mother) _____

Grew up where? _____ Also lived at? _____

- Additional family background pertinent to the Kaluanui-Kaliuwa'a vicinity — Such as generations of family residency in area... (time period)?
- Kinds of information learned/activities participated in, and how learned...?
- Naming of the *ahupua'a* or sections of the land; and knowledge, traditions and practices associated with Kaluanui and Kaliuwa'a (such as traditions of Kamapua'a), that are of significance in the history of the land and to native practices...?

Figure 1. Kaluanui Oral History Interview Questionnaire
(designed to provide general guidance during the interview process)

- Knowledge of agricultural fields and practices, and areas of residency (water resources, types of crops, how used...)?
- Knowledge of historic villages or house sites.
- Names of native- and resident- families and where did they live?
- Who were/are the other families that came and/or come to collect area resources, and protocols observed?
- Gathering practices (who and what)? Shore line and *mauka-makai* trail accesses?
- Knowledge of *heiau* (or other ceremonial sites), other cultural resources (for example – *kū'ula*, *ilina*...), and families or practices associated with those sites?

Burial sites, practices, beliefs, and areas or sites of concern (ancient unmarked, historic marked/unmarked, family)...? Representing who and when interred ...?

- Fishing from shore and stream resources; describe practices — i.e., where occurred/occurring, types of fish; names of fishermen; and what protocols were observed... (such as: permission granted, practices and methods of collection...)?

Land based *ko'a* (cross *ahupua'a*) — ocean based *ko'a*; *kilo i'a* (fish spotting stations) locations and types of fish? Names of *heiau* and *ko'a* etc.?

- Historic and Current Practices — What was growing on the land during youth (planted and wild)? How was water obtained (i.e. wells, caves, springs, catchments)? Changes observed in life time?
- Relationships with neighboring *ahupua'a* and residence locations?
- Historic Land Use: Agricultural and Ranching Activities...?
(for example – plantation use, cattle grazing; fencing; planting activities; hunting and other practices...)
- Personal family histories of travel upon the trails...?
- Do you have any early photographs of the area?
- Are there particular sites or locations that are of cultural significance or concern to you?
- Do you have recommendations — such as cultural resource- and site-protection needs, and care of family sites in the Kaluanui-Kaliuwa'a vicinity...?

Describe sites and define boundaries of those sites/locations and of the area of access via the trail/road ...

Figure 1. Kaluanui Oral History Interview Questionnaire (continued)

Kaluanui and Vicinity, Ko'olauloa, O'ahu:
Personal Release of Oral History Interview Records

The interview(s) referenced below was conducted by Kepā Maly (*Kumu Pono Associates*), as a part of a cultural assessment study to identify cultural and historical properties, and practices associated with Hawaiian traditions, land use and resources in Kaluanui and vicinity, Ko'olauloa, O'ahu. The study was conducted at the request of Oceanit Laboratories, on behalf of the State of Hawai'i-Division of State Parks. The study is meant to provide readers with background information which may be helpful in planning for site preservation, access, interpretation, and in formulating culturally sensitive land-use and educational actions.

Date of Interview(s): _____.

Handwritten notes made on: _____.

I (signed below), participated in the above referenced oral history interview(s) with Kepā Maly. I have reviewed and made corrections to the interview records, and hereby give permission to Kepā Maly to include the released interview transcript in the archival/oral historical study he is preparing. This permission is granted, subject to any restrictions listed below:

- (a) The released interview transcript(s) and/or quotes from the interview(s) may be included as a part of reports on cultural sites and practices.

Yes or No

- (b) Copies of the interview transcript (including maps and photographs) subject to restrictions, may be made available to Oceanit Laboratories, the State of Hawai'i-Division of State Parks, and appropriate review agencies as a part of natural and cultural resources management programs.

Yes or No

- (c) The released interview records may be housed in library and/or historical society (museum) collections for review by the general public.

Yes or No

- (d) Restrictions:

(Interviewee)

Address: _____

Date of Release

Kepā Maly (Interviewer)
Kumu Pono Associates LLC
554 Keonaona St.
Hilo, Hawai'i 96720

Figure 3. Form for Release of Oral History Interviews

Overview of Interviewee Recollections and Recommendations

Even though native residency, except on the near-shore flats in Kaluanui, came to an end by the 1920s, participants in oral history interviews all described an ongoing relationship with Kaliuwa'a. From the 1920s to the 1990s, native families with generations of attachment to the landscape, traveled to Kaliuwa'a from various locations such as Hau'ula and Punalu'u. The eldest interviewees in this study, born in 1923 and 1927, describe travel to Kaluanui and Kaliuwa'a from the 1920s to 1960s. They visited Kaliuwa'a, and gathered 'ōpae and 'o'opu from the streams and falls. All interviewees were instructed by their elders to respect the land, not yell, or be *kolohe* while traveling to Kaliuwa'a. And if the focus of the journey was to go to Kaliuwa'a, everyone was taught that it was forbidden for anyone to gather things along the way inland. The collection of 'ōhi'a 'ai, 'ōpae, 'o'opu, even guavas and such, was only to occur when the visit and swim had been completed, and the return journey begun.

Perhaps most importantly, the old custom of placing *lāʻī* (ti) or 'ōhi'a 'ai leaves under a stone at stream crossings on the way up Kaliuwa'a Valley, was a requirement—handed down over generations as a custom of this place, though not necessarily of other places. These customs were also taught to, and practiced by the younger interviewees, born in the 1930s and 1940s, and they in-turn, have taught them to their own children and grandchildren, as they continued travel to Kaliuwa'a until recent years.

Thus, while sugar plantation operations controlled almost all the *kula* lands of Kaluanui, and Bishop Estate held title to the remainder of the upper reaches of the *ahupua'a*, native families (and at times, others) continued to travel the land and visit this storied landscape. It was not until the 1970s, that broader public access to Kaliuwa'a began to be made, following the closure of the sugar plantation, and establishment of "Sacred Falls State Park" in 1976.

Of interest to this study, and relative to concerns raised by *kama'āina* families and the State of Hawai'i, the historic and oral historical records document on-going visitation to Kaliuwa'a by native families and others, from antiquity (based on historical accounts from the 1860s), with growing visitation by residents and visitors through the early 1900s, and up to the closure of the park, following the May 9, 1999 landslide. Interviewees noted that a primary difference in the nature of travel to Kaliuwa'a was that the native families of the area continued, on some levels, the traditional and customary practices of the land as taught to them by their own *kūpuna*; while the *malihini* (those not of the area) generally traveled uninformed, and unaware of the sacred nature of the landscape and requirements of those who chose to travel it.

Today, *kama'āina* families who participated in the oral history-consultation program express a sense of loss and displeasure with the State's policy of refusing them access to Kaliuwa'a. It is feared that this forced detachment will cause their grandchildren and great-grandchildren to miss out on the family history of—(1) travel to Kaliuwa'a; (2) passing on the lore in view of the *wahi pana* of Kaliuwa'a; and (3) end a way of life by which all generations before them were enriched.

KALUANUI-KALIUWA‘A VICINITY ORAL HISTORY AND CONSULTATION INTERVIEWS (2003)

Adella Au-Johnson Consultation Interviews Recollections of Kaluanui and Kaliuwa‘a July 2nd & August 6th, 2003

Kupuna Adella Au-Johnson was born at Kaluanui in 1925, and is the younger sister of interviewees, Raymond Nuhi Au and Clarence Nuhi Au (see detailed interviews later in this study). *Kupuna* is a member of the Kaluanui Cultural Advisory Group, and is active in many issues concerned with protection and preservation of Hawaiian cultural resources in Ko‘olauloa. She is also a resident of Kahana Valley, descended from the Nuhi line, and a member of the interpretive program operated by native families of the land in conjunction with the Department of State Parks.

From her earliest recollections, *Kupuna* Adella, always knew that Kaliuwa‘a was—and remains— a sacred place. Travel to Kaliuwa‘a Falls requires respect and care. This sense of sacredness and responsibility exists through the present-day, and *kupuna* believes that it will remain through future generations. Like other interviewees, *kupuna* expressed mixed feelings about the condition of the land, and nature of access that had evolved over the years of the park’s existence.

In our discussions, and in the advisory group meetings, she has advocated for a visitor contact station, which all people who travel to Kaliuwa‘a will pass through. The purpose being to provide people with information on the cultural significance and geological nature of this sacred landscape. She believes that interpretive and educational programs will help protect the resources and people at Kaliuwa‘a.

Another point raised consistently by *Kupuna* Adella, is that the park name should be Kaluanui or Kaliuwa‘a State Park, and that all references to the park in signage and interpretive materials should reflect the traditional name of the land and falls. She believes that the park should be reopened, but that the past experience of public visitation should not be repeated. Informed, and controlled visitation should be required.

**Moses “Moke” Kapuhelani Kalili,
Joseph Walter Keaunui A’alona,
John Cypriano Kana’iaupuni Pascual,
Florentina Haleaha Pascual-Momtes
and Dannette “Sista” Kaimuokalani Beirne Leota-Pascual
August 6, 2003 – Interview at Hau’ula, O’ahu
with Kepā and Onaona Maly**

The interviewees are all family members and descended from traditional families of Kaluanui and neighboring lands. The Keaunui line, to which all the interviewees are tied (by several *kūpuna*), also descend from Kapi’ioho, an applicant for land at Kaluanui during the *Māhele* of 1848. While the land award (*kuleana*) was not granted to Kapi’ioho, Kapi’ioho’s family and several following generations, under the Keaunui, A’alona, Naone and Kalili lines, all lived at Kaluanui and in neighboring lines. The family members were tenants and lessees of the entire *ahupua’a* of Kaluanui under Chiefess Victoria Kamāmalu (later under the estate of Chiefess Bernice Pauahi Bishop).

Uncle Moke Kalili, born in 1927, traveled the lands of Kaluanui with his grandfather Moses A’alona, who had also been a member of the *Hui Ho’olimalima Aina o Kaluanui* (Land Leasehold Association of Kaluanui). From his grandfather, and other elders, Uncle Moke learned some of the histories of Kaluanui and neighboring lands. Kamapua’a played an important role in these histories, and in manner by which families would travel to Kaliuwa’a. Of particular importance during the interview, Uncle Moke, shared the location of the former Kaluanui Village, which was washed away following Kamapua’a’s defeat of the forces of ‘Olopana.



**Moke Kapuhelani Kalili, John Kana’iaupuni Pascual,
Joseph Keaunui A’alona, and young Kapuhelani
(KPA Photo No. 2-1133)**

Uncle Joeseeph (“Brada”) A’alona, was born in 1935, and like his cousin, Uncle Moke, he is descended from the Keaunui and A’alona lines which have lived in Kaluanui and neighboring lands for generations.

John Cypriano Kana’iaupuni Pascual (born in 1947) and Florentina Haleaha Pascual-Momtes (born in 1948), are brother and sister. Their mother was one of Uncle Moke’s sisters.

Dannette “Sista” Kaimuokalani Beirne Leota-Pascual (born in 1941), is descended from another member of the Keaunui line, a sibling of the Kapi’ioho-Keaunui from which her husband and the other interviewees trace their genealogy.

Each of the interviewees share similar beliefs and recollections of Kaluanui and Kaliuwa'a—the sacredness of the land—and relationship of families with the landscape and history. They also each share personal experiences, recollections of Kamapua'a, and observations of changes in the land that they have witnessed over the years.

Travel to Kaliuwa'a is an important cultural practice for the members of these families, and one which they plan to pass on to the generations that follow them. When asked about the practice of placing *lā'i* or *'ōhi'a 'ai* leaves under a stone when traveling to Kaliuwa'a, and whether anyone traveling to Kaliuwa'a should do it; Uncle Moke and Uncle Joseph, said “no.” That the practice was for those who belonged to the land, or had a reason to do it; it was not simply something to do.



“Sista” Kaimuokalani Leota-Pascual and Florentina Haleaha Momtes (KPA Photo No. S-1138)

All the families believe that travel to Kaliuwa'a requires respect—the protocols they lived with are described in the interview—and that it is an important cultural practice for their families.

Arrangements for this interview were made by Sista Leota-Pascual, and the interview was conducted at her home, overlooking Hau'ula Village.

The following topics, recollections and recommendations were among those discussed during the interview:

Topic	Page
• Recollections of Kaluanui, Kaliuwa'a and Kamapua'a.	20
• Describes location of old Kaluanui Village, where water released by Kamapua'a, washed through to the sea.	21
• Families traveled in the mountain lands of Kaluanui and neighboring lands; discuss a <i>heiau</i> and <i>pā ilina</i> in Punalu'u.	23
• Kaliuwa'a is a famous place; recalls an old song for Kaliuwa'a.	25
• Discuss practices associated with travel to Kaliuwa'a.	25
• When traditional customs were observed, no one got hurt.	26
• Discussing the natural environment of Kaluanui-Kaliuwa'a; and changes observed over the years— <i>'o'opu</i> and <i>'ōpae</i> formerly abundant.	28
• Discussing problems with access to Kaliuwa'a; impacts on family practices.	29
• Families want to pass on the practices associated with travel to Kaliuwa'a with their children and <i>mo'opuna</i> .	29
• Recommends that native families be allowed to return to Kaliuwa'a; if others choose to travel in the valley, they must take responsibility for themselves.	30
• Travel to Kaliuwa'a – <i>'ōhi'a 'ai</i> (mountain apples) were picked, and protocols observed.	31

• Discussing the importance of the name, Kaliuwa'a.	32
• Discussing the lore of Kamapua'a.	33
• Discussing return of the name Kaliuwa'a to the area, and in use by State Parks; family traditions of Kaluanui and Kaliuwa'a— <i>kapu</i> were associated with the land and travel to the falls.	33
• Learned of prayers and <i>ho'okupu</i> offered by <i>kūpuna</i> .	35
• Acting in disrespectful manner, led to people being hurt when traveling to Kaliuwa'a; Kaliuwa'a is a sacred place.	35
• Kaliuwa'a is the house of Kamapua'a; though he is tied to all the Ko'olauloa District.	36
• Kamapua'a was discussed by <i>kūpuna</i> , and is believed to still roam the mountain lands.	36
• Recalls a rock fall incident at Kaliuwa'a, as told by elder family member.	37
• Family previously gathered maile in Kaluanui.	38
• Discussing fishing grounds of Kaluanui and neighboring lands.	39
• Family gathered <i>lā'i</i> for <i>hukilau</i> , and <i>'ohe</i> from Kaluanui.	40
• Recalls sugar plantation and train worked on Kaluanui lands; rice, pineapples and taro also formerly cultivated in the area.	41
• <i>'O'opu</i> fishing at Kaluanui; fishing along the neighboring coast line.	44
• Regional fishing practices, and fishing families recalled.	45
• Discussing types of fish caught at Kaluanui.	46
• <i>'Ōpae</i> fishing in the streams.	47
• Resources of the mountains and ocean sustained the families.	48
• In the ca. 1950s-1960s, there was a chicken farm at Kaluanui.	49
• Discussing lands and land use of the Kaluanui-Punalu'u Vicinity.	51
• Discussing cultivation of rice and pineapple at Kaluanui.	52
• Recalls families living at Kaluanui in the 1930s; and plantation activities through the 1970s.	54
• Group discusses changes at Kaluanui during their life-times; and thoughts on the future of Kaluanui and Kaliuwa'a—Respect of the land, and access for native families is very important .	56
• Group discusses local stewardship of Kaluanui-Kaliuwa'a, as a part of future management plans.	57
• Discusses protocol of travel into Kaliuwa'a; something that should be practiced by those who belong to the families of the land; not practiced as "tourist" thing by others.	57
• Discussing the on-going importance of Kaliuwa'a in the community.	59
• Discussing thoughts on the future of Kaliuwa'a—access is tied to keeping the culture alive for future generations.	60
• Discussing hukilau and other methods of fishing; fishermen always shared catch with families in the community.	61
• Families desire an active role in stewardship of Kaliuwa'a—as a means of perpetuating tradition among the families of the land.	63
• Plantation filled in first pond in lower Kaluanui, to keep people from going swimming.	66
• <i>Mo'opuna</i> were visiting Kaliuwa'a in days just before the May 1999 accident—they observed the changes in the landscape as a result of uninformed visitation.	67
• Kamapua'a, an on-going presence in the lives of families.	66

Begin Interview — Family Background:

KM: ...What I want to do is just to start by asking some real simple questions.

MK: Uh-hmm.

KM: Just so that I can hear your voice and get some basic background information. Like I said, and as on the paper I gave you, that talks about the oral history program...

MK: Right, right.

KM: Our hope is, when we get the oral history transcribed and sent back home to you folks, that by and by I'd like to be able to have your permission, to include some of the history into the study that we're doing so people can see how the traditions and the practices of the families on the land still are part of your lives today...

MK/JA: Yes, yes.

KM: ...Your history and your experiences. We're just going to talk story. I'm just going to... *Kūkū, kupuna* if you would please share your full name and date of birth?

MK: My full name is Moses Kapuhelani Kalili.

KM: Moses Kapuhe?

MK: Kapuhelani Kalili.

KM: 'Ae. When were you *hānau*?

MK: January 24, 1927.

KM: What a blessing! Where were you *hānau*?

MK: Hau'ula.

KM: Hau'ula.

MK: Born at home.

KM: Who was your papa?

MK: Joseph Ki'ei Kalili.

KM: Was he from Hau'ula?

MK: Hau'ula, also.

KM: And mama?

MK: Catherine Lipine A'alona-Kalili.

KM: Oh!

MK: That's my grandfather's name, A'alona.

KM: A'alona?

MK: Yes. I'm their namesake, my first name is Moses.

KM: I see. He was Moses A'alona?

MK: Yes, A'alona.

KM: 'Ae. I see that the A'alona family was also tied to Kaluanui in some of the records. We see that he had an interest there, did you hear about that?

MK: Never did.

KM: Did you know your grandfather Moses A'alona?

MK: Yes.

KM: Is he the grandfather that you were talking about earlier?

MK: Yes, him.

KM: He's the one who shared with you stories about how you have to respect the land?

MK: Yes.

KM: So he knew Kaluanui?

MK: Also my father too... Maybe, but as far as I know he lived at Haleaha.

KM: Oh, so he was at Haleaha, so right next door.

MK: The small district, the small land next door.

KM: Yes. On the maps we have for you there, you will see the *ahupua'a* of Haleaha.

MK: Yes, good, good.

KM: Right there. I think it's Kaluanui, maybe Wai'ono, Haleaha, Papa'akoko. You remember hearing that name?

MK: Yes [chuckles].

JA: [chuckling]

KM: You said you never heard that name for a long time.

MK: Never.

KM: Wonderful!

MK: I remember a plantation camp, by that name.

KM: Papa'akoko?

MK: Yes, right there.

KM: For sugar, the sugar plantation?

MK: Yes.

KM: Was it near the train track?

MK: The workers all over there, they get their own...everything.

KM: I'm going to open up, this is Register Map 2603. I'm going to turn it around this way. It doesn't have a lot of detail on it but what's interesting is you can see the *ahupua'a*. It stretches from Kaipapa'u come around, here's the ocean, the *kahakai* at Hau'ula.

MK: Yes.

KM: Makao, Kapaka, then you come into Kaluanui.

MK: Right.

KM: And look, Papa'akoko. Here's the approximate location of the railway.

MK: Railway, right.

KM: When it was plantation, do you remember the old railroad? Was the camp at Papa'akoko?

MK: Yes, right here towards the highway.

KM: On the highway, near the road? It was down?

MK: A big camp, the whole area.

JA: Where is that, Punalu'u?

KM: No. This is Papa'akoko before Haleaha.

JA: Oh, yeah.

MK: It's right across, get one apartment over there, Hanohano Hale, right up directly.

KM: Oh, interesting. That was one of the camps?

MK: I used to go over there.

KM: Wonderful!

JA: [chuckling] We used to walk through there, go up.

MK: I used to through there, up in the cane, go all the way Kahana and turn around come back.

JA: Before we used to walk go church, we go through there.

FM: Plantation road?

JA: Plantation road, all through there we used to walk.

KM: You folks were going out to Haleaha?

JA: Yes.

KM: The Kakolika Church?

JA: Yes. We used to walk every Sunday, you got to go.

KM: 'Ae, no choice.

JA: You got to go because our grandfather is up there waiting.

KM: And was that grandpa A'alona?

MK: Yes.

KM: He was Kakolika?

JA: He was the altar boy there.

KM: Hmm... You know what I should do, is let me just if we could, sort of go around and introduce yourselves.

KM: Okay. Let me go to Uncle Brada.

Group: [chuckling]

KM: Uncle Brada, would you please share with me your full name and date of birth.

JA: Joseph Walter Keaunui A'alona.

KM: Keaunui. And how do you spell your Keaunui, a u?

JA: K-e-a-u.

KM: Okay, because that's the old name, yeah?

JA: Yes.

KM: Joseph Walter Keaunui...?

JA: Keaunui A'alona.

KM: A'alona, oh. When did you *hānau*?

JA: July 17, 1935 in Kahuku.

KM: *Hakupila* already, not at home.

JA: At the hospital.

KM: Who was your papa?

JA: Joseph Keaunui A'alona.

KM: 'Ae. And mama?

JA: Anna Elizabeth A'alona.

KM: What was her maiden name?

JA: Anna [thinking] Elizabeth Kahuamanu Maunali'i.

KM: Kahuamanu?

JA: Yes. The last name was Maunali'i.

KM: You said mama's family were tied to Maui people?

JA: Yes, they were all over.

KM: Papa them, like *kupuna* here, you folks were, you have these Hau'ula, Kaluanui, Papa'akoko, Haleaha connections.

JA: Yes, right.

KM: Wonderful! *Mahalo*! Uncle?

JP: My name is John Cypriano Kana'iaupuni Pascual.

KM: Kana'iaupuni?

JP: Yes. I was born September 23, 1947.

KM: Wonderful! Were you born out here?

JP: I'm born and raised in Hau'ula and I'm still in Hau'ula.

KM: Yes.

JP: Now I'm 55, I've been in Hau'ula for over 55 years, all my life in Hau'ula. Born and raised in Hau'ula...

KM: You are *'ohana*, are you folks *pili*?

JP: Uncle Moses Kalili, he's the only uncle that we have living right now. That's why like I was saying about our generation, he's the last on mama them's side. Our grandfather passed away, my mom and all my aunties and uncles passed away, he is the only living one right now.

KM: Yes. Was mama?

JP: My mother and Uncle Moke were brother and sister.

MK: Yes, brother and sister.

KM: What was mama's name?

JP: My mother is Irene...

FM: Kahualole.

JP: Kahualole, she would be Kalili. That's her maiden name, and then married Pascual, that's why we carry Pascual.

KM: Okay. *Mahalo*.

JP: Our mama is pure Hawaiian and my father is pure Filipino. We are half Hawaiian, half Filipino. We only were raised around the Hawaiian side, so we only knew the Hawaiian side. As far as papa's side, we don't know. We only know all the family on the Hawaiian side, and we get big family down here. Almost the whole Hau'ula is related.

JA: Yes [chuckling].

KM: Somehow related, yeah?

JP: If we're not related by blood we're related by marriage.

KM: Yes.

JP: Everybody is *'ohana* in Hau'ula, just about. Now we're getting plenty of newcomers coming in so now it's kind of changing. But before everybody was all related.

KM: 'Ae...

JP: As soon as you say your last name, and that's it.

JA: We know where you come from already [chuckles].

KM: I think that's probably a really important part of your community, your sense of community, because in those days, particularly you *kupuna*, in growing up, you folks like this a little older than us. Everyone knew and you knew if you *hana hewa* someone is going to report back.

Group: Yes [agreeing].

KM: Everyone was so connected, yeah?

Group: [agrees]

KM: Now, as you said the community changes and so many new people come in and you lose that closeness.

Group: [agree]

KM: And the respect they had. Thank you, we'll talk story. Sister, let me just, if you will please?

FM: Florentina Haleaha Pascual-Momtes.

KM: 'Ae. And you said Haleaha, which to me was so interesting because already it connects you to a place on the land, right?

FM: Yes. You know it's sad, when we are young we don't know these things until later on, and in time to come that we know that, that area was known as Haleaha. It's nice to know.

KM: Yes. Your mama again, with brother, was a Kalili?

FM: Yes.

KM: Papa, you said was living at Haleaha or grandpa, who was?

MK: My grandfather.

KM: Moses A'alona.

MK: Yes, Moses.

KM: That's something you know to see how the family. It was important enough to the family...and look like you said now people have that place name, almost no one knew about it right?

FM: Yes.

KM: It's a way of keeping some of the history alive. You *hānau* when?

FM: October 11, 1948.

KM: Okay.

FM: We were all born at home, home born, all seven of us.

KM: Wow!

JP: Born right in Hau'ula, right at home.

KM: Did you folks have a mid-wife, someone from the community that came in?

FM: Yes, our family a lot of times it was...

JA: My mom and my Aunty Flora came down and helped.

KM: They helped, what they called *pale hānau*.

FM: Mid-wife.

JA: They came down.

JP: Made sure everything goes right.

KM: Good.

MK: I think we're the only full blooded Hawaiians, he [indicating Uncle Brada], and I.

KM: Now. Wow!

JA: I think so, down here no more.

MK: Too bad I left early, I went in the service and I lost all my language. Otherwise, I keep telling Johnny, my life changed.

KM: 'Ae. But *kūkū no'ono'o wau inā ho'oma'ama'a, ho'omau, hiki a 'oe ke apo*.

MK: Yes, yes.

KM: You are going to get 'em back, you know.

MK: Right, right, can get 'em back.

KM: Because from childhood, right?

MK: Yes.

KM: And your *kūkū* them all *ma ka Hawai'i, 'ōlelo Hawai'i wale no, 'ōlelo makuahine*.

MK: Yes.

KM: The only thing is if we don't use it.

MK: Yes.

KM: Like you said, it's hard.

MK: Yes.

KM: Sista, aunty, please? What I was asking, was full name, a little bit of the background of family and date of birth.

DP: Dannette Kaimuokalani Beirne-Pascual. I carry my children's last name, Leota-Pascual. My maiden name is Beirne and I came from Kahana Bay.

KM: 'Ae.

DP: The *tūtū* that I had came from there. Actually my *tūtū* was from Punalu'u and down to Sacred Falls, down to over here to Hau'ula, all into one family with all...with uncle them. Tūtū was Nancy Lokalia Ka'aukai Nuhi.

JP: With Keaunui.

DP: Yes, with the Keaunui family.

KM: Keaunui ties into your direct line as well?

DP: Yes, the Keaunuis of the 1800s had sixteen children, and of the sixteen children. We came from one branch and they came from one branch. Brother came from Joseph...

FM: They all the same.

DP: The same branch, the Joseph line, no.

FM: Katherine.

DP: The Katherine line and I came from the Helena line. Of the sixteen children at that time. My father was the only one of the Beirnes in his time from his mother and father, and then both parents remarried again.

FM: That's where we came on to the Helen line as well, so we're on the Helen line.

DP: But this side, out of sixteen children they come from the Helena line and from the Katherine line.

KM: These are Keaunui's daughters?

DP: Right, it comes down.

FM: Yes.

MK: Yes, it started from back there.

KM: It's really interesting because like we were saying, just yesterday when Onaona and I were looking through records we see this name Keaunui and A'alona starting to come up as having interest in land, and working the land at Kaluanui. Because, like we were talking, the *Hui Hoolimalima Aina o Kaluanui*. There was this organization that was leasing not only the land that they had in *kuleana*, but from Bishop Estate Trustees at that time, I guess for using extra land out there.

DP: Yes. I had a lot of papers at one time, but when the hurricane came, we lost a lot.

KM: Yes.

DP: Whatever genealogy I do with our genealogy, we pool a lot of that. We have two really good genealogies and we all tie in on the Keaunui side.

KM: One family, all tied together.

Group: [agrees]

Recollections of Kaluanui, Kaliuwa'a and Kamapua'a:

KM: Let's talk, if I could with you a little bit about your recollections of Kaluanui. Because as we said now, everyone...because of this *pilikia* that happened up there, everyone's looking and saying, "What do we do?" You folks, as native tenants, people who are tied to the historic and early residents of that *'aina*. You probably heard things and know the land in a way that no one else can know the land now. When you think of Kaluanui, what do you think of?

MK: I think about Sacred Falls, Kamapua'a. Between him and the people at the beach somehow wanted to get up there. Whether to get him... But anyway, the story went that he blocked the water, put his whole leg.

KM: 'Ae.

MK: And then at the right time he let everything go, and then it went. So everybody, in fact the army, had one army according to my grandfather.

KM: That's right, yes.

MK: Went up there blocked the water, and when the time was right, he stood up.

KM: *Kahe ka wai, holo ka wai.*

MK: Took everything down the beach.

KM: Everything went down, and what everyone *make*?

MK: Everyone.

KM: *Make.*

JA: Wash 'em down the ocean.

KM: Wash 'em down.

MK: Until today when my father was still living they still said that the Hawaiians walked there at certain times.

KM: *'Uhane?*

Group: [agrees]

MK: Yes.

JA: They march.

MK: They march.

KM: *Huaka'i pō* [night marchers] kind?

FM: Yes.

MK: They stay clear, they let them go.

KM: Yes.

MK: And when *pau, pau*. Many years, take many years, but they know when and where.

KM: Certain moon nights like that the *huaka'i pō*?

MK: Yes.

KM: Those old people that were maybe destroyed when Kamapua'a let the water go or something?

MK: Yes, that's the one.

KM: Still walking the land?

MK: Still walking the land.

KM: Amazing!

Describes location of old Kaluanui Village, where water released by Kamapua'a washed through to the sea:

MK: And today they building one new house. You know over there they trying to repair the house, that's where the water came right through there.

KM: Oh yeah?

MK: Yes.

JP: What house is that?

MK: Right by, the one they're fixing, by across Keanu.

FM: They putting the wall.

MK: They putting up the wall.

KM: Is that it by Kaluanui stream where it used to go out or?

MK: Little further.

JA: Little bit more towards Punalu'u, right by the opening.

KM: Oh. Right at that place?

MK: Yes.

KM: Do you know who's house is that?

JA: I don't know.

KM: By Keanu, you said?

MK: Yes. I'm talking about...it's across the street.

KM: That area, we should know that area.

JA: I think somebody bought that place.

KM: Your papa or grandfather said that when Kamapua'a let the water out, that's where it went out?

MK: That's where it went.

KM: Oh!

MK: My father told me the same thing, that the water went that way not in the river.

KM: Oh, interesting! I wonder if the old village had been around there or something before?

MK: Must be. The people who are living in there now, cannot stay there.

KM: Hmm. *Pilikia*?

MK: Yes. They buy the house, everything is good and fine, the husband maybe works night time, when he's gone, watch out. The door opens and everything. Open and close...

KM: *Mana*?

MK: Yes.

KM: *Mana*, those people.

MK: They hear people talking.

KM: Wow!

MK: They sell the house again. I don't know how many owners owned that place.

JA: I think somebody else bought it again.

JP: *Haole* people.

KM: Do you know which house that is?

Group: [yes]

JP: The one you're talking about, it's right where you go up to where Babe Keanu stays...

MK: Right across.

JP: Right across.

JA: *Haole* people over there now.

MK: *Haole*.

DP: And they putting up a wall.

JA: The wall is up already.

DP: They put a stone wall up there.

JP: All *haole* over there.

KM: *Kūkū*, when Kamapua'a let the water out that time, when it went flow out, it went through that area, not the stream?

MK: Not the stream. Somehow....

JA: Right to the bay.

MK: When I asked my father, where it went, "Right through here."

KM: Hmm. [looking at map] Kaluanui is the *ahupua'a* and you can see sort of the boundaries of it here.

MK: Right.

KM: And it comes up, these smaller lands, Kapaka and Makao are cut off.

MK: Yes.

KM: Hau'ula cuts up here on one side, then on this side Papa'akoko is small, Haleaha is small, Kapano like that, Pūhe'emiki, Wai'ono. Until you come over, even Makaua is small. Then Punalu'u comes and cuts all of this up.

MK: Right, right.

***Families traveled in the mountain lands of Kaluanui and neighboring lands;
discuss a heiau and pā ilina in Punalu'u:***

KM: The *piko* comes way up here. Did you folks travel into the valley and up to the waterfall sometimes when you were young?

MK: Yes.

KM: You did?

MK: Even up to the graveyard [indicating Punalu'u side].

KM: Oh, yeah?

MK: Get graveyard over there.

KM: How far up is the graveyard do you think?

MK: Where? [looking at map]

KM: If this is the road area now, here's Kaluanui stream.

MK: Yes. Up here, the graveyard is someplace around here.

KM: Up on the mountain?

JP: Yes.

MK: Get one knoll.

JP: Right where Punalu'u Park is.

KM: 'Ae.

JP: Up *mauka* of Punalu'u Park if you look get one small little knoll like he said, just like one small little mountain that stands by itself. That's one *heiau*, and get all our family buried up there.

KM: Really?

JP: Get plenty graves up there. All our family, the last one went up there was my father-in-law, Dannette's father.

KM: He went up there?

JP: He was the last to be buried up there. This is the kind, when did dad die?

KM: In '86 you said?

DP: In 1986.

JP: Around 1986, he was the last to be buried up there and before that I think was...

DP: Was my grandmother.

JP: The grandmother.

DP: My father's mother.

JP: His mother was buried there, she was the last, and now the son went up there. He's the last up there now.

DP: Grandma was up there in 1956, I think.

JP: It's just one big knoll on top there and all the flat...

KM: You see the stone, it's all, is it stone?

JP: Get plenty headstones up there. We go up every year. Every year we go up there and go clean all the graves. Put flowers on the graves especially Memorial Day. Not all the time. We get one of the families that live right below that, and they kind of take care of the trail and keep the place clean. They come under Sam Roland, he's the one, he lives right below the graveyard, he's the one who takes care. He always cuts the trail. You got to go through his place to go up *mauka*. Get plenty graves up there. A lot of our *'ohana* is all buried up there.

KM: You heard it was a *heiau* also?

JP: Yes. I think it's...

FM: It's in the book.

KM: Yes. It's in the Sites of O'ahu...

JP: Yes, under *heiau*. What is the name of that...? [thinking] Kanawao Heiau, I think that's the name. Yes, something like that, Kanawao Heiau. I'm not sure if that's the right spelling.

KM: I'll find it.

JP: It's in Punalu'u.

KM: It's in Punalu'u, but it's up on the mountain. Is it on the boundary area of Kaluanui or is it?

JP: I think it's off already.

KM: Off, okay.

JP: The one he's talking about is off.

KM: Okay. So you folks, you traveled up the mountain area growing up like that?

Group: Yes.

KM: When you went to the mountain, did papa or grandfather them tell you, do this and don't do that?

MK: Oh, yes.

KM: What kind of things?

MK: Before, when the family died, somehow each family get elected to go up there and clean the place, make the road so we can go up. One year it was our turn, my dad told me we got to go. I tell, "Okay." We cut the trees, go right up clean up there, get everything ready and then I look down, I seen three graves. You wouldn't believe it, my father's three generations, the name. I told him, "Pa, come look at this, Joseph Kalili, Joseph Kalili, Joseph Kalili." He didn't know.

KM: He didn't know all those generations?

MK: After we started cleaning up, it showed.

KM: Amazing! Did you also go up along Kaluanui?

MK: Went up to Sacred Falls.

Kaliuwa'a is a famous place; recalls an old song for Kaliuwa'a:

KM: Kaliuwa'a, did you hear the name Kaliuwa'a when you were young?

JA: Yes, that's a famous name that, Kaliuwa'a.

KM: Big name that.

MK: I just told Johnny this morning, had one song over there I heard, had one song.

KM: You did?

MK: Yes.

KM: Do you remember the song?

MK: Yes.

KM: You *himeni*?

MK: I don't know where I get 'em from but...

KM: What is the song?

MK: A small song.

KM: Try.

JA: [chuckling]

MK: *Wai hu'i 'anu e o Kaliuwa'a*

Wai hu'ihu'i e...

And then something... [thinking] that's about it. But the song is long.

KM: You remember so when you were young, your papa or *kūkū* them were singing.

MK: I think so, I don't know how I got the song.

KM: *Moe 'uhane paha*. Wonderful!

MK: Yeah.

Discuss practices associated with travel to Kaliuwa'a:

KM: So you folks, you would go up to Kaliuwa'a?

MK/JA: Yes.

KM: Did you folks go to 'au'au, *nānā āina*?

JA: Yes, we go swim, but when we go up there we respect the place.

MK: Yes.

JA: We just go up there we go swim and come home, but always put some ti leaf on the stone.

KM: Now, that's an interesting thing, you would put a *pōhaku*?

JA: Yes.

KM: On your way up when you get into the valley?

JA: Yes.

MK: Going up.

JP: Just the entry, the entry way.

KM: Going into the valley?

JP: Yes.

KM: And you would put a *pōhaku* and wrap *lāʻī* around and set it down?

MK: The way we did it was put the leaf and then on top.

KM: Down and put the *pōhaku* on top?

Group: Yes.

KM: No need wrap?

JA: No need wrap.

KM: Not like they call rock *laulau*, now?

MK/JA: No.

Group: [agreeing]

KM: Just a leaf and put the *pōhaku* on top.

MK: Yes.

KM: What did that do?

MK: Just letting the kind, know that we're coming.

JA: The spirit or something.

KM: Any one or Kamapua'a or...?

JA: To guide us, just like guiding us to the falls.

MK: For guide us.

KM: 'Ae. So that you would be safe?

JA/MK: Yes.

When traditional customs observed, no one got hurt:

KM: They taught you from your folks, even you folks next generation down? They taught you to do that from young time?

JA: You know all this time we've been going up there, we were small and growing up, nobody got hurt.

KM: 'Ae.

JA: Until these guys come down here and make any kind then...

Group: [agreeing]

KM: Well, like you said too, when we were talking a little earlier. Did *tūtū* them tell you, “When you go up make any kind, if you like yell at one another, yell?” or did they tell you... How did they tell you to go up?

MK: Make sure no *kolohe*.

KM: No *kolohe*.

MK: Then go with the *pōhaku*, just say one light prayer.

KM: ‘Ae, *pule mua*, always *pule mua*.

Group: [agrees]

MK: Yes. We come back, nothing.

JA: Now days get all kinds.

KM: Yes.

JA: You know why, they go up there they fool around, they drink beer. They’re not supposed to.

KM: You folks, in the video that you folks were a part of, you had said that the saying was...

JP: Respect.

KM: You take care,

JA: Respect the land.

KM: Respect the land and it will respect you.

JP: Respect you, yes.

Group: [agrees]

KM: When you go the idea was you *aloha*, you respect, you *pule mua*, you set your *ho’okupu* down.

Group: [agrees]

JP: It’s something like a *ho’okupu* when we make, like you said.

KM: ‘Ae. And was there...I think I heard when you were talking earlier that even when you’re going up maybe get ‘*ōhi’a* ‘*ai* all over like that, but you don’t just go and eat then right?

JP: No.

MK: We just let ‘em go.

KM: You let ‘em go?

JA: On the way home.

MK: Plenty when we come back.

KM: And then when you come home?

JA: We pick up when we come home.

KM: Then you pick.

Group: [agrees]

KM: As a young man, and you *hānau* in ‘27?

MK: Uh-hmm.

KM: You, in ‘35?

Discussing the natural environment of Kaluanui-Kaliuwa'a; and changes observed over the years—'o'opu and 'ōpae formerly abundant :

- JA: In '35.
- KM: There's a little bit of time in there. Was the water flowing in that stream stronger when you were young than it is today?
- MK: The same.
- JA: Same, I think so.
- KM: Pretty much the same? Okay. When you were young going up there, the stream, did you have 'o'opu?
- JA: Down side.
- MK: More down.
- KM: On to the flat land, remember on the old map in 1851 it said "*Aina Palahalaha*," where the stream comes out on to the flat lands?
- JA: Way down a deep spot.
- KM: So in the valley yet?
- FM: They had.
- JP: They get here and there. But up there, we get one falls, when you're looking up to Sacred Falls. Sacred Falls is in the middle. On the right side of Sacred Falls if you're facing *mauka*, on the right side they call that "'Ōpae Falls."
- JA: 'Ōpae Falls, yes.
- KM: Oh!
- JP: Plenty 'ōpae up there before.
- KM: Before?
- JP: Yes. And on the left side we call that "Bamboo Falls." Up there get one area up there where has plenty bamboo. The 'ōpae before was just like ants.
- KM: Yes, so plentiful.
- JP: Even under the rocks, the real black one's like that...
- KM: All clinging to the *pōhaku*?
- JP: Yes.
- JA: 'Ōpae *lōlō*, I think.
- JP: Yes, 'ōpae *lōlō*. Was plenty, plenty, now no more, not one.
- MK: Nothing.
- JP: No more nothing. I mean you go up there, like we used to go get for a family baby party, *lū'au* and stuff. We go up for get, we come home and we make so everybody can eat.
- KM: 'Ae.
- JP: Now, no more nothing.
- JA: No more.
- KM: Now no more?
- JP: I don't know what happened to them.

MK: Yes, yes [shaking his head].

Discussing problems with access to Kaliuwa'a; impacts on family practices:

JA: Now you cannot go up already.

MK: Yes.

JP: Now, if you go from the highway and go up a little ways, get the forestry people, the game warden. He catches you up there, they either kick you out or they write one citation. They cite you right there.

Group: [agrees]

JP: Several times I was planning on just going, *holoholo* inside there anyway. But if I'm going to get caught, I got to face...I would probably have to go to court.

KM: Yes. You see that's an important thing, if you go and this idea about traditional and customary rights, as native families tied to the land.

MK: Yes.

KM: You have the right to travel that land, to be there and to visit the old places that are important to your family.

MK: Hmm.

JP: Right.

KM: But if you take the right you also have the responsibility. But you folks had said that in the video. "We are going to be responsible, if we go, we're responsible for our actions."

Group: [agrees]

KM: Today everyone is sue happy. "Oh, who I going sue, the rock hit me on the head." It's like the coconut tree, why you see coconut trees with no more coconuts right? They are afraid it's going to fall on somebody. Well, don't stand under it.

Group: [agrees and chuckles]

KM: You get Kaliuwa'a, you know get the *pali hane'e* sometimes, well, you take that chance then.

JP: Yes.

KM: So as native families of the land, you still want to be able to travel to Kaliuwa'a?

Group: Yes!

KM: You want to take your children or have your *mo'opuna* be able to go?

MK: Oh yes.

Families want to pass on the practices associated with travel to Kaliuwa'a with their children and mo'opuna:

JP: What we want to do is...we don't want to lose this, what we were taught by our *tūtū*, our grandparents.

KM: 'Ae.

JP: How can we share with our *mo'opuna*, our *keiki* over here now. If we don't teach them who's going to teach them? It's going to die off. And like I keep saying in the video, "If we don't teach they won't know."

KM: That's right.

JP: And then if they do open it, our children are going to be just like tourists up there because they don't know nothing.

KM: That's right, *malihini*.

JP: And yet, you come from the *'āina*, come from the area, but you don't know nothing. You come just like one tourist, one outsider coming from the mainland to go up there. Like for me right now, at least I can say something, I know a little bit of what I was taught through our *tūtū*. Now if we don't share that, now we come grandparents now. We've got to share that with our *mo'opuna*. If we don't share that with them we are going to lose it.

KM: That's right.

JP: And then later on nobody is going to know what's going on.

KM: Yes.

Recommends that native families be allowed to return to Kaliuwa'a; if others choose to travel in the valley, they must take responsibility for themselves:

JP: They only going to look in the book, look at the tapes. And they going hear things like that, but nobody would experience anything. To me the experience is what counts, you can go through experience. As far as Kaliuwa'a, I feel that they should open it for us. Maybe keep it closed for the tourist and whatever. But for the people that want to go up there, put up one big sign. "Once you past this boundary over here, you are on your own risk."

JA: You are responsible, it's your own risk.

JP: They always had that sign there, "Enter at your own risk."

KM: How about when you folks were young though as children, no more sign, nothing right?

JP: Never had sign.

KM: You traveled?

MK: Yes. yes.

JP: Never did have sign. But now everything is like you said, the white man style, everything is sue, sue, sue. Who they going sue. In our time we never know about suing.

JA: That's right [chuckling].

DP: Boy if we knew, yeah.

JP: Now we're getting smart about suing, what we can do. But before we never know. If we going come inside your yard and fall down that's your fault. You say anything you going get licks.

KM: That's right.

JP: You going get spanking, our *tūtū* going give us licks. We never did know about this white man law sue, sue, sue. Now that's what it is.

DP: When we did this tape over here we had the hardest time to get the permission to go in there. The hardest time, and the way Cathy them were doing it. My way was just to go in, because there was a charter group that came down, used to come down by Sacred Falls, and they were sneaking and taking the kids up there. If you look inside this video tape of ours, that's what I was a little bit *hilahila* about because that video tape was supposed to be... What Johnny is sharing is from his *tūtū* man, we had uncle, Johnny, then come down to the children. It's supposed to be down to generations but because we couldn't get that thing going and everything, somebody came and see me and said, "I'll take the group up." I said, "I don't need that because these guys, we can just go in." But they were watching every place and didn't want anybody to go up. We went up about one year after

the cave in of the rocks and everything. One year the Hawaiian Civic Club did the *ho'okupu* and everything to go up inside there.

JP: They only went up to the entry way.

DP: We only went up to the entry, we didn't go inside.

JP: This was on top of the parking lot.

DP: We had the people from the Land and Natural Resource.

KM: DOCARE

JP: The rangers.

DP: They knew when we went up there what we were going to do. But you know, you taking a bunch of Hawaiian people up there many of them don't even come from down here.

KM: Yes.

DP: They just wanted to get inside... ..But when it comes down to our own people they kind of hold back and don't want to say too much.

KM: That's right, *kūpuna mā* are not going to, they are not in your face. The old people, you know.

MK: Yes.

KM: You just going let them go. You know your history as you grew up, but you're right. It's always first, you got to go talk with the people who are of the land.

DP: You got to. You have to go talk, anything in our area.

KM: Absolutely.

JP: Like where we come from, right up here, the homesteads. We're right down the road from Sacred Falls, the Kaluanui area and Kaliuwa'a.

KM: 'Ae.

Travel to Kaliuwa'a – 'ōhi'a 'ai (mountain apples) were picked, and protocols observed:

JP: I know as I was growing up, as a small boy, that was our playground. As soon as summer time comes, right after we *pau* school, we spend our whole summer up there. And I used to run up Sacred Falls back and forth, it was easy. Somebody come down, "We like go Sacred Falls," boom we run up, we go. We take people go up and we come back down. We go again, go back up again. "We go get mountain apples." Boom we go back up.

KM: Amazing!

MK: Was loaded, boy!

JP: The only time we go get mountain apples, if like say if you're not planning on going up to the falls we can pick. We can go inside and harvest. Like if you already have one intention, "We going up to the falls, we're going swim." Like us when we're young, we going swim. Now when we go, we make our ti leaves, the *lā'i*, and we *hele* on, we go up. But when we do that, like you said, we ask for guidance when we go up there. As long as we know we're going to go up, we don't pick anything. We no harvest anything, maybe get one nice mountain apple.

KM: Leave 'em.

JP: We don't touch that. You go up, when we *pau* swim and everything, what we're going to do up at the falls; when we come back down, now we can harvest. We can eat what we like, we can pick up what we like. Even guavas, you not supposed to touch any kind of fruit.

KM: Now when you were young and when even you younger because you're older than them, had 50,000 people going up there a year?

MK/JA: No [chuckling]

KM: No, right. So who were the people that mostly went up there?

JA: Only us down here.

KM: Only the families pretty much?

MK: Only from here.

Group: [agrees]

KM: Only the people from here. Then you knew the mountain apples, you leave on the tree, that 'ōhi'a 'ai was still going to be there when you came down.

Group: [agreeing]

KM: Now you look, oh gee you know what the protocol is, how you're supposed to act, but then you think gee "what happens if *mea ka mea* comes down and takes 'em all," right? That's a challenge too.

Group: Yes.

Discussing the importance of the name, Kaliuwa'a:

KM: Now, you've been saying Sacred Falls a lot. As a child is that what you were already calling it?

JP: Yes. Either Kaliuwa'a or Sacred Falls.

KM: 'Ae.

JP: During our time, they like us learn English.

KM: That's right. Change the Hawaiian words...

JP: They were trying to erase the Hawaiian. When we were growing up, everything was Sacred Falls, Sacred Falls. But see when they say, "Kaliuwa'a," we know what they are talking about.

KM: Yes.

JP: During my time I either used it...all depends on who I'm talking too.

KM: Yes.

MK: Yes.

JP: If I'm going to say Kaliuwa'a and you don't know what is Kaliuwa'a, you don't know what I'm talking about.

KM: That's right.

JP: If you say Sacred Falls, automatic, they going know what you're talking about.

KM: Yes. Now Uncle Brada, you're twelve years older here.

JA: Yes.

KM: Were you calling it Kaliuwa'a or Kaluanui or Sacred Falls?

JA: Sacred Falls.

KM: Even when you were a child?

JA: Yes.

KM: And *kupuna* now you're another ten years older than your cousin *mā*.
 MK: Automatic Kaliuwa'a right away.
 KM: Automatic.
 JP: At that time it's Kaliuwa'a.
 MK: Our time.
 KM: That's so important because in place names are these traditions or these values. You know the *aloha* in your *na'au*. When you say Kaliuwa'a it means something to you?
 MK: Yes, it does.
 KM: And it's interesting what happens when we remove place names.
 FM: Oh, yes.
 KM: From the landscape and then people start to forget.
 MK: Yes.
 KM: Did you hear what Kaliuwa'a means when you were growing up? Did they tell you the story? How did that get formed?
 MK: [thinking] I don't know how.

Discussing the lore of Kamapua'a:

KM: Papa or grandpa told you about Kamapua'a?
 MK: Yes.
 KM: You knew about the *kahe wai*, that went down...
 MK: Right.
 KM: Growing up did you folks hear other stories about Kamapua'a or about how the places got their names? There are other names right?
 MK: Yes. Except that I never did ask him.
 JP: For us mostly just Sacred Falls or Kaliuwa'a. It all depends on who you're talking too. The people around here, as soon as we say Kaliuwa'a they know. But if you're one outsider, you tell one outsider, "We going up to Kaliuwa'a." "Where you going?" They like know, "Actually that's where we going, Sacred Falls, then say Sacred Falls."
 KM: I wonder though, if as you folks are looking at a community, you know Sacred Falls is truly a contemporary name that is usurping, taking away from the old Hawaiian name.
 MK: Right.
 JP: Yes.
 KM: If they don't know what Kaliuwa'a is and they drive by, more power to them then.
 Group: [agrees]

Discussing return of the name Kaliuwa'a to the area, and in use by State Parks; family traditions of Kaluanui and Kaliuwa'a—kapu were associated with the land and travel to the falls:

KM: The name is important, maybe it should be used. Maybe you've got to bring that name back.
 Group: [agrees]
 KM: So forget this "Sacred Falls," you know?

Group: [agrees]

KM: There's a part of the history, but the old, why was it sacred? Part of it I think has to do with this story Kamapua'a.

Group: Kamapua'a.

KM: And Kaliuwa'a. There are many places in there Pōhakupe'e o Kamapua'a...

MK: Yes.

KM: There are all these different little place names. I was mentioning to you one of the *tūtū* wrote a story in the native language newspaper about a place called Kaniakamoa. Did they ever tell you about the chicken? Did you hear the story about the chicken that was calling out to Olopana's warriors..."There he is," kind of like that.

MK: No, not that I heard.

KM: Okay. You'll love these old stories that were written in the papers.

MK: Yes. What I wanted to know, I asked my *tūtū*, right away. There were a lot of things...

JP: They shared a lot with us and they hold back a lot too.

MK: Yeah, they hold back.

JP: Let me share this with you. I asked my *tūtū*, my grandfather, uncle's dad. I asked him one time, I was a teenager already. I said, "*Tūtū*, why don't you teach me what you were taught about Sacred Falls or Kaliuwa'a?" He told me...and this was the exact words, he said, "What ever you fella don't know, would be better for you." Because during that time all the Hawaiians they all know. They know what for do, and if you go up there and you get into trouble the family can go up there and make things right. They go up and they know what to do to make things right.

KM: Yes.

JP: For ask for forgiveness. He said, "Now, no more that kind."

KM: That's right.

JP: Like say you go up there you do *hewa*, you make something wrong, no more nobody for go fix. He said, "More better what you folks don't know, would be more better." He said, "If I teach you, you got to follow the rules."

KM: You're responsible.

JP: Yes. He said, "What you folks don't know is better that you folks don't know." He feels that he's not going to be around too long, so just like he was trying to tell me, if you go up there and just so happens that you do something wrong, and if I'm not around to take care of it, you'll be in trouble. Either you or your family, whatever. It's better that you don't know, don't go fool around with something that you don't know.

KM: Because in those days the *kapu*?

JP: *Kapu*.

MK: Yes.

KM: The *kapu* is strong.

JP: What he was trying to tell me is no, he no like teach me. I asked *tūtū* man to teach me...

DP: Even us, when I was young. We took our *hula hālau* up there from school time and we went up there, maybe about twenty, twenty five of us going up there. The kids all jumping around, you know, how we're all young, jumping around. Getting the ti leaf, my *tūtū* went put the ti leaf. "Make sure those kids don't just go use any kind ti leaves." But you know

you look, so all of us put the ti leaves, put the rocks. There was some jumping all over, they come from a different...no more family ties.

KM: Yes.

DP: This one girl, on the way going up, fooling around and everything. By the time she came down, the whole bottom of her feet...she dances *hula* with us. Of course she is going to get healed and everything, but that was an experience of a lifetime, because till today when she sees me [chuckling]... she always says, "You remember?"

KM: You remember?

DP: Yes. *Tūtū* always said, same like his *tūtū* man. "What you don't know better, just go up."

KM: Interesting.

DP: You hear the stories before, of my older cousins, our older family, talking about Sacred Falls up there. One of the stories that my cousin said before he died, and years before that, he used to always say that his... You know how you got to pay land tax. They lived along side, the opposite end of where the river goes.

KM: Yes.

Learned of prayers and ho'okupu offered by kūpuna:

DP: Opposite end that's Tina Ke'o them, the Ke'o family. He used to hear the *tūtū*s them all talk, no more money to pay the land tax and everything. He hear the *tūtū*s saying, "Tonight we go Kaliuwa'a and take our *ho'okupu* and make our prayer and everything." He said one night he was determined and he's a teenager by that time, he wanted to follow and see what happens. He follows the *tūtū* them and he shared this with our family over and over continuously. He goes up there and he watches what they do. He saw them by a certain tree at Sacred Falls. The next morning they all go back early just before daylight... This was only in the family that we talk about this... They would get what they needed and pay the land tax...

But you hear so much stories about people going up there and *hana 'ino*, and then get hurt up there. Like Johnny said, they hurt, they dive into the place at Sacred Falls and they are badly hurt now. The family has to go up there, they've got to come get their grandpa and go up there. They go get 'um and bring 'um down, and when you get down everybody is down there waiting. But you have to walk back up there and go say you're sorry and everything.

Acting in disrespectful manner, led to people being hurt when traveling to Kaliuwa'a; Kaliuwa'a is a sacred place:

JP: Like I said, there's stories that *tūtū* had told us. This is all true stories, I don't know if my uncles know about it. They said way back like when people come, like Kamehameha School, and they bring a whole bunch of people, kids or whatever and they go *holoholo* up to Kaliuwa'a. Some of them went go up there and make humbug, make any kind up there. So they get hurt. I don't know if it was older people, or they were talking about students. Had a whole group of people that went up, I guess they went *kāpulu* everything up there break all the laws you get hurt. Now, he always told me one story about up there. He said there's a big rock up there and that's where everybody usually goes on that big rock and dive into the pond. I can picture that rock in my mind, just where and we dive into the pond. We usually come up on that rock to dive in. And usually from the top if you make humbug or *kāpulu* up there, when you come on top that rock to dive inside that's where you get hit. You usually get hit around there on that. When you come on top that rock and you dive off into the pond usually something falls down. Like even our family they go up there, same thing. When we were young, teenagers we go up there and our cousins, they swearing and making any kind as soon as they climb on top that rock for dive inside.

Doesn't have to be one big rock, one small rock hit 'em, boom cut so we know already.
We got to go out already.

MK: Yes.

JP: Time for go. We get hurt already, we better go.

JA: No fooling around up there.

Kaliuwa'a is the house of Kamapua'a; he is tied to all the Ko'olaupia District:

JP: Already, you fool around up there. Especially you go up... That's why they say Sacred Falls is sacred, it is sacred. Whatever it is up there, it's something sacred. Probably it's Kamapua'a, actually it's Kamapua'a's house.

FM: Kamapua'a.

JP: That's his house up there. He roamed the whole Ko'olaupia range but that was his place.

KM: Yes. Where his mama like you folks were in the video saying the mama, Hina with Kahiki'ula, and then the grandmother. Did you ever hear the grandmother's name, do you remember?

MK: Maybe.

KM: Kamaunuanoho?

MK: No.

KM: Not that you remember. They talked in the stories just like that and how she could even chant to him so he could take his other body form.

Group: [agrees]

JP: He comes big or what.

KM: Big, or come into the *pua'a li'i*, like that. Really interesting yeah.

Kamapua'a was discussed by kūpuna, and is believed to still roam the mountain lands:

FM: You know my grandfather, who was Joseph Kalili. I asked him he says you know Kamapua'a used to come down... We were living in Hau'ula Homestead Road...

JP: For chickens.

FM: And right behind of the house, is the Plantation Road where the tracks used to come for the plantation. That's why it was easy for us to run up and run back, because we had the road. He said they used to have a lot of animals, chickens and things like that. I came home one day I said, "*Tūtū* tell us, who is Kamapua'a?" He says, "Kamapua'a *tsa!*" So he says, he, "remembers when he was young living there," he said that he "used to hear the chickens crying, like something is happening, but it's late at night, it's dark no more light. No more light over here." But he said, he "came out one day and he looked like maybe the moon; he looked right by his house outside and he saw this pig running with a chicken in his mouth."

KM: Amazing!

FM: If you tell anybody else that they're going to say, "You alright or what?" "A pig carrying a chicken, what would a pig do?" He said that he "knew already that it was Kamapua'a." Many times he used that, and strangely enough a lot of the places he said "where you see the road today," anywhere he says "it's because like over there Kamapua'a came down they went open it up. They used that place, that was a path already."

KM: Yes.

FM: Strangely enough just like the roads that we have the *Alanui Kamehameha* you know, that's how they used to go. When they walked, they walked down close to the *kahakai* right?

KM: Yes.

FM: And so we have the road today.

JP: Our *tūtū* had so many stories and he shared a lot of stories with me. I was actually one of the kids, the *kamali'i* that was always in the way. Today I know plenty because *tūtū* went share with me, he took the time. What you had to do was get him in the mood. As soon as you get him in the mood he'll talk freely and he'll tell you everything. Several times I got him in the mood, I know how to get him in the mood, because I like him tell me the story.

FM: That's the secret.

Recalls a rock fall incident at Kaliuwa'a, as told by elder family member:

JP: Had one story that he told about these people that went up, the group I was talking about that went up. He said, I don't know if it was a man or a lady went come up on that rock, one big rock went him 'em from the top. He telling me, he said "the knee went just like buckle," he said the knee cap, the leg from the bottom part came up on the side here.

KM: 'Auwē!

JP: Just boom on the side. The young boys they had to go up, they walked.

KM: This was your grandfather as a young man?

JP: My grandfather as a young boy. He said they all went up for help bring that...I guess it was some kind of family or whatever. They brought 'um all the way down, had the train track up there. Everybody go so far carry, bring down, go down all the way until they reach down to the train track right by the bottom, the entrance of Sacred Falls down on the bottom.

KM: Yes.

JP: They get that pump car.

JA: Yes.

JP: They put on top and they pumped 'em and right by our place right over here by homestead, they had one plantation one big area, just like where the plantation brings, and they refuel, put oil and all that.

JA: The water tower, they oil and all that.

JP: They brought 'em down they had a club house over there they called that Hau'ula Club House, they brought that family. I think it was a boy. Brought him down they brought him over there, and then that time, no more too much cars. Everybody go either horse and buggy, or only certain families had a car. They went in town, now what they were saying, all the Hawaiians and all the people were gathered around over there, and they said we got to wait for so and so, the mother to come back for her to go up Kaliuwa'a and ask for forgiveness.

KM: *Mihi?*

JP: Yes, for *mihi*. He still was alive over there, just like in a coma or whatever. He busted his two knees and the knee cap stay up here. So he's telling me the story. He said they left him right there at Hau'ula at the club house. After the family came home, by that time late, I guess you had to come through the old *pali* way. By the time she got home it was dark, late already. He's telling me that everybody is talking in Hawaiian. "Now you're the mama.

you got to go *mihi*, go up there and ask for forgiveness.” She refused. As soon as she refused, grandpa then said the body started [gestures going into a seizure]... He said because I guess she was scared, it’s late for go up there, it’s dark, she no like go. They said she got to go. If she like her son to live she’s going to have to go up there and *mihi*. As soon as she said, “No,” and she refused to go up, then they felt the body just like getting ready to stiffen up, that was when he passed on. All the time he was still living. That is one story that he told me that was during his time.

MK: Yes.

JP: He said they have to go up and help carry and bring the person down. He said he was still alive yet, he stayed like that all the way until the mother came home. I don’t know what is the name of that family. They told them, all the old-timers said “you got to go up, go *mihi*, go ask for forgiveness.” But when she...I guess it was late already and she was scared so she refused to go. Then they just said they could feel the body just like it was *pau*.

That’s the kind stories *tūtū* told us, and I know, if he’s going tell me the kind story it’s not going be the kind.

KM: Yes, it’s real.

JP: It’s going to be all real in their lifetime. Same thing with me in whatever I share, I went through it, I experienced it. That’s why when I came back and I told my friend what happened about the incident that I said on the video. A couple of my friends that told me that’s all just legend. I got so mad...

KM: Yes, it’s so real to you.

JP: Yes, it’s so real.

FM: That’s the whole trouble today too, we do have a lot here, and they don’t believe. They don’t believe all these things...because they don’t know.

KM: That’s right because they haven’t been able to go out and experience it.

FM: That’s right.

JP: As far as down here, I know plenty about up there, that my grandfather shared with me. A lot of it through experience, I experienced a lot of stuff with the hunting and all that kind of stuff. We’re up there all the time that’s why.

DP: They said that when the rocks fell and everything, when we went to Queen Lili’uokalani’s Children Center in Punalu’u, when they were going to talk about it. Because they felt they needed a session, the policemen were upset, the ambulance attendants, the fire department they were...because of the experience of going up there. It just felt so real for all of them.

KM: Yes.

Family previously gathered maile in Kaluanui:

FM: You know Auntie Helena who is a sister to my mom, Uncle Moke’s sister. She took me up, they did a lot of real tom-boyish...she used to go up the mountain all the time. She took me up one day, it was somebody’s graduation, we went to pick *maile*. You don’t get too many people going into Kaliuwa’a looking for *maile*. But we went up. I was always with her like Johnny was with *tūtū* and we would go up. We found some *maile*, *nani*, plenty. I said, “Oh Auntie, how come got plenty up here, I never knew up here even had *maile*?” I guess maybe around all the mountains may have, you know.

KM: Yes.

FM: Had plenty but the thing was it was too old. She said it was hard...

KM: Brittle, dry.

FM: Hard to strip, no can, no can strip...

MK: [stands up to go pick up *mo'opuna*]

KM: *Kala mai* just for a moment. You have to go now?

MK: I'll be right back.

KM: I'd like us, it would be so good if we could just sit down and focus on doing an oral history, life history with you.

MK: Okay.

KM: It would be nice, your recollections, the memories of the land, going out *holoholo*. You go *lawai'a*?

MK: Oh, yes.

KM: We should talk story okay?

MK: Okay.

KM: *Mahalo!*

Discussing fishing grounds of Kaluanui and neighboring lands:

MK: My *tūtū* was very knowledgeable about fishing. I learned plenty from him.

KM: I would love to talk to you, it's so important because that kind of knowledge is disappearing. We need to... Good.

MK: Even till today if I go down the beach, I can look at the beach and I tell you what kind fish. What kind fish migrate over here, what doesn't come here.

KM: Good. We have to do that, that's very important.

JP: Kaluanui, that channel right there is really into fishing. That's a real good fishing ground. Either fishing or like I say we go either mountain, to *mauka* or *makai* get good fishing in that area.

MK: Yes.

JP: Get plenty of stuff up *mauka* for us.

KM: Good, I'm sorry I just wanted to catch you before you got to go.

MK: I'll be back, I'm going to pick up my grandson.

JP: He has to pick him up from school that's why. You going come back?

MK: Yes, I come back.

JP: He like come back, I think he still like talk.

KM: *Mahalo!* I'm sorry you were talking about, you used to go up and gather *maile* like that up on the mountain.

FM: We went up there to get *maile*. And one time I took somebody, somebody wanted and they asked, "Oh, I heard you guys went up there, get *maile* up there?" I said, "Yes." "Oh, you can tell me how to get there?" I said, "Gee," hard yeah to tell them. I said, "I will take you." I was *hāpai* with my oldest child, and I took her, we went up there and I found it. My Auntie Helena was at work and I took them on my own and went up *holomua*, and the *maile* is still there. But I guess like everything else if you don't prune the thing, the thing just gets old and then *make*.

JA: We used to go pick over there every time on the side of the cliff.

KM: Oh yeah?

JA: Yeah.

KM: Kaluanui?

JA: Yes, hard for pull.

FM: Up by Kaliuwa'a, right on the side. It's right in between...

KM: When it's dry and old, it's hard to 'ū'ū because it all sticks on top.

FM: Yes, right.

KM: *Maile lauli'i?*

FM: 'Ae.

KM: *Maile lauli'i.*

FM: It's right between Kaliuwa'a and 'Ōpae Falls I would say.

JA: Yes.

KM: Now you said 'Ōpae Falls if you were facing *mauka* was the right side?

JA: Yes, the right side.

Group: [agrees]

KM: Then Kaliuwa'a and then Bamboo?

FM: Bamboo.

JA: Bamboo Falls.

KM: There were three main falls?

JP: What I was taught is Kaliuwa'a is the main one up there, and on the right side is 'Ōpae, and then Bamboo on the left side.

JA: Yes, right.

Family gathered lā'i for hukilau, and 'ohe from Kaluanui:

FM: And *tūtū* man before...now I hear I don't know, I hear that *tūtū* did a lot of *hukilau*. We used to go up there and pick *lau*, the *lā'i* to make *lau*, but today I hear you're not supposed to use *lau*, it's against the law.

JA: All kind now, you no can do nothing.

FM: No can use that. We went up to pick 'ohe. He was the guy, the leader we just followed.

KM: The 'ohe up there, is it the thin wall with the long sections? Is it Hawaiian 'ohe or is it different? Do you know?

FM: It was the long one with the...we went up to make *kā 'eke'eke*...

KM: *Kā 'eke'eke*, so it was?

FM: Yes.

KM: The *puna* is long between and thin walls?

FM: Yes.

KM: Wonderful! That's that wonderful old Hawaiian bamboo

FM: That was the reason we went to pick.

KM: Is that Bamboo Falls side?

FM: Yes, in that area.

KM: Wonderful! 'Ohe kā 'eke'eke?

FM: Yes, kā 'eke'eke we made.

JA: Big kind too, up there.

FM: But you see now, nobody goes up there. I don't know if the thing still get *keiki*, but you know it's a waste that, poor thing. But it's okay.

KM: You see it's like you said...

JA: Big forest over there I remember that one.

FM: Yes. In fact he said, "Just follow me, this is it." And you know during those days when your *kūpuna* said, "Follow me," you don't ask questions. No such thing, "Where we going? How far? Where? *Tūtū*, you sure you going the right way?"

KM: Oh, no.

FM: He stayed on this, I remember when we were following he was just going, he was in the front, and we were following him and my mom, my Aunty Helena and myself we were going to go pick up 'ohe.

KM: What did you use the 'ohe for?

FM: My mom was involved with the Summer Fun. They had Summer Fun during that time. I was so surprised that I only thought she could go fishing, but she was in charge of teaching the students at the time to do all this. I go, "Oh wow," you know.

KM: She taught them to make the kā 'eke'eke?

FM: We made those.

KM: Did you folks have a song with it too?

FM: During that time it was just a song that we had learned...by the time I was already working at the Polynesian Cultural Center.

KM: Yes, of course.

FM: That *Bula Lā'ie*, so we'd use that for that song, that beat. But we would go pick up *lau*, *lā'i* and 'ohe. *Tūtū*'s going up over and under. I would go, "*Tūtū*, that must have been a long time ago." But we found it, he found it. He said, "See, I told you guys, just follow me, never mind." "Oh, okay *tūtū*, sorry."

Recalls sugar plantation and train worked on Kaluanui lands; rice, pineapples and taro also formerly cultivated in the area:

JP: Uncle Brada, what kind stories you get, now is the time. Talking story, share something...

KM: Could I ask you about Kaluanui, had sugar when you were a child?

JA: Yes.

KM: They were still growing and planting sugar?

JA: Yes.

KM: Was there a plantation camp in here?

JA: Out Punalu'u side.

KM: Punalu'u, so the Haleaha-Papa'akoko side?

JA: Yes, when I was small, I was young at that time.

KM: The train was still running when you folks were young?

JA: Yes.

KM: When did the sugar stop? Do you remember about?

JA: I think 1960, I think.

KM: Around '60 or so?

JA: I forgot. Even the train, I forgot when the train stopped. They used to harvest with the truck before. When the train went *pau* they started hauling.

KM: 'Ae. Were they hauling to Kahuku?

JA: Yes, on the highway up and down.

KM: I've been seeing the name Koolau Agricultural Company. I guess that was in the early sugar fields.

JA: Where was that?

KM: For Kaluanui, I guess they were part of the larger... And there was also Koolau Railway, I don't know if you remember?

JP: The railway would be all with the...that was the plantation had the railroad.

KM: Yes, all the plantation.

JP: They're the one's had the railway going back and forth over here.

JA: You mean on the map?

KM: No, in the old records. Were there still pineapple growing somewhere when you went up the valley?

JA: No.

KM: I saw that on an older map...

JA: The only place the pineapple was growing was Kahuku.

KM: In the 1920s they still had pineapple fields evidently, that are marked on a map.

JA: On this side?

KM: Yes, at Kaluanui.

JA: I don't know.

KM: On the upper...

JP: Upper side, I think you know, up on the side as you going up by Sacred Falls, up there on the right side, right on the hill I think was over there maybe.

KM: Yes. It was on the flat land, the hill going up.

JP: Yes, on the right side.

JA: I didn't see that.

JP: I think on top there had.

KM: How about rice? Rice was *pau* when you were born or was there even rice still?

JA: Was *pau*.

KM: Was *pau*?

JA: When I was young they had 'em, but I don't remember.

KM: Don't remember.

JP: Like you said, during our time was already plantation already.

KM: Yes, plantation.

JA: Sugar cane, yes.

KM: That changed a lot of things I guess.

JA: I was raised with the sugar cane [chuckles].

JP: I don't really remember the rice, that was before my time. I remember the taro.

JA: Yes, the taro.

JP: Certain places had taro.

KM: Still wild, growing?

JP: No, people had their own *lo'i*.

JA: Yes, families used to get their own.

KM: Right at Kaluanui?

JP: Yes, up that side.

JA: And even down in Lā'ie, the Cultural Center.

JP: Hau'ula. Still different families had in the area.

KM: Some families still had?

JP: In Kaluanui they had families inside there, they had areas where they had their own.

JA: That's their main dish that, the *poi*.

KM: Yes, it is.

JA: Used to pound the *poi*.

KM: Can't live without it.

JA: We used to pound.

KM: Still yet when you were young?

JA: Yes, we used to pound, no machine that time.

KM: Amazing!

JA: When I was getting older then had the machine. Before when we were young, we used to pound the *poi*. I used to like it, was good fun.

OM: You still got your *poi* pounder?

JA: I no more, I wish I had, but I don't know where it went. Even the stone, no more the stone.

JP: No more the board.

JA: We used to get together, you know the family and everybody bring their bag taro over there. Cook the taro and everybody pound, take turns [chuckles].

KM: That's so good yeah?

JA: Yeah. With our family, and then the Kalili's right next door to each other. We used to live next door to each other.

JP: Maybe their time...but I remember our *tūtū* they used to pound and sometimes they make at home or they take it to Lā'ie. Lā'ie had one *poi* factory.

KM: Yes, Plunkett, Robert Plunkett them and someone else had the *poi* mill out there.

JA: Keli'i.

DP: Keli'i had their mill.

JA: Right on the road there. Keli'i yes.

JP: Then they started coming into machine. Before that everybody...

JA: Had to pound, we used to pound before.

JP: *Ku'i* their own. I get couple old *poi* boards. I still get 'em, I don't know it came from one other family but they gave it to me.

JA: The stone too?

JP: I no more the stone, only the board. Some guys call them *poi* boards, some guys call them pig boards. I don't know.

JA: It all depends on how deep and how wide.

KM: Yes.

JP: And when I started working with Wright Bowman hauling our canoe, my wife get one canoe that we built out of *koa* that came from the Big Island.

KM: Did that log that your father had, is that...?

DP: That's the one.

KM: Wonderful! It got made into..?

JP: Into a canoe. It's up in Sand Island, but I think we're going to bring it home.

KM: I'm so glad. When you were a child uncle, were there still people using canoes out here or was mostly...?

JA: We used to use the canoe [chuckles].

KM: You folks still used canoe?

JA: We made our own canoe, I used to ride in the river, on the ocean. We used to play with them.

'O'opu fishing at Kaluanui; fishing along the neighboring coast line:

KM: Did anyone go out here? Well, I asked about 'o'opu you said some, some 'o'opu like at Kaluanui in the river.

JA: Yes, in the river. The water used to run all the time, clean the 'o'opu. We used to go catch all the time.

KM: Hook?

JA: And sell 'em to the *Pākē*. The *Pākē* they like that 'o'opu, we had the Chinese store in Hau'ula.

KM: How big were your 'o'opu?

JA: Big one's [gestures].

KM: Big, five inch kind like that?

JA: Yes. Long string, you know the California grass we used to string 'em and take 'em to the store.

JP: That's how we made our side money.

JA: Yes. Sit down on the wall and hook 'em, we used to do that.

JP: Make five cents, quarter, that's big money.

JA: Had plenty 'o'opu before, the big kind 'o'opu, the big mouth one.

JP: The big black one, and they get the white one.

JA: That store, Ching's Store used to buy them all the time.

KM: And you folks go out *holoholo* on the ocean too?

JA: Yes.

JP: Actually, like our family, our *tūtū*, mostly they are all fishermen. Most of the time they are out on the ocean. My grandfather was a fisherman.

JA: We would set fish traps.

KM: Yes.

JA: Every week we pick them up, lot of fish.

JP: Uncle them used to, when the other brother was living, Lagoon. Everybody knows him as Uncle Lagoon. Him, my grandfather all them guys they used to go lay traps...

JA: Go dive fish.

JP: Dive fish, and they always get fish. Now you know our fish is kind of depleted already.

KM: Yes. And it's how people take too, yeah?

JA: Yeah.

KM: So many people taking so much, they don't let it rest.

Group: [agrees]

DP: They got to let them regenerate again.

KM: Yes.

Regional fishing practices, and fishing families recalled:

JA: I used to stay with one family when I was young, the Kamake'e'āina family from Lā'ie. They used to get the *konohiki* right in Kahana.

DP: *Konohiki* rights in Kahana.

JA: Nobody else but them.

KM: And what they go for *akule* or...?

JA: Yes, *akule* only. They surround the *akule* and they get I think, fifty, fifty. *Konohiki* get half and they get the half. We used to surround inside Lā'ie malo'o. When we go over there we surround mullet down there.

KM: For real, mullet?

JA: Yes, mullet. That was owned by a private owner, that beach over there before.

KM: Yes.

JA: Not anybody can go there. Now it's open to the public, the park took over. That's good, before you cannot go inside there. Even Kahana too.

KM: That's right.

JP: Nobody can fish in there.

JA: Nobody can fish in there. Now it's open to the public, that's good.

KM: Except when so many people take and they don't let it rest.
JA: Yes.
KM: When it was *konohiki* before right, at least then they knew, oh no someone had a big catch or something like that. Now people take, take, take and they don't think about it.
JA: Yes.

Discussing types of fish caught at Kaluanui:

KM: May I ask you at Kaluanui, if you were out on the '*āpapa* at Kaluanui was there something that was particularly good at Kaluanui, the fishery? *He'e* or some other fish, you know you going Kaluanui this is what you're going to catch?

JA: Actually, inside, we don't go on the reef, we go inside.

KM: Inside?

JA: Yes.

JP: Once inside get plenty what you call...

JA: *Weke*.

JP: '*Ō'io*, *weke* plenty '*ō'io* inside there.

KM: Sandy inside the reef?

JA: Yes.

KM: '*Ō'io* like that, *weke*?

JA: Yes. We don't go hardly on the reef.

KM: Not on the reef?

JA: If we go on the reef we go pick up *limu*, *limu kohu*.

JP: Different kind fish. If we go on top the reef get like *kala*.

JA: Yes, close to the reef.

JP: Find *kala* on top the reef there.

JA: But mostly always inside.

JP: *Akule* come in there too.

KM: For real?

JP: Right inside Kaluanui.

JA: Kaluanui yes.

KM: Is there a channel?

JP: There is a channel.

JA: They come through the channel.

JP: Like you said had the fishery?

KM: The fishery it's on the other map.

JP: Got to be in that channel over there.

KM: Yes.

JP: Inside there got plenty fish, all kinds fish.

JA: *Moi*, used to get the *moi* there, all kinds.

JP: All kinds, plenty fish inside there. Now it's kind of fading away. But once in a while I see the *akule* pile come inside.

KM: 'Ae.

JP: But now, people with the commercial fishermen, before the *akule* come inside, they surround them on the outside.

KM: On the outside.

JP: They don't even get chance to come inside the channel. They surround them on the outside.

JA: Yes.

JP: Now, there's a lot of changes.

KM: Yes.

JP: I look at from my time. I'm speaking from my time, from when I was a young boy till now, a lot of changes. I can imagine from their time...

JA: Big change!

JP: Even worse, the change. They can see, what we used to do from when we were young until now.

JA: During our time used to get plenty fish. We knew where the fish were. Always get fish. Now days oh boy, cannot.

KM: To me it's interesting that you folks could go gather 'ōpae, so you could go get fish on the mountain or all the way out.

'Ōpae fishing in the streams:

JA: Yes. And we used to go up to Green Valley the water tunnel up there. We used to catch the 'ōpae by the tub.

KM: Yes. 'Ono too that kind?

JA: Yes. The water tunnel you know?

KM: Yes, that's right the tunnel.

JA: We used to walk with the net and then...

KM: Yes, *kā'ē'ē*.

JA: Yes. And outside the other side and unload 'em, if enough, we go home already.

KM: How do you prepare your 'ōpae?

JA: Some, we used to dry and some raw.

JP: And some you just boil with *pa'akai* on top.

JA: Boil the buggah [chuckles].

KM: 'Ono?

JP: Yes.

JA: Yes. And my father them he eat 'em raw, he like 'em raw that's how.

KM: Little *pa'akai*?

JA: Yes.

JP: Right now, our *mo'opuna* now, don't know what is that. The fresh 'ōpae. They only see the one in the bag. The dry 'ōpae. But the fresh 'ōpae they don't know. We had the chance to experience that and harvest 'em and eat.

JA: Yes.

JP: These kids never had, they no more the chance.

KM: Even Kaluanui that waterfall you said you called it 'Ōpae Falls because had so much 'ōpae?

JP: Yeah, so much 'ōpae up there.

JA: Yes, we called it because had a lot of 'ōpae up there.

KM: And you said you think it was 'ōpae lōlō?

JA: Yes.

JP: The black one, it's always jumping.

KM: Yes, that's right.

JA: They can jump, when you walk in the tunnel... [gestures]

KM: *Lele?* [chuckles]

JA: They jump on the side, you got to push them down, knock them down from the side because they jump up.

KM: Yes.

JA: And when they see you coming they jump on the side. We used to push them down.

JP: Had plenty, and had the regular 'ōpae you know the regular fresh water one.

KM: Yes.

JP: The mountain 'ōpae that's the one we used to always talk about.

JA: Yeah, 'ōpae lōlō.

JP: When we come home we make, especially you know, even if just for come home for cook for eat. That's what we used to live on.

JA: Yes.

Resources of the mountains and ocean sustained the families:

JP: For us guys, we come from a poor family, so we live off the ocean...

KM: 'Ae.

JP: ...and the mountain above.

KM: You folks were still growing taro when you were young?

JP: Yes.

KM: You see everything you had, if the water flowed, right?

JP: Yes.

KM: As long as you had the water you could grow your *kalo*, you could go out *holoholo lawai'a*, go up *kuahiwi*.

JA/JP: Yes.

KM: Get what you want. You folks did some hunting too when you were young?

JP: Yes.

JA: I used to go hunting. The family I used to stay with, Kamake'e'āina, they used to fish, and grow taro. There was a lot of taro. That's one of the biggest this side. Every week they pull about fifty bags and take 'em to Waiāhole Poi Factory. They were the one's that supplied...

KM: Where were their *lo'i* out at Lā'ie?

JA: At Kahana.

KM: Oh, Kahana too.

JA: At Kahana they get big one's up there and then at Lā'ie at the cultural center.

KM: Yes, where the cultural center is now used to all be *lo'i*?

JA: Yes.

JP: *Lo'i*.

JA: We used to pull from there too, but not as big as Kahana, Kahana was the real big one.

KM: That's such a water land, good land.

JP: Kahana get and still get plenty water.

JA: Yes, plenty water in the back there.

KM: But hard if you don't take care.

JA: Right from the river the water run to the patch.

KM: Yes. I know it's interesting in some of these records we were looking at yesterday when we saw that the Chinese families were coming in and getting leases, even from Bishop Estate for rice land. We see they talk about building '*auwai*, to draw the water off so they could fill their rice ponds.

JA: Yes.

KM: Like how the *kūpuna* made '*auwai* to the *lo'i*.

JA: *Lo'i*, right.

KM: Were there any buildings of any kind or any structures up in here, Kaluanui, that you folks remember when you were traveling up, even on the flat lands? You remember the train track?

JA: Yes.

KM: Was there anything else built up there, was there a house?

JA: Water pump.

KM: Water pump.

JA: That's all.

JP: The big pump house up there and right over there had one time had Blaisdell, had a chicken farm up there.

JA: Yeah, yeah.

In the ca. 1950s-1960s, there was a chicken farm at Kaluanui:

JP: There was a chicken farm up there, the Blaisdell family.

DP: The chicken farm though was for Kamapua'a [chuckles].

KM: Yes [chuckles].

JP: There was a big chicken farm up there right above the pump house.

KM: Was that the pump house, and I'm sorry out of ignorance the train track, is the pump house more high yet?

JA: It's right next to the train track.

JP: Not too far away from the entry going up to Kaliuwa'a. Right up there.

KM: Okay. And so the train track, pump house and then had the?

JP: Had the chicken farm right above that?

KM: Chicken farm.

JP: Just a little chicken farm. I think the family was Blaisdell.

KM: Yes, I've seen the name.

JP: The Blaisdell family, I know they had one little chicken farm up there.

JA: Which Blaisdell was that, from the highway?

JP: I don't know.

DP: I can see the daughter

JP: I don't know if was family to Neil Blaisdell, in fact may be family, I don't know.

JA: The mayor, Neil Blaisdell used to own a place, they still own a place in Hau'ula right on the beach there.

KM: Yes.

JP: Must be family.

KM: Yes.

JP: I remember had a chicken farm up there. Wasn't really big, big.

KM: You think were a couple of hen houses lines with couple of?

JP: Yeah, kind of long lines of hen houses up there. There was a small farm up there but during that time was big because never had all this big so to us it was big. Even if it wasn't that big, it was big because that's the only people that had them over there, was up there. Had a chicken farm up there.

KM: Wow!

JP: Only the old-timers would know. But I remember when I was a kid and that's about all...

KM: That was about all the buildings like that?

JP: That's it.

JA: Nothing else, only cane fields.

KM: And then when you got into the valley. Walking up the valley where the *pali* starts to come closer to you, did anyone ever point out to you "these were *lo'i* that so and so used or before you know, do you remember?

JP: No. But I think there were some inside there you can see just like stuff over there had *lo'i* inside there you look at the way...

KM: Yes. The steps?

JP: The platforms.

KM: You can see terracing?

JP: You can see. Get some places up there get terrace. Sometimes when we go hunt and stuff, we walk, you kind of you feel funny kind.

KM: Yeah.

JP: You look, oh yeah, look like had something over here before. Like maybe our old ancestors used to live inside here, so you kind of feel chicken skin.

KM: What you folks, uncle or cousin, what Uncle Moke said here about the papa them saying, "They still walk the land."

Group: Yes.

JA: I remember when we was young, they used to tell us that, watch out when it's dark it's...

JP: *Pō kane* night?

JA: *Pō kane* night.

KM: 'Ae. *Huaka'i pō*.

JA: Everybody used to run and hide [chuckles].

KM: You can hear, you know.

JP: You know when we were talking about that graveyard.

KM: Yes.

JP: The family one. Below it was all rice patch. You know right where Punalu'u Park, now they get the construction they're cleaning up all that land over there?

KM: Yes.

JP: Inside there was all rice patch, taro patch. Right above that, that's where the *heiau* stay. Kanawao, is the name of that *heiau*.

KM: [opening an 1885 map of the lands of Punalu'u to Kaluanui] This is a Bishop Estate map.

JP: Supposed to be inside there you know.

Discussing lands and land use of the Kaluanui-Punalu'u Vicinity:

KM: For Punalu'u to Kaluanui, I was just trying to get an idea. Here's the edge of Kahana, maybe I got to go a little further over. I just want to see if they put the place name on. Here's Punalu'u stream...

JA: It's about close to the stream.

KM: You know what, it looks like they didn't put the place name. I was just seeing no more place names on this you. have to go back and look at the notes of survey. I was trying to figure out where it might have been.

JA: And that's the big store there.

KM: It's up on the...from the roadway?

DP: This is the roadway?

KM: Yes. This is the beach and roadway area. I wonder, about how far...in fact that's the old bridge right there, that's one of the old bridges across Punalu'u stream. This map is 1885.

JP: Okay.

JA: The small one there, right on the turn.

JP: No, this bridge is up Punalu'u, is that the one up by the park?

KM: Yes, towards the park. The parks got to be right around here.

JP: Punalu'u park, the big one. You can see the big stream going down so that would be the one.

KM: Yes, the main one.

JP: The main one coming from Green Valley that.

DP: Yes, Green Valley side.

JP: By Punalu'u park would be Green Valley stream.

DP: It would go more this way.

KM: And there's a rice mill through here.

JA: On the left hand side.

KM: Piei is right in between Kahana and Punalu'u. That's the big Piei peak over there. It's below that, it's on the Kahana side of Punalu'u or the?

DP: Where's the... It's on this side of Kahana.

JP: Actually right behind, like if this is the park area, like this is the bridge, the store would be right about here right.

KM: That's right.

JP: The park would be right around here, right inside here.

KM: Oh, so just right on here.

JP: It's real close.

KM: Not too far *mauka*?

JP: No.

KM: It's a little bluff something like?

JP: You heard of the Woodward family?

KM: Yes.

JP: Go right up Woodward Lane, it's right up there. You go up that lane all the way till dead end, going get Sam Roland living over there. The Roland family, that's all the family right above that. That's where the *heiau* stay.

KM: The Woodward boys, the *mo'opuna* used to dance...

OM: Yes, Aunty Mabel them.

KM: Yes...

DP: Yes that's the place...

[Uncle Moke and his great-grandson, Kapuhelani join the group]

KM: So *kūkū*, *mahalo no kou ho'i ana mai*.

MK: 'Ae.

Discussing cultivation of rice and pineapple at Kaluanui:

KM: When you were young boy was there still rice being planted at Kaluanui or was it *pau*?

MK: *Pau* already.

KM: *Pau*, the rice.

MK: I think finished in the '30s.

KM: You think that long up until the '30s still had some rice?

MK: No, was *pau*.

KM: Okay.

MK: This whole area never have rice already.

KM: Do you remember pineapple being planted up above Kaluanui, on sort of the slopes going up to the hill before?

MK: Yes.

JA: I no remember.

MK: When you walk into the right.

KM: Yes, on the right side you'll see the fields marked on the old map.

MK: Sugar pine had small kind. Every time we needed pine we go right there and break them off.

KM: Every time you wanted pine you could get?

MK: Yes. Only when we went up to the falls.

JA: Who went plant the pineapple?

MK: I don't know.

KM: It was the plantation. Was any one living in Kaluanui when you were a child? *Mauka*, I know that they had some of the houses along the beach side?

MK: Yes.

KM: Was any one living in the valley above the sugar or anything?

MK: No, all *pau* already.

KM: Uncle them were talking about a chicken coop I guess someone had a chicken farm for a while or were you gone already?

DP: The Blaisdell family, they had the chicken farm.

KM: The Blaisdells? You may have been gone you said you went into the war yeah? You went into the army?

MK: Yes.

DP: Uncle was on the motorcycle in those days.

Group: [chuckling]

MK: Right after the war started, I went in 1942. Every time I think back, I think it's too bad I went that way. My grandfather was lonesome.

KM: Yes.

MK: Every time I like talk to him, he talk. He kept his diary, you no believe. And every day he made...

JA: Who is that, *tūtū*?

MK: Yes. And his penmanship you no can...

KM: Beautiful!

MK: I tell you!

KM: Yes. And all in Hawaiian?

MK: All in Hawaiian.

JA: They don't believe when he signed the lease for the place we got up there. He went sign the lease, they didn't believe it was his writing. He went Sunday School.

JP: Who's that?

JA: *Tūtū*, our grandfather.

JP: Even you watch him, watch uncle when he writes all fancy too.

DP: All fancy, they get fancy writing.

JP: Nice penmanship.

MK: I told my wife, I don't know maybe, my grandfather he died at 83, I don't know if I going live that long. I hope...[chuckles]

KM: Yes. *Pule, pule*.

MK: The way I act, same like my grandfather.

JA: He don't bother nobody.

JP: *Tūtū* Moke?

JA: Yeah, *tūtū* Moke.

MK: He wasn't a fisherman, he was a philosopher. I heard he was one of the first postmasters down there.

KM: He was postmaster?

Recalls families living at Kaluanui in the 1930s; and plantation activities through the 1970s:

MK: Yes, postmaster. The *makai* side of Kaluanui, I know the families.

KM: Yes. Who was living *makai* then?

MK: Mostly the Kanakanui family.

KM: Kanakanui.

JA: The Ke'o.

MK: Ke'o, K-e-o.

KM: Is that Hawaiian?

JA: Yes.

MK: And then the Ili family.

KM: Ili?

MK: Yes.

JP: Yes, Ili, Boy Ili them.

DP: Yes, the Ili family.

MK: In between had lot of Japanese. I wish I could remember the names.

KM: Yes.

JA: The Young family?

MK: Kodo family, all that.

JA: Peter Young them was staying there too.

MK: Peter Young, yes. They came after the war.

KM: Hmm. So still had some Hawaiian families living *maka'i*?

MK: Yes, but behind, no more.

KM: No more.

JA: Had all the kind sugar cane in the back there.

MK: Sugar cane, wild with sugar cane.

KM: Were you home when the sugar stopped?

MK: Yes, I was home here.

KM: When do you think the sugar stopped?

Group: [Discusses time frame of closure of railroad, and sugar plantation operations]

KM: ...The train had stopped though?

JP: Yeah, the train went stop.

JA: The train went stop first.

KM: I'm thinking, you know the train stopped not long after the war, around the war time.

JP: Yes, the train went stop. And then the trucks started coming in.

DP: And I think all the way until the '70s. Uncle, Blossom's father was still working the plantation then.

JP: The train went stop back maybe in the '50s, I would say the mid-'50s, it was in the '50s when the train went stop. Early '50s or mid-'50s, the train went stop.

DP: Yes, then they used the plantation trucks.

JP: I remember I was young yet, we used to play over there by the track.

JA: The railroad track, yeah [chuckling]...

JP: ...I was still young when the train was still going, I remember because we used to go pull cane off the top. So got to be five, six years old or over. Because I used to go on the side we used to pull the cane on top.

DP: That's what we used to do, pull the cane off.

JP: The train, so got to be in the '50s because I was young yet when the train was still going. The train was still coming right between our place.

JA: I think it was in the '50s around there.

DP: Yes, in the '50s.

JP: I would say maybe early '50s or late '50s when it was *pau*.

DP: Got to be mid-'50s.

JP: And the sugar cane was still there because I remember. I still remember...

KM: *Kupuna*, your wife is from out here?

MK: Yes, right down the road, born and raised.

KM: Hmm.

MK: And up here, where Johnny was talking about, the clubhouse, there was a big plantation camp there. And the clubhouse he's talking about, was the general store.

KM: Oh...

KM: *Kupuna*, what we wanted to try to do, and maybe this is a good point for us and you need to move a little closer I think. You look at Kaluanui today and Kaliuwa'a. You have 70-plus years of history.

MK: Yes.

Group discusses changes at Kaluanui during their life-times; and thoughts on the future of Kaluanui and Kaliuwa'a—Respect of the land, and access for native families is very important:

KM: You have 76 years of history on that *āina*; [looking at Uncle Brada] you're 68; [looking at Sista mā] you folks fifty something years, you know. You've seen many changes. What would you like to see, and *kupuna* if we just ask you first. What do you think about Kaluanui, how will it be, how should it be in the future? In your *mana'o*?

MK: People figure it's going to change, but I doubt it very much, I doubt it. The State is involved too.

KM: Yes.

MK: The State put a stop, but they are trying to go back.

KM: Earlier you were saying that you would like for the families I think, who belong to the land, to still be able to go up?

MK: Yes. Even my grandson like go...

KM: Yes. This great *mo'opuna*, *mo'opuna kuakahi*.

MK: My great-grandson.

KM: Yes. You'd like him to be able to go up there and see the land?

MK: Yes, he's asking the grandma.

JP: That's the one, this one, he went ask the grandma. He like go, "When can we go up there?" The grandma said inside the tape, "No can."

MK: "Not now."

JP: "Not now, right now we no can."

KM: You got to respect the place?

MK: Yes.

Kapuhelani: That time, I was 5 years old.

KM: What's your name?

Mo'opuna: Kapuhelani.

KM: Kapuhelani, oh you have your kūkū's name.

Kapuhelani: Kapuhelani Kalili.

KM: To you it's important to respect the place?

MK: Yes.

KM: And you think that your families, the *kama'āina* should be able to go back up there?

MK: I hope, maybe.

JA: Give back the people the land.

KM: So Uncle Brada, "let the people come back on the land?"

JA: Yes, let the people come back on the land.

KM: Any people or you think the people who belong there from the old?
 JA: Yes. People who belong there.
 KM: Maybe the tourist don't need to go there?
 JA: No. If they only respect the place, okay.
 KM: Yes. How do you get them to respect?
 JP: But see, a lot of these guys that got hurt, were all tourists.

Group discusses local stewardship of Kaluanui-Kaliuwa'a, as a part of future management plans:

KM: That's right. And how do we get them to respect then. Do we have someone there who is *kama'āina* of the land?
 JA: I think so, got to be someone there to tell them.
 KM: Someone who is *kama'āina*, not State hire...we get someone who looks like me from where ever?
 Group: [agrees]
 KM: It has to be someone who belongs to the land. Talking story?
 DP: They need local people down there.
 JP: They should hire some people, like the *kūpuna* that no more jobs, just go over there and pay them and tell the people what they can do, explain.
 DP: Explain about over there.
 KM: Explain.
 JP: When you folks come inside here you got to respect, you cannot do this, you cannot do that. That way maybe they get little bit knowledge.

Discusses protocol of travel into Kaliuwa'a; something that should be practiced by those who belong to the families of the land; not practiced as "tourist" thing by others:

KM: Now when you were young, *kūkū* you said that your *kūkū mā* and papa them told you, "Take a *lā'i*?"
 MK: Yes.
 KM: And before you pick the *lā'i* do you ask permission first or you just take what you want?
 MK: Take first and then you put it.
 KM: So you put the *pōhaku* on top?
 MK: On top.
 KM: Even when you pick your *lā'i*, do you just pick it any kind or do you pick it with care?
 MK: We take care when you pick 'um.
 KM: You take care. You put that down. So you folks do that as a traditional practice?
 MK: Yes.
 KM: Is it appropriate for tourists, people from away to do that or should they leave it alone?
 JP: That was taught to us that's why, maybe that's for the Hawaiians.

JA: Yes, for us.

KM: That's for your families who are of the land.

JP: Only for the people in the area. I don't know if that would be appropriate for the white people. They don't know the meaning.

KM: That's right. Otherwise what, you going get one new *heiau* up there or something.

MK: Yeah, yeah.

JP: Maybe if you get the Hawaiian blood, maybe.

JA: Respect.

JP: For respect, the Hawaiian blood.

KM: But you see in that case if you think about it then, if you have families who are tied to the land that are also the guides or the educators, if they have a group of *malihini* with them. They might say, "Our *kūpuna*, our elders always taught us...according to the stories that our *kūpuna* had taught us, they were taught that before you go to the valley you do this, you ask first." And the *lāʻi* has very important significance right?

MK: Yes.

Group: [agrees]

KM: And then you put that down. It was a symbol or a sign of respect. Maybe you could teach them about that but it's not for everyone to do. You of the blood, this is what you do?

MK: Yes. yes.

Group: [agrees]

KM: You think that...going back to Uncle Brada, going back to Kaliuwa'a, Kaluanui *mauka*, is that important?

MK: Yes.

JA: Well, I think so.

KM: For your families?

JA: Yes.

KM: You get *mo'opuna*?

JA: Yes.

KM: Have they gone up?

JA: No.

KM: Some have not, right.

JP: I bet you if they had the chance for come, they like go.

JA: Oh yes, they like go.

DP: [discussing family matters] ...We had a family reunion a couple years ago but already this thing had the accident. All the kids wanted to go...

JA: Up to Sacred Falls.

DP: We couldn't go up at that time it was so fresh of everything. I had wanted to take them, you wanted to take them up there.

JA: They like go...

DP: I don't know what they're doing up there.

JA: Nothing, they're not doing nothing. The stuff just sits there.

JP: Right now the whole place, I think is kind of overgrown already.

JA: Overgrown and bushes.

JP: I'm not sure, because I haven't been up there. There were times when they were making the tape, she wanted me for take...I was thinking you know what we go up there, if we get caught up there now we got to go through all this red tape we got to pass. But I would exercise my rights and then I would fight for my rights.

KM: Yes. As I said this is a traditional and customary right. But it just means that you also take responsibility.

Group: [agree]

JP: Just like I said, during our time we don't know how to sue. We don't know what the word is, "sue." Now everything is sue, that's what they are afraid of. If we go up there and we get hurt we like sue, the first thing the family like do is sue. Who went teach us that? We were ignorant about that.

KM: Not your parents or *kūpuna*?

JP: We were never taught that way.

JA: The "sue," came from the mainland [chuckling].

KM: *Kūkū.*

MK: Yes.

KM: *Maika'i ka hana ka lima, ono no ka 'ai a ka waha!*

MK: 'Ae.

KM: You remember like that. That's right so when you work good with your hands you going eat good food.

MK: Yes.

KM: The responsibility for what you do. Your *kūpuna*, there are so many wonderful old sayings, and the values that they handed down to you. And like you said, you and your cousin...among the only pure Hawaiians out here now.

JA: That's all.

KM: We have to keep these histories and stories alive.

Discussing the on-going importance of Kaliuwa'a in the community:

JP: Like I said, that's the only thing in Hau'ula, in this area is Kaliuwa'a. That put us on the map, Kaliuwa'a. Like in Hau'ula and Kaluanui is Kaliuwa'a. That's what put us on the map.

DP: Like this program we're starting with the Hau'ula Community Health Center, I have Kaliuwa'a on top there. When we were going through the thing of what we were going to put in the front part of everything. And I was listening to everybody, I said "Kaliuwa'a." They went to go look, and we got a nice image of Kaliuwa'a, and Kahana. So we have that as a logo...

KM: Yes.

DP: I wanted to use that. It's going to be here, somewhere in Hau'ula I would like that to be our logo... They want to use the *hau* flower as one of them, there is *hau* flowers all over the place.

JP: Hau'ula means *hau*.

KM: Yes, Hau-'ula. [thinking] You know what's interesting, *kūkū*, did you ever hear of this. In one of the old *mo'olelo* there was a *hau* tree in Kaluanui that had two blossoms. One red, one yellow. Did you ever hear about a special *hau* tree or something in there?

MK: No. But I've seen the tree and it's red and yellow.

KM: Yes. It's not quite like how you know the *hau* here in the afternoon it turns red right?

JP: Yes.

KM: This one was actually red flower, when it opens up in the morning and on the same tree had a yellow flower.

JP: On the same tree?

KM: On the same tree.

DP: In Hau'ula?

KM: In Kaliuwa'a.

DP: Kaliuwa'a.

KM: And it was tied with the Kamapua'a story.

MK: Yes.

JP: I've never seen that, but I've seen two separate trees the red and the yellow.

KM: Yes. Interesting though.

MK: Same tree.

KM: Yes, in the *mo'olelo*... So do you want to talk about your vision for Kaliuwa'a in the future?

Discussing thoughts on the future of Kaliuwa'a—access is tied to keeping the culture alive for future generations:

JP: Yes. From my point of view, for Kaliuwa'a, the only way we can keep our culture and teach our *mo'opuna*, we are going to have to open up the place. If not, after all the uncles leave, or you know the old-timers leave and only get very few of us, like I'm coming in the back of them. Like only get few of us that know. They're supposed to have known more than us but I was one of the lucky ones. Me, I always was with all the tūtūs.

KM: He hung around with your papa?

MK: Yes.

JP: I always was with the old-timers. I gained so much knowledge, all because I hung around with all the old-timers. That's why, when people talk, I can sit down I can listen little while I know what they're talking about and I can talk because I've been there. Not like only hearing stories, I can tell you because I experienced some stuff in that area.

KM: Yes...

Group: [discusses various lines of genealogy]

KM: ...So you folks are old people upon these lands out here then?

DP: On this land here...

Group: [discussing family relations]

KM: Okay, what I'd like to do, is within the next couple of weeks, I'm going to come back. We'll have this transcribed when I come back...

MK: Okay.

KM: We'll bring this interview home to you. If you would be willing, and this isn't related to this project, this is just because it's so important to me. It would be a value to you folks and when you talk about health, a part of the health of our communities is it's relationship with the land around them. Healthy land, healthy people.

MK: Yes.

KM: The health of our communities is then tied to also understanding the history of where we come from. I'd love to do another interview with you folks, uncles, if we could just sit down and just talk story about working the land, working the ocean and you were talking about fishing. Maybe we could make arrangements if it's okay and if there's a good day for you better than other days...

MK: No problem...

Discussing hukilau and other methods of fishing; fishermen always shared catch with families in the community:

KM: And like what you were saying you know certain areas, when it's in when it's not like that.

JP: Like before all our family when we go, always *hukilau*.

KM: 'Ae.

JP: But now I hear they banned the *lau*.

MK: They banned 'em.

KM: I don't understand. How come?

JP: And like say you know the *hukilau* that was the old time, that is part of Hawai'i.

KM: That's right. And it's the way that the communities worked together also because the moment you know they *pilo*, the fish is in you go out, you surround...

DP: Everybody.

KM: Every one is together, every one *huki*, every one *māhele i'a*.

Group: Right.

JP: Everybody get fish take home.

KM: And for the *kūkū* who couldn't come or the mother's with children, no husband?

JP: You take.

KM: They take right?

JP: Yes, you go *māhele* to them, go give everybody.

KM: That's how Hawaiians are everywhere but now how come you can't go *hukilau*?

JA: I don't know

JP: Now they stopped the *lau*.

JA: That's what I hear.

JP: It's the law.

DP: Who made that law?

JP: That's all the kind Land and Natural Resources, that's the guys the head of the fishery.

KM: I don't understand.

JP: Okay. Even when we get *moemoe* net.

KM: Yes, *moemoe* net.

JP: Before we go *moemoe* net. They say lay net but I say *moemoe* net because we *moemoe* the net over night and we pick up next morning.

KM: 'Ae.

JP: Now you cannot do that, it's against the law. I don't know why.

KM: Well, and you see this is the real *pilikia* is they are saying, "Well, look"...and you said it earlier the fish is not like before, it's depleting right?

JP: Yes.

KM: But the problem is the depletion isn't because of the people. If you live in Hau'ula your right was to fish in Hau'ula.

JP: Yes. Okay, not only that like for the people in the community that is our ice box.

KM: That's right.

JP: It's not mostly the people over here that is fishing out the kind, it's the outsiders come inside and they abuse it.

KM: Everyone else coming in and they abuse?

JP: Everybody coming inside and harvesting whatever.

KM: Yes.

JP: What they trying to do, is just like they trying to blame the Hawaiians. "The Hawaiians you guys the one, you guys this, you guys that."

KM: Cannot. And in truthful though some Hawaiians from outside are coming in and taking?

MK: Yes.

JP: Yes. Commercial that's why, for the almighty dollar.

KM: That's right, they can't see past it.

JP: Us guys, who only go for home use, we cannot.

KM: That's right. And see that's...

JP: They ban us for that.

KM: ...why the *konohiki* system was so important because before they told you when you can or no can go fish because they knew right?

MK: Right, right.

JP: Yes.

DP: When the *konohiki* time was in Kahana, like he was saying, we were kids when they surround they hold the fish. There were tons and tons of it, and they scoop, they don't take them out of the water. They scoop, fill the boats, take them out and when the market stops they let everything go again.

KM: *Ho'oku'u*, let 'em go then.

DP: They give everybody fish, everybody. Where ever you come from you had fish. Plenty fish!

Group: [agrees – discusses Onaona’s great *tūtū*, Kaiapa, formerly living at Kahana.]

MK: Next time you come back I’ll tell you about fishing.

KM: Good. We’ll come morning time then we can talk story, just focus on that...

...Like this thing with the health center, I believe the condition of our people is reflected in the health of the land also. The lands not healthy now, the water is not flowing, the fisheries are dying, the mountains are being overgrown by *‘ōpala*.

Group: [agrees]

KM: And we look at the condition of many of our people. *Ma’i, nāwaliwali*.

MK: Yes, yes.

KM: We have to take care of the *kanaka*. And you are pure Hawaiian, you have to stay with us.

MK: Yes. I keep thinking about that, and I think of my *tūtū*.

Group: [chuckling]

KM: Yes. ...When you were young were there still chanters out here that you remember? People that would *‘oli*?

MK: Oh, yeah.

KM: Did your *tūtū* them *‘oli*?

MK: Before they were outside.

KM: ‘Ae.

Families desire an active role in stewardship of Kaliuwa’a—as a means of perpetuating tradition among the families of the land:

Group: [Discussion moves to how the native families can return to Kaliuwa’a.]

KM: ...You see the thing is you come together in unity and it’s not for someone to get status somewhere. The whole purpose of the trip is so the families can come together. So that *mo’opuna* like this *mo’opuna kuakahi* and so that these *mo’opuna* here can go back to the land. That’s what I think I would do. Come together, appoint a day and say, “We’re going to come together.” And the families that can go or cannot go we all meet there first.

MK: Yes.

KM: *Pule mua*, if someone wants to *‘oli* if they are *kama‘āina* to *‘oli* of this place, have them *‘oli*. If not, no need.

JP: Yes.

KM: You *pule mua* always, *noi mua*, *ke Akua wehe ke ala hele*.

MK: Yes.

KM: And then you folks go, take that journey. And if you have 50 or a 100 or 200 of you folks sitting there I just don’t see anyone saying...

DP: You cannot go.

MK: Yes.

KM: That you cannot go. It could be a terrible media circus. But the idea is, it’s not to... Say, “we have an attachment, a connection to this land that goes back generations.”

MK: Yes.

KM: "Here's what we're going to do. Our children, our *mo'opuna* need to know this land while *Tūtū* is still with us, while uncle *mā*, a couple of the *kūpuna* are still with us. Your wife too..."

MK: Yes.

Group: [agrees]

KM: Her *mo'olelo*, always respect, no *kolohe*, you know. They need to know that, that it's not just *waha* it's in action.

MK: Yes, action...

KM: ...Native, people who have generational attachments, your families are buried on that land they have traveled there you have the traditions. The surest way to extinguish a right is to not use it. So put out your right, if you don't use it it's put out. Well look, you never go! And sure enough you know, if you dilly, dally long enough you, Johnny, are going to be the old man. You folks going to be the *kūpuna* in the eighties and these guys going to have *mo'opuna* or children and they'll have never gone.

JP: Yeah.

KM: And they will say what do you expect, you haven't been there for a 100 years, why you want to go now.

MK: Yes.

KM: Don't let it be a 100 years. And you know you got to take responsibility, if the *pali* comes down, someone's telling us something too.

JP: Yes.

KM: But the idea is, is that you *aloha*.

JP: Yes.

KM: And the children need to know, you folks no yell loud when you were up there. Did you folks yell?

MK: No, never did.

KM: Never did right? Clean, no beer, nothing go up there almost ceremonially. And you know how your *kūpuna* before when they *hi'uwai*?

MK: Yes, yes.

KM: When the families gathered together there and you *hi'uwai* at that place.

MK: Yes.

JP: Right.

DP: That's what we did when we went to Sacred Falls we were going to do it as a team, our Ko'olaupia Hawaiian Civic Club. But when people said that they were going on their own. [shaking her head]

KM: Yes, so what happened, *moku*, broken up already.

JP: Yes, in the unity, you come stronger.

KM: Yes.

DP: So we got our family all together, Timo, Pola, Anna, all of us, as many as we could get with the Keaunui side. And we went there. We did our *pule*, we went to the beach, we did all of that. All my nephews and my nieces, a big gang. And when we went up there, Timo and Pola did the chanting for our family.

When we got up there, I was looking at all these haoles with all these plants and all these things to take up there. I didn't say anything, but I asked my husband to come with us. And I had my truck to take the *kūpuna* as far as could. And we walked all the way up. And mostly every one walked up only a few had to ride.

JP: They came over there and they got uplifted they were young again.

DP: Already we went to the ocean, we did our prayer, we did our thing, we did our fasting, my whole gang. By the time we got over there we were ready to go... We got on to the top and my girls, my *mo'opuna*, they danced on the *kūkū* like never have *kūkū*... Timo and Pola started to chant, it just opened up, and they danced. Me, I stay behind and watch all this from young to make sure that everything goes. But as soon as they open up and chant, the sky open up, and these kids went up there. As soon as everything was *pau*, everybody left. But whose family was up there take care of all the plants and everything? My husband, all my *mo'opuna*, helping the grandpa carry everything to plant on the side of the river.

JP: They brought like *kukui* nut tree, native plants. Their *ho'okupu*.

KM: We understand that but... To me, when you think about it though, it's most appropriate when it comes from the people who belong to the land.

MK: Yes, that's right.

KM: And what you do, boy I tell you as a family thing. That's what I would do, go back but going into the water is a...it is an important thing. Even if you *hi'uwai*, you just go you *hi'uwai*. That's *wai 'ola* up there.

MK: Right.

JA: You're cleansing yourself, yeah.

DP: Yes. The plan was to go and everything. The people who came and opened the gate, they just looked at us. It was so funny [shaking her head].

JP: You know who the guy was that came and opened the gate, Land and Natural Resource...the game wardens.

KM: And *kanaka* right? They *kanaka*?

JP: They look at us like, "These crazy Hawaiians what they up to now?" Some of them not from the area so they don't understand.

DP: They waited for us to go up and they waited for us to come back. We going to go up and do what we have to do.

JP: They went open the gate but we could go all the way up to the entrance but we couldn't go any farther than that.

DP: We could go all the way up to where...

JP: The flat land where they say get one flat land on top there.

KM: You can drive back so far?

JP: Yes, but what they do is they park everybody down. Before you could drive all the way up and get one big flat area for go in.

KM: And then from there how far is the walk in?

JP: I think it's about two miles in, was about two miles I think.

KM: Hmm.

DP: It would be nice to go up there and see how things are.

KM: Yes.

JP: And when you went up, nothing went happen?

KM: No, no.

JP: As I said see, nothing went happen. Why we cannot go up?

DP: On our way coming down, it was so cute the kids asked me, "Can we go swimming now? Can we go in the water now?" I said, "We're going home." When you walking, they jump and dip in the water. You know, even before, we used to do that, coming all the way down.

Plantation filled in first pond in lower Kaluanui, to keep people from going swimming:

JP: Even where first pond, when aunty was saying inside there. The pond way down before we even go up we used to swim over there was a big swimming hole. The plantation went throw a couple cars inside there because they never like us go swim inside there.

KM: You're kidding!

JP: The reason why, we used to go swim up there.

JA: It was a nice swimming hole.

KM/OM: Hmm.

JP: There was a place, the swimming hole that we go and big deal they get so many thousand acres of sugar cane but what we do you know we get hungry after a while. We break a couple of cane and we eat.

KM: Big thrill.

JP: Right there only this pond over here, only little bit bola-head over here, you mean to say how much thousands, you not going lose money off of that. That's why, they said because we were eating the cane over there, taking some of the cane so they pushed a couple of cars inside to stop the guys. Because as kids, we go over there we get hungry we would either get guava, sugar cane, mango whatever get. We stay up there, I no come home. I go up and we stay there all day. We live off the land.

KM: You know a part of it was Bishop Estate land right? Bishop Estate.

JA: Yes.

KM: Did you folks ever have to ask anyone permission to go up there before?

MK: No.

KM: You never did right?

JP: Never did.

KM: You went up?

JA: We just went.

JP: We just go any time we like.

Mo'opuna were visiting Kaliuwa'a in days just before the May 1999 accident—they observed the changes in the landscape as a result of uninformed visitation:

DP: Before the Sacred Falls accident, the day before my grandsons went run up there. They ran up there I think about three days in a row just go up there go look and come back down. Anyway, they went up there and I was sitting down inside here and they said, "Oh, grandma..." I looked at the boys and I said, "Where you folks just came from?" "You not going get mad with us?" I said, "Why?" "We went up to Sacred Falls." They went run up there... anyway the kids said, "Grandma up there is not Sacred Falls any more."

KM: This is the day before the accident, wow!

DP: This was the day before. About three days before they were up there they were running back and forth, diving go swimming in the water and come back out. This was the day before now...and I said "How is it up there?" They said had graffiti and everything, rubbish all over the place. [shaking her head]

JA: Bottles and paper plates.

JP: They take all their rubbish inside there and they leave it inside.

KM: Just leave it up there?

Group: [agrees]

KM: When you were young, did you do that?

JA: No, no.

MK: What you take up, you bring back down.

KM: If you took anything up you brought it back down.

JP: Your rubbish, you don't leave rubbish up there, you don't leave nothing up there.

KM: With the state the problem has been is they have responsibility to manage this resource and then you don't have anyone there to manage it. So, how logical again, like you were saying earlier, someone from the community...have a couple of people that are there that are the guides.

JP: Yes, that's what they need, right.

DP: They won't do that though.

KM: They can, and you folks have recommend that. There needs to be compensation for it but do a good job. Sounds so logical to have someone, some people who are of the land. Part of Kahana the idea was that you have the families living there on the land and at least if people visit. I used to take kids up to Kahana too, we'd go up.

DP: We always do that.

JP: Swim up by the dam, and up that area.

KM: It was wonderful.

JP: There is lot of good things up there but right now it's all going to waste because you cannot go up there.

Kamapua'a, an on-going presence in the lives of families:

DP: We used to sit down with my Grandpa Beirne who was a pure Irish man. He was a stowaway from Ireland to Hawai'i and he married my grandma. We used to sit down on his army cot with him, he was building or farming. When you sit down in our property and you look at the mountain you can see. I would hear daddy stop and say, "Kamapua'a is taking a walk." Even my *tūtū*. My dad used to bring home the military binoculars so we could see. I always made sure that I knew where that binoculars was because I was going to be the first one to go see it. I used to sit down and watch. Other times he was bigger than other times. You can see one place up there that was only dirt, nothing grew on there. All my life when I was growing up, but you could see him walking over the path. You would say, "That one, nobody gets 'cause that's Kamapua'a." This is when we were kids.

KM: Wonderful!

DP: Yes. He comes all through up here, and our hunters and everybody they always meet him.

JP: Like for ours, I went go talk to my aunty, you know make *ho'oponopono* and stuff. I went talk to her of what I had experienced, told her about it. She said, "You know, you just go make prayer, you go back up there, you go *pule* and you ask for forgiveness."

KM: 'Ae.

JP: I told her, "You know aunty, my thing when I went up there, like I said on the tape, we wasn't looking for Kamapua'a, we were looking to put food on our table for our family." We're hunters we go inside there to go look for meat so we can bring home to feed our families. We never come up here to look for...that wasn't our intention. If we did come across you, we're sorry, we ask for forgiveness. We wasn't inside here hunting for you, for Kamapua'a, we're coming inside to look for food for our family. Not for come inside and hunt him down.

DP: Did you tell him how he was sitting on top of the mountain [chuckling]?

KM: Yes.

JP: Some guys say was a white pig, but he can be any color he wants.

Group: [agrees]

JP: He can be black, some guys say, "Oh, big white pig." That was Kamapua'a, "Was a big black pig or was a black and white." It doesn't matter what color...

KM: *Kinolau*, various body farms, all kinds of body forms.

MK: Yes, yes.

Group: [agrees]

JP: He can change to whatever he wants.

KM: Wonderful! Good, thank you folks so much for taking the time today to talk story.

JA: Thank you for coming.

KM: It's wonderful. It's really good, and it's important to talk story.

MK: I don't know if we helped you, but it's something small [chuckling].

KM: Oh, it's wonderful! And it's important to talk story.

JP: Yes. This is good, like I said I was looking forward to this, just sit down relax and talk story. Especially when you get old-timers.

KM: 'Ae.

JP: They are the old-timers now 'cause after they're gone we move up, we going take their place. We going be the old-timers.

MK: Yes...

KM: [Reviews list of names of *kupuna* who claimed land in the *Māhele 'Āina* – are any of the names familiar?] There were 26 people that were claiming land at Kaluanui in 1848 for the Māhele. These names, Kauhola, Moku, Pakeu, Hanakauluna, Haehae, Kaukalii (his heir was Keaka), Kamaala, Kolikoli (which is Onaona's family), Kalaupalau, Kalima, Kahi, Koloakea, Kahuapua, Kekaahiki, Kalaukapu, Kane, Kaiewe, Kuaea, Moa, Kaunelieli, Piioho, Honu, Luhiluhi, Petero, Moewaa, and Paoao. All of these *kupuna* were ones that claimed land in 1848. So these names, you don't remember hearing?

Group: No.

KM: I was curious, because in my initial review of the Bureau of Conveyances records, I saw Keaunui's reference back to a *kuleana*, I believe. I'll get it all written up so that we can track the families and land areas.

Group: Okay.

JP: So we could come under that?

KM: Yes.

JP: Keaunui.

KM: Keaunui, we know was there through the 1880s and beyond that. There was another Kaneumi I think was another one. A'alona like I said, I know A'alona was living somewhere else but was involved in the *Hui*, the ones who were leasing the land. Because they were growing taro. In fact some of the Hawaiians leased the land and then leased it to the Pākēs so they were the in between so they could grow rice.

Group: [chuckling]

JA: My uncle was living in Punalu'u, he used to plant taro up there.

KM: At Punalu'u or?

JA: Sam, tūtūs' brother Sam.

JP: Is that up in the Kaluanui area or?

JA: By [thinking]

JP: By Lili'uokalani?

KM: Oh, Haleaha?

JA: Papa'akoko section. Sam, Tūtū Moke's brother. By the water tank when you go up the hill. Used to have the taro patch up there.

KM: Oh yeah, used to have a piggery up there too.

JA: Yes. And we used to get Hawaiian cane up there.

KM: 'Ono that Hawaiian cane.

MK: I remember I used to work in the taro patch myself, five years.

KM: You did?

MK: With my tūtū.

KM: Where was your folks taro patch?

MK: Seven acres. By Lili'uokalani in the back.

KM: Haleaha. Fujisaki is back there?

MK: Yes. That's the only family was up there, Fujisaki.

DP: Next time we should go out.

KM: *Nānā 'āina.*

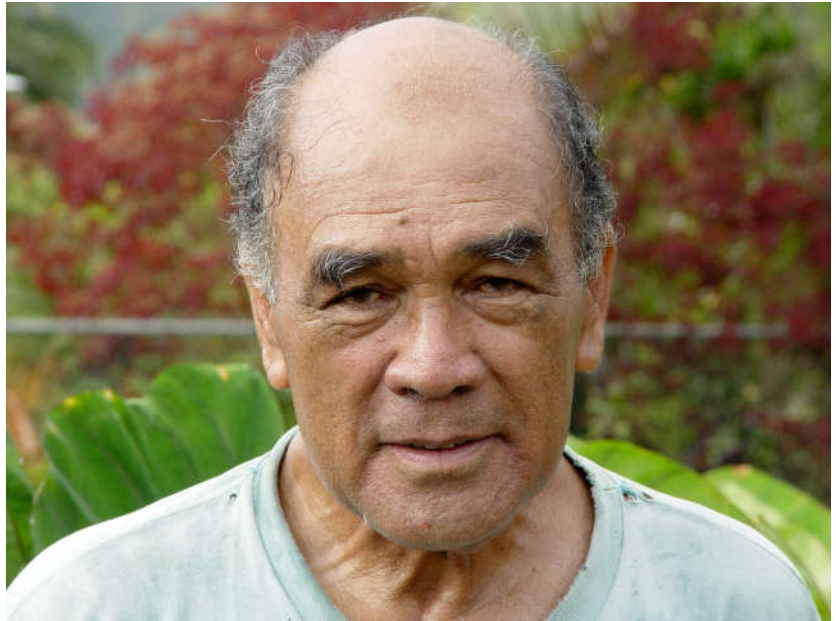
DP: Next time they come we should go *holoholo* around.

JP: Take him to look at Kanawao. What we trying to do is to preserve that because get all our family buried on top there. That belongs to Bishop Estate. We're trying to make sure that we can keep that as a historical site. Don't go over there and knock that hill down. I think that's the one...try check on that it's supposed to be in Punalu'u. Right where the Woodward Lane, the family stay, it's right up that road...

KM: *Mahalo nui. Ke Akua pū!* [end of Interview]

***John Keli'ika'apunihonua Kaina
Recollections of 'Ōla'a, Puna;
Hau'ula-Kaluanui Vicinity; and work on O'ahu
Oral History Interview with Kepā and Onaona Maly
August 7, 2003 at Haleaha, O'ahu***

John Keli'ika'apunihonua Kaina was born at 'Ōla'a, Puna in 1923. When he was a young boy, his father, a sheriff, died, and his mother moved the family to Honolulu. By that time, his mother's sister, Paola Elderts-McCandless was living at Kapaka, neighboring Kaluanui. By the late 1930s, Uncle John, who was attending Kamehameha Schools, regularly visited his aunt and mother, who was staying at Kapaka. In those years, he began to learn of Kaluanui, Kaliuwa'a, and the traditions and practices associated with the land. Following the 1946 tidal wave, which destroyed the Kapaka home, Uncle John built a home on the Hau'ula Homestead Land which he had purchased, and where he lives to the present-day. Following World War II, and until he retired, Uncle John worked for the Hawaiian Electric Company. He is now a *kupuna* resource at the Queen Lili'uokalani Children's Center, Haleaha facility.



***John Keli'ika'apunihonua Kaina – working the māla 'ai at Haleaha.
(KPA Photo No. S-1144)***

During the interview, Uncle John shared his recollections of traveling to Kaliuwa'a, the stories and practices he learned from elders, and changes observed over the last sixty-plus years. He was taught, and believes that the land must be respected, and suggests that a visitor station be made at Kaluanui, so that everyone who travels to Kaliuwa'a can be informed of the history and how to act.

The following topics, recollections and recommendations were among those discussed during the interview:

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• Discusses Hawaiian agricultural systems, collection of water form streams for <i>lo'i kalo</i> , and returning water to the stream; such a system supported land and fishery resources.	77
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- Families of the Hau'ula vicinity (tied to Kaluanui); and cultivation of *kalo*. 78
- Wife and family gathered 'ōpae and 'o'opu from Kaliuwa'a and Punalu'u Streams 79
- Discusses traveling to Kaliuwa'a; area noted for 'ōhi'a 'ai (mountain apples), the area has changed over the years; taught to respect the land when traveling to Kaliuwa'a Falls. 81
- Discusses protocols observed, and manners when traveling to Kaliuwa'a; Kamapua'a spoken of by elders in the 1940s-1950s. 83
- Discussing travel to Kaluanui-Kaliuwa'a today—if people are to travel there, they must respect the land. 85
- Suggests that a visitor station be made at Kaluanui so that people can be informed about the land and practices. 86
- Fishing in the Punalu'u-Kaluanui-Hau'ula Vicinity. 86

Begin Interview — Family Background:

KM: ...I'm going to start by just asking you some questions.

JK: Okay...

KM: ...*Aloha*, it's just about ten to nine, August 7th, 2003. *Mahalo nui, aloha 'oe*.

JK: *Mahalo*.

KM: *Kupuna*, could you please share with me your full name and date of birth?

JK: My full name is Keli'ika'apunihonua Kaina.

KM: 'Ae, beautiful!

JK: I was born in 'Ōla'a, Hawai'i.

KM: 'Ae. Keli'ika'apuni...?

JK: ...honua.

KM: ...honua, beautiful.

JK: The king of the chief that travels the earth.

KM: That travels the earth, yes it's beautiful...

JK: ...Yes.

KM: Beautiful. You *hānau* in what year? What's your birth date?

JK: March 28th, 1923.

KM: *Pōmaika'i*, what a blessing! You look so young and you're strong, it's wonderful.

JK: Thanks to my parents and the good Lord.

KM: 'Ae, *mahalo ke Akua*. You said your parents, who was your mama?

JK: My mama was Ruth Luka Elderts, in the Elderts family.

KM: Yes, oh, the Elderts were from the Kapoho section, as I remember because the Elderts had the ranch down at Lyman's.

JK: Yes. My family was in Kapoho, Pāhoa, Kalapana.

KM: 'Ae.

JK: And of course in the beginning, with the plantation village in 'Ōla'a.

KM: 'Ae. I have a register map here that I brought for you, this is Register Map No. 2191, it's of the Puna area, and it actually shows...this is Haleakamahina, let me just open it up one

more fold. I think you'll just be interested [opening map]... Here's the Kapoho area, you see where it says Lyman there?

JK: Yes.

KM: This is what they now call Green Lake but it's old name is Wai-a-Pele.

JK: Uh-hmm.

KM: This was Eldert's ranch here, Lyman got it from Elderts...

JK: Yes. That was my great-grandfather, Imil Olson Elderts.

KM: Yes, yes...

JK: ...My great-grandfather was the captain of the ship. He came here, nothing was wrong with the ship, he just gave it to the crew and stayed in Hawai'i.

KM: Yes, he fell in love.

JK: Get one Hawaiian girl and here we are [chuckling].

KM: That's right. Wonderful! That was mama's family?

JK: Yes, the Elderts.

KM: Your father was who?

JK: My father was John Nehemia Kaina.

KM: Nehemia?

JK: Yes. He was more known, even as I grew up, I didn't know his first name was John. But my grand-uncle, Joseph 'Ī-lālā-'ole-o-Kamehameha, came over and told me I was named after my father...

KM: You mentioned your Uncle Joseph 'Ī-lālā-'ole-o-Kamehameha... ...What a wonderful name. That's a Puna name also.

JK: Yes... But, there were a lot of things my mama never told us because she lost too many children and ended up with only us four pāpa'as.

KM: [chuckling]

JK: That's what she said, she says to think that the others that died had fair, fair just like my Aunty Paola McCandless. She's an Elderts too. They were all fair and they passed away.

KM: Hmm..

Group: [Discussing Puna and family recollections.]

JK: ... Now, when my uncle was building this road from Waiāhole to Hau'ula, all my uncle's worked with him underneath Marks Construction.

KM: Yes.

JK: The McCandless family.

KM: 'Ae. Who was your uncle?

JK: Eddie Takaki was one of my uncles, he goes back to the Elderts side...

KM: Yes... ...So your Aunty Paola married one of the McCandless brothers?

JK: No. One of James McCandless son's. Because the McCandless were chummy with the Damons in Moanalua, so lot of Hawaiians over there...

KM: A 'oia.

JK: My uncle I think was one of them because he could speak Hawaiian. Of course, the McCandless themselves spoke Hawaiian because they knew how to *ho'omalimali* with the Hawaiian people, especially Likana.

KM: Yes...

JK: ..., And he had all of Waiāhole side too.

KM: 'Ae, interesting...

JK: [Discusses father, his death, his family's move to O'ahu, and his subsequent schooling at Kamehameha.]

JK: ...I graduated in May 30th, 1941, June 3rd I worked for Hawaiian Electric.

KM: Wow!

JK: During the war I got crazy. I can do what ever I want... [chuckling] I went to the mainland, Japan, and I found out you really got something at home, compared to what you got outside. So I came home and changed my whole life.

KM: 'Ae.

Discusses impact of the 1946 tidal wave on home at Kapaka; establishment of temporary shelters at "Green Valley" Kawai'ono-Punalu'u:

JK: Doing the draft the eighteen months, I re-opted for another year, because my mother was hit by the tidal wave here at Kapaka. She was living at my auntie's place.

KM: Right down at Kapaka?

JK: Kapaka. When the tidal wave came it chased her into the cane fields.

KM: 'Auwē!

JK: Fortunately she got away and then they took all those who were tidal wave victims up to Green Valley where the army was training.

KM: Yes, and that's Punalu'u *mauka*?

JK: Yes. Green Valley is not the right name for it, it's supposed to be Kawai'ono.

KM: Kawai'ono, 'ae.

JK: Yes, sweet-water.

KM: Because of the stream yeah, Wai'ono stream?

JK: The stream, yes.

KM: Wonderful!

JK: Fred Trotter when he leased the place straightened the stream out and he ruined it.

KM: Yes, that's what I heard.

JK: Because all the silt came down into the ocean, it's all dirty.

KM: *Aloha*.

JK: ...From there my mom, Red Cross went see them, so she told them, "My son has a property in Hau'ula," so they came and cleaned it while I was in the army. By that time I was in Canton Island in the Pacific.

KM: Yes.

JK: They cleaned the property, came with bulldozers, put two tents for her. One tent to sleep and the other tent for the kitchen. Where I am now, we were the first house in there. The City and County had to put in water lines, electric lines and everything.

Discussing lands between Punalu'u and Hau'ula; first paving of the Kamehameha Highway in the 1930s:

KM: How nice. I was just looking, this is Register Map 2603 it's from Kaipapa'u out to the Punalu'u-Kahana boundary. You were just mentioning, here's Wai'ono.

JK: Yes.

KM: Pūhe'emiki, Kapano, Haleaha where we are.

JK: Yes.

KM: Papa'akoko which is the Hanohano 'āina.

JK: Yes.

KM: Then Kaluanui and here's Kapaka just on the other side. Just before Makao.

JK: Yes.

KM: This was Paola McCandless house out here?

JK: Yes.

KM: Okay. Right near the ocean then? *Mauka* side of the road?

JK: Yes, *mauka* side of the ocean. They had a one hundred by two hundred property.

KM: Yes. So mama was living here in '46?

JK: Yes.

KM: The *tsunami*, April 1st, the tidal wave. It came in and the house was destroyed?

JK: The house was not destroyed, the water went right through.

KM: Oh, wow!

JK: The water went right through. They had one gate over there, the wave was so strong it broke the gate.

KM: Wow!

JK: They had two stone walls for hold the gate, and it's still there until today.

KM: You're kidding! Wow, that's amazing!

JK: The house is all gone already, because it was, you know how it is being a contractor, my uncle would just go over there and build one shack to sleep, and then by and by they build another one, put the kitchen and everything in. Then where they was sleeping became the garage [chuckling].

KM: That's right, funny yeah. Was this uncle the one who was overseeing the construction on the road?

JK: Yes, John K. McCandless.

KM: Oh, I see. When was that? Before the war or before the *tsunami* or after the *tsunami*?

JK: What this?

KM: When the road was being worked on?

JK: This was in the '30s.

KM: When they first paved the road?

JK: Yes. He put concrete. He used concrete from Waiāhole all the way till the fire station at Hau'ula, it was all concrete.

KM: Wow!

JK: When they put the black tar on, RCI, when they bid for it, they didn't know underneath was concrete.

KM: Oh, you're kidding!

JK: When they dug the water line they went through the black top and hit the concrete and low and behold, there was more work.

KM: Hard job!

JK: Right now I think they're losing money [chuckling].

KM: 'Auwē, so that's why it's taking them so long maybe, because they had to break through all the concrete.

JK: They had the equipment they could break through the concrete but when they go in Kahana they hit rock, all from the mountain all that area, that was the worse part. That was the slowest part they really had so when they came into Punalu'u, from old Pat's all the way down to the store, they hit graves, all the *iwi*.

KM: That's right.

JK: That was another delay. They had to get families connected with those people.

KM: 'Ae, yes.

JK: Right now they're just finished, they are clearing up everything.

KM: Yes. So Mama them, then after the tidal wave moved into Kawai'ono section for a while because Red Cross set up housing for the families?

JK: Yes, way up in the mountain.

KM: Way up?

JK: Yes, in the mountain where they were training.

KM: Yes, that far back?

JK: Yes.

KM: That's Bishop Estate land?

Recalls the kula lands of the Punalu'u-Kaluanui vicinity were formerly planted in rice and sugar cane:

JK: Right, in the back of Kamehameha School. They had a gate in there and the plantation was all sugar cane in those days.

KM: I see, well on this map [2603] shows the old train track.

JK: Yes.

KM: This is the Koolau Railroad line.

JK: Yes. The old railroad track used to go all the way to Kahana turn around and come back.

KM: All of these *kula* lands out here then, were actually planted in sugar, almost?

JK: Almost all was sugar and before that was rice.

KM: Really?

JK: Yes, it was rice. The Pākēs were planting rice.

KM: Yes, lots of *Pākē* families were out here.

JK: Yes. That and Hakipu'u and Waikāne the bottom side because had a lot of spring water, today it's taro patches over there now. And of course they have the prawn farm, I think it's still there.

KM: Yes. You mentioned that you had *'āina* out at Hau'ula?

JK: Yes, I bought that in 1944.

KM: Okay. This is a map Register No. 2033 of the Hau'ula lands. If we could look. This is Makao right here, this is the Hau'ula Homestead Road section comes in the back so right through here.

JK: Coming over here?

KM: Yes.

JK: [looking at map] We're around here someplace.

KM: Here's the old church and the cemetery, *ma'ane'i* this is the Homestead Road.

JK: Yes, Homestead Road.

KM: That's another Homestead Road, it's got a different name now.

JK: Yes, because there's two roads.

KM: 'Ae.

JK: Homestead Road, and it's Pu'uowa'a Road, Waikulama.

KM: 'Ae, Waikulama.

JK: Waikulama is the road that takes me to my place.

KM: Oh, so you're someplace in this vicinity here then.

JK: Yes.

KM: These lots have been subdivided down they originally graded it as larger lots.

JK: Yes, by Star Realty Company. I bought the largest one that was in there at that time.

KM: In 1941?

JK: No, in 1944. Then I got drafted, after I bought it. While we we're going through the papers, Uncle Sam told me, "Greetings."

KM: Yes.

JK: In March, 1945 I was drafted.

KM: Ohh! So again you see the old railroad line cutting through this section here?

JK: Right.

KM: Coming all the way up into Makao and then the older map that shows it again. This *'āina*...

JK: This map is good because for my church people. This is the church where I go to.

KM: Hau'ula...

JK: Hau'ula Congregational Church now, used to be called Hau'ula-Kahuku.

KM: 'Ae, that's the name that's on here, Hau'ula-Kahuku.

JK: Yes.

KM: Wonderful!

JK: Because people from Kahuku used to come all the way here.

KM: Good, I knew you would enjoy seeing these maps because they show some of the old place names...

JK: [Wife was Margaret Fuller; discusses wife's family land in the Waiāhole and Hakipu'u vicinity.]

Discusses Hawaiian agricultural systems, collection of water from streams for lo'i kalo, and returning water to the stream; such a system supported land and fishery resources:

...My father-in-law, he was 80-something years old and he still worked in the taro patch. He would raise leaf onion on top the *kuāuna*.

KM: Yes. You know all these old terms though like *kuāuna* and what.

JK: Yes. I learned that from my wife, because I started getting interested in my father-in-laws taro patch out in Waiāhole. He had three, so we went up there look, but by that time we went up there the guava trees and everything started growing too. The Hawaiian families are still trying to revive that, the Reppuns and the Hoes.

KM: 'Ae.

JK: This George Fukumitsu from Hakipu'u, he knows my wife's family. I told him, "That's my father-in-law's place." He told me, "Really? We was going fix 'em up." He said, "Oh yeah, but the '*auwai* is all jammed up." My father-in-laws' taro patches were right around the river, so he would dig the '*auwai* in here and take and the water all go inside the *lo'i* and come out to the river.

KM: Yes, that's right, that was the style.

JK: Yes.

KM: You borrow some but it goes back, and by the time it gets down the *muliwai* all kinds of good nutrients too for the *pua* and everything.

JK: Yes, it was good for the fish.

KM: That's right.

JK: Until they got greedy on the west side and took all the water, and everybody started starving over here. And no more fish in the bay.

KM: And you know who was in charge of those wells right?

JK: [chuckles]

KM: Your uncle's father them doing all the tunnels and stuff.

JK: Yes. Well, my aunty used to tell them when they argue, "Yeah, you guys, McCandless, you guys were cattle rustlers. They chased you guys until California. You had no where to go, so you got on the boat and you come over here and you *ho'omalimali* the Hawaiians, and you start building wells for them" [chuckling].

Discussing the rice and sugar fields of Kaluanui and vicinity:

KM: Rustling water [chuckling]... ...When you were living here in the '40s. Was there still rice out here or you only heard about them planting rice?

JK: Rice was gone. When you come...after you pass Punalu'u Store, and you come in that S-curve? [the Kaluanui section]

KM: Yes.

JK: On the *mauka* side was all rice fields. So when they started selling the property and cleaned out the *hau* bushes, people who remembered used to go dig in the ground because the Chinese were famous for burying coins.

KM: Yes.

JK: And they would find the coins in the ground.

KM: Give the earth a little donation, they would put in an offering in there.

JK: Yes. Now I think there's only one or two open spaces in that area until you come to the state property.

KM: Yes. So the rice was *pau*. But as you said sugar had been planted throughout almost all of the *kula* lands.

JK: Yes.

KM: Was it even *makai* in Hau'ula towards you or was that mostly houses in that section?

JK: My side was mostly houses. It used to be, according to Kanakanui, where I was, was sugar cane too.

Families of the Hau'ula vicinity (tied to Kaluanui); and cultivation of kalo:

KM: Was Kanakanui the *kahu* at the church at that time?

JK: No, he was the licentiate, he wasn't the minister, he was next to it.

KM: 'Ae the *hope kahu* kind of like.

JK: They used to call him the "Mayor of Hau'ula." [chuckles]

KM: What was Kanakanui's first name, do you remember?

JK: William.

KM: William Kanakanui.

JK: William Isaac Kanakanui. Everybody used to call that church where I go today, Kanakanui's Church, because he had so much relations. There was competition over there, some relations were the Catholics. On the hill had a Congregational Church and the corner of Waikulama was Lady Fatima, the Catholic Church.

KM: Yes.

JK: The A'alona's, the Santiago's all connected on Homestead Road would come over to the Catholic Church. And in the back of Hau'ula School was all taro patches for all the homesteaders.

KM: 'Ae.

JK: Hau'ula Homestead was 999 years, homestead.

KM: That's right, yes. I'll just open up Register Map 2033 again, just what you're describing.

JK: Today, many of the homesteads are lost due to tax liens.

KM: Yes. That's right, and as you said there were a lot of *kuleana* in there, and then the open land that was in *kalo*.

JK: Yes. Now, where the *kalo* land used to be, they dried it up and they put houses on it. Only, there's a marshy area where there's supposed to be a big spring.

KM: Yes.

JK: Just below Cooper Ranch, the old Cooper Ranch, there's a big spring in there.

KM: Yes. This section right in around here I think. [looking at the map]

JK: Where George Kanakanui used to have his *kaʻlo* over there but because it was so deep he used to make mounds.

KM: Ahh, *puʻe*, mound up?

JK: Yes. With taro on top and all the water around.

KM: All around. That must have been beautiful!

JK: Yes. Amazing, how he did it!

KM: It was deep so he would mound up the *lepo*?

JK: Yes.

KM: And plant the taro, mound, *puʻe*.

JK: Because the water would still be in.

KM: And it was still all wet land?

JK: All wet.

KM: Wow, amazing! And that was in that marshy area?

JK: Yes. You go up there now, you'll still find *hau* where some of them used to throw rubbish over there.

KM: Yes.

JK: The spring is right below. A lot of these places had springs even on the railroad track going through Punaluʻu, the plantation, the beginning of Hauʻula Homestead [looking at the map].

KM: Here's the beginning, this is the one that says Hauʻula Homestead now and the Aʻalona *mā* are right here.

JK: Right over here used to get the big water tank.

KM: Yes, yes by the side of the track?

JK: The train, and used to have all plantation homes over here, and rivers used to come down.

KM: Coming towards the Makao side?

JK: Yes. And it would come out where Kanakanui used to have his house, the bridge.

KM: Yes.

JK: And when you're entering into Hauʻula, that's where the river would empty out, but up here would be all watercress planted by the plantation people.

KM: Yes, uncle, you can see it right here, this is the wet land and the bridge is right there.

JK: Yes. So used to have a lot of watercress growing up there. Later on when my wife's nieces and nephews used to come, we had an old Chevrolet that was given to us when they torched out the back end.

KM: Yes.

Wife and family gathered 'ōpae and 'o'opu from Kaliuwa'a and Punalu'u Streams:

JK: And made a truck out of it. My nieces liked to go with my wife, because my wife liked to go inside the sugar cane down Kahuku and see what the plantation people planted. You know, sweet potato, they planted the long stringy, they used to pick them up and come home and get the pork and *'ōpae* and cook them up.

KM: Was this *Pākē* 'ōpae, or you folks went and gathered 'ōpae in the streams?

JK: No, in the streams.

KM: In the streams! What areas would you go and gather 'ōpae?

JK: Sacred Falls.

KM: Up Kaluanui?

JK: Yes.

KM: Go up into Kaliuwa'a?

JK: Yes. When the plantation would stop water for the sugar cane, three days later we would go up, and I would be the bull-dozer, *huli* the stone and underneath, get the 'ōpae 'oeha'a, [gestures claws] one short, one long.

KM: 'Ōpae 'oeha'a, oh, wow!

JK: We used to pick that up because I wasn't making too much money working for Hawaiian Electric. Being married, I figure I got to be a good provider so I would go catch squid, catch *manini*, go up there catch 'ōpae.

KM: Wonderful! Now you know when you go up Kaliuwa'a back in the valley I guess there's areas, the main Kaliuwa'a waterfall is kind of in the middle. Do they have a place they call 'Ōpae Falls that you heard of?

JK: Next to it, yes. My wife and I went over there, and that's where we find the kind of 'o'opu that clings to the wall.

KM: *Nōpili*?

JK: Yes, it clings on the wall.

KM: For real!

JK: Yes.

KM: You gather 'o'opu also?

JK: Oh, yes! Even in the stream, if you catch the 'o'opu we would cook them. Especially they are kind of brown, when you cook 'em it comes light brown, and crispy.

KM: Oh, yeah!

JK: Oh, the 'ono!

KM: 'Ono! That's the *nōpili* one, the one that sticks to the wall?

JK: That one and the regular one.

KM: The regular 'o'opu *kahawai*.

JK: Yes. When I was small boy staying up Kalihi Valley with the Kama family. Oh, the 'o'opu was this big!

KM: Fourteen inches kind!

JK: Yes!

KM: Wow...!

JK: Because when my mama came out here, my aunty was here already, she was a young woman working for the Advertiser. She didn't know my mama came, and when she found out she got angry.

KM: Yes, how come she didn't tell?

JK: By that time we were staying at Kaka‘ako, bed-bug country [chuckling]. That was around 1929, ‘28,.

KM: How nice that your aunty Paola and mama reconnected again?

JK: Yes...

KM: ...That’s wonderful! These different kinds of stories. Could we come back to Kaluanui for a moment since you were mentioning... You folks used to go up the *kahawai* into the valley and go gather ‘ōpae and ‘o‘opu?

JK: Yes. Mostly ‘ōpae *kala‘ole*.

KM: ‘Ae, yes.

JK: Because had the flume in there.

KM: The flume, yes.

JK: The flume for the plantation.

KM: They took water off of the stream?

JK: Yes. And they would come all the way on the mountain side in the flume, come all the way down to Sacred Falls, over there.

KM: ‘Ae.

JK: It would empty into the river. So when they have the harvest time, that’s when they would stop the water because they got to prepare the land for new sugar, and that’s when we wait three days after that and I would be the bull-dozer, *huli* the stones.

KM: Yes, *huli* the stone.

JK: And my wife would go, and Nalani was a little girl then.

KM: Wow, that’s amazing! How far *mauka*, way in you would go?

JK: Up, even in Punalu‘u. We used to go above, right from the flume, my brother-in-law would come with his ‘ōpae net. My wife and I, we would be in the center of the river because the water was strong in those days, not like today, it’s weak because they took so much of the surface water.

KM: Yes.

JK: He would go along the side and get all the ‘ōpae, clean.

KM: Amazing!

JK: Me, I would go in the center and *huli* the stone. But the center one is where the ‘ōpae was fat because when you take them home and you fry them the next day you see all the *aila* on the top, all white [chuckles].

KM: ‘Ono?

JK: Yes. Was good fun! We used to go so far up that we would find the *kukui* nut tree fell down and the *pu‘a* would go inside there, and *eku*.

KM: ‘Ae, *eku* inside there.

JK: And eat the heart, all that. And had taro patches up there too!

KM: That’s what I was just going to ask you. When you were traveling up...?

Discusses traveling to Kaliuwa‘a; area noted for ‘ōhi‘a ‘ai (mountain apples), the area has changed over the years; taught to respect the land when traveling to Kaliuwa‘a Falls:

JK: Still there but not in use.

KM: You would see the terraces on the sides of the valley between the stream?

JK: Yes, they got.

KM: All the way up?

JK: Yes. And then we found out my brother-in-law Peter Fuller, his wife was named Kalopi.

KM: Kalopi?

JK: Yes. She originated from Kahana. They were the mountain people that lived in Punalu'u *mauka* side.

KM: Yes.

JK: So the story is, they had family living up in the mountain during the olden days and family living down in Punalu'u.

KM: 'Ae.

JK: When the families get enough to trade with the people down below, they would come down with the 'o'opu and 'ōpae, mountain 'ōpae *kala'ole* and everything, come down and trade or go fish.

KM: Exchange?

JK: Yes. And they stayed down below till they get enough and go back up, stay up and take care of their taro patch.

KM: Wow!

JK: When I seen that with all the *nahelehele*, you can see as you go by up the trail you say, "Oh, that's taro patch over here." And when it rains there's water all over the place.

KM: Yes. So this is in the Punalu'u section?

JK: Punalu'u and the Wai'ono area.

KM: Wai'ono. Even in Kaluanui did you notice *lo'i* on the sides of the *pali*, on the sides of the stream?

JK: Not too much going up to Sacred Falls. Not too much, because by that time had more mountain apple trees growing.

KM: 'Ae, yes.

JK: When we first was here that's where we used to pick up our mountain apple around August, until I worked with Hawaiian Electric and then I found out that I had the key to go through the gate and go up inside the forest by the flume and take my whole family up there and pick 'em. Was nice juicy kind up there.

KM: Did you happen to notice, was there a correlation between the mountain apple season and when you would go get 'o'opu or something?

JK: I never paid attention.

KM: I was just curious if you knew you were going to get mountain apple guaranteed you get 'o'opu or something?

JK: No.

KM: Some places they talk about that.

JK: Sacred Falls, my wife was always curious. Because in those days when we used to go the mountain was not full with vegetation like you see now. You go up on the hill and you could see the ocean.

KM: 'Ae.

JK: It used to be nice. We knew there was another falls but not as great as Kaliuwa'a side. We used to go on the other side and that's how we find this waterfall but the water is not strong it just flows down the hill and you find some ferns on top and then this kind 'o'opu that clings on top.

KM: The *nōpili*, *nāpili* they call 'o'opu.

JK: Yes.

KM: Because it's *pili* to the *pali* like that?

JK: Yes. They get just like suckers.

KM: Suckers, one like the *he'e* had.

JK: Yes, stuck, but they can move, they can move.

KM: Yes, yes.

JK: Yes. That was interesting.

Discusses protocols observed, and manners when traveling to Kaliuwa'a; Kamapua'a spoken of by elders in the 1940s-1950s:

KM: May I ask you, did you ever hear any stories about Kaluanui? Like you're supposed to do something or not do something when you go up there?

JK: Well, my Auntie Paola because she was here before we even knew the place. When we used to go up to pick guava, had a lot of guavas along the stream. And the guavas were sour so you could make good jam [chuckles].

KM: Yes.

JK: She said when you go up you put one stone, put one ti-leaf and put another stone on top.

KM: 'Ae.

JK: Every time you cross the river you do that, and never mind making plenty noise when you go up. Hawaiian style, when you go up they used to say "Be as quiet as possible and respect the 'āina." That's what we used to do. We used to go up there and swim in the pond at Sacred Falls and have a good time. Everything was clean.

KM: Yes.

JK: I took my youngest daughter up there one time and we found bags of rubbish all over the place.

KM: *Aloha, aloha.*

JK: Real rotten.

KM: *Kāpulu.*

JK: Yes. And today no more too much water like before, although the water is still yellow. The story of Kamapua'a and Pele...

KM: 'Ae. What did you hear about that, about the water?

JK: You know Kamapua'a was the rascal one. Pele chased him all over the place so he went up there and he peepee in the water.

KM: 'Ae. *Mimi, kū mimi.*

JK: Even in Hau'ula there's a place they call Helumoa, there was a lot of chickens over there.

KM: 'Ae. That's right.

JK: Something about the story of Kamapua'a doing that too.

KM: Going to steal chickens?

JK: Yes.

KM: You were still hearing those stories from your aunty?

JK: Yes.

KM: Wonderful!

JK: My mama was still connected with the old Hawaiian style. She can get sick, and she can get the Hawaiian *huki* and everything... [describes family experiences with spiritual healing]

KM: ...And I guess there was almost at times, a conflict between the old way and trying to live in the modern times that they were in.

JK: In those days Kapaka was strange.

KM: Kapaka?

JK: Yes. Because my Aunty Paola had a small house, and we used to sleep outside. She planted a lot of coconut trees. Next door to us had a Hawaiian family, get one French name, Delenox.

KM: Yes.

JK: They pronounced it Delenox. Night time we was lying down on the grass and we'd see these fire balls from the house shoot out.

KM: *Auwē!*

JK: Up into the air between the coconut trees. "Hey, look!" [making crackling sound] The thing would bust, when you point your finger.

KM: What did mama them say about that?

JK: They say, that's *kepalō* stuff.

KM: 'Ae.

JK: Somebody going *make*, or something going happen. That was the kind stuff my mama went through. She would visit some kind of *'ohana*, which I never knew. But they said, "We are related to the 'Ili family from Kaimuki." They were staying in Punalu'u.

KM: Yes.

JK: Yes. My mama would visit them... When the tidal wave came, the grandmother died in the cane field. They found her body in the cane field... [discusses difficulty of keeping old spiritual beliefs and practices]

KM: Hard, because that kind comes back on you.

JK: Yes. My mama says that's why we were given the Hawaiian names. My older brother was Kamohoali'i, the shark name.

KM: Kamohoali'i?

JK: Yes. My younger brother was Kaleleonālani and I was Keli'ika'apunihonua.

KM: Beautiful names!

JK: She said, "I think that's why you guys are alive."

KM: Because of the names?

JK: Yes. When we got older they cut it, mama went have it cut off because, “No good, you folks don’t know the old Hawaiian style, how to take care of that kind, bum-by you kill your own self.”

KM: Yes.

JK: But when they say, give me your full Hawaiian name, I got to put that name down.

KM: Yes. You always *pule mua*. You *pule*, keep the good and set the bad aside.

JK: Yes. That’s what it is, keep the good, throw away the bad.

KM: ‘Ae.

JK: Sometimes the bad is little bit too strong and it comes back, so you got to pray some more. [chuckles]

Discussing travel to Kaluanui-Kaliuwa’a today—if people are to travel there, they must respect the land:

KM: *Pule mua*. This is wonderful. So uncle, if we look at Kaluanui today like you know we were at that meeting last month together [Kaluanui Advisory group meeting of July 2nd 2003].

JK: Yes.

KM: What is your *mana’o* then about Kaluanui today? And people using it or what?

JK: I would say that even if they don’t follow the same ritual putting the stone, but respect the area.

KM: Got to respect the land.

JK: Respect the area. Never mind making plenty noise and never mind going all over the place.

KM: ‘Ae.

JK: We used to get scolding. We would say, “Oh, mountain apples,” and run all over the place. “Hey, hey, hey, you going up to the falls?” “Yeah.” “Get up to the falls, pick mountain apples when you come home.”

KM: ‘Ae. You didn’t pick on the way up, and *lalau* everywhere you go.

JK: No.

KM: You went up?

JK: In the beginning we didn’t know any better, and that’s what we used to do, and Auntie Paola used to correct us.

KM: Yes, ‘ae. It was quite a thing when you were a young man, for the families to go up there and visit that place?

JK: We used to walk.

KM: Yes. Families would always go up I guess.

JK: Yes.

KM: They were local people mostly.

JK: Right.

KM: No more *malihini* hardly like that?

JK: Hardly, was all local people.

KM: Yes, so they knew how to behave?

JK: Yes. These things came about because of the tourists, and then they started advertising about the different places. Like how they have up Aiea.

KM: 'Ae, the Loop Trail like that. So should tourists still go up there?

Suggests that a visitor station be made at Kaluanui so that people can be informed about the land and practices:

JK: I think they should have a station, something like how they had in [thinking] Puna on the Queen's Bath where you stop by.

KM: Yes at Waha'ula the visitor center?

JK: Yes. And explain everything before they go.

KM: Yes. Well, remember when I was working up at Hawaii Volcanoes, that kind of thing?

JK: Yes.

KM: So that you introduce people to the place and how they should behave or something.

JK: Yes. Even though you're going to find some tourist that don't care, but then you know some of them take the lava rock and they get everything home. Then things start happening to them, they send it back by mail [chuckling].

KM: That's right. We need the tourists and our own people...?

JK: To know, yes.

KM: To know and to respect.

JK: Our people here we teach the young kids. Cathy Mattoon them put out that thing about that and they had the *kūpuna* talking about that.

KM: 'Ae.

JK: Moke Kalili and all them.

KM: Yes.

JK: They talk about the old stuff, how to respect the land and everything.

KM: 'Ae. Those are good values from your *kūpuna*, it's so important!

JK: Yes. Like all this kind stuff over here, I learned is mostly through my mama.

KM: 'Ae...

JK: [Discusses methods of cultivation of *kalo*; recollections of the taro lands and fishing between Hakipu'u and Waiāhole.]

Fishing in the Punalu'u-Kaluanui-Hau'ula Vicinity:

KM: ...Did you fish out here too?

JK: I used to but since I've been with this Early Education Program, I only went in the ocean two times...

KM: *Auwē! Aloha.* Growing up, in the '40s and '50s when you were a young man you folks used to go *holoholo*?

JK: Yes.

KM: Did *akule* come in, did you folks used to go surround?

JK: They used to have *akule*. The Kananui brothers used to fight amongst themselves when they would surround for the fish. Certain time the *akule* would run, certain time, the mullet would run in Punalu'u. Where all the *hau* is now.

KM: Yes.

JK: In that area, that was where they used to come in and surround. They had this Japanese guy, [thinking] I forget his name now, that would come with his dump truck. They would have so much mullet they would fill up the dump truck and they had to put another 2 by 12 on top.

KM: Wow! And where, were they taking it to sell?

JK: To the market.

KM: Wow, amazing!

JK: After that they had another family, the Kamake'e'āina family.

KM: Kamake'e'āina, yes.

JK: They used to call them Pahumoa too.

KM: Pahumoa.

JK: They used the winch. They went out with the net, all the way out.

KM: And winched it in?

JK: And then they stay way outside and get the *lau*, and get everybody pull.

KM: 'Ae.

JK: Pull in. Then after that they got the army winch and then they used to winch 'em in.

KM: So no need give fish now or what?

JK: Everybody would be over there to hold the net, handle the net.

KM: Yes. Because automatic you *māhele*, you going *māhele i'a*.

JK: Yes. Used to get 'ō'io, big kind 'ō'io.

KM: Arm length too? My goodness!

JK: Big kind! But people don't *mālama* the ocean, when they start throwing Clorox and all kind just to catch the fish, then little by little all *pau*.

KM: And you said too, *kupuna* that even the water has changed. And so if you don't have the mountain water coming with the nutrients, the *pua*...

JK: No more *pua*.

KM: Yes. You get less fish then right?

JK: Yes, right.

KM: People *kāpulu* the water then the water is *pīlau* when it goes in sometimes.

JK: Yes.

KM: Things have changed I think then?

JK: Yes. All these big, like Kamehameha Schools, the Army, the Navy and all, they all want the water to go west. And because it used to be through the plantation they figure the water is free, but then the Windward side people went fight. So we get so many million gallons coming now which has helped the Reppun and the Hoe family make new taro patches.

KM: Right, yes. And that's important, because you see that water gives life to the fisheries and gives life to the people who work the land. No water hard to grow taro right?

JK: Yes. Hard to grow taro, hard to get bananas and all that, because the level of water in the river is low. When it's low then you lose the actual creatures that grow there.

KM: That's right. Your *'o'opu*, your *'ōpae* all of those things.

JK: Yes. And by introducing the prawns, they eat the *'ōpae*.

KM: That's right, so we lose our natives.

JK: Yes. Now some of that is coming back, but still yet, it's not enough.

KM: No.

JK: The west side still wants more and we know why, because right now they are leasing property for farming month to month, but if the water ever goes through there they would say *pau*, no more. Then they develop it and make housing and make money.

KM: Yes, all *puni kālā*.

JK: Everything is money...
[Discusses his work with cultivation of *kalo* at Haleaha; and years of working with Hawaiian Electric Company (retired in 1983).]

***Cathleen Pi'ilani Oberle-Mattoon &
Creighton Ualani Mattoon
Interview with Kepā and Onaona Maly
September 11, 2003 at Pūhe'emiki, O'ahu***

Cathleen Pi'ilani Oberle-Mattoon was born in 1932, and is descended from families who have lived in the Punalu'u-Pūhe'emiki vicinity for generations. She, her husband and family members still reside on land handed down to them from their *kūpuna*. As a child, Cathleen, family members, and other youth of the area traveled throughout the valley and mountain lands of the Punalu'u-Kaluanui vicinity. Early in her life, Cathleen learned that Kaliuwa'a was a sacred place, and that to travel to the falls, meant that you must act in a certain way. She, and all those she traveled with traveled with care, some youth also place down *lā'i* with a stone on it. Also, when gathering the 'ōhi'a 'ai, they always did so on their return trip, never while going *mauka*.

The stories of Kamapua'a were still spoken when she was a youth, and she in turn shared those experiences with her own children and *mo'opuna*. Like Uncle Moke Kalili, Cathleen also heard the story of a local youth who was killed by a rock fall, following inappropriate behavior. It is her understanding that such things have occurred throughout time.

Cathleen and her husband, Creighton (born in 1932) have been active in the Ko'olauloa community from the 1960s, working on water, roads, and community health issues. They returned as residents of Pūhe'emiki in 1970, and shortly thereafter, became involved in a community effort to stop a proposed development at Kaluanui.. The community efforts led to denial of the use applications in 1974, and the subsequent acquisition of the land, and dedication of the "Sacred Falls" State Park in 1978. At the time of the dedication of the park, Cathleen spoke on behalf of the Ko'olauloa Hawaiian Civic Club, and specifically spoke to Governor Ariyoshi about the park's name, expressing the fact that their community believed that "Sacred Falls" was inappropriate. The names Kaluanui and Kaliuwa'a, belong on the signage and information about the park. This thought remains strong to the present-day, and is offered as a suggestion by the Mattoons and other native families of the region.

Since opening of the park, travel to Kaliuwa'a by Cathleen and her family has become more and more difficult. The respect and manners practiced while traveling to the falls diminished, and for Cathleen, witnessing the rubbish and careless manner of some of those going to the falls, made her ill. She and her husband, members of the Ko'olauloa Hawaiian Civic Club, and *kama'āina* families worked on a video presentation to help tell the story of Kaluanui and Kaliuwa'a, following the May 1999 accident. It is the hope of the Mattoons and other family members, that future visitation to the valley and falls will be informed and structured, as originally set out in the 1978 State plan. Their words are reflected in the interview, and voiced as members of the Kaluanui Cultural Advisory Committee.



***Cathleen Pi'ilani and Creighton Ualani Mattoon
(KPA Photo No. S-1208)***

The following topics, recollections and recommendations were among those discussed during the interview:

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• Fishing along the Pūhe'emiki shoreline.	97
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• Travel to Kaluanui and Kaliuwa'a as a youth, and instructed on how to behave by elders.	104
• Failure to respect the land could lead to accidents.	105
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• Recalls residents along the shore of Kaluanui.	106
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• Efforts to protect Kaluanui and Kaliuwa'a begun in the early 1970s.	109
• Establishment of the State Park Preserve at Kaluanui.	110
• Concerns about the park at Kaluanui, and thoughts on caring for the land in the future.	110
• From 1978 to 1999, there was a steady decline in the health of the land and resources at Kaluanui; future visitation should be structured and informed. The names Kaluanui and Kaliuwa'a should be used, replacing the name "Sacred Falls" on all park materials.	111
• As a youth, family members still placed <i>lāʻi</i> under a stone when traveling mauka to Kaliuwa'a, as they had been taught by their elders.	114
• Thoughts on Kaluanui-Kaliuwa'a; management and public access following the May 1999 accident.	114
• A portion of Kaluanui was developed into a farm co-op, later toxic materials were dumped on the land.	121
• Recalls former residents at Kaluanui and vicinity.	123
• During World War II, the military used lands in the Kaluanui-Punalu'u vicinity.	124

Begin Interview — Family Background:

CPM: I don't remember whether I showed you the photograph of my grandmother last time.
[stands to get photographs]

KM/OM: No.

KM: Okay, it's September 11th, 2003.

CPM: [returns with photographs of her mother and grandmother]

KM: It's beautiful. [reading the inscription] Kopaia Aalona-Kamahalo?

CPM: Yes.

KM: Joseph "Brada" Aalona is *pili* to you folks somehow, under the Aalona line?

CPM: Yes.

KM: And she had *hānai* Malia Ahuna?

CPM: Yes.

KM: *Lawe hānai* Malia Ahuna in 1911?

CPM: Yes, she did.

KM: And then?

CPM: Julia.

KM: Julia Pūkauaokalākaua Silva Ahuna was the birth mother of Malia Mary Ahuna and it appears she was born in 19...?

CPM: This would be 1909.

KM: I think that's right, what happens is in 1911, this *Tūtū* Kopaia of yours went *hānai* Malia who was born in 1909.

CPM: Yes, that's right, that's correct.

KM: She was two years old and the photo is approximately 1939 or 1940. Now this woman to you, is your *hānai* grandmother?

CPM: Yes. This Kopaia lived on this property.

KM: That we're at now?

CPM: Yes. So when we talk about lands that I'm associated with, they came from this *hānai*. She actually was an Aalona, but it is the Kamahalo line that had the land.

KM: I see.

CPM: She had no children, took mama, and at that point decided that all of her properties would go...of course Kamahalo and she, because they had no children.

KM: Yes. Did Kamahalo predecease her as well?

CPM: Yes.

KM: He did. This *āina* that we are in is Pūhe'emiki?

CPM: Yes.

KM: It was a grant land or *kuleana* land?

CPM: Let me show you, I have a copy. They are really beat up, these two... [opens copies of Land Grants]

KM: Papala Sila Nui 1316. It's a Royal Patent Grant land, *Apana* 1 was a *pā hale*; and *Apana* 2 was *āina kula i Mo'oiki*. Is Mo'oiki further *mauka*?

CPM: Yes.

KM: It's a flat land area?

CPM: Yes.

KM: Was it an area with wet land *kalo* or was it dry land planting? Were there *auwai* running through it as well? Were you folks keeping taro?

CPM: Yes.

KM: They were planting on this *kula* land they were doing *lo'i kalo*?

CPM: Yes.

KM: It is 1316?

CPM: It's 1316.

KM: It's 1316 and 1317. So 1316 went to Kiha, is that correct?

CPM: Yes.

KM: Is that Kamahalo's line before?

CPM: Yes.

KM: And then 1317, Lomimau?

CPM: Yes. I think you can see that on the maps.

KM: Yes, it's on that map. And again at Pūhe'emiki. And one *Apana ma kahakai*, how beautiful! *Apana 2*, *'āina kalo*. Oh, Kalokoopaakui, the pond...

CPM: We had five distinct, maybe more pieces of property that when mama received them they said to her now this one and this one, this one and that one is all for you.

KM: Yes...

CPM: [Discusses division and settlement of land claims in her generation.]

KM: You know, I see "Kalokopaakui," which is "the pond of Paakui."

CPM: Ahh!

KM: I wonder if that was the marshy or wetland area you are describing?

CPM: Probably.

KM: What I'll try to do as well, is there's one additional component to the Royal Patent Grants if you haven't seen it which are the original notes of surveys with the maps. Have you seen the maps of it?

CPM: No.

KM: If I can find it, they are supposed to be in the Survey Division now. They were in Land Division, but many have been lost. If I can find it, I'll get a copy for you.

CPM: That would be great!

KM: It would be very interesting to see what this *Apana 2* is. There are references that are scattered along the shoreline here but on the *kula* lands two *loko* ponds. In one case a reference at Kaluanui is that it was a *loko i'a kalo*, a pond in which taro and fish were grown together. Maybe the *āholehole*, *'ama'ama* or something would come in like that. Interesting, and then you would know if that was perhaps the parcel.

CPM: That has just been, to us, just a blank, because we have not had it translated. If you want you may have those because I have the originals.

KM: Okay. That will be terrific and I can actually return this to you. I'll be happy to translate them real quickly, because they are very simple, straight forward documents to translate as far as the land records go. Is that okay?

CPM: Yes. That would be wonderful! One point that Creighton had reminded me of is that Iulai Kamahalo, her husband is buried right here at St. Joachim.

KM: And his name?

CPM: Iulai Kamahalo, he is buried at St. Joachim church right down here.

KM: Okay.

CM: You can just barely make out the name on it.

KM: Let me back up for a moment. Let's introduce both of you so that I know proper names and dates of birth. And then lets talk about *kūkū* Kopaia, Iulai *mā* and how the connections come in. May I please start, if you will just share your full name and date of birth.

CPM: My name is Cathleen Pi'ilani Josephine Oberle-Mattoon.

KM: You are going to need to spell Oberle for me please?

CPM: Yes. It's a German name, O-b-e-r-l-e.

KM: Oh, that was easy.

CPM: I was born July 14, 1932. My understanding is, and I don't even see it on my birth certificate. I was born in Honolulu at Kapi'olani Hospital. My mother grew up here in Punalu'u. She was a *hānai* child of the Kamahalo family which I have mentioned earlier.

KM: 'Ae.

CPM: She was called "Tita" by all of her friends in Punalu'u. She did say to us, "I was a spoiled brat." But I would say that the *punahele*, normally this occurred. My mother was pampered. She had other brothers and sisters who were not as fortunate. Her real mother...

KM: Who is this woman, Julia. [looking at photo]

CPM: Julia.

KM: Pūkauaokalākaua Silva.

CPM: Julia Pūkauaokalākaua Silva. She was, if we go far enough back...though we don't have that much information on her father. He was a Portuguese person, she is half Portuguese, half Hawaiian. Her other line, the Kauka line, is where she came from with the families all here in Punalu'u.

KM: 'Ae. Kauka, is the line also based in Punalu'u?

CPM: Yes, in Punalu'u. She is Punalu'u line and so was she [pointing to photo of *kūkū* Kopaia and *Kūkū* Julia].

KM: Were they distantly related?

CPM: No. Here's an interesting point however, when she was a young girl and her husband was a young man...

KM: Ahuna?

CPM: Ahuna. She [*Kūkū* Kopaia] raised Ahuna.

KM: Oh, amazing!

CPM: Isn't that interesting?

KM: Yes.

CPM: Kopaia saw this Chinese man who's name was Ahuna, with this little boy, and he had come from He'eia to work in the rice fields. She invited them to come and she took care of the child...

KM: When was mama born?

CPM: I'm sorry, I haven't the faintest, maybe I have something here and I can get it to you later. [looking through papers] The 17th of August, 1888.

KM: In 1888, wow that's wonderful!

CPM: Joseph Iokele Ahuna was on the 23rd of August, 1889.

KM: So Tarzan Ahuna then are cousins?

CPM: Yes.

KM: Their father was the same name?

CPM: It was the same name [chuckles].

KM: Your mama Julia and Tarzan are half?

CPM: Half. There were two families. This is the country family and that was the Waikīkī family...

She got to the point where she didn't want to be just the country person so she divorced him and took on the care of her children herself. He was a character, I got a beautiful picture of him in the hallway. My grandfather was a bootlegger. He kept in Waikīkī, he had a club where he served alcoholic beverages to people from the Royal Hawaiian, and people in town who would have alcohol. It was fascinating! When I go back and think about how they managed, it was quite fascinating. To make a long story short. All of those who are out here now, the Ahuna family, had lived in Waikīkī and then eventually came here. She remarried after he died and she had a number of children with Hiram.

KM: That's right, that's how the Pukahis tie in too.

CPM: Right.

KM: Yes. So all the families, you can find these amazing connections.

CPM: Yes, you can and even in yours [speaking to her husband].

CM: I'm not of this *'āina*.

Group: [chuckling]

CPM: This is what makes us all so close, living out here because you really can reach back and identify with the families.

CM: Yes.

KM: Really one of the very interesting things, quickly on this, on the records what we find is, I don't want to take your time right now but we got it in here. Aalona, the *Hui Hoolimalima Aina o Kaluanui* which took the lease under Kamāmalu, and then what became Bishop Estate. Aalona was one of the members of that *hui* also, and worked taro lands and eventually, you'll see immediately where Ahuna and several of the other *Pākē* families come right into Kaluanui as well. You do have a relationship, this familial tie through your *kūpuna*, or your *lawe hānai*, your mama here.

CPM: Yes.

KM: It's interesting to see how these families tie together in the relationships. It's just amazing!

CPM: I'm pleased with what you call the renaissance because all of this was just fading away

KM: Yes.

CPM: We'd say, we're related and have no idea how we were related. I think all of this that's occurring now in the Hawaiian cultural renaissance is wonderful, and we're just thrilled that we're able to really make the connections. And what's pleasing me very much is that enough of the families still remain here. Enough of us still have some land.

KM: Yes. That's something very interesting about this side I think, you don't see that as much in other areas. It seems like in the Punalu'u, sort of in the Ko'olauloa section, many of the families and what you've just described are still somehow still attached to portions of the land.

CPM: Yes.

KM: And that's really important.

CPM: That's what we say to our children you know, "This land is not for sale, you must protect it and keep it in the family. You can sell to each other..." This is what we hope that we can pass on to our children. We can't dictate from the grave.

KM: That attachment, the responsibility, the love for the land.

CPM: Yes, very, very much so. Now, when we were children we spent most of our time with her, with Kopaia.

KM: When did *Kūkū* Kopaia pass away? Approximately? Before World War II or..?

CPM: She died when I was about 5 or 6 years old. I'm 71 now....

KM: Somewhere around 1938 or so she passed away.

CPM: Yes, sometime in there.

KM: Do you have any idea about how old she was?

CPM: She was in her late sixties. And you know when you look at them, it's just amazing to me they seemed like they were...she worked the *kalo*.

KM: Yes. She worked in the *lo'i* all the time.

Working the lo'i kalo in the Punalu'u vicinity:

CPM: You see her feet, and when we were children, maybe I was a bit older because I remember so much about her. She would take us up to the *lo'i* and we'd all work, and of course kids would fool around. The older one's could sink enough of the weeds. I usually tripped around. She would say sincerely that, "When I'm gone the *lo'i* will go." And she was very convinced of that because we were "*haole* kids" that lived in Honolulu and only came down, she had no one but mama. To keep it alive my mother had asked, I think the name was Tashiro, a Japanese man to maintain the *lo'i* for quite a while. And then it did die. That was very sad.

KM: Were those *lo'i* at Mo'oiki, is that the *'āina* where we see the *apana* here, where the *kula lo'i*...oh, I see there was another *'āina kalo* also?

CPM: Yes.

KM: About how far inland would you say it is from here?

CPM: How far is it?

CM: Half a mile.

KM: Half a mile. Watered through an *'auwai* system or the stream?

CPM: As a child my mother remembered the *'auwai* system because they all had to work it, they all had to maintain it.

KM: Yes.

CPM: My remembrance is there was a cane, concrete ditch.

KM: That's right, yes.

CPM: They took the *'auwai* and they put it into this concrete ditch. There were three gates above the property. It went down like this [gesturing].

KM: That's right, yes.

CPM: We could open the gates.

KM: I see, so small *mākāhā* or *hā* that you were able to open to the *'auwai*, to irrigate?

CPM: Yes, to manage. The second one was always open, the other ones were sometimes open, sometimes close because we had a pond at the bottom and that's where we got our water and did our thing [chuckling]. It was the only water we had. It would be really clean and settled to the bottom and we could get the water.

KM: It was your drinking water?

CPM: Yes, that was it, that's what we had.

KM: Boy, the way the plantation was using...it was terrible medicine back then.

CPM: Really!

KM: I'm glad you are well and healthy.

CM: Well...

CPM: Yes. As children, my memory of being with Kopaia was, we had a little house here.

KM: On this *'āina*?

CPM: On this *'āina*, right here. And it had actually two rooms, one seemed to be an attachment to the first. It was a rectangular room and then the back of it slanted, where two bedrooms were. An open space with one little divider, no doors. On Kopaia's side she had a raised floor and then she just had mats on it.

KM: *Lauhala*.

CPM: Yes. And that's where she slept.

KM: That was her *moena*. Wonderful!

KM: Was she still weaving when you were young?

CPM: Yes, she was weaving when I was young. And then the rest of the house was just that...I can remember the windows that pushed out like this and come in, no screens. One door, windows facing this side.

KM: Facing the ocean?

CPM: No. The door faced out here.

KM: Oh, the door faced *mauka*.

CPM: Yes. The wind blows so severely here.

KM: Okay. The door faced *mauka*, and the windows as you're describing, that lifted up, were to the Hau'ula, Punalu'u sides?

CPM: Yes. And I believe we had some on this side too. At night they were all closed because of the mosquitoes. And fortunately I can remember when there were pukas in the wall [chuckles] so that we could get air. We lit the punk and the only light we had was *kukui*.

KM: *'Ae, hele pō*, kerosene type?

CPM: Yes, kerosene lamp which sat in the middle of the table.

KM: The *alanui* basically is where it is now?

CPM: It is where it is now but it was much narrower.

KM: Narrower, and it was...?

CPM: It was concrete.

KM: Oh, the concrete had been put in already by the time you remembered.

CPM: The concrete already put in. Somewhere in our records, the property from here to the ocean was condemned, and some amount like seventy-five dollars or something was paid.

KM: Paid for the condemnation?

CPM: Yes.

KM: Because the *'āina* actually extended to the shore?

CPM: Yes...

KM: Do you remember the kinds of taro and about how many *lo'i*? Do you remember names of any of the *kalo*?

CPM: I do not remember the names, only that they were so sweet and was so gray and was so chewy.

KM: Real *‘ūlika*, very starchy?

CPM: Really, really starchy. Of course they got to a pretty good size but she always put aside the small ones for us, so that as we were cooking and cleaning she would get a bowl that we could just eat that. That was our treat.

KM: Were you folks still pounding *poi*?

CPM: Yes. Those are our two stones [pointing the *poi* pounders]

KM: You still have your stones, yes.

CPM: In the tidal wave we lost the boards, we couldn't find it. The house itself went in the tidal wave.

KM: In '46?

CPM: Yes. We had great joy in the taro process. We would go up at least two days, sometimes three days, *mauka*. At that time work the *lo'i* and stay over night while she cooked on the burner.

KM: Did you have a small little house up there or was it a shelter?

CPM: Yes. It was a good size house.

KM: Bigger than this one down here?

CPM: Yes. But it was simple, it was a great big room, and then a lean-to where they did all the cooking on the outside. Of course we had out-houses at those places, we had no water system, no electricity, no water. That one was kind of a grand house, it was a tall one. And I suspect that they probably lived there sometimes but chose to live here most of the time. When we were up there we went through this process, we collected banana and if there were papaya, we would bring papaya and at least one bag of taro. We would harvest that, clean it up and plant the... [thinking]

KM: The *huli*.

CPM: The *huli*. Then with the wheelbarrow which was made [chuckles], I can remember, I wish I had a picture of it. Made of boards that they had found from the ocean, drift ocean, and an axle with one metal wheel and these handles... She would push the wagon, but as other kids got older, my sister and my brother would help with this wagon and bring it all the way down here. Underneath the *kamani* tree which no longer is here, we had a pit with rods across, I guess. They would put the *pā kini* on it and cooked the taro there, and when it was cool enough we all went out there and peeled. Took all the peelings off the taro, and then Kopaia would sit. Kopaia did remarry, she married... [thinking] Kanai was the last name. I didn't know him very well..

KM: Yes, he was a member of the *hui* as well at Kaluanui.

Fishing along the Pūhe'emiki shoreline:

CPM: Okay... When we were *makai* however, we had to fish. We had an *‘upena*, we had the *lau*.

KM: 'Ae.

CPM: We had the hook and eye, we had a small fishing net.

KM: *Kā'e'e* for the hand net like that?

CPM: Yes. Whatever we caught we ate. Kopaia would make all of us children, we'd go out and she would supervise. She would be on one side of the 'upena and my sister would be on the other side, we'd be pulling it in.

KM: You folks would do it as a small family, *hukilau* then?

CPM: Yes, just the family. We would each go down this coastline.

KM: Fronting or at various areas along?

CPM: Right here.

KM: Fronting Pūhe'emiki basically?

CPM: Yes, right along here. And then if we wanted to, sometimes at lunch we would take the small eye 'upena and just go along the shoreline and there's a lot of *limu* and everything, 'ōpae, always.

KM: Out on the *kahakai*?

CPM: 'Ōpae, up high.

CM: Not anymore.

CPM: You can't find it now. We would get a bucket full and cook it up for lunch.

KM: How big were these 'ōpae?

CPM: They were little ones [gestures].

KM: Inch and a half, two inch kind.

CPM: Yes.

KM: Clear?

CPM: Yes.

KM: Do you remember a name for them?

CPM: Well, [thinking] the bigger ones they called 'ōpae *lōlō* for some reason [chuckling].

KM: 'Ae. Where was that, up in the stream?

CPM: No, no was over here too.

KM: In the *kahakai* also.

'Ōpae and 'o'opu fishing in the streams:

CPM: You know, so much of our water ran out here so all kinds of mixtures I think. 'Ōpae *lōlō*, I remember that name. And the little black ones, we're talking about *mauka*, there were these little black ones and when you cooked them they turned red.

KM: Yes. 'Ōpae *kala'ole* or the 'ōpae *kuahiwi*.

CPM: Probably. And when you put your net under that they would jump, they would just leap.

KM: Wonderful!

CPM: Again, we don't see that.

KM: Now that's important. From young time till today, whether on the ocean or in the stream, you don't see 'ōpae now?

CPM: Now, very little, very, very little.

KM: Did you folks go after 'o'opu as you were fishing also?

CPM: Yes. Something I should share with you, I was so good at it. I caught it by hand, we didn't use nets.

KM: You *hāhā* 'o'opu?

CPM: We knew where they would be and the water might be about this... [gestures depth]

KM: Eight inches deep.

CPM: You could see clearly and it would be on the rocks and then you would be able to catch them.

KM: Yes. Was this by your *mauka lo'i* or was this further?

CPM: No, it was further up.

KM: You folks were going up the *kahawai*?

CPM: Yes, we would go up. From where our *lo'i* was, the train track had been set.

KM: Yes.

CPM: The track was just above it.

KM: Just *mauka* of your *lo'i*?

CPM: Yes. Just above it and then it crossed Wai'ono, on what do you call it...

CM: A trestle?

CPM: It crossed Wai'ono on a trestle and we would catch the big black looking 'o'opu right underneath the trestle but the gold and white ones were *mauka*.

KM: *Nākea* and the?

CPM: We would have to go *mauka* to get those and we would string them up on a piece of grass and bring it home.

KM: Do you think it was a type of *pili* or was it the introduced buffalo?

CPM: I think it was the California grass.

KM: Long runners?

CPM: Yes. We had cattle up there already, and I think they had planted that.

KM: Are there 'o'opu around now?

CPM: We understand there is, we're doing a stream study presently.

CM: Next month.

CPM: To determine the amount.

CM: USGS is going to be doing that.

CPM: We understand there's still *hīhīwai*, there's still 'o'opu.

CM: Preliminary study saying you have those, and the 'ōpae.

KM: But not like you saw them before?

CPM: No, not like we saw them. I've been to the stream, we'd go to the stream, we'd go to the water....

CM: Last weekend.

CPM: Nothing, I can't see them, I can't feel them. If you went where the water was pouring down, that's where if you disturbed it, up would come the 'ōpae.

CM: You saw nothing last weekend?

CPM: No.

KM: We should go *holoholo* sometime.

CPM: Yes.

KM: Maybe if we have the opportunity to do something for the Punalu'u side too.

CPM: Yes, right.

KM: Your 'o'opu, how did you prepare your 'o'opu?

CPM: *Tūtū* Kopaia liked to boil it. She made this soup, [chuckles] we liked it *pūlehu*.

KM: Did you *lāwalu* right on top?

CPM: Yes.

KM: You would wrap in *lāī* and *kō'ala* like *lāwalu*?

CPM: Yes.

KM: A little *pa'akai* or?

CPM: Yes.

KM: Wonderful!

Types of fish caught along the coast line:

CPM: And when we did the fishing out here if we got any kind of reef fish or whatever we would put them all together and *lāwalu*, put it on the coals and cook it like that. We never really got any big fish, not the kind of fish that we eat now.

KM: You folks were all on the 'āpapa?

CPM: Yes.

KM: It was all reef fish. *Manini*, *kala paha* or *weke*?

CPM: I didn't get all the names. He knows some of the names of the fish more then I do. The same ones...

CM: *Manini*, *weke* and now they have *moi*.

CPM: Especially *manini* and the other colorful ones.

CM: *Kumu*.

CPM: Whatever the fish was, we would eat it, we didn't question it.

KM: 'Ae. When you would *hukilau* what were you catching primarily you think, those fish?

CPM: Sometimes we'd catch some mullet, sometimes we'd catch some *pāpio* [gestures size].

KM: Twelve inch kind.

CPM: Plenty *āholehole*, the *āholehole* ran well here.

KM: 'Ai *maka*, you prepared, fried some *kō'ala*, broil it?

CPM: Yes. The fish that we enjoyed catching when we were children because we were allowed to with a small eye net was the one they hook now?

CM: 'Oama.

CPM: 'Oama.

KM: Yes.

CPM: That is when the aunties came down and mama came down and everybody came down, and they went out and we had a *pākini* full. We spent the entire day stringing them out.

KM: Yes. You would *kaula'i*, dry them up?

CPM: The entire day. We had posts along our property, we just strung them.

KM: Leis of *'oama*?

CPM: All leis. Everybody, and that's why we had to have plenty hands to do it, because it all had to be done.

KM: Yes. Did you folks *māhele*, you shared fish out with families and stuff like that?

CPM: Yes, we did. It was for times when you didn't have anything else.

KM: That's right. You actually stored and kept it for times when the ocean was too rough or something and you couldn't go out?

CPM: Yes, that's right. You know the Chinese baskets with the cover?

KM: Yes.

CPM: She would store leis in there and then pull it up to the ceiling. The roof was just a roof it didn't have a ceiling in it.

KM: It had the rafters across?

CPM: It had the rafter but it was the safest place she felt against rats or whatever. She pulled it up there so when we needed it we'd lower it and we'd take it out. You know they always had, they always had. One other thing that we used to find in our streams, the streams were clean, was watercress. We would gather watercress bring it home and have it in soups, that was a good vegetable for us.

KM: Yes. So when you folks took your dried *'oama* and stuff, did you dry *'o'opu* also by the way?

CPM: No, we didn't, it was always plentiful [chuckles].

KM: Did you steam it up again sometimes or just eat it dry like that?

CPM: Not steam it, most of the time they would put it over the fire, over the coals, I guess purify it, because you really couldn't cook it, it would disappear, as it is so small.

KM: It's amazing, the life on the land, it really sustained you folks?

CPM: Yes it did. I was the best gardener. I love to get dirty and till the land with my hands.

CM: Yes [chuckling].

CPM: The little house was here and the rest of the land was garden, and we had mounds of sweet potato.

KM: *Pu'e*, built up mounds like that?

CPM: Yes, sweet potato and we had the Hawaiian onion. I called it a Hawaiian onion, you know it was kind of purple. She had some of the Chinese root vegetables, although that wasn't necessary because the Chinese grew it right behind here, and they shared. We'd have all kinds of turnips and whatnot that they shared. The other things she grew was *'ilima* and sugar cane, just clusters.

KM: Yes, clumps.

CPM: *'Ilima*, sugar cane [thinking], what is that castor berry.

KM: *Kolī*, castor?

CPM: Yes.

KM: Medicine, *lā'au*?

CPM: Yes. Those are for the medicine, and *pōpolo*, that we didn't plant it just grew.

KM: Before, but hard to find now right?

CPM: Yes, and tea, we used to go out and gather the leaves for the tea. The garden really was very functional.

KM: Do you remember any kinds of '*uala*? Names of any of the '*uala*?

CPM: No.

KM: How did you know when it was mature, when it was ready for harvest? You would scrape inside the little *pu'e*?

CPM: [chuckling] Yes.

KM: It was sort of an earthy sand?

CPM: This soil is marvelous, it's black and it doesn't pack down. It's sandy, it breaks up real well. Beautiful soil.

KM: The '*ilima*, was she making leis?

CPM: No.

KM: It was for medicine?

CPM: Medicine.

KM: Wonderful, all kinds of wonderful things!

CPM: When making *lei* we would get the *hau* and strip the *hau*, it had long threads. She would take a hairpin and use it for the larger flowers, or we would just aim with the cord. We did ginger a lot because had plenty ginger. I know that's not a native Hawaiian plant.

KM: No, its not but its...

CPM: It became adopted, they loved it.

KM: Yes.

CPM: There's mine, it just died. [referring to her ginger lei on the table]

KM: Beautiful, I've been smelling it, yes.

CPM: Sunday and Monday were our two younger children's birthday, 40 and 41 [chuckles]. They like to go *mauka* for their birthdays so as many years as it has been possible to do, we go *mauka* and we gather ginger. The other *lei* that she taught me to do was papaya because before you cut that tree down it was totally useless. She would let me go pick them.

KM: The flower?

CPM: Yes, just the flower brackets that come off, no fruit.

KM: You would *kui* that?

CPM: Yes. She was very talented. She was an excellent fisherman person. She could poke *he'e* like you wouldn't believe when she was out there.

KM: Along the '*āpapa* out here?

CPM: She had this heavy pole like this, and she used it to get through the deeper water. She had a box with a glass.

KM: She'd be walking on the '*āpapa*?

CPM: Yes.

KM: And with the pole to help her get across?

CPM: Yes. She was excellent, she caught a lot of that. She was a weaver.

KM: Where did your *lauhala* come from, was it on this *āina* right here?

CPM: Right here. We would sit underneath the *lauhala* trees that ran across the back. She would put down her mat and we'd all go outside and gather for her. Take off the pokies and roll it, that's about as far as I got. I was the one who would get the rag and clean it and have the back of a butter knife or something like this and pulled the leaf.

KM: To help soften it?

CPM: Got it softened up and you'd roll it for her. She did fabulous, strong floor mats, they were really, really strong. I don't know, the *hala* was good I suppose.

KM: Sounds like it was good *hala*.

CPM: She double wove so that was really quite substantial. She also did hats. That's the other thing lost it was the... [thinking]

KM: The *ipu pāpale*?

CPM: Yes. In the storm it got lost.

KM: In the *tsunami* or?

CPM: Yes in '46.

KM: Yes, the tidal wave.

CPM: We lost that. We have none of her hats left. She wove really fine *hala*, wonderful to watch.

Family connections to tenants of Kaluanui:

KM: Wonderful stories and recollections. I'm thinking of your *Kūkū* Kopaia, and I see the first occurrence of Ahuna at Kaluanui is in 1880 [referring to draft report of land history]. If she passed away in about '38 and was only in her sixties she wouldn't have been much older than mama, because mama was born in 1888.

CPM: Yes.

KM: But she was older than mama though, right?

CPM: Yes.

KM: I'm thinking she was maybe earlier, and if the first Ahuna coming out here is 1880, I'm thinking she must have been maybe 1860s perhaps or something. Do you know when she was born, Kopaia?

CPM: We can only guess, because I think my sister may have had the records. I know my mother was responsible for her at her death.

KM: Your mama?

CPM: My mother has the records of her age. I always thought of her as being much older.

KM: Yes. Which is why I think she may not have been in her sixties in 1938 or about, she was probably older.

CPM: Yes, a little bit older.

KM: I'm trying to find the name Kanai [Kanai was a resident and member of the *Hui* at Kaluanui between the 1890s to the 19-teens; the family had interest in the *Māhele* land under *Helu* 4707 at Kaluanui]. Because he is referenced as well, and you said this was her second husband?

CPM: Yes.

KM: You don't remember him much?
CPM: No. I don't know how long they were married, I do remember him playing guitar and singing [chuckles].
CM: Is that the one?
CPM: Yes.

Travel to Kaluanui and Kaliuwa'a as a youth, and instructed on how to behave by elders:

KM: We'll find it, I think you'll be very interested, there is such a connection to the families here. [pauses] Growing up, did you go to Kaliuwa'a as a child?
CPM: Yes, we did. I was the youngest of course, of our family, *Kūkū* Kopaia would allow us to go if the older one's were in charge. And we had said, "Oh, we heard bad things, we're scared." And she said "As long as we were thinking good things, and we did the right things nothing would happen to us." And so we did go.
KM: And that ties right into an account that was recorded in 1874, about the place called Ku'ikahi, that if you went with clear thoughts, clear mind as one, unified.
CPM: Yes.
KM: That it was always safe to travel?
CPM: Yes. That was her take on it and that's what she conveyed to us so we went frequently. Of course we didn't pick anything going up. We just had to be respectful. Just to get to that water, it was so beautiful. We would go and swim and then on the way back we'd pick some fern and mountain apples when it was in season.
KM: You would *hili* a lei of fern?
CPM: Actually I don't remember doing it then. We do that a lot here when we go up, we gather and we'd come back decorated. That's what I recall as a real small child, and then when my children were growing up I had taken them. Then when some were in college they took their class [chuckling].
KM: Before you took them up did you explain to them some things about what to do and don't?
CPM: Yes, as we do over here. I guess the last time we took all the friends of our children, we had to stop and talk about what was acceptable and how important our behavior is when we go. You know, its not just Kaluanui...
KM: No.
CM: It's anywhere.
CPM: It's any of our sacred lands as far as we're concerned.
KM: In reality, am I correct in saying this or not, all land is sacred?
CM/CPM: Yes.
CM: 'Āina.
KM: Yes it is, it's that which cares for us. The mother, the first born children in these genealogies are the cosmologies right. When you respect and care for it, it will take care of you.
CPM: Will protect you, yes, takes care of you.
KM: Did *Tūtū* Kopaia actually go up with you at any time or was she too old by that time?
CPM: No, because of her *mūmū* leg, she did not. She went this way though, we went to the stream and everything but that was a bit too much.

KM: Did mama ever go up with you folks.

Failure to respect the land could lead to accidents:

CPM: Mama went, I'm trying to think back to stories my mother told of when they were young. And my aunt has some fabulous pictures of these beautiful young Hawaiians standing there in the water. I'd love to get a picture of Aunt Margaret and Uncle Mona, they were just beautiful. They told us a story, mama said that "There was a cousin or a calabash cousin. These young people went *mauka* to Kaluanui and one was a real defiant young man. He was acting up, behaving poorly, and they got up and he stood up on a rock and he said, 'So, this is what I think of it!' And he went *shishi* in the water and a rock came down and killed him.

KM: Yes.

CPM: And they had to bring him down.

KM: Uncle Moke told us the story, Uncle Moke Kalili remembers that story from his father.

CPM: Yes, you see that's a generation of what they told us. And when they brought him down they brought him along the trail coming this way and down Haleaha and Aunt Aggie Choi was a little girl at that time. She was a *hānai* of the Akaka family. It was Akaka that lived here in Punalu'u. They were carrying him, and they were having great trouble, it was a very big burden, not that he was a big person.

KM: He was *kaumaha*, there was a weight upon him?

CPM: That's right, that's exactly what she said. He was just a heavy burden because of what had occurred. The different generations have different stories to tell.

Stories of Kamapua'a told when she was a youth:

KM: Sure. So it's very important that you travel the land with respect. Did you hear any stories of Kamapua'a, of his association with the land?

CPM: [thinking] Only the stories that everybody knows already. The story about planting taro in Punalu'u and not getting the lines straight.

KM: What happened, how did that happen?

CPM: These *kanaka* were planting and they were not following the lines, so he stood one foot over in Kahana and one foot over in Punalu'u and said that they had not been doing it well. I think what happened was, because they didn't do it well he destroyed the *lo'i*. Everybody blamed Kamapua'a for everything I suppose, in our area. I don't remember...

CM: Like Cy said, "He got a bad rep" [chuckling].

CPM: Yes. I don't remember them saying yes or no, there is one or there isn't one, but the one thing that she used to tell us about...

KM: *Tūtū* Kopaia?

CPM: It wasn't Kamapua'a, it was the fireballs.

KM: *Akua lele*?

CPM: *Akua lele* that's the one. She used to tell us about that. It can happen, and we swear as children my brother swears that he saw one. He saw, and I don't know what the occasion was. It should be associated with something that I can't remember.

KM: Even Uncle John Kaina, he got his *'āina* in '41 or '42, he was a little younger, coming out here before that. Because Aunt Paola McCandless was his mother's sister, and he said that at Kapaka there was a family, and there were fireballs all the time.

CPM: Yes, you see. And then she did tell us about the walking...

KM: *Huaka'i pō*, night marchers?

CPM: Night marchers.

KM: Even on this *'āina* here.

CPM: She did tell us about that.

KM: What did she say?

CPM: Not to be afraid, just to be quiet. But I never experienced anything.

KM: You never heard?

CPM: I never experienced it, but she did tell us about that...

...My mother was an extremely independent woman, she learned it from her [*indicating Kopaia*]. [chuckles] Then the war broke out in 1941. We came here and mama was afraid to be in Honolulu because of the bombing and things. She was frightened so she moved us down.

CM: This is Cathy's mother [showing photo] and this is...

CPM: ...her mother.

KM: Malia Ahuna Oberle. Beautiful!

CPM: Yes, that's my mother. She moved us out here, my mother was a young woman, my mother started having children at age 16. She was quite a young woman yet, single. She came out here and started to do laundry for the military. Right here on this property, because that was the income source that was out here. She thought about it and said, "Okay, I'll do laundry."

KM: Was the military stationed in Punalu'u?

CPM: Yes, in the back. In all the valleys along here, a lot of military.

CM: That's why they called it "Green Valley."

CPM: Yes, and that stuck too, and it annoys me.

KM: Yes... ..Did you ever hear *Tūtū Kopaia pule* or did she chant at any time that you recall?

CPM: She was very Catholic [chuckling].

KM: I understand the Aalona line was strongly tied to the Catholic church.

CPM: Yes.

KM: How about the Naone family. Do you know anything of them?

CPM: They were there by the church.

KM: Kapi'ioho?

Recalls residents along the shore of Kaluanui:

CPM: Where that church is now Mount Zion, that's where the Naone family lives.

KM: Okay. You know what's interesting is, I see that you'll see that the Naone name comes up quite often as a player in the *Hui* that was leasing land. They had a *kuleana* here, but what's very interesting is that Lyon K. Naone, who was the old, first Naone, his middle name was Kapi'ioho, and Kapi'ioho his father had actually been a claimant for *kuleana* in the *Māhele* at Kaluanui.

CPM: Yes.

KM: They had a tie to Kaluanui, not just in that land that they got eventually from Bishop Estate. They worked something out and bought a section of land from Bishop Estate in the 1920-ish about. They had a long running relationship with the land.

CPM: Where they are now, is right next to Kaluanui stream.

KM: Yes.

CPM: As a child I can remember walking with *tūtū* up there, and then going back to the house. Seemed to me the house was in the back, to visit.

KM: Zachary Naone or? I understand some of them were chanters or *hula* dancers.

CPM: I'm not sure if the people there now are related to them, they might be. The family that's there as I thought it stayed in the family.

CM: The Welchs?

CPM: Yes.

KM: You know what the Welch family is. I just got an e-mail not to long ago, they are descendants of Naone.

CPM: Okay. Then they are still there.

KM: Interesting.

CM: That's where they are. That's where greater Mount Zion church is right there.

KM: Right this side of the Mount Zion church or the?

CPM: No. They are the Mount Zion church.

KM: Ohh! At one time Kapi'ioho in 1847 was actually the teacher of the Catholic school here that had been set up. Is it Papa'akoko?

CPM: Saint Joachim, Papa'akoko.

KM: Yes.

CPM: The Catholic church had land that went all the way back. They have now divested themselves, they sold most of it and all they have left is what's on the ocean.

KM: I see. So many good stories... Let me do something real quickly. Lets bring you into the conversation for background information. And then... I would like to talk with you about the Kaliuwa'a place name usage which we spoke of briefly before, and then thoughts about how this unique and important resource in your community is to be cared for... How did it get to where it is today, how do you care for it? Could we just for a second, would you mind just sharing your full name and date of birth?

CM: Creighton Ualani Mattoon.

KM: You *hānau* when?

CM: August 7, 1932 in Keaukaha, *Moku o Keawe*.

KM: 'Ae. You shared with me before that papa was working down at the harbor or...?

CM: Yes. My dad in Hilo, he worked on the waterfront there, he was in what they would call the ILWU today. I'm not sure what his position was, but in 1938 he was involved in the so-called "Hilo Massacre" which was in August. In October of the same year, we all packed up and came to Honolulu...

[Discusses background and education at Kamehameha and college.]

KM: Then you married and came out? Were you high school sweethearts as well?

CM: Yes. I knew her...

CPM: Hardly sweethearts [chuckling].

CM: I did visit this land before we got married, and yes I remember the water just trickling out of the pipe, and the lousy radio reception [chuckling].

KM: [chuckling]

CPM: We were country.

CM: City boy you know, I grew up in Kapahulu. We did visit and then we got married. We've been married for fifty-one years now.

KM: Wonderful!

CM: We raised five kids, and all but one lives in the immediate area, and one lives in Kāne'ohe...

KM: You married in what year?

CPM: In 1952. When we were on the mainland we really thought, we can buy land, we can buy a house, we can get jobs, but we just ached to come home.

KM: Yes.

CPM: We did come home in 19... [thinking]

CM: In 1962.

Community activism in the 1960s:

CPM: With three children and one in my belly [chuckling]. And one in my mind. We had two children born here and three children away. As soon as we got back, there was a need going on already.

KM: In this community?

CPM: In this area. My mother lived here. There was this need for water in the first place because of the trickle. These wonderful people out here, the elders...

CM: It started in '54, the need for water.

CPM: Yes. Everybody raised money, hired a lawyer, they were going to put in new wells up here.

KM: This is the Kaluanui well or?

CPM: Haleaha.

KM: Okay.

CPM: They were going to charge every house-holder down here for it. For the development of it. Everybody banded together and worked it out so that we, the lands were not charged, but the hook-up was. That was the first experience we had...

KM: In the early '60s?

CM: Punalu'u had this before we got involved, this was 1956, and that's when the Punalu'u Community Association was formed.

CPM: Formed in '56.

CM: We came back in 1962 and we didn't live here right away. We lived in Mānoa and then in Kāne'ohe and in 1970 we finally moved here. We gradually moved away from the city.

KM: You had to wean yourself a little? [chuckles]

Efforts to protect Kaluanui and Kaliuwa'a begun in the early 1970s:

- CPM: It was he, because I always wanted to be here. Mama was here and we had our home. We didn't have a home here. Eventually that property was available, we decided okay, because every weekend we were out here. Our children wanted to be out here every weekend. We were down on holidays, weekends, everything and that's when we moved out. From the time we moved out...
- CM: Around 1970.
- CPM: We became involved with the concerns for the community for Ko'olauloa and Punalu'u. That was the period of time when all of these developers were going crazy.
- CM: Spot zoning.
- CPM: They had already started with the Punalu'u high rise and the Hanohano high rise, and Kaluanui. Kaluanui was Kamehameha's land and they sold it to Sakoda.
- CM: And that was supposed to be a resort. We fought that.
- CPM: That was a battle.
- KM: This was by '73 you were involved in that?
- CPM: It started earlier.
- KM: I know the archaeology was actually done in '73.
- CM: In 1974 it culminates in the Land Use Commission hearings.
- CPM: Yes.
- CM: They wanted to develop that into a resort.
- KM: What was the proposal at Kaluanui? Was it?
- CPM: A marina, golf course and condominiums.
- KM: How were they going to do a marina out there?
- CPM: They were going to dredge Kaluanui. There was going to be a marina inland.
- KM: How would they get out to the...?
- CM: Only one way to do it.
- CPM: That was their plan.
- CM: They would have to do some blasting.
- CPM: They also, at the same time were going to develop all of these lands.
- KM: In Punalu'u?
- CPM: Punalu'u. And that was going to be channelized, a marina, the same thing condominiums...you name it. Hundreds, I got the report. Hundreds of rooms that were going to be introduced in our area. I think we did a fabulous job of raising money, getting a lawyer through this quasi-judicial process.
- CM: Grass roots, people power.
- CPM: We didn't just go and do it ourselves.
- CM: This was really our beginning.
- CPM: Protecting the 'āina is what I saw it as.
- KM: An activism for the land?

CM: Yes. In fact they have called us activists for the last 30 years, which I take that as a compliment.

CPM: Compliment, yes. At that time we thought that we had won.

CM: It's just been one thing after the other trying to...taking care of the 'āina. They've really ruined the 'āina.

KM: We've seen it everywhere right?

CM: Yes. I'm talking about they have ruined the shoreline, they do it everyday.

KM: Your water issues, just this broad range of... Well, just being in the mental health field; I mean just the health, the condition of the people, particularly our *kānaka*. It's just so severely impacted, detach them from the land... Or healthy land, healthy people. It's a reflection right, our lands are not healthy and our people aren't.

CPM: Yes. With Kaluanui we had rallies. We had people take up signatures, petitions, all over the island. It wasn't just here. Because we felt people from everywhere should have wanted to preserve it.

KM: Yes.

CPM: The Commission turned down the developer's proposals.

KM: That must have been almost a first.

CM: It was unanimous too.

Establishment of the State Park Preserve at Kaluanui:

CPM: They turned them down, and then we petitioned the state to buy it as a state park because they had previously, there was a report called the SCORP, and it had all the possible parks...

CM: Outdoor recreation.

CPM: ... Outdoor Recreation Plan, Lands that could be acquired. We saw that they had their eyes on it. So at that time there was some federal money and federal money was used to purchase it as a state park.

KM: I see.

CPM: And this we felt was going to protect it. It was the best we could do to protect it. The state has not always had a good reputation for taking care of what they have, but it was out of the hands...

KM: Even at that time?

CM: Even at that time, yes.

CPM: Yes. Out of the hands of the developer.

CM: Historically.

Concerns about the park at Kaluanui, and thoughts on caring for the land in the future:

CPM: This was our effort with regards to Kaluanui. Then we worked in 1978 on the plan. Even then, they were trying very hard to do more than you should, more that would impact the land. We didn't want too much to impact, they wanted to put the park up and we said to keep it down.

KM: Near the highway?

CPM: Yes, keep it down. Things like that, we thought might help and numbers, we were going to try and keep the number count.

KM: You were going to control the number of visitors say on a daily basis?

CPM: Yes.

KM: How would you have done that?

CPM: They were supposed to have a ranger station.

CM: An information station.

CPM: If they had, had a ranger station, they would have a numbered gate, we could have kept control of the numbers. It never transpired, nothing came about, and it just began to flood.

KM: People?

CPM: People. And the last time I went and I'm trying to think of the date it was. I had taken Kau'i's class. She was in her masters program at that time. What's the name of that guy who was with us he's a planner, developer, creator?

CM: You mean the inventor?

CPM: Yes.

CM: He wasn't in the class, his wife was.

CPM: His wife was the teacher.

CM: That's John Craven.

CPM: John Craven. That was about the last time that I took people up.

KM: About what year do you think that was that you took the group up?

CPM: Kau'i was in graduate school... [thinking] I think about five years ago.

CM: At least.

CPM: About five years ago I would say.

KM: From your youth, having been instructed by *Tūtū Kopaia mā*, what did you do when you took that group of people up to Kaluanui to Kaliuwa'a?

CPM: All we did was talk about it.

KM: You informed them about how to behave or not?

CPM: No, I did not. I went there and they all sort of went ahead, the classmates. And I walked with Craven, and we were looking at plants going up, and I suggested that we pick up the plants coming down. That was probably the only time that I mentioned anything like that. I was very distressed, I was very, very distressed when we were going up.

KM: At the condition of the land?

CPM: Yes, so many people, the condition. We got there and it was masses of people at the end.

KM: Yelling?

From 1978 to 1999, there was a steady decline in the health of the land and resources at Kaluanui; future visitation should be structured and informed. The names Kaluanui and Kaliuwa'a should be used, replacing the name "Sacred Falls" on all park materials:

CPM: They were screaming and yelling and throwing things around. I went to the edge of the water, and a little panty liner came floating down and I thought, "No respect, nothing, nothing at all." And then I got sick.

KM: Did you say a little prayer in yourself?

CPM: I got sick.

KM: Because of the...?

CPM: I have a heart condition, and I think I went into the water and I got very ill. And they had to hobble me all the way down. Then I went to the Emergency Room. It was my last experience there and I felt so bad!

KM: *Kaumaha.*

CPM: I felt so bad about it. And then when that terrible accident happened it was just overwhelming. I had the warning already, right?

KM: You knew that there was a way to approach the land, and what you saw wasn't it.

CPM: No. What I did wasn't it either because I just had given up on Kaliuwa'a. It was overwhelmed with people, and I almost felt like it didn't belong to us anymore. And I think most of our families out here felt that way.

KM: The families of this community?

CPM: We had just stopped going. I did get quite ill, and I think fair warning, but that tragedy... [shaking her head]

KM: That accident was in '99?

CM: In '99.

KM: Mothers Day of '99. This wasn't too much...a year or more or something?

CPM: No, it wasn't too much.

KM: Now, you've shared with me your thoughts about the name Kaliuwa'a and Sacred Falls, and I believe was it at the dedication in 1978?

CPM: In '78, the book was finished in '78, did they dedicate it that year? I think they did.

KM: March, April or something of '78?

CPM: You were there, [talking to Kepā] right?

KM: Yes, we were there.

CM: When Ariyoshi was governor.

CPM: Ariyoshi gave the speech, and I spoke for us out here.

KM: For Ko'olauloa.

CPM: Yes, for Ko'olauloa, they just wanted a person from here to speak.

KM: Was it as a part of the community, were you in the civic club?

CM: Were you on the Neighborhood Board then?

CPM: No, I didn't sign on as the Neighborhood Board.

CM: You were a part of the Neighborhood Board?

CPM: I may have been at that time, yes.

KM: You spoke?

CPM: I spoke, and I still have it recorded somewhere, I'll try to pull it out for you. But I pretty much begged that they would leave our lands the way they are, and utilize this for what we are, and not to change what we are. And then I asked, we had said that this isn't Sacred Falls, and so when it was over I went to speak with Ariyoshi. I showed him the sign I said, that's not what we wanted. I think we were very hesitant in saying what we wanted at that time.

CM: In those days, yes, we didn't know any better.

CPM: Our suggestion was... We are much more forceful now in all the things we do because we know its our right.

KM: Yes.

CPM: Back then we were very hesitant. I did say and he said, "Don't worry about it." He says, "We'll get that changed, we'll get that changed."

KM: They were going to drop the name Sacred Falls?

CPM: Yes.

KM: And put Kaluanui or Kaliuwa'a?

CPM: Kaluanui I think.

KM: Good. I'm wondering, and may I ask you a question? If it unfolds that Kaluanui is opened up again and the people are allowed to go to Kaliuwa'a, would it be, is it possible that you put the name Kaluanui, Kaliuwa'a and then in small parenthesis way below it you put Sacred Falls? Or drop it all together?

CPM: Exactly the way I described it to him [chuckling]. "If you want to and you don't want to lose this *haole* name, maybe you can do it." At one time we had the Kamehameha visitor bureau sign.

KM: Yes, I remember it in the fifties.

CPM: Yes. Even the island out here, that Mokoli'i, they had it and then they would put Chinaman's Hat underneath.

KM: That's right in parenthesis underneath.

CPM: I guess those went by the wayside they don't do that anymore. For years now it has been referred to as Sacred Falls, many years even historical.

KM: When you were a child what did you call it?

CPM: Kaliuwa'a.

KM: You did call it Kaliuwa'a. Same thing, you and Brada Aalona born in the same year, 1932.

CPM: Yes.

KM: By the time you folks were growing up, but its post World War II that you start to see this, "Sacred Falls."

CPM: Yes. And we all began calling it Sacred Falls.

KM: You know what's amazing to me though, and its in our write up, I really wanted to track see when it was. In 1880 is the first occurrence that I saw in English what they called, "Sacred Ravine."

CPM: Hmm.

KM: In the nineteen-teens, in Thrum's articles, it's "Sacred Valley." Only by the mid-1950s do we see Sacred Falls coming up.

CPM: Interesting.

KM: Yes, it is.

CPM: The transition.

CM: You mentioned that in your summary.

KM: Just in the transition. You knew it as Kaliuwa'a?

CM: Yes.

As a youth, family members still placed lā'ī under a stone when traveling mauka to Kaliuwa'a, as they had been taught by their elders:

- KM: You traveled up, you knew that you were supposed to act a certain way, you behaved and not rambunctious, and that you didn't gather 'ōhi'a 'ai, mountain apple or guava. Were you taught to set a *lau*, *lā'ī* or 'ōhi'a 'ai or something under a stone?
- CPM: I remember the older children doing that, that was not something that I did, I followed.
- CM: Even when we lived in town and we went up to Mānoa we did the same thing. In Mānoa Valley we didn't pick going up into the valley.
- KM: It was on your way coming home?
- CPM: Yes. As a child, we knew in town. Somebody told us.
- KM: Yes. You remember seeing that as a child, you didn't necessarily do it because you were tagging along?
- CPM: Yes, I was always tagging along.
- KM: Were you the younger?
- CPM: The baby, I was the youngest.
- KM: So we get through 1978, you've encouraged the governor to use the proper Hawaiian name, and we see that there's one *pupuka* sign still out there I think with the Sacred Falls name still on it so it didn't get undone.
- CM: No.

Thoughts on Kaluanui-Kaliuwa'a; management and public access following the May 1999 accident:

- CPM: You know, at the gathering in 1999 right after it happened we had a family gathering. What I call family, but it was anybody who was from here who was interested. We gathered at QLCC [Queen Lili'uokalani Children's Center]. Well over one hundred people attended, we were there just to share our feelings, to try to make ourselves feel better.
- Share this discomfort, a lot of people had been there to help when they were bringing the bodies down. Lot of families had been there to feed the workers, and it was just quite tragic for all of us to have this. That night for hours everybody got up and spoke and shared. And you know the pain was we didn't do anything about it. We saw this happening, we saw the damage.
- KM: As a community, people that were attached to the land recognized...?
- CPM: Yes, but we gave up.
- KM: So the state wasn't managing it in the way that you folks had envisioned.
- CPM: Yes.
- KM: Okay.
- CPM: It was a stretch for some people who were newer here. I don't think they kind of believed.
- KM: They don't have your history, your attachment to the land.
- CPM: There were enough people, all the same ones and families, that felt as I felt a bit of guilt and I declared this that night. I went so far with the planning and got it up so far, but then I let it go. I saw the damage, I saw what was happening, and you know, you get to the point where, "It's not mine, what can I do."

Now I think more of us understand the land is for us to protect. I don't care who's name is on it and it's something that we've learned, right Creighton?

CM: Yes.

CPM: Over the years, that we have to stand up.

KM: And a very important thing you said is we have a responsibility. If we take the right to use it, claim a right. Rights are first based on taking responsibility, at least in the old system. When you care for it, when you steward it, it sustains you again, cares for you.

CPM: Yes. I thought it was, I was surprised that so many people turned out that night. That so many people cared, from the youngest one to the oldest one, so many people cared. From that night we decided okay, maybe we should have a protocol group and a planning group because there was a future. We never gave up on the future.

KM: Did anyone from the state participate in that?

CPM: Yes, they were all there.

CM: The then director, Tim Johns, he was the director of DLNR [Department of Land and Natural Resources] he came.

CPM: That's right, that was his heavy weight that he had. We had police...

CM: Tim Johns indicated that when he was in that position he would work along with us.

CPM: Yes, he immediately said that if we wanted to be a part of the planning that we would be and this has evolved into a planning group. We got to protocol and blessing. We, one year later got permission to go up and the rangers took us up.

KM: The enforcement people from DLNR?

CPM: Yes, they took us. Not all the way up, they refused to let us go to the falls.

CM: They took us up to the fence, the trailhead I guess you would call it.

CPM: Before you start the trail, that open field, that's as far as we went.

KM: Not really into the valley then? You're in the outer fringes of it?

CPM: That's right. And we went to the water because there is a first pool right there. We went to that water and made some offerings and leis and planted 'awa, kukui, coconut. We just went into the areas and just planted, that was our offering.

KM: That area you're describing is really still the area that was impacted by the early sugar, is that correct?

CPM: Yes.

KM: That's all former sugar field.

CPM: Right. We planted as close to the stream as possible. It was our 'ōpio that did the planting; which is about all that we had done. Some people have gone, we know that some people have gone.

CM: Every day.

KM: Some *kama'āina* families feel very strongly about the continuation of the practice of visitation.

CM/CPM: Yes.

KM: And taking responsibility for their actions.

CPM: Yes.

KM: Versus detaching themselves and letting a generation of young children pass by without the experience.

CPM: That's right.

KM: Should it be opened up to visitors?

CPM: I'm trying to think, the last of our youngest grandchildren who went up was Christopher.

KM: Your *mo'opuna*?

CPM: And is now in ninth grade, yes, our *mo'opuna*. We have three others that have not yet gone.

CM: So should it be opened to visitors?

CPM: And yes, its something that I believe, it's got to have some kind of control in opening.

KM: Should families that have generational attachments to the land here, who have had this history in traveling to Kaliuwa'a and know how to do it, should they be able to continue traveling there today, or down the line? In that same context, is it appropriate for visitors to go up there, and if so how?

CPM: Hmm, that's a hard one because I would say that, when you say identified families, who knows. We may be leaving somebody out in regards to the Hawaiian community and who can go. I think it needs to be open at least to those who understand what it's all about. At least, I don't say that I would ban just everyone from it, it is a marvelous place. I would think *malihini* would think it could be a cathedral if they went. Just as we go into the churches in Germany and everywhere else. This might be a possibility, they can appreciate what it is that we have there. I don't know what kind of control or selection system, it would be hard, I have no idea.

KM: How about you folks have talked about it and because you said even in the early history of the state parks management of the resource, the idea was that they were going to have a ranger or a visitor information center there. People would only travel there once they had some sort of contact with somebody, and they had been told, "Here's certain things that you do or don't do."

CPM: Yes.

KM: Things to be careful of?

CPM: It wasn't wide open, yes.

KM: Yes.

CPM: Actually, I'm trying to think of the year when they had applied for commission, there was a family there that leased from Bishop Estate. I'm trying to think of their name, it was a *haole* family.

CM: With a French name.

CPM: A French name. And they had fencing.

KM: In Kaluanui?

CPM: Yes. And you could only go up, you paid two dollars for parking.

KM: When was this?

CPM: It was at the time that we were having the hearings with the Land Use Commission.

KM: Early seventies?

CPM: Yes.

KM: Interestingly though, that in reality was a Bishop Estate or a private land owner?

CPM: Yes.

KM: Because Bishop sells to Sakoda or something?

CPM: Blocking you off.

KM: Because it was not really a public land at that time?

CPM: No, it wasn't public land.

KM: The forest reserve was established in 1918, so the upper sections were included.

CPM: But getting to it...

KM: You had to cross private land to get to it. Okay. Interestingly I see that by the time Castle and them were getting involved, and then Carter them, they were actually looking at... One of the concerns in the Native...we went through and copied portions of the journal of the *Hui* of the leasehold people and in the later part of 1890s, Carter and them were looking at how they could get a hold of the lease for the Kaliuwa'a section. The Hawaiians under Naone *mā* and with Aalona and everybody, Keaunui which is Moke *mā*, Kalili's family. They were actually saying, "But what about the benefit?" It doesn't come out and say they were charging but my take on the Hawaiian is that they saw it as an opportunity, they were actually guiding people up there.

CPM: Yes.

KM: That's what it sounds like to me in their account. And I find it interesting.

CPM: You know when you have that, it limits the access.

KM: Sure.

CPM: And I think that's what preserved the falls for so long was the limitation of the access. Bishop Estate never stopped anybody out here from going. All the families went anyway.

KM: And the HVB [Hawaii Visitors Bureau] sign went up at least in the fifties as well.

CPM: Yes.

KM: It was marked in 1958 by an HVB sign.

CPM: That's right.

KM: The plantation had the lease at that time and was controlling it, but I guess there had been some kind of access. Informed access then is better then what came up in 1999? So people know what they're doing when they go up there?

CPM: Absolutely! I think one of the things that we have discussed openly...

CM: You're going to have to have informed access, an information center, as well as some kind of enforcement. They are so under staffed right now, DLNR, so this would be asking for staff for one park. What DLNR is doing right now with state parks is, that they would like to turn them over to a private management.

KM: Yes, Mālaekahana as an example.

CM/CPM: Yes.

KM: Is it an acceptable example?

CM: You mean the current management or the system?

KM: Is the system?

CPM: It might be, it depends on who's selected to manage. For instance, truly Ko'olauloa Hawaiian Civic Club came up with this idea, if we had a ranger station of some sort, a gate to count the people, we could... We the people from here could inform, the cultural part. We could introduce these people before they go up.

KM: A non-profit organization, for lack of a better term, I know this is way over used, friends-of...

CM: Yes.

KM: Could be designated as the manager or...?

CPM: I'm not sure if they would want to take over something like that. I actually...

CM: If you manage then, what is the question of liability?

KM: Yes, you're right.

CPM: Is it still a state thing? Somebody would have to work this out in detail.

CM: There's going to be a time when you have to pull in the lawyers.

CPM: Yes. But those of us, the families, the first thing that came to our mind was if they knew, if we could tell them, if we had a visual display of some sort. If we had the stories that might be attached, these people would then begin with the right mind set.

KM: Yes.

CM: This would go towards the liability issue. If you got this "reasonable" preparation even to the point of showing schematics or diagrams of rocks falling. You want to be very concrete about it.

CPM: You take a chance.

CM: The state if they are still managing, if they are still liable can say, "We did all of these things. We have signage, we have this preparation in the visitor center and if something happens we have done everything that we could."

KM: Yes. You're right. You need to take that responsibility in preparation.

CM: Yes. And if somebody bypasses it for some particular reason, I hate to say it but "tough."

KM: Yes. When you were young did you know what suing was?

CM: No.

KM: If a coconut fell on you, "Hey, why were you standing under the coconut tree?"

CM: And now you got to cut them all.

KM: Yes, and its *minamina*. You see all these castrated males all over standing up there.

CM: I know.

KM: It's truly a cultural thing.

CM: Its too bad, it's the millennium of the law suit.

CPM: You're going to have ideas, the whole continuum—"Don't send anybody else but Hawaiians," I've already heard that. "It's ours, don't let anybody else share it," all the way up to, "Hey, free for all, let it go."

KM: To me one of the intriguing things about this and all we did about the study and again its in draft form. I understand the Advisory Group or whatever its being called is supposed to get a copy fairly soon. What we did is we demonstrated that there is a history of visitation. In 1861 your *kūpuna* who were native writers in native language newspapers are telling us about the chiefs, the commoners and people from away that are visiting Kaluanui.

CM: That's right.

KM: We know that there is this history, a tradition of visitation from ancient times through now. But the thing is even when these Kaluanui families were here, your *'ohana*, when they were the lessees or residents of Kaluanui and the neighboring lands, it was informed. People were traveling, I think they were understanding something of the protocol. Look at the story of that young boy who died up there.

CPM: Yes, they knew.

KM: That's right.

CPM: He was defiant.

KM: Yes. Do you have a feeling...when I was at that July 2nd meeting when you folks had to go to the *ho'olewa* for Linda Delaney, one of the things that was raised was, "Lets put a plaque up to commemorate those who have lost their lives." Do you have a strong feeling about that?

CPM: Yes, a very strong feeling. I have a letter that I wrote in regards to it that the feeling of the people is, you don't want to dedicate this wonderful, fabulous place to eight dead people, and that's what would happen.

KM: Yes.

CPM: If you put it up, it would be focused on that one incident which is a tragedy, and eight people who died and we don't want to remember that wonderful place by that one incident. I'm sure the lady that was proposing it and drew the pictures, and where trees were going to be planted felt strongly that these people be remembered in that way.

CM: She means well, but there are more than eight others who have died over the years.

CPM: All of our families out here have lost babies, mothers, brothers, uncles, people have gone hiking and have gotten lost but we've accepted it.

KM: Yes. The attachment to the land is something that people from away also don't understand.

CPM: They don't understand that.

CM: That's true.

CPM: I don't want it... I wrote this from the Hawaiian Civic Club point of view, that we did not wish to commemorate anything like that. If they want to when they are giving an introduction they can say this happened and tell them the names, whatever. But not a plaque, not a place or a stamp on it that you would remember it by. Indeed that's not something to do.

KM: To me it seems logical that the discussion as you were describing the schematic, showing if the potential rock fall occurs. What do you do in case you hear something. How all these kinds of things...

CPM: Yes.

KM: There's a place to inform people that accidents have occurred in the past, most recent being in 1999. Walking this land you must take responsibility for your actions and how it is for the land.

CPM: I think that definitely would work. It might discourage people, which is fine.

KM: Sure. This whole idea about the *ōpala* and just the disregard for the land needs to be...

CPM: I was always distressed because they had these port-a-toilets for years and years, and they were so bad.

KM: *Pupuka*.

CPM: And yet tourists, manuals and pamphlets, "Go to Sacred Falls." A terrible face on what we had, and no maintenance of the park.

KM: I wonder one of the things that the state has had problems with in its parks of course is vandalism and often its our own people.

CM/CPM: Yes.

KM: Involving families of the land in this process, in the management and stewardship process. Is it a possibility as an idea, of actually seeing where it could be possible that you have people that have some sort of attachment to Kaluanui to be the front line?

CPM: I think it would make a difference.

CM: It would be a great idea. It brings to mind certain incidents down here involving theft. Cops couldn't do anything but somebody would say, "I know who that was." And they would go and talk to the family...

KM: Sure.

CM: The families know the other families. There's a pretty good enforcement going on.

KM: The *kama'āina* enforcement, so if you've got familiar faces there it will help.

CM: Yes, I think it goes a long way.

CPM: Some of the terrible things that happened at Kaliuwa'a were from people from away and that is the gun, hold-up.

CM: Robberies, theft of vehicles in the parking lot.

CPM: They were not from here. But that may not occur if you have a control center. Of course you can get out through the agricultural lands on the side and whatnot but people don't do that necessarily. If we had it closed off I think we'd have better control.

KM: If it were cared for, and in the visitor and parking area if it were more of a manicured park-like setting with appropriate native plantings and things so that you could interpret it. *Wauke* is claimed...

CPM: The front was supposed to be very lush, and the parking was where you couldn't see it, the ranger station on the side and we wanted the whole front area with plants that tolerated the salt, all island plants, no more exotics.

KM: In the *Māhele* claims there are actually a number plants that the families were raising. There's this great opportunity to do something like that and once its seen that kind of setting as you were saying its much less likely that the people are going to feel free to come in and *'aihue*.

CPM: Yes. I remember this one couple that had all those Hawaiian kids attempting to have the Hawaiian school. They took the kids over and they did plantings even though they weren't supposed to be there. Using the field for their games. Yes, I think you could find groups of people that would do it. Take ownership, I think if we take ownership.

KM: Yes, community based management versus in the cement tower somewhere.

CPM: Yes. Somebody has to be trained for it, you got to get somebody that's a good manager. A lot is involved, a great deal is involved when you do this kind of thing. It's big!

KM: It is...

CPM: ...A lot of people are knowledgeable about managing businesses but they don't really manage our lands the way we would like them to. I really don't know, it's not going to be Cathy Mattoon [chuckling] but, I know the Ko'olauloa Hawaiian Civic Club wants to be a part of it.

KM: Are you a 501 C-3?

CPM: Yes.

KM: Great!

CPM: Ko'olauloa Hawaiian Civic Club has partnered with Hale Kū'ai, the store down here and our 501 C-3 is the umbrella that got the ANA Grant.

KM: This is your Native Hawaiian Producers?

CPM: Yes...

KM: ...This has been wonderful, all we can ever do is capture a glimpse of some aspects of the history and things. Is there something that I should have asked or you wanted to say that you haven't spoken of so far?

CPM: I just don't know...

KM: Have I blundered and not asked you something?

CPM: No, I can't think of anything.

KM: We'll get this transcribed and back to you. If it works out I'll send you the transcript electronically as well so that you can look through it. Make any corrections or changes. Keep an original file and then work on a duplicate file so that you have everything you want. It's important that it reflects your *mana'o*.

CPM: And you know as an after thought after you're gone we might think of something that we might want to add on to it.

KM: Sure...

CM: Oh, dumping the toxic waste up in Kaluanui.

KM: Who's dumping?

A portion of Kaluanui was developed into a farm co-op, later toxic materials were dumped on the land.

CPM: That's right. We had to deal with that. What happened was the state bought just part of Kaluanui that became a state park. The rest of it was developed into a farm co-op which never got off the ground.

KM: In the seventies also?

CPM: Yes. They put in a major roadway, they marked off all the properties. The properties up there were twenty-five acre lots but they sub-divided in picture only, five acre lots and put in the water line, put in the power line, put in the road and somehow there was nine million dollars worth of development money from Farmers Home Loan. They sold the lots and something just didn't work. They finally had to close down on them by default, and then nobody was taking care of it. It was getting to be a mess.

KM: This was out on the *kula* lands?

CPM: On this side.

KM: This side of the stream, towards Pūhe'emiki.

CM: This side of Kaluanui stream.

CPM: Yes, this side of the stream. And then suddenly I get this telephone call from someone saying, "You know what, they're dumping stuff up there."

CM: They said people in the house.

CPM: The person wouldn't identify herself, she said, "Her husband was a driver and he was very upset because he was driving at night." They were doing this at night.

KM: What was their access through the state park entrance?

CPM: Right through the Puhuli road.

KM: Puhuli?

CPM: Which was the one that was financed and developed, a good solid road going up there. What was the stuff, they were taking waste systems?

CM: It was asphalt, and they were digging up stuff from downtown.

CPM: You know that contaminated soil? They were hauling it from town.

CM: From fuel tanks or something like that.

CPM: And dumping it over there.

KM: What a bunch of lōlōs! And that was illegal dumping?

CM: Yes.

CPM: Yes. And then in the mean time somebody was proposing to put a bio remediation stuff up there. That place is just so sensitive.

CM: The water table.

CPM: Water sensitive, and it has flood areas, it has wet lands that are protected and they were doing this at night knowing they weren't right. Finally we blew the whistle all over the place, the police would say to take pictures...

KM: What a bunch of *kaka*...

CPM: We finally got action on it, and they had to clean it up.

CM: You and Dawn.

CPM: In the mean time Dawn and I went out when they were working the bull-dozer. We went up with our ti leaves...

CM: And Dawn Watson chanted.

CPM: I took one *pōhaku* with me, and we put it right there and the guy didn't want to do anything. We just wanted them to stop because it takes so much time for action. It was Kaluanui lands, not the falls area but that...was the same thing, same thing.

CM: It was still the *'āina*.

KM: Yes, of course. You *kaka* in your bed you're going to sleep in it ultimately.

CM/CPM: Yes.

KM: This whole thing with the watershed and everything.

CPM: I don't know how I forgot about that. It's a constant battle you know.

KM: About how long ago do you think this was?

CM: This was... [thinking] Bruce Anderson was just a deputy director at that time, it was maybe ten years ago.

CPM: Ten years.

KM: In the early '90s?

CM: Around there.

CPM: Yes. They were enforcing the removal of gas tanks and contaminated soils and whatnot.

KM: They were just dumping it somewhere out here?

CM: They find a place and will dump it. We got this guy Carol Cox.
CPM: Oh yes, he's everywhere.
CM: He finds stuff all over the place.
KM: He's a pit-bull, he won't let 'em go.
CPM: I'm trying to think about Kaluanui. As children when we walked from school, we would talk about the different *ahupua'a* as we came by.
KM: You were going to Hau'ula?

Recalls former residents at Kaluanui and vicinity:

CPM: Yes, I attended Hau'ula and we'd walk both ways.
KM: Along the road?
CPM: No more bus, on the highway. We would stop at Kaluanui and jump in the water.
KM: Right at the stream off the side of the road there?
CPM: Yes. And then somebody had a swing in their yard, we'd stop there and do a swing. Just coming all the way home, it was quite beautiful growing up as a child.
KM: Were there any houses inland when you were young?
CPM: Yes.
KM: There were still houses at Kaluanui?
CPM: Yes. But they were just off the road they weren't too deep.
KM: Yes. Just on the *mauka* side of the road. Naone, do you remember any others?
CPM: [thinking]
CM: Was it already Welch?
CPM: No it was Naone then when I was a little kid because we used to go over there. That was the family name I remember. Adella Johnson lived there, she was born there. There were many families I can't remember all their names, they all got thrown out.
CM: The one's that got kicked out?
KM: That was still on the leasehold lands?
CPM: Yes. I have pictures of them bulldozing the houses. It was...
CM: They had Ili.
CPM: The Ili family, yes long time.
CM: The Aus.
CPM: Yes, Palemo'o.
CM: Perkins.
CPM: Yes, Perkins family. We were trying to protect the land for the people who were there. Trying to get Kamehameha to extend their leases.
KM: When was this?
CPM: This was before the proposal...it was just about that time.
KM: So before Sakoda's...?
CPM: When they tore down the houses...

CM: In the late seventies. Did they tear it down before the park was dedicated?

CPM: [thinking] Yes, they were gone.

KM: Prior to '78?

CPM: Yes. We did everything we could, appealed to Kamehameha, appealed to Sakoda. After that, these people were notified they had been on month to month for quite a while.

KM: Yes, a great number of the leases are, particularly with the local families, are the month to month under the estate. Was Blaisdell up there at one time with a chicken farm or something? Do you remember?

CPM: The Blaisdells are still here. Where are they in Hau'ula?

CM: Which Blaisdell, Blaisdell had a place in Hau'ula.

CPM: There is one on the shoreline, they still have it by the *muliwai*.

KM: Uncle Moke or Brada Aalona thought that there had been a chicken farm or something for a while at Kaluanui and some of the foundation is still there. The Quonset hut that was up there, what was that from, do you know?

During World War II, the military used lands in the Kaluanui-Punalu'u vicinity:

CPM: Military probably. Way up, there's a military...

KM: Even in Kaluanui?

CPM: Yes, even in Kaluanui.

CM: The water supply has a pump station.

CPM: They had a small contingent in Kaluanui. But they had massive training in this valley. They had some in Hau'ula and Kualoa of course.

KM: Yes, covered the whole flats.

CPM: Yes, packed. This is one of the things that bothers me a lot when we go to these hearings and the military wanting to acquire more land here and there. And you know I say, "You've destroyed part of our valleys and you didn't do anything about it."

CM: They're still doing it, look at Mākua, Pōhakuloa.

CPM: They still have those concrete pill boxes that are still up there. They diverted the stream, they built dams.

KM: Yes...

CPM: How dare they, how dare they ask for more! Anyway, I can go on forever [chuckling].

KM: Wonderful! No. This activism as you said is very important.

CPM: At this point in our lives we're mentoring.

KM: Yes, good.

CPM: We're making every effort to get the younger people up to speed. Especially here in Punalu'u, because we do have the families.

CM: That's right, this one that we're mentoring, has generations before her in the valley. Her family has got history.

CPM: Yes. And our family...we need to mentor. We know we're going to die one day not too long down the line, however in the mean time, to pass some of this on.

KM: Thank you so much.

CPM: You're welcome... [end of interview]

Kekela Kuhia-Miller

September 12, 2003 – with Kepā Maly at Lā'ie

We were always taught to respect Kaliuwa'a. There were certain requirements which we were all instructed in as well, among them:

- Always *pule* prior to going to Kaliuwa'a. You never just go, you always ask the land for permission first.
- You never approached Kaliuwa'a quickly or with lots of noise and shouting, be quiet and respectful.
- When women were *ma'i* (in their time of month), they were not to go to Kaliuwa'a. Should it have been found out, that someone in *ma'i* had gone, there would be scoldings, and cleansing required.
- Don't pick or gather things on the way *mauka*, wait until one returns to the lowlands before gathering the '*ōhi'a 'ai* or guavas and such.
- Be clean and respectful of the land. Don't leave things behind.
- When done with your visit to Kaliuwa'a, and you've returned safely to the coastal lands, *pule* again, and give thanks.

One of the problems over the past years, leading up to the accident in 1999, was that too many people went up to Kaliuwa'a, with no understanding of the "sacred" nature of land, water and history. They were not informed on how one must act when traveling the land.

Kekela Miller, grew up in the Ko'olauloa region (descended from families with generations of residency in the region, and attachments to various lands of the district), and regularly traveled to Kaluanui and Kaliuwa'a when she was young. She remains attached to Kaliuwa'a as a traditional and sacred place, and was a participant in the community-agency gatherings following the accident of May 1999 (pers comm.).

**Moke & Pe'a Kalili,
John & Dannette "Sista" Beirne-Pascual
September 23, 2003 – at Hau'ula
Oral History Interview
with Kepā Maly**

This interview was conducted in follow up to the August 6th interview with Uncle Moke, and family, and also included his wife, Aunt Pe'a Nihipali-Kalili. Like her husband, Aunt Pe'a was born in Hau'ula, and shares familial relations with families of the Ko'olaupia region. As a youth, she regularly traveled to Kaluanui and Kaliuwa'a, and learned from elders how one must approach the land. Aunt Pe'a, Uncle Moke, John and Sista participated in the production of the community video program documenting traditions and practices of the families associated with Kaluanui.



**Moke and Pe'a Nihipali-Kalili
(KPA Photo No. S-1286)**

In this interview further discussions regarding Kaluanui and Kaliuwa'a, including Aunt Pe'a's *mana'o* and experiences, and descriptions of fisheries of Kaluanui and the larger Ko'olaupia region were recorded. The following topics, recollections and recommendations were among those discussed during the interview:

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• Marine resources and fisheries of the area sustained families.	1271
• Aunt Pe'a traveled to Kaliuwa'a as a youth—was taught that it is sacred, and that there were certain things to do and not do when traveling on the land.	128
• In the later years leading to the 1999 accident, Kaliuwa'a was changing; people weren't being respectful of the land.	130
• At present, grandchildren and great grandchildren, are unable to experience the practices associated with travel to Kaliuwa'a—the manner of travel, of being on the land and gathering the <i>'ōhi'a 'ai</i> , were all part of the lives of those who came before.	130
• <i>'Ōpae</i> and <i>'o'opu</i> were gathered from the stream; the water was clean and pure.	131
• Women with their <i>ma'i</i> were not allowed to swim at Kaliuwa'a or in the ocean.	132
• Discussing customs and practices associated with fishing.	132
• Discussing the family's ties to Kaluanui through <i>kūpuna</i> of the Keaunui and 'A'alona lines; and recalling other families of the area.	133
• Discussing location on the Kaluanui shore line where the ancient village stood; where the river let loose by Kamapua'a washed everyone into the sea.	134

- Uncle Moke learned fishing from his elders as a youth—describes fisheries of the Hau'ula-Haleaha vicinity—'ō i'a and *hukilau* fishing 136
- *Hukilau* fishing in the Kaluanui-Makao vicinity; recalls regional fisheries and fishermen. 138
- *Hukilau* and types of fish caught at Kaluanui—seasonal catches. 139
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- Elders taught them to be cautious of their words when traveling in Kaluanui. 145
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- Discusses *lo'i kalo* worked by *kupuna* in the Haleaha-Punalu'u vicinity; 146
- people exchanged goods—*kalo* and crops for fish and marine resources. 147

Begin Interview — Family Background:

KM: *Mahalo, aloha kēia hui hou 'ana...*

MK: Yes.

KM: So we're just going to follow up, Uncle Moke, Aunty Pe'a, talk story some about Kaluanui, and with Uncle Johnny. But also we wanted to talk about fisheries, how important they are, and how you folks took care of the fish before. Like you were telling us in the first interview, you knew right where to go for what kind of fish you wanted.

MK: Yes, yes.

KM: But I was wondering aunty, could you share with me your full name and date of birth.

PK: Chrysanthemum Kaupe'a Nihipali-Kalili.

KM: Ahh. Where were you *hānau*?

PK: Right at home in Hau'ula.

KM: Oh. And what year?

PK: June 10th, 1931.

KM: Oh, wonderful. So your family is Nihipali?

PK: Nihipali, yes.

KM: And were the Nihipalis in Hau'ula for a long time?

PK: My father is originally from Moloka'i, but when they were young, they came down here. And my mother is from Hilo.

KM: Oh!

Marine resources and fisheries of the area sustained families:

PK: And my father was a fisherman too. He used to fish a lot. And we have nineteen children, fifteen boys and five girls, my father.

KM: Wow! So all of you?

PK: All of us, one father, one mother [chuckles].

KM: Wow! Oh *nui ke aloha!*

PK: And my father used to fish all the time, every day. That's how we were living.

KM: So that's how he kept your family, sustained your family?

PK: Yes. And every year, my mother would have a baby, and he would be out on the boat, and she would wave the white flag, signal him to come home for her to *hānau*. So he'd come home, 'cause he was the doctor.

KM: 'Oia! So he was *pale wahine*, midwife?

MK: Yes.

PK: For everyone, except maybe three or four.

KM: Amazing.

PK: The rest were born all at home.

KM: Hmm. What was papas' name?

PK: David Halawai Nihipali, Sr.

KM: Oh. And mama?

PK: Marie DeMello. She was Portuguese. She was from the Big Island, Honoka'a area.

KM: Oh. So papa, really cared for your folks family, growing up by going *lawai'a*?

PK: Yes, every day.

KM: Did he stay outside of the Hau'ula area, mostly, or did he go all around?

PK: He goes all over, but mostly he's in Hau'ula area or Punalu'u. And that's because my mother was always ready to give birth [chuckling].

Group: [laughing]

KM: So he couldn't go *'auwana* too far?

PK: Yes. He had to stay a certain distance, so she could wave him in.

KM: Amazing! So all kinds of fish?

PK: All kinds of fish.

KM: And did you go out *holoholo* when you were young?

PK: Not really. All my brothers, every one of them are fishermen.

KM: Yes. Did you folks gather *limu* out here too?

PK: Oh yes. I pick *limu* myself [chuckling].

KM: Ah. What kinds of *limu*?

PK: *Limu kohu*, *wāwae'iole*, all kinds.

KM: 'Ae.

PK: I get *wana*, I dive for *wana*.

KM: And *he'e*?

PK: Oh no, not that [chuckling].

KM: Okay, and lucky, your *kāne* is a *lawai'a*.

PK: Yes.

Aunty Pe'a traveled to Kaliuwa'a as a youth—was taught that it is sacred, and that there were certain things to do and not do when traveling on the land:

KM: You know aunty, when uncle *mā*, and we met before, we were talking about Kaluanui.

PK: Uh-hmm.

KM: And I saw the video that you and uncle, and some of the other *'ohana* spoke of.

PK: Uh-hmm.

KM: When you were a child did you travel to Kaliuwa'a, Sacred Falls sometimes?

PK: Oh yes.

KM: So you folks were familiar, and you knew about going to that place?

PK: Yes, yes. My father taught us about going up there. What we should do up there, what we are supposed to do, and what we are not supposed to do.

KM: 'Ae.

PK: So we would go up every afternoon after school, and swim up there. And he always did say, "Don't you folks dirty that place up now. That's sacred, don't dirty it." And when we go up, we have to do certain things, like put a little ti-leaf or something underneath a rock, as we go up.

KM: So when you're going up, crossing the stream?

MK: Yes.

PK: Yes. Also, don't eat anything going up. No mountain apples. But on your way back, you could pick what ever you wanted. That's what we were told.

KM: Yes. So you said papa was born on Moloka'i?

PK: Yes.

KM: So obviously, when he came here, some of the older *kūpuna*, *kama'āina* must have taught him these things?

MK: Uh-hmm.

PK: Yes, I guess they were all fishermen. Even his brothers were too.

KM: Ahh. So he knew, learned these things maybe from uncle's *kūpuna* or something?

MK/PK: Yes.

PK: Yes. You know, the old people, they don't say too much before [chuckling].

KM: Yes. *Nānā ka maka!*

PK: Yes.

KM: So you watch and listen...

PK: Yes.

KM: So papa them, even as you folks were growing up, told you that there were certain things that you do or don't do when you go to Kaliuwa'a?

PK: Yes, yes.

KM: Did you folks ever hear *mo'olelo* or little stories about why it was sacred?

PK: Well, they didn't tell us too much about that. Just don't *kāpulu* the place.

KM: 'Ae. So what did you think, you know? I'm just curious, because that's such an important thing, don't *kāpulu*, "*mai hana 'ino*."

MK: 'Ae.

PK: Yes.

In the later years leading to the 1999 accident, Kaliuwa'a was changing; people weren't being respectful of the land:

- KM: And we saw that the land, people weren't treating it well. What did you think about that in the later years? And then when it led up to the 1999 accident. Did you have any thoughts about that?
- PK: Well, we never went back up there because the place... I don't know, every thing was so *kāpulu* up there. So we never really went up swim any more like we used to.
- KM: Because it had changed?
- PK: Yes, it changed a lot.
- MK: Plenty changes.
- PK: So when things like that happen, they say, "See, that's what happens when they don't listen."
- KM: Yes. That's what the *tūtū mā* say, "*hana maika'i ka lima, 'ono no ka 'ai a ka waha.*"
- MK: Yes.
- KM: Good hands, good work, other wise you get *pilikia*.
- PK: Yes.
- KM: So I guess it is really important that people who choose to travel up to Kaluanui, have to know what is the responsibility, then?
- MK: Yes, I think so, yes.

At present, grandchildren and great grandchildren, are unable to experience the practices associated with travel to Kaliuwa'a—the manner of travel, of being on the land and gathering the 'ōhi'a 'ai, were all parts of the lives of those who came before:

- KM: Hmm. Now you have a *mo'opuna kuakāhi*, a great grandson...?
- MK/PK: Yes.
- KM: And he is your [looking at uncle] namesake?
- MK: Kapuhelani
- KM: Yes. That you were talking about in the video as well. This *mo'opuna* asked you something about there?
- PK: Yes. Because after that day happened, that mother's day. He said, "mama, why can't we go up there...?" See the mountain or whatever? I said, "we cannot go any more. Things happened up there, so we cannot go anymore." But I wanted so much for him to go up there and see the pond, the mountain apples. We have mountain apples at home, but the mountain apples up there are beautiful! And we used to get our ti-leaf, [gesturing], break the ti-leaf and fold it like that.
- KM: Yes, *pū'olo*.
- MK: Yes, make a *pū'olo* [chuckling].
- PK: Yes, and tie it with the mountain apples inside, and just carry it down. We did that all the time.
- KM: And those mountain apples, *'ōhi'a 'ai*?
- MK: Yes.
- KM: *'Ono*, sweet?

MK: Oh yes.

PK: 'Ono, very sweet.

KM: All red?

MK: Red.

JP: Even dark purple.

MK: Dark.

PK: We have mountain apples at home, but not like that, beautiful.

KM: Hmm.

PK: So now, the children don't have a chance to see those kinds of things.

KM: Yes, so they don't experience that.

PK: Yes, never.

KM: Because people cannot go in now?

PK: Yes. And he'd like to go. But I told him, "I don't think so, we can't do that anymore."

KM: Would you like to be able to?

PK: Oh yes!

KM: Would you like your *mo'opuna* to be able to go up there?

PK: Yes.

KM: It's important for them probably to be able to continue that.

PK/MK: Yes.

PK: And where we used to swim, he'd ask where. They have all kinds of ponds, but we knew first pond. We'd swim over there, and we'd have a lot of fun there.

KM: 'Ae. Were there other things up there that you folks would gather up there besides the 'ōhi'a 'ai, the mountain apples?

PK: We'd pick ferns, all kinds.

KM: You would make *lei*?

PK: No, we would pick up and bring them home to plant [chuckling].

KM: Oh.

PK: There were a lot of ferns up in the mountain. And we don't even see the ferns today.

MK: Yes.

PK: We don't see those common ferns anymore. We used to pick them and bring them home. And we used to have a lot of fun up there with those gingers, we used to pick them and [gestures using as shampoo].

KM: Yes, the 'awapuhi kuahiwi.

PK: Yes, we used to have a lot of fun.

JP: Play with them.

'Ōpae and 'o'opu were gathered from the stream; the water was clean and pure:

KM: Yes. Did you go gather 'ōpae or 'o'opu up there too?

PK: We did sometimes, but I was young.

MK: Not up, more *makai*.
 KM: So more *makai*?
 MK/PK: Yes.
 KM: I heard that had 'o'opu?
 MK/PK: Yes.
 KM: Had 'ōpae? The 'ōpae kala'ole, the mountain one?
 MK: Yes.
 JP: On the right side.
 KM: Yes, that's what you were saying.
 JP: 'Ōpae Falls, we call that.
 KM: Yes.
 PK: 'Ōpae Falls.
 JP: If you're looking at, facing the falls on the right side, is 'Ōpae Falls.
 KM: Yes.
 JP: Used to have plenty, but I think now, no more.
 PK: And we even used to drink the water. The water was so nice.
 MK: Yes.
 KM: Amazing.
 PK: We used to drink the water up there, nothing was wrong with that.
 KM: I think now, you'd come *ma'i*.
 MK: Oh yes.
 PK: Today, you cannot do that.

Women with their ma'i were not allowed to swim at Kaliuwa'a or in the ocean:

KM: I'm sorry, I just mentioned the word *ma'i*, so it made me think. When you were young woman, growing up, had papa them told you, if *wahine ma'i*...?
 JP: You don't go.
 PK: Don't go down to the beach, and don't swim.
 KM: Ahh. How about going *mauka* to Kaliuwa'a?
 PK: Well, we'd never go swim, we knew already, the rules. We don't go swim up there or anywhere.
 KM: Yes. So you folks were hearing that?
 Group: Yes.
 KM: When *ma'i*, *pau*...?
 JP: You can go, but you don't go in the water.

Discussing customs and practices associated with fishing:

PK: Yes. And another thing that he used to tell us about the fishing, don't take bananas down to the beach. I don't know why, but we were not allowed to take bananas down to the beach.

MK: Yes, yes.

KM: Uncle, you heard the saying, "*Pohole ka mai'a*."?

MK: Yes, yes [chuckling].

KM: *Pohō!*

MK/PK: Yes.

PK: He used to tell us that all the time.

JP: Everybody, that was passed on to all of us.

Group: Yes.

JP: And we shared that with our kids too. Same thing, when you go fishing, you say you're going "*holoholo*."

Group: Yes.

MK: Even during the '40s, it was still strong yet, on that part. You walk down to the *kahakai*, and you come down with a banana, watch out boy!

PK: Yes.

KM: And what, you ask them where are they going? [chuckling]

MK: They see you coming down with a banana, you get it, boy. The old timers, they give you one slap, and that's it. It's up to you to find out why.

Discussing the family's ties to Kaluanui through kūpuna of the Keaunui and 'A'alona lines; and recalling other families of the area:

KM: Yes. [pauses] You know, one of the names that's come up at Kaluanui, like your folks '*ohana*, Keaunui.

Group: Yes.

KM: Has A'alona, Kanamu, Kaneumi...

PK: Kaanaana.

KM: Yes, Kaanaana.

MK: Yes.

KM: One of the names that comes up often is Naone. There was an old man Lyons Naone, or his son, Zachary. Do you remember a Naone family.

MK: Naone in Hau'ula.

KM: Oh, Hau'ula?

MK: Yes.

KM: You know that Mount Zion Church?

MK: Yes.

JP: That's Naone family.

KM: Yes, that's Naone, a land that they got later from Bishop Estate.

MK: Oh.

KM: Do you remember somebody living there when you were young?

PK: Naone, that's their place.

MK: That comes under, before, it was Kanakanui.

KM: Oh, so that was where Kanakanui was?

MK: Yes.

KM: So where the church is?

MK: Kanakanui was over here [pointing to location on Register Map No. 2603]

KM: Yes, you mentioned the old man Kanakanui to me.

MK: Yes.

KM: So at the same place?

MK: Mount Zion place, that's where I'm talking about.

KM: So that was Kanakanui's?

MK: Yes.

PK: That's Tita them.

MK: And Emily, she comes under Welch.

PK: And her maiden name was Naone.

KM: Oh.

MK: That's old timers, generations.

KM: Yes.

PK: Before, they didn't talk too much (so we didn't learn about those things).

KM: Hmm. You know what's interesting about Naone, the old man, Lyons Naone, his wife wife's name was Ponoluna. In the same time that your *kūkū*, Keaunui was in the *Hui* for the land at Kaluanui, Naone and he were in it together. They were partners in the *Hui*. And Lyons Naones' middle name was Kapi'ioho. And in that list of *Māhele* names that I left with you last time we were here.

Group: Yes.

KM: Kapi'ioho was one of the original applicants for a *kuleana* in 1848, at Kaluanui.

MK: For real?

KM: So there's a long history, generations of residency on the land.

Group: [agrees]

DP: [Later during the interview Dannette brought out copies of family genealogical records and noted that a great grand-uncle, also carried the name Kapi'ioho (Kapi'ioho Keaunui).]

KM: So I was curious if you folks were *pili*, or if you knew if there were still some of those families around.

MK: Very few.

Discussing location on the Kaluanui shore line where the ancient village stood; where the river let loose by Kamapua'a washed everyone into the sea:

KM: Yes. Uncle, I went and saw the house you were talking about, where the *kahawai*, when Kamapua'a let the water flow.

MK: Yes.

KM: So that was the place then where you, where they are building the wall now, too?

MK: Right there, yes.

KM: Interesting. So that's where papa said the *kahe wai* went out?

MK: Yes.

KM: And it washed out the people?

MK: Yes. And the opposite side [chuckling].

KM: Yes. So not where the stream is now?

MK: Yes.

DP: It's so interesting, when you look at it.

KM: Yes, yes. You'll love the *mo'olelo* that we've been compiling. There are some wonderful stories.

MK: Somehow, I asked my papa, and from then, that's when I knew.

KM: Yes.

MK: He was in the mood [chuckling].

KM: Wonderful!

JP: You got to catch them in the mood, that's how the old-timers were.

KM: Yes.

JP: Otherwise, they are not going to share anything with you.

PK: Yes. You got to ask them.

KM: So you asked papa?

MK: Yes, and then it came out. See, over there was really, almost like sacred. Especially during the night. I go with the horse.

KM: 'Ae.

MK: As soon as you reach that place, that's it. The horse isn't going to go anyplace but backwards.

KM: So *maka'u*?

MK: Yes. You go this way [pointing along shore on map], right at that spot, the horse stops. There is no way you can move 'um.

JP: What place is that?

KM: That house with the stone wall being built now.

MK: Yes. And you come from the other side, same thing. Stop! You can try *huli* the horse, but it goes backwards. He stops right there, you cannot make it move.

PK: Was spooky before.

KM: Yes.

JP: Horses are very sensitive. If has spooks or anything, they pick 'em up.

MK: Yes, out of the ordinary.

PK: They are sensitive.

MK: Dogs too.

KM: Yes... So that's very interesting what your papa was telling you about Kaluanui.

MK: Yes.

KM: And still yet, evidently today?

MK: Yes.

KM: People know that there is something over there.

MK: Yes [chuckling].

DP: We know that over there is sacred. I don't know the whole internal thing, but when we come over there, it is sacred.

Uncle Moke learned fishing from his elders as a youth—describes fisheries of the Hau'ula-Haleaha vicinity—'ō i'a and hukilau fishing:

KM: Yes. [pauses] So *kūkū*, when you were a young boy, you started going fishing?

MK: Very young.

KM: Who took you out?

MK: I just go *ma kula* a little while, and then when I started getting older, I went out. When I was about eleven, a group came from Honolulu, five of them, all fishermen, mind you.

KM: Yes.

MK: But they don't use the spears like we use now. They use all poles. That's how I use, twenty-four feet.

KM: Wow!

MK: And they dive in forty feet water! Good night!, But they only dive about ten feet in the water. The pole does the rest.

KM: Hmm.

MK: Every year, during the summer they come. And I tell you in about one hour, an hour and a half, about four deep, the whole boat full. But they only go for one, *uhu*.

KM: Outside at Hau'ula?

MK: Where I used to stay with my *tūtū*.

KM: Oh, Papa'akoko side?

MK: Haleaha. They come, too good.

KM: So that was a good *uhu* ground out there?

MK: Oh yes, fish all over. Especially over the reef.

KM: Outside of the reef?

MK: Yes.

KM: So your spear, you said, twenty-four feet long?

MK: Twenty-four.

KM: And has a barb at the end?

MK: A barb. It's a special barb, about ten inches, so the fish is about this deep. They cap the front and push the fish right through. And then right inside the boat. I just pass 'um right up. You the boat man, you take 'um. Too good!

KM: Amazing!

MK: The boat man, you keep 'um busy. We go back and forth. It's like poking the leaves in the yard. One here, one there.

KM: So a group of you would go outside like that?

MK: Yes. The second year they came back, they said, "Boy, you like go?" I *maha'oi ē!*

KM: And where did you go.

MK: When I went out, they picked me up, and right in the water, that was the first time I dove deep. Hoo! It was like everything was different. They tell me, "you watch this." So I watch. They showed me how. I watched them.

KM: Uh-hmm. And they were thrusting the spear?

MK: Yes.

KM: No more rubber?

MK: No, no.

KM: So they were thrusting the spear. That's amazing.

MK: The spear itself is six feet, and right inside the wood, and it won't go anywhere, they tie it in.

KM: Yes. What was the wooden end of the spear made from?

MK: Regular wood.

KM: And they would round it off like that?

MK: Yes. It was about an inch and a quarter. It's flexible. And then they tie it. But the time I watched them, I see, they stand up in the water. They go down and they *huli*. They get the pole and they let go the pole, they just take 'um right up, standing up in the water [chuckling].

KM: Amazing.

MK: And sometimes they throw in the water, straight!

KM: Amazing, yeah.

JP: Yes.

MK: So I tried the same thing, sure enough. They use the spear in a different way. The spear floats, then they grab it and the spear goes backwards, they just *huli* right there. [gesturing various angles at which the spear was thrust]. Too good!

KM: One fish, one thrust?

MK: One thrust.

KM: And then you give the fish up to the boat man?

MK: The boat man is right there. And maybe only two times, that's it. *Lōlō* already [chuckling]. Right over here [pointing area where fish shot].

KM: So right behind the gill?

MK: Right there. So no more *puka*.

KM: So they were really careful, even about how they took the fish, because they didn't want to *pohō*, waste the meat.

MK: Yes.

KM: Did you folks ever have *manō* come around?

MK: They get, but no bother.

KM: Yes. And you're taking the fish clean.

MK: Somehow I found out from my *tūtū* that the *manō* was our *'aumakua*.

KM: 'Ae.

MK: In fact, I used to go down under, dive for the Army, same thing. I swim right with the *manō*, nothing.

KM: Hmm.

MK: The people down there tell me, "Gee, how come the *manō* over there, doesn't bother you?" "I don't know." So even till today, my nephews like to learn. I said "okay." Like me, when I watched those old men, half an hour, I got it already.

PK: Like today, it's all different.

MK: Yes. And the spear has counter weight. Not floating straight, it floats this way, half.

KM: So up and down, the sharp end down?

MK: Yes. And when you throw, it just stops. Then they grab the end, and the fish is over there.

KM: Hmm.

MK: All the guys who use the spear, they didn't believe.

KM: Was that the main way that you fished?

MK: Yes.

KM: You know out here at Hau'ula, when you were growing up, did you folks do *hukilau* out here at any time?

Hukilau fishing in the Kaluanui-Makao vicinity; recalls regional fisheries and fishermen:

MK: Hau'ula, not too much. More Kaluanui. Up Kaluanui and down to Makao.

JP: We do plenty *hukilau* at Kaluanui, Kahana Bay.

MK: Mostly the sandy places for the certain types.

KM: Yes. So out here in Hau'ula, you folks would gather *limu*?

MK: Oh yes.

KM: All kinds of fish?

MK: All along, fish. Surprising all the fish there were.

KM: Like this [pointing to fisheries indicated on Ko'olauloa Fisheries map Register No. 2848], after World War II, most all of these fisheries got broken up.

MK: Yes.

KM: Before, *Konohiki* fisheries, you couldn't even go fishing on someone else's place.

MK: Yes. But so far as over here, it was only Kahana.

JP: Yes, at Kahana.

MK: Kahana and Lā'ie.

KM: So anyone that lived in Hau'ula before, could go fishing out here?

MK: Anyone. No more nothing *kapu*.

PK: They had all their fishermen already.

KM: 'Ae.

PK: They all were fishermen.

MK: Yes.

KM: Who were the main fishermen out here when you were a child?

MK: I'll tell you what though, every place get their own.

KM: Well, like in Hau'ula, when you were a teenager, was there a main guy that was out here?

MK: Yes, they came out from Lā'ie Malo'o.

KM: 'Oia?

MK: Yes.

PK: There was the Kamake'e'āinas, my father, they were all fishermen.

MK: As the years go by, I tried to think how did they do that, but everybody took care of their own.

JP: They respected each other's boundaries.

KM: Yes.

JP: From Punalu'u or Lā'ie Malo'o, everybody respected each other.

KM: Yes.

JP: So they didn't go in their grounds unless they had permission.

MK: They talk, and sometimes they need help.

KM: Yes.

MK: So they say, "call so and so." And when he comes, everybody stands and watches him. The main man, he says, "go," they go.

KM: So where he directed you and what to do?

MK: Yes. Too good.

KM: And aunty, like you were saying, for your family, fishing was what sustained and fed your family.

PK: Yes.

KM: That must have been the case for all of the families.

MK: There were nineteen of us.

KM: Yes. I guess Makao, Kapaka, Kaluanui, people, all had their own.

MK: Yes. And Lā'ie.

Hukilau and types of fish caught at Kaluanui—seasonal catches:

KM: So *hukilau* at Kaluanui?

MK/JP: Yes.

KM: What kinds of fish?

PK: All kinds.

JP: Get 'ō'ō.

MK: Yes, and *akule*.

JP: Awa. Whatever fish at that certain time when you go.

MK: 'Ama'ama too.

KM: So uncle, if you think about, like this is September. What kinds of fish would you go for in this season?

MK: 'Ō'io.

KM: 'Ō'io. That's what you would go for, and where would you get the 'ō'io?

MK: All over. But the main place is Kaluanui and Kualoa. In fact, there is a place towards Kualoa, Ka-lae-o-ka-'ō'io. Right there. Again too, that's from my talking with my papa. The 'ō'io comes in there. The whole place is gray, plenty. You can see them from up *kula*, you just look. Hoo! If you don't know that's fish, you can't tell.

KM: Yes.

MK: It looks like rocks, but no. You see the school move, come back, move.

KM: Almost *ho'olili*, along the edge of the surface?

MK: Yes, but not all the time. They go down. But they don't go out, they stay there. They are breeding already.

KM: Ahh. So when they are breeding, do you take them or do you let them go?

MK: Well, that's the season that you can catch.

KM: How about, if we look at the months, like October, what kind of fish?

MK: The only other one I know of, season time is mullet, and the 'ō'io. That's the running fish. The other fish are all inside.

KM: So usually all year round?

MK: Yes.

KM: So when do you go after your mullet, 'anae like that?

MK: March, that's the time. They are breeding already. And then you can catch 'um. I don't know why.

KM: What kind of size?

Describes the 'anae holo:

MK: Oh, 'anae [gestures size on arm].

KM: So almost two feet long.

MK: But before, the 'anae was like this [gestures two feet], now, the 'anae is like this [gestures sixteen inches and less].

KM: So sixteen inches or less.

MK: I just saw, the other year, my nephew caught, 'anae, like that [gestures diameter]

KM: Wow, so eight inches in diameter, about. Big 'anae.

MK: Yes.

KM: Did you hear a story about the 'anae, and how they *holo*, go around the island?

MK: Yes, but I forget the story already [chuckles].

KM: But you heard something when you were young? The 'anae would travel from Pu'uloa, come out towards the Lā'ie area?

MK: Yes, yes. There was a story about a family, he was a fisherman, but everyone was wondering “why no more fish?” But the fish went this way. And he said, “when the fish come this side, we catch ‘um.” Sure enough.

KM: Amazing!

PK: And they have that red one now.

Discusses the schooling ‘alalauwā (‘āweoweo); believed to be an omen. Kaluanui nui noted for ‘āweoweo:

JP: Yes. Like right now, they have all the ‘āweoweo.

KM: *Alalauwā.*

MK: Yes.

JP: They are all over... My boy went dive outside, 80 feet like that he said all over, the whole place is red, as far as you can see. Millions and millions of ‘āweoweo.

PK: That’s a sign of something.

JP: Yes, a sign of something. So right now, everybody all trying to figure out how come.

MK: Yes...

JP: That’s supposed to be a sign of an *ali’i* or something. That’s what everybody was saying.

MK/PK: Yes...

KM: So uncle, you know that name *alalauwā*?

MK: Yes. But as long as I was fishing, I never did see ‘um until now.

KM: For real, you never saw the *alalauwā* come in?

MK: No. Not the ‘āweoweo, it’s a different fish, it’s usually outside. Mostly by the *papa*, but never small.

JP: Like now they say, by the millions.

MK: It could be one cycle, maybe 50, 70 years, or 100 years.

KM: Yes.

JP: Too bad no more our tūtūs for explain all these things to us.

Group: Yes...

MK: Kaluanui is famous for ‘āweoweo, big [gestures size].

KM: Oh, sixteen inch kind?

MK: Every time you lay your net, *hei!* Big kind.

KM: Hmm. When you would go fishing at Kaluanui, who would go fishing with you folks?

MK: Only myself. Because I use the spear.

KM: Yes.

MK: Everybody stands back.

KM: Your long spear?

MK: Yes.

KM: That must be something to see. You still go dive now?

MK: No, not now. I’d like to go back again. In fact, I’d like to take my great grandson.

KM: You know what would be awesome, on a really good day, get someone out here to do some under water video with you diving in that old style with the long spear.

MK: Yes.

KM: Do you still have a long spear?

MK: Oh, I cut 'um up [chuckling].

PK: Well, he cannot dive like he used to because of his ears.

KM: Yes. Not to make it hard, or deep, but just to show. To see what you are describing, how you handle your spear.

JP: Yes, how it's done. Even me, I'd like to see that.

MK: Yes.

KM: Hmm. Did you folks have *ula* out here, you go get lobster like that?

MK: Oh yes. But only certain times. I think September too [thinking].

JP: Yes, it's open now. September first.

MK: Yes, yes.

JP: Lobster is open now.

KM: Are there fish today like there used to be?

PK/JP: No.

MK: The fish are there, but they're scattered.

JP: You have to go way outside now for fish.

MK: Even the *limu*, no more.

KM: Did you folks gather *pūpū*, *kūpe'e* along the shore?

PK: Oh yes, we did, at Kahana.

MK: They have *kūpe'e* over there, *pipipi*. And the *pūpū lo'i*.

KM: Hmm. When you would *hukilau*, as a youngster, what was the *hukilau* like? Did everyone come together? Can you describe that?

MK: Like say maybe Lā'ie going, first thing you know, everybody knows. Some how, they all come.

JP: I used to go a lot with my tūtū.

MK: Yes, my papa.

Hukilau – lau lele fishing at Kaluanui:

JP: We'd go. The biggest one we did out there was at Kaluanui. We set the net at Kaluanui, and then we set the *lau* all the way down to Hau'ula, right in front by the Mormon Church.

KM: Wow!

JP: And they call that *lau lele*. From on top of the reef, we come, we get one boat go outside, surround. Only drop the net. Outside in the channel, in the sand. And from there, one boat comes, and runs the *lau*, go all the way down. When that boat runs out of *lau*, the next boat comes and ties in.

MK: Hook up.

JP: Then they go again. And then the next boat comes. And like how they used to have before, my grandfather, then had the old man over here, Kanakanui.

MK: Yes.

JP: And Nu'uhiwa. I remember going with *tūtū* to get all the *lau*. And we made plenty *lau* too. We'd stretch our rope from down at the house, and go all the way up the mountain. We'd go back and forth up the mountain, we'd stretch the rope. Cause if the rope is not stretched, and you make your *lau*, the thing is all twisted.

MK: Yes.

JP: So we leave 'um out, sometimes one or two weeks. We would take 'um right from the house, pull 'um and go up on top the mountain and tie 'um. Come back down, some times, three, four, times. And he'd pull 'um with a big winch truck, and he'd pull 'um. Keep pulling and keep 'um tight.

We also go *moemoe* net, that is a part of our culture. It shouldn't be illegal, for us Hawaiians, that is a part of our culture.

KM: Yes... See the problem is if it was in a Hawaiian way, it would be managed, and everybody would know.

JP: Yes. See today, it's all for the money. Before, you only took for feed your family.

Group: Yes.

KM: Yes, and that's the trouble today...

JP: Yes, today, no more control. All the cultures are going, not only the Hawaiians.

MK: They even go right over the other net [chuckling].

PK: Before, they give the fish, they share. But not today.

JP: That's what we used to do. When we would come home by Haleaha, the church over there, we used to always *māhele* over there. We'd put a big canvas down, and *tūtū* would always tell my mother, "You go *māhele* for everybody. You count how many families were over here, everybody would get fish. As long as everybody came and worked, everybody would get something to take home.

KM: Yes. And you said, sometimes the lay could run all the way from out here to...?

JP: Yes. We'd set the net in Kaluanui [looking at Register Map no 2848], and come all the way down to Hau'ula.

KM: And you would run the *lau* all the way out on the 'āpapa?

JP: Yes, all out on the side of the *papa*.

KM: They would *paipai*?

MK: No need. When you let out, the current is coming in, see. So from the end, they just pull *ma kula*.

KM: So the current would bring it in?

MK: Yes. The *lau* just keeps coming in with the wave. See, the *lau* just floats, and with the *lāʻī* under like that, so the fish, they just run.

KM: So you would just gather the fish... You know the wall where the house is now?

MK: Yes.

KM: Where would you bring the fish in? By there, by the stream, or...?

MK: Mostly in the center, wherever you like.

KM: So as long as it's a good sandy area?

MK: Yes. We use the *'eke*, use the bag. And then when you think you've got enough, you cut the rest loose. *Hemo* the *lau*.

KM: So you would open it up.

JP: You only take what you need.

MK: The rest, you let them go out.

KM: 'Ae. And it was family?

MK: It was the whole district [chuckling].

KM: So everyone would come together.

JP: When we did that even tourists would come and get involved.

KM: Wow!

JP: They stop, they like to take picture.

MK: Yes.

JP: *Hukilau*. So they take pictures and everything. As long as they come up to the church, where we go dry all the *'upena*, and all the *lau*. We go clean everything. The whole place, we dry nets and lay out there.

KM: So all of Hau'ula community, anyone living in between...?

MK: Kahana, whoever passed by.

JP: Everybody.

KM: You must have had hundreds of people at times?

Group: Yes.

KM: And had enough fish for everybody?

JP: Everybody.

KM: How often would you *hukilau*?

MK: Sometimes, maybe once a month. One person do. My papa would do his own. He had his own time. So he would go, small. Go for *ō'ō*, what ever. I tell you, even that, so much.

JP: When you go *hukilau*, as long as the fish are inside the *lau*, any kind of fish in the area is going to move.

MK: Yes...

MK: In my papa's time, Hau'ula, it was him. Lā'ie Malo'o, had another person, Kamake'e'āina them.

JP: Hau'ula had two. Tūtū man and Kananui.

MK: Was hardly him, mostly papa.

JP: I know *tūtū* was over here, Kahana, Punalu'u.

MK: Of course all *'upena*, but different fish.

JP: The old timers were so knowledgeable about when the fish run. And they only go to get when they need 'um.

MK: Yes.

MK: Too bad I never get what my father had. He could stand *ma kula*, and see the pile. He didn't have to go up a couple of stories and look down. He could stay on the beach and look for them.

KM: Wow! So were there certain places that he would *kilo* from all the time?

MK: Oh yes.

JP: *Tūtū* man would even spot right from the boat. For *kala* like that.

MK: Right form the boat. And the *kala* moves quite a bit. Goes up, comes down, moves.

JP: We used to go outside, surround *kala*, 'ō'io.

KM: He must have had an amazing eye.

MK: He can see. Me, I look, I can't see anything. But he knows already.

KM: Do you think that your papa them kept a *kū'ula*, or they didn't already?

MK: Hard to say.

PK: I was just going to say that about my father. He had a fish stone. But when his brothers died, they hid the stone up in the mountain...

KM: ...So before, they used that stone to call the fish in?

PK: Yes. I remember my father telling us that. They go out, look, and it's just like they call. And he used to be out late at night. He wasn't afraid of the shark. He said that was his 'aumakua. It's just like my son, he goes out late at night time, Punalu'u, by himself. He's not afraid.

MK: Me too, when I went dive, she called the police.

KM: 'Auwē, aunty got all nervous... [chuckling]

JP: [discusses *kala* fishing with his grandfather] We caught that school right outside of Kaluanui, the Punalu'u corner. We caught one big pile, brought 'um up by Haleaha. All of the families coming home from work, they all stop, come outside, help.

MK: Yes.

JP: Uncle Joe them, everybody. We went *māhele* the fish, everybody took home, plenty. And Auntie Pe'as' family was all into that *kala* too. They always go surround *kala*.

KM: When you folks *kaula'i* fish, where did you folks get your salt from?

MK: We buy the salt.

KM: No place out here to make salt?

MK: No.

KM: Maybe too wet, too much rain.

MK: Yes...

Elders taught them to be cautious of their words when traveling in Kaluanui:

KM: ...You know, sometimes people talk about your words and what you say, that it affects what you do. Like at Kaluanui, did you ever hear a *mo'olelo*, about a place that they call Ku'ikahi? And Ku'ikahi is unity.

MK: Yes.

KM: When you go up there, you're not supposed to *namunamu*.

MK: Yes.

KM: Did you hear that?

JP: Oh yes.

MK: Yes. I knew that all the time.

KM: Yes. It applies to so many things.

MK: Yes.

JP: There were so many kinds of signs they had.

PK: They had all kinds of signals... And you know, his mother, Irene, she was the best *he'e* catcher, morning to night.

MK: That's right, she was one of the tops in the *he'e*.

KM: How big were the *he'e* back then?

MK: Oh about 7, 8, 9 pounds some.

KM: Wow! And how is the *he'e* today?

JP: Lucky if you get two pounds.

MK: [chuckling] Lucky.

JP: Now, the *he'e* is not like before.

PK: You know your mother's favorite place for *he'e* was right out in front of Crouching Lion. At the point.

JP: Yes, she clean up. Even right in the front of Haleaha.

MK: Yes.

JP: Everyone of us was almost born on the water.

MK: Yes.

KM: [chuckling] ... [recorder off]

MK: [Talking about net fishing] I learned from my papa, the first catch, you don't sell. Anybody, whoever comes, you give. So I laid that net, brand new, twenty-seven feet deep. We sat down after, talk story. Then the next morning, before daylight, you could see the fish already. They all shine. We were out by Fort Armstrong, Fisherman's Wharf. Over there get mullet, *mempachi*, you name it. So that morning, you can see the fish. But the idea was, no matter what, no sell, you give away.

KM: So with a new net, you always give?

MK: Yes. You know why, too much *hukihuki*. Family or something get jealous, you get nothing.

KM: Yes.

MK: So we took the fish all over, give away everything [chuckling].

JP: That's my style too, that's how we were taught.

KM: Yes. When was this?

MK: In the late '60s.

KM: Hmm

Net fishing at Kaluanui:

MK: Then one time, a little before my father died, I went to Kaluanui and lay net. I laid it like a mushroom [gestures shape], with the opening facing *mauka*. Then I went and got my father, he looked inside there, and he couldn't believe it.

KM: He must have been so excited.

MK: And no *hei*, they were all in a pile. *Manini*, *'āholehole*, *weke*, all these kind, even a *honu* [chuckling]. He said, "How did you make your *'upena*?" "Look," we go with the boat.

KM: So *‘apo*, right around.

MK: And was big, almost 200 feet across. And the fish all each one, by itself.

KM: Wow!

MK: And *kākū*, this size [gestures].

KM: Sixteen inch size.

MK: He asked, “Who taught you to make this net?” “Well, this is my own way.”

DP: I remember when we were kids, we would go down the beach, take our blankets, sleep down the beach because they were going to surround. The whole bay, so much fish, they had to peg the net in the water.

MK: Yes.

DP: And everybody who came to the beach got fish.

MK: Before, Kahana Bay, when they lay, they know they’re going to stay over night already. Everybody brings their tent.

DP: That’s the good fun.

MK: Cook outside, eat outside. And the next morning, we go.

DP: And the fish taste more *‘ono* down there.

MK: Oh yes. When we *lāwalu* before, the fish taste different.

KM: When you *lāwalu* your fish, how do you make it?

MK: The *lā’ī*.

KM: Two *lā’ī*?

MK: Sometimes two, and they *wili* up [gestures]. The whole fish. Oh, *‘ono*...!

[Tina Haleaha, joins group]

Discusses lo’i kalo worked by kupuna in the Haleaha-Punalu’u vicinity; people exchanged goods—kalo and crops for fish and marine resources:

JP: Where was the *lo’i*?

MK: You know where Fujisaki, up Green Valley. Right where Lili’uokalani ends, all the way back.

KM: So is the Wai’ono or Makaua uka?

MK: I think so. And the Fujisaki family used to stay there.

KM: So from 1936, you stayed with your *tūtū*, and mama died two years later?

MK: Yes, 1938. She died in 1938 and her age was 38.

KM: *Aloha!* Now you said that your *tūtū* had all these *lo’i mauka*?

MK: Yes.

JP: What *tūtū* is that?

MK: *Tūtū* Moke.

KM: Keaunui?

MK: A’alona.

KM: Oh. And it was eleven acres?

MK: Eleven acres. I worked from one end to the other end, every weekend, clean 'em up. All in lines, in the *lo'i*, far apart. Maybe like this, I can reach.

KM: So the planting lines were about two and a half, three feet apart?

MK: Yes. You know, had one boat we use in there.

KM: Oh a little flat for when you harvest the *kalo*?

MK: Yes, when you *huki kalo*, throw inside. [chuckles] Too good eh.

KM: Yes.

MK: And we used to exchange, you know. Hawaiians would come and *huki* taro, take it home. They would replace, they bring fish. Too good.

KM: Yes, exchange, like that.

MK: Yes.

KM: Had *'auwai* come off of the stream, and he irrigated all this from *mauka*?

MK: Oh yes, from *mauka*.

JP: Had the flume over there?

MK: Yes.

KM: Was your *'auwai* out of the flume, or out of the stream?

MK: Had the flume on top, and it came down underneath. A pipe come right out. Cold! That's when we had the kind *kāi* taro.

KM: Hmm, good that taro?

PK: That was the best.

MK: You wouldn't believe, the taro smells, nice! And when you bite 'um, *'ūlika*, gummy. You make *poi*, two weeks no sour. And no more ice box, you leave 'um like that, just cover. Stay the same, the taste. And they get the *mana-ulu*, the taro is yellow.

KM: 'Ae.

MK: An the *kāi* taro, and a grey one.

KM: So did you folks grow to sell, also?

MK: No, it was just for eat. You give the other guy, you give to everybody.

KM: And you said they would exchange? Like when people live *makai*, they would bring fish up?

MK: Yes.

KM: So did Tūtū Moke live *mauka* also?

MK: No, *makai* side. Right in Haleaha. So I learned how to clean and everything, learned how to cook them. I no regret what I learned from the *lo'i*. I can look at 'um and I can tell what kind... [chuckles]

KM: All *kuāuna*, stone wall, dirt, stone?

MK: Just *lepo*. I don't know who planted them, that much taro. By the bag!

KM: Yes. Amazing!

MK: All this kind [gestures large corms]. It was cold, and the taro came out big.

KM: 'Ae. When the water is cold and flowing the *kalo* is good right?

MK: Yes. More easy.

KM: I wonder if the water still flows today like it did before?

MK: Stopped, no more, I don't think so.

KM: No more?

PK: I don't think that much.

KM: Not much?

JP: The flume, no more on top there now.

MK: Yeah.

KM: Well see, the flume took water from some place else.

MK: It came from Green Valley.

JP: Green Valley.

KM: Yes.

KM: Punalu'u *mauka* section.

JP: They cut it off, now it comes down, the flume is still running on the Green Valley side but they cut, and it goes down. Goes down to Bishop Estate where...

MK: Trotter.

JP: Trotter get, stay all inside there.

KM: Wai'ono section like that.

JP: All over there.

MK: Right over there by the bridge, had one other *tūtū* over there, taro patch.

JP: Who's that?

MK: Tūtū Kopaia.

KM: Tūtū Kopaia...?

FM: ...Uncle, where Mary Martin them stay in that area. Didn't *tūtū* have *lo'i* over there? It sounds like its part of that *lo'i* that you're talking about.

MK: No. The *lo'i* stay *mauka*, by Green Valley, by the bridge. You know the railroad bridge?

JP: Yes.

MK: Right there on the Kahuku side had a lot of taro patches.

FM: You know, when mommy was going... When these guys down Lā'ie just started that Zion...

KM: Zion Securities?

FM: Yes. Zion Securities. When they just started that's the place that mommy was going to court for over there.

MK: For what?

FM: It came in the newspaper somebody called her about that property over there, had *tūtū*s name on it. That's why I'm thinking, is that part of that.

MK: I heard somebody say something about it coming in the paper, this was way back, in the 1940s.

FM: Yes. And mommy said she went couple times but, no more the money to fight these guys. They went pick 'em up, so I don't know who's place it is now. They are the one's who picked it up. That's the last I know, but she had the *palapala*, the paper for it and went to court. You know how they put in the... [thinking]

KM: Legal notices, action, quiet title..

FM: Legal notice, right. And *tūtū* was still living when she went go tell him that she's going, but nobody else had the money to help her so she stopped. They went pick 'em up, 'cause they get the money. That's what she was saying but she had all the papers for that.

MK: Should show on top here then, should show on top here.

KM: On the other map.

MK: Yes...

Family: [Discussing former taro land in Hau'ula; types of taro planted; and revisit family members and ties to Kaluanui.]

**Clarence Nuhi Kwan Choy Au, Mae Parker-Au
(with mo'opuna, Nathan Nelson)
Kaluanui and Ko'olauloa Region Oral History Interview
September 26, 2003 – with Kepā Maly**

Clarence Nuhi Au was born at Kaluanui in 1924 (Uncle Clarence passed away on October 22nd, 2003). He was of Hawaiian and Chinese ancestry, and his grandfather, Au In Oi (Au), is recorded as a lessee of land at Kaluanui by 1880. Au In Oi was a rice planter, and continued cultivating rice on the *kula* (plain) lands of Kaluanui until his death in ca. 1928. The rice lands were behind the family home, *mauka* of the Kamehameha Highway, in the area between the present-day park entrance and the Papa'akoko boundary. Uncle's father Au Kwan Yan was also raised at, and worked the lands of Kaluanui, and his mother, Hattie Laea Nuhi-Au, was a native of Kahana.



**Clarence Nuhi and Mae Parker-Au
(KPA Photo No. S-1345)**

By about 1930, the Au family ended its lease of the land at Kaluanui, and moved to Lā'ie. During his youth, and in later years, Uncle Clarence traveled to Kaliuwa'a, and heard accounts of the beliefs and practices associated with the area. As a fireman, he also traveled to Kaliuwa'a and the Ko'olauloa range on rescue missions. He shared a deep sense of respect of the area. Auntie Mae, uncle's wife, was born in 1930, and raised in Kahalu'u. She spent years with her mother-in-law, Hattie Laea Nuhi-Au. When the AUs own children were young, the elder Mrs. Au instructed Auntie Mae that the children were to be respectful of the land when traveling to Kaliuwa'a. She also taught them to place *lā'i* under a stone when traveling *mauka*.

The following topics, recollections and recommendations were among those discussed during the interview:

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• Rice irrigated and cultivated by family on <i>kula</i> lands between Kaluanui and Haleaha.	157
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• Recalls that pineapples had been cultivated on hill side of Kaluanui.	160
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- As a youth traveled to Kaliuwa'a to go swimming; was always cautious of falling stones. 163
- Mother, always instructed them to be respectful when traveling to Kaliuwa'a; always placed *lāʻī* under a stone when traveling *mauka*. 164
- *Lāʻī* also used to test the water—if it floated, it was okay to go *mauka*; if it sank, one should return home. 164
- Discussing land tenure and old residents of Kaluanui and vicinity. 165
- Recollections of Kaluanui; Uncle was taught at an early age to respect the land, to speak to it—ask permission—as he traveled inland. 166
- Rock falls like that of 1999 will always happen, it is the nature of the place; respect of Kaliuwa'a is important. 168
- Believes that Kaliuwa'a should be opened again. 168
- 'O'opu were formerly caught in the rice fields and flumes of Kaluanui. 169
- Fishing the Kaluanui shore line—describes the '*anae ake* and '*anae holo*. 170
- Recalls the Kahana fishery, and old fishing customs. 172

Begin Interview — Family Background:

KM: *Mahalo*, and if you feel it's okay, by and by we can talk again. But, I don't want to humbug you.

CA: Sort of get the edges.

KM: That's right, yes.

CA: Sure.

KM: While we're talking, I'm going to use a couple of maps, just in case there are some things we should mark out on the map like that, okay?

CA: Okay.

KM: We're doing this Kaluanui study, but this will be important for you and your family. And as we talk about Kahana for going home, during the future.

CA: Uh-hmm.

KM: Thank you so much, *aloha* to you and aunty. Uncle, could I ask your full name and date of birth, please?

CA: Yes. I was born Clarence Kwan Choy Au, K-w-a-n C-h-o-y A-u, Clarence Kwan Choy Au.

KM: Yes.

CA: In my birth certificate, I was born in Kaluanui as it so indicates the... [thinking] February...

MA: The 20th of February, sweetheart.

CA: The 20th.

MA: In 1924.

KM: Yes.

CA: Okay. February 20th, 1924. Number two of six. My brother Raymond Kwan Hoon Au was born February 14th, and I would imagine he was born in Kaluanui.

KM: Yes.

CA: Before I was born in Kaluanui, he is number one of six.

KM: Is he one year older than you?

CA: He is one year older than I am, yes.

KM: 'Ae. So he *hānau* in 1923 then?

CA: In 1923. 'Ae, *pololei*. February 14th, 1923, yes. And I'm February 20th, 1924.

KM: You folks almost exactly a year apart?

CA: Yes, almost exactly a year apart. The one who passed away out of six siblings is Edward Kwan Chin Au. Where he was born, I'm not sure. He might have been born at Kahuku Plantation, and they had a hospital at that time. So he might have been born there. He's the only one missing of the siblings, otherwise with him included we would have, I would be number two of six. We have two girls after two boys and two boys after those two girls.

KM: Sister Adella is...

CA: Sister Adella...

KM: ...is the next child after you?

CA: That's right. Miu Lan Au. And Katherine Miu On Au. Then Edward Kwan Chin Au, and surviving, number six of six, Benjamin Kwan Kee, K-e-e Au. He is presently in Lā'ie married to... [thinking]

MA: Marian Enos.

KM: Is that Aunt Ruby's daughter?

MA: 'Ae.

CA: 'Ae, *pololei*.

KM: I interviewed Aunt Ruby back in '96.

MA: Wonderful!

KM: She was 95 I think at that time, or 93 I think.

CA: Yes. That's their daughter. Peter Enos was the telephone supervisor at Lā'ie.

KM: Oh, yes. Now who was your mother?

CA: My mother was Hattie... [thinking].

MA: Laea Nuhi Au.

CA: Laea Nuhi Au.

KM: Mama was pure Hawaiian?

CA: Pure Hawaiian yes.

KM: Where had mama been born? Do you recall off hand?

CA: Where was my mother born?

MA: I think she was born in Kahana.

CA: I believe she was born in Kahana. Her father came from the Big Island of Hawai'i.

KM: That's under the Nuhi name?

MA: 'Ae.

CA: Nuhi, Samuel Nuhi.

KM: Yes. I'm familiar with Nuhi as a Hawai'i island name.

CA: And he had two siblings, one... [thinking] was it, John Nuhi?

MA: I think so.

CA: I believe it was John Nuhi. He went on to stay on the Big Island. The other sibling was a girl [thinking] and she married...

MA: Daniel Aweau.

CA: Aweau, into the Aweau family. And the Aweau family is here on this island and probably elsewhere too.

KM: Yes.

Au family planted rice at Kaluanui:

MA: So the Kaluanui that he was born in was the Chinese part of it, the low land where they had all the rice fields.

KM: I see. Your papa, was papa pure Chinese?

CA: Papa was pure Chinese.

KM: What was his name?

CA: His name was Au Kwan Yan.

KM: Au Kwan Yan.

CA: K-w-a-n Y-a-n, pure Chinese.

KM: Okay, thank you. Did papa come from China?

CA: No. His father came from China and went first to the... [thinking]

MA: Kaua'i, I think.

CA: Kaua'i.

MA: As a laborer.

CA: As a laborer for the sugar plantation.

KM: Yes.

CA: His spouse was... [thinking] her surname was Wong, W-o-n-g.

KM: Oh. Do you know about when your father moved to Kaluanui? Was he a part of a *hui* of Chinese that were growing rice there or?

CA: When my father's father, grandfather came from Kaua'i, he settled first in the Honolulu area and then he went to the country area in Punalu'u, and he became a rice grower.

KM: Do you have grandpa's name?

CA: Au In Oi, I-n O-i. And we have his name by luck. When he was to be shipped to China to be buried like his spouse was, World War II started, and he was taken out of the grave into a crock ready to be shipped to China. But he was reburied because the World War II started.

KM: So they couldn't take him to China?

CA: They couldn't take him to China.

KM: Where had he been buried originally?

CA: In Mānoa Cemetery, and then he was exhumed and put in a crock, ready to be shipped to China.

KM: Did you know your grandfather? Or had he died before you were born?

CA: No. He lived, while he was a rice grower in Punalu'u. I was about four years old at that time. But I do remember him. He always, at lunch time my brother Raymond and myself, he always gave us a handful of roast peanuts and one orange. That was our snack for lunch, besides lunch. That's when he came out of the field and had his lunch.

MA: There is a Chinese organization in Yin Sit Sha, Y-i-n S-i-t S-h-a, composed of all the original family descendants from that Kaluanui – Punalu'u area.

KM: 'Oia?

CA: Yes.

MA: This is a book that was written of the, "Early Chinese in Punaluu" (1983). [handing the book to Kepā]

KM: Yes. I've seen it just a couple of days ago. Wow!

MA: You can borrow that if you want to.

KM: Are you sure?

MA: Yes.

KM: Okay.

MA: All the families are listed in there.

KM: What I do is, I'll get it back to you next week.

MA: No problem.

CA: Don't rush, take your time.

KM: Thank you so much.

CA: It tells a lot of stories.

KM: You'll be very interested. We've been pulling together *mo'olelo* from the old Hawaiian language newspapers. And Onaona and I went through every record we could find in the Bureau of Conveyances for Kaluanui. What we see is that by the late 1860s even a little earlier, but, 1860s on up to the turn of the century—and like your time when you were born—there were many leases held by Chinese families at Kaluanui for growing rice.

CA/MA: Yes.

KM: The old 'auwai, you know when you go up to Kaliuwa'a, if you travel up the Sacred Falls trail?

MA: Yes.

CA: Yes.

KM: And you go like, from the *kula* lands, halfway up about into the valley. You'll see there's this beautiful *māno*, you know how they block the water, dam the water? There's this, still today.



The Historic Kaluanui Māno—Head of the Rice Planters' 'Auwai (KPA Photo No. S-1322)

CA: Yes.

MA: Still in existence! Really!

KM: Because they used some cement.

CA: Okay.

KM: And what they did is the mortar, the old kind mortar?

CA: Yes.

KM: There's this beautiful *māno* and this '*auwai* channel, stone lined. We know when that was built because of the old records. You'll love this story and I'm sure that you will see your families name and recognize some of the names in there. We'll bring this whole study to you. It's amazing though that you folks and how many of the Chinese families married Hawaiian women who were out there.

MA: Yes.

KM: Like your father.

CA: Yes.

KM: Your father was still growing rice as he grew up? And was he still growing rice when you were born, or was it just phasing out?

CA: While we were born and raised there, grandfather, Au In Oi, he was still raising rice.

KM: At Kaluanui?

CA: At Punalu'u.

KM: Living in Kaluanui?

CA: Kaluanui is a part of Punalu'u.

MA: They lived there, yes. Right by the rice fields. Papa Kwan Yan and mama lived there with *tūtū*.

KM: Okay. What I'm going to do is, this is not a lot of detail but I have one other map, just for now. This is Register Map 2603 and it sort of shows the lands from Kaipapa'u over to the boundary of Kahana through Punalu'u.

MA: Yes.

KM: You see the large *ahupua'a* of Punalu'u and then the smaller lands, Wai'ono, Pūhe'emiki, Kapano, Haleaha, Papa'akoko. Here's Kaluanui going up and this would be Kaliuwa'a up where Sacred Falls is up in here.

CA: Yes.

Recalls the old Koolau Rail Road and sugar lands; describes old home site and rice lands:

KM: Do you remember the old railroad, that ran through?

CA: Yes, I do. It ran to Kahana.

KM: 'Ae. It ran all the way out to Kahana.

CA: That's correct. It turned around at Kahana.

KM: 'Ae. And goes back to Kahuku side?

CA: Kahuku.

KM: When you folks were living at Kaluanui...here's the stream that goes up to Kaluanui. [looking at map]

CA/MA: [agreeing]

KM: And here's the railroad. Where do you think you lived in relationship to the near shore to the road and say to the railroad?

MA: Where was the family?

KM: Where was the house?

MA: Your Chinese papa's place? It was, I think in this vicinity, this is where George Kanakanui's... [pointing to area near Kaluanui-Kapaka boundary]

KM: 'Ae. Kanakanui was right over here, Naone where the church is now.

MA: Yes, right.

KM: You know that Greater Mount Zion church, the old man Naone?

MA: They bought Kanakanui's place.

KM: Yes.

MA: Mount Zion church bought that, and they are located right next. I think where Papa Au them were that was around in this vicinity.

KM: On the Kahana side of Kaluanui, this is the stream?

MA: 'Ae, yes.

KM: The Kahana side of Kaluanui stream?

CA/MA: Yes.

CA: To be more specific, it is where this person Akaka...

MA: Akaka was on Haleaha road though...that's far away honey. Akaka and Choy on Haleaha...

KM: Here's Haleaha...

Rice irrigated and cultivated by family on kula lands between Kaluanui and Haleaha:

CA: That road, that's where grandfather raised his rice.

KM: Oh. That road there above?

CA: Yes.

KM: All of this area was rice, through here?

CA: That's correct.

KM: Was it irrigated through flumes?

CA: Kaluanui is where grandfather grew his rice in the Kaluanui area.

KM: Yes. Was it on the flat, *kula* lands above, was it below? Would it be above or below the railroad, do you think?

CA: It would be above the railroad, and also below.

KM: Across?

CA: Yes, on the *makai* side.

KM: Yes.

CA: I say that because of the terrain. The terrain could not grow cane, but it can be terraced for rice.

KM: It was sloping up already?
 CA: Sloping, yes.
 KM: They had an 'auwai bringing the water into the fields? Do you recall because it had to be wet land, just like *lo'i*?
 CA: Yes, I do remember a flume. A flume that went across to the cane fields and then below to the rice fields.
 KM: Yes. Were there many families living out there when you were a young boy?

Recalls families living at Kaluanui in the 1920s:

CA: Yes. There were a number of families. [thinking] That Ching Tong Sing, before them...
 MA: Yan Quon Ching.
 CA: Yan Quon Ching, he lived there. He had a store and then...
 MA: It's at Punalu'u store today.
 CA: Ching Tong Sing, he had a store but that store relocated to Hau'ula,
 MA: It's an art gallery now.
 CA: It's an art gallery on the *makai* side of Kamehameha Highway.
 MA: Right near the entrance, across the Hawaiian church.
 KM: Yes, I know which one you're talking about.
 CA: He had its first location...
 MA: It's all in there [referring to book]. All the families that lived next to each other.
 KM: Good. Wonderful!
 CA: And then Ching Tong Leong store...
 MA: Was in Hau'ula.
 CA: In Hau'ula, and that was the second sight of the smallest post office in the United States at that time. And she was the postmaster there.
 KM: Oh.
 CA: I think it will be indicated in the Chinese book.
 MA: No, I don't think so.
 CA: My wife, she and I...when did we get married?
 MA: In 1950.
 CA: In 1950.
 KM: July 1st?
 MA: 'Ae.
 CA: Yes. She was appointed by who at that time. Were you appointed by?
 MA: I forget who it was.
 CA: She was appointed to man, and be postmaster of the smallest post office in the United States at that time, in the Territory of Hawaii, I believe it was at that time. And then it moved to Ching Tong Leong store. Mrs. Ching Tong Leong was a cousin of my father's, she was an Au girl. Today the name still stands because Ching Tong Leong, although its not a grocery store but the name still stands.

KM: Yes, it's still there. Now this map is in your packet also, this is a 1924 map [Bishop Estate Map No. 1150], so same year you were born of a portion of Kaluanui. I'm sorry, it's a little hard to read, but you've got a copy in there. This is the railroad.

MA: Oh.

CA: Okay.

KM: These lots that are marked here are the old *kuleana* of the native families that lived at Kaluanui, of the Hawaiian families. Were there still some Hawaiian surnames living at all in Kaluanui when you were young? I know Naone had a...

CA: Yes. Naone had a place. That Naone was connected with the fire department. I believe so.

KM: Ahh. This is interesting. Here's the stream and the highway would be down here a little ways.

MA: Yes.

KM: The stream comes up. And what you see is, of course by this time the land had been divided into the sugar fields by Castle. Castle started the Koolau Agricultural Company and the Koolau Water Company also. They were planting sugar in this time around here. But if you look, here's the old trail that goes up to Kaliuwa'a falls.

CA: Yes. And if we go back during that time, Kaluanui stream, also was Kahuku Plantation.

KM: Yes, that's right. They tapped water off of it to irrigate the fields as well?

CA: Yes. Like I mentioned earlier, they had a turn around point in Kahana Bay.

KM: Yes. Was it near where the park pavilion and restrooms are now or was it right down in front of Kahana Bay where you enter into the?

CA: No. It was on the raised... [thinking] It was by itself, its raised and they went into Kahana Valley just above where Kam On Store was. There was a Chinese store in there, and they would turn around right in front there. They had a turntable.

KM: Oh. Amazing!

CA: They had a turntable where they put on coaches and cane cars to go down to Kahuku Theater. And also that railroad continued around Ka'ena Point into Honolulu.

KM: Amazing!

CA: It was amazing, yes!

KM: You can see that this was part of the old...

MA: Petero?

KM: Petero was one of the original *kuleana* awardees in 1848.

MA: Ohh!

KM: This is Petero's land. There were a number of families though in the 1800s, when the Chinese were...many of the Chinese got their leases. There was an old man, Keaunui.

CA: Keaunui.

MA: Yes, that's a familiar name.

KM: There were the A'alona family.

CA: A'alona, yes.

KM: Naone was there.

CA: Yes.

KM: There was a Kanamu at one point, Kapi'ioho family.

MA: Any Kalili?

KM: Kalili is what comes under Keaunui.

MA: Oh, okay.

KM: Kalili comes under them, and that's how like Uncle Moke Kalili, he's a couple years younger than you.

MA: Keaunui is an Ah Quin, you remember Keaunui Ah Quin. He's probably named after his elders.

KM: Yes, his *tūtū*.

CA: Could be.

KM: There were a number of Hawaiian families that had secured leases or some owned *kuleana*, but secured the lease under Bishop Estate. The families lived at Kaluanui, leased out land. They did taro growing and then the rice and the Chinese secured much of the land under lease, under the Hawaiians actually that were living there to grow rice across a lot of this land.

MA: Oh.

KM: You were talking about the flume uncle...this is the concrete flume or ditch that runs here.

CA: Yes.

KM: You can see it ran up across and over towards, and then it continues on out into the Kapaka section area like that.

CA: Yes.

KM: Very interesting. Was rice still planted when you were a child, is that what I understood?

CA: Yes.

KM: Yes, it was. When did they stop planting rice, do you remember?

CA: I really don't know.

KM: Rice and sugar were both being cultivated at the same time?

CA: At the same time, that's correct.

KM: There's something up here that says, "Formerly in pines." There's an eighteen acre parcel here, here's a four and a half acre parcel, "Formerly in pines." Do you remember pineapple being grown up on the slopes above you folks at all? Actually this is 1924, and it says formerly so it had stopped all ready by the time you were born.

MA: Even here. Wow!

Recalls that pineapples had been cultivated on hill side of Kaluanui:

KM: Do you remember any pineapple growing on the slopes of the...?

MA: Hill side.

CA: [thinking] Yes, I can remember pineapple being trucked. It was being trucked out of the uplands, and it started from [thinking]... You had to go in through...

MA: Hau'ula Homestead?

CA: Hau'ula Homestead Road where your post office was.

MA: The train used to go there, there was a station in Hau'ula.

CA: The train used to go there but we're talking about before the train.

KM: Yes.

CA: Homestead Road, there was another camp site that belonged to Kahuku Plantation.

KM: Yes. They had their plantation, was there a watering station for the train there too? A water tank like that I think and?

CA: Yes.

KM: So that's the place.

CA: Yes. They had a platform for putting water in the train to raise steam. And across the road was this small plantation town.

KM: Yes.

CA: [thinking] And the pineapple trucks used to go up that road.

MA: The dirt road.

CA: Past that plantation sugar people...

KM: *Mauka* of that?

CA: Yes, *mauka* of that. They had one more plantation house.

KM: Village, a camp?

CA: Yes. That's where I learned as a boy how to say cabbage in a garden of a guy who was working in the plantation mill. I forget his name, but I remember my dad sending me to learn Chinese.

KM: Oh yeah?

CA: Yes.

KM: Interesting.

Grandfather died in an accident with a water buffalo, while working the rice paddies of Kaluanui:

MA: Now your Chinese grandfather was killed by the buffalo that he used in the rice field, right? Isn't that your story you told me at one time?

CA: He was hooked accidentally.

MA: You know the buffalos, the flies and things that come on their backs.

CA: Yes. The buffalo didn't mean it. And he was taken to, if I'm not mistaken Kukui...a hospital or whatever it was. And my dad took me as a youngster to visit with my grandfather and lo and behold, my brother and I, he had his last roast peanuts and orange for us.

KM: You're kidding!

CA: For my brother Raymond and myself, one of six.

MA: Just two of you so far at that time.

CA: Yes.

MA: What happened to the rice field after your grandfather died, did your father take over? Or did your uncles take over?

CA: I don't know what happened to the field after my grandfather was hooked by the buffalo. My father started to be an oiler on the dipper stick that his father-in-law, Samuel Nuhi, ran.

KM: Was this for a road crew or for the plantation?

CA: For the road, that was the Territory of Hawaii at that time.

KM: That's right, yes. When they were doing, working on the big road?

CA: When they were doing the road, like around Diamond Head.

KM: Yes. Towards Koko Head like that or something?

CA: Around Diamond Head and that slope.

MA: Coming this way?

CA: Yes.

MA: Makapu'u, around there?

CA: Makapu'u, yes. Makapu'u, Waimanalo, my grandfather was a dipper stick operator. And my father was an oiler on the rig, yes. Then from oiler on the rig, he had a taxi service of his own from Kahuku Plantation to town, he delivered to Kahuku Plantation all the different ethnic films.

KM: Yes, for the theater.

CA: Filipino and Chinese and whatever to Kahuku Plantation. It was the biggest plantation on the windward side.

KM: Yes, this whole windward side, yes.

MA: How old were you when you...did your family move to Lā'ie after that from Kaluanui?

CA: Yes. We moved to Lā'ie about...

MA: Do you remember?

[A car pulls up to Au's home.]

CA: That's Nathan, my grandson.

KM: About how old were you when you moved to Lā'ie?

MA: When you moved how old were you when you folks moved from Kaluanui to Lā'ie?

CA: I would say I was about six.

MA: You went to school in Lā'ie? ...This is Nathan Nelson [introduces grandson to Kepā]

KM: My father-in-law and your grandfather are 'ohana on the Kaiapa side also.

CA: Yes. So I moved to Lā'ie when I was about six years old. My two sisters, they hooked up with a girl, a youngster that went down to Lā'ie. She went with her grandfather to the Haili's in Lā'ie. That's how we...

MA: That's Julia, the Folmers.

CA: Yes, Emerson Folmer was his name. He came to Pearl Harbor from the United States, and he married a Hawaiian lady. The Hawaiian lady had a granddaughter by the name of Julia Folmer. So they visited. I imagine when they were about five, six years old, I was at least six to seven around there.

KM: You're a year older than sister Adella, yes?

MA: Do you think Raymond would remember a lot of things too? Same thing as your older brother? Raymond Au.

CA: He has a better memory than I do.

MA: He would be a good one to interview too. Names and locations, everything, his brother... I could give you his phone number and I could call him and explain to him what you're doing.

KM: Okay, wonderful! That would be wonderful!

CA: Let him have the phone number.

MA: I will, yes.

As a youth traveled to Kaliuwa'a to go swimming; was always cautious of falling stones:

KM: Thank you. You know, growing up and staying at Kaluanui as a child, one of the famous places of this land which is why it actually became a park later, was Kaliuwa'a, going up to the falls. As a child, did you ever travel up to the falls?

MA: To go swimming?

CA: Yes, I did. But I always was careful of falling stones.

KM: Yes.

CA: I could hang an object, a weighted object, you could see where its going to fall on you. And you avoid that.

KM: You avoid those areas where?

CA: That's right. I swam down below, I didn't go up there and go swim.

KM: You would go up to Kaliuwa'a, all the way to the back, to the main falls?

CA: Yes.

MA: The pool right there.

CA: Not only as...but I do remember I went also as a fireman to the same place.

KM: Yes.

CA: I said to them, "If you don't know where they are, don't go. Don't go by air, helicopter or whatever. You stay away, until you find out that there is somebody to be saved, then you go."

KM: Yes.

CA: "They may be elsewhere."

KM: When you were young, of course one of the famous stories, and you'll see in this *mo'olelo* that we're putting together one of the famous stories of Kaluanui is that in the time of your *kūpuna*, long before it was the home of Kamapua'a.

CA: Kamapua'a, 'ae.

KM: Did you hear stories at all about?

CA: Kamapua'a, 'ae, yes.

KM: Were there certain things that you had to do when you were traveling up the stream?

CA: Going to Sacred Falls?

KM: Yes.

CA: Avoid falling rocks [smiling].

KM: Of course, that's a very good one.

CA: You have to live. And by putting a weighted object on a string, you know exactly where the rock is going to fall and you avoid that area.

Mother, always instructed them to be respectful when traveling to Kaliuwa'a; always placed lā'i under a stone when traveling mauka:

MA: I remember when I first married Clarence, mama Hattie telling me because we always wanted to take our children up there. She always cautioned me, "Make sure you don't desecrate the land. Don't touch anything. Get your *ti* leaf at the bottom, place it on a rock to hold it down and say a little *pule* before you go up. Have great respect for the place."

KM: Yes. I remember because I spoke with mama and she shared that. I went when she was with sister Adella at the house where sister is now.

MA: Wonderful!

KM: This was back in the '70s we talked story and just what you said.

MA: When we were first married I remember she told me the respect for that place because it's very sacred. "Don't desecrate, don't dirty, don't leave any *ōpala* around."

CA: My mother and Zuttermeister.

KM: Yes, Kau'i.

CA: Kau'i Zuttermeister. I guess that's Kau'i number one.

KM: That's correct.

CA: Older person, they took *hula* lessons from their uncle.

KM: 'Ae. Pua?

MA: Ha'aheo.

CA: Pua Ha'aheo.

KM: Yes. And Pua was living by Huilua I think...

CA: He was living by the fishpond.

KM: By the fishpond, Huilua yes. That's what mama said...yes.

CA: My mother took the first Hawaiian troop to New York City.

MA: And stayed up there over twenty years. [chuckles]

CA: She stayed up there...

Lā'i also used to test the water—if it floated, it was okay to go mauka; if it sank, one should return home:

MA: Then came home to Kahana... You know, Nathan told me something very interesting, his mother is our oldest daughter, who is named after mama, her Hawaiian name is Laea also. Charlene our older daughter. He said that his mama told him that whenever she went up to the falls when she came to the stream, *tūtū* Lady said to drop a leaf in the water. If the leaf floated down, it was clear to go up. If the leaf sank, don't go any further, you turn around and go home.

KM: Very interesting.

MA: Interesting.

KM: It is. And you know there are those kinds of signs that are used at various places. If the water is the right...but otherwise maybe somebody's home up there and it's better not to...

Discussing land tenure and old residents of Kaluanui and vicinity:

- MA: Yes. You know the Chinese, having a lot of leases and owning...did they own the land or just lease it?
- KM: What happened is some of the *kuleana* began to be purchased by a couple of the Chinese, but most of Kaluanui...all of the *ahupua'a*, Kaluanui, in 1848, became the land of Chiefess Kamāmalu.
- MA: Oh, okay.
- KM: From Kamāmalu it descended down to Pauahi which is how it became Bishop Estate. In 1859, the first lease of the entire *ahupua'a*...and so one of the maps I gave to you over there is...this map here is the 1859 map of Kaluanui.
- MA: Okay.
- KM: This is when the *'āina* was originally surveyed, and the first time it was leased. And it was leased to a Hawaiian, the *kahu* of Helumoa Church of Hau'ula who's name was Kuaea.
- MA: Oh.
- KM: Kuaea. The old church, Helumoa, the Kahuku-Hau'ula Protestant church.
- MA: Oh, across the park then?
- KM: Yes, that original church.
- MA: Oh.
- KM: It was originally leased in 1859 by Kamāmalu to Kuaea. By the early 1870s a *hui* of Hawaiians, Kapi'ioho, Naone, Keaunui, A'alona, these names that you're familiar with...
- MA/CA: Yes.
- KM: ...Kanamū was there, Kaneumi, there was also Kaanaana.
- MA: Yes.
- CA: Kaanaana, right.
- MA: Raymond was married to a Kaanaana.
- CA: She passed away.
- KM: Kaanaana, they were all a part of this *hui*, which was called "*Hui Hoolima Hoolimalima Aina o Kaluanui*." They were the primary lessees of the entire *ahupua'a* except for the *kuleana* like you saw, Petero, this is Kaukaliiu, he had his *kuleana*. There were several *'āpana* though, *'āina* that were *kuleana*, private. It was this *hui* that began leasing, sub-letting to the Chinese rice growers. They had already been at Punalu'u.
- MA: Oh!
- KM: And there was like Ahana of the Chin Sank Well Company, who had a water, well digging company, they were developing water. You know all of these things, that's what happened. In the 1890s, James Castle, actually in the later 1880s, James Castle or William Castle, some of the natives and Chinese made mortgages to lease larger lands and a couple of those mortgages defaulted so Castle got his first lands in Kaluanui.
- MA: Oh.
- KM: That's how he eventually started, in 1905 about, is when he started the Koolau Agricultural Company and the railroad. The railroad was put in, in 1908.
- MA: Oh.

KM: It had already been going. That's how eventually, all of this 'āina, when you folks, when your grandfather passed away and the other families, the leases ended; that's how this all turned to Castle. In 1926 I believe it is, Castle had already died and Zion Securities acquired the lease...

MA: The Mormon Church.

KM: The Mormon Church, and they sublet to Kahuku. Kahuku, all the way till about the 1970s...

MA: Yes, and the plantation was going.

KM: ...had the plantation going all through there. The railroad was still running till the '50s.

CA: Yes, that's correct.

KM: And then they closed that down. You saw many of these things?

CA: Oh, yes.

MA: The changes going on.

CA: You'll find this to be of help to you.

KM: Thank you so much.

Recollections of Kaluanui; Uncle was taught at an early age to respect the land, to speak to it—ask permissoin—as he traveled inland:

KM: You mentioned that you knew that you had to be very careful, respectful, as mama had said you had to respect the place like that.

MA: Yes.

KM: Were there stories that you heard about people going to Kaliuwa'a, Sacred Falls or to Kaluanui? Do you remember hearing any? Were there places that were pointed out? "This is such and such." There's one of the famous places on the land and I'm sorry that I keep asking these...

CA: That's alright.

KM: There's one place called Pōhakupe'e o Kamapua'a, the stone where Kamapua'a hid. Did you ever hear about places like this at all on the land that you remember?

CA: I only recall Kamapua'a. And as a fireman, I had a big respect for Kamapua'a all the time, I still do. As a fireman I was guided by Kamapua'a.

KM: Yes. Were you taught before going onto the land that you *pule* or you ask permission, you don't just...?

MA: Yes. Don't just go in.

KM: Yes.

CA: Yes. I never did just walk in. I'll say, "Here I am again," and I'm speaking to somebody.

KM: 'Ae.

CA: And I say, "Okay, I respect what you put forth to me." And as a fireman I will concede, I will acknowledge that. And I always did. That's why I was never afraid to go to Kamapua'a's place.

KM: Kaliuwa'a.

CA: Kaliuwa'a.

KM: Now as a child you heard the name Kaliuwa'a right?

CA: Yes, that's correct.

KM: Do you remember when they started calling it Sacred Falls?

CA: No, I don't know [chuckles], but it's the same place as far as I'm concerned.

KM: It is the same, that's correct, it's the same place. Is it sacred, do you think?

CA: To me, it is.

MA: Yes, to the Hawaiians, it is.

KM: Yes.

MA: It is a sacred place.

CA: You better respect. Even if you don't know. So in that respect as a fireman, when I did not know exactly where a person is to be rescued, I hiked them into the falls. I was a Battalion Chief, I would hike them in. Its harder to hike in, its easier to ride a helicopter, but that's not the way to go.

MA: It's a tragedy where it crashed.

CA: Many places, I go by sensing.

KM: 'Ae, the feel of the land.

CA: Yes, that's right. I'm never afraid to go where I'm going to go because I have respect for whatever is there.

KM: *Na kūpuna, pule mua, noi mua, māmua o ka hehi ana.*

MA: 'Ae.

CA: 'Ae. And you will find that a lot in here [pointing to Kaluanui on the map].

KM: Good.

MA: You know they *pule* for everything when they planted.

KM: Yes.

MA: They were so humble.

KM: Before going *lawai'a*, on the trial.

MA: That's right. They *pule* for everything!

CA: That's why you need to be humble.

MA: Never rushed into anything.

CA: You know when I joined the Honolulu Fire Department, I was working at Pearl Harbor. First class I was ready to become a leading man, one step higher than a journeyman. I said, "No, I'll go to the fire department." I went into the fire department, I earned less than half of what I was making at Pearl Harbor. But it was all because I wanted to serve my fellow man.

KM: Yes, wonderful!

CA: In what capacity, what I know. In the Honolulu fire department you had to save lives and property, and you even saved lives that people don't want to be saved. They want to jump over the *pali*. I said, "Don't you ever go on a windy day, because you'll only be blown up against the *pali* and you're going to wish... You'll have broken bones on your way down. We have to go and rescue you, we'll go on the bottom and we'll wait for you. You'll come down, we can't go up, you'll come down."

KM: Yes.

CA: That's how I operate.
KM: Did you ever hear about, when you were a young boy, about someone being hurt by stone falls at Kaluanui at Kaliuwa'a?
CA: Yes, sure, I heard about them being hurt. Even the firemen being hurt.
KM: Oh, later on?
CA: Yes. Fire department, we lost a helicopter pilot and two police officers. To me it was because they had no respect for the land.
KM: That respect is very important.
CA: It is.

Rock falls like that of 1999 will always happen, it is the nature of the place; respect of Kaliuwa'a is important:

KM: Today, like in 1999, had that terrible accident at Kaliuwa'a when all the rocks fell down.
CA: Yes.
KM: People, you wonder, could something have been done to potentially avoid that or?
CA: No. No matter how you teach people or persons what to expect, they scoff at you.
KM: Yes.
CA: They have no respect for what you're trying to tell them.
KM: The nature of the place and the tradition?
CA: Yes.
KM: It's important though that if people go up to... Do you think that people should still be allowed to go up there?
CA: They should be.
KM: They should be?
CA: They should be. What better lesson than the rocks falling on you. If it falls on you and if it doesn't, you're lucky.
KM: 'Ae. It's a good day.
CA: If it does, you're in trouble.
KM: *Aloha nō!*
CA: *Aloha nō!* You don't respect the nature of what you're up against...it has no respect. Only those who are humble.
KM: If they were to reopen the park, do you think that they should try to orient people first, before they go in or have something so that at least they would know. You know like you said because before, what do you think?

Believes that Kaliuwa'a should be opened again:

CA: If they open it again, and they should, people will die anyway because they are careless about what they're doing.
KM: Yes. It's just a matter of time then?
CA: Yes. And nobody's perfect.
KM: That's right.

CA: You have to know that, nobody's perfect. That's why we're here.

KM: 'Ae.

CA: And if we were to be observant to the rules of nature, we would be alright.

KM: Yes.

CA: If we're not observant to the rules of nature, 'auwē we're in bad trouble [chuckles].

KM: Yes. It is a beautiful, beautiful place. When you go there, there is this sense of awe, the creation is so...

CA: There is, yes. It does something to you that you do respect, you become humble.

KM: 'Ae, yes.

CA: If you don't have that humble feeling [shaking head]... Like I said, nobody's perfect.

KM: When you were young going up there, were there 'ōhi'a 'ai, did you folks go gather 'ōhi'a 'ai, the mountain apple *paha*?

CA: Yes.

KM: Good mountain apples?

CA: Very good.

KM: How about in the *kahawai*? Were there *hīhīwai* or 'ōpae, 'o'opu? Do you remember?

CA: [thinking] Not at Sacred Falls, no. In Kahana yes, *hīhīwai*, plenty at Kahana.

'O'opu and 'ōpae were formerly caught in the rice fields and flumes of Kaluanui:

KM: Yes. How about at Kaluanui, 'o'opu, did you folks go catch 'o'opu or anything?

CA: 'O'opu even in the cane fields.

KM: In the 'auwai, the flumes like that?

CA: In the cane fields itself.

KM: Wow, amazing!

CA: When they let the water go.

KM: When they *kahe* the *wai*?

CA: They *kahe* the *wai*.

KM: 'Ae.

CA: You just wait till the water goes down and they open and they shut it [smiling]. And you go and gather your 'o'opu and 'ōpae. You gather what you want.

KM: That's right.

CA: Then you open up because the 'o'opu goes to the sea and then they go back up.

KM: 'Ae, that's right. That's the natural cycle so if the water doesn't flow good, *pohō* you lose it.

CA: *Pōhō*. They go down and they acclimate themselves to the downstream, they cannot go up because you block so they stay down. They come a different color.

KM: Yes.

CA: It's amazing how they change color over the years from brown...

KM: So you folks were gathering?

CA: Yes.

KM: You were gathering the 'o'opu and 'ōpae like that?

CA: Yes. The mountain 'o'opu and the mountain 'ōpae we gathered, and they were delicious.

KM: Yes...

KM: By the way, was someone making swipe or something up there when you were a kid up at Kaluanui?

CA: Even as a youngster, swipe...

MA: Pineapple.

CA: Pineapple swipe or?

KM: 'Ōkolehao?

CA: Better yet 'ōkolehao, my grandfather used to make it. Once a week he used the *ti* root, once a week.

KM: Amazing!

CA: My Hawaiian grandfather, Samuel Nuhi, he made that.

KM: He was living at Kahana at that time?

CA: That's correct, in Kahana.

KM: So interesting.

CA: Very.

KM: So like you said, you would go gather 'o'opu and the 'ōpae like that, did you folks go along Kaluanui Bay and go fishing also? *Hukilau* or anything, when you were young?

Fishing the Kaluanui shore line—describes the 'anae ake and 'anae holo:

MA: Crabbing was good in the bay.

CA: Crabbing was good. Throw net was good, I usually threw net for mullet. Mullet that stayed in that area.

KM: Yes.

NN: And when you went, you always said you were going somewhere else.

CA: Yes. The 'anae ake.

KM: 'Anae ake?

CA: Versus 'anae holo which comes around in different points.

KM: 'Ae. Did you hear a story about the 'anae holo?

CA: I knew that.

KM: They would *holo* all the way go around...?

MA: Around the island.

CA: They will come around this island and... [gesturing direction around island]

KM: Makapu'u past and come around or?

CA: Yes Makapu'u around this side and they would stop at different places, Kahana Bay, Kaluanui Bay.

KM: 'Ae.

CA: And then Lā'ie and they go on to Kahuku. Now, they have a choice, from there they might go around or they come back.

KM: Come back. They may go around Ka'ena or just follow backwards around.

CA: You usually know those by the red lips.

KM: Oh!

CA: By the red lips it tells you they are forced to travel, there's something in there that tells them to travel. They are constantly against the wave, the current, so their lips are red.

KM: The current, yes.

CA: 'Anae ake, the one that stays in the area are white.

KM: Interesting.

CA: Very interesting.

KM: 'Anae holo is one and then 'anae ake?

CA: 'Anae ake. We were able to distinguish between the both of them. If you see somebody with a throw net usually it's 'anae ake. But seasonal time, you watch for the 'anae holo.

KM: When would the 'anae be good fishing time when you were young?

CA: November. The time is when they have kapu [chuckles].

KM: That's the good time [chuckling].

CA: That's the time we go [chuckling].

KM: The kapu is all jam up now then?

CA: For those who don't understand, you're not hogging, you take what... [thinking]

KM: You take, lawa kupono?

CA: 'Ae. You take what you need.

KM: Yes. And that's the old style, that's why we're jam up fish today because people take everything. No consideration for tomorrow.

CA: Take everything.

MA: Yes. Even the 'oama.

KM: The pua, the 'oama and you heard about the 'alalauwā, the baby 'āweoweo?

CA/MA: Yes.

KM: The 'oama, they take everything.

CA: Yes, they take everything. You must leave something for tomorrow, for life.

NN: For tomorrow.

KM: Yes, that's right.

MA: Perpetuate that.

CA: For the perpetuation of life.

KM: Thank you so much, its so nice to talk story.

CA: You're most welcome. I live by that code.

KM: Beautiful!

CA: It's a nice code.

KM: It is, it's the way of your kūpuna.

CA: That's true.

KM: You *aloha kekāhi, kekāhi*, you *mālama*, care for the land and the ocean, and they're going to care for you right?

MA: Yes.

KM: We need our children and the broader group of people...

MA: To understand...

KM: Yes. Otherwise things are going to be...

MA: Lets practice that.

KM: That's right, it has to be a practice.

CA: [smiling] I used to know a fellow, he was a game warden. He would get on my mother-in-laws case, Paul Parker's wife. He says, "I'm game a warden," you know. He said, "Let me see what you got in the bag." She said, "Don't you dare look in my bag. You go on, I just take what I need and that's it."

KM: And that's so wonderful when people fish like that because they knew. But today, this idea, the economics and taking all you can or putting in the freezer, it can't breed in the freezer right? So you lose all of this resource.

MA: Yes.

CA: Yes, you're right.

KM: Did your mama then go after *ōhua* like that too because that was another one the game warden watched out for. Do you remember *ōhua*, the small, like baby *manini* that comes in early in the morning in the *'eke*. Do you remember that?

Recalls the Kahana fishery and old fishing customs:

CA: Not that small. Of course she likes to eat that too, she would wait for the bigger size.

KM: Yes. And of course you folks had this wonderful fishery at Kahana.

CA: Yes.

KM: *Akule?*

CA: *Akule.*

MA: No more though.

KM: Not like that?

CA: It still happens, but not as plentiful as before.

KM: Well, and even before when you surround school like that, when you took what you wanted, what *ho'oku'u*, let the rest go or...?

CA: No. If we had a decent exchange, we'd *ho'oku'u* what we had, and take some to town and sell it. That's the only way otherwise don't sell it.

KM: You know it became particularly after the war time I think...

CA: Sometimes you do need a little *kālā*.

KM: *Kenikeni.*

CA: You do need some *kenikeni* to catch the train, you know [chuckling].

KM: [chuckles] That must have been good fun too riding the train, going *holoholo*.

CA: Yes. You either ride in the coach or ride in the cane car. If you're a youngster, you ride in the cane car. Let the old bucks ride in the coach [chuckles]. Yes, we enjoyed ourselves. Main thing you took care of what you need and you also took care of your fellow man.

KM: 'Ae. They *māhele*, *ha'awi i'a* like that?

CA: 'Ae.

KM: I guess if someone had plenty *kalo*...

MA: They exchanged a lot.

KM: ...maybe they would exchange, vegetables and *kalo* that.

MA: It always worked out.

CA: Like my uncle Pua Ha'aheo from Kahana. First things first, the old ones who cannot pull the *lau*, they come forward.

KM: *Hā'awi*.

CA: Yes.

KM: Was Uncle Pua the main fisherman also, the one who oversaw the *lawai'a*?

CA: Yes, he was.

MA: Wasn't he the keeper of the pond also?

CA: He took care of all of the fish that needed watching, and he took care of the old folks, because the old folks would care for the young ones.

KM: That's right. The *kūpuna*, the people who couldn't go *kōkua*, always got some *māhele*?

CA: 'Ae, that's right. They knew who needed it.

KM: 'Ae, yes.

CA: "You sure, enough for you? Get plenty more if you want, if you need?" "Enough, *maika'i*."

KM: In those days, I guess when they called, *ku ka akule* or something, everyone that could would go down and *kōkua*?

MA: Uh-hmm.

CA: Yes.

MA: The whole valley. What a sight that must have been.

KM: Oh yes!

CA: Yes. The rest would go, figure how much can the market stand. These folks, those who worked get a little *kenikeni*.

KM: 'Ae. That's right.

CA: And they, "For me?" "Yes."

KM: Nice.

MA: Whoever was there?

CA: If you helped.

KM: Wonderful! *Mahalo nui!* You know what we should do sometime is, I know you folks have a big job ahead of you because of your move. We should sit down at Kahana and *kolekole* a little bit.

MA: Yes.

KM: It would be good for you folks. For the park program too that you're doing. For your family, but also so that... When you're on the land, *tūtū, mōhala ka no'ono'o!*

MA: Right, 'ae.

CA: 'Ae.

KM: The thoughts blossom. Just these old stories, I don't know if state parks have been doing any recording of your folks, *kūpuna mo'olelo* like that. If we don't, its lost.

CA: And the problem is drugs.

MA: That's how that family lost the home that we bought.

CA: Your own *'ohana*... [shaking his head]

KM: *Aloha nō, minamina.*

CA: *Minamina...*

Group: [Discusses the 999 year Homestead Lease program at Hau'ula.]

KM: Aunt, what year were you *hānau*?

MA: In 1930. [Recalls her mother's line and visits to Moanalua, the old family homestead.]

KM: *Mahalo nui.* So good to see you folks and to talk story. Thank you so much for letting me interrupt your morning.

CA: That's alright, it was good.

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

Cy Manu Bridges

Kaluanui Oral History Study

October 26, 2003 – with Kepā Maly at Lā‘ie

Cy Manu Bridges was born and raised in Hau‘ula. He is a noted cultural practitioner, *Ho‘opa‘a Kumu Hula*, and is descended from families with generational ties to various lands of Ko‘olauloa, including Kaliuwa‘a. From his early years, Cy sought out, and learned from *kūpuna*, traditions of the land, practices, genealogies and history. He is recognized throughout the community as being an important resource for information pertaining to history, culture and Hawaiian protocols.

During the interview, Cy shared his personal experiences in traveling to Kaliuwa‘a, and some of the traditions and practices learned from *kūpuna* while he was growing up. Kaliuwa‘a is sacred, but is also his believe that the land in general is sacred, and must be cared for. He is a strong proponent of people being responsible for their actions on the land—to have the right, one must first take responsibility.

The following topics, recollections and recommendations were among those discussed during the interview:

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Begin Interview — locational background, and families of the region with ties to Kaluanui:

KM: It’s nice to look at the old maps and see the families.

CB: [looking at Register Map No. 1999] That’s how, that’s where we lived.

KM: ‘Ae.

CB: My house is right here and this is all family names, Kaumele, Kealoha, Kahunahana, Ho‘opi‘i, Kaneumi.

KM: I see, Kaneumi, he was one of the members of the *Hui* at Kaluanui. He was a sub-lessee under Kamāmalu’s Estate.

CB: Oh.

KM: One of the other names that comes up, and I wanted to ask you about this, one of the prominent names that comes up at Kaluanui is Naone. Lyons, or L.K. Naone, and he went by Lyons. His middle name given in the records, the documents that he signed was Kapi'ioho, Naone. Interestingly, on Kapi'ioho, in the *Māhele* at Kaluanui, a native resident by the name of Kapi'ioho was also a *Māhele* claimant at Kaluanui, but the land, *kuleana*, wasn't awarded. What was interesting, is then to see Naone come in, because Naone was also a resident of Punalu'u and evidently in areas between there, then we get Lyons Kapi'ioho Naone, so I was wondering, was there a connection between that Kapi'ioho. Because it's not a common name. [pauses]

But when I was talking with Uncle Moke them, Sister showed the genealogy under Keaunui. Keaunui who was right in there with Kapi'ioho and them, Kaneumi, Kaukalii, different residents that were living at Kaluanui. Well, under Keaunui they're sort of, I think it's their great grandparent's generation...

CB: Uh-hmm.

KM: ...Carries the name, Kapi'ioho Keaunui. So you wonder if these *'ohana* even had these *pili* connections you know.

CB: My great grandfather always told us, you know from Waiāhole, Waikāne down to Kahuku, you don't marry, because that's all family. And everybody's all interconnected now. The Naones they're related to well, my great grandfather, Sam Kahele, he's a cousin to the Keaunuis too, and also, the Naones, which comes into the Kanakanui family.

KM: 'Ae.

A family member carries a Hawaiian name commemorating their tie to Kaliuwa'a:

CB: And, gee, there was a...I'm going to try and make a phone call... [calls and leaves a message with a relative, regarding a family name]

Anyway, this Josephine, she was a Kanakanui which comes from the Naone line, and her name is... I forgot, it's something, "o Kaliuwa'a..."

KM: Oh, yeah? Even in her name?

CB: Yes.

KM: And she passed away?

CB: Oh, about three years ago.

KM: Oh, *aloha*.

CB: Ka-uhi-wai-o-Kaliuwa'a, or something, *po'ina wau*. I get senior moments [chuckles].

KM: [chuckling] No, no. But you know, it's so interesting how, as you said your *kūkū* told you that from Waikāne, Waiāhole all the way through Kahuku, really, everyone is *pili*. Interestingly, one of the other names that was a *Māhele* claimant at Kaluanui was Moewa'a.

CB: Oh.

Families and ties to Kaluanui:

KM: And I know that when I interviewed Aunty Maleka Mahi'ai, you know under the Pukahis side, Moewa'a comes in. In fact Ruben's son, he gave the name, because of the tūtū's name, Moewa'a. You know all kinds of connections come in, you know.

CB: Yes. There were these brothers, and there were four—Moewa'a, then Moeloa, and we're from the Moeloa. So Moewa'a, Moeloa, Moeawa, and there was another, a fourth one.

KM: So Moewa'a, Moeloa, and Moeawa?

CB: And another one. I'm wondering if that's even documented. You know, I'm just wondering if that is documented. Yes, because the Pukahis, that's all 'ohana through the Kamauohas.

KM: And of course Auntie Maleka was a Mahi'ai.

CB: Yes.

KM: Interesting.

CB: Yes.

KM: And you mentioned Kanakanui, you know Uncle Moke mā, even Uncle John Kaina them. they all remembered him, and where that Greater Mountain Zion church is.

CB: Right.

KM: Kanakanui, Naone mā were right there basically, yeah?

CB: Right.

KM: I tracked how Naone came into that property there, through an exchange with Bishop Estate. That lot, I think was in late 19-teens. But were Naone mā, were there some chanters in Naone's line also, do you know?

CB: Yes, actually there were a couple of them and the names escape me now. But the Kanakanuis and the Naones were actually very close to my Tūtū man Kahele.

KM: 'Ae.

CB: But, what I was told that they were not actually related to Kahele. They were related through my other great grandfather Kamake'e'āina from Lā'ie malo'o.

KM: Yes, yes.

CB: But because they were all Kalawina, they went to church together. So that's why they were very close.

KM: That's right.

CB: And in fact, my great grandfather, he's the one that's connected to the Kamauoha, Pukahi, and all of them.

KM: I see.

CB: What was that again?

KM: If there were chanters?

CB: Yes, there were. And it's interesting, because I know on that side, one of them was Kapuaokahala.

KM: 'Ae, I saw that name at Kaluanui.

CB: And I understand that he was quite renowned during his time. And in fact, I think Queen Emma, when she said she came on her tour around the island, she stopped in Hau'ula, and she was hosted with a grand lū'au by the Keaunui family. And then they stopped in Lā'ie malo'o where she was favored by a performance by Kapuaokahala which was one of the most renowned dancers of the time.

KM: Oh, wow!

CB: And the interesting thing is that my grandfather, who comes from Lā'ie malo'o, and this is the same family, Naone, Kanakanui.

KM: 'Ae.

CB: I asked him about Kapuaokahala and he says, “He’s okay, ‘*oli‘oli*... But he doesn’t go fishing, he doesn’t go in the *lo‘i*.” And actually I’ve heard that about a few of the chanters from down this side [chuckles]. I found it quite interesting, because for him, things like that weren’t to sit and recount.

KM: Yes.

CB: And yet in his old age in his 80s, there were many things that he knew, but he admitted that there was so much that he didn’t, because he didn’t listen, he didn’t care about that. They were hunters, they were fishermen, they were farmers, and all of that. And the things that they knew related to their craft, their work.

KM: Yes, sustenance, the caring for the families.

CB: Yes. He may not know a lot of the historical things, but he can tell you the names of the reefs.

KM: ‘Ae...

CB: I was amazed! This was the thing that he mentioned about one of the chanters and dancers of that time, that belonged to the Naone line.

KM: And I see the name Kapuaokahala in the family records of those associated with Kaluanui as well.

CB: I see.

KM: Like we said, Kaneumi lived right by...this *kūpuna* was right by you, with Naone. Naone, for quite a while, Lyons Kapi‘ioho Naone was, and his wife was Ponoluna, is how I see it written up there.

CB: Okay. They just used the name Pono. I never...I should write that down.

KM: They had written it Pono, you’ll see it, I’ll send you the whole study too.

CB: Okay.

Overview of the historical landscape of Kaluanui —Kaliuwa’a considered sacred place, and protocols were observed while traveling to the falls:

KM: [thinking] Let me just see, this is a Bishop Estate map of a portion of Kaluanui, it’s a 1924 map of a portion of Kaluanui. Here’s Haleaha, this is the railroad now.

CB: Uh-hmm.

KM: Or where the railroad was. This comes up, Kaliuwa’a actually would be up in here. There’s a section of land just below here that’s actually a *lele* of Kapaka. Kapaka which was next door, evidently not having the water resources or something. See, it’s under Lunalilo’s land here. Lunalilo had a six acre taro land here on the *kula* land. Below, if you remember the old railroad?

CB: Uh-hmm.

KM: It ran of course near your folks place in Hau‘ula, but you see the old trail ran up into the valley, and you can see sections where the ‘*auwai* was. But they’d also been planting pineapple in a few areas on the *mauka* slopes. And Uncle Clarence remembered that there were still scattered pineapple, he *hānau* in ‘24.

CB: Uh-hmm.

KM: You see where they did the cane. These are what’s left of the *kuleana*, at least in there, and where the old flume ran through and came up towards the spring section. It’s interesting, I guess there was a lot of taro land, the land was well watered, irrigated, and then by the late 1860s the Chinese began sub-letting under the Hawaiians, so the Kaneumi, Keaunui, Naone.

CB: Uh-hmm.

KM: A wide range of family names were sub-letting to the Chinese who then began turning this *kula* land all into what later was sugar, but it became rice fields. Uncle Clarence's grandfather was gored by a water buffalo out on the fields here, that's how he died.

CB: Oh, wow!

KM: But there's this wonderful part of the history. But of course there's the foundational tradition. Do you have, what did you hear about Kaluanui or Kaliuwa'a, growing up?

CB: Well, I kind of shared some of that, it was... The place was sacred for us. And one of the things that was interesting to me, my dad is Hawaiian, he's Hawaiian, he has a *Haole* name, but is predominantly Hawaiian. But, he didn't go for all this kind of Hawaiian stuff, you know. He never bothered with that, however, he told me that when you go Sacred Falls; it was like for him, they never eat the mountain apples going up, coming back they can. And I found it interesting that he would find, he would observe something such as that.

KM: Yes.

CB: Where as normally, he doesn't pay no mind to things like that. And even though his grandmother, he was kind of *punahele* to his grandmother, and you know even with things that happened with a...like one night when he was coming home and there was this huge white dog on the landing of his steps as he was coming down, and he tried to chase it away. He got a broom, hit it on the head as hard as he could and the dog wouldn't move, but it was so huge that he stayed there. So when he told his grandmother the next day she said, "Well, that was there to protect you. If you had left something would have happened."

KM: 'Ae.

CB: Anyway, inasmuch as he lived through the experience, he knew that he hit the dog with all his might, and the dog didn't even move, but after that he didn't really believe that. And yet he would go up and not touch the mountain apple until he came down.

KM: 'Ae.

CB: And so even with that he knew that it was held in great reverence. So, for the most part, that's what, we were told, "You don't say this and you don't do this." My grandmother even shared things that they saw with their own eyes. That people, if they use foul language and things over there, that things would happen. And this one time when they said they were looking for this guy, and when they finally found him under the water, and pulled him out and everything. These are things that they saw with their own eyes. You know, so they were really terrified, whenever something like that... They never went by themselves, always with a big gang.

KM: A group of people?

CB: It was held in great reverence. And for us cousins, many of them, I guess perhaps the boys were just... [thinking] they weren't quite as observant as some of our female cousins. Sometimes as they were talking, you know, even the *kolohe* ones, the female cousins of ours, would remind them whenever they said something or did something, they said "Hey, stupid! Don't do that. You know you're not supposed to do that." And they went, "Ah." But they'd say, "Shut up, if you're going to do that then go home." And so I always was one that I made sure that, what I was told, I was going to listen, because I don't want nothing to get back to my mother, because I'm gonna get it [chuckles].

KM: Yes.

CB: And I don't know whether it was because of my fear of my mother, or that I was really...and perhaps, there was the honest truth, I knew it was a special place, I knew

that. But of course I was told that every place is sacred. We were taught that where you put your head down at night, that is a very sacred spot, you know. Something as simple as, you don't go sit down on a pillow.

KM: 'Ae.

CB: Where you eat, where you sleep, these things, where the family gathers, these are things that are very sacred.

Care for the land and resources and they will care for you:

KM: What you're describing is, and it's what I hear from *kūpuna* all over. Yesterday I was with Uncle Kāwika Kapahulehua, Uncle Walter Paulo *mā*, we were talking about the Northwestern Hawaiian islands. There's a reverence, it's held in esteem, the sacredness of all this land, and of all these things, you know. If you respect, you care for it, the idea is it cares back for you kind of, yeah?

CB: Yes. And it's basic and fundamental. It is not complicated. Basic meaning, even at home, how you act at home. When you go to someone's home, you know. Whether you're going to walk in with your shoes, or jump around on the chairs and things like that. It is very simple, you act a certain way. There was a time to do this, and you do it this way. And there was a time that you could be a little more relaxed. And basically, that's all it was. Sometimes today...and I need to, we are so, our western way of doing things; this is the way I do it, and if you don't like it, you know. Things are so casual, and for certain things, you did things certain way, you would speak a certain way. We have to bring some of that back. And unfortunately for us, because we don't have the chiefs, we don't have a lot of the protocol.

KM: 'Ae.

CB: We don't have, perhaps, some of the traditional, as practices that were done in connection with religion. But it need not be ancient religion. Today, the way people, even in modern Hawai'i, in the modern world, the way that they pray and address deity is different. It's like they're talking to Joe Blow on the street. You're not talking to somebody high. And I told them that even in Hawaiian, you had the higher language that you would use in talking to certain people. The high chiefs of Samoa and New Zealand, you use a certain... Sometimes you had to know the *'ōlelo no'ēau* that they're using, the meaning and all of that. And everything is so off the cuff, kick back today, that we've lost a lot of that. I know they're trying to recover that. They're trying to bring back, and I don't know whether it's interpreted correctly at times. When they read things and try to reincorporate, and even at times, I look at it as going a little bit overboard.

KM: Sure. Because protocol starts within you.

CB: Right.

KM: And what you were describing about, that you approach it with the respect, the care, not just any kind. And that may be a part of what we need to re-instill, if people choose to travel up here, to Kaliuwa'a, recognizing that they need to approach it respectfully.

Travel to Kaliuwa'a needs to be with care and respect—ask permission first, of the land:

CB: Actually if they, before it all starts, if they just stop and, so to speak in a modern terminology, stop and smell the roses.

KM: Uh-hmm.

CB: Take a look at it and just realize just how beautiful this place is, just how beautiful. And not everybody knows the history that goes into that spot, but you know, there is not a square inch of land on anyone of these islands that is not steeped in history.

KM: That's correct.

CB: You can go to anywhere, you sit down with the families, and you can be amazed with all of, just the grandeur of history that is so important. And to them, it is something that is cherished and sacred to them.

KM: 'Ae.

Kaluanui is known for it's relationship with Kamapua'a:

CB: And of course here, Kaluanui, you know it's connected with Kamapua'a, king of mischief, all the kolohes [chuckling]. And it was quite amusing listening to everything, but I was told that a lot of people gave him a bad rap. Because everything that went wrong out this side of the island they blamed on him. It was him in a lot of the myths and legends what have you, but often times they really didn't know. If they couldn't make out whatever...it was Kamapua'a.

KM: Kamapua'a.

CB: Kamapua'a. He was the naughty boy, but yet with a lot of the old folks, they had all of these little idioms. And they would laugh. And yet over and above all of that there was still that *aloha*, that reverence for the place.

KM: Yes. Even growing up though, you were hearing these kinds of *mo'olelo* of Kamapua'a.

CB: Oh, yes.

KM: Uncle Moke was so cute, he said, "My father showed me where the *kahe wai* went out, when it washed the people out after he lifted up, you know his *ūhā*, from blocking the water." We know these things have survived your parent, grandparent's generation and even into your folks generation.

CB: It was interesting because one of my grandmother's cousins, she was interviewed, they didn't use it for the last video. But it was funny, it was down to earth, it was real, and when she talked about going up there, and they asked, "What did you think when you were up there?" She said you know she looked around, "We better get out of here, you know." And afterwards she just talked about the feeling that you get. There was a feeling there that you could sense. There are things, when you don't understand.

KM: 'Ae.

CB: For me, a lot of things when we were kids our parents or grandparents, things that they understood, it didn't scare them. For us, we were scared if we didn't know. There's two things that happen when you don't understand, either you laugh and make light of it, or you get scared. And for her, there was this feeling, she could feel that and she thought, "Hey, we gotta get out of here." But after she saw that first video presentation, and we were at QLCC, and she told me, she proceeded to tell me about it. She said, "You know, I remember, it made me think of grandma. When we used to go up there." I said, "Why didn't you talk about that." But, it was always there in fragments, little things.

As a youth traveled to Kaliuwa'a; taught to observe certain protocols and manners:

KM: When you were young did you go up to Kaluanui then? You went up Kaliuwa'a?

CB: Oh yes.

KM: You went up with friends and family, go *holoholo*?

CB: With friends and family, yes.

KM: Did you folks go specifically to swim or?

CB: To swim.

KM: And all the way up at Kaliuwa'a where the falls comes down?

CB: Right.

KM: Along the way you folks didn't pick 'ōhi'a 'ai or anything?

CB: No, no.

KM: Were you taught about, to take a *pōhaku* with the *lā'i* or something when you cross, or not?

CB: We were taught that. And although I did it on a couple of occasions, I was really told for us, for our family, we didn't need to, because we were from the Kamapua'a family.

KM: 'Ae.

CB: Although there was a...I'm not going to hide the fact that I was always on my P's and Q's about everything. I was always looking up because I heard about how you do one thing wrong, you know, that *pōhaku* is going to come. I was always looking up, every time.

KM: Yes, sure.

CB: I'd be in the water looking, always.

KM: And it's so awe inspiring too.

CB: Oh, yes.

Lā'i and pōhaku placed at stream crossings; you always gave thanks when leaving Kaluanui:

KM: You can't help but...you know, and wonder too! What was the purpose of the *pōhaku* and the *lā'i*? And was it set at stream crossings or...?

CB: At stream crossings and for a lot of them it was to, you have these different schools of thought. Some of them was just in, it was sort of like, what they told me, a *ho'okupu*.

KM: 'Ae.

CB: And I'm listening to that..."Ah, that's not..." And others was to find so that they don't lose their way in coming out. And for us we were told if you are careful, "*E nihi ka hele*," you will come out, and you will find your way back out. You will come out in safety. But of course wherever we went, when we came out, you always give that acknowledgement.

KM: 'Ae. When you were *pau*, you said *mahalo* too, yeah?

CB: Oh, yes. You would greet when you go in, and allow...and many times with my cousins around, it was something that was, I'd either go on the side or say it quietly, because if they see you doing that they, "Ahh," they tease you and stuff like that. But that's okay. I don't make a big deal out of it, I make like I'm looking for something, and I always make sure of that, and when we come out, just be thankful.

KM: *Mahalo!*

CB: *Mahalo* for the opportunity, and it felt good. When I went home and they asked where you went and what you did, you know I was happy. And one time I was told, as we talked about that some of the parents or the grandparents would ask, "Oh, did you do this? Did you do that?" I was never ever asked. I was never asked, did you do this, make sure... Because, I was told many years later that they knew...

KM: *Ua hana pono 'oe.*

CB: Yes. And that's why I mentioned my dad earlier, because he's not one that... I mean we never even talked about things like that. It was more my mother, my mother's family is the one that's from down here.

KM: I think the name is on that 1920 something map of Lā'ie.

CB: But it was interesting that he actually said, you know when you go up there, you don't eat mountain apple, I was quite surprised.

KM: It was something that he recognized as being, you know...

CB: Yes, yes. Especially in his youth, he was a hard head kid...

KM: ...You see this 1859 map of Kaluanui, this was for Kamāmalu's award of the land here. And at this time, in 1859, she leased the entire *ahupua'a* to one Hawaiian who lived in Hau'ula. His name was Kuaea.

CB: Oh!

KM: Do you recognize...he was a reverend, when you were talking about the *tūtū* them, strong with the *Kalawina* Church.

CB: Yes, us at Helumoa, that Lanakila Church.

KM: 'Ae. Helumoa, that's right. He was the *kahuna pule* and teacher there, and he had this lease for Kaluanui. [Pointing to locations on Register Map No. 100] "*Eka o ke kai*." So this is Kaluanui's fishery here out to the '*āpapa*. "*Kai o Kapaka*," "*Papa'akoko*." Here the "*Wahi palahalaha*," so the *kula* or flat lands. And then you start coming to the *lapa*, the ridge, *pali*, *kuahiwi*. Interesting, just to see these little references even on a map in Hawaiian.

CB: Uh-hmm.

KM: So this was when he had it. After Kuaea is when all the other *kānaka*, the names we've mentioned, Naone, Keaunui *mā*, all came in, and under them came the *Pāke* who began transforming this land from *kalo*, *lo'i kalo*, to *lo'i laiki*.

CB: Uh-hmm. Wow!

KM: Would be really interesting to see.

CB: There were so many Chinese. You know Uncle Ah Choy, Clarence?

KM: Yes.

CB: We're related through his mother, Aunty Hattie.

KM: 'Ae, Hattie.

CB: The Nuhis.

KM: Yes. And that's how Onaona, my wife and you folks, one way that you come *pili*, because Onaona's father, Walter Pomroy, his mama was Kaiapa.

CB: Oh, Kaiapa! Yes, Aunty Sally.

KM: Yes, and at Kahana.

CB: Yes, oh. So Walter?

KM: Pomroy.

CB: Yes.

KM: His father is Kapukui-Pomroy, so that's how they tied into *Tūtū* Kawena, and with Kuluwaimaka.

CB: Yes.

KM: His mama was Kaiapa.

CB: Oh, I see. I wonder, Walter, how old is he?

KM: He's 74.

CB: He has a son?

KM: Two boys and my wife is his daughter.

CB: Yes...

Believes that Kaliuwa'a should be reopened; but all people—Hawaiians and visitors—must travel with respect for the land:

KM: ...So do you have thoughts about the future of Kaluanui and Kaliuwa'a?

CB: Well, my thoughts are that it should be opened, I'd like to see it opened. I'd like to see people enjoy the beauty of Hawai'i, but wherever they go, it must be with respect. Look at the baby diapers and paper cups, and all of this, and you know the unfortunate thing is that they're not all tourists. A lot of that is our own local people, our Hawaiians... We're the guilty ones.

KM: It's hard to understand what happened. Is it a part of just a heaviness, a detachment from the land, or...? *Wahi mai nā kūpuna, "Hana maika'i ka lima, 'ono no ka 'ai o ka waha!"*

CB: 'Ae.

KM: And if you just take care.

CB: Yes.

KM: Everyone wants the right today, *'imi pono, akā, aia i hea ke kuleana?*

CB: Uh-hmm.

KM: So the *kuleana* is first right, you have to be responsible.

CB: Uh-hmm.

KM: So you think that's an important thing, that people...?

CB: Oh, that is.

KM: If they're going to go here, you *aloha*, you're responsible, you take care?

Suggests that a knowledgeable, local person (persons) act as steward of Kaliuwa'a:

CB: Yes. The unfortunate thing though, you may have a group of people that say, "Oh yes, we will do that." But the ones that are not at the table, the ones that didn't make that agreement, they're the ones who's going to come up later on. And so perhaps it might be wise to have an Esther Mo'okini there. And people need to be educated because there are times when they think taking a *pōhaku* and putting...they're doing it all over the island and all over the place.

KM: Yes, that's right.

CB: And, "Hey, excuse me, what are you doing?" They don't quite understand.

KM: I asked Uncle Moke about that specifically, Uncle Moke and Uncle Brudda. Because we were talking about it, and we see it in the old *mo'olelo*. We know that they did it, and we know that you, your parents, your *kūpuna*, that it was a practice at that place. So I asked, "*Kūkū*, should anyone do that? Or do you think it should just be the people that are of the land, who know the history?" And you know both of the uncles thought about it and said, "You know, if they're not from there, they don't need to do that." If they see it, or if they see us do it, that was fine, a good idea. Maybe people shouldn't be going out and doing that if they are not from there, it's not their background. So that it doesn't become these mounds of stone and leaves all over the place."

CB: Yes. But there's a lot of education, and for us, *po'e Hawai'i*, the education started from birth.

KM: It was a way of life, not something you take off and on like your clothes.

CB: Yes. It was woven into the fabric of life, and so these were understood. And we need to start with ourselves, with our families, and people that are right from around here. The closure of the park didn't stop our families from going there, they still go hunting and things up in the mountains.

KM: Sure.

CB: But never the less, when you go by, and you see it all locked up, it's just like a treasure that's... [thinking]

KM: *Ano 'eha?*

CB: And it's run down.

KM: It is.

CB: It's not only locked up, but it's run down, the weeds are growing.

KM: *Pupuka?*

CB: Yes.

KM: And so that's kind of *'eha*, or *kaumaha*, painful when you see that, I think?

CB: Oh, yes.

KM: And you said to have an Esther Mo'okini or something. What I see, and I asked the uncles, and the Mattoons them, the aunties them, you know, Aunt Pe'a. I said, "Should there be someone that's connected to this land? Or perhaps several people because you know it's a big..." The original idea was to have almost a small visitor center sort of thing, so that before people travel up to Kaliuwa'a, they're going to have some contact with people that know the land. They can tell them a little bit. Is that a good idea or?

CB: I think it is a good idea, and it would almost have to be a visitor center type of thing. And I know for the state it would mean dollars.

KM: 'Ae... Then the idea is, "Yes, you have to have a couple of people out there. How do they pay for it?" Well, what I see from the historical record is, it appears to be as I said, that even in your kūpuna's time, and there were a bunch of families out there. There was a way of compensating the *kama'āina* guide for going up to Kaliuwa'a. They also took care of the trail. I'm sure though it's not said specifically in any writing, you know that they told people how to behave.

CB: Uh-hmm.

KM: Maybe it's a fee thing. But that the money is dedicated to Kaluanui and Kaliuwa'a, to the program there, right?

CB: Right. And whether they go the route of Mauna'ala, for example, where you have somebody like Wiliama living there on the property, and he would coordinate the maintenance and all of that.

KM: Yes.

CB: But things wouldn't happen without going that route. So someone would be there all the time. I think it would be cost effective, that would be under the jurisdiction of the state. But you have a home to live and the church farm that we have at Kapaka, we have a caretaker, and they're going to build a new home for the caretaker. That person lives there, but he coordinates what goes on, on the farm.

KM: Yes.

CB: I see that happening in other areas, and probably that could be a possibility. Whether it is somebody that really has some kind of connection. I don't know if the feeling or everything

would be the same. And perhaps I may be wrong, because there are those that may go to any place on the island that would have a love for the island. There's people from New York who come here that say, "Oh, how wonderful!" And I know they would probably do a good job. Some of our locals may prefer to have somebody that was of the land... But it could be anyone, but I know that for a lot of them that are so pro-Hawaiian, it has to be somebody from here. But I think if someone that has the love and the interest.

KM: 'Ae. It seems logical, I'm sure that you could find someone from within the community, several someone's, that it could work. In fact they may not have all the knowledge now, they may not have even your, what you have through experience, few people do, but they can learn right? It's a matter of reconnection I think.

CB: Yes.

KM: Reattaching to the land.

CB: And that is one thing that is important, *aloha*. Often times, some of our young people, they learn, they want to know so much about *hula*, they want to know so much about whether it's the language and canoe sailing and all of that. But yet that centerpiece, that *aloha*, is not really there often times.

KM: 'Ae.

CB: They're trying to accomplish all of this in western thought, and *aloha* has to be first and foremost. And I think you're right, if they have that, just about anyone could do that. And I, often times, when my grandfather passed away and some of the others, I think to myself now, "Who's going to be the one, who's going to be the one to take care? Ahh, close but no cigar."

KM: That's why you have to take care of yourself, too.

CB: [chuckling]

KM: Not many people like you, in your generation, you know.

CB: Even though I never realized how... My wife was the one who told me, "You know you're really lucky!" "Lucky, why?" I didn't know what she meant by being lucky. Because her father's parents died when she was nine. And he barely remembered his grandparents, both of them died when he was very, very young. And she only remembers her mother's mother. She can hardly remember her grandfather. Whereas with me, all my grandparents, I knew all of them.

KM: 'Ae.

CB: All my great grandmothers, and I was at Church College when my great-great grandmother in Nāpo'opo'o, Kona, passed away. So that's my grandmother's grandmother. So, to be able to communicate with them and their family; and their *'ohana* came to visit them. That's why she said, "You're so fortunate." And I didn't realize that. I thought everybody had their great-grandparents around them. But she said, "I've never seen them. I've never met my maternal grandmother." And the fascinating thing is that they were from different areas. They had slightly different ways of doing things, as simple as mixing *poi*.

KM: Uh-hmm.

CB: One *tūtū*, you put the bottle water, the *umeke* over here and put your hand in there, and that's how, "*Komo, komo ka wai*." [gestures pouring water in, and mixing the *poi*] As opposed to the other one. But the end result was the same. And yet everything was that you must make sure you do it carefully. Everything was followed in detail. These kinds of things can be important to maintain. Although I did spend a lot of time talking with them,

but there was still a lot that was lost... When *kūkū mā* were over there, I was so *maha'oi*, I wanted to sit over there. Even when they say "*Hele ma kāhi ē!*" I would go by the door and I'd just stay close by so I could hear. And of course I went and played, but I would come back because I wanted to know what was going on. When they told stories, I wanted to hear that. And then when everything was all over in our quiet moments, I would ask, "What were you folks talking about?" Sometimes they would laugh. And you know it would take a while before they would share things. And yet even with that, still, I wish I had paid more attention. I wish I had paid more attention.

Thoughts on the future of Kaluanui, Kaliuwa'a, and Hawaiian awareness of place and self:

- KM: Thank goodness you paid attention at all... Well, is there something that you want to say about Kaluanui, or about the tradition of that place or something that... You've shared insightful things, and I don't want to humbug your time too much...
- CB: Well, more so is what we talked about. You know, Tūtū Kawena has a book *Nānā I Ke Kumu*. For many of our youth, they don't even know what the *kumu* is for them. Where is their source? What, who are they? Who am I? Where am I? How do I fit in this world? This island? This *ahupua'a*? Wherever? But to get back to basics and start from themselves, and here I am. This is me. I am Hawaiian, this is my island. A part of it, we're so connected to the land, you know. Not in the sense that we own this land and all, because we didn't own it. But we are connected whether you want to use Hāloa...
- KM: 'Ae, yes, the genealogy and creation to?
- CB: Yes. Everything connects us to the land, and so it's part of us. Are we going to trample on our grandparents? If they're lying there, we're going to step on their face? Are we going to throw *ōpala*, eat their McDonalds and throw the wrappers there in her face? And sometimes that's the only way you can...the only things that you can use. Because I've had some youths that would laugh, "Of course we're not going to do that." But that's what they're doing.
- KM: Yes. So then you tell them, "Look at the land, look at what just happened here." You're absolutely right. The entire health and well being of the *kānaka* is tied to the health and well being of the land.
- CB: Right, right.
- KM: We see the disconnect, so re-instill some of these values back to our children and to some of our generation.
- CB: Yes, definitely. And I think there will be a great reawakening. Not to say that a *pōhaku* would never ever fall from... Because life is such, it happens through the generations.
- KM: That's right, it's the nature of the place.
- CB: Yes.
- KM: But I think your *kūpuna* understood that and realized that if they traveled with some respect, that they would have a good chance.
- CB: Yes.
- KM: When they're disrespectful...Uncle Moke and Cathy Mattoon them, all heard the story. I think Uncle John Kaina mentioned hearing about it also, about someone who would be from your...when their parents generation, a Hawaiian boy, one of the family, went up there, and how he acted inappropriately and he was wiped out while a group of people were there. We know it happened even in the past. It's interesting too, you come back to the name Kaliuwa'a.

Drop the name Sacred Falls, and return the traditional names of Kaluanui and Kaliuwa'a to the land:

- KM: They should drop the name Sacred Falls do you think, for the state park?
- CB: Oh yes.
- KM: Yes, okay. Go back to the Hawaiian name. In the study that we've done I've tracked down the evolution of the name. We see all of the *kūpuna* using Kaliuwa'a and Kaluanui. But in 1880 we find the first reference in an English writing and they called it Sacred Ravine. In 1912 they called it Sacred Valley, in an English writing. And then we see that around World War II time when the army and what, moved in, Punalu'u, Green Valley like that, is when we see the rise of Sacred Falls. So, go back and put the original name, yeah?
- CB: Uh-hmm.
- KM: And tell something of the story of the land. Take care of it, like you said, you look at it now, oh *mōkākī*, everything just...
- CB: Yes. They were protecting people from going up there, and yet it's like a derelict car left on the side of the road...
- KM: Yes.
- CB: And of course, Sacred Falls, how sacred is that as compared to Pali Kū or Kualoa or as compared to Kukaniloko?
- KM: 'Ae.
- CB: All of these other places that are as sacred?
- KM: You hit it on the head, it is all sacred. Right?
- CB: Yes.
- KM: Because this *'āina*, "*Ua hānau ka moku...*"
- CB: Yes.
- KM: And so we need to re-instill that back for the people, and those who take the right to step on it need to know it also.
- CB: Yes. I think if we get back to...I would like to see that, go back to the source, go back to basics.
- KM: Yes.
- CB: And I think if the community takes ownership, we would have a much better chance of survival. Because today, the people of the land were very resourceful and they worked. Everything that we accomplished in the great fish ponds and the *'auwai* and things like that, it was through hard work of the people getting together, working and sweating to accomplish something. Today, our people sit back and they want the state or somebody else to do it. And with every problem that comes up, they blame somebody else, and really it starts with themselves, within their own homes. And I think once we get back to that, then things would be okay. And working hand in hand with government they would be able to finance in part, whether it would be a caretaker or a... But the real caretakers, are us.
- KM: 'Ae.
- CB: We're the caretakers. And I mean, all people of Hawai'i, if you're going to use it, then you a caretaker.
- KM: Good.

CB: I hope we could get into that direction, because it's a special place.

KM: It is.

CB: I'd like to see places like that all over...

KM: *Mahalo!* I really appreciate your taking the time to talk story. What I'll do is I'm going to transcribe the basic information. I'd like, if possible when we come just finishing up our little Kaluanui study that the excerpts, key parts, your *mana'o*, thoughts about how it should be. That we can include it with the other interviews. I'll send it all home to you, I can e-mail it to you too in a file.

CB: Okay.

KM: You'll have to take a look at it, make sure that it's okay.

CB: Actually I don't know if there was anything of much substance.

KM: There were good...all interesting for Kaluanui there were good things to just talk about. As a modern Hawaiian, a practitioner of history and traditions handed down, and also in the modern time. It starts with us like you said, we take responsibility. We got to be the stewards... *Mahalo nui.*

CB: *No'u ka hau'oli!*

Raymond Nuhi Kwan Hoon Au

Kaluanui Oral History Interview with Kepā Maly

October 30, 2003

Raymond Nuhi Kwan Hoon Au was born in 1923 at Kaluanui, and is the older brother of the late Clarence Nuhi Au (see introductory section earlier in this study). Uncle Raymond spent his entire life in Ko'olauloa, and his late wife's family, the Ka'anā'anās were also former residents of Kaluanui (members of the *Hui Hoolimalima Aina o Kaluanui*).

Uncle Raymond shared his own recollections of Kaluanui, Kaliuwa'a and neighboring lands, and also took Maly into the field, pointing out the locations of former residences and the rice paddies of Kaluanui. On the drive, the names of other families and locations of various sites between Hau'ula and Punalu'u were also recorded. Like his brother and sister, uncle shares a deep love for the land, and hopes that future generations will be able to enjoy Kaliuwa'a, and learn to be respectful of the land.

The following topics, recollections and recommendations were among those discussed during the interview:

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Begin Interview — Family background:

KM: ...*Mahalo!* To me it's so important that we talk story with your generation *kūpuna mā*. Because you folks know things that we'll never...

RA: I don't know.

KM: Well, just from the other day when we were talking story. Uncle, let me ask you just a few basic simple kind of questions.

RA: If I can answer you, I'll answer you.

KM: 'Ae, *mahalo*, well I know you can answer these. Would you just share with me please, your full name and date of birth.

RA: Raymond K.H. for initial, that's Chinese Kwan Hoon Au, A-u.

KM: 'Ae. You folks carry Hawaiian name?

RA: You know my Hawaiian name, I know I have a Hawaiian name... [thinking] I think my Hawaiian name is Nuhi.

KM: Nuhi, for your...?

RA: For my grandfather.

KM: Grandfather, yes.

RA: *A'ole nuha*, now [chuckling].

KM: [chuckling] No, Nuhi. And you *hānau* in 1923?

RA: In 1923, Kaluanui.

KM: What's the date, month?

RA: February 14th, Valentines day.

KM: Yes. So February 14th, 1923, at Kaluanui?

RA: Kaluanui.

KM: And mama was Hattie?

RA: Hattie, yes.

KM: She was a Nuhi?

RA: Yes.

KM: Now Papa, was pure Chinese?

RA: Pure Chinese.

KM: Yes.

RA: I'm not too sure why, from China, when he came over here they went to Kaua'i first.

KM: Grandpa them?

RA: Yes. My dad never met my mom, yet.

KM: Oh.

RA: I was told they went to Kaua'i first. From Kaua'i then they came to Kaluanui.

KM: Papa's name was?

RA: Au, Kwan Yan.

KM: Kwan Yan Au.

RA: Yes. K-w-a-n Y-a-n Au.

KM: 'Ae. And grandpa, your grandpa?

RA: You know my grandfather's name, I don't remember... [thinking] Au In Oi!

KM: Okay.

RA: Yes.
KM: So from Kaua'i grandpa, and you think your father too, or your father never *hānau* yet?
RA: *Hānau* already, because when they came to Kaluanui he was, maybe a young adult.
KM: Maybe teenager or adult kind?
RA: Yes.

Grandfather was a rice planter at Kaluanui:

KM: Okay. And your grandfather was a rice planter?
RA: He was at Kaluanui.
KM: At Kaluanui, yes.
RA: Whether he was over at Kaua'i, that I don't know.
KM: You know had plenty, like Hanalei.
RA: Yes, Hanalei had plenty rice over there too.
KM: Rice growers over there too.
RA: Maybe they were growing rice over there, I'm not sure.
KM: You never heard. Do you have an idea about when your father them moved over here to the Kaluanui side?
RA: Gee, I wouldn't know.
KM: Okay. You never *hānau* yet, that's why.
RA: Yes.
KM: There were a lot of Chinese families out here yeah, and plenty married Hawaiian women I think.
RA: I would think so, yes.
KM: A lot of Chinese right? You knew a lot of Chinese families around you or not?

Families of Kaluanui in the 1920s; discusses locations of residences and rice paddies:

RA: When we were growing up in Kaluanui, my dad already had some family. Now, whether they came together, I don't know. One of them Ching Tong Leong, he had a store at Hau'ula.
KM: Yes.
RA: That store is still there you know, that's the one by the school.
KM: Yes.
RA: Right on the highway.
KM: Was that store there always, or was it down further?
RA: No. Was there all the time.
KM: Was Ching Tong Leong?
RA: Ching Tong Leong. Now, where I was born, the Ching Tong Sing, he had a store.
KM: 'Ae, yes.
RA: In fact we were just on this side of his store.
KM: Just Hau'ula side of Ching Tong Sing store?

RA: Yes. And I think he was growing rice too, I'm not too sure. Because had some paddies over there.

KM: Even behind your folks house, had rice paddies?

RA: Yes.

KM: Not too far behind?

RA: No!

KM: You mean like, across the street kind? That close?

RA: Yes, right behind.

KM: And Ching Tong Sing store, your house, was all right, on the old *alanui*?

RA: Right on the highway, right on the road, yes.

KM: Just *mauka* of your house?

RA: 'Ae.

KM: Had rice paddies already?

RA: Yes. From there, go that way.

KM: Yes, towards the Punalu'u side?

RA: Right.

KM: When we were looking at the maps the other day, I'm just going to open up, this is a little small one, this is Register Map 2603, one of the maps I left with you the other day.

RA: My daughter, she put them all away.

KM: Good, good. This map shows us, basically, here's Hau'ula, you see. This is the railroad? You remember the old railroad?

RA: Yes.

KM: You said you used to ride train right, *holoholo*, up Kahuku or what?

RA: Go Kahuku and look movies.

KM: Kahana?

RA: I never go up Kahana side because we would always wait for the next train come in.

KM: Come back. Okay. This is the main stream Kaliuwa'a, Kaluanui stream right here. You were telling me that where Kanakanui was, where Naone them? You know the greater Mount Zion church?

RA: Yes.

KM: Here's the stream, Kanakanui *mā* were just on the side of, the Hau'ula side of the stream, right?

RA: Right, exactly.

KM: You folks had...?

RA: Okay. This is the stream coming down right?

KM: That's the stream.

RA: Okay. We were living about over here [points to location on map].

KM: Yes. It was sort of on the white sand beach area?

RA: Yes, right.

KM: You know where the park entrance is now? You folks were way down from...you know Sacred Falls Park?

RA: Oh, Sacred Falls Park is...

KM: [pointing at map] Way up here, yes. You folks were way down here.

RA: Yes, we were going that way.

KM: Okay. Had, Ching Tong Sing?

RA: Ching Tong Sing store and lets see, the store is right about here some place. [indicating on map]

KM: Okay.

RA: And you see over here, there's a little turn and a little short stretch over here. The store was here and us we were on the other side.

KM: You were just on the Hau'ula side of the store?

RA: Right.

KM: I'm just making a little dot [marks location on map]. You said, we'd go *holoholo*, you'll show me where, by and by.

RA: Yes, bumby I take you.

KM: Who else was living down here by you.

RA: Okay. This is the Ching Tong Sing store, and then I don't know if they were related to my dad's family or not, I don't know. But we called him uncle already. That's another Ching too.

KM: Oh, another Ching family?

RA: Yes. Another Ching family. That Ching family was living the other side of the store [Punalu'u side].

KM: On the other side, so almost right in a row?

RA: Almost, yes, around there.

KM: Okay.

RA: This Ching, and the Ching that owned the store in Hau'ula, I think they're related.

KM: Oh.

RA: Maybe my dad is related to them, I'm not sure, but we called him uncle. Their children and us, we knew them just like cousins.

KM: Oh. Amazing!

RA: Then, from this house, that's all rice in the back there.

KM: If this is your folks house, here's Ching Tong Sing store, here's the other Ching family.

RA: Yes.

KM: All behind, was rice?

RA: Rice, yes.

KM: A lot of, all *lo'i* right?

RA: Right.

KM: *Loʻi* kind?

RA: Yes. Now, when you come this way the rice paddies go more up.

KM: *Mauka*. Towards the upland, towards the railroad?

RA: Towards the railroad.

KM: Okay. All the way back, just like or *loʻi* scattered around?

RA: Not quite to the railroad because the railroad was not there at that time, [thinking] I don't think...

KM: Okay.

RA: The railroad came after the sugar cane came.

KM: You're right. When your grandfather *mā*, and the other, like Ching Tong Sing *mā* came because I see the Sing name.

RA: Oh, yeah?

KM: In the records, you'll get when I finish up the study. They came, no more sugar, they were planting all rice back here.

RA: Yes.

KM: The rice basically, in *loʻi* fields went back up somewhere towards what was then the railroad.

RA: Okay. You see this little stretch.

KM: Yes.

RA: The rice went little bit more down this way too you know.

KM: Sort of towards the Punalu'u?

RA: Yes, not that far though.

KM: Sort of, before the point, the bend in the road there.

RA: Just before the bend.

KM: Okay.

RA: Because Ke-o lived at the bend.

KM: Ke-o?

RA: Ke-o, K-e-o.

KM: I'm just going to mark these as approximate places.

RA: When we go there, I'll show you where.

KM: You'll show me, thank you. And these were all *mauka* side of the road?

RA: *Mauka* side of the road.

KM: Was anyone living *makai* of the road? Like you know they get houses on the *makai* side now.

RA: Now get *makai*, yes... [thinking] At that time, in this area, I don't remember anybody living over there.

KM: Wow.

RA: Because... [thinking] Ke-o, from here on, I know, had.

KM: Had houses going from Ke-o, towards Punalu'u side?

RA: Yes.

KM: You see there's also more *'āina* here.

RA: Yes.

KM: Then you come in here the St. Joaquin Church is over this side.

RA: Right.

KM: Queen Lili'uokalani Children's Center, like that.

RA: Yes. The road is not too close to the ocean over here.

KM: That's right, yes. You can see it on the map, yes. Living here, the Hawaiian family was Kananui or Naone on the other side of the stream pretty much?

RA: Yes.

KM: Anyone else towards Kapaka?

RA: Remember, I was telling you last night there was an old Japanese man...?

KM: Yes.

RA: We used to call him... [thinking]

KM: Uncle Jo San?

RA: Uncle Jo San, yes. Where we were living, there was a small little ditch and he was on this side of the ditch.

KM: Was it an irrigation ditch or just dry?

RA: Just a little...I think when we go over there you can see one road go in there. The road going *mauka* and right around there.

KM: Okay. So Uncle Jo San lived there.

RA: As far as I know.

KM: Little house.

RA: Yes. Because his house, at that time, the ground was not flat, was going down towards the house.

KM: Sloping.

RA: Yes, was down. Later on I'm going to show you the house where this lady, she's still living yet. She was really close to Uncle Jo San, we called her Aunty Lani.

KM: Aunty Lani. And she married, you said?

RA: Naho'opi'i.

KM: Naho'opi'i.

RA: Her husband's name was, we called him Pascal.

KM: Pascal?

RA: Yes, Pascal Naho'opi'i.

KM: And Aunty Lani was from Kaluanui too?

RA: I think so.

KM: You had shared with me, your wife passed away some time ago I guess.

RA: In '91.

KM: In '91, your wife's *'ohana* was Ka'anā'anā?

RA: Ka'anā'anā.

KM: I mentioned to you, you remember the old 'A'alona, Keaunui and the old Naone *mā*?

RA: Yes.

KM: Your wife's *'ohana*, Ka'anā'anā was out at Kaluanui too. They were lessees of the *'āina* under what was then, Bishop Estate.

RA: I see.

KM: So it's interesting that these families, all these connections come *pili* together.

RA: As far as where we were with the rice, the only Hawaiian that was really close was Ke-o.

KM: Ke-o.

RA: And this one was all the Chings.

KM: 'Ae. And all the rice land back there.

RA: Yes.

***Does not recall anyone still growing taro in Kaluanui when he was a youth;
recalls lo'i kalo in Punalu'u:***

KM: Was anyone still growing taro when you were young?

RA: Not that I know.

KM: Not that you remember.

RA: Not in this area.

KM: Okay, not in that area.

RA: Maybe in another area but not over there.

KM: You shared with me up Punalu'u like that, the old man who had big *lo'i*.

RA: Hong Lai Choy.

KM: Hong Lai Choy. You said that was big taro land they had in Punalu'u.

RA: That's right. This is *mauka* of all the cane fields.

KM: Yes.

RA: He was a nice man. And one of his son's, I don't know whether it was the oldest one or what. He became a school teacher. And he married one Hawaiian from Haleaha road. That family got quite a bit of property up that road. When you go up that road, it's on the left hand side.

KM: Oh.

RA: I forgot the wife's maiden name. [thinking] Her last name, I forgot her last name. She and the husband are still living up there.

KM: Oh. You mean the one who was a school teacher?

RA: Yes.

KM: Oh, wow, that's good.

RA: I don't think he passed away yet, he's still living there. We can drive up the road...we just going to nose around a little bit [chuckling].

KM: Yes, *nānā 'āina*, yes.

RA: It's on the left side as we go up.

KM: Okay, good.

RA: And I'm going to show you where there used to be one small little church. I think it was a Hawaiian church but at the time of the tidal wave, or just before that, there was nobody going to that church.

KM: It was empty you think, already?

RA: It was empty, earlier. That was a Hawaiian church.

KM: A Hawaiian church there.

RA: All I knew it was a red building, small. Have you been up Kahana?

KM: Yes, I have been in back, Kahana. It's been a long time, but up the stream in back.

RA: Did you see the chapel over there? On the left hand side as you go up?

KM: Sure, yes.

RA: That Hawaiian church at Punalu'u was almost as big as that.

KM: Oh, yeah?

RA: And that's a small one too, the one in Kahana.

Grandfather, Au In Oi, died from an accident with a water buffalo, while working the Kaluanui rice paddies:

KM: Just for the families. Amazing! As a young boy...now grandpa, you had shared with me, like brother had said, grandpa died around '28 or something like that. He was working in the rice fields out here at Kaluanui?

RA: Yes, Kaluanui.

KM: And the water buffalo, you think mistake *paha*?

RA: Yes.

KM: Gored him though.

RA: That's what I think. I cannot understand that the thing would gore my grandfather when they were working in the rice paddies. And he's standing right next to the head.

KM: Yes. Because if it was dangerous he wouldn't have been hanging around there too.

RA: No. I think something must have irritated that buffalo.

KM: Like you said, maybe a bee stung him or something?

RA: That's the only thing I can think of.

KM: Yes. Did you go out in the rice fields when you were a young boy?

RA: Yes.

KM: You did.

Describes rice paddies and rice thrashing:

RA: They had banks, but I never go inside the mud, because they don't want the kids go inside the mud.

KM: I see. And so you folks would harvest rice, or the family, your grandfather would?

RA: Yes.

KM: Where was the rice mill then? Where did they send the rice off too, do you remember?

RA: I don't know, but over there at that time, it was an open area, concrete flooring. They had a little wall, just little, not high.

KM: Yes. About two feet high or a foot and a half?

RA: Around there. I don't know what they do there. They... [thinking] you know the husk?

KM: Yes.

RA: That's where they take them off.

KM: They would lay it off, when their cleaning the husk off.

RA: I don't know what they did there. But I remember the concrete area and it was square.

KM: Yes, a square area. You think, like the yard kind of big?

RA: Yes.

KM: It was a big area then?

RA: Maybe not as long as the yard. Maybe, about half way.

KM: Maybe thirty by twenty or something?

RA: I really don't know.

KM: It was a cement sort of platform?

RA: Right.

KM: A drying area, where they could?

RA: And the little wall, not a high one.

KM: Yes. I think they call it thrashing or something.

RA: I remember that.

KM: You remember that. Was that *mauka* of the rice paddies, near the house or...?

RA: No. It's not *mauka* of the rice paddies because they bought the rice down.

KM: Oh, they would bring it down.

RA: Yes, bring it down. It was same just like the homes.

KM: Same area, kind of?

RA: Yes. Just like in your back yard or something. This wasn't in the back, it was on the side.

KM: Was on the side of the house.

RA: Yes. Wasn't in the back because had the rice paddies already.

KM: Wow, that's amazing!

RA: It was about the same, just like the houses.

KM: Yes. You did go back on the, what the Hawaiians call *kuauna*, when the banks of the paddies like that. You went in back there, go *holoholo* and?

RA: Yes. Kids, you run around the place.

KM: Yes. Do you have a fond memory of your grandfather? Some recollection of something he used to do for you?

RA: Not really, no.

KM: Brother was talking to me about him giving you folks peanuts, peanuts and orange or something like that?

RA: Peanuts and orange, when get holidays.

KM: Yes.

RA: Get Chinese holidays. We don't know the holidays, but them, they know. And they used to put food and candles and punks.

KM: They kept little, where they would go *pule* or offerings like that?

RA: Yes. Because I suppose they had some friends and family back in China.

KM: Sure. You honor your *kūpuna*, your ancestors.

RA: Yes. When get Chinese New Years or Chinese holiday, he burn firecrackers and all with the punks and all the food. When *pau pule*, we eat the food too [chuckling].

KM: [chuckles] Grandpa not looking?

RA: No. Because, before we eat the food, he grab the food and spread 'em around, some they leave 'em right there for you, and I always ate.

KM: [chuckles]

RA: The one's in the pot, we eat 'em.

Hukilau fishing at Kaluanui and Kahana.

KM: Good. 'Ono, more flavor! Did you folks used to go *hukilau* out in front of Kaluanui?

RA: Yes, yes. Little bit more this side. [pointing on map]

KM: Hau'ula side of your house?

RA: Yes.

KM: Towards where the stream goes into the ocean?

RA: Where Uncle Joe San stay. I show you where.

KM: Yes, okay. Just a little further over. What kinds of fish did you folks used to catch?

RA: *Akule*.

KM: Oh, so the *akule* came in like that?

RA: Yes. Some mullet.

KM: 'Ae.

RA: Because even *akule* used to come in Kahana too.

KM: Yes.

Recollections of his grandparents, the Nuhi at Kahana and Lā'ie:

RA: My grandfather on my mother's side was in Kahana.

KM: Yes. Grandfather was Samuel?

RA: Sam Nuhi.

KM: Sam Nuhi.

RA: Yes.

KM: Yes. And grandma was, Nancy?

RA: Yes. That one, I don't know, just like one buffalo went go inside the *lo'i* and she go inside the *'aka'akai*, *'auwē nō ho'i e!* You won't see her, but you see the *'aka'akai* moving, swishing.

KM: Swishing around. What's she doing along the side of the stream, the *'aka'akai*?

RA: Looking for *'ōpae* and *'o'opu*.

KM: And she's getting all these *'ōpae*, *'o'opu*?

RA: Because all the roots, that's where the *'ōpae* is going to hang around.

KM: Yes. She goes with a little net and scoop like that?

RA: Yes, with the two sticks [gestures, scooping up the *'ōpae*].

KM: Must have been something. And you said she had long hair, she'd come out of there and what, the *'ōpae* all clinging on top her?

RA: The *'ōpae* all stuck on her. [chuckles] That lady...

KM: Strong lady?

RA: Strong. If you not on her side, you answer and if you talk sassy, she going whack you. She doesn't care who it is.

KM: In Kahana, did they use to work *lo'i* in Kahana?

RA: Yes. My grandfather had, in fact my nephew had one, he get one *lo'i*...

KM: Yes. Just on the side of the road.

RA: Right by the curve.

KM: Yes, by the curve. And you were telling me, I guess your grandmother kind of did the heavy work?

RA: Yes.

KM: What did she do?

RA: She, in Lā'ie, where PCC [Polynesian Cultural Center] is, and the Church College of Hawaii, that was all *lo'i* over there.

KM: All *lo'i* in there.

RA: *Kalo*.

KM: *'Ae*.

RA: And plenty...

KM: The *pūnāwai*, you said?

RA: Yes.

KM: Where all the water just bubbling up.

RA: Yes. Come out from the ground, artesian well.

KM: Amazing! Cold the water?

RA: Cold, because come from deep!

KM: *'Ae*. The *kalo* must have grown good, yeah?

RA: Good! Although, my grandfather...in Lā'ie, all Mormons mostly, and my grandfather was Mormon, but he's at Kahana, and went apply for one taro patch, so he got a couple taro patches.

KM: Oh, so that's how he got it.

RA: Yes. And if you don't take care of the taro patch the way it should be, they take 'em back from you, and they going give 'em to somebody else.

KM: Yes.

RA: You got to raise 'em the right way. That's the old style.

KM: Yes, have to.

RA: Yes. My grandmother...I don't know, my grandfather he had it easy, man. My grandmother was the one go pull the taro, the *kalo*.

KM: Amazing!

RA: She pull the *kalo*, come to the bank and pile 'em over there.

KM: 'Ae.

RA: My grandfather, he cut the *huli* and whatever long roots, he cut that off.

KM: Clean off.

RA: Yes. He get the *huli*. When all *pau*, he grab the *huli*, he tie 'em up. My grandmother go get the *huli*, the bundle and put it in the water, in the *lo'i*.

KM: Yes.

RA: So that the next time they come, when they get area for plant.

KM: They going plant.

RA: They going to plant 'em.

KM: And then they go home with the *kalo*?

RA: *Kalo*.

KM: And who's carrying the *kalo*? [chuckles]

RA: My grandmother. My grandpa only carry the 'eke. The extra 'eke and the knife.

KM: Ahh. And grandma *hāpai* the *kalo*?

RA: *Hāpai kalo!* Put 'em on the pickup truck.

KM: 'Ae. Do you remember what kinds of *kalo*, they were growing?

RA: I really don't know. We get different kinds?

KM: Yes. Have you heard the name *kāī* or...?

RA: [thinking] *Kāī, Pele*.

KM: 'Ae. *Pele, uahi-o-Pele*.

RA: The *kāī* is a little bit more light color.

KM: Yes, it is. And get fragrance to?

RA: I don't know, I cannot smell and the *Pele* is little darker.

KM: Darker.

RA: That's all I know about the taro.

Shortly after grandfather died, the Au family left Kaluanui:

KM: Okay. Amazing! Now, after grandpa died, you folks left Kaluanui or you moved to Lā'ie at some point?

RA: Okay, yes. We moved to Lā'ie, the whole family, my dad and my mom. When we moved to Lā'ie, not too long afterwards, he was associated with the Star Bulletin.

KM: I see.

RA: He delivered the Star Bulletin, the paper for Star Bulletin.

KM: Yes.

RA: They used to be, at the end of Fort street, by the waterfront, pretty close to that.

KM: He would bring the paper from Honolulu, come back and deliver paper out this side?

RA: Yes. He used to roll 'em and he get just a plain white paper and use a little paste.

KM: Yes, yes.

RA: He put the paste on the white paper, he wrap 'em up.

KM: So it closes, *pa'a*.

RA: *Pa'a*, yes. He was also driving taxi, and he get the one customer sit in the front with him.

KM: Yes, passenger seat?

RA: Yes. And then, in the back get two jump seats and then one more, the long seat in the back. You get the long seat in the back by the trunk, and then you get the two jump seats, so you get, the back seat can carry three, two more.

KM: On the jump seat.

RA: And one in the front seat. Sometimes he put three in the middle in the jump seat so he catch seven altogether.

KM: Wow!

RA: In the trunk he get all his newspapers.

KM: But, as he's driving down the road what, he tosses papers out?

RA: Yes. He tosses this way and if he want to he throw it over the roof... [gestures throwing out of the window]

KM: Right over?

RA: Right over.

KM: Amazing! [chuckles] Not throw 'em in front of the passenger?

RA: No.

KM: Right over, though?

RA: Right over.

KM: He hit his mark all the time?

RA: Yes.

KM: The paper always goes where he wants it to?

RA: Supposedly [chuckles]...

Recollections of the sugar train and community transportation:

KM: ...You know you were sharing with me the other day too, coming back home here that you would ride the train. What was that like? And you were saying if you guys no ready, you hear the train coming, you run out even after you 'au'au, just throwing your clothes on.

RA: You know, the plantation, they had employees living all along this side.

KM: Yes, all along.

RA: Yes. A lot of them lived in what they called the Filipino Camp.

KM: Yes.

RA: There was one in Lā'ie, one Filipino Camp in Lā'ie. And they had one small, little camp at Kahana. I don't know if the other side, I think the other side had too. Marconi side.

KM: Yes, towards Kahuku, the flats, Marconi, where the radio station was.

RA: Yes, past Kahuku. Where the golf course is now.

KM: Right.

RA: Because they get lot of employees over there, all out in the country. There were quite a few up this way, so I guess to make the employees happy. don't think they were getting the amount of money that they should have had. I guess in the business, sometimes you get good years, sometimes bad years.

KM: Yes, that's right.

RA: The weather's not too good, the cane not to good. Not too much sugar.

KM: Right, yes.

RA: Maybe to pacify the employees, they gave them this free transportation.

KM: Anytime you folks or the families wanted to get on, you could get on the train?

RA: Yes. Even though none of my family worked for the plantation.

KM: You weren't an employee. But anyone in the community, could ride the train?

RA: Yes.

KM: Like from Kaluanui, you would just walk *mauka* from your house or you would go?

RA: Okay. Now, when we used to ride the train to go Kahuku, we were not living at Kaluanui we were living at Lā'ie.

KM: You were at Lā'ie already. Was close to your place then?

RA: Yes. We were living in Lā'ie, at the time we were living in Lā'ie they still had outdoor showers.

KM: Yes.

RA: The train had already gone to Kahana, then they turn around at Kahana. There's a turn, what do you call that kind?

KM: Turntable.

RA: Turntable, yes. *Huli* that train around and come back this way. Before they hit Lā'ie, they blow the whistle. That's to let the people know that they're coming.

KM: Yes.

RA: Because they not going to come back for you again, only one time. You miss 'em, then you got to go hitchhike. If we in the outdoor shower, just put on our pants and just run with 'em and catch the train [chuckling]. Good fun!

KM: Good fun! Amazing!

RA: There was this one store at Kahana, Kam.

KM: You said the daughter is Amy?

RA: Amy Kamaka'ala.
 KM: Amy Kamaka'ala.
 RA: One of her sons married a granddaughter of Ka'apu.
 KM: With the Sproat?
 RA: Yeah.
 KM: Alan married the Sproat girl.
 RA: There you go. The Ka'apu's daughter married Sproat... But, we ride the train. And the Kam girl she married Kamaka'ala.
 KM: Yes, Amy.
 RA: Amy. Her parents, nice, nice parents she had.
 KM: They had the little store in Kahana. Was near where the train was?
 RA: The train goes right *mauka* of the store.
 KM: Oh.
 RA: And goes past the store little bit, because the road going up, and before it goes across the train track, the store is right on the left side. The train got to go past the store for turn around and come back.

Mother danced hula with Pua Ha'aheo; recollections of Kahana, families and fisheries:

KM: You were saying that mama too, had danced *hula* with Uncle Pua Ha'aheo? Is that right, she learned at Kahana?
 RA: Yes, the *hula*. Yes, she did. And you know [thinking] this lady...
 KM: Kau'i, Zuttermeister?
 RA: Zuttermeister. They all took *hula* lessons, she's from Kāne'ohe side?
 KM: 'Ae, Kāne'ohe.
 RA: Kāne'ohe, with my mom.
 KM: With mama, yes.
 RA: And Sally...
 KM: Woods?
 RA: Sally Woods.
 KM: I also knew Auntie Agnes Kauana...Clinton Kanahele's wife.
 RA: Yes.
 KM: She was an Adams, she danced with mama them too.
 RA: Yes. Because the husband was the principle at Lā'ie school.
 KM: Yes.
 RA: Clinton Kanahele.
 KM: Clinton Kanahele's second wife. You were saying that you remembered that Uncle Pua Ha'aheo was also like the *kilo* for *i'a*? Is that right?
 RA: Yes.
 KM: How was it going fishing out at Kahana?

RA: That was the Foster Estate that had all her property up there. They had this person [thinking]...

KM: Peterson, Peter's?

RA: Yes, Peterson. He was just like the... [thinking] what do you call that, foreman?

KM: *Konohiki* kind?

RA: Yes. He was the one that took care of the acreage in the Kahana Valley. All under the Foster Estate.

KM: Foster, that's right.

RA: That was the Foster Estate.

RA: Foster, okay.

KM: So you folks go *lawai'a* like that out there with? And you saw Uncle Pua them?

RA: Uncle Pua Ha'aheo, I guess he had the fishing rights from the estate. Just like a private area, that.

KM: Yes, yes.

RA: Nobody else can come inside there.

KM: No one else would go in?

RA: Nobody else can come inside there and catch the fish. When Uncle Pua was the head fisherman over there, he was the one that calls us up.

KM: Did he go up somewhere *kilo* and direct the boats out or he just stand on the shore and tell people where to go?

RA: Above, because he used to live right at the ocean.

KM: Yes. Right by the fish pond side right, Huilua?

RA: Yes. Right by the river mouth almost.

KM: Yes.

RA: And if he couldn't see to it, he'd go little bit more high, so he can see down. When the sun not too good.

KM: Yes, you can't see the fish.

RA: Yes, can't see.

KM: You folks, all the families would come together fish, *hukilau*, or surround the fish like that?

RA: Yes. Because get plenty Hawaiian people living in Kahana Valley, where the store was, get plenty Hawaiians inside there.

KM: Oh, yeah?

RA: Yeah. I don't know if you know the big round tree?

KM: Yes.

RA: You know that big tree with the round nuts?

KM: Yes.

RA: Had quite a few of them inside there, mixed up with the *kamani*. Plenty shade.

KM: Must have been nice then.

RA: Nice, but for rake the *‘ōpala* fall down, *‘auwē nō ho’i e!* [chuckling]
 KM: Every where.
 RA: Yes.
 KM: You folks would go out surround *akule* like that?
 RA: We were kids see, they go out and Uncle Pua would stay on the shore and he give the signal, I don’t know what kind signal.
 KM: Yes. He’s directing them where to go with the net.
 RA: Yes, where they go.
 KM: And what, they *māhele i’a*?
 RA: ‘Ae.
 KM: Everyone gets fish?
 RA: Everyone gets fish, the rest take. If one Japanese, what you call that kind guys, with the hauling business?
 KM: Not peddler like?
 RA: No, no. They get big trucks.
 KM: Trucking?
 RA: Yes, trucking company. Had one...in fact had two of them over here that time. One, I remember the last name was Fujishigi.
 KM: Fujishigi.
 RA: Yes. Fujishigi and then had, had a younger guy, what was his name? He was a good friend of my dad’s, he always came over to our house and talked story with my father...
 [thinking – recorder off]
 [A friend stops by, laments the passing away of Uncle Clarence Nuhi Au.]

Recalls travel up to Kaliuwa’a; instructed by elders to never pick anything until the return trip home, and to watch your language:

KM: ...Okay, we get ready to go then. Let me ask you real quickly. When you were living at Kaluanui, did you ever go up to Kaliuwa’a? Up to the falls, into the pool, to go swim?
 RA: Yes.
 KM: You did. You and *‘ohana* went up?
 RA: Yes, up to Sacred Falls.
 KM: You folks used to go?
 RA: Yes.
 KM: Did you ever hear any stories about Kamapua’a?
 RA: They talked stories. The older people talked about it, but they don’t tell us too much about the stories. They only tell us...we were kids. “When you kids go up there, never mind picking up any fruits when you guys going up, but when you folks coming back, you can pick all you like.”
 KM: *‘Ōhi’a ‘ai*, the mountain apple?
 RA: Yes, mountain apple. “And you watch how you talk. Don’t you folks ever say bad words.”

KM: Yes. They kind of warned you folks about a certain way to act when you go up there?

RA: Yes.

KM: Did you call it Kaluanui? Or, when you were a young child, did you call it Sacred Falls, already you think?

RA: Yes, because they were already calling it Sacred Falls.

KM: When you were young, in the '30s you think even, by that time in the '20s?

RA: Yes. Sacred Falls. But the Hawaiian name was Kaliuwa'a.

KM: Yes. And you knew that?

RA: Oh, yes.

KM: Yes.

RA: Sacred Falls.

KM: You folks would go up there?

RA: Yes.

Taught to place lā'i down with a stone, when crossing the stream:

KM: Did mama or some of the old people tell you folks that you should...you know when you cross the stream, you put leaf, lā'i or something down?

RA: Yes.

KM: You did?

RA: Yes.

KM: How come?

RA: They told us.

KM: How come you think?

RA: I don't know. They just tell us, we don't question them.

KM: Yes. They tell you, you do it.

RA: They only tell you, "What I told you! You do what I tell you!"

KM: Yes, oh. You know when we were at the meeting the other evening to talk about Kaluanui, Kaliuwa'a and going up there. The state is trying to figure out what to do, if it's, I guess to reopen it, but with care yeah I guess so that hopefully people won't make it *kāpulu* again you know.

Hopes that Kaliuwa'a will be reopened, but people must be respectful of the land:

RA: Hopefully but, I don't know. [thinking] I don't know, some people they don't have any sense of respect.

KM: Yes, yes.

RA: They said the public can go up, we're part of the public.

KM: Yes. But it's important to respect, that's what you were taught from when you were young even?

RA: Oh yes.

KM: And I hear the mountain apple, the 'ōhi'a 'ai like that was good too.

RA: That's right, yes.

KM: Did you folks go in the stream get 'o'opu up there or anything?

RA: We never take any 'o'opu from there. If we like 'o'opu we go in Kahana, we take. We don't go up in there, no.

KM: Yes. Because your grandparents had a nice big stream right there too.

RA: Yes. I don't remember us picking up any 'o'opu from there.

KM: No 'ōpae?

RA: Get 'ōpae, but we never picked up from there.

KM: Yes, you didn't bother.

RA: I don't remember us picking up any.

KM: When you would walk up to Kaluanui or Kaliuwa'a. You folks would just leave from your house and had a trail going up in the valley?

RA: Yes, had that trail, we knew the trail.

Recollections of Kaluanui and neighboring lands:

KM: Do you remember the 'auwai that ran out of the valley? You know how they make māno, a place to catch the water, the dam like, up? Do you remember that?

RA: I don't remember.

KM: You don't remember.

RA: We just followed the trail up, and that's the way we went.

KM: Nice though.

RA: Yes.

KM: By and by when I send you the mo'olelo, I'll send you a photograph of that old māno and where the 'auwai began up Kaliuwa'a stream.



***Portion of the Historic 'Auwai from Kaliuwa'a Stream
(KPA Photo S-1319)***

RA: Hmm.

KM: Maybe it's half way up, once you get into the valley and it was the Chinese who built that 'auwai in the 1890s for their rice fields.

RA: Chinese, amazing. If the Chinese built that maybe my grandfather had a hand in it, I really don't know.

KM: Yes, good.

RA: Because there were not too many Chinese in Kaluanui.

KM: At your time?

RA: At the time of my grandfather. I assumed that my grandfather and whoever his friends or cousins were, we were the only one's up there.

KM: You wait, when you see this *mo'olelo*, that we're pulling together. Remember when I had the little book the other evening, the booklet and had the photograph of Kaliuwa'a on it. You wait, you'll see, plenty, plenty, Hawaiians like your wife's family's name, Ka'anā'anā, and Kaneumi, had Naone, Keaunui, Aalona, Kanamu like that. Plenty and plenty Chinese were involved in there for quite a while. But when Castle started buying up the 'āina right around 1900, they started changing it already. And then the railroad went in, in 1908, before you were *hānau*. They already started trying to expand for the sugar. And you remember I guess, actually the Koolau Railroad Company, in '27, Lā'ie bought it out already. Castle sold out their interests.

RA: Oh, yeah?

KM: But you remember the old trains like you said?

RA: Yes.

KM: Do you happen to remember any names on the locomotives?

RA: No, we usually go by the numbers, had numbers on the side.

KM: Yes.

RA: I guess where they had their fuel on the side, had numbers.

KM: Okay.

RA: The cane cars we used to call them chuckalakas.

KM: Chuckalakas.

RA: I don't know what they were, but that's the one tied up to the engine.

KM: Locomotive, yes. And what, you folks grabbed sugar cane off the cars sometimes?

RA: Yes, we just pull 'em.

KM: And how, good? [chuckles]

RA: Ahh, kids!

KM: Okay. Uncle, we go *holoholo* little bit, go look 'āina.

RA: Okay.

KM: Thank you so much. We won't be too long.

RA: Up to you, no problem with me. We go...

KM: ...How long have you lived here in Hau'ula?

RA: Ever since we moved back from Lā'ie.

KM: On this 'āina?

RA: When we go out, I'll show you where my wife and her family lived.

RA/KM: [Driving from Hau'ula towards Kaluanui.]

KM: Okay, good. That's the nice thing too, by and by you look at that old Hau'ula map, and you'll see the families names, on the old lots like that. This is Waikulama?

RA: Yes.

KM: You go *holoholo lawai'a* out here?

RA: Yesterday, the water was kind of high tide yet. Towards in the evening, actually the tide is going down now. I went until I could walk out, I went go look to see if get *limu kohu*. Outside here get...

KM: On the *‘āpapa*?

RA: Yeah, but short.

KM: For real! Not mature yet?

RA: No.

KM: How's the *he'e* out here on the *‘āpapa*?

RA: Sometimes you catch 'em before you reach outside.

KM: For real!

RA: Yes.

KM: Wow.

RA: Inside the *puka*.

KM: I guess before it was really nice because when you folks went fishing and stuff like that, you would take what you need, yeah, for home use and things.

RA: We'd catch as much as we can.

KM: As you like. Wow!

RA: That family was big already.

KM: So changed, all of this place yeah?

RA: Yeah. You know that family, that guy... [thinking]

KM: Bridges, Cy Bridges?

RA: Yes.

KM: Kahunahana and? You remember them?

RA: Yes. Bridges lived right around there [pointing to house location].

KM: Yes. Now this is Ching Tong Leong?

RA: That's the store. And this used to be Sagami's store.

KM: The next, the little store right there, and Ching still get the name.

RA: Yes.

KM: And Sagami was this one?

RA: Yes. When you pass this bridge.

KM: Yes. Muliwai.

RA: My mother-in-law's sister had this property.

KM: Right on the end.

RA: Yes. She had this here, the Ka'anā'anā.

KM: That's their *‘āina* there?

RA: Yes.

KM: Right on the side of Hau'ula Homestead Road.

RA: Now the great granddaughter is living there.

On the road at Kaluanui – discussing the location of homes, stores, and rice paddies:

KM: Hmm... So uncle, e *kala mai*, we've just come into Kaluanui.

RA: That is correct. Sacred Falls Park here.

KM: Sacred Falls, the park there. And here, we're coming into by where Kanakanui or Naone was?

RA: 'Ae, over here.

KM: And no one was in between?

RA: Not that I know of.

KM: That you remember.

RA: Never had any houses.

KM: And nothing *makai* here at that time?

RA: [thinking] Gee, was long time ago, never had.

KM: You don't remember.

RA: Maybe they never build that time.

KM: It's narrow. Here's Kaluanui stream.

RA: Yes.

KM: You folks, still further down?

RA: Little bit more, I'll show you.

KM: Beautiful though, this *'āina*.

RA: You see when we go *hukilau*, over here.

KM: 'Ae. This was the *hukilau*, right in this area.

RA: Yes.

KM: I'm just going to pull over to the side.

RA: Okay, go past this car.

KM: Okay.

RA: Remember I was telling you about Uncle Jo San?

KM: Yes.

RA: Right around by where the telephone pole.

KM: Sure.

RA: That's about where he was. Yes, this is the road going up.

KM: Yes, the road goes up.

RA: *Mauka*.

KM: Yes.

RA: He was just this side, one small little ditch over there.

Hukilau fishing at Kaluanui:

KM: This was where you folks would go *hukilau*?

RA: Yes.

KM: Nice, out here. All kinds of fish?

RA: Just like at Kahana, school fish.

KM: You said, *akule*?

RA: *Akule*, yes.

KM: *'Ama'ama*?

RA: *'Ama'ama*, the mullet, certain time of the year it's moving already.

KM: They *holo*, go around?

RA: Yeah. And then when they come down here, seasonal, and then they go back.

KM: *'Ae*. So you knew about that, they call *'anae holo*?

RA: I didn't know about that, but my father-in-law, they knew.

KM: Yes, oh, I see.

RA: They know about what time of year, they always look for the fish.

KM: *'Ae*, *'anae holo*, when they go around the island like that. And so when they come here, good then.

RA: In Kaluanui, we got to watch them.

KM: Did you folks gather *limu* out on the *'āpapa*, out here too?

RA: Outside, yes.

KM: Outside.

RA: Over here is just like sandy, yes. Especially in the bay.

KM: Out on the *'āpapa*.

RA: You can tell when you look at the white water.

KM: Yes, you can see it, you can see way out there.

RA: Yes.

KM: It's a big bay, beautiful area! Where Uncle Jo San's house, I'm just going to...this is Pole 411... [marks locations on map]

RA: Just about here some place. Right around here. He never go on this side, he was all on this side.

KM: Puhuli Road.

RA: There's the ditch over there.

KM: There's the little ditch. Oh, I see, your house was right by the twenty-three mile marker.

RA: Just pull on the side over here, right around here.

KM: Okay.

RA: Now, right around here, that's where we used to live.

KM: I see.

RA: And the store used to be over here. We were the last house over here before you reach the corner.

KM: I see.

RA: And this is where I was born.

KM: Oh, wow! Wonderful!

RA: You see this little short stretch. When you see the cars turning there at the end, that's where Ke-o.

KM: Ke-o. Right around the turn there, oh I see, okay!

RA: He lived on the *mauka* side of the road.

KM: 'Ae. And again, no one was *makai* of you at that time?

RA: No, at that time never had, never had any houses.

KM: So basically the twenty-three mile marker.

RA: The other Ching's was around here.

KM: And the rice paddy?

RA: All in back.

KM: All in back.

RA: Right back of the house.

KM: Yes. Amazing! Ke-o would have been?

RA: Ke-o, little bit more, right around this house, right around here, Ke-o. Had one stream over here.

KM: Yes, the little *kahawai*. Did that stream flow all the time?

RA: Flow, it goes out.

RA/KM: [Driving from Kaluanui towards Punalu'u]

KM: For real! And then had other houses down here. And then by this time you said had some...?

RA: Yes, over here, yes.

KM: And the church used to be?

RA: The church more up?

KM: Okay. The little Hawaiian church?

RA: Little more up, I'll show you where.

KM: Okay. About now we're in the land they call Papa'akoko. You look at the old map you'll see the *ahupua'a*, Papa'akoko. And then we come to Haleaha.

RA: Okay. And you know the church over here.

KM: The Catholic church, yes.

RA: And Kaya store.

KM: Yes.

RA: As long as I can remember, that was the only store, Kaya, nobody else was there, that time.

KM: Yes. And so still had the little red Hawaiian church that washed out?

RA: Yes.

KM: Amazing! Here's Haleaha, Queen Lili'uokalani.

RA: Okay, now the road going up, that's Haleaha, you can turn up there.

KM: Okay.

RA: And the church used to be, as soon as you go in the road, right at the corner over there [indicating the Punalu'u side corner of the road].

KM: Pole 388?

RA: Yes, the church used to be inside there.

KM: Right in this lot?

RA: Yes, small church.

KM: I noticed when we were coming just on the edge of Kaluanui and I guess Kapaka, has the little Hawaiian church *Ke Au o ka Mālamalama*.

RA: Yes, on this side.

KM: Yes. That's a little Hawaiian church too?

RA: Yes. But at that time, that church wasn't there. [thinking] One of the...one guy by the name of Gaspar.

KM: Oh, yes.

RA: I don't know if you remember hearing the name, Gaspar?

KM: I know the Gaspar's, they come from Nāpo'opo'o originally.

RA: This particular Gaspar was the *kahu* of that church.

KM: *Ke Au o ka Mālamalama?*

RA: Yes.

KM: Oh. Is that church still active? Do you know?

RA: I think so, somebody is there, but I don't know.

KM: You said this church that's on, this is Haleaha road basically?

RA: Right.

KM: That little church, when you were a child, was not used already? Not that you remember?

RA: Not a child, maybe a teenager, nobody.

KM: Is this also by where the Choys lived?

RA: Choy, yes. That's one of the son's, the father's name was Hong Lai.

KM: Hong Lai.

RA: I forgot his name.

KM: He's pure Chinese or is he part-Hawaiian?

RA: No, no the wife is.

KM: The wife is the Hawaiian one. Thank you so much. It's so nice to be able to know where these places are when you talk. I can know now, you know. When you left Kaluanui your houses were still standing?

RA: Which houses?

KM: The house that you lived in at Kaluanui?

RA: [thinking] I guess so.

KM: How long, was the house still there till some, did you see, how long ago, when was the last time you saw your house?

RA: That was long time ago.
 KM: Long time. They didn't just tear it down in the seventies or something like that?
 RA: No.
 KM: Was way earlier?
 RA: Could be.
 KM: The little church was right here?
 RA: Right here, right in this first lot.
 KM: Good, nice.
 RA: Right in the first lot. You want to go little bit more.
 KM: Okay.

Discussing sites and families of Punalu'u; recalls the taro patches of Hong Lai:

RA: I'll show you the road where Hong Lai used to get his taro patch.
 KM: Okay. And you said, he was what, the king of the taro?
 RA: Down this side, yes.
 KM: That's what you said. Big, big *lo'i*.
 RA: Big!
 KM: Amazing! Was he processing *poi* here or sending it to Honolulu or something? Do you know?
 RA: I don't think so he had a *poi* factory.
 KM: Yes.
 RA: He furnished the taro.
 KM: Now, we come sort of into Punalu'u. This is the other Ching store, another one?
 RA: Yes. This is the Ching store. Did you know where the Ka'apu's lived?
 KM: No, I didn't.
 RA: I'll show you.
 KM: Thank you. You know after I left you the other evening, I was thinking about that, where Ka'apu was.
 RA: Slow down. You see where the *kamani* tree is?
 KM: Yes.
 RA: Just pass the *kamani* tree is one road, that's the driveway.
 KM: Okay. Up to Ka'apu's place?
 RA: Yes.
 KM: Where did he have his thatched house?
 RA: Inside some place. He was the custodian for the Punalu'u beach park, right across the street.
 KM: I see.
 RA: Here, this is the road to his place.

KM: Pole 368, this stone wall.

RA: This big *kamani* tree, that's your marker.

KM: 53-310.

RA: One of his daughters married a Kamaka'ala.

KM: That's right. Alan Kamaka'ala, Amy's son.

RA: Exactly.

KM: This was where Ka'apu was living, right here.

RA: Right.

KM: He had the *haole* wife and they had the?

RA: The *haole* wife was a school teacher.

KM: Yes. And they had a thatched house right?

RA: Yes.

KM: Amazing! This was the beach where he would go fishing right out here?

RA: Fishing. You ask, "What are doing fishing?" No, this was his work area, at Punalu'u beach park, he was the custodian.

KM: He was the custodian. Under the county?

RA: He was the park keeper, yes.

KM: Amazing!

RA: Sometimes he used to go work with the *malo* before, in olden days.

KM: 'Ae. That's what I heard.

RA: They called him, "*Malo* man." [chuckling]

KM: That's what I heard. He really wanted to have people know the old Hawai'i.

RA: Now the next road going up that's where Hong Lai had his *lo'i*.

KM: Okay.

RA: Right the next road, it goes up the valley.

KM: Yes, the valley side. This is all Bishop Estate, yeah?

RA: This is the road, goes all the way up.

KM: You used to go up Punalu'u too?

RA: Yes. Because my dad and him (Hong Lai), they were good friends.

KM: I see.

RA: Sometimes when he wants to go to town, he called my dad up, my dad goes out and picks him up.

KM: Uncle, when you were young this *'āina* was sugar, planted in sugar here?

RA: Yes.

KM: You would go up a small road, through the sugar?

RA: Past the sugar and in the back. When you pass the sugar, in the back was all water.

KM: Amazing!

RA: That's where Hong Lai grew his taro.

KM: Yes...You know it's interesting too, this is Punalu'u, here you get Makaua.

RA: Makaua.

KM: Uka. And then they had Pūhe'emiki, another little 'āina, interesting. Like on the map...

RA: On the map get...

KM: See, you look [looking at map] ...You were just right, how you showed me on the map here is exactly, so we marked it good. Where you house, Jo San, Au, Ching, the store Ching Tong... [thinking]

RA: Ching Tong Sing.

KM: And the house Ching and then Ke-o, right, perfect. Then you see you come in then it's Papa'akoko, here you get Haleaha, Kapano, Pūhe'emiki, all these little 'āina. And Punalu'u is the big valley. Punalu'u actually connects, like you see over here over with Kahana. [looking at map] Here's Kaluanui and here's Kahana. Pu'u Piei, the big peak above Kahana.

RA: Uh-hmm.

KM: Right over there. The old man must have been somewhere up back in here.

RA: In the back, I know because we used to go way in the back of the sugar cane.

KM: Amazing! Did you ever go in the water tunnels up there?

RA: No. I didn't go.

KM: I hear it was good 'ōpae up there.

RA: And the water is cold.

KM: I bet. Good! *Mahalo!* Evidently there's a *heiau*, up on the hill up there.

RA: Could be.

KM: You know when we saw Sista...

RA: Have you ever heard of the name Woodward?

KM: Yes.

RA: They live up this road.

KM: I went up to there, I knew Grandma Mabel before, because I used to teach the boys before back in the seventies.

RA: The Woodwards. Some are related on my mother's side, the Woodwards.

KM: Yes. So nice, thank you so much...

RA/KM: [Driving from Punalu'u back towards Hau'ula.]

Recalling families and features from Punalu'u to Hau'ula:

KM: ...I guess the Hanohano family was here?

RA: Yes. They own the property here, that's the one had Hanohano Hale.

KM: This is Papa'akoko, that's the name of the land. Then you come to Kaluanui. You see like this it says, Ponds at Punalu'u, it's not Punalu'u really, it's Papa'akoko, different land already. But everyone calls the area yeah...

RA: Yes.

KM: Thank you so much, it's nice to know where your house was like that, and where Ke-o *mā*.

RA: Ke-o *mā*.

KM: Good!

RA: When we go back I'll show you where Auntie Lani lives. She and Uncle Jo San were real close. And Uncle Jo San, I don't know if he had a wife. If he did have a wife, the wife must have passed on when I was still young yet. As long as I knew him he didn't have any companion.

KM: They took care of him, like that?

RA: Auntie Lani always looked after him.

KM: Nice.

RA: See how he was. I think she's just about 90 already.

KM: Gosh I wonder if she'd be willing to talk story... [*Ke Au o ka Mālamalama*] So this church you don't remember, it wasn't here when you were young? Or came up later?

RA: That came up later.

KM: Okay.

RA: One of the pastors was Gaspar, I forget his first name...

KM: You have a beautiful '*āina* out here. Do you go home to Kahana, go *holoholo* sometimes?

RA: My sister and her family lives there.

KM: Yes. and so this is Hau'ula Homestead Road.

RA: This first lot, this is where Auntie Lani lives right there.

KM: Okay, so right next to Ka'anā'anā then?

RA: Yes.

KM: Oh, I see, so right on the corner of Hau'ula Homestead Road.

RA: That's right. Right across used to be the post office before.

KM: Oh, for real!

RA: Did you know they had a post office over here?

KM: Is that the one Auntie May worked at or?

RA: The original. Yes, she used to work over there before.

KM: Oh, wow! [indicating a stone wall-enclosed lot on the *makai* side of the road] I guess, did there used to be a house in this closure here?

RA: Yes. Right inside here, that's why the wall is over here.

KM: Do you remember who the family was?

RA: I forgot the name.

KM: Nice, must be another house somewhere over here too.

RA: I think it was Haole-Hawaiian people.

KM: Oh! Not Magoon them?

RA: I really don't know for sure. Now, the Kanakanui used to have one church.

KM: Yes. The old church was Helumoa.

RA: Okay. That Kanakanui that I knew, he was a sheriff at one time.
KM: Yes.
RA: Was that the one? What was his first name? Isaac, I think.
KM: I don't remember, I'd have to go look.
RA: One Kanakanui was Isaac.
KM: One was a sheriff, *maka'i* like that?
RA: Yes. I think William was his name.
KM: William Kanakanui.
RA: The brother was Isaac, I think. The one that was a *maka'i* was William.
KM: Nice, though. Nice how your house is up high so you can see the view. *Mahalo!* So nice, good to talk story.
RA: You're welcome and any time you like, just give me a call.
KM: I'm going to take the recording and I'll transcribe it and I'm going to bring it home to you.
RA: Whatever you want.
KM: So we can share a little of your history. Your recollections for Kaluanui, that way people will know... [end of interview]