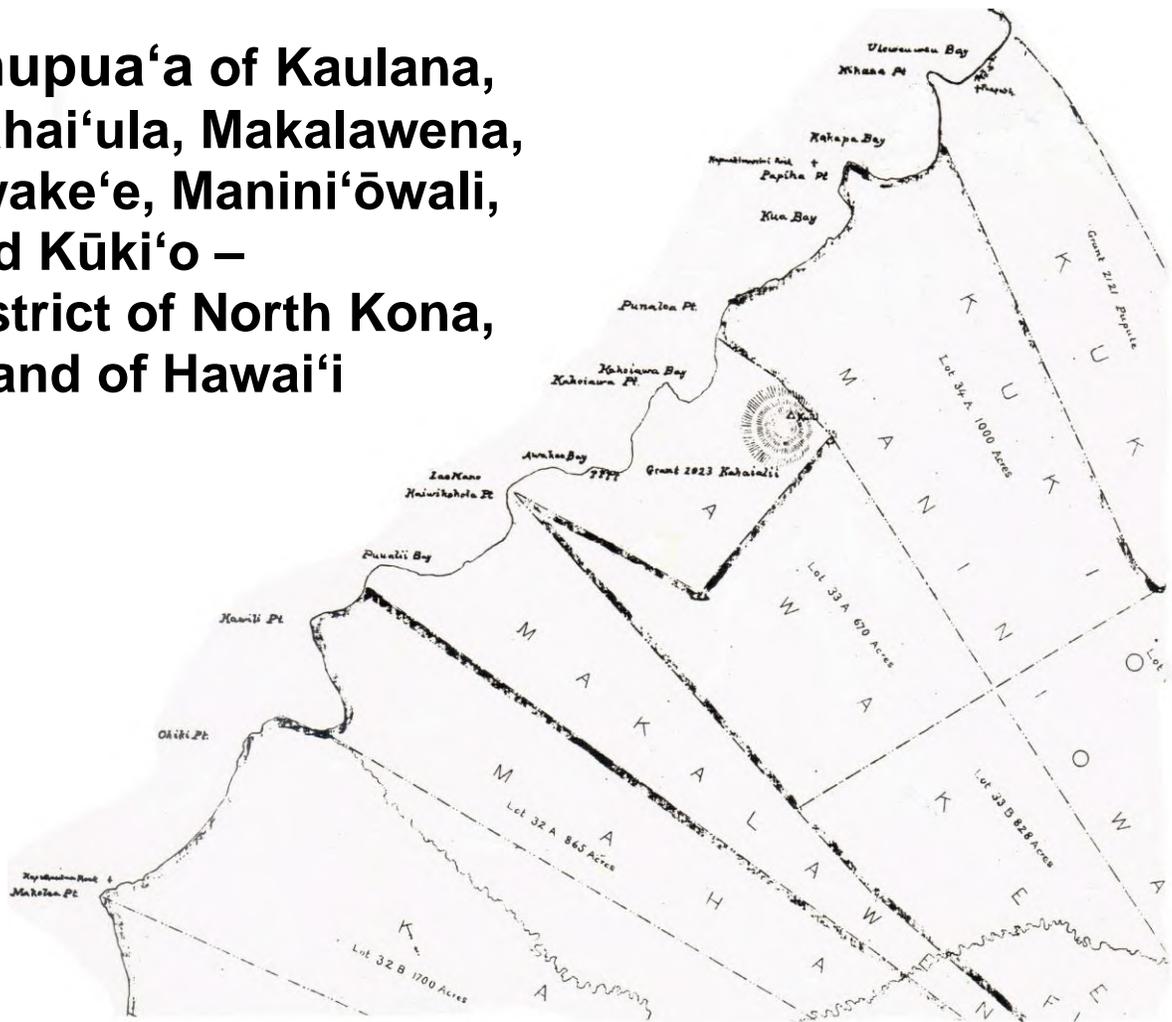


“KEKAHA WAI ‘OLE O NĀ KONA”

A Report on Archival and Historical
Documentary Research,
and Oral History Interviews
for Kekaha Kai State Park

Ahupua‘a of Kaulana,
Mahai‘ula, Makalawena,
Awake‘e, Manini‘ōwali,
and Kūki‘o –
District of North Kona,
Island of Hawai‘i



Portion of Register Map 2035; Kaulana to Kūki‘o, North Kona, Hawai‘i
J.S. Emerson; Surveys of 1882 & 1888 (State Survey Division)



Kumu Pono Associates

Historical & Archival Documentary Research • Oral History Studies • Partnerships
In Cultural Resources Management • Developing Preservation Plans
and Interpretive Programs

“KEKAHA WAI ‘OLE O NĀ KONA”

A Report on Archival and Historical Documentary Research, and Oral History Interviews for Kekaha Kai State Park

Ahupua‘a of Kaulana, Mahai‘ula, Makalawena,
Awake‘e, Manini‘ōwali, and Kūki‘o, District of
North Kona, Island of Hawai‘i
(TMK Overview:7-2)

BY

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PREPARED FOR

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MARCH 4, 1998 (V. 2021)

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In Cultural Resources Management • Developing Preservation Plans and
Interpretive Programs

EXECUTIVE SUMMARY

Overview

At the request of George Atta, AICP–Project Manager with Group 70 International, on behalf of the Department of Land and Natural Resources-Division of State Parks (DLNR-DSP), Kepā Maly, Cultural Resources Specialist (Kumu Pono Associates), conducted historical and archival documentary research and an oral history study for lands within the Kekaha Kai State Park. The park consists of the makai (seaward) portions of the ahupua‘a (land divisions) of Kaulana, Mahai‘ula, Makalawena (in the vicinity of the ancient shoreline trail), Awake‘e, Manini‘ōwali, and Kūki‘o in the region traditionally known as Kekaha, in the district of North Kona, Island of Hawai‘i (TMK Overview Sheet:7-2).

The park itself, includes approximately 4.5 miles of shoreline and 1600 acres of land. Traditional and historic literature tell us that the lands within the park study area were among the favored lands of the larger Kekaha region. Protected coastal communities with access to potable water, canoe landings, rich fisheries, and inland agricultural field systems attracted native residents to the area. Beginning as early as the 19th century, archaeological sites and places of cultural importance were being recorded along the coast and inland of the Kekaha Kai State Park area. The historical-archival documentary research and oral historical interviews reported in this study are meant to supplement findings of both past research and the present archaeological work conducted by DLNR-DSP archaeologists (Carpenter et al., 1998). The primary goal of the study herein, is to help DLNR-DSP finalize plans for long-term care and protection of the park’s diverse cultural and natural resources, and to help formulate the basis of an interpretive program for Kekaha Kai State Park.

Archival and Oral Historical Research

The historical and archival documentary research for this study was conducted between August 7th to October 17th, 1997. It is noted here that this study does not duplicate all that has been previously written in archaeological and ethnographic studies about the park lands and greater Kekaha region. Instead, this study references some of the pertinent documentation, and then focuses on recently translated native Hawaiian accounts—written by former residents of Kekaha (some of whom lived within lands that are now a part of the park)—and historical records which have been recently identified as valuable sources of information for the study area lands.

The study also includes interviews from several oral history studies conducted or transcribed by the author (interview records in this study cover the period from c. 1985 to 1998. A total of eleven interviews with fifteen participants are included in this study. The interviews add important documentation to the historical record of the park lands and larger Kekaha region.

Findings and Recommendations

As a result of the literature research and oral historical interviews, a rich ethnographic resource has been collected for the lands Kaulana, Mahai‘ula, Makalawena, Awake‘e, Manini‘ōwali, and Kūki‘o. Traditional and historical accounts provide ahupua‘a–specific documentation of sites, practices, and customs associated with the families and lands now included within Kekaha Kai State Park. The interviews also demonstrate the continuation of certain aspects of traditional knowledge and practices associated with the lands, as handed down over the generations. Interviewees express a deep “cultural attachment”^Ψ to the lands, sites, resources, and place names of Kekaha.

^Ψ “Cultural Attachment” embodies the tangible and intangible values of a culture—how a people identify with, and personify the environment around them. It is the intimate relationship (developed over generations of experiences) that people of a particular culture feel for the sites, features, phenomena, and natural resources etc., that surround

Recommendations elicited during the oral history interview discussions provide the Division of State Parks with suggestions for long-term management objectives, including historic site preservation, protection of natural resources, and interpretive programs in the park...

- 1 – “Kekaha Kai” is not a name that the kūpuna used for the land—the name “Kekaha” already tells people that it is a coastal zone. It is requested that the Division of State Parks simply use the regional name “Kekaha” — i.e. Kekaha State Park.
- 2 – In follow-up to the preceding recommendation, there is a strong cultural attachment and historical pride among the kūpuna for the native place names of lands within the park—be they ahupua‘a names or names which identify specific locations. It is requested that the Division of State Parks use the individual ahupua‘a and other place names throughout the park—at interpretive wayside stations and in interpretive and educational materials.
- 3 – Protect Kolomikimiki, the Kaelemakule burial cave parcel, described as “Burial Lot” (Lot 2) in Royal Patent Grant 4723 to John Kaelemakule Jr. (May 27, 1903), as is. The parcel was conveyed to the Catholic Church (Bureau of Conveyances Liber 16700:375-376 & Liber 17586:225, 234) without full family concurrence on November 3, 1982.

It is requested that the State of Hawai‘i and Division of State Parks monitor land tenure of the “Burial Lot.” Should the Catholic Church ever seek to dispose of Kolomikimiki, Kaelemakule family members would like to be notified. The Kaelemakule descendants and kūpuna who participated in this study support any efforts that the State of Hawai‘i may make to incorporating Kolomikimiki into the larger Park parcel and protecting it in perpetuity.

Because of the sensitive nature of the site, it is asked that Kolomikimiki be monitored and that visitation to the site be limited to family members. But, because of the rich traditions of Kolomikimiki, its stories—without specific locational references—should be a part of the parks interpretive program.

- 4 – In conjunction with the above recommendation, it is urged that all additional archaeological sites—including others that are tentatively identified as burial features be protected (see Carpenter et al. 1998).

Also, caution is urged in opening access to the park resources. The “infrastructure” for monitoring and maintaining park resources needs to be developed in conjunction with provisions for increased access.

- 5 – It is noted that “Kalāhikiola,” the c. 1882, Kaelemakule house is an important historical/cultural feature—a part of the cultural landscape of Mahai‘ula—with a rich history attached to it. It’s restoration and protection is important to the history of the land.
- 6 – The resident park steward program which has been initiated in the park, is a good one. The on-site presence will help park users understand the unique history of Kekaha, and inform them of appropriate use and visitation of the park’s natural and cultural resources. It is requested that the Division of State Parks continue to support the program.

them—their sense of place. This attachment is deeply rooted in the beliefs, practices, cultural evolution, and identity of a people. (continued on next page)

The significance of cultural attachment in a given culture is often overlooked by others whose beliefs and values evolved under a different set of circumstances (see James Kent, “Cultural Attachment: Assessment of Impacts to Living Culture.” September 1995).

- 7 – Pōhaku-o-lama (also referred to as “Pōhaku-wahine” the female rock), situated off-shore, fronting the old Kaelemakule house, is a sacred site and important cultural feature. It is requested that Pōhaku-o-lama be protected—e.g. there be no diving and playing from the stone, and boats not be allowed to anchor to the stone etc.
- 8 – It is requested that the Division of State Parks work with other State Agencies to ensure protection of the Kekaha fisheries. Marine resources in the park:
 - (a) need to be protected from commercial aquarium fish collectors; and
 - (b) subsistence fishing as practiced by native Hawaiian fishermen needs to be protected.
- 9 – Sites and resources of the coastal region are directly tied to those of the uplands. It is recommended that interpretation of the cultural and natural resources of the park include the broader, native ahupuaʻa management system — an integrated resources management approach.

It is also urged that the interpretation of the traditions and history of Kekaha and the park lands be inclusive of the diverse accounts of the land. Even in cases, where one account may differ from another, there is richness in the diversity, and the accounts help to demonstrate the dynamic qualities of the culture.
- 10 – Caution is urged in development of a landscaping plan. Should native species be planted to replace alien plants, prudent thinning of the existing overstory should be undertaken so as to protect the new plantings, giving them time to become established. It is also noted that the kiawe has become a part of the landscape, and that it has a role in the lands of Kekaha.
- 11 – The Division of State Parks is to be commended for its efforts in working with kūpuna and families who have generational residency ties to Kekaha and the park lands. It is asked that this work be continued, and that consultation occur as a part of the management and decision making processes in Kekaha Kai State Park

There is also one additional request from the families who participated in the November 8, 1997 interview at the Magoon Beach House at Mahaiʻula. DLNR-SHPD video technician, Clifford Inn, recorded the proceedings on video camera. That interview record is housed at DLNR-DSP, Honolulu. Pursuant to the verbal agreement with DLNR-DSP on November 8, 1997, The tape is restricted—it has not been edited and released for public viewing. The interviewees and their families withhold authorization to use of the tape until such time as it is granted in writing (following editing and interviewee review); at which time, interviewees will also receive a copy of the video recording.

ACKNOWLEDGMENTS

Preparation of this study was made possible because many people agreed to come together and to share in the process of contributing to its completion. The study presents some of the early Hawaiian histories of the land, and glimpses into the personal knowledge and experiences of individuals with genealogical attachments to the lands of Kekaha—including descent from families of the immediate study area—and residents of the larger Kona region. The native writings translated within this study and the interviews with the kūpuna (elders) who were either former residents of, or who traveled upon the land of Kekaha, demonstrate the depth of cultural attachment that the people of the land feel for their ‘āina kulaīwi (native land). While today, the area within the park and the Kekaha region might be considered to be an arid and even desolate land, the families who trace their genealogical lines to the region feel a deep cultural attachment to the place. One example of this sense of attachment to the land is expressed in an ancient Hawaiian saying —

Ola aku la ka ‘āina kaha, ua pua ka lehua i ke kai — The natives of the Kaha lands have life, the lehua blossoms are upon the sea! (John Whalley Hermosa Isaac Kihe in *Ka Hoku o Hawaii*, February 21, 1928)

This saying describes the seasonal practice of natives of the Kekaha region, who during the winter planting season, lived in the uplands, where they cultivated their crops under the shelter of the lehua trees. Then when the fishing season arrived with the warmer weather, the natives would travel to the shore, where the fishing canoe fleets could be seen floating upon the sea like lehua blossoms. It was as a result of this knowledge of seasons, and the relationship between land, ocean, and community, that the residents of Kekaha were sustained by the land.

The interviews recorded as a part of this study, bring to life the story told in the above saying. The interviewees echo the words, experiences, and aloha of their kūpuna (elders), and describe the continuation of the relationship between families of the uplands and coastal regions through the 1960s. The interviews also share the experiences and observations of various Hawaiian residents of Kona, who in their youth (ca. 1920s-1960s), spent time traveling along the Kekaha shoreline. To all of you who shared your mana‘o, aloha, and history—

Valentine K. Ako, Alan Carpenter, Casey and Craig Cho, Violet Lei Ka‘elemakule-Collins mā, Tessa Kamākia Magoon-Dye (and Robert Dye), Karin K. Haleamau, George Kinoulu Kahananui, Margie Kaholo-Kailianu, David Ka‘ōnohi Keākealani mā, Caroline Kiniha‘a Keākealani-Pereira, Leina‘ala and Shirley Keākealani, Richard Lincoln, Rose Pilipi-Maeda, Arthur M. Mahi, Joseph Pu‘ipu‘i “Wainuke” Maka‘ai, Kamakaonaona Pomroy-Maly, Sherrie Samuels, Hannah Kihalani Springer, Toni Auld-Yardley, and Martha Yent. Also, to the many people unnamed here, who provided logistical support, and helped to ensure that the archival research and interviews could be completed—

— Mahalo nui nō, a ke aloha o ke Akua pū me ‘oukou a pau!

I wish to note here, that while a sincere effort was made, it was impossible to record everything that could be said about the land and traditions of lands within Kekaha Kai State Park. But, every effort has been made to present readers with an overview of the rich and varied history of the area, and to accurately relay the recollections, thoughts, and recommendations of the people who contributed to this study.

‘o wau nō me ka ha‘aha‘a — Kepā Maly

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

Contents

I. INTRODUCTION	• 1
Background	• 1
Study Presentation	• 3
II. NĀ MO'OLELO 'ĀINA (TRADITIONS OF THE LAND): KEKAHA — AHUPUA'A OF KAULANA, MAHAI'ULA, MAKALAWENA, AWAKE'E, MANINI'ŌWALI, AND KŪKI'O	• 4
Kekaha: An Overview Of Hawaiian Settlement and Land Management Practices	• 4
Kekaha-wai-'ole-o-nā-Kona in Historic Narratives Traditional and Early Historic Accounts (written between ca. 1860-1885)	• 6
Punia: A Tale of Sharks and Ghosts of Kekaha	• 7
Kekaha in the Time of 'Umi-a-Līloa (ca. 16 th century)	• 8
Kekaha: ca. 1740 to 1801	• 9
1800 and 1801: Ka Huaka'i o Pele — The Procession (eruptions) of Pele	• 9
Kekaha: 1812 to 1841	• 10
Population Records	• 13
III. KEKAHA: LAND TENURE	• 14
The Māhele of 1848	• 14
Hoa'āina (Native Tenants) in the Māhele	• 15
IV. RESIDENCY AND LAND USE (ca. 1850 to 1903)	• 19
Historic Land Documents in Archival Collections	• 19
Makalawena School and Kaikalaia Church (ca. 1848-1915)	• 23
Boundary Commission Testimonies (1873)	• 28
Makalawena	• 28
Kaupulehu-Kukio	• 29
An Overview of Ranching in Kekaha	• 30
Hawaiian Government Field Surveys (1882)	• 32
The Homestead Act of 1884	• 40
V. NĀ MO'OLELO 'ŌIWI: NATIVE TRADITIONS WRITTEN BY AND ABOUT THE LANDS AND PEOPLE OF KEKAHA (ca. 1900-1929)	• 44
Historical Overview	• 44
Nā Mo'olelo o ka Wā Kahiko (Traditions of the Period Predating 1801)	• 45
Ka'ao Ho'onuia Pu'uwai no Ka-Miki – The Heart Stirring Story of Ka-Miki (identifying place names and history of the study area)	• 45
Ka-imu-a-Kāne (The Underground Oven of Kāne)	• 51
Ka-Loko-o-Pa'aiea (The Fishpond of Pa'aiea)	• 52
Ka Pu'u o 'Akahipu'u (The Hill of 'Akahipu'u)	• 54
Ka Lae o Keāhole (The Point of Keāhole)	• 55
Manini'ōwali	• 55
He Mo'olelo no Mākālei (A Tradition of Mākālei)	• 57
Ko Keoni Kaelemakule Moololo Ponoī — The True Story of John Kaelemakule (Kakau ponoī ia mai no e ia – Actually written by him)	• 72

Nā Ho'omana'o o ka Manawa (Reflections of the Times)	• 83
The Wreck of the Maui (1917)	• 85
VI. KEKAHA: HISTORICAL EXCERPTS (ca. 1930 to1990)	• 87
Overview	• 87
Archaeology of Kona, Hawaii (Reinecke ms. 1930)	• 87
Kekaha: 'Aina Malo'o (Marion Kelly 1971)	• 90
Regional Notes from Kekaha (Hannah Kihalani Springer 1989, 1992)	• 91
Kaulana-Kūki'o: Transitions in Tenure	• 91
VII. KEKAHA (MAHAI'ULA-KA'ŪPŪLEHU VICINITY): ORAL HISTORY INTERVIEWS	• 94
Basic Methodology	• 94
Identifying Interviewees and Collection of Interviews	• 95
Data Repositories and Access	• 98
Overview of Selected Information Discussed in the Oral History Interviews	• 98
VIII. KEKĀHI MO'OLELO O NĀ MAMO O KA 'ĀINA KAHA (STORIES FROM DESCENDANTS OF THE KAHA LANDS)	• 100
Valentine K. Ako (January 8, 1996)	• 100
Violet Lei Ka'elemakule-Collins (March-May 1996)	• 103
Arthur M. Mahi (April 23, 1996)	• 105
Valentine Ako, Margie Kailianu-Kaholo, David. K. Keākealani, Caroline Keākealani-Pereira Arthur M. Mahi, Joseph Maka'ai, Rose Pilipi-Maeda and others (December 7, 1996)	• 107
Joseph Pu'ipui'i "Wainuke" Maka'ai (ca. 1985 & April 27, 1996)	• 113
Karin K. Haleamau (January 22, 1997)	• 115
V. Lei Ka'elemakule-Collins, Caroline K. Keākealani- Pereira, George Kinoulu Kahananui, Valentine K. Ako, Leina'ala Keākealani-Lightner and others (November 8, 1997)	• 126
Tessa Gay Kamākia Magoon-Dye (December 22, 1997)	• 183
Hannah Kihalani Springer (February 3, 1998)	• 208

References Cited • 231

Illustrations

Figure 1. Island of Hawai'i; Showing Location of the Kekaha Kai State Park Study Area	• 2
Figure 2. Grant 2121–Sold to Pupule; Portion of Kūki'o 1 st	• 21
Figure 3. Grant 2023–Sold to Kaha'iali'i; Portion of Awake'e	• 22
Figure 4. Register Map 2353 (Geo. F. Wright, April 1906)	• 26
Figure 5. Sketch Map–Makalawena School Lot; Chas. King, June 1912	• 27
Figure 6. Register Map 2035 (State Survey Division)	• at end of study
Figure 7. J.S. Emerson, Field Note Book Map – Book 252:47	• 33
Figure 8. J.S. Emerson, Field Note Book Map – Book 251:3	• 35
Figure 9. J.S. Emerson, Field Note Book Map – Book 253:1	• 36

Figure 10. J.S. Emerson, Field Note Book Map – Book 253:29	•	38
Figure 11. J.S. Emerson, Field Note Book Map – Book 253:27	•	39
Figure 12. Map of Grant 4723, Mahaiula-Kaulana Beach Lot (Land Management Division)	•	43
Figure 13. Lots A,B,C, and D Kukio-Maniniowali Beach Lots; Feb. 2, 1939 (Land Management Division)	•	93
Figure 14. Annotated Oral History Interview Map	•	at end of Study
Figure 15. Kekaha Kai State Park Oral History Questionnaire Outline	•	96-97
Figure 16. Eleanor Gay Johnson-Magoon and Tessa Magoon (Dye) on horseback at Mahai'ula; ca. 1948 (courtesy of Tessa Magoon-Dye)	•	183
Figure 17. Family, Friends, and Boats on Mahai'ula Bay (courtesy of Tessa Magoon-Dye)	•	185
Figure 18. Grounds and Features–Magoon Beach Home at Mahai'ula (ca. 1950s)	•	187
Figure 19. Floor Plan (second floor), Magoon Beach Home at Mahai'ula (ca. 1950s)	•	190
Figure 20. Floor Plan (first floor), Magoon Beach Home at Mahai'ula (ca. 1950s)	•	191
Figure 21. Bella Gay-Johnson and Annie Una seated on the lānai of the Kaelemakule House (ca. 1955; courtesy of Tessa Magoon-Dye)	•	192
Figure 22. Cleaning fish at Mahai'ula (ca. 1955; courtesy of Tessa Magoon-Dye)	•	204

Tables

Table 1. Disposition of Lands in the Māhele of 1848	•	14
Table 2. Native Tenant Claims for Kuleana in the Lands of Kaulana, Mahai'ula, and Makalawena	•	16
Table 3. Overview of Selected Site and Practice References Discussed by Interviewees	•	99

Appendices

Appendix A. Personal Release of Oral History Interview Records•	237
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I. INTRODUCTION

Background

At the request of George Atta, AICP–Project Manager with Group 70 International, on behalf of the Department of Land and Natural Resources–Division of State Parks (DLNR-DSP), Kepā Maly, Cultural Resources Specialist (Kumu Pono Associates), conducted historical and archival documentary research and an oral history study for lands within the Kekaha Kai State Park. The park consists of the makai (seaward) portions of the ahupua‘a (land divisions) of Kaulana, Mahai‘ula, Makalawena (in the vicinity of the ancient shoreline trail), Awake‘e, Manini‘ōwali, and Kūki‘o in the region traditionally known as Kekaha, in the district of North Kona, Island of Hawai‘i (Figure 1). The park includes approximately 4.5 miles of shoreline and 1600 acres of land within its boundaries.

Traditional and historic literature tells us that the lands within the park study area were among the favored lands of the larger Kekaha region. Indeed, since the latter 19th century, numerous archaeological sites have been identified along the coast and inland of the Kekaha Kai State Park area. Protected coves, access to potable water, inland agricultural field systems, canoe landings, rich fisheries, and a network of fishponds attracted native residents to the area. As a result of the natural and cultural resources of some of the lands in the park, and in response to development activities in the Kekaha region, a number of archaeological and ethnographic studies have been previously published. Rather than duplicating those works (selected authors cited in text), the author includes an overview of selected historical records, while focusing on relatively new sources of historical records.

Over the period of twenty years, the author has been reviewing Hawaiian language newspapers, and translating native historical accounts. Several of the identified narratives were written by former residents of Kekaha (some of whom lived within lands that are now a part of the park). Also, as a part of this study, historical survey records from the 1880s were identified as valuable sources of information for the lands in and neighboring Kekaha Kai State Park. Thus, the historical-archival documentary research reported in this study will supplement the records of earlier ethnographic studies and the archaeological work recently conducted by DLNR-DSP archaeologists (Carpenter et al., 1998).

Historical and archival documentary research for this study was conducted between August 7th to October 17th, 1997. Archival records were viewed in the collections of the Hawaii State Archives; Department of Land and Natural Resources–State Survey Division, Bureau of Conveyances, Division of State Parks, and Land Management Division; Bishop Museum Archives; the University of Hawaii–Hilo Campus, Mo‘okini Library; and in the collection of the author. Literary resources included both published and manuscript Hawaiian accounts (both in Hawaiian and English); land use records, including Hawaiian Land Commission Award (LCA) records from the Māhele (Land Division) of 1848; and Boundary Commission Testimonies and Survey records of the Kingdom and Territory of Hawai‘i (c. 1873-1905); D. Malo (1951); S. Kamakau (1961, 1964, 1976, and 1991); Wm. Ellis (1963); A. Fornander (1917-1919 and 1973); Stokes and Dye (1991); E. Maguire 1926; Henke (1929); Reinecke (ms. 1930); J. W. Coulter (1931); M. Beckwith (1919, 1970); Handy and Handy with Pukui (1972); Kelly (1971 & 1983); Springer (1989 and 1992); and various archaeological studies. The study also incorporates native Hawaiian accounts and historical records authored by J. Ka‘elemakule, J.W.H.I. Kihe, and J. Wise, compiled and translated from Hawaiian to English, by the author.

Oral history interviews for this study were conducted between November 8, 1997 to February 4, 1998. The study also includes pertinent excerpts from previously collected oral history interviews with kūpuna and others familiar with the history of the study area lands. As a result of the combined interview resources, a total of eleven interviews with fifteen participants are included in this study. The primary focus of the interviews was to elicit information from knowledgeable individuals

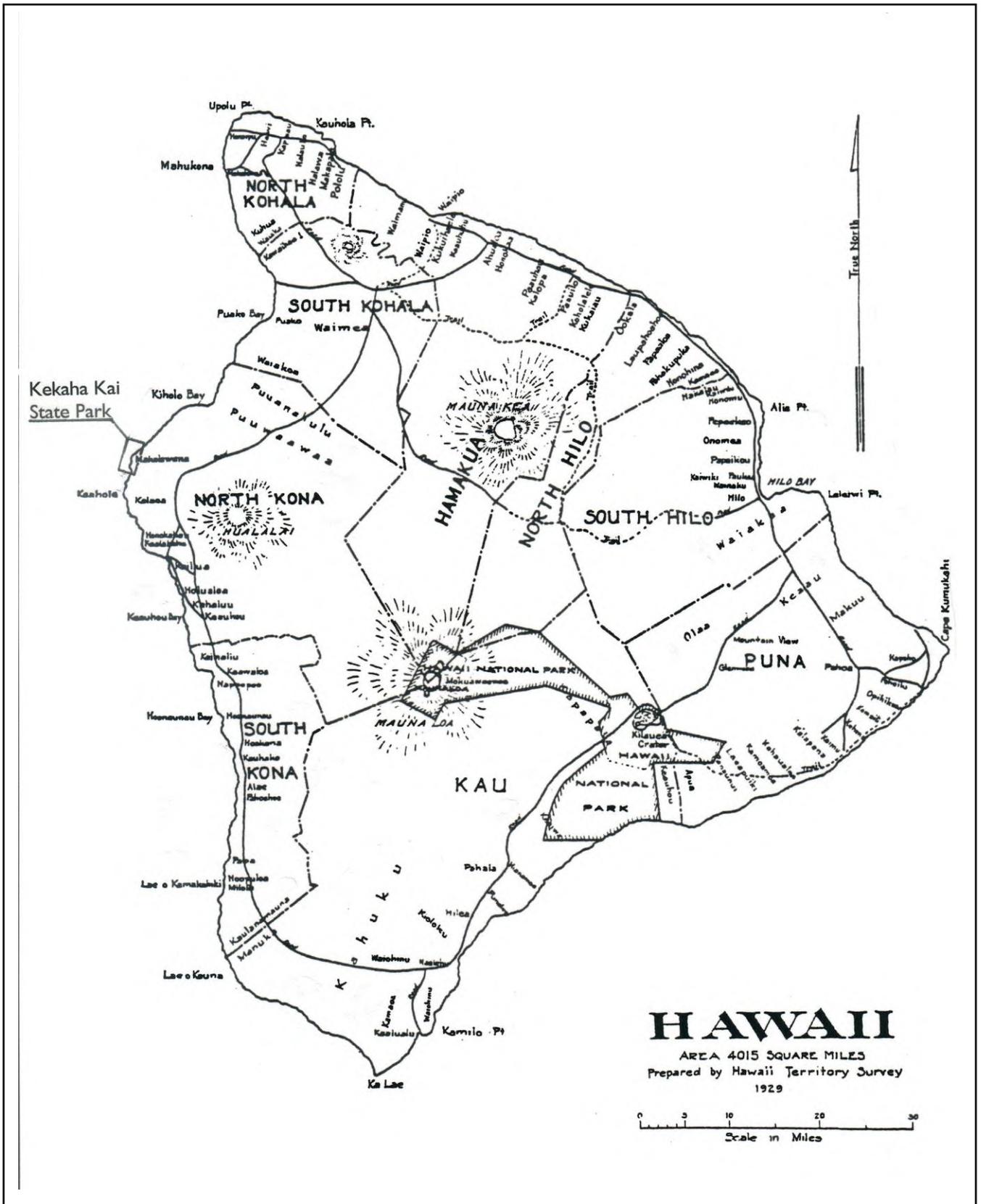


Figure 1. Island of Hawai'i; Showing Location of the Kekaha Kai State Park Study Area

regarding traditional Hawaiian lore and practices, spiritual beliefs, the presence of traditional sites, land and resource use, and subsistence practices in the study area. Interviewees were also encouraged to offer recommendations for long-term protection and interpretation of the cultural and natural resources of Kekaha Kai State Park. The overall goal of this study is to provide DLNR-DSP with the necessary background documentation to develop plans for long-term care and protection of the park's diverse historic sites and natural resources, and to help formulate the basis of an interpretive program for Kekaha Kai State Park.

Study Presentation

As noted above, this study includes documentation collected from two primary resources, thus, the information is presented in two primary sections. The first section includes several chapters reporting on documentation gathered from literature and archival resources; cited in the chronological order of original publication. The second section introduces the oral history study, presents an overview of the methodology and documentation collected as a result of the oral history interviews, and includes the complete and released interview transcripts, and their associated release of interview record forms.

II. NĀ MO‘OLELO ‘ĀINA (TRADITIONS OF THE LAND): KEKAHA — AHUPUA‘A OF KAULANA, MAHA‘ULA, MAKALAWENA, AWAKE‘E, MANINI‘ŌWALI, AND KŪKI‘O

The information presented in this section of the study provides readers with a general overview of Hawaiian colonization, population expansion, and land management practice in the Hawaiian Islands. A more detailed discussion on settlement, based on archaeological evidence in the park and larger Kekaha region is presented in “Archaeological Reconnaissance Survey: Kekaha Kai State Park, Mahai‘ula Section, Kaulana and Mahai‘ula Ahupua‘a, North Kona Island of Hawai‘i” (Carpenter et al., 1998). That report should be read for further site-specific details.

Kekaha: An Overview of Hawaiian Settlement and Land Management Practices

It is generally believed that Polynesian settlement voyages between Hawai‘i and Kahiki (the ancestral homelands of the Hawaiian gods and people) occurred in two major periods, AD 300 to 600 and AD 1100 to 1250. The ancestors of the indigenous Hawaiian population are believed to have come primarily from the Marquesas and Society Islands (Emory in Tatar 1982:16-18). For generations following initial settlement, the population clustered along the windward (ko‘olau) shores of the Hawaiian Islands, where fresh water was available, agricultural production could become established, and fishing was good. Small bays generally had a cluster of houses where the families of fishermen lived (Handy and Handy 1972:287). Only after the best areas became populated and perhaps crowded (ca. 800 to 1000 AD), did the Hawaiians begin settling more remote kona (leeward) sides of the islands.

Based on historical accounts and archaeological studies (see Ellis 1963, Fornander 1973, Stokes and Dye 1991, Reinecke Ms. 1930, Handy and Handy with Pukui 1972, Kelly 1971 and 1983, and Tomonari-Tuggle 1985), a general model characterizing major land use and settlement expansion of the leeward regions in the prehistoric period can be proposed. This model extends from c. AD 1000 to AD 1778, when Captain James Cook arrived in the islands—

- 1 - In the period from pre-AD 1000 to the 1300s, the sheltered bays of Kona (which were also supplied by fresh water sources) were settled. The early settlers brought with them, many things which were necessary for their survival. These included dry- and wet-land taros, sweet potatoes, yams, gourds, breadfruit, coconuts, ‘awa, sugar cane, and wauke etc. And, as native historian M.K. Pukui noted, the ancient settlers also brought with them their gods and goddesses, as “they were in their minds and souls...” (M.K. Pukui Ms.:2). In this early time, the primary livelihood focused on the collection of marine resources, and near residence agriculture.
- 2 - In the second period, by the 1300s selected areas in the uplands, to around the 3000 foot elevation were being cultivated, and an ‘ohana (extended family) system of social, religious, political, and economic values linked coastal and inland inhabitants.
- 3 - In the third period, generally the 16th-18th centuries, there evolved a greater separation between the ali‘i, or chiefly class and the maka‘āinana (commoners). The Hawaiian population grew, and concurrently, land use practices expanded and became further formalized. In Kona and the leeward districts, settlements began expanding away from sheltered and watered bays, and an extensive dryland agricultural field system was developed in the uplands. As a result of the continued growth of the native population, there developed a need to inhabit more arid lands, thus, the people begin establishing permanent settlements in Kekaha. Also, in this time, the native system of land management by district, smaller land divisions, and

land units was formalized.

The land provided the fruits and vegetables for the diet, and the ocean provided most of the protein. This system of land management also set the basis of Hawaiian land use and distribution through the early 19th century.

Thus, as the ancient Hawaiian population grew, land use and resource management practices evolved as well. As a result, the moku puni or islands were subdivided into land units of varying sizes. The largest division was the moku-o-loko (district—literally: interior island). It is recorded by the ca. 16th century, in the time of the chief ‘Umi-a-Līloa, the island of Hawai‘i was formally divided into six major districts (Fornander 1973—Vol. II:100-102). On Hawai‘i, the district of Kona is one of six major moku-o-loko within the island. The district of Kona itself, extends from the shore across the entire volcanic mountain of Hualālai, and continues to the summit of Mauna Loa, where Kona is joined by the districts of Ka‘ū, Hilo, and Hāmākua. One traditional description of the southern and northern-most boundaries of Kona describes the district as extending:

Mai Ke-ahu-a-Lono i ke ‘ā o Kani-kū, a hō‘ea i ka ‘ūlei kolo o Manukā i Kaulanamauna e pili aku i Ka‘ū! — From Keahualono [the Kona-Kohala boundary] on the rocky flats of Kanikū, to Kaulanamauna next to the crawling (tangled growth of) ‘ūlei bushes at Manukā, where Kona clings to Ka‘ū! (Ka‘ao Ho‘oniua Pu‘uwai no Ka-Miki in *Ka Hoku o Hawaii*, September 13, 1917; Maly translator).

Kona, like other large districts on Hawai‘i, was further divided into ‘okana or kalana (regions smaller than the moku-o-loko, yet comprising several other units of land). In the region now known as Kona ‘akau (North Kona), there were at least two ancient regions (kalana) as well. The southern portion of North Kona was known as “Kona kai ‘ōpua” (interpretively translated as: Kona of the distant horizon clouds above the ocean), and included the area extending from Kailua to Pu‘uohau. The northern-most portion of North Kona was called “Kekaha” (descriptive of an arid coastal place). Native residents of the region affectionately referred to their home as “Kekaha-wai-‘ole o nā Kona” (Waterless Kekaha of the Kona district). The boundaries of Kekaha are described by the following saying:

O Hikuhia i ka uka o Nā-pu‘u a me Kekahawai‘ole, mai Ke-ahu-a-Lono i ke ‘ā o Kanikū a hō‘ea i ke kula o Kanoenoe i ka pu‘u o Pu‘u-o-Kaloa. — [Kekaha extends from] the uplands of Hikuhia, which is above Nāpu‘u¹ and the waterless Kekaha; and extends from Keahualono on the rocky plain of Kanikū, to the hill of Pu‘uokaloa [at Keahuolu]. (Ka‘ao Ho‘oniua Pu‘uwai no Ka-Miki in *Ka Hoku o Hawaii*, October 18, 1917; Maly translator).

The sub-districts of Kona, like those mentioned above were further divided into manageable units of land, that were tended to by the maka‘āinana (people of the land). Of all the land divisions, perhaps the most significant land division was the ahupua‘a, subdivisions of land that were usually marked by an altar with an image or representation of a pig placed upon it (thus the name ahupua‘a or pig altar). The ahupua‘a may generally be compared to pie-shaped wedges of land that stretch from the ocean which fronts the land unit, to the islands’ interior. Even the ahupua‘a were divided into smaller manageable parcels in which cultivated resources could be grown and natural resources harvested. As long as sufficient tribute was offered and kapu (restrictions) were observed, the common people, who lived in a given ahupua‘a had access to most of the resources from mountain slopes to the ocean.

Entire ahupua‘a, or portions of the land were generally under the jurisdiction of appointed konohiki or lesser chief-landlords, who answered to an ali‘i-‘ai-ahupua‘a (chief who controlled the ahupua‘a resources). The ali‘i-‘ai-ahupua‘a in turn answered to an ali‘i ‘ai moku (chief who claimed

¹ Nāpu‘u is a general name for the hills and region between Pu‘uanahulu and Pu‘uwa‘awa‘a, is also called Nā-pu‘u-pū‘alu or Nā-pu‘u-pū‘alu-kinikini.

the abundance of the entire district). Thus, ahupua'a resources also supported the royal community of regional and/or island kingdoms. This form of district subdividing was integral to Hawaiian life and was the product of strictly adhered to resources management planning. It is in this setting of Kekaha wai 'ole o nā Kona that we find the project area (Kekaha Kai State Park) in the ahupua'a of Kaulana, Mahai'ula, Makalawena, Awake'e, Manini'owali, and Kūki'o.

Kekaha-wai-'ole-o-nā-Kona in Historic Narratives

A review of 19th century Hawaiian historical records (narratives written by both native and foreign historians) presents readers with a few rich glimpses into the history and customs associated with the lands of Kaulana, Mahai'ula, Makalawena, Awake'e, Manini'owali, and Kūki'o. Also, narratives which speak of the larger region of Kekaha, at times include specific references to one or more of the lands within Kekaha Kai State Park. Thus, it is from such narratives that we begin to understand the significance of the lands of Kekaha, and how the land shaped the lives and practices of the native population in ancient times. It is appropriate to note here, that the limited number of early native accounts, is not surprising when one takes into account the dramatic changes in the natural landscape in the region, a result of the 1800 and 1801 lava flows of Hualālai. The lava flows not only covered large tracts of land in Kekaha, but they also erased significant features in the cultural landscape. Adding to the limitations of early records is the fact that by the beginning of the 19th century, the native population was also in decline, primarily as a result of foreign diseases. Thus, many of the people who could tell the stories were gone before detailed written accounts could be recorded.

Interestingly, in areas like Mahai'ula, Makalawena, Kūki'o, and Ka'ūpūlehu, where natural resources were favorable, families in small communities maintained residence into the later 19th- and early 20th-centuries. From some of the descendants of these families we are provided a unique historical record—indeed at least two of the “sons” of Kekaha (born in the early 1850s) were prolific writers. In the period from ca. 1907 to 1929, J.W.H. Isaac Kihe (who also wrote under the penname “Ka-'ohu-ha'aheo-i-nā-kuahiwi-'ekolu”) and John Kaelemakule, who independently and in partnership with Reverend Steven Desha and John Wise², wrote detailed historical accounts in Hawaiian language newspapers. Their rich texts tell us that the lava flows of 1800-1801 covered important agricultural fields, large native communities, and a highly valued complex of fishponds. They also offer us documentation on place names, practices, customs, and beliefs of the people of Kekaha.

The historical texts in the following section of this study include selected excerpts from frequently cited narratives, and also provide readers with first hand accounts by native residents—some of the narratives are presented here in English for the first time. To the greatest extent possible, all native accounts which make specific reference to the ahupua'a or other sites within the Kekaha Kai State Park, have been included here. Other selected narratives which describe the customs, practices and beliefs of native residents of Kekaha-wai-'ole-o-nā-Kona, are included when they can help interpret historic resources of the land and the lifeways of the residents. The historical records are usually presented in sections by date of occurrence—the period of the events described—and generally from the earliest written accounts to the most recent ones.

Traditional and Early Historic Accounts (written between ca. 1860-1885)

The Hawaiian traditions cited in this section of the study, come from written accounts of the mid 19th century. As noted earlier in this study, initial settlement of Kona appears to have occurred first along the sheltered and watered bays in the region extending south from Kailua. Only after the population increased and there developed a need to inhabit more arid lands, did the people begin establishing permanent settlements in Kekaha. In many of the accounts below, it will be seen that one

² Kihe and Wise also worked on the translations of Abraham Fornander's “ Collection of Hawaiian Antiquities and Folklore” (1917-1919).

of the recurring themes of the native and early historic narratives of Kekaha, is the wealth of the fisheries—those of the deep sea, near-shore, and inland fishponds—of the region.

The native account of Punia (also written Puniaiki – see Kamakau 1968), is perhaps among the earliest accounts of the Kekaha area, and in it is found a native explanation for the late settlement of Kekaha. The following narratives are paraphrased from Fornander’s “Hawaiian Antiquities and Folklore (Fornander 1959):

Punia: A Tale of Sharks and Ghosts of Kekaha

Punia was born in the district of Kohala, and was one of the children of Hina. One day, Punia desired to get lobster for his mother to eat, but she warned him of Kai’ale’ale and his hoards of sharks who guarded the caves in which lobster were found. These sharks were greatly feared by all who lived along, and fished the shores of Kohala for many people had been killed by the sharks. Heeding his mother’s warning, Punia observed the habits of the sharks and devised a plan by which to kill each of the sharks. Setting his plan in motion, Punia brought about the deaths of all the subordinate sharks, leaving only Kai’ale’ale behind. Punia tricked Kai’ale’ale into swallowing him whole. Once inside Kai’ale’ale, Punia rubbed two sticks together to make a fire to cook the sweet potatoes he had brought with him. He also scraped the insides of Kai’ale’ale, causing great pain to the shark. In his weakened state, Kai’ale’ale swam along the coast of Kekaha, and finally beached himself at Alula, near the point of Hi’iakanoholae in the land of Keahuolu. The people of Alula, cut open the shark and Punia was released.

At that time Alula was the only place in all of Kekaha where people could live, for all the rest of the area was inhabited by ghosts. When Punia was released from the shark, he began walking along the trail, to return to Kohala. While on this walk, he saw several ghosts with nets all busy tying stones for sinkers to the bottom of the nets, and Punia called out in a chant trying to deceive the ghosts and save himself.

Auwe no hoi kuu makuakane o keia kaha e! Elua wale no maua lawaia o keia wahi.	Alas, O my father of these coasts! We were the only two fishermen of this place (kaha).
Owau no o ko’u makuakane, E hoowili aku ai maua i ka ia o ianei, O kala, o ka uhu, o ka palani, O ka ia ku o ua wahi nei la, Ua hele wale ia no e maua keia kai la! Pau na kuuna, na lua, na puka ia. Make ko’u makuakane, koe au.	Myself and my father, Where we used to twist the fish up in the nets, The kala, the uhu, the palani, The transient fish of this place. We have traveled over all these seas, All the different place, the holes, the runs. Since you are dead, father, I am the only one left.

Hearing Punia’s wailing, the ghosts said among themselves, “Our nets will be of some use now, since here comes a man who is acquainted with this place and we will not be letting down our nets in the wrong place.” They then called out to Punia, “Come here.” When Punia went to the ghosts, he explained to them, the reason for his lamenting; “I am crying because of my father, this is the place where we used to fish. When I saw the lava rocks, I thought of him.” Thinking to trick Punia and learn where all the ku’una (net fishing grounds) were, the ghosts told Punia that they would work under him. Punia went into the ocean, and one-by-one and two-by-two, he called the ghosts into the water with him, instructing them to dive below the surface. As each ghost dove into the water, Punia twisted the net entangling the ghosts. This was done until all but one of the ghosts had been killed. That ghost fled and Kekaha became safe for human habitation (Fornander 1959:9-17).

Kekaha in the Time of ‘Umi-a-Līloa (ca. 16th century)

One of the earliest datable accounts that references Kekaha comes from the mid 16th century after the chief ‘Umi-a-Līloa unified the island of Hawai‘i under his rule. Writing in the 1860s, native historian, Samuel Mānaiakalani Kamakau (1961) tells us of ‘Umi and mentions the region of Kekaha.

‘Umi-a-Līloa did two things with his own hands, farming and fishing...and farming was done on all the lands. Much of this was done in Kona . He was noted for his skill in fishing and was called Pu‘ipu‘i a ka lawai‘a (a stalwart fisherman). Aku fishing was his favorite occupation, and it often took him to the beaches [Kekaha] from Kalāhuipua‘a to Makaula³. He also fished for ‘ahi and kala. He was accompanied by famed fishermen such as Pae, Kahuna, and all of the chiefs of his kingdom. He set apart fishing, farming and other practices (Kamakau 1961:19-20).

At the end of ‘Umi’s life, Kamakau (1961) references Kekaha once again. He records that Ko‘i, one of the faithful supporters and a foster son of ‘Umi, sailed to Kekaha, where he killed a man who resembled ‘Umi. Ko‘i then took the body and sailed to Maka‘eo in the ahupua‘a of Keahuolu. Landing at Maka‘eo in the night, Ko‘i took the body to the cave where ‘Umi’s body lay. Replacing ‘Umi’s body with that of the other man, Ko‘i then crossed the lava beds, returning to his canoe at Maka‘eo. From there, ‘Umi’s body was taken to its’ final resting place (Kamakau 1961:32-33).

At another point in his narratives, Kamakau (1961) returns to the account of ‘Umi, and his fondness of fishing from the lands of Kekaha, making a specific reference to the nature of the land at Ka‘elehuluhulu, in the ahupua‘a of Kaulana, and the famous fishing ground called Hale‘ohi‘u.

It was the old custom to hide the bones of the chiefs who were beloved, as ‘Umi’s bones were hidden by Koi, in order that they might not be made into arrows to shoot rats with, into fishhooks, needles for sewing tapa, or kahili [feather standard] handles, as is still done today. There is a story told about the bones of Pae which illustrates this custom. Pae was a kahuna and high chief in the time of ‘Umi, son of Līloa, and a descendant of Lilinoe, the woman of the mountains [a goddess of Mauna Kea]. His daughter Kuku-ka-lani was the wife of ‘Umi’s older brother Hakau, and his son Hoe is the ancestor of the Pae family today, the living and the dead. ‘Umi had been told that the bones of Pae would make lucky fishhooks because of Pae’s descent from Ku-hai-moana and Ku-hau-‘ula, guardian gods (‘aumakua) of fishermen. Therefore, in order to get these bones, ‘Umi was anxious to be on hand at the time of Pae’s death, and although Pae was now a very old man ‘Umi was accustomed to take him out on his fishing expeditions. At that time the beach of ‘Ohiki as far as Ka‘elehuluhulu was clear [of lava]. ‘Umi was out one day fishing with his chiefs at Makaula. Pae and his sons were in another canoe when Pae was stricken with sudden illness on the sea by Hale‘ohi‘u and died there. ‘Umi said, “Take your father ashore and when I am through fishing we will all go up to mourn him.”

When they were out of earshot of ‘Umi a man named Lulana, a kahu of Pae, said, “You sons of my lord (haku), let us go and hide the bones of your father, and when ‘Umi returns I will tell him that we lost the body, for I have heard that ‘Umi wants to get a hold of his bones...” (Kamakau 1961:215-216)

Kamakau continues the narrative describing how the bones of Pae were hidden, but through the divinations of a kahuna (priest), the bones were retrieved. ‘Umi had the bones made into fishhooks, and he took the sons of Pae fishing for ‘ahi and kāhala fish (presumably in the ocean fronting Kekaha). After each fish was hooked, ‘Umi called out “E Pae ē, i pa‘a kā kāua i‘a, e Pae” (Say Pae, hold fast to our fish, o Pae). Startled, the sons of Pae went to see the secret burial place of their father at Kawaikapu in Waimanu, and they discovered that Pae’s body was indeed gone (Kamakau – *Nupepa Kuokoa* Sept. 28-Oct. 5, 1867; and 1961:216-217).

³ Kalāhuipua‘a is situated in the district of Kohala, bounding the northern side of Pu‘uanahulu in Kekaha. Maka‘ula is situated a few *ahupua‘a* south of Kaulana-Mahai‘ula, to the north of Kalaoa.

Kekaha: ca. 1740 to 1801

From the time of 'Umi until the 18th century, there appear to be few other early written accounts of the ahupua'a in the study area, or the larger Kekaha region. When Kamakau writes once again about the lands of Kekaha, we find ourselves in the middle 18th century. The narrative tells us that Alapa'i-nui, who had secured all of Hawai'i under his rule, was attacked by the forces of Kekaulike from Maui. The circumstances of the battle, and their impact on the native residents of Kekaha are recorded thus:

This Ke-kau-like so delighted in war that he sailed to attack Hawaii. The fighting began with Alapa'i at Kona. Both side threw all their forces into the fight. Ke-kau-like cut down all of the coconut trees throughout the land of Kona. Obligated to flee by canoe before Alapa'i, Kekaulike shamefully treated the commoners of Kekaha. At Kawaihae, he also cut down all the coconut trees. He slaughtered the commoners of Kohala, seized their possessions and returned to Maui (Kamakau – *Nupepa Kuokoa* October 20, 1866; and 1961:66).

Kamakau tells us that Alapa'i-nui died in 1754 (Kamakau 1961:78). Leading up to that time, the young chief Kalani'ōpu'u, had been challenging Alapa'i's rule, and after a short reign, Keawe'ōpala, Alapa'i's son was killed and Kalani'ōpu'u secured his rule over Hawai'i. Kamakau reports that in ca. 1780, as a result of their valor and counsel Kalani'ōpu'u granted "estate lands" in Kekaha to the twin chiefs Kame'eiamoku and Kamanawa (ibid.:310). Later, from his Kekaha residence at Ka'ūpūlehu, Kame'eiamoku played the lead role in one of the famous early historical events between Hawaiians and foreigners. In 1790, while residing at Ka'ūpūlehu, Kame'eiamoku captured the ship, Fair American. As a result of the capture, Kame'eiamoku and his followers acquired several foreign arms, including a cannon which they called "Lopaka," and the ship's Captain, Isaac Davis. Taken before Kamehameha, Davis and another captured foreigner, John Young, became friends and advisors of Kamehameha I (ibid.:147).

Having secured his kingdom on the island of Hawai'i, by 1797, Kamehameha I honored Kame'eiamoku's right to estate lands of Ka'ūpūlehu-Kekaha, in return for services provided by Kame'eiamoku (ibid.:175). Kamakau also reports that "the land of Kekaha was held by the kahuna class of Ka-uahi and Nahulu" (ibid. 231); of which the twin chiefs are believed to have belonged.

In 1800 and 1801, two events which were perhaps the most significant in the native history of Kekaha occurred. The lava flows of Ka'ūpūlehu and Puhi-a-Pele on the slope of Hualālai, poured across the land consuming native settlements, agricultural field systems, sheltered coves, fresh water sources, and numerous sites of significance in the cultural and natural landscapes of Kekaha. Among the most significant of the resources covered by the lava flow was an extensive complex of fishponds. These fishponds included those between Ka'ūpūlehu and Kūki'o, and the great pond Pa'aiea (ka loko o Pa'aiea) which extended from Ka'elehuluhulu in Kaulana, to at least as far as Keāhole in the land of Kalaoa. Indeed, the loko o Pa'aiea was famous for its vast expanse, and is recalled in the Hawaiian proverb:

O na hōkū o ka lani luna, o Pa'aiea ko lalo — The stars are above, Pa'aiea is below.

Referring to: "Kamehameha's great fishpond Pa'aiea, in Kona... Its great size led to this saying—the small islets that dotted its interior were compared to the stars that dot the sky..." (Pukui 1986:275 – 2515)

Indeed, as viewed today, the lava flows of 1801 seem to embrace the coastal lands that are now Kekaha Kai State Park. In his accounts, Kamakau (1961) provides readers with an early written description of the eruptions and their impact on the people of Kona.

1800 and 1801: Ka Huaka'i o Pele — The Procession (eruptions) of Pele

One of the amazing things that happened after the battle called Kaipalaoa, in the fourth year of Kamehameha's rule, was the lava flow which started at Hu'ehu'e in

North Kona and flowed to Mahai'ula, Ka'upulehu, and Kiholo. The people believed that this earth-consuming flame came because of Pele's desire for awa fish from the fishponds of Kiholo and Ka'upulehu and aku fish from Ka'elehuluhulu... Kamehameha was in distress over the destruction of his land and the threatened wiping-out of his fishponds. None of the kahuna, orators, or diviners were able to check the fire with all their skill. Everything they did was in vain. Kamehameha finally sent for Pele's seer (kaula), named Ka-maka-o-ke-akua, and asked what he must do to appease her anger. "You must offer the proper sacrifices," said the seer. "Take and offer them," replied the chief. "Not so! Troubles and afflictions which befall the nation require that the ruling chief himself offer the propitiatory sacrifice, not a seer or a kahuna." "But I am afraid lest Pele kill me." "You will not be killed," the seer promised. Kamehameha made ready the sacrifice and set sail for Kekaha at Mahai'ula.

When Ka'ahu-manu and Ka-heihei-malie heard that the chief was going to appease Pele they resolved to accompany him... Ulu-lani also went with them because some of the seers had said, "That consuming fire is a person; it is the child of Ulu-lani, Keawe-o-kahikona, who has caused the flow," and she was sent for to accompany them to Kekaha.† Other chiefs also took the trip to see the flow extinguished. From Keahole Point the lava was to be seen flowing down like a river in a stream of fire extending from the northern edge of Hualalai westward straight toward Ka'elehuluhulu and the sweet-tasting aku fish of Hale'ohi'u. There was one stream whose flames shot up the highest and which was the most brilliant in the bubbling mass as it ran from place to place. "Who is that brightest flame?" Asked Ulu-lani of the seer. "That is your son," he answered. Then Ulu-lani recited a love chant composed in honor of her first-born child as his form was seen to stand before her...The flow had been destroying houses, toppling over coconut trees, filling fishponds, and causing devastation everywhere. Upon the arrival of Kamehameha and the seer and their offering of sacrifices and gifts, the flow ceased; the goddess had accepted the offering. The reasons given for the flow may be summed up as: first, Pele's wanting the aku of Hale'ohi'u and the awa fish of Kiholo; second, her anger at being denied the 'ulu (breadfruit) of Kameha'ikana in upper Hu'ehu'e; third, her wrath because Kamehameha was devoting himself to Ka-heihei-malie and neglecting Ka'ahu-manu. It was said that Pele herself was seen in the body of a woman leading a procession composed of a multitude of goddesses in human form dancing the hula and chanting... (Kamakau in *Nupepa Kuokoa*, July 13-20, 1867 and 1961:184-186)

John Papa Ii, a native historian and companion of the Kamehamehas, adds to the historical record of the fishpond Pa'aiea which was destroyed by the 1801 lava flows. I'i reports that because of his exceptional abilities at canoe racing, Kepa'alani "became a favorite of the king, and it was thus that he received [stewardship of] the whole of Puuwaawaa and the fishponds Paaiea in Makaula and Kaulana in Kekaha" (Ii 1959:132).

Kekaha: 1812 to 1841

As a child in ca. 1812, Hawaiian historian John Papa I'i passed along the shores of Kekaha in a sailing ship, as a part of the procession of Kamehameha I, bound for Kailua, Kona. In his narratives, I'i described the shiny lava flows and fishing canoe fleets of the "Kaha" (Kekaha) lands:

The ship arrived outside of Kaeleleluluhulu, where the fleet for aku fishing had been since the early morning hours. The sustenance of those lands was fish.

† John Wise (personal communication) says, "The Hawaiians believe that the fires of Pele are dead persons who have worshipped the goddess and become transformed into the likeness of her body."

When the sun was rather high, the boy [li] exclaimed, "How beautiful that flowing water is!" Those who recognized it, however, said, "That is not water, but pahoehoe. When the sun strikes it, it glistens, and you mistake it for water..."

Soon the fishing canoes from Kawaihae, the Kaha lands, and Ooma drew close to the ship to trade for the pa'i'ai (hard poi) carried on board, and shortly a great quantity of aku lay silvery-hued on the deck. The fishes were cut into pieces and mashed; and all those aboard fell to and ate, the women by themselves.

The gentle Eka sea breeze of the land was blowing when the ship sailed past the lands of the Mahaiulas, Awalua, Haleohiu, Kalaoas, Hoona, on to Oomas, Kohanaiki, Kaloko, Honokohaus, and Kealakehe, then around the cape of Hiiakanoholae... (li 1959:109-110).

I'i also reports that "Kahaleula" is the name of the surf of Mahai'ula, and at that time, board-body, and canoe-surfing were still popular pastimes in the days of his youth (ibid.:135). Kamakau wrote that in the last years of Kamehameha's life (ca. 1812 to 1819), "fishing was his occupation" (Kamakau 1961:203).

...[Kamehameha] would often go out with his fishermen to Kekaha off Ka'elehuluhulu and when there had been a great catch of aku or 'ahi fish he would give it away to the chiefs and people, the cultivators and canoe makers (ibid.:203).

Following the death of Kamehameha I in 1819, the Hawaiian religious and political systems began undergoing radical change. Just moments after his death, Ka'ahumanu proclaimed herself "Kuhina nui" (Prime Minister), and within six months, the ancient kapu system was overthrown. Less than a year later, Protestant missionaries arrived from America; all the while, the population was suffering the ravages of foreign diseases (see I'i 1959, Kamakau 1961, and Fornander 1973).

In 1823, British missionary William Ellis and members of the American Board of Commissioners for Foreign Missions (ABCFM) toured the island of Hawai'i seeking out community centers in which to establish church centers for the growing Calvinist mission. Generally, Ellis' writings (Ellis 1963) offer readers interesting glimpses into the nature of native communities and history as spoken at the time. Unfortunately, the lands within the immediate study area were not visited during his journey, though Ellis does offer historical glimpses into some of the history of the larger Kekaha region, with discussion of events that affected portions of the lands within Kekaha Kai State Park.

Departing on ship from John Young's residence in Kawaihae, Ellis reports that the sea breeze:

...carried us along a rugged and barren shore of lava towards Kairua, which is distant from Towaihae about thirty miles... In the evening we were opposite Lae Mano (Shark's Point), but strong westerly currents prevented our making much progress (Ellis 1963:58).

While in Kailua, Ellis and his companions learned of an eruption of Hualālai which had occurred about 23 years before their visit. His description reports that the flows:

...inundated several villages, destroyed a number of plantations and extensive fish-ponds, filled up a deep bay twenty miles in length, and formed the present coast.

An Englishman, who has resided thirty-eight years in the islands, and who witnessed the above eruption, has frequently told us he was astonished at the irresistible impetuosity of the torrent.

Stone walls, trees, and houses, all gave way before it; even large masses or rocks of

ancient lava, when surrounded by the fiery stream, soon split into small fragments, and falling into the burning mass, appeared to melt again, as borne by it down the mountain's side.

Numerous offerings were presented, and many hogs thrown alive into the stream, to appease the anger of the gods, by whom they supposed it was directed, and to stay its devastating course.

All seemed unavailing, until one day the king Tamehameha went, attended by a large retinue of chiefs and priests, and, as the most valuable offering he could make, cut off part of his own hair, which was always considered sacred, and threw it into the torrent.

A day or two after, the lava ceased to flow. The gods, it was thought, were satisfied... (Ellis 1963:30-31)

Following the tour around the island, members of the Ellis party returned to Kawaihae, and traveled by canoe back to Kailua. On this trip Ellis visited coastal villages between Kapalaoa (near the northern boundary of Kona) and Kailua. At that time, Kapalaoa was a village of approximately 22 houses. Departing Kapalaoa, Ellis boarded his canoe and sailed to Wainānālī'i, a village and fishpond complex at the northern end of Kekaha. Ellis recorded that Kīholo was "a straggling village, inhabited primarily by fishermen" (ibid.:294).

Among Ellis' comments on the landscape at Kīholo, is a description of the fishpond of that area. The pond at Kīholo was constructed at the order of Kamehameha I in ca. 1810. Because of the similar nature of the land at Kīholo and lands within Kekaha Kai State Park—including the great fishpond of Pa'aiea which extended a few miles south of the park—it is likely that Ellis' description of Kīholo is applicable to the ponds of the Kekaha Kai State Park lands.

This village exhibits another monument of the genius of Tamehameha. A small bay, perhaps half a mile across, runs inland a considerable distance. From one side of this bay, Tamehameha built a strong stone wall, six feet high in some places, and twenty feet wide, by which he had an excellent fish-pond, not less than two miles in circumference. There were several arches in the wall, which were guarded by strong stakes driven into the ground so far apart as to admit the water of the sea; yet sufficiently close to prevent the fish from escaping. It was well stocked with fish, and water-fowl were seen swimming on its surface (ibid.).

Departing from Kīholo, Ellis passed Ka-Lae-Manō, "a point of land formed by the last eruption of the great crater on Mouna-Huararai" (ibid.). He reports that he landed at the village of Ka'ūpūlehu at night, and that the residents were all asleep. From Ka'ūpūlehu, Ellis sailed directly to Kailua (ibid.). Thus, once again only Ellis passed by the lands of Kūki'o, Makalawena, and Mahai'ula.

In 1840-41, Charles Wilkes of the United States Exploring Expedition traveled through the Kekaha region. Wilkes' narratives offer readers a brief description of agricultural activities in coastal communities and also document the continued importance of fishing and salt making to the people who dwelt in Kekaha:

...A considerable trade is kept up between the south and north end of the district. The inhabitants of the barren portion of the latter [i.e., Kekaha] are principally occupied in fishing and the manufacture of salt, which articles are bartered with those who live in the more fertile regions of the south [i.e. Kailua-Keauhou], for food and clothing... (Wilkes 1845:4, 95-97).

In their discussion of early agricultural practices in the region, Handy, Handy and Pukui (1972) reported that:

Wherever a little soil could be heaped together along the dry lava coast of North Kona, a few sweet potatoes were planted by fishermen at such places as Honokohau, Mahai'ula, Makalawena, Kaupulehu, Kiholo, Keawaiki, and Kapalaoa. Doubtless potatoes were planted on the upland of North Kona, on the lower slopes of Hualalai toward Pu'u Wa'awa'a, up to a considerable altitude in rainy seasons (Handy and Handy 1972:527-528).

Population Records

Based on missionary calculations (partially a result of the Ellis Tour cited above), the population on the island of Hawai'i was estimated at 85,000 individuals in 1823 (Schmitt 1973:8). By 1850, the population on the island had dropped down to 25,864 (ibid.). In 1835, population records for the region of Kekaha (Kapalaoa to Kealakehe—the present study area included), placed the population at 1,233 individuals. The total population of Kona in 1831 was 6,649, and in 1835, it was 5,957 individuals, a four year decline of 692 persons (ibid.:31). Historical accounts recording the continued decline of the native population in the period from ca. 1850 to 1920, as written by native writers, are cited in Chapter VI of this study.

The decline of remote area populations is partially explained by the missionary's efforts at converting the Hawaiian people to Christianity. Logically, churches were placed first in the areas of larger native communities, and where chiefly support could be easily maintained. In this way, the missionaries got the most out of the limited number of ministers, and large groups of natives could live under the watchful eyes of church leaders, close to churches, and in "civilized" villages and towns. A native account which mentions Ka'elehuluhulu and Mahai'ula, also documents the move of one family, upon their hearing of the arrival of the missionaries in Kailua. This account is part of an obituary biography for Kaea Joseph Adams (provided from the collection of DLNR-DSP). Summarized, the narrative reports:

Joseph Adams died at his home, named Kaulana, in Holualoa, Kona. He was active in the Sunday School at Kailua, Helani, and Holualoa... His parents Kawaikoolihilihi^(k) and Keliikauikeheana^(w) departed from Kohala by canoe in April 1820 to travel to Kailua. "[A]t the time the very first missionaries arrived in the islands; the news of this event was heard. Many people went to Kailua to see the people who brought the 'torch of life' to Hawaii." Keliikauikeheana was pregnant when they began their journey. While on the canoe, she began her labor, and when the canoe landed, she gave birth. This was at Kaeleleluluhulu and Mahaiula. The child, a boy was named Kaea, though later his name was changed to Joseph Adams. The family lived at Kaeleleluluhulu until 1845, when they, along with the many children born to them moved to Holualoa, Kona, Hawaii. His descendant today carry the name Keawehawaii... (Independent – January 15, 1914)

Overall, the historic record documents the effect that western settlement practices had on Hawaiians throughout the islands. Drawing people from isolated native communities into selected village parishes and Hawaiian ports-of-call, had a significant, and perhaps unforeseen impact on native residency patterns, health, and social and political affairs (see I'i 1959, Kamakau 1961, Doyle 1953, and McEldowney 1979).

III. KEKAHA: LAND TENURE

The Māhele of 1848

Prior to 1848, all land and natural resources were held in trust by the high chiefs, and their use was given at the prerogative of the high chiefs (ali'i 'ai ahupua'a or ali'i 'ai moku) and their representatives or land agents (konohiki), who were generally lesser chiefs as well. By the early 19th century, Hawai'i's popularity as a port-of-call and economic center was becoming firmly established. With increased western visitations and settlement, there also grew an interest in the ownership of large tracts of land in the Hawaiian Islands—a privilege afforded to only a few individuals. When the Calvinist missionaries arrived in 1820, they observed the Hawaiian land tenure system, and encouraged the King and his advisors to allow the common people the right to private ownership of land. Slowly, as a result of economic and religious pressures, the seeds of change in Hawaiian land tenure took root.

By 1848, economic and missionary forces, brought about a western system of land ownership, which allowed fee-simple property ownership rights, replacing the native Hawaiian land tenure system. This event was called the Māhele, a division of lands between the King, lesser chiefs and overseers (konohiki), and the government. The Māhele defined the land interests of Kamehameha III (the King), the high-ranking chiefs, and the konohiki (Chinen 1958:vii and Chinen 1961:13). In this system, all land in the Kingdom of Hawai'i came to be placed in one of three categories: (1) Crown Lands (for the occupant of the throne); (2) Government Lands; and (3) Konohiki Lands. Because the Māhele did not convey title to any land, the chiefs and konohiki were required to present their claims to the Land Commission to receive the lands granted to them by the King. One stipulation was that the chiefs were required to pay commutations to the government in order to receive royal patents on lands they were awarded (ibid.) As a result of this requirement, we learn of the disposition of the lands of Kaulana, Mahai'ula, Makalawena, Awake'e, Manini'owali, and Kūki'o—recorded in the Buke Mahele prepared between January 27th to March 8th, 1848 (Buke Mahele 1848).

One of the earliest records of title resulting from the westernization of property ownership, is an undated Interior Department document, which by subsequent references was recorded in ca. 1847-1848. Document No. 374 lists various lands in Kona which belonged to Kamehameha III. Among those lands were "Kaulana, Makalawena, Oawakee (Awakee), Maniniowali," and "Kukio" (Doc. 374, Hawai'i State Archives). Table 1 below, is a list of the names of ali'i and konohiki who recorded private claims to ahupua'a that make up the present-day park, and the agreement of disposition reached between the King, Konohiki, and Government (see also, Barrère 1994).

Table 1.
Disposition of Lands in the Māhele of 1848

Ahupua'a	Māhele Applicant	Disposition	Reference	Kuleana Registered by Native Tenants	Claims
Kaulana	J. Malo	Govt. ½ ahp. J. Malo ½ ahp.	Buke Mahele 1848:85-86 Indices 1929:32	Five claims identified in Native Register	(not awarded)
Mahai'ula	W.P. Leleiohoku	Government	Buke Mahele 1848:23-24, 179 Indices 1929:34	Two claims identified in Native Register	(not awarded)

Makalawena (656 acres)	Akahi (Award No. 5368)	Akahi	Buke Mahele 1848:36 Indices 1929:58	One claim identified in Native Register (not awarded)
Awake'e ⁴	N. Namauu (Award 10474)	N. Namauu	Buke Mahele 1848:175 Indices 1929:50, 80	No Native Tenant claims located
Manini'ōwali	Wm. Lunalilo	Govt. (ahp.)	Buke Mahele 1848:17-18, 179 Indices 1929:34	No Native Tenant claims located
Kūki'o (1&2)	M. Kekauonohi W.P. Leleiohoku A. Kaeo	Govt. (ahp.) Govt. (ahp.) Govt. (ahp.)	Buke Mahele 1848:23-24, 27-28, 41-42, & 179 Indices 1929:33	No Native Tenant claims located

The laws of the period also record that ownership rights to all lands in the kingdom were “subject to the rights of the native tenants,” who lived on the land and worked it for their subsistence and the welfare of the chiefs (Kanawai Hoopai Karaima... {Penal Code} 1850:22). The 1850 resolutions in “Kanawai Hoopai Karaima no ko Hawaii Pae Aina,” also authorized the Land Commission to award fee-simple title to all native tenants who occupied and improved any portion of Crown, Government, or Konohiki lands. These awards were to be free of commutation except for house lots located in the districts of Honolulu, Lāhainā, and Hilo (see Penal Code, 1850:123-124; and Chinen 1958:29).

Hoa'āina (Native Tenants) in the Māhele

In order to receive their awards from the Land Commission, the native tenants (hoa'āina) were required to prove that they cultivated the land for a living. They were not permitted to acquire “wastelands” (e.g. fishponds) or lands which they cultivated “with the seeming intention of enlarging their lots.” Once a claim was confirmed, a survey was required before the Land Commission was authorized to issue any award. The lands awarded to the hoa'āina became known as “Kuleana Lands.” All of the claims and awards were numbered (Land Commission Awards or LCA), and the LCA numbers remain in use today to identify the original owners of lands in Hawai'i. By the time of its closure on March 31, 1855, the Land Commission issued only 8,421 kuleana claims, equaling only 28,658 acres of land to the native tenants (Kame'eleihiwa 1992:295).

Because the hoa'āina were required to present documentation of their residency and cultivation of the parcels they claimed, the documentation collected between 1848-1855, is a valuable source of historic land use and residency records. Those records are preserved in a series of books which “register” the claims and subsequently record “testimony” supporting the claims. Today, the primary reference to claims and awards of the Māhele is the “Indices of Awards...,” published in 1929 by the office of the Commissioner of Public Lands.

A review of the Indices lists only two claims by ali'i for lands now within Kekaha Kai State Park—'Akahi at Makalawena and N. Nāmau'u at Awake'e. As a result, no record of claims that were made for lands that are now a part of Kekaha Kai State Park, has been previously reported. A recent review of the Hawaiian texts of the Native Register and Native Testimony, identified at least eight individuals who registered claims for land in the ahupua'a of Kaulana, Mahai'ula, and Makalawena. Table 2

⁴ Awake'e – Questions about final disposition of Awake'e immediately following the Māhele are not answered in this study. Nueku Nāmau'u, who died in Oct. 1848, was a young relative of M. Kekūanao'a. When Nāmau'u died Kekūanao'a was among his heirs, and was custodian of Nāmau'u's properties (see Barrère 1994). The *Buke Mahele* (1848) records Nāmau'u retaining the land of Awake'e. The Indices of Awards (1929) states that Nāmau'u was to have relinquished his claim to Awake'e, but by resolution of the Privy Council, it was returned to him (Indices 1929:50). As noted here, Nāmau'u died in 1848, before closure of the Land Commission, and prior to perfecting the title of Awake'e. No Royal Patent was given for Awake'e, and by 1854, the Government sold 401 acre's, the entire coastal frontage of Awake'e to Kaha'iali'i, in Grant 2023. (See additional land tenure records in *Chapter IV*.)

presents this documentation (translated by the author) in its entirety, as it identifies area residents and offers us a glimpse into their life and practices, and the nature of land use in the coastal region of Kaulana, Mahai'ula, and Makalawena in ca. 1850.

It is noted here, that the documentation presented in Table 2 is a part of the formal land history of Hawai'i. But, for reasons that remain uncertain, none of the native tenants, who provided documentation of residency and other forms of land use in the ahupua'a of Kaulana, Mahai'ula, and Makalawena, were granted the rights of fee-simple ownership of the lands claimed.

Table 2.
Native Tenant Claims for Kuleana in the Lands of Kaulana, Mahai'ula, and Makalawena

LCA Number	Claimant(s)	Date and Source: Native Register (NR) Native Testimony (NT)	Ahupua'a Location and Description
LCA 5368	Akahi <u>Ali'i claimant</u>	NT Vol. 3:740	<u>Ahupuaa of Makalawena.</u> 2. ...The land division of Makalawena. The boundaries are thus: to the uplands, the mountain; towards Kau, the land division of Mahaiula; to the sea, where the surf break (kuanalu); towards Kohala, the land division of Awakee...
LCA 7976	Pookoai et al.	NR Vol. 8:520; January 27, 1848 NT Vol. 8:659; January 17, 1850)	<u>Ahupuaa of Kaulana, in the Ili of Kaeleluluhulu</u> Greetings to you, commissioners who settle land claims, we have a house lot claim. I, Pookoai, Napela, Kahoopii, Puluole, and K. Punohu, there are 5 of us who own this house lot. The length is 32 [fathoms], and the width is 30. North 16 [fathoms]; East 32; South 30; West 22; West-South 6 and an arm length (iwilei). Two owners are in one house, two in another, and one owner is in the third house. It is finished. Done by us – Pookoai, Punohu, Puluole, Napela, Kahoopii. Kalimakua and Kaaikaula sworn. We have seen a house lot parcel in the ili of Kaeleluluhulu, in the land division of Kaulana. It was from his parents in 1819. No one has objected. The boundaries are surrounded by the land of the konohiki.
LCA 8460 ⁵	D. Kealaiki	NR Vol. 8:531	<u>Ahupuaa of Kaulana, in the 'Ili of Ka'eleluluhulu</u> Hear ye, minister of the interior and all commissioners of this and that, and the commissioners who settle lands, cultivated land rights, house lot rights. Here is the explanation to you about three houses, the explanation is as follows: the shoreward length, on the west side is 18, the width is 10 fathoms on the south. The length on the inland side, East, is 22 1/2 fathoms, the width on the north side is 12 fathoms and 2 feet. That is the explanation to all of you. It is a house in name only. At this place there are no cultivated places inland. The shoreward section is what is of value at this place, until the time comes when one is in need, and moves to a more suitable place. If you find this claim valid or not, you can process the document for me. This is my explanation to you and the foreigners. Davida Kealaiki, at Kaeleluluhulu.

⁵ Two different LCA Numbers were recorded for Kealaiki. LCA 8460 was recorded in the Native Register, and 8464-B was recorded in the Native Testimony.

LCA 8464-B		NT Vol. 8:658	Namilo and Kalaau sworn. We have seen his parcel, a house lot at Kaelehuluhulu, Kaulana. from his the parents in 1819.
LCA 8467	Kialoa	NR Vol. 8:531 NT Vol. 8:658	<u>Ahupuaa of Kaulana, in the Ili of Kaelehuluhulu</u> Greetings to all of you commissioners who settle land claims. Here is the explanation to you. On the north it is 10 fathoms. On the east it is 7 fathoms wide. The southern side is 10 fathoms long, and on the western side, along the goat corral, it encircles it, it is 11 fathoms long. Together, the total of the enclosed area is 38 [fathoms] long. On the west-south is Kealaiki's cultivated section, it is my lot, made by a stone wall, my lot is on the north. It is a true explanation and description of residence at this place, if it wasn't right for us, it wouldn't be documented by us. Done by Kialoa at Kaelehuluhulu. Hao and Paoo sworn. We have seen a house lot parcel at Kaelehuluhulu, Kaulana. From his parents in 1819.
LCA 9866 & LCA 9867	Naia Kaneiakama	(claims recorded together) NR Vol. 8:577	<u>Kaulana kahakai (sea side).</u> Greetings to the Land Commissioners: We have a house lot Claim. On the East, it is 12 [fathoms]; west, 12, north, 12, south, 12. By Naia & Kaneiakama
LCA 9866	Naia	NT Vol. 8:658	<u>Kaelehuluhulu.</u> Kialoa and Makaualii sworn. We have seen the parcel, a house lot at Kaelehuluhulu, land division of Kaulana. Received from his parents in 1819. No one has objected. The boundaries are surrounded by the land of the konohiki.
LCA 9867	Kaneiakama	NT Vol. 8:658	He passed away, he has no descendants.
LCA 10963	Wana ⁶	NR Vol. 8:605	<u>Ahupuaa of Mahaiula, Ili of Keawehala</u> Hear ye, ye Land Commissioners: Here is the claim for a lot, 30 fathoms on the east and west sides, and 12 fathoms on the north and south sides. That is the size of our house lot. 2 coconut trees have stood there from very long ago, and 2 hala and 4 loulou palms. Those are the claims for your consideration as to their validity, and if it is clear to you, [page 606] then send a document for us in order to clarify [title]. Furthermore, there are three houses. That is the explanation to you, the Commissioners to quiet land title. Wana. Kupaaikē and Kilohi sworn. We have seen his land: Parcel 1, a house lot in the ili of Keawehala, land division of Mahaiula. It was from his parents in 1819. Parcel 2, a cultivated section (kihapai) with pandanus trees, 8 loulou and coconut trees in the ili of Keawehala, land division of Mahaiula. It was from Kaahumanu in
	Wana or Wanaoa	NT Vol. 8:658; Jan. 12, 1850	

⁶ The claimant's name under this LCA is written as "Wana" in the Native Register, though in the Native Testimony, the name is written as "Wanaoa."

			1830. There are no disputes. The boundaries are surrounded by the land of the konohiki.
LCA 8457	Kaao	NT Vol. 8:657	<u>Ahupuaa of Mahaiula, Ili of Keawehala</u> Kama and Kaleo sworn. We have seen his house lot parcel in the ili of Keawehala. Land division of Mahaiula. It was given to him by Naia in the year 1839. No one objected. The boundaries are surrounded by the land of the konohiki.
LCA 10583	Opunui	NR Vol. 8:598 NT Vol. 8:659	<u>Makalawena Kaelehuluhulu⁷ Kona Hawaii.</u> Greetings to you, Kaauwai, here are my thoughts to you about my lot. Here are the fathoms, the length is 14 on the south-east, and on the northeast side. Here are the fathoms for the width, 8 on the southeast and southwest side, it is the same on the northeast and northwest. Here with in my lot, are 2 sections. Here too is the thought about my goat enclosure (pa kao). In describing the length and width to you, it is 6 fathoms 4 feet long, and it is 4 fathoms wide. It is the same on the north side and on the south side. The distance from my house lot to the goat corral is 10 [fathoms]. Done by Opunui. Pookoai and Apolo sworn. We have seen his house lot parcel in the ili of Haleoku, land division of Makalawena. It was from the parents of his wife in 1819. The boundaries are surrounded by the land of the konohiki.

In compliance with the law (1851), Konohiki such as ‘Akahi were required to declare the “i‘a ho‘omaluu” (protected, or kapu fish) of lands they received. This was done in order to allow the Konohiki to receive benefits of the fisheries, and protect native tenants who were otherwise allowed gain sustenance from the fisheries fronting ahupua‘a in which they lived (see Kosaki, Legislative Report No. 1; 1954). The only such declaration recorded for lands within the study area was at Makalawena which was conveyed to ‘Akahi. on January 15, 1852, it was announced that he‘e (octopus) was the tabu fish (State Archives, Interior Department Books). On January 24, 1853, ‘Akahi gave notice that ‘Īao was the tabu fish of Makalawena (ibid.).

Records of the “Auhau Poalua” (Tuesday Tax) provide us with another important record of native residents in the study area ahupua‘a. Collected to help pay for government services—e.g. public service projects and the educational program—the Auhau Pō‘alua was paid by native tenants in labor services, goods, or financial compensation. On January 1, 1849, Samuela Ha‘anio, Tax Assessor (District II, Island of Hawai‘i) submitted a report identifying the following residents who came “under the ‘Poalua’ tax laws”—several of the names figure in other accounts cited in this study.

Ahupuaa	Name of Residents
Kukio:	Wahapuu, Kau, Nakulua, Makaakau
Makalawena	Koaliiole, Kahaialii, Kapehe, Mamae, Kauaonuanu, Kanaina, Kaiakoili,
:	Kauhalu, Naele
Mahaiula:	Pahia, Kahewahewaulu, Kailieleele, Namahiai, Kapela, Kahanu, Kaikaula, Hoai, Mana
Kaulana:	Paoao, Puluole, Napala, Kialoa, Hoopii (Hawai‘i State Archives; Series 262, Hawaii – 1849)

⁷ Placement of Ka‘elehuluhulu at Makalawena appears to be a transcriber’s error (the testimony may have been collected at Ka‘elehuluhulu); the Native Testimony repeats the *ahupua‘a* name—Makalawena—and identifies the *‘ili* as Haleoku. (Boundary Commission testimonies cited in Chapter IV identify Haleoku as an *‘ili* of Makalawena.)

IV. RESIDENCY AND LAND USE (CA. 1850 TO 1903)

Historic Land Documents in Archival Collections

Documentation in this section of the study was viewed in the collections of the Hawaii State Archives and Department of Land and Natural Resources-Land Management Division and Survey Division. The records below, provide readers with general overview of several aspects of land history. The topics visited include: transitions in ownership; who the native residents were and where they lived; descriptions of land use practices; and historic features—primarily recorded through the efforts of early surveyors. It will be noted that generally, land use records focus on practices valued in a western economic system. Thus, there are almost no archival records of native Hawaiian subsistence or economic practices. The primary area of land use documented in the located records, focused on the region extending from the mid-level kula (plains) to the cooler uplands where the forest zone began. The latter area being generally mauka of the main road that ran through upland North Kona. In these lands, for the most part acquired by a few owners of large tracts of land, the primary occupation was the grazing of cattle and goats. Though some records of leases, fee-simple ownership, and homestead agreements in the uplands also reference cultivation of crops such as coffee and mangoes.

Only a selection of the available records are referenced below. It is humbly noted here that additional documentation is available, and of particular interest are narratives compiled and written by H. Kihalani Springer (1985, 1989 & 1992), a native descendant and resident of the lands of Kekaha; and in Marion Kelly's "Kekaha 'Aina Malo'o" (Kelly 1971).

For the most part, this section of the report is organized chronologically, by date of recordation. Though at times, supplemental documentation from more recent historical research is included as it helps put in perspective some of the events and relationships of people mentioned. Because of the chronological format, it will be seen that historical narratives by native writers, descendants of families of Kekaha, are not included in this section of the study. Those richly detailed texts, which tell us what the native residents were doing in the period from ca. 1850 to 1900, are presented in Chapter VI of the study.

Kaulana

- May 9, 1853. L. Ha'alelea, nephew of Malo, writes to Keoni Ana, Minister of Interior:

I and the Government are co-owners of the Ahupuaa of Kaulana, at Kona, Hawaii, and I and the Government are also co-owners of the Ahupuaa of Kamanoni, on the island of Molokai...I humbly request of you, that the Government's half in Kaulana, Hawaii, together with all its appurtenances, shall all belong to me, and the my half of the Ahupuaa of Kamanoni, in Molokai, with all its appurtenances, shall absolutely belong to the Government, so that I and the Government will own each from the mountain to the sea... (Archives-Land File, May 9, 1853). A note on the communication states that the Privy Council granted said application⁸.

Mahai'ula

- On October 5, 1853, J. Fuller (Government Land Agent, Kona) recorded the survey of 160 acres of land in Mahai'ula, sold to Kaohimaunu in Grant No. 1580. The parcel is situated inland, bounded on the mauka side by "mauka road leading through North Kona." (Land Management Division)

⁸ No other record of the exchange was discovered during the present study, and as will be seen in subsequent documentation, portions of the Government half of Kaulana were sold at later dates.

Kūki'o

- On September 27, 1854, J. Fuller recorded the survey of 690 acres of land in Kūki'o 1st, sold to Pupule in Grant No. 2121. The western (shoreward) boundaries are described as follows:
Begin at a heap of stones at the west corner of this land, near the sea, adjoining Kukio 2, and run;
1 – N 20° E 13.76 Chains to Sta. Opposite canoe landing ["Canoe Landing" written in area symbolizing waves, on north shore-side of Kikaua Pt.; written in text as "kahi e pae ai ka waa"];
2 – N 63°30' E 6.26 Chains along the bank of the seashore;
3 – N 17°30' E 20.75 Chains " " " " " ", to N corner heap of stones...
Boundaries then follow: North, the ancient boundary of Kaupulehu; East (mauka), Unsold Government Land; South, Kukio 2 (Figure 2). (Land Management Division)

Awake'e

- On September 28, 1854, J. Fuller recorded the survey of 401 acres of land in the coastal section of Awake'e, sold to Kaha'iali'i in Grant No. 2023. The parcel boundaries are: South, by Makalawena; West (makai), the sea shore; North, Manini'owali; East (mauka) Government Land, unsold (Figure 3). (Land Management Division)

Kaulana

- October 27, 1854—Keoni Ana, Minister of Interior, notified J. Fuller, Government Land Agent, that only one half of Kaulana may be sold, as J. Malo owns the other half (State Archives-Interior Department Book 6:234)

Kaulana, Awake'e and Kūki'o 1

- In a letter dated May 28 & 29, 1855, J. Fuller wrote to John Young (Keoni Ana), Minister of Interior, in the matter of sales of Government land. Among those lands identified are:

Name of Purchaser	Name of Land	No. of Acres	Price per Acre	Amount	Observations
Hoopulaau	½ Kaulana	156 ¹ / ₃	0.37 ½	58.62 ½	Middling Quality
Kaiama	" "	75 ¹ / ₃	0.37 ½	28.25	" "
Kahaialii	Awakee	401	0.25	100.25	Poor lands, goat pasture
Pupule	Kukio 1	690	0.12 ½	86.25	Very poor " " "

...I would observe that none of these lands are fully paid for, but after the sales are confirmed I shall proceed to collect the balance as soon as possible. Yet it is necessary to give the purchasers considerable time; as they are mostly poor and have but little which they can turn into cash. To encourage them, I have agreed to take goat skins, Pulu, wood &c. and pay the cash for them.

Your Excellency will perceive that I have sold this poor land in large tracts for goat runs and pastures, as in small lots it would be perfectly worthless...

J. Fuller
Land Agt. Kona Hawaii
(State Archives, Interior Department-Land File; May 28/29, 1855)

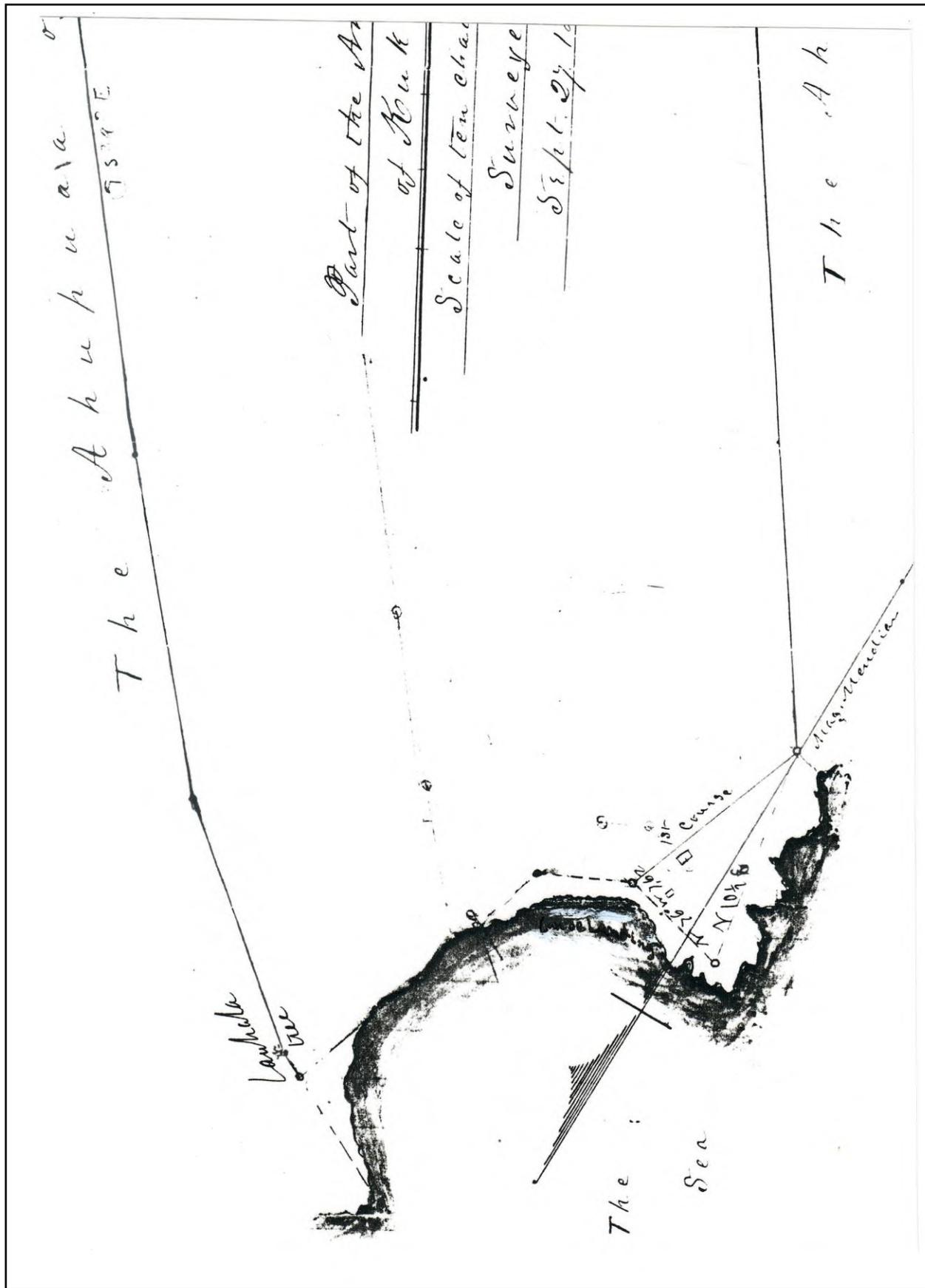


Figure 2. Makai Portion of Grant 2121 – Sold to Pupule; Ahupua'a of Kūki'o 1st

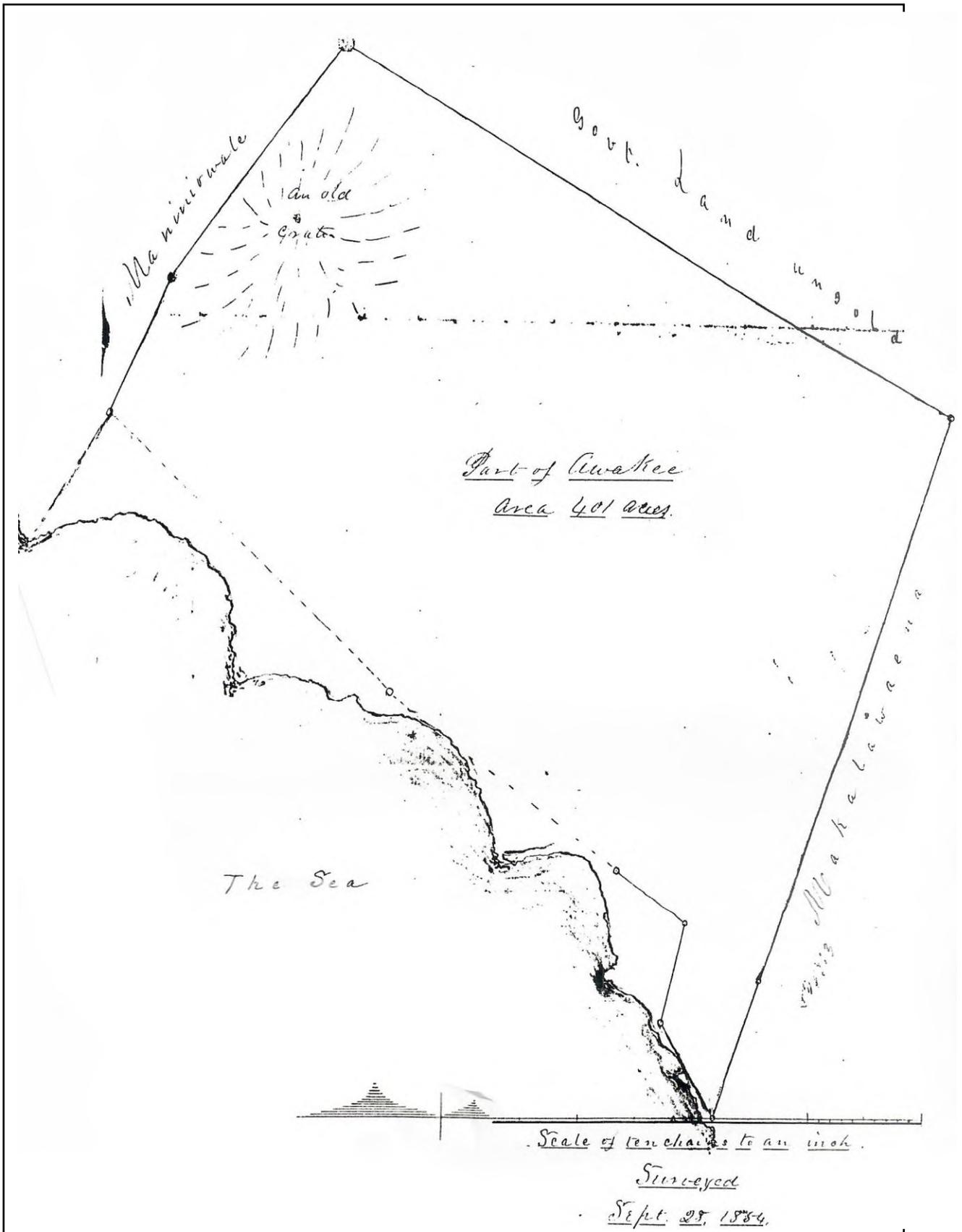


Figure 3. Grant 2023 – Sold to Kaha’ialii; Makai Portion of Awake’e

Kaulana

- On February 27, 1855, J. Fuller records the survey of 156 1/3 acres of land, a portion of the Government half of Kaulana; sold to Hoopulaau in Grant No. 2112. The parcel is situated inland, bounded on the mauka side by “mauka road leading through North Kona,” and on the makai side by Government land. The boundary on the North is the other ½ of Kaulana, and the boundary on the South is Awalua. (Land Management Division)

Kūki’o

- Letter dated Sept. 5, 1865, to Keoni Ana, Minister of Interior, describing certain Government Lands in Kona. Among those lands are Kukio 1st & 2nd:

These lands extend from the sea to the lower edge of the forest. Distance 5 mls., and contain not far from 1000 acres. Most of this is rocks and of little value.

The mauka part of Kukio 1st containing about 100 Ac., sold by Sheldon to Kahaunaele and Pupule, but not Patented. (State Archives, Interior Department-Land Files)

Kūki’o to Kaulana (inclusive)

- On April 25, 1866, J.H. Kaleiheana, Agent to make Inventory of the Lands of the King and Government reported on the disposition of lands in North Kona. Among those lands were:

...Kukio 1 & 2, an Ahupuaa of the Government, mauka remaining;
Maniniowali, an Ahupuaa of the Government, mauka remaining;
Awake’e, an Ahupuaa of the Government, mauka remaining;
Makalawena, an Ahupuaa of Akahi;
Mahaiula, an Ahupuaa of the Government, disposed of center;
Kaulana 1, an Ahupuaa of the Government, makai remaining;
Kaulana 2, an Ahupuaa of Haalelea... (State Archives, Interior Department Files)

Makalawena School and Kaikala’ia Church (ca. 1847-1915)

The early history of the Makalawena School and Church is presently unclear. Previous historical writers (e.g., Soehren 1963, Kelly 1971, Springer 1986), have cited several sources, with no specific documentation on dates of establishment or location(s) of the school and church. Interestingly, John Kaelemakule (Chapter V – in this study), writing about the period from c. 1860 to 1878 records that in his youth church services were held in the residence of Pookoai, at Kaulana. But by 1874, Kaelemakule was teaching in the Makalawena School house. Thus, government records and documentation recorded by native tenants of the land from ca. 1854 to 1885 (cited in this study), indicate that the location of the school in the study area ahupua’a changed over time. The following records identify at least three locations for the school, and document school attendance and the inventory of facilities:

- 1 - In 1847 the school house (hale kula) was recorded as having been located at Mahai’ula, and Punohu was the teacher. School property and supplies were evaluated at \$19.12 (State Archives; Series 262–1847, General Reports).
- 2 - In the same series of reports, but for the period between January 1-December 31, 1848, Punohu reported that there were twenty-seven (27) students in attendance in the school at Ka’elehuluhulu (Kaulana). Teacher’s salary was 1/8 (hapawalu), or 12½ cents per day, and studies included reading, arithmetic, geography, writing, philosophy, science, and religion (ibid. Series 262–1848, General Reports Hawaii).

- 3 - In 1861, Kaualii was the teacher and the school was still located at Ka'elehuluhulu. The teacher's salary was 15 cents a day, and twenty-one students were enrolled—twelve boys and nine girls. The school house was described as being walled with stone and thatched above (ibid. Series 262–1861-Reports).

Records cited by Soehren (1963), from a parish report for the years 1867-1868, provide us with an indication of the period in which the school moved from the Mahai'ula-Kaulana site, to Makalawena. The citation also ties the school function to that of the Makalawena church site:

- 4 - ...a special school conducted by the church at Makalawena under the leadership of the teacher W.R. Keanini, begun on Feb. 3, 1868. The teacher's salary is \$5.00 a month and \$15.00 for a quarter year.

This is the school district neglected by the government at this time in North Kona here. The school founded by the 'Benevolent Sovereign' installed as king of Hawaii, Kamehameha III. So this is the fifth of the schools in this parish this year." (Parish Report of the Kekaha Church from June 1, 1867 to May 31, 1868. In the files of the Hawaiian Evangelical Association in the Hawaiian Mission Children's Society Library (Soehren 1963:33).

- 5 - Records for the period of January to April 1873, identify the school as being situated at Makalawena, and the teacher was Kahao. The teacher's salary was 50 cents a day. There were sixteen students—seven boys and nine girls. In that period, one student had died (ibid. Series 262—1873, Hawaii Reports).
- 6 - By the 1890s, S. Kapela was the teacher at the Makalawena School. In 1893, the teacher's salary was \$1.00 a day. There were nineteen students—ten boys and nine girls—and four students had died in the period from January to April 1893 (ibid. Series 262—1893, Hawaii Reports).

On October 6, 1898, E.H. Gibson wrote to Dr. C.T. Rodgers of the Department of Public Instruction reporting:

I have visited all the schools in this District – N. Kona. Two of them, Kiholo and Makalawena, are reached by a ride of three hours over aa and pahoehoe... Makalawena has 9 houses and 32 children. In both places school is held in the church... At Makalawena the church is a bare wooden shanty, 16 x 24, with a few old pews. Both teachers do as good work as could be expected of them... (State Archives, Public Instruction File)

In June 1905, Reverend A. S. Baker wrote to Mr. Davis, Superintendent of Public Instruction, discussing church and school lands in Kona. Baker's letter also reveals that a decline in the population had caused the abandonment of some of Kekaha churches and communities:

...at Makalawena and Puuanahulu the public school is held in the chapels. All these were built for chapels, and have services at state intervals... In the past we also had stations at Kiholo and Kapalaoa, but as the inhabitants moved away, we abandoned these locations... (State Archives, Public Instruction File)

On May 10, 1906, the Superintendent of Public Instruction wrote the trustees of Bishop Estate asking that they deed the present school lot and teacher's lot at Makalawena, an area of .97 acres, to the Department (State Archives, Public Instruction File). On October 3, 1906, J.A. Maguire wrote to the members of the Board of Education informing them:

Complaints have been made to me by natives who are sub tenants of the land of Makalawena belonging to the Est. of Mrs. B.P. Bishop in regard to the boundary of the school lot.

Mr. Wright made the survey according to instructions from the Board of Education which was satisfactory, but since then Mr. Wright's assistants have moved the boundry, as they say according to Mr. Wright's instructions and taken in some cocoanut trees belonging to the natives... (State Archives, Public Instruction File–1906 – Figure 4)

On June 6, 1912, Chas. King, Supervising Principal forwarded sketches of the schools of Kona to W. Pope, Superintendent of Public Instruction. Among those sketches was a rough map and notes for the Makalawena school lot (Figure 5). On July 7, 1907, the trustees of the Bishop Estate conveyed a 0.97 acre school lot at Makalawena to the Hawaii Department of Public Instruction (Liber 280:391-393). Government records from a file dated 1907-1911, reporting on the inventory of school lands on Hawai'i described the Makalawena school as:

One building – Church and school building, T&G shingled roof; new 1 room N.W. iron roof, frame bldg. in process of erection (Series 261–All Islands 1907-1911:3)

Records of the Department of Public Instruction list ten students at Makalawena school in 1908 (State Archives, Series 261–1908 School Census). In 1909 and 1910, inventory records of school property evaluated Makalawena school at \$642.00, with the break-down listing:

Land	1 acre, rocky and sandy	\$30.00
School House	1-room, N.W., iron roof	\$400.00
Furniture and Fixtures	Wooden desks, teacher's table, chair	\$40.00
Tools and Implements		\$8.00
Outhouses	2 N.W.	\$40.00
Water System	Well	
Fence	Stonewall	\$120.00
	Total	\$642.00

(State Archives, Series 261–Inventory 1909)

On November 18, 1908, the trustees of the Bishop Estate conveyed a 10,000 square foot lot at Makalawena to the Hawaiian Evangelical Association (Liber 311:205-207), and on December 11, 1909, Reverend A.S. Baker dedicated the new church, Kaikalai, at Makalawena. The church and school remained in use for approximately ten years. By 1920, as a result of the departure of families from the last two coastal settlements (Makalawena and Ka'ūpūlehu) both the Makalawena School and Kaikalai Church were closed. Soehren (1963) recorded that the church was reportedly "dismantled and moved mauka to Kalaoa" (1963:33). Soehren also reports:

The flat beach area through the ironwoods and coconut grove contained a number of houses in recent years...as well as a school which served residents of this coast from Mahaiula to Kukio. Those houses still standing in 1946 were destroyed by the tsunami of that year, which carried debris as far as the mauka side of 'Opae'ula pond, a quarter of a mile from the beach (ibid.:33-34).

By the 1870s, Reverend George P. Ka'ōnohimaka assumed pastorship for the field of Kekaha, and through his efforts, at least six churches in the Kekaha region were established. The "Statistical Table of the Hawaiian Churches for 1877" identified G.P. Ka'ōnohimaka as the Pastor of the Kekaha

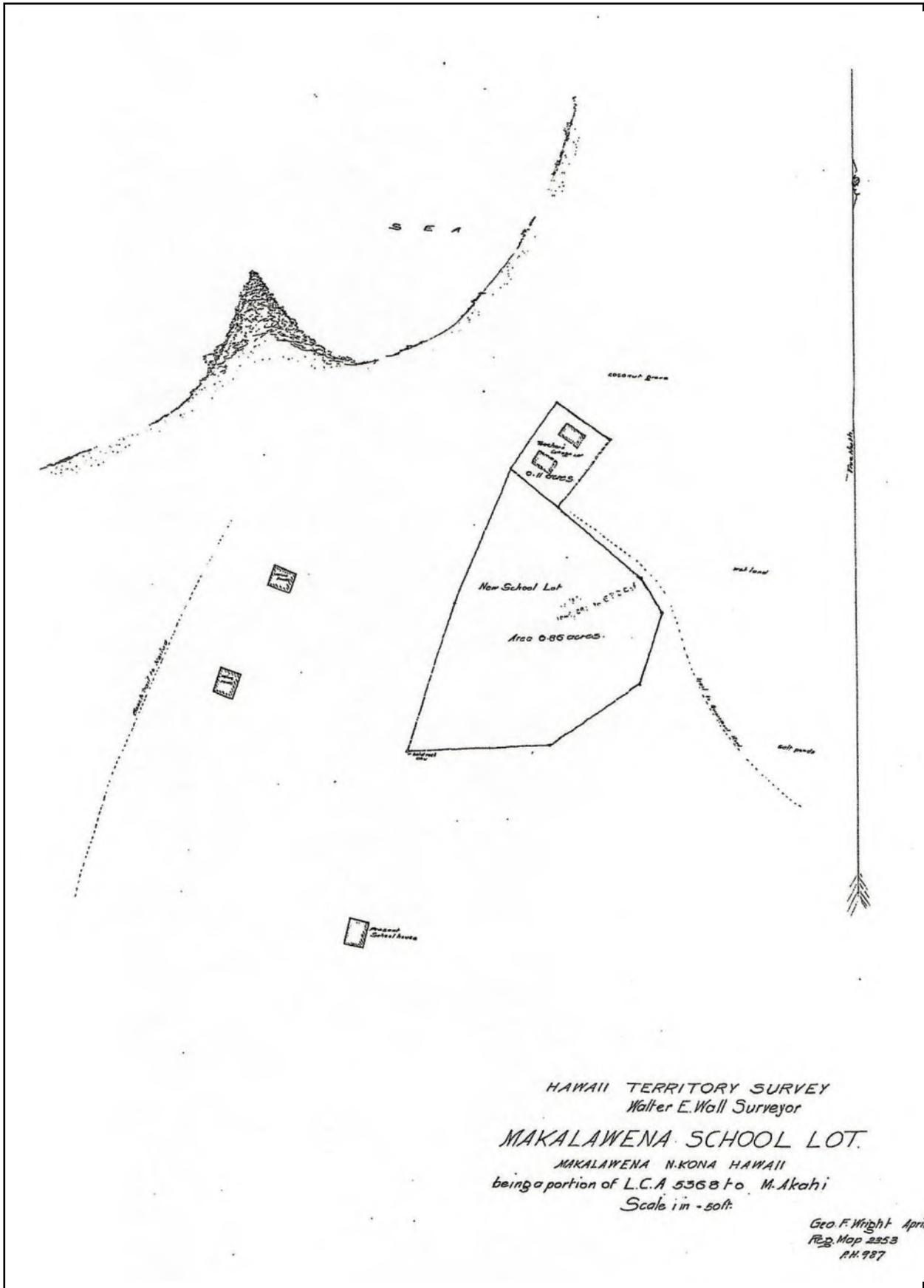
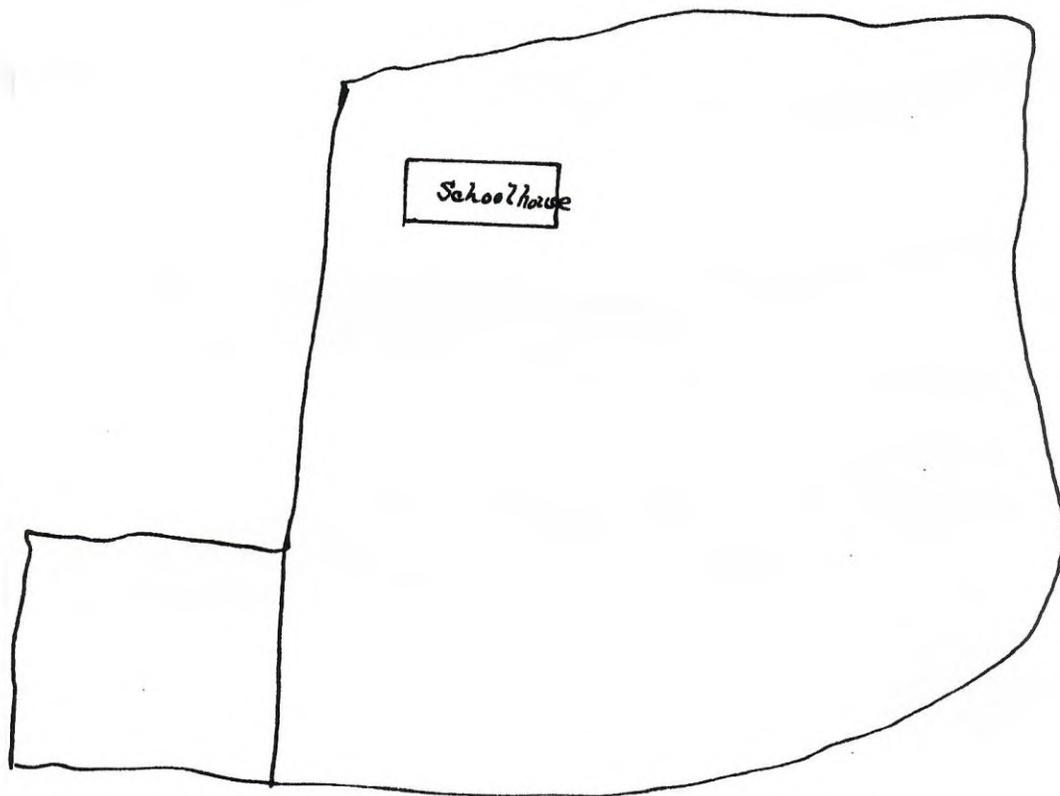


Figure 4. Register Map 2353; Geo. F. Wright, April 1906 – State Survey Division

Department of Public Instruction

Fish Pond



Seabeach

Makalawena School

School property as long as
it is used for school purposes.

N.W. building; iron roof.

Stonewall.

Rocky and sandy land.

Figure 5. Sketch Map—Makalawena School Lot; Chas. King, June 1912

Church, with a total of 174 members in good standing (Hawaii State Archives, Lyons' Collection; M-96). Writing in *Ka Hoku o Hawaii*, in 1926, Reverend Steven Desha, told readers about the churches of Kekaha and work of Reverend Ka'ōnohimaka. Desha noted that the period he was writing about was ca. 1889, when he was the minister of the churches at Kealakekua and Lanakila. The following excerpts, translated by the author come from the August 17, 1926 issue of *Ka Hoku o Hawaii*.

During the tenure of Rev. G.P. Kaonohimaka, as Minister of the Churches of Kekaha, he worked with true patience. He traveled the "kihapai laula" (broad field or expansive parish) on his donkey, keeping his work in the various sections of the kihapai laula. There were times when he would begin his journey by going to the section of the "Hills", that is Puuanahulu and Puuwaawaa. Then when he was done there, he would go down to Kapalaoa, at the place known as Anaehoomalu. When he was finished there, he would travel to the various places, being Keawaiki, Kiholo, Kaupulehu, Kukio, Makalawena, Mahaiula, and Honokohau and Kaloko. Kaonohimaka would then return to the uplands of Kohanaiki and Kalaoa. He would be gone for several weeks at a time till he returned once again to his home. He would sleep as a guest in the homes of the brethren. There were many Church Elders (Luna Ekalasia) in these places where the people dwelt. In these various places, there were many residents, and the Prayer services would be held in the homes of some of the people, if there was no school house or meeting house at certain places... (Desha in *Ka Hoku o Hawaii*, August 17, 1926:3)

The above records suggest that an early school in the study area ahupua'a was originally situated in the vicinity of Mahai'ula-Kaulana. It then appears that by ca. 1865, the population in most of the region declined, though at Makalawena, the number of residents stabilized, thus the school and church activities focused at Makalawena until that community was all but abandoned as well in the early 1920s (see Chapter III above and oral history interviews in Chapter VIII).

Boundary Commission Testimonies (ca. 1873)

In 1862, the Commission of Boundaries (Boundary Commission) was established in the Kingdom of Hawai'i to legally set the boundaries of all the ahupua'a that had been awarded to the ali'i as a part of the Māhele. Subsequently, in 1874, the Commissioners of Boundaries was authorized to certify the boundaries for lands brought before them (W.D. Alexander in Thrum 1891:117-118). The primary informants for the boundary descriptions were old native residents of the land. The boundary testimonies for the ahupua'a of Makalawena were collected in 1873; given in Hawaiian and transcribed to English as the proceedings occurred.

Native residents, testifying before the Commissioners of Boundaries described the ahupua'a of Makalawena (with portions of Mahai'ula and Awake'e) as follows:

Makalawena

Vol. A-1:373-375

Kahaialii^{K.9} Sworn:

I was born at Makalawena, Kona Akau Hawaii at time of Palakee Kiamoku at Honaunau. Have always lived there and know the boundaries, my parents (now dead) pointed them out to me. Commencing at the seashore, the boundary between the land of Makalawena and Mahaiula is a kaheka [tidal pool] called Kaelemiha, there is a pile of stones, a ahu; thence mauka across aa to a cave, a

⁹ Kaha'iali'i was also the recipient of Grant 2023 in 1854, for 401 acres—the entire coastal portion of Awake'e. It will be noted that in closing his testimony, he makes specific reference to a burial cave near the inland boundary of his land.

kualapa [ridge] close to the north side of said cave. Thence to Keanapo a kipuka [area of older growth surrounded by more recent lava] in the aa flow; from thence mauka to aa and thence to where grass is growing. Thence to Kalihi, an Ili aina [small land parcel], thence to Kaluaonaahi a kihapai [dryland cultivating area], at the corner of Kaohimaunu's land on Mahaiula. Thence along an iwi aina [a stone boundary wall], and old trail to the Government road. The boundary line running some distance to the north side of Huehue, thence to a high hill called Akahi. The boundary being on the brow of said hill and the South pali [cliff side] on Mahaiula. Thence to a place a short distance above the hill called Puuhulu, where Makalawena corners with lands of Mahaiula and Awakee, on the boundary of Kaupulehu. I do not know where Kaohimaunu's land ends. Thence turning makai along the iwi aina of Awakee, over the top of Puu Akahi to Kaumumoa a kihapai at the Government road. Thence makai to a place on the North side of an old kihapai called Haleoku. Thence makai to Hehapapawai, small water holes in a small patch of pahoehoe, bounding on the north side. Thence to the prickly pears growing on the aa, and from thence the boundary strikes across the aa to Kukuinapuulehu, and thence makai to Pohakuanaipoapu, a large round stone. Thence to Mokupohaku or Kaiwikohola, a large rock in the surf. Makalawena is bounded makai by the sea, and the land has ancient fishing rights extending out to sea.

The mauka corner of my land [Grant 2023] on Awakee is makai of Kahaluu, a cave used as a burial place. Kukuikanu is the corner, and is on aa, makai of Kukuinapuulehu.

Mamae^k. Sworn:

I was born in Makalawena, North Kona, Hawaii, but I do not know when (appears to be a middle aged man). Have always lived there and know a part of the boundaries, having heard where they are from the last witness. The boundary at shore between Makalawena and Mahaiula is Nahaleoahumakaiki, a kaheka, thence to an ahu called Kaelemiha... (UH-Hilo Mo'okini Library)

The remainder of Mamae's testimony follows the basic description as given by Kaha'iali'i above, and he adds — at Kukuinalehu is 'a'ā with pili grass growing on it; Pohakuanaeapoapu is a large rock at the seashore; and the boundary then continues into the surf at the stone called Kaiwikohola (ibid.:375).

No other lands within the study area are recorded in the Boundary Commission proceedings, though testimony given for Ka'ūpūlehu does describe the northern boundary of Kūki'o and the mauka lands that are cut off by Ka'ūpūlehu. The information provided in the testimonies below is of particular interest, as it provides us with a record of native knowledge of upland and forest resources—identifying water holes, agricultural parcels, places where birds were hunted, and the occurrence of ceremonial sites.

Kaupulehu-Kukio Volume B:247-250

Keliihanapule^k. Sworn (Rather a young man):

I was born at Kiholo, do not know when. I now live at Kohanaiki and know the land of Kaupulehu and its makai [shoreward] boundaries. My Kupuna told them to me...Bounded on the South side by Kukio owned by Pupule; the boundary at shore is in the middle of a place called Keawaiki. The land had ancient fishing rights extending out to sea. From Keawaiki to Papaomino [Puupoopomino] a pile of stones at the corner of Pupule's land, thence along said land to

Keonehehee, a kihapai. Thence to Puuokai the mauka corner of Pupule's land. Thence along the Government portion of Kukio turning towards Kona and running makai side of Puhiapele, a large Ahu aa [rock cairn], makai of this hill, the boundary turns and runs mauka over this hill, thence to Maunakilowaa, a resting place where you look towards Kona and Kohala, thence mauka to Kauakahiapaoa. This is the mauka corner of Kukio; and there is a large hole there. Thence along the land of Mahaiula to Pahulu, mauka corner of Mahaiula. One half of this place belongs to Kaupulehu. Thence along the land of Kaulana to a kihapai called Kauaiki. This is an old kihapai belonging to Kaupulehu. Thence along Kaulana 2nd to Moanuahea, a hill where they used to worship, where the land called Kau joins Kaupulehu. Thence along Kau to Kaimuki, a place where they used to catch uwau [petrels], below the Koa woods...

Kahueai Sworn:

I was born here at Kailua at the time of building the heiau [probably a reference to the construction of Keikipu'ipu'i, in the land of Honua'ula; ca. 1812]. Am a kamaaina of Kona and now live at Puawaa [Pu'uwa'awa'a]. Know the land of Kaupulehu, my kupuna (now dead) told me the boundaries, he was an old bird catcher... [begins description of boundaries from the sea where Ka'upulehu joins Pu'uwa'awa'a; proceeds upland, and turn, returning along the southern boundary of Ka'upulehu and Kūki'o] ...Thence along the heads of the Kalaoas to Kaiwiopole, thence to Moanuahea, a hill, thence to Makalei an anawai [water cave]. (Pahulu is in the middle of Kaupulehu.) Thence to the further slope of Akahi (hill) where the boundary turns toward Kohala. Thence makai along Kukio to Maunakilowaa, at the Government road. Thence to Puhiapele, thence to some hills makai. I do not know the names. Thence along Pupule's land to shore. Bounded makai by the sea. Ancient fishing rights extending out to sea.

Kaulana, Mahaiula, Awakee, Maniniowali, Kukio 1 and 2 (1875-1879)

- April 6, 12, & 28, 1875; A. Cleghorn and J. Broad apply to the Minister of Interior for a lease of various lands in No. Kona, including Kaulana, Mahaiula, Awakee, Maniniowali, Kukio 1 and 2. Seeking a five year lease, J. Broad (a dairyman rancher) notes that the makai portion of Kukio 1, had been acquired by a person named Kahaunaele, whose father Pupule had purchased it. The places acquired by the people shall remain, not to be included within this lease. (J. Broad, April 12, 1875; State Archives)
- Between March 22, to May 19, 1879, Henry Cooper and H.N. Greenwell entered into government leases of grazing lands in Kukio and Pu'ukala. (State Archives)

An Overview of Ranching in Kekaha

Cattle, goats, and sheep had been introduced to the islands in the latter part of the 18th century and had grown at alarming rates. Handy, Handy, and Pukui (1972) observe that after their introduction, the cattle rapidly multiplied and invaded the uplands. In dry seasons, these animals even "browsed on the grass-thatched houses of the natives" (Handy, Handy and Pukui 1972:18; see also Kelly 1983, and Clark and Kirch 1983). It is also reported that goats came to be "the most destructive of all introduced grazing animals (Handy, Handy and Pukui 1972:18). Indeed, by 1815, shortly after his return to Kona from O'ahu, Kamehameha hired a few people to shoot cattle. The reproductive capacity of the cattle was alarming, and it is estimated that by 1851 there were c. 20,000 cattle on the island of Hawai'i, approximately 12,000 of them wild (Henke 1929:22).

In 1855, the King signed a law requiring all livestock owners on Hawai'i to register their brands between April 1-September 30, 1855, or else the animals would be considered government property. By October 16, 1855, thirteen individuals had complied. One of the respondents was from the Kekaha region, Papu¹⁰ of Ka'upūlehu; his brand recorded on October 12, 1855 (Oct. 16, 1855; State Archive, Interior Department files). Evidence of some form of early ranching in the vicinity of the study area is found in a letter dated May 28, 1861. In the letter, J.H. Kapaiki, Mai'ai, and Kanaina (residents of Ka'upūlehu), wrote to Lot Kamehameha (Kamehameha V), owner of Ka'upūlehu reporting that the population of goats in Ka'upūlehu, which had been formerly tended, had increased and moved into the uplands. The writers also reported that on April 23rd, branded goats had been hunted in Ka'upūlehu (State Archives, Interior Department Land Files).

Facilitated by the privatization of land ownership, the economic opportunities of ranching drew great interest from a number of the Konohiki class and a larger group of foreign businessmen. In the Kekaha region, cattle ranching primarily took place in the uplands and on the kula (open plain lands), while goats roamed the entire district from sea to mountains. As noted in historic records cited in this section of the study, Hawaiian residents of the Kekaha region relied on goats for some of their income and subsistence. But, the formal staking out of ranch land boundaries led to access problems for the native tenants who remained on the land. By the 1840s upland agricultural fields that had been of particular importance to residents of Kekaha were being impacted by grazing cattle. Many such fields were eventually abandoned as a result of cattle depredation (see Morgan 1948:128). Thus, residency that had been supported by seasonal subsistence agriculture and fishing was becoming dependent upon ranching and a western monetary system.

As ranching operations became established, leases on government and private lands were also entered into. In the 1870s and 1880s, a number of individuals, including John Broad, H. Cooper, H.N. Greenwell, J. Dowsett, A.S. Cleghorn, J. Maguire, and King Kalākaua applied for leases on large tracts of land in Kekaha (including portions of the study area ahupua'a). Large portions of the private- and leased-lands were dedicated to ranching operations.

The "Hawaiian Kingdom Statistical and Commercial Directory..." (1880-1881) lists two native goat ranchers in the lands of the study area— Hopulaau and Makahikuli, both in Kaulana (Bowser 1881:211,241,337). In ca. 1886, John A. Maguire founded Hu'ehu'e, or Maguire Ranch, which extended "from sea level to about 6,000 feet, with most of the lands above 1,600 feet elevation" (Henke 1929:28). The early ranch was founded on land in the ahupua'a of Kūki'o (Grant 2121), which had been handed down through the genealogy of Luka Hopulā'au, Maguire's wife (pers. comm. V. Ako and H. Springer). By 1886, Maguire secured a lease on portions of Ka'upūlehu from Bishop Estate, with lands in the Manini'ōwali-Kaulana area as well as lands further south being added by lease and purchase in succeeding years (records cited in this study). Henke reports that at one time, Hu'ehu'e had almost:

...40,000 acres, only about 12,000 of which have any great value as grazing lands. Fifteen thousand acres are held in fee simple and the balance is leased from private owners. Huehue Ranch has no government lands. The ranch carries about 2,000 grade Herefords, twenty purebred cows and some twenty purebred Hereford bulls. About 350-400 head are marketed annually...

The ranch has seven miles of pipe line which lead from tanks near a natural spring to various parts of the ranch. Huehue Ranch is fairly well supplied with fences and paddocks. Large areas of the ranch are overgrown with ferns and lantana and lava flows have rendered much of the land useless... [Henke 1929:28]

¹⁰ J.S. Emerson's survey records from 1882, place a house belonging to "Paapu" in Kūki'o 1; on the shore of Uluweuweu Bay.

Hawaiian Government Field Surveys (1882)

One of the most significant historic records of the later 19th century, in regards to documentation of Hawaiian history and the cultural landscape of Kekaha, are the Field Note Books J.S. Emerson. These fragile notebooks are housed in the collection of the DLNR-Survey Division. The Emerson field notebooks contain maps (showing residences, trails, and various features of the cultural and natural landscape of the study area), place name locations, and accounts collected by Emerson from native residents he encountered while in the field. Emerson was born in Hawai'i and had the ability to converse in Hawaiian as well, thus his notebooks are culturally richer than those of many other surveyors. Another unique facet of the Emerson field note books is that his assistant, J. Perryman was a good artist; his work helps bring to life much of the history recorded by Emerson.

At this point, it is appropriate to note that the abundance of place names in the lands of the Kaulana-Kūki'o region, tells us something about these lands. The occurrence of place names is an important indicator that the locations were significant in past times (Coulter 1935:10). Named localities may have served as triangulation points such as ko'a (markers for fishing grounds); residences; areas of planting; water sources; trails and trail side resting places (o'io'ina), such as a rock shelter or tree shaded spot; heiau or other features of ceremonial importance; may have been the source of a particular natural resource or any number of other features; or the names may record a particular event that occurred in a given area. It has been observed that "Names would not have been given to [or remembered if they were] mere worthless pieces of topography" (Handy and Handy with Pukui, 1972:412).

The following documentation is excerpted from the Field Note Books of J.S. Emerson. The numbered sites and place names coincide with maps that are cited as figures in text. Because the original books are in such poor condition—highly acidic paper that has darkened and made the pencil written and drawn records hard to read—the copies are not of the best quality. But importantly, the information is now being made available, and some of the place names and historical records which have been lost, may be returned to the land. Figure 6 (Register Map 2053, ca. 1888) was compiled from several of the Register Maps produced by Emerson as a result of the 1882 surveys, and the map also includes several of the sites discussed in the field notebooks cited below.

Field Notebooks

J.S. Emerson 1882 Vol. II Reg. No. 252

West Hawaii Primary Triangulation, Kona District

Puu Anahulu Station – April 29, 1882 (see Figure 7 for locations discussed below)

Site # 1 - Lae o Kawili

Site # 2 - Lae o Awakee...

Site # 4 - Lae o Kukio iki...

Site # 6 - Kukio iki Bay

Site # 7 - Lae o Kukio nui...

Site # 9 - Kukio nui Bay

Site # 10 - Kaoahu's house in Kaupulehu Village...

Site # 13 - Lae o Kolomuo (extremity in Kaupulehu)... [Book 252:69-71]

Kuili Station –

May 19, 1882 (see Figure 8 for locations discussed below)

Site # 6 - Pohaku o Palekane: Near shore Puukala. This rock is on the ancient site of the fishpond "Paaeea" [Pa'aiea] and in the flow that started from the "Puhi a Pele" on the slope of Hualalai. It covers the land from "Lae o Keahole" to the village of "Makalawena." Kamehameha had a residence there, afterwards the flow occurring about [1801] according to Kamaainas [Book 252:127-128].

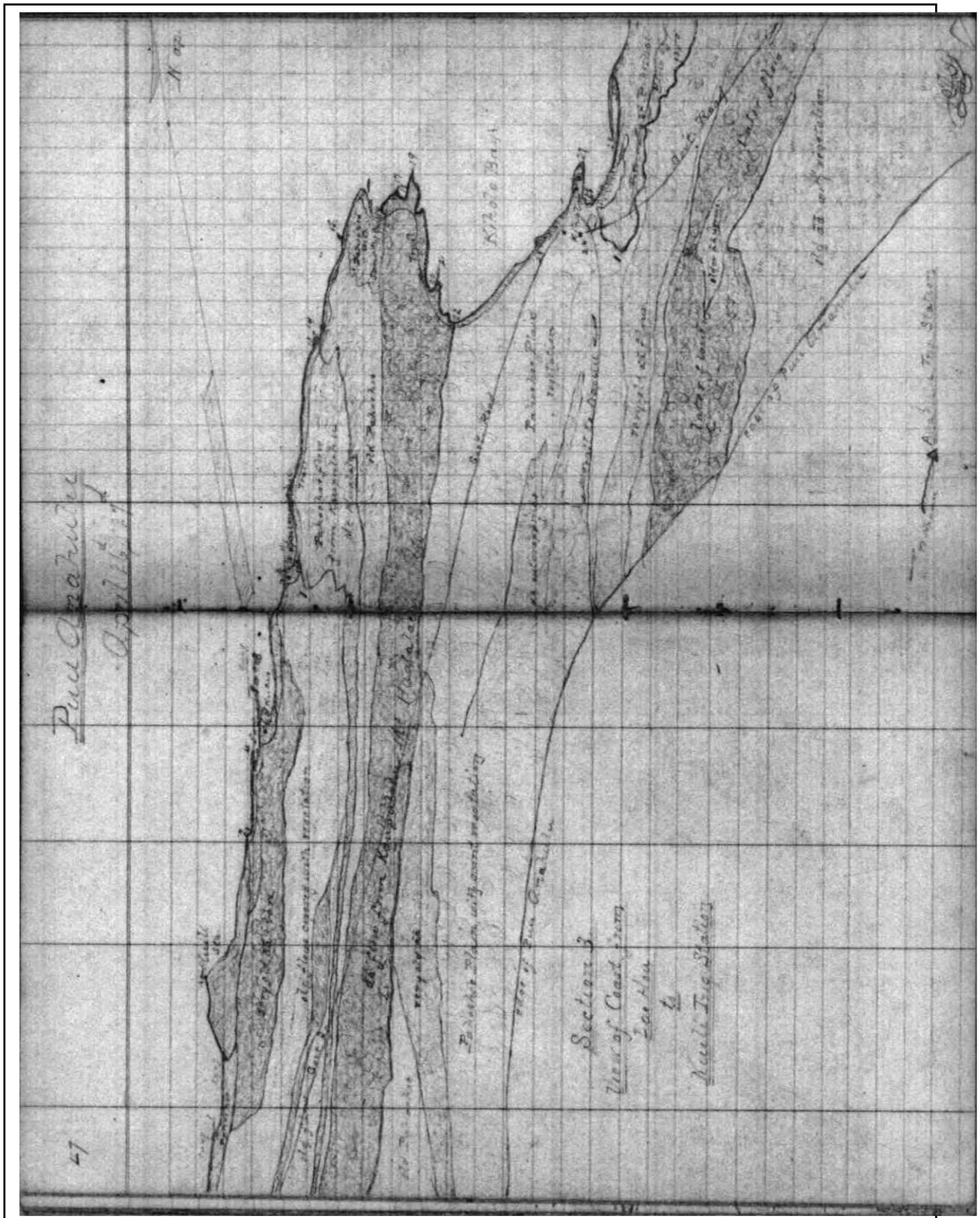


Figure 7. J.S. Emerson, Field Note Book Map – Book 252:47 (State Survey Division)

- Site # 7 - Lae o Makolea
- Site # 8 - Kapukaulua Rock; in sea off cove, Kaulana
- Site # 9 - Awalua Bay

- Site # 10** - Lae Ohiki, long sand spit, Ohiki [#11 omitted in original]
Site # 12 - Pohakualama bay; head of bay, Mahiula
Site # 13 - Elemakule's frame house; N. gable
Site # 14 - Kawili Cape
Site # 15 - Waipaoa Bay; sight on surf, Mahiula
Site # 16 - Kaelemiha Cape, Makalawena
Site # 17 - Puualii Bay apparent head Makalawena. This beach an ancient burying ground; skeletons disinterred by the waves at times...
Site # 18 - Makalawena School House
Site # 19 - Chain of rocks in bay
Site # 20 - Lae o Kaiwikohola. Owes its name to the death of a whale that was unfortunate enough to wedge himself in the rocks while in chase of a canoe.
Site # 21 - Awakee Bay
Site # 22 - Kaho-iawa Cape, Awakee
Site # 23 - Kalohuhui, Boundary between Awakee and Maniniowali.
 Kuili Tomb - Grave of Laanui, former owner of this land of Awakee, buried August 1879...^[11]
Site # 24 - Lae o Punaloa, Maniniowali
Site # 25 - Kua Bay, sand beach Maniniowali

It will be noted that the mauka-makai trail from Makalawena to the uplands is identified as "Trail connecting with Government Road" on this 1882 sketch.

(see Figure 9 for locations discussed below)

- Site # 26** - Lae o Papiha, rock cape Maniniowali
Site # 27 - Kakapa Bay, Kukio iki - site of one of Kamehameha's old "heiaus" now destroyed by the sea—D 3°9'0".
Site # 28 - Lae o Kikaua - Named in honor of Kikaua, the husband of Kahawaliwali, who was slain by Pele for not giving "kapa"... [Book 252:129-130]
Site # 29 - Paapu's new lauhala house in Kukio Village, Kukio nui.
Site # 30 - Uluweuweu Bay in Kukio nui.
Site # 31 - Kumukea - from the white surf, Kukio nui.
Site # 32 - Kapilau Bay - head of bay, Kaupulehu... [Book 252:131-132]
 • Poopoomino – very flat and insignificant
 • Muheenui – in Kukionui "the large cuttle fish"
 • Puu Kolikoli (red; [see kolekole]) – in Kaupulehu "hill of red āā"
 • Kahoowahapuu – in Maniniowali. Carrying a person whose arms are around the carriers neck.
 • Kalehua — in Makalawena. Named after "Lehua" who was a kupua and chief of this place... [Book 252:135-136]
 • Pohakuanaeapuapo – Used as a whetstone for fish hooks from old times. Between Awakee and Makalawena.
 • Nahaleomakaiki — "Ahumakaiki was the Konohiki of Makalawena in Kamehameha's time. Between Makalawena and Mahiula. [Book 252:137-138]

¹¹ Barrère (1994) reports that the chiefess 'Akahi had an uncle by the name of La'anui. 'Akahi received Makalawena in the Māhele, and it was through her relationship to Chiefess Pauahi Bishop, that Bishop Estate came into possession of Makalawena (1994:1-3).

J.S. Emerson, Vol. III Reg. No. 253 (1882)
West Hawaii 1ry Triangulation Kona District

- ...Maniniowali derives its name from the numbers of “Manini” fish...
[Book 253:17-18]

Akahipuu Station – May 29, 1882
(see Figure 10 for locations discussed below)

- Site # 39** - Kapukaulua, in Awalua; called from the “ulua” fish
- Site # 40** - Awalua Bay, in Awalua
- Site # 41** - Sand Spit in Ohiki
- Site # 42** - Lae Ohiki in Ohiki
- Site # 43** - Pohakualama in Mahiula
- Site # 44** - Single coconut tree in Mahiula
- Site # 45** - Lae o Kawili in Mahiula
- Site # 46** - Waipaoa Bay in Mahiula
- Site # 47** - Elemakule’s frame house, in Mahiula Village; six grass houses
- Site # 48** - Kaelemiha Cape in Makalawena
- Site # 49** - Puualii Bay in Makalawena

(see Figure 11 for locations discussed below)

- Site # 50** - Makalawena School House in Makalawena (“trail to Govt. Rd.” on left of page)
- Site # 51** - Chain of rocks in bay
- Site # 52** - Lae o Kaiwikohola, near boundary
- Site # 53** - Awakee fishpond, lava S. side
- Site # 54** - Awakee fishpond, lava N. side
- Site # 55** - Lae o Mano in Awakee
- Site # 56** - Lae o Mano extremity of reef
- Site # 57** - Kepuhi bay
- Site # 58** – Kuili, S. base
- Site # 59** – Kuili, bottom of slope
- Site # 60** – Kuili, N. base
- Site # 61** - Lae o Papiha in Kukio iki
- Site # 62** - Kapuahimanini rock in Maniniowali (in sea)
- Site # 63** - Kakapa Bay in Kukio iki
- Site # 64** - Lae o Kikaua in Kukio iki
- Site # 65** - Uluweuweu Bay in Kukio nui
- Site # 66** - Pohakuokeawe in Kukio nui
- Site # 67** - Lae o Kumukea near boundary
- Site # 68** - Kahuwai bay in Kaupulehu... May 29, 1882
- Site # 1** - Kahoowahapuu in Maniniowali
- Site # 2** - Puu Papapa in Kukio
- Site # 3** - Muheenui in Kukio... May 30, 1882 [Book 253:31-39]

J.S. Emerson, Vol. IV Reg. No. 254 (1882)
Primary Triangulation West Hawaii Kona District
Kuili [station]

A prominent hill on the sea coast in line with the Western slope of Mt. Hualalai, and is situated in the ahupuaa of Awakee. Its most distinguishing feature is the tomb which was erected on the top to the memory of a former owner of that land. The underground marks are an assortment of tins and a copper triangle. The stones above ground are close to the signal and 1 foot distant. [Book 254:page 123]

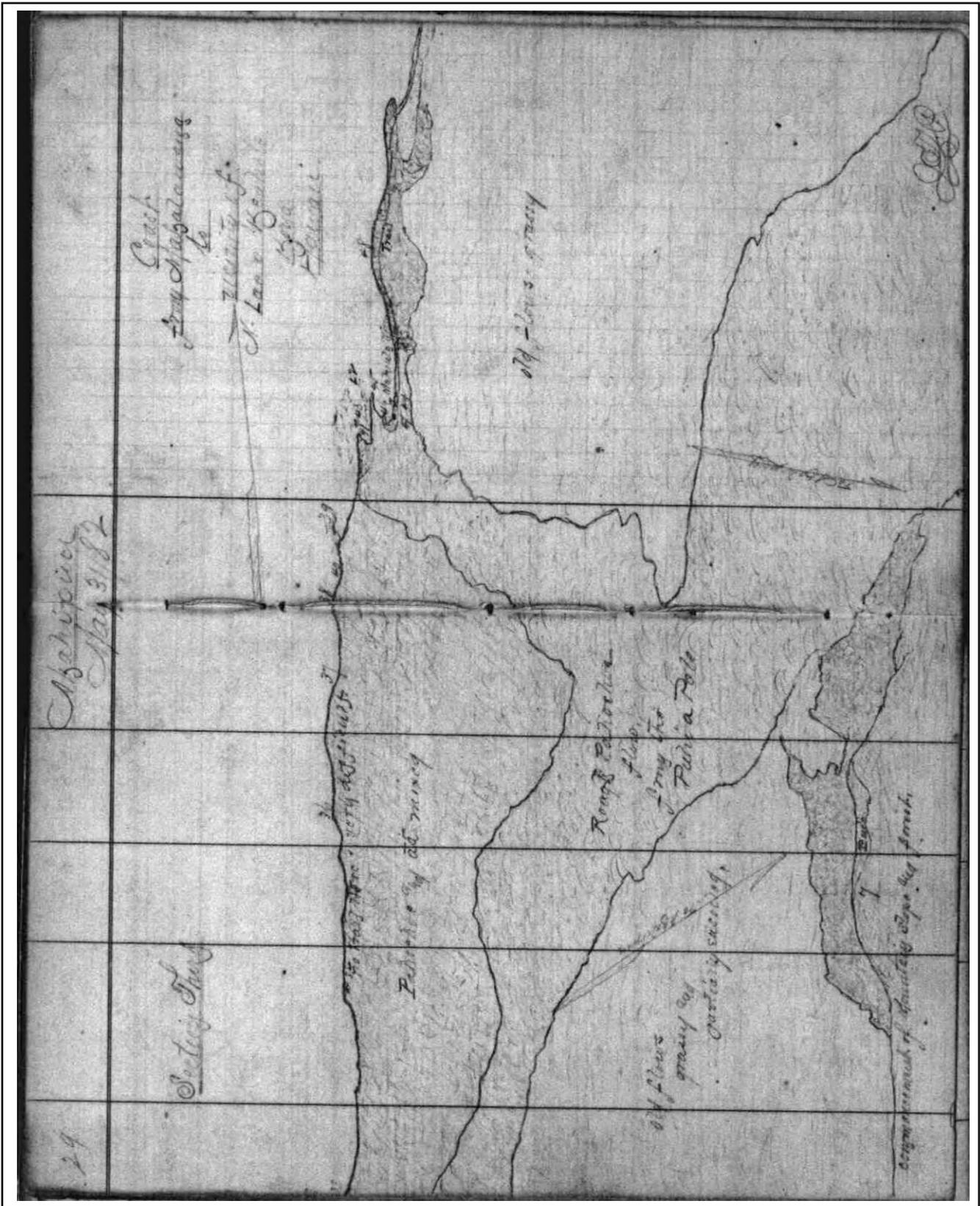


Figure 10. J.S. Emerson, Field Note Book Map – Book 253:29 (State Survey Division)



Figure 11. J.S. Emerson, Field Note Book Map – Book 253:27 (State Survey Division)

Homestead Act of 1884

In the 1880s, the Hawaiian Government undertook a program to form Homestead lots—a primary goal being to get more Hawaiian tenants in possession of fee-simple property (Homestead Act of 1884). Land throughout Kekaha, including portions of Kaulana, Mahai‘ula, Awake‘e, Manini‘ōwali, and Kūki‘o were subdivided for this purpose. Because it was the intent of the Homestead Act to provide residents with land upon which they could cultivate crops or graze animals, most of the lots were situated near the mauka road that ran through North Kona. Between ca. 1887 to 1895, a number of people, most of whom were long-time residents of the lands they sought for homestead purposes, applied for lots. The Homestead Act allowed for lots of up to 20 acres, but throughout Kekaha, native residents observed that their present land holdings are insufficient “to live on in every respect” they note that because of the rocky nature of the land, goats are the only animals which can be raised in an effort to make a living. Thus, the native residents state there was a need for larger parcels that they could use for grazing land (State Archives—Land File, December 26, 1888, and Land Matters Document No. 255).

Another facet of the Homestead program, was the requirement for surveying lots that were leased or granted to the applicants. Returning to Kona in 1888, J.S. Emerson once again provides us with valuable historical documentation in his letters to W.D. Alexander, Surveyor General in the Kingdom of Hawai‘i. Writing from ‘O‘oma, Emerson speaks highly of the Hawaiian families of Kona, and describes the land and weather conditions. He also addresses questions to Alexander on the status of the lands of Awake‘e and Kaulana, reports the plans of John Maguire to “settle” in Kona, and notes some discrepancies in Maguire’s acquisition of certain parcels of land.

April 8, 1888

Our tent is pitched in Ooma on the mauka Govt. road at a convenient distance from Kama’s fine cistern which supplies us with the water we need. The pasturage is excellent and fire wood abundant. As I write 4:45 P.M. the thermometer is 71°, barometer 28.78. The entire sky is overcast with black storm clouds over the mountains. The rainy season comes late to Kona this year and has apparently just begun. We have had about three soaking rains with a good deal of cloud & drizzle. We are now having a gentle rain which gladdens the residents with water for their cisterns... The native welcome us and do a great deal to help the work along. Tomorrow I expect to go to Kuili station with a transit and make a few observations & reset the old signal... The Kamaainas tell me that Awakee belongs to Gov’t. though I see it put down as LCA 10474 Namauu no Kekuanaoa.

They also tell me that the heirs of Kanaina estate still receive rent for the Ahupuaa of Kaulana, though I have recorded as follows in my book, Kaulana ½ Gov’t. per civil Code 379, ½ J. Malo per Mahele Bk. Title not perfected; all Gov’t. Please examine into the facts about Kaulana and instruct me as to what I shall do about it. Kealoha Hopulaau rents it and if it is Gov’t. land the Gov’t. should receive the rent or sell it off as homesteads. It is a desirable piece of land, a part of it at least...

J.S. Emerson (signed)

April 17, ‘88

...The work is being pushed rapidly and steadily forward. The natives render me most valuable assistance and find all the important corners for me as fast as I can locate them. It is hard getting around on account of the rocks & stones, to say nothing of trees etc., but there is a great deal of really fine land belonging to the Government, admirably adapted to coffee etc. The more I see of it the better it appears.

As to Kaulana, if I hear nothing to the contrary from you, I will leave it all as Gov’t. land.

Mr. McGuire [sic] of Kohala, the representative for that district, proposes to settle in Kona. He has bought Grant 1590, Kauhine, in Ooma, Kalaoa etc. and wants the Gov't. to make good to him the amount taken from him by Grants 2972, Kaakau & Kama, and 3027, Hueu, which occupy portions of the same land granted to Kauhine. If his title is good, would it not be just to leave Kaakau & Kama as well as Hueu in possession of their lots where they have lived for over 20 years, and give McGuire an area in adjoining lands equal to that taken from him by these two grants...

Yours truly,

J.S. Emerson (signed)

[State Archives, HGS Jan.-Apr. 1888]

The files of the Hawaiian Government Survey (HGS) in the State Archives are not indexed, and it is likely that a detailed search of the files will provide further documentation for the area.

On August 2nd, 1886, King Kalākaua entered into a lease for the Government land of Kūki'o No. 2, Manini'ōwali No. 1, and Mahai'ula, at yearly rental fee of \$5.00 per ahupua'a, and Kaulana at a yearly rental fee of \$10.00. The lease specified that:

...the above mentioned lands are let subject to the express condition that at any time during the term of this lease, the Minister of the Interior may at his discretion peaceably enter upon, take possession, and dispose of such piece or pieces of land included in the lands hereby demised, as may be required for the purpose of carrying out the terms and intent of the Homestead Laws... (Government Lease No. 364; Land Management Division)

Additional records from the files of the Hawaii State Archives document the following land transactions for homestead and grant parcels in lands of the study area:

- Interior Department Document No. 184 (ca. 1888); J.W.H. Isaac Kihe and 70 native residents of the Kekaha region petitioned W.D. Alexander, Surveyor General, asking that the Government lands of Kaulana, Mahai'ula, Awake'e, and Kukio 1&2, on the mauka side of the Government Road, be cut into homestead lots. The petitioners also ask that the lands be granted to the destitute residents, and not to the rich people (State Archives).
- July 26, 1888; John A. Maguire applied to purchase mauka portions of Government land remnants in Maniniowali, Awakee, Kaulana and Mahaiula. Having completed a survey the subject lands on Sept. 8, 1888, Lot 20 in Awake'e (20 acres), and Lot 21 in Kukio 1&2 and Maniniowali (84 acres), were sold to J.A. Maguire in Royal Patent Grant 3438 (Division of Land Management).
- Interior Department records of January 22, 1889; His Majesty David Kalākaua informed the Minister of Interior that he is willing to give up such land as necessary—in Kūki'o 2, Maniniowali, Mahaiula, and Kaulana etc.—pursuant to government interests in developing homestead lots. Kalākaua also informs him, that he desires to retain the balance of said lands (State Archives). On August 2, 1889, Government Lease No. 364, to King Kalākaua was terminated (Land Management Division).
- On March 4, 1889; J.S. Emerson reported that surveys of lots 34A & 34B in Kūki'o and Maniniowali, had been completed, and the lots to be sold at auction. (State Archives)

- On February 11, 1890; H. Waipu'ilani wrote to the Minister of Interior, reporting that several natives have requested that Kūki'o be divided into homestead lots (State Archives).
- February 22, 1890; J.W.H. Isaac Kihe wrote to Minister of Interior, L. Thurston on behalf of J.S. Makini; J.K. Keo Kaia; J. Pakiai; Hanauwaha Solomona; Palapala Joseph; Moeino; and Kekai, stating their interest in acquiring homestead lands in Kaulana 1 & 2, Mahai'ula, Awake'e, and Kūki'o 1 & 2. Interior Department Document No. 308, notifies the applicants that as soon as a surveyor can be located, the lands will be divided, as requested. (State Archives)
- July 3, 1890; On behalf of 64 applicants, J.W.H. Isaac Kihe wrote once again to the Minister of Interior, Chas. Spencer:

We are tax payer living on lands lying between Kealakehe and Kapalaoa. We are without lands of our own, and petition you to give all Govt. Lands in this District (No. Kona) to poor natives who have no land. We again ask that these Govt. lands be surveyed & laid out and divided amongst the natives till all the poor are supplied with lands.

We ask that lands be not given to rich persons by way of sale or lease, and if the lands are to be leased we ask that they be leased to the poor natives...We also ask that surveyors be sent up to survey and lay out Govt. lands of Kaulana, Mahaiula, Kukio 1 & 2, mauka of the Govt. Road... (State Archives)
- October 3, 1890; John A. Maguire applied to purchase mauka portions of Government land remnants in Kaulana, Mahaiula &c... The land can be adapted to grazing. (Division of Land Management)
- December 3, 1894; John A. Maguire applied to the Minister of Interior to purchase various Kona lands, including the remnant Government lands in Kukio and Awakee. A disagreement over subdivision of the parcels into Homestead Lots occurs, and is resolved by the following agreement. (Division of Land Management)
- July 30, 1896; W.A. Wall recorded the survey of 127 acres of Government land, being a portion of Kukio, Maniniowali, and Mahaiula; sold to J.A. Maguire in Homestead Agreement No. 3953. (Division of Land Management)
- On May 27, 1903, John Kaelemakule Jr. purchased Royal Patent Grant 4723 in the lands of Mahai'ula and Kaulana. The land purchased was in two parcels, one a 40 acre beach lot in the ahupua'a of Kaulana and Mahai'ula—including the land in Mahai'ula on which his father was raised; and a one acre lot in Kaulana, in which his ancestors were buried (Figure 12). Detailed descriptions of the families traditional residence on these lands of Kaulana and Mahai'ula, as written by John Kaelemakule Sr., is present below in Chapter V.

V. NĀ MO‘OLELO ‘ŌIWI — NATIVE TRADITIONS WRITTEN BY AND ABOUT THE LANDS AND PEOPLE OF KEKAHA (CA. 1900- 1929)

Historical Overview

Contemporary researchers have varying opinions and theories pertaining to the history of Kekaha, residency patterns, and practices of the people who called Kekaha-wai-‘ole-o-nā-Kona home. For the most part, our interpretations are limited by the fragmented nature of the physical remains and historical records, and by a lack of familiarity with the diverse qualities of the land. As a result, most of us only see the shadows of what once was, and it is difficult at times, to comprehend how anyone could have carried on a satisfactory existence in such a rugged land.

Through the work of two native residents of Kekaha (recently translated from the original Hawaiian texts), we are given the opportunity to share in the history of the land and sense the depth of attachment that native residents felt for Kekaha-wai-‘ole-o-nā-Kona. The two primary authors of the narratives cited in this section of the study are:

John Whalley Hermosa Isaac Kihe (a.k.a. Ka-‘ohu-ha‘aheo-i-nā-kuahiwi-‘ekolu) was born in 1853, his parents coming from Honokōhau and Kaloko. During his life, Kihe taught at various schools in the Kekaha region, served as legal counsel to native residents applying for homestead lands, worked as a translator on the Hawaiian Antiquities collections of A. Fornander, and was a prolific writer himself. In the later years of his life, Kihe lived at Pu‘uanahulu, and he is fondly remembered by elder members of the Pu‘uanahulu–Ka‘ūpūlehu area. Kihe, who died in 1929, was also one of the primary informants to Eliza Maguire, who translated some of the writings of Kihe, publishing them in abbreviated form in her book “Kona Legends” (1926).

John Kaelemakule Sr. was born in 1854 at Kaumalumu, North Kona, when his grandfather, Chief Kinimaka, was overseeing construction of the public works project that became known as “Judd Trail.” When he was six months old, he was taken to Mahai‘ula where he was raised by family members—native residents of the that land. In his life, Kaelemakule was instructed in the customs and practices of native fishermen of the Kekaha region, and himself became a lead fisherman of Kekaha. He was also a teacher at Makalawena School, served as a Government Land Agent for North Kona, was the postmaster at Kailua, and proprietor of Kaelemakule Store in Kailua. Like Kihe, Kaelemakule was also a prolific writer.

The original narratives cited below, were located in the Hawaiian language newspaper *Ka Hoku o Hawaii*, published in Hilo between 1906 to 1948. In its columns, the writers, who lived on the land and who were intimately acquainted with its resources, share some of their history—the traditional accounts handed down from their kūpuna, and the historic events of their own lifetimes. Several of the articles were published in serial form and ran anywhere from a few weeks at a time, to as long as four years. The selected narratives include descriptions of the ancient and historic communities of Kekaha—the lands of Kaulana, Mahai‘ula, Makalawena, Awake‘e, Manini‘ōwali, Kūki‘o, and Ka‘ūpūlehu. The translations, presenting the key documentation and summaries of the full records, were prepared by the author of this study. Some of the narratives are offered here in English for the first time since their telling, and are generally presented chronologically, earliest narratives to the most recent.

Nā Mo'olelo o ka Wā Kahiko — Traditions of the Period Predating 1801

“Ka'ao Ho'oniua Pu'uwai no Ka-Miki” (The Heart Stirring Story of Ka-Miki)

The story of Ka-Miki is a long and complex account, that was published over a period of four years (1914-1917) in the weekly Hawaiian-language newspaper *Ka Hoku o Hawaii*. The narratives were primarily recorded for the paper by Hawaiian historians John Wise and J.W.H.I. Kihe. While “Ka-Miki” is not an ancient account, the authors used a mixture of local stories, tales, and family traditions in association with place names to tie together fragments of site specific knowledge that had been handed down over the generations. Thus, while in many cases, the personification of individuals and their associated place names may not be “ancient,” the site documentation within the “story of Ka-Miki” is of both cultural and historical value. The English translations below, are a synopsis of the Hawaiian texts, with emphasis upon the main events of the narratives. Also, when the meaning was clear, diacritical marks have been added to help with pronunciation of the Hawaiian.

The story of Ka-Miki is an account of two supernatural brothers, Ka-Miki (The quick, or adept, one) and Maka'iole (Rat [squinting] eyes), who traveled around the island of Hawai'i along the ancient ala loa and ala hele (trails and paths) that encircled the island. During their journey, the brothers competed alongside the trails they traveled, and in famed kahua (contest fields) and royal courts, against 'ōlohe (experts skilled in fighting or in other competitions, such as running, fishing, debating, or solving riddles, that were practiced by the ancient Hawaiians). They also challenged priests whose dishonorable conduct offended the gods of ancient Hawai'i. The narratives include discussion on approximately 800 place names of the island of Hawai'i. The excerpts below, are presented as associated with specific place names of interest to this study.

Selected References to Places and Events:

- Kohanaiki, Kaloko
- Kekaha regional sites
- Hualālai sites

- Kekaha regional sites
- Waipi'o and Mauna Kea

Fetching the water of Kāne
and 'awa of Waipi'o

- Makalawena

Narrative:

Born in 'e'epa (mysterious) forms, Ka-Miki and Maka'iole were the children of Pōhaku-o-Kāne ^(k) and Kapa'ihilani ^(w), the ali'i of the lands of Kohana-iki and Kaloko. Maka'iole was the first born child and Ka-Miki was the second. Following their birth, Ka-Miki was given up for dead and placed in the cave of Pōnahanaha. Ka-Miki's ancestress, Ka-uluhe-nui-hihi-kolo-i-uka (The great entangled growth of uluhe fern which spreads across the uplands) retrieved Ka-Miki from the cave and reared him at Kalama'ula on the heights of Hualālai. Ka-uluhe was one of the body forms taken by the goddess Haumea, also known as Papa and Hina (the goddess who gave birth to the islands, a creative force of nature). Ka-uluhe was also one of the foremost goddesses called upon by priests and people who experts in fighting and competitions.

Having rescued Ka-Miki, Ka-uluhe and Kanakaloa, another elder relative, began instructing Ka-Miki in the uses of his supernatural powers, and during the training, Maka'iole also joined his younger brother. Together, the boys learned all manner of skills necessary for them to take their journey around the island of Hawai'i. After their training was completed, Ka-uluhe had the brothers go to Mauna Kea to fetch the sacred water of Kāne, and to get the sacred 'awa of Luanu'u from Waipi'o to be used in their graduation ceremony. Having successfully gotten the necessary water and 'awa, the boys returned to Ka-uluhe's compound. Outraged at the theft of his 'awa, the ghost-god Luanu'u and his hordes of ghosts followed Ka-Miki, and it is at this point in the narrative that we learn about some of the features and naming of sites in Makalawena (January 8 to

March 12, 1914)...

• Makalawena

Makalawena (Interpretive translation: Released [in the] red glow; descriptive of the sunrise on the morning the ghost god Luanu'u and his defeated companions were released in the ocean at Ku'unaakeakua)

• Luanu'u is captured; his eyes are used as the pūpū 'awa for the 'ailolo ceremony

While Ka-uluhe was preparing for the 'awa and 'ailolo (graduation) ceremonies of Ka-Miki and Maka'iole in the uplands of Kalama'ula, the ghost-god king Luanu'u-a-nu'u-pō'ele-ka-pō (also called Pahulu) and his ghost hordes arrived at Kaukahōkū. Ka-Miki quickly ensnared Luanu'u mā in the supernatural net of Ka-uluhe, called Halekumuka'aha (also called Ku'uku'u). Ka-Miki pulled the net so tightly that Luanu'u's eyes bulged out and were used by Ka-uluhe for the pūpū 'awa ('awa drink relish) in the 'ailolo—completion of training ceremonies performed for Ka-Miki and Maka'iole at Kaukahōkū (March 12, 1914).

• Ku'una-a-ke-akua

Ku'una-a-ke-akua (Literally: Releasing or setting down the ghosts)

• Ka-Miki takes the bodies of Luanu'u mā to Makalawena and sets them in the ocean at Ku'unaakeakua.
• Kapu'uali'i
• Kaulu

Following the ceremonies, Ka-Miki took the net filled with the bodies of the defeated ghost king and his followers and released them at a place between Kapu'uali'i¹² and Kaulu¹³ along the shore of Makalawena. The site at which this occurred is now called Ku'una-a-ke-akua. Hio, a guardian and messenger of Luanu'u-a-nu'u-pō'ele-ka-pō was one of the few ghosts to escape, thus he wanders Kekaha to this day. Because of this event, there is a kapu (restriction) which is observed while fishing along the points of this shore line—

• Malama (the kula or plain land) of Inland Makalawena -Kekaha

A 'oia ke kapu o kēia mau makalae i nā po'e lawai'a 'upena o ka pō, a'ole e kama'ilio e hele ana i ke 'upena ku'u. A pēlā ho'i ka lama o ka pō, a'ole e kama'ilio a koi alu e hele kākou; a ke hele 'oe e ho'i nele ana 'oe i ke kula o Malama, a'ohe mea loa'a iā 'oe, e 'ike ana 'oe i ka weli o ke kai e lalapa ana e la'a no 'oe o ka uwila — This is the restriction to be observed along these shores; the night net fishermen, do not speak of going to set nets, nor do the torch fishermen speak of torching, or urge others to go along, because if you do go, you will return empty handed to the plain of Malama, you will get nothing but the wrath of the sea striking at you like lightning.

• Fishing custom at Makalawena

Those who wish to fish here should say:

E pi'i kākou i uka i kula pa'a kō-kea, i kula 'uala, i ka leo o ka manu — Let us ascend the plain to which the kō-kea sugar cane is held fast, the plain upon which sweet potatoes are planted, and where the voices of the birds are heard.

Perhaps then you will not meet with any strange occurrences when you go net fishing and such. To this day, when someone eats the heads of the 'anae, uoa, weke lā'ō, and the palani-maha-'ō'ō (fish which are among the body forms of Luanu'u-a-nu'u-pō'ele-ka-pō and his companions) they see strange things. To prevent this, the bones of the fish should be tossed

¹² Ka-pu'u-ali'i (The chief's hill or mound; Pu'u-ali'i or One-o-pu'u-ali'i). Kapu'uali'i is a sand dune along the shore of Makalawena.

¹³ Ka-ulu (The ledge or plateau) describes a sand dune formation, which is opposite of Kapu'uali'i, with Ku'unaakeakua lying between the dunes; this place name is written as "Kū'ula" in the *Ke Au Hou* version of the legend.

back and the diner should say—Eia kāu wahi e Pahulu (Here is your portion o Pahulu). (March 19, 1914)

After having discarded Luanu'u mā, Ka-Miki netted some fish and returned to Kalama'ula. A chant is used to describe the fish of this district – mele paha

O ka 'anae holo o Kapu'uali'i	The mullet school is at Kapu'uali'i
O ka uoa o ka pu'e one o Kaulu	The uoa are from the waters fronting the sand mounds of Kaulu
O ka weke-lā'ō o nā Maka-o-Kāne	The weke-lā'ō are from the waters of Maka-o-Kāne
A me ka palani-maha-'ō'ō o Ku'unaakeakua	And the palani come from Ku'unaakeakua (3/26/1914)

While being instructed in nou pōhaku (sling stone fighting techniques), the boys learned about their elder Kanakaloo, and sites in Manini'ōwali, Kūki'o, and Ka'ūpūlehu that were associated with him:

Selected References to Places and Events:

- Kanaka-loa
- Mūhe'e-nui
- Ka-ho'owaha

Narrative:

Kanaka-loa (Long man) On the hill of Mūhe'enui in Kūki'o.
Mūhe'e-nui (Large cuttlefish) In the land of Kūki'o, named for the wife of Kanakaloo.

Ka-ho'owaha (To carry something on one's back; see Emerson in this study) In the land of Manini'ōwali.

- Kanakaloo
- Mūhe'enui
- The ko'a of Kanakaloo
- The ko'a Kaho'owaha

The place called Kanakaloo was named for the deified sling stone fighting master, and brother of Kū-mua-a-lau-a-hanahana, husband of Ka-uluhe-nui-hihi-kolo-i-uka. Near the boundary of Ka'ūpūlehu and Kūki'o, is the hill Mūhe'enui, also called Ka-lā-malo'o-o-Mūhe'enui. On the ridge of the hill is a long stone like no other, which is the form of Kanakaloo. The Kanaka-loa stone is one of the ko'a triangulation stations for deep sea canoe fishermen, who used the ko'a lawai'a kūkaula (deep sea hand line fishing grounds) of Kaho'owaha. Another one of the markers is the hill called Kaho'owaha in Manini'ōwali.

- Kekaha regional sites
- Ka'ūpūlehu sites

Kanakaloo was the fierce warrior (fighting bonito) of the Pu'uhinuhiu and 'Ua'upo'o'ole hills in the 'ūlei covered region of Hikuhiā. Kanakaloo was skilled in wrestling, bone breaking and sling stone fighting, no one could compete with him. The region around Hikuhiā, associated with Pu'uhinuhiu-o-'Ua'u-po'o'ole, a gullied hill, and the lands named Kapīpā (above Pu'unāhāhā and Pu'umau'u) were once famed for kīmopō pōwā (thieves and robbers) who waylaid travelers along the trail which led to Mauna-kilohana, (towards Mauna Kea) from Ka'ūpūlehu; the bones of many of their victims were left along the trail. Kanakaloo rid the region of these thieves and robbers... (June 18, 1914)

While at Kalāhiki (Kona), in the hālau wa'a (canoe sheds) of Kuaokalā with Kūalaka'i and his fishermen, Ka-Miki described some the famous fishing grounds, canoe landings, and coastal features of Kekaha with the following narrative:

**Selected References
to Places and Events:**

- Ka'ele-huluhulu
- How Ka'elehuluhulu came to be named

Narrative:

Ka'elehuluhulu - (Splintered or frayed outer hull of a canoe) In the land of Kaulana:

He wahi iki wale no i kapa 'ia ai o Ka'elehuluhulu, o ke kaulana na'e nui ke kaulana...Aia he wahi puka kai, a he kōwā ma kēia wahi puka, a ma kēia wahi kōwā e:

komo ai nā wa', a aia i waena o kēia kōwā he wahi pu'u pāhoehoe i kapa 'ia o Ka'elehuluhulu. He kai mauka a he kai no ho'i makai, a inā e holo i ka lawai'a hī-aku i ka wana'ao, ma kēia puka e puka ai.

- How the canoe landing of Ka'elehuluhulu came to be named

A inā e holo aku a ua emi ke kai, 'oia ho'i kai make a malo'o, alaila, lele nā kānaka apau ilalo a kauō i ka wa'a maluna o kēia pu'u pāhoehoe a hā'ule makai iloko o ke kai, a kau a holo aku. A pēlā no ke ho'i mai ma kēia wahi, inā no ua kai make e kauō hou ana no ka wa'a a hā'ule mauka a holo aku a hiki i ke awa pae. A no ke kauō mau i ka wa'a a huluhulu o lalo i kapa 'ia ai o Ka'elehuluhulu...

It is just a small place which is called Ka'elehuluhulu, but the fame of this landing is great... There is a place to enter the ocean here with a channel, and in the middle of this channel which the canoes use to enter, is a mound of pāhoehoe called Ka'elehuluhulu. There is water to the inland and seaward of this stone, and if one goes aku fishing even at dawn, this is the exit one must depart from.

If the sea water was shallow, that is at low tide; all in the canoe would leap out to bear the canoe above this pāhoehoe mound and place it in the ocean, then they get back into the canoe and travel away. If when they return to this place, and the tide is low, they bear the canoe upland of the stone and place it in the water, and then paddle to the canoe landing. It is because of this continual hauling of the canoes [over the pāhoehoe], that the hulls became rough or furry in texture, and so "The rough-furry hull" came to be named.

In further description of the lands of Kaulana and Mahai'ula areas neighboring them, Ka-Miki told Kūalaka'i mā (and companions):

**Selected References
To Places and Events:**

- Ka'elehuluhulu, Hale'ohi'u, the ko'a of Kanāhāhā, and canoe landing of Keawehala

Narrative:

O Ka'elehuluhulu ka 'āina, o Hale'ohi'u ka ahupua'a, Kanāhāhā ke ko'a, o Keawehala ke awa pae – Ka'elehuluhulu (in Kaulana) is the name of the land, Hale'ohi'u is the land division, Kanāhāhā is the fishing ground (of Kaulana-Mahai'ula), and Keawehala at Mahai'ula is the canoe landing (November 5, 1914).

While in the district of Hāmākua, Ka-Miki was challenged to a contest by Koapapa'a, a champion of that district. Koapapa'a compared himself to the yellow backed crab (i.e. fierce warrior) of the cliffs of Pau'ewalu. In answering him, Ka-Miki described a place somewhere in Kekaha, which was noted for it's forsaken ghosts:

**Selected References
to Places and Events:**

- Kūhulukū (a pit of foresaken

Narrative:

A he 'oia'i'o ka ho'i, o 'oe i'o ka o Koapapa'a ulu ai a kuanea a'e i ka lua 'ia ai o Kūhulukū kēlā wahi akua māliko o nā Kekaha wai'ole e waiho ala i ku'u 'āina ku pōlua i ka la'i la... – Indeed it is true, you most certainly are

ghosts)

Koapapa‘a, forsaken there in the pit of Kūhulukū (Goose flesh or chill), that place from which ghosts imploringly look out of, there at Kekaha-wai-‘ole my land of the two fold calm... (October 5, 1916).

As the account draws near to its conclusion, Ka-Miki has completed his circuit of the island of Hawai‘i, returning to Kona, he sets out to secure a place of honor and favor in the court of the chief Pili-a- Ka‘aiea. Following a series of events, Ka-Miki became a favorite of the chief Pili-a-Ka‘aiea. The narratives include descriptions of various sites in Kekaha, including on-land and ocean fishery sites in the ahupua‘a of Hale‘ohi‘u, Awalua, Kaulana, Mahai‘ula, Makalawena, Kūki‘o, and Ka‘ūpūlehu:

Selected References to Places and Events:

Narrative:

- Aku fishing with the sacred Lure Kaiakeakua
- Kumukea-Kāhuli-Kalani, the sacred aku brought from Kahiki by Pā‘ao
- Fishing customs of Kekaha

...Desiring to go fishing, Ka-Miki asked if Pili had a pā (mother of pearl lure) for aku fishing. Pili called his priest Ku‘eho‘opi‘okalā (of Ahu‘ena) asking for the royal lures. After looking at, and rejecting several of the lures, Ku‘eho‘opi‘okalā brought out the sacred lure Kaiakeakua, which was the inheritance of Pili. The chief then told Ka-Miki, “My beloved son here is the pā-kauoha (lure inheritance) of my ancestors.” Ka-Miki looked at the lure and told Pili, “This is the lure that will catch Kumukea-Kāhuli-Kalani¹⁴.” ...Ka-Miki arose when the star Kau‘ōpae (Sirius) appeared [3 am], for this was the time when canoe fleets made ready to depart for the fishing grounds of Kekaha. The fishermen of those days were industrious, but if there was one who over slept, that one would be remembered by the saying:

O moe loa ke kāne, o nānā wale ka wahine, o ki‘ei wale ke keiki —
When the husband sleeps long, the wife is left looking on, and the child peers about [When a lazy man does not care for his family, they are left looking for a means of survival]

- Kekaha regional sites and fishing grounds
- Kaiwi Point
- Ahuloa
- The shark god Niho‘eleki

Ka-Miki had his companions Uhalalē and Uhalalī board the canoe, and told them not to sit on the seat lest they fall from the canoe (October 4, 1917). With one push, Ka-Miki had the canoe beyond the shoreward waves, with two dips of the paddle, they passed Kaiwi Point (at Keahuolu). Upon reaching Ahuloa Ka-Miki opened the hōkeo pā hī aku (bonito lure container) in which the supernatural lure Kaiakeakua was kept. Ka-Miki then commanded that Uhalalē and Uhalalī paddle the canoe. Though these two paddled with all their might, the canoe only moved a little. Ka-Miki then chanted out to his shark ‘aumakua Niho‘eleki — mele ‘aumakua, mele lawai‘a:

I Tahiti ka pō e Niho‘eleki
I hana ka pō e Niho‘eleki
Lawalawa ka pō e Niho‘eleki
Mākaukau ka wa‘a la e Niho‘eleki
O ke kā o ka wa‘a ‘ia e Niho‘eleki
O nā hoe a Ka-Miki
O Uhalalī a me Uhalalē
O ka pā hi aku o Kaiakeakua
Akua nā hana a ke Aku i kēia lā

Niho‘eleki is from ancient Kahiki,
Niho‘eleki is founded in antiquity
Niho‘eleki is bound in antiquity
Niho‘eleki has made the canoe ready
The canoe bailer is Niho‘eleki’s
The paddlers are Ka-Miki’s
They are Uhalalī and Uhalalē
The aku lure is Kaiakeakua
It is a gods work of securing the aku on this

¹⁴ When the Priest Pā‘ao came to Hawai‘i, brought with him the schools of *aku* and *‘ōpelu* fish (see Kamakau; *Kū ‘Ōko‘a* –December 29, 1866). In this account, Kumukea-Kāhuli-Kalani was the name of lead *aku* that came to Hawai‘i with Pā‘ao.

day
He 'Ilio nahumaka 'ai kepakepa
pieces

'Ai humuhumu, 'ai kukukū
Ku'i ka pihe, he pihe aku
O ke aku mua kau
'Ō'ili kāhi, pālua, pākolu

O ke aku ho'olili la
surface

O ke aku ka'awili
O ke kumu o ke aku la
o Kumukea-Kāhuli-Kalani
Ke au kāhuli nei, kāhuli aku
A ku ka imu pui i ke ko'a

A wala'au ka manu he i'a o lalo
E ala e ka ho'olili
E ala e ke Kāhuli
(change)
E ala e Kumukea-Kāhuli-Kalani
O ka 'ōnohi o ko maka 'āina la
Lele mai ho'okāhi
I pili mai ka lua
Kāmau mai ke kolu
A pau kauna i ka wa ho'okāhi
'Oia, a lele ka'u pā o Kaiakeakua

[Fish] Like a fattened dog to be chewed to

Consumed voraciously – noisily
The din of voices spread, carried about
It is the first caught aku
Which appears once, twice, three times
greater than the rest
The aku which ripples across the ocean

The aku which twists in the water
It is the lead aku
Kumukea-Kāhuli-Kalani
The current which turns here and turns there
It looks as if steam from the imu rises above
the fishing station (ko'a)

And the birds announce that the fish is below
Arise one who stirs up the waters
Arise o Kāhuli (the lead aku who brings

Arise o Kumukea-Kāhuli-Kalani
Cherished one of the land
One leaps forth
The second is close at hand
The third follows

All are in place at one time
And so it is that my lure flies, it is Kaiakeakua

Selected References to Places and Events:

- Fishing ko'a of Kekaha
- Kaka'i
- Kanāhāhā
- Kahawai (Kahuwai)
- Kapapu

- Pāo'o (Pāo'o-a-ka-nuku-hale)
- Kaulana
- Ho'onā
- The supernatural ocean currents of Ho'onā
- Honokōhau

- How the ko'a of Kanāhāhā
Came to be named

Narrative:

When Ka-Miki finished his chant, the aku began to strike at the canoe, and Ka-Miki told Uhalalē mā to take the first caught and place it in a gourd container. After this the aku rose like biting dogs, tearing at the water, and Ka-Miki moved like a swift wind. In no time the canoe was filled with more than 400 aku. An amazing thing is that though Pili's fishermen and all the fishermen of Kekaha were fishing at Kaka'i, Kanāhāhā (Hale'ohi'u), the entire ocean from the ko'a of Kapapu (Keāhole vicinity) to Kahawai (at Ka'ūpūlehu); none of them caught any fish at all.

The aku school was at the ko'a of Pāo'o, also known by the names Ka-nuku-hale and Pāo'o-a-Kanukuhale; the bonito lure fishing grounds which extended from Kaulana to Ho'onā, fronting Keāhole, which is the source of the [supernatural] currents Keaukā, Keaukāna'i and Keaumiki. These are the currents of that land where fish are cherished like the lei hala (pandanus lei) worn close to the breast, the fish cherished by Mākālei. Ka-Miki then turned the canoe and landed at Nā Hono 'Elua (the two bays) also called Nā Honokōhau (Honokōhau), Ka-Miki divided the fish between the family of the chiefess Paehala and people of those lands (October 11, 1917).

Ka-ala-pū'ali and Kanāhāhā, the twins of Mā'ihi challenged the rule of Pili in Kona. Having proven himself before Pili and his court, Ka-Miki was allowed to answer the challenge. Ka-Miki first fought Ke-ala-pū'ali and defeated him. Kanāhāhā then challenged Ka-Miki to a battle in the sea. The two contestants departed in Pili's canoes from Niunalu and when they reached the deep sea, they leapt into the ocean. Ka-Miki commanded that

- Niho'eleki

the canoes return to Niomalua once the fight began. Kanāhāhā then leapt to grab Ka-Miki, but Ka-Miki told Kanāhāhā, "You will not catch Ka-Miki, descendant of Ka-uluhe and Niho'eleki the shark god from Kahiki-kū. Instead Kanāhāhā, you will be bound on the coral below and become food for the crabs."

- Kekaha-wai-'ole Ho'onā, Awalua, Ka'elehuluhulu, Kapu'uali'i

Calling upon the shark-god form, Niho'eleki, Ka-Miki grabbed Kanāhāhā and pulled him under, twisting and pushing him into the coral. When Kanāhāhā stopped moving, Ka-Miki rose to the surface and the two were carried by the current Ke-au-miki. Ka-Miki watched the shore of Kekaha-wai-'ole, they passed Ho'onā, Awalua, Ka'elehuluhulu, and the sands of Kapu'uali'i.

- Kuili (described as seen from the sea)

They moved so swiftly with the current that the hill Kuili appeared to fly like bird rising to the three mountains. The beauty of Kuili as seen from the ocean is described thus:

Selected References to Places and Events:

Narrative:

O Kuili e lele aku ana me he manu ala a o nā kuahiwi 'ekolu e oni mai ana iluna me he manu ala no Keōlewa – Kuili appears to fly, rising like a bird to the three mountains [Hualālai, Mauna loa, and Mauna kea], moving above in the heavens like a bird upon the Keōlewa clouds.

- Kanāhāhā a deep sea ko'a in the vicinity of Hale'ohi'u
- Awalua one of the mākāhā of Pa'aiea fishpond

Ka-Miki then turned around and secured Kanāhāhā in the ocean, where he became a ko'a (deep sea fishing station) at Hale'ohi'u for 'ahi and aku lure fishermen of Kekaha-wai-'ole. Ka-Miki then swam to the shore of Awalua which served as a mākāhā (sluice gate) for the fish pond of Pa'aiea (November 29, 1917).

Ka Imu a Kāne (The Underground Oven of Kāne)

The region of Kekaha receives an average annual rainfall of 20 inches. As the ancient names Kekaha or Kekaha-wai-'ole imply, the land was one in which potable water resources were limited. Indeed, many of the traditions of the land that have been preserved through time, are those which speak of water—the lack of it, or the great care that was taken of it. In a series of articles written by J.W.H.I. Kihe, in which he shared the history of Kekaha, readers were told about a spring in the land of Ka'ūpūlehu, immediately north of Kūki'o. The account is included here because it provides us with a rich description of a native community and the coastal resources in the vicinity of the study area.

Selected References to Places and Events:

Narrative:

- Kumukea-Kalani (chiefess of Ka'ūpūlehu)

In very ancient times, there were many people living upon these lands, in the various 'okana, ahupua'a and agricultural land divisions of Kekaha. The chiefess Kumukea-Kalani, her lesser chiefs and many people lived in the region now called Ka'ūpūlehu, and this chiefess was the sister of the god Kāne. During the rule of this chiefess there was an abundance of food grown upon the land. Then one time, for an unknown reason, a period of drought and famine fell upon the land and people. All of the resources from the mountain ridges to the shore were used, and the people were hungry.

A drought in Kekaha

All of the chiefess' prayers had no effect, and Kumukea-Kalani told her people to go and search out someplace else where they might live, "Do not think about me, for I am only one, and if I should die of hunger, that is how it will be. My attendants can conceal my bones." The people told the chiefess that they would not leave her alone, that it was best that they all

- Kāne (brother of Kumukea and the god of water, healing, life agriculture and light) stayed and died together. It came to pass that the people became so weak that they could not move, but simply slept each day. One day, Kumukea-Kalani rose and stood at the entrance of her compound. Glancing to the uplands, she saw a man upon the slopes. Calling to one of her attendants, she asked if he too saw a man descending the slopes, there by Pu'u-Mau'u. While they were talking, this man appeared at the chiefess' compound, and she realized that it was her elder brother Kāne [a god of water, healing, life agriculture and light].
- Pu'umau'u
- Kāne instructs the people to build an imu (underground oven) Kāne inquired of Kumukea, "How is life upon this land?" Kumukea responded by telling him of the sore condition of her people and the land. Kāne then told Kumukea to have a great imu prepared and lit. Though the people could not understand the nature of this command, the imu was made ready. Kāne then stood at the edge of the imu and told the people to spread a covering of 'ākulikuli, pōhuehue, and makaloa upon the hot imu. Kāne then laid upon the imu and had the people close it. In a short time, the people saw Kāne rise up from the shore and approach the imu. He commanded that the imu be uncovered, and the people found all manner of foods; taros, sweet potatoes, yams, bread fruit, bananas, pigs, dogs, chickens and such, cooked within the imu (this is how a site came to be called Ka-imu-a-Kāne). The chiefess, her retainers, and people all ate and regained their health.
- Kāne is placed in the imu, and when it is uncovered it is filled with food
- Kāne rises out of the ocean and the spring "Ka-wai-a-Kāne" is formed; the spring is noted as a place of healing At the site where Kāne appeared on the shore, a cool fresh water spring also poured forth. To this day the spring is called Ka-wai-a-Kāne [The water of Kāne¹⁵]. Because this spring was made by Kāne, it was a place of healing. Sick people who bathed in this water were cured of their ailments¹⁶. From that time on Kumukea-Kalani and her people lived out their lives in health and abundance.
- The surf of Ka'ūpūlehu is named Kumukea (also identified by informants in 1882 as the point between Ka'ūpūlehu and Kūki'o) The surf of Ka'ūpūlehu is named Kumukea for the chiefess [this name is also commemorated as the point Kumukea, near the Ka'ūpūlehu-Kūki'o boundary; though the name is now written as Kumukehu]. And because of this event, in which the god Kāne was baked in an imu, the district came to be called Kau-pūlehu-imu-akua (God placed in an oven and cooked), which was later shortened to Ka'ūpūlehu (J.W.H.I. Kihe in *Ka Hoku o Hawaii*, April 2, 1914).

Ka Loko o-Paaiea (The fishpond of Pa'aiea)

The tradition of "Ka-loko-o-Pa'aiea" (The fishpond of Pa'aiea) was written by J.W.H.I. Kihe, and printed in *Ka Hoku o Hawaii* in 1914 and 1924. The narratives describe traditional life and practices in various ahupua'a, of the Kekaha region including Kaulana, Mahai'ula, Ka'ūpūlehu. The story specifically describes the ancient fishpond Pa'aiea, and provides details of the villages along the coast and in the uplands. It is important to note that the presence of major fishponds in this region is an indicator of Kekaha's substantial population and its importance in supporting the larger "royal" community around the area now identified as Kailua.

¹⁵ Portions of this account are told in the oral history interviews with *kūpuna* Caroline Kiniha'a Keākealani-Perreira and Joseph Pu'ipu'i "Wainuke" Maka'ai.

¹⁶ In 1883, surveyor, J.S. Emerson collected another name for Wai-o-Kāne from the aged Kaua'i, a chief who lived at Kīholo; "Waiawili in Kaupulehu, the kahunas order their sick to bathe there" (Bishop Museum HEN I:473).

**Selected References
to Places and Events:**

- The fishponds and fish of Pa'aiea, Kīholo and Wainānālī'i
- Pa'aiea and the King's compounds described
- The fishpond guardian houses were situated at Ka'elehuluhulu and Ho'onā
- Pa'aiea
- Ka'elehuluhulu
- Wawaloli

- Pele visits the region of Kekaha; meets with Kēpa'alani the overseer of Pa'aiea, at Ho'onā

- Pele departs from Ho'onā and Travels along the kuapā to Ka'elehuluhulu

- The people of Ka'elehuluhulu greet Pele and offer her food

Narrative:

Pa'aiea was a great fishpond, something like the ponds of Wainānālī'i and Kīholo, in ancient times. At that time the high chiefs lived on the land, and these ponds were filled with fat awa, 'anae, āhole, and all kinds of fish that swam inside. It is this pond that was filled by the lava flows and turned into pāhoehoe, that is written of here. At that time, at Ho'onā. There was a Konohiki (overseer), Kēpa'alani, who was in charge of the houses (hale papa'a) in which the valuables of the King [Kamehameha I] were kept. He was in charge of the King's food supplies, the fish, the hālau (long houses) in which the fishing canoes were kept, the fishing nets and all things. It was from there that the King's fishermen and the retainers were provisioned. The houses of the pond guardians and Konohiki were situated at Ka'elehuluhulu and Ho'onā.

In the correct and true story of this pond, we see that its boundaries extended from Ka'elehuluhulu on the north, and on the south, to the place called Wawaloli¹⁷ (in the vicinity of 'O'oma). The pond was more than three miles long and one and a half miles wide, and today, within these boundaries, one can still see many water holes.

While traveling in the form of an old woman, Pele visited the Kekaha region of Kona, bedecked in garlands of the ko'oko'olau (*Bidens* spp.). Upon reaching Pa'aiea at Ho'onā, Pele inquired if she might perhaps have an 'ama'ama, young āholehole, or a few 'ōpae (shrimp) to take home with her. Kēpa'alani, refused, "they are kapu, for the King." Pele then stood and walked along the kuapā (ocean side wall) of Pa'aiea till she reached Ka'elehuluhulu. There, some fishermen had returned from aku fishing, and were carrying their canoes up onto the shore.

Pele had now taken the form of a beautiful young woman, and she approached one of the houses at Ka'elehuluhulu, where she was greeted. Because it was seen that she was a stranger to the place, one of the natives commented on this, and asked "Where is this journey that has brought you here, taking you?" Pele confirmed that she was indeed a visitor, and that she had come down to the place of the chief, to fetch some pa'akai (salt) with which to season their fish. Pele told them, "When I came down here, I went before the Konohiki, and was told that the fish, the palu (fish relish), the young mullet, the āhole, and the 'ōpae were all kapu (restricted). They were only for the King. Thus, I have arrived here before you."

When the natives of the village heard Pele's story, the woman who dwelt in the house that Pele was at, told her "Here, the fish is cooked, it has been steamed (hāku'i), let's eat. Then when you've finished eating, you may continue your journey." Pele joined the kama'āina of the place, and when she dipped her finger in the bowl, she took and ate all the fish to see if the people would deny her the food. But when she did this, the kama'āina set another bowl before her, not refusing her.

¹⁷ Maguire's account of Pa'aiea (1929:14-17), indicates that the pond extended as far as Keāhole. This description fits in with the extent of the 1801 lava flows of Hualālai. It will be noted that the pond would have extended beyond Keāhole if canoes traveling on it were to pass inland of the point (see also Kamakau 1961:184-186).

- Pele tells the people how to protect Ka'elehuluhulu in the coming night – why Ka'elehuluhulu and Mahai'ula were protected from the lava flows

Pele then stood up, ready to leave and she told the people, “This evening set up lepa (flags, boundary markers) at the corners of your land. One doesn't know if perhaps tonight, something good or bad might occur.” Then Pele departed from the place, and she disappeared from sight. Startled, it was then that the people said among themselves, “This woman that visited our home must have been Pele-Honuamea (Pele of the red earth).”

- Pele travels to upland Manuahi, Ka'upulehu and meets with Pā-Hinahina and Kolomu'o – the account of how Ka-'ulu-pūlehu came to be named.

When Pele departed from The shore of Ka'elehuluhulu she arrived at the uplands of Manuahi at Keone'eli, the place that is known today as Kepuhiapele. It is an 'a'ā hill about 200 feet high, below the place where J.A. Maguire lives. At this place, there was a village (kūlanakauhale) of many people. At this quiet village, Pele saw two girls, who were-pūlehu 'ulu ana (broiling breadfruit); these girls were Pāhinahina and Kolomu'o. All the other people of the village were away performing agricultural service for their chief. Pele approached the two girls and inquired about their tasks. When she asked who would receive the first offerings of this 'ulu, Kolomu'o said her goddess La'i would receive the offering for she was a powerful deity. Kolomu'o did not acknowledge Pele. Pāhinahina replied that her goddess Pele-Honuamea would receive the first offering. Not knowing that the old woman was Pele, the girls continued responding to Pele's comments about the power of their goddesses.

- The lava flows and eruption described

When their conversation was completed, Pele told Pāhinahina, “Our 'ulu is cooked; let us eat.” Pele then instructed Pāhinahina to mark the boundary between her and her family's dwellings and the dwelling of Kolomu'o with lepa (white kapa flags). She also told Pāhinahina not to fear the events that would occur that night.

- Mauna Loa
• Hualālai regional sites
• Noted for ua'u bird catching

Well, that night, a white flash was seen to travel from Mauna Loa to Hualālai, and in a short time a red glow was seen at Ka-iwi-o-Pele [see RM # 1263]. The people along the coast thought that it was the fire of the bird catchers at Hono-(manu)-'ua'u. The light dimmed and then appeared at (pu'u) Kīleo where the shiny hills of black pāhoehoe may be seen. Pele then went underground and appeared at Keone'eli where she caused deep fissures to open, and the kahe-ā-wai (fire rivers) to flow.

- Lava flow described

Some of the houses were destroyed, and Kolomu'o mā were consumed by the lava. As a result, the lava flats below Kepuhiapele and a shoreward 'ōpelu fishermen's ko'a (shrine) bear the name of Kolomu'o [see RM # 1278]. The area where Pāhinahina and her family lived was left untouched, and this open space bears the name of Pāhinahina to this day. It is because of this event that the lands of Manuahi came to be called Ka-'ulu-pūlehu (The Broiled Breadfruit), and this has been shortened to Ka'ūpūlehu...

- The pond of Pa'aiea is covered by the lava flows

...Now because Kepa'alani was stingy with the fishes of the pond Pa'aiea, and refused to give any fish to Pele, the fishpond Pa'aiea and the houses of the King were all destroyed by the lava flow. In ancient times, the canoe fleets would enter the pond and travel from Ka'elehuluhulu to Ho'onā, at Ua'u'ālohi, and then return to the sea and go to Kailua and the other places of Kona. Those who traveled in this manner would sail gently across the pond pushed forward by the 'Eka wind, and thus avoid the strong currents which pushed out from the point of Keāhole

- When sailing south, the Ancient canoe fleets traveled in Pa'aiea fishpond

It was at Ho'onā that Kepa'alani dwelt, that is where the houses in which
- Ka'elehuluhulu
- Ho'onā, Ua'u'ālohi, and Keāhole

- The Keāhole lighthouse marks where some of the chief's supply houses, and Kēpa'alani's residences were
- Pelekāne at Pu'ukala marks the location of Kamehameha's former residence.

the chiefs valuables (hale papa'a) were kept. It was also one the canoe landings of the place. Today, it is where the light house of America is situated. Pelekāne (in Pu'ukala) is where the houses of Kamehameha were located, near a stone mound that is partially covered by the pāhoehoe of Pele. If this fishpond had not been covered by the lava flows, it would surely be a thing of great wealth to the government today. (J.W.H.I. Kihe in *Ka Hoku o Hawaii*; compiled from the narratives written February 5-26, 1914 and May 1-15, 1924).

Ka Pu'u o 'Akahipu'u (The Hill of 'Akahipu'u)

In his series of traditions recorded, Kihe also relayed the account of how the menehune attempted to relocate the top of 'Akahipu'u from the uplands to the coast. Portions of 'Akahipu'u are situated in the lands of Awake'e, Makalawena and Mahai'ula, near where the ahupua'a join together. The events of the story are primarily situated in the uplands, but in opening the account, Kihe states:

This is a great hill, standing inland of the place of J.A. Maguire. The high point of this hill is called 'Akahipu'u. The ancient story of this hill is that the menehune desired to cut the top off and carry it, to set it atop the Kuili, which stands near the shore.

Kihe's story continues, describing how the supernatural rooster, Moa-nui-a-hea, the pet of Kāne, thwarted the menehune's efforts by crowing out. This causes the menehune to stop work as they believed sunrise was approaching. Eventually, the menehune killed the rooster, and baked him in the place now called "Ka-imu-moa," but Kāne brought him back to life with the wai ola (water of life) of Kāne. On their last try at relocating the hill, the menehune heard the rooster again, and gave up. (Kihe in *Ka Hoku o Hawaii* May 22, 1924; see also E. Maguire 1926, for further details)

Ka Lae o Keāhole (The Point of Keāhole)

Another of Kihe's short accounts published in this same time period, under the heading "Na Hoonanea o ka Manawa," was about the point known as Keāhole. Excerpts from this historical piece are included here because Kihe provides readers the names of various ko'a (fishing grounds) extending from Keāhole to Kohala. Some of these ko'a are referenced in various places of this study, but the texts here put them in order of location, south to north.

It is not a large place, this point, Keāhole, but here is the thing that makes it famous, the strength of its mixed, or twisting currents (ka wili-au) that flow with the passing current... And there in front of this point, in deep waves where this current swirls, on the side there is a stone, on which the waters rise up with strength as if filling an estuary (muliwai), and then flow out. It is on that side, that you will find the ko'a (fishing stations) for aku, 'ahi, kāhala, 'ōpakapaka and such. Among these ko'a are Pāo'o, 'Ōpae, Kahakai, Kapapu, Kanaha-ha, Kaluahine, Kanukuhale, Kaho'owaha, Honu, Muliwai (from where one peers upon the dirt of Hā'ena, Kohala) and Kaihuakalā, Maui... There are many other ko'a, but these that I've mentioned, are the famous ko'a. There are many deep ko'a all in a line, from the Point of Keāhole to the Point of Upolu and the heiau of Mo'okini in Kohala. That stone which is situated in front of the Point of Keāhole, is called by its name Keāhole, and it is for this stone that the point is called Keāhole to this day... (Kihe in *Ka Hoku o Hawaii*; October 11-18, 1923)

Manini'ōwali

In this series of traditions, we find one other account that tells us of coastal sites and features within Kekaha Kai State Park. As the title would indicate, this account is about the lands of

Manini'ōwali and Kūki'o, its neighbor to the north. The names of several of the people mentioned in the narrative are also the names of places on or near the coast of these lands. Kihe begins the account with the following description:

There is a stone on the beach dunes between Awake'e and Kūki'o 2. This is a stone in the form of a woman, she has a head, a nose, a mouth, breasts, and a large body laying in the sand to this day. It can be covered entirely with sand, and then when the high surfs come, the sand is dug away and the stone body is exposed. This stone is known by the name Manini'ōwali. (Kihe in *Ka Hoku o Hawaii*; November 1, 1923)

The following texts are a summary of Kihe's narratives, focusing on the main part of the tradition:

In ancient times, there were families living on these lands, and to them children were born. One family had a son, and he was given the name Uluweuweu. He was a good child, and he lived at Kūki'o with his parents and family. And so it was, there was another family, and to them, a daughter was born. She was very beautiful, and her name was Manini'ōwali. When these two children were young, the parents entered into a betrothal agreement (ho'opalau), so that when they grew up, they would marry (ho'āo).

When the children grew up, preparations were made for their wedding feast. Just as all things were made ready, Uluweuweu, became ill. Manini'ōwali learned of this and the ceremony was postponed till a later time. Hearing that the marriage had been postponed, he became well, and went back to his favorite pastimes, leaping into the ocean (lele kawa) and surfing (he'enalu). Seeing that he was well, the families of Kūki'o made arrangements once again for the marriage, and once again, Uluweuweu became mysteriously ill. Because of this unusual illness, the family called a priest. His name was Kikaua. When Kikaua arrived at the house, Uluweuweu was sitting up speaking with the people that had gathered there. Kikaua then asked, "Why have you come and gotten?" She explained that her son had been ill, and they needed his help to discern the nature of the illness.

Kikaua told the parents that this was no real illness, but a result of the boy's love for another. He has been out in the night with a cherished garland (ipo lei manu), and has been ensnared in the nets of the bird catchers that are set in the mists... When Kikaua finished speaking, all those who had gathered together, began speaking among themselves, wondering who the woman could be. Well my companions in this pleasant passing of time, this royal 'ōhai blossom that adorns the breast (pua lani uma a 'ōhai) was the cherished daughter of Po'opo'omino^(w) and Ka'eleawa'a^(k), the ali'i 'ai ahupua'a (chiefs who controlled the wealth of the land) of Kūki'o. She was a beautiful chiefess, and unknown to anyone, she had been meeting with Uluweuweu. At the time that this became known, some of the members of Manini'ōwali's family were present. There were relatives of Moana, Manini'ōwali's father, and relatives of Kauiha, her mother, at this gathering. Some of them went to Manini'ōwali and told her that Uluweuweu's sickness had not been a real one, and that the kahuna had told them of his relationship with Kahawaliwali.

Hearing of what had happened, Manini'ōwali's mother cancelled the wedding arrangements. Hearing all of this, Manini'ōwali quickly became ill and almost died. Kikaua was called again, and he discerned that it was no real illness, but one of love...Following consultation with the parents of Manini'ōwali, it was decided that Kikaua should pray the youths to death. Praying to his gods Kamohoali'i and Pele, the girls and the boy were turned to stone.

Uluweuweu was turned into a stone that stands in the water to this day. The amazing thing about this stone is that where it stands, it is securely imbedded, but it can rock

back and forth when struck. Though it moves, the stone cannot be taken from its place. Kahawaliwali was turned into a long stone about thirty feet long and of like height. The stone extends out into the sea in two sections, which are said to be the thighs of Kahawaliwali, and into which the water rushes. This stone can be seen to this day as well. Because Maniniowali understood what was happening, she ran to the beach and laid on the sand. It was there that she was turned to a stone which can still be seen today. When the tide comes in, she is covered with sand, and when it goes out, the sand is washed away.

One of the most unusual things about the ocean of this place is the movement of the manini (common reef surgeonfish) that are seen swimming across the bay. The manini twist and move as if on a rope, and roll about like big fish in the ocean. From afar, these manini, moving together can be mistaken for a shark. But when one moves closer, it is seen that they are manini, twisting and rolling very close together. The nights of Kū and the mornings of Lono and Maui are good times to see this mysterious practice of the manini. It is said that these fish, the manini ali'i kākalaolua, are the manini fish form of the girl Manini'ōwali, and that is why she was given her name. It is also the reason that the manini fish are seen twisting and turning in the waters there. (Kihe in *Ka Hoku o Hawaii*; November 8 & 22, 1923)

“He Mo’olelo no Mākālei” (A Tradition of Mākālei)

The story of Mākālei describes how one of the most famous ana wai (water caves) of the Kekaha region came to be found, and provides readers with another traditional view of life in Ka'ūpūlehu Mahai'ula, Kaulana and the Kekaha Region. Submitted to *Ka Hoku o Hawaii* by J.W.H.I. Kihe in 1928, the story is set around c. 1200 A.D. (by association with 'Olopana's reign on O'ahu). This story was briefly summarized by Eliza Maguire (1929) where it covered a few pages of her publication, Kihe's account actually ran in serial form for eight months of the paper's publication. Through this tradition, readers are offered a natives' perspective of settlement-habitation, and practices associated with water catchment, agriculture, and fishing in the Kekaha region.

Selected References to Places and Events:

- The birth and genealogy of Mākālei
- Keawehala

Narrative:

Ko'a-mokumoku-o-He'eia (Ko'a) was the father and Ka-ua-pō'ai-hala-o-Kahalu'u (Kaua) was the mother. Born to them were the children; two daughters [Ke-kai-ku'i-o-Keawehala and Ke-kai-ha'a-kūlou-o-Kahiki] and a son named Mākālei. The name of Mākālei was given by the command of his goddess-ancestress who was Hina-i-ka-malama-o-Kā'elo¹⁸ (Hina in the season of Kā'elo), who was a wife of the god Kū.

- Settlement at Ka'ūpūlehu

The fathers' occupation was that of a head fisherman with the lead fisherman for the chief 'Olopana. The lead fisherman's name was Kualoa. When Kualoa died, Ko'a left Ko'olau [O'ahu] and traveled to Hawai'i with his family and all the those things by which his livelihood as a fisherman was made... After stopping at Moloka'i and Maui, the family reached Kekaha, and they landed at Hale'uki on the shore of Ka'ūpūlehu (Ka'ūpūlehu). Mākālei mā were greeted by Ke'awalena, a chief and skilled diviner of the Kekaha region.

Because Ko'a was an excellent fisherman and farmer, and because Ke'awalena sensed Mākālei's supernatural qualities, Ke'awalena mā welcomed the new family and encouraged them to stay and live with them.

¹⁸ Kā'elo (see 'elo - saturated) - a wet month in the Hawaiian calendar, January on Hawai'i; a season associated with short days when the sun is "below," or at its' southern extremity, and a time when a star of that name is seen to rise in the heavens.

- Kekaha residency patterns

In time, Ko'a saw that this land was a dry one, without quantities of food crops, though there was good fishing. Because he did not wish to burden the family of Ke'awalena, Ko'a asked that he be allowed to go to the uplands to care for some land and cultivate food so that everyone would have more to eat. Ke'awalena responded by saying that this is the trouble with this land, there is little water. When the sun is above the land in the lā malo'o-dry season the crops are dried out, and the people move from the uplands to live along the shore where water is available. . .

- Water catchment practices

Ko'a then asked how the people in the uplands got water. Ke'awalena told him that the water came only from the rains. When it rained the water ways [dry rivers], the small and large water gourds, the stone catchments made by placing stones together, are all filled with water. The pao wai or dugout pits are filled with water and these are the places where water is stored. Additionally, some people have kaulana wai (places where water rests) or ana wai (water caves) which they use when there is no other water. For those people who do not have kaulana wai, there is great tribulation, and they are the ones who return in the [dry] season to dwell on the shore. The water in the caves, is a water which kulu wai or drips from the rocks. Channels of banana stalks are set in place to direct the water into troughs of 'ōhi'a and wiliwili wood...

- Ka'ulupūlehu

Though he heard these words, Ko'a was not discouraged, and he and Ke'awalena traveled to the uplands of Ka'ulupūlehu. In all this area, there was no kīhāpai (garden area) or mo'o 'āina (arable strip of land) left uncultivated. The two then went to Kūki'o, and there also was no place left uncultivated, and it was the same at Makalawena. They then went to the hill of 'Akāhipu'u, the place where the house of Maguire now stands, called Hu'ehu'e Ranch. All the good lands were cultivated and there was only one place left open, this was at Mahai'ula, on the side of 'Akahipu'u. This place had been left because of its rocky, uneven surface with depressions and rocky mounds. It was here that Ko'a told his companion, "this is a good land for cultivation."

- Kūki'o
- Makalawena

- Mahai'ula

Ke'awalena responded, "This is a rocky uneven land with it depressions and rocky mounds, there is no soil and none of the natives of the area would try to cultivate crops here.' Ko'a said, 'Though the land is as you described, it is here that I will grow taro, bananas, sugar canes, sweet potatoes, and 'awa (Piper methysticum), there will be no end to the growth of these plants. . ." (January 31, 1928).

The two companions then went to the shore of Ka'ūpūlehu to gather things in preparation for their return to the uplands of Mahai'ula. While the work was being done, the family would remain along the shore. When Ko'a returned to the uplands, he took his son Mākālei with him, for the child wished to see [the embodiments of] Ho'olale-a-ka-'ūkiu [another name for Mākālei's ancestress, 'E Hina-i-ka-malama-o-Kā'elo, pa'a 'ia a pa'a ka i'a a kāua' (Hail Hina in the season of Kā'elo, secure and hold tight to the fish of ours).

- Settlement and crop cultivation in the dry uplands

The first task was to build their house and enclose it, then they built the pao wai (water catchment) for storing the waters which came from rains. The great task of the companion [Ke'awalena], was to go to the farmers and collect planting stock of the pōhuli mai'a (banana sprouts), the lau 'uala (sweet potato runners), the pulapula 'awa ('awa cuttings), seed sprouts of the ipu 'awa'awa (bitter gourd), and all manner of cultivated

plants.

The local people teased Ke'awalena, and ridiculed the stranger [Ko'a] who would dwell upon this rocky land with its uneven surface, depressions, and rocky mounds. They said it would be a waste of time to try cultivating such a place. Ke'awalena responded by saying that you have one knowledge, and this man has another knowledge. It is like the fishermen who have ways different than yours.

- Water catchment and crop cultivation

Ko'a took up residence and began farming the land; the companion [Ke'awalena] began setting out the hue wai (water gourds), the haona wai (water bowls), the 'olo (long gourd containers), and preparing the pao wai (water catchments). The rains then returned and filled the gourds with water. Ko'a then planted the kalo (taro), sweet potatoes, bananas, sugar canes, and bitter gourds etc. And as these plants began to grow, they grew more luxuriously than any plants which had been seen before. The rains also continued to fall filling all of the containers. Wild grasses began to grow around the mākālua kalo (taro planting holes), and around all the things which had been planted. This grass was used as the kīpulu (mulch) for all the other plants, and things grew even better; there was more cultivated food than had ever been available.

- Seasons and agricultural practices

As the seasons changed from the days of the moon (winter) to the days of the sun (summer), the sun dried all the surface growth, but the taro, sweet potatoes, and different plants continued to growing because there was water below the surface in the rocks of the kīhāpai (cultivated patches). When the sweet potatoes matured and were ready for harvest, the family returned to the uplands for ten days. They baked a pig and offered chants and prayers in kahukahu ceremonies of the planter. When the taro, sweet potatoes, and foods were all prepared, Ko'a called to all who passed by to come and eat and to even take food home.

Now the people who had ridiculed Ko'a, withdrew and ceased talking, they did not come forward. Their words and actions had been made as nothing, by the accomplishments of Ko'a. But the work of the farmer continues even as the sun begins its descent, there is no time to rest except for in the night. The taro sent out shoots, the bananas ripened, the sugar canes laid upon the ground [bent over with their weight], and the 'awa was plentiful. Throughout this time, Mākālei was his father's constant companion in cultivating the land.

- The water cave of Mākālei is discovered

One day the child Mākālei went to relieve himself along side a small depression in the field and while excreting, he felt a breeze rising to him from below. Greatly startled, he carefully looked down and saw the opening of a dark hole from which the wind was blowing. Mākālei stood up and went to call his father and told him about the wind blowing from under the ground, thinking that it was a wind cave which extended from the uplands. The father went to look at the opening and saw that the wind was indeed coming out of the cave. This is the place that came to be called ke ana wai o Mākālei (the water cave of Mākālei), named for the one that this story is about.

On another day, after having completed his work, Ko'a went to the place of this wind cave. After looking at the opening, he began to remove rocks from the cave mouth and made a round opening large enough for a man to enter. Ko'a then went to his house and took a kukui torch and returned to

the cave. Upon entering the cave, he saw that it was a very large cavern with a high ceiling and wide expanse, and water was dripping down from the ceiling. When Ko'a returned to his house, he did not tell his wife or daughters about the cave, he kept his actions hidden and made as if the site of the cave opening was a place for refuse and relieving one's self (February 7, 1928).

- Care for, and location of the water cave of Mākālei

So now we see my reading companions that it was the thought of Ko'a to keep this place a secret, known only to Mākālei and himself. This was a kaulana wai huna (hidden resting [gathering] place of water), and indeed, no other person ever knew of the existence of the cave. The water cave remained hidden from everyone except Ko'a and his son Mākālei. Even after Mākālei traveled to Kaua'i-nui-moku-lehua-pane'e-lua-i-ke-kai (Kaua'i of the great lehua forests which appear to travel by twos to the ocean), and when Ko'a died, no one knew about the cave. This water cave remained a secret until Mākālei was near death, then he told his son Ka-lei-a-Pā'oa-o-Mākālei (Kalei) about the water cave, before Kalei made a journey from Kaua'i to the island of Hawai'i to visit his relatives. It was Mākālei's command that Kalei reveal the existence of this water cave to his surviving family and their descendants. It was in this same cave that Mr. J.A. Maguire, deceased, built a water tank, and laid pipes to his house from within the cave. A wind mill was then used to pump the water from the cave; perhaps he [Maguire] was one of the last descendants of Mākālei.

- Water catchment in the Water caves of Kekaha

After realizing the nature of the cave, Ko'a then set about at the large task of carving canoes of 'ōhi'a (*Metrosideros polymorpha*), and wiliwili (*Erythrina sandwicensis*), which he did at night without being observed. He then took the wa'a wai (water canoes, or troughs) and placed them in the cave till there was no room for anything else. And when it was once again the season of the sun's return to this land, the sun drank all of the water which had been stored from the rains. The sun moved over head and the people once again relied on the kaulana wai. For those people who did not have water the sun offered no compassion, and the people moved again to the shore where water was not disputed over. But for them [the family of Ko'a] there was no problem in obtaining water. The 'ōhi'a and wiliwili troughs were filled with water which rippled and overflowed upon the pili grass.

- Pahulu
- Moanuaiea

As Mākālei grew, he matured into a handsome young man and he enjoyed all the favorite pastimes of youths at the time. But, farming was Mākālei's favorite pastime, and as his father did, so did Mākālei. Their produce went to those who lived down by the place of the canoe fleets, to the uplands of Pahulu, and to the community at Moa-nui-a-hea.

- Ko'a and Ke'awalena teach Mākālei different techniques of fishing.

One day Ko'a told Mākālei, "It is now time for us [Ko'a and Ke'awalena] to instruct you in the skills of the fishermen. That way you will have no need to wait on the skills of others to provide you with food to eat, and there will be no shame in waiting on others to supply you. You will have your selection of that which you wish to eat." When the day arrived that Mākālei was going to begin learning the skills of the fishermen, they descended to the shore where he was taught about hī (lure trolling) for aku, 'ahi, kāhala, ulua, and fishing for ō'uku'uku, 'ōpakapaka, and kalekale, etc. The father also taught his son the techniques of fishing with all manner of nets, and Mākālei embraced the knowledge of all the practices of the fishermen, and the cherished knowledge of the ancestors and parent generation.

- Ka'elehuluhulu
- Mahai'ula
- 'Ōhiki
- Hainoa
- Mākālei is trained in various forms of fighting skills

Now the daughters of Ko'a and Kaua took husbands who were also fishermen. Their husbands were from the shores of Ka'elehuluhulu and Mahai'ula, and the husbands names were 'Ōhiki and Hainoa. The daughters went to live with their husbands, while the parents lived with their one remaining child, Mākālei. Over the next ten years, Mākālei learned all manner of knowledge pertaining to the cultivation of crops and fishing. Mākālei also learned the practices of fighting in the techniques of lua, ha'iha'i, and ku'iku'i etc. [martial arts, bone breaking, and boxing], for these were greatly cherished by our kūpuna (ancestors) of those days, and this is how people of the Hawaiian race strengthened their bodies in those days.

Kekaha called Kekaha-wai-'ole

When the days of the aku fishing season arrived in Kekaha which is called Kekaha-wai-'ole (The waterless place) by its' native children, it is said –Ola aku la ka 'āina kaha, ua pua ka lehua i ke kai (The natives of Kekaha have life when the lehua blossoms are upon the sea). It was in these days that the best trained fishermen of Kekaha-wai-'ole, exhibited their knowledge of hī-aku fishing, this famous task of Kekaha and all Kona.

Saying used to describe residency patterns in Kekaha

Ka'elehuluhulu

The husbands of Ko'a's daughters were the head fishermen of Ka'elehuluhulu, and when they heard that the fish were running, they went and prepared to fill their canoes with aku. Hearing the news that the canoe fleet was being made ready, Mākālei called to his father, asking that he be allowed to go down to the shore of Ka'elehuluhulu to get some aku from his sisters.

When Mākālei went to the shore, his sisters saw him, and he was carrying cooked taro and lengths of sugar cane longer than the span of a man's arm. Some taro and sugar cane was given to each sister. Mākālei then said, "O my elder sisters, I have come down here because we have heard that the sea is filled with aku, and we desire to eat some aku."

- Fishing from Ka'elehuluhulu
- Fishing customs described

The sisters responded, "Wait until your brother-in-laws return with aku, for they have never missed in catching the fish; but, perhaps there will be none to ask for." Mākālei responded, 'Perhaps this is not a day for the fish to run. Though there have been many aku, this is a day in which the fish may be sleeping [in the depths] for this is the time of Kulu, when it is said – 'Kulu ka pō, o Welehu ka malama, he lā i'a 'ole kēia' (Kulu is the night, Welehu is the month, this is a day of no fish).' The sister answered saying, 'Your brother-in-laws will not come back empty handed. How indeed shall the two foremost fishermen of the kaha (shore) return empty handed, when fishing is what they are famed for?'

Mākālei then said, 'Look, the canoe fleet is returning, and the sun travels peering upon ka paepae kapu o ka hale o Uli (the sacred platform of the house of Uli; i.e. the sun sits atop of the head, it is midday); there are not even ten canoes, and the people return. The canoe fleet does not return when the sun is still rising above. Indeed – o ka hele la a kūpono ka la i ka lolo, a'ohē no he 'ike 'ia aku o ka wa'a (when the sun rises and sits directly upon the brain [is directly overhead] the canoes are usually nowhere to be seen).' Mākālei asked, 'Do you see the canoes returning? Perhaps what you have said [about your husbands fishing skills] is not true.'

Mākālei's sisters disagreed with his accounting of the returning canoes, and questioned whether he had an understanding of practices associated with fishing. Mākālei then reminded his sisters that their father had been

the lead fisherman under Kualoa in service of the chief 'Olopana at Ko'olau; 'Only after the death of Kualoa did we leave [O'ahu] and come to dwell here at Kona of the dark green mountain which stands in the calm—Kona mauna hāuliuli kū pōlua i ka pohu.'

- Mākālei ridiculed by 'Ōhiki

Upon finishing his comments, the sisters agreed that perhaps this brother of theirs was correct, "It may be that our father has taught our brother all manner of fishing skills.' As the sun began to move away, the canoe fleet was seen to enter the landing. Mākālei then quickly went down and stood at the bow of the canoe of his brother-in-law 'Ōhiki, who was one of the lead fishermen of Ka'elehuluhulu (February 14, 1928). Seeing that Mākālei held fast to the canoe bow, 'Ōhiki spoke harshly, 'What is it that this child of the dangling genitals wants [a derogatory term used to describe a youngster who doesn't even wear a malo], that he should hold so fast to the bow of the canoe with one eye [desire]; you are not ours you little lazy child.'

- Canoes landed at Ka'elehuluhulu

Though he heard the spiteful words of his brother-in-law, Mākālei still took up the lona wiliwili (wiliwili wood canoe rollers) and placed it below the canoe, so that the canoe could be taken up the shore. Mākālei then departed and went back to his sister's home, and she asked, 'Are there many aku?' Mākālei responded that there were only a few. The sister then asked, 'Were there no fish for the one who helped to take the canoe up on the shore?' Mākālei responded, 'No, I told you this was the day of Kulu when the fish remained in the depths. . .'

Now when the other brother-in-law, Hainoa landed his canoe, Mākālei went quickly to the shore and secured the lona and carried the canoe up to the canoe stalls. Hainoa called to Mākālei, choose three fish for you, but Mākālei took up only one fish and Hainoa encouraged Mākālei to take more, but Mākālei declined saying this one was enough. Hainoa then went and greeted Mākālei with a kiss, and inquired about his parents who were living in the uplands. . .

- 'Akahipu'u

Upon returning to the uplands a little below the hill of 'Akahipu'u, Kaua inquired of Mākālei how his sisters were. Mākālei also described the circumstances of how he came to have the one large aku. Now when this fish had been consumed, Mākālei returned to the coast, and like before, he took taro and sugar cane with him. When he arrived before his sisters, they inquired how their parents were and asked if there was water to be had in the uplands. The sisters thought that perhaps there would be no water for their parents and Mākālei in the uplands. But Mākālei told them, "We have no problem with the water, it is fish that we lack." The sisters responded that they only had dried aku in the storage houses.

- Fishing customs

Mākālei then told his sisters, "The canoe fleet will be returning, but there will be no aku, for this is the day of Kāloa-kulua, a day when there is much traveling done to follow the swift moving aku, indeed, the canoes have traveled so far that the shoulders of the paddlers are weary with their task. Of days like this it is said, Ke pī o ke aku, a'ohe po'e o ka pā (The aku are stingy, the lure attracts no people [fish]). This is a day when the aku take off, they do not stay at the ko'a (fishing stations) for the sword-fish of the depths chases after them" (February 21, 1928).

- Ka'elehuluhulu
- Mahai'ula

When it was afternoon, the canoe fleets returned to Ka'elehuluhulu, Mahai'ula, Makalawena, Ka'ūpūlehu and beyond. Of all the canoes, only

- Makalawena
- Ka'ūpūlehu

the canoe of Hainoa, the husband of Mākālei's sister Ke-kai-ku'i-o-Keawehala (The striking [rough] seas of Keawehala) had any fish. Taking up his five fish, Hainoa went up to his home where he found that many people had gathered together. These people were the natives from the surrounding lands, but foremost among them was the stranger [Mākālei], who had brought and prepared large quantities of taro, sweet potatoes, sugar cane, and bananas, for them to eat, and 'awa for them to drink. Hainoa then gave them four of the aku. In this way, Hainoa and Mākālei mā became benefactors of those same people who had ridiculed Ko'a-mokumoku-o-He'eia for selecting the land on which he was cultivating these great quantities of food.

- Practices of dryland cultivation
- Agriculturists valued in society

There were great quantities of food cultivated by Ko'a and Mākālei, there was no end to the growth and nothing lacked for water. The plants grew as if they were in a dirt field and they grew wildly. In the mākālua (dug out mulched planting holes) the grasses were used as the kīpulu (mulch), and the fields looked like the lo'i (wet pond fields) of the watered lands. Great were the cultivating skills of the father and his son, indeed it is said—ola nā iwi o nā mākuā [the bones of the parents (ancestors) have life; said in praise of an accomplished descendant]—through the skills of Mākālei. The sisters were also lucky for the skills of their brother.

- 'Ōhiki

The third time that Mākālei went down to the shore it was afternoon, and he went to the place where his brother-in-law 'Ōhiki was landing his canoe; upon the land of the gods (ghosts [perhaps a reference to events with Pahulu at Makalawena]). Mākālei swiftly took the lona (canoe rollers) and set the canoe in place. 'Ōhiki then said, 'What is it that you have brought down here to satisfy your desire for fish? Perhaps some pa'i 'ai (bundles of prepared poi).' Mākālei did not respond for he objected to the nature of his brother-in-law. The canoe of Hainoa, husband of Ke-kai-ku'i-o-Keawehala then landed and Mākālei then took up the canoe and set it at the canoe sheds. Mākālei then went to the house of Hainoa mā, and like before, he had brought prepared taro and sugar cane etc., for his sisters. After Hainoa gave Mākālei fish, he then returned to his home.

Keawehala

- Fishing fleets kept inshore during stormy season

Now when the time of the storms of the Kaha arrived, the winds rose up and the canoes could no longer put out to sea, and the coral was tossed upon the shore by the waves. The ocean was whipped up and the Ho'olua wind raged, turning towards the uplands. 'Ōhiki spoke to his wife Ke-kai-ha'a-kūlou-o-Kahiki (Kekai), 'Perhaps you can go to the uplands and ask for some food for us that we may live.' Kekai went to the uplands and upon arriving at her mother's house, they greeted one another with chants. When the greetings were offered, Kaua then asked, 'Why is it that you travel alone, where is your husband?' Kekai answered, 'I have come to ask for some food for us, we have nothing and we are troubled.' Kaua told her daughter that she would go speak to her father and young brother [Ko'a and Mākālei] who were working in the plantation and bring back vegetables to prepare food for her. Upon reaching the plantation, Mākālei inquired of his mother, "Who has arrived at our home that you have greeted with a chant?" Kaua responded, "It is your elder sister Kekai, and she is asking for some food to relieve her family of its' trouble" (February 28, 1928).

- Ka'elehuluhulu

Mākālei said, 'We will give no food to my sister, tell her there is nothing for her but the kālina (sweet potato vine runners).' That evening when Kekai had returned to the coast at Ka'elehuluhulu, Mākālei explained to his

- Because of the difficulty of Life in Kekaha, the land was also known as “Kaha-ka-weka”

parents about the way ‘Ōhiki had shamed, ridiculed, and treated him in front of the paddlers and fishermen; and this was why he denied his sister’s request. Mākālei did this to teach ‘Ōhiki a lesson. Mākālei then said, ‘I have only one brother-in-law, Hainoa, he is a good man and for him there will be all the taro, sweet potatoes, sugar cane, bananas, and ‘awa that he would like.’

Many long days passed and the storms continued striking at Kekaha which is also called Kaha-ka-weka [The hard (stingy) place], for this is a kaha ‘ai ‘ole (place without vegetable foods) and a kaha wai ‘ole (waterless place). One day both of Mākālei’s sisters traveled to the uplands to ask for food for their families. Mākālei inquired, ‘And where are your strong husbands? They must come up to get the food for there is so much, that you two could only take a small portion.’

- Kekaha also know as “kaha ‘ai ‘ole” (place without vegetable foods).

Kaua prepared the ‘uala greens for her daughters, who ate and then returned to the shore with some of the greens for their husbands. Keawehala told her husband Hainoa that he would need to go and get the sugar cane, bananas, and such for it would require great strength to carry all of the items. Several days passed, and as was the custom of the people along the shore, they ate only fish, for this was a place without vegetable foods (kaha ‘ai ‘ole).

The two brother-in-laws then went to the uplands, the house of their parent-in-laws and Mākālei. When Mākālei saw ‘Ōhiki and Hainoa, he knew that they were coming to ask for vegetable foods. Mākālei told his mother and father to let him do the speaking and that it would be him who would give them their food. The parents agreed to this and Mākālei then went to the plantation. Upon arriving at the house of his in-laws, Hainoa asked for Mākālei. Hainoa was told, “He is there in the field, throughout the whole day he cultivates the crops until the setting of the sun.

- Agricultural resources described

Some people perhaps work only half the day, but Mākālei works until dark covers the land, then he is done. All that is grown here is cultivated by your young brother-in-law; the taro, sweet potatoes, sugar cane, bananas, and the ‘awa are all grown by him. Indeed your small brother is the foremost farmer – hewa i ka wai ka ‘ai [growth of the vegetables foods is as great as a body of water (vast or multitudinous)] – Moe ke kō a ala mai palakū ka mai’a iluna, ke kalo hele maka’ole a ‘ulu ka limu, o ka ‘uala kohu a’a hele a iluna ka ‘uala, o ka ‘awa ua hele a hua iluna – The sugar cane lays upon the ground with its’ weight, the bananas are perfectly ripened upon the trees, the taro is without protuberances [unblemished] with mosses growing around it, The sweet potato rootlets resemble the sweet potatoes above, and the ‘awa bulges above.”

Kaua then said, ‘I will go and fetch Mākālei.’ When Kaua reached her son, Mākālei already had two large nets ready, one was filled with vegetables; the net for the disrespectful ‘Ōhiki was a large po’a’aha (wauke woven) net which was filled with taro, sweet potatoes, banana fruit stalks, sugar canes, and ‘awa roots. While Hainoa’s net was left for him to fill as he desired, and by what he would be able to carry. Mākālei did this so that ‘Ōhiki would see that he was more than just a little boy. ‘Ōhiki and Hainoa were then led up to Mākālei, and ‘Ōhiki was shown his filled net. Mākālei told ‘Ōhiki, ‘Here is the net filled with all manner of foods grown by me. if you can not carry this on your own, you will never get food again from Mākālei who you mistakenly compared to a little child’ (March 6, 1928).

‘Ōhiki then remembered all the mean things he had spoken to this child whom he had not known was his brother-in-law. ‘Ōhiki took the net and departed with great difficulty for he could not get a good grasp upon the net and it was exceedingly heavy. Mākālei then went to Hainoa and explained that he could fill his net however he would like so that he could carry it home. Hainoa went to the waena (cultivated fields) and saw the great extent of all that was grown there, and he then filled the net as he wanted.

When Hainoa departed from the uplands, in a short time he reached the kula (flat lands) and came upon ‘Ōhiki at the place called Ahu-a-Lūpua. ‘Ōhiki was laying on the ground with his face up, exhausted because of the great weight of his net. Hainoa then spoke to ‘Ōhiki suggesting that he leave the large portion of the food where it was so that the people of the coast could come and get what they had need of. ‘Ōhiki agreed and left most of the food and then continued down to the shore where he told the people to go and get the food divide it evenly between the households.

- How Ahu-a-Lūpua came to be named
The place where ‘Ōhiki left the food is one of the famed places of this land. It is a cliff area from which one can look out to the shore of Mahai‘ula and Ka‘elehuluhulu. A stone mound was built along the trail there for the chiefess Lūpua and so the site came to be called Ahu-a-Lūpua. Now because so many people went gather up the foods which ‘Ōhiki had left behind, the fame of the cultivated crops of Mākālei and Ko‘a spread throughout the area. Because ‘Ōhiki had promised that he would not go to the uplands and ask for food if he couldn’t take the net Mākālei had given him, he remained on the shore; only his wife went to get vegetable foods. As time passed Mākālei’s extraordinary nature became known and his body matured. When the calm returned to this place, it was once again the time for fishing, and as was their custom, the fishermen returned to their fishing practices.
- Mahai‘ula
- Ka‘elehuluhulu
- Aku fishing customs
One day Mākālei told his father, ‘I am going to the shore to go fishing, that I may catch some aku for us.’ Ko‘a asked, ‘How will you get out to the ocean, for we have no canoe, there are no kāohi (paddlers who hold the canoe in place while fishing), how indeed shall you obtain these cherished fish?’ Ko‘a then went and fetched the gourd in which he kept the mother of pearl fishing lure called Kolomikimiki. This lure was variegated, reflecting various colors and its’ ridge had the appearance of a red tinged ‘oama fish. Ko‘a then told Mākālei, ‘Here is the fishhook for you to use tomorrow, now you only need your canoe and kāohi. The name of this lure is Kolomikimiki, and it is your inheritance from your ancestress Hina-i-ka-malama-o-Kā‘elo who dwells with her daughters He‘eia-Kea and He‘eia-Uli.’
- Ceremonial observances
When Ko‘a finished speaking, Mākālei made ready to depart for the shore. Ko‘a then told his son, “When you fish, take the very first aku you catch and set it aside. Then, when you return to the uplands, this aku will be used for the kahukahu (prayer offerings) to Kū and your ancestress Hina, then it will be freed to the ‘aumākua lawai‘a (fishermen’s guardian gods) and all things will be good.”
- Keawehala
- (fishing from Kaulana-Mahai‘ula)
Mākālei then descended to the shore where he met with his sister. He inquired of Keawehala if he could have a canoe to take fishing. Keawehala said, “Here is the canoe, but there is one problem, there are no paddlers. How will you get to the fishing site for all the men are gone and only

children and women remain?" Mākālei indicated that there was no problem, "Here is the canoe, and it is up to me to find the kāohi." Mākālei then went to visit some of the homes in the area, and because of his farming skills and generosity, he was greatly liked and welcomed. Mākālei then met with some youths who were of similar stature as himself and asked if any of them knew how to paddle a canoe. Some of the youth said that they knew how to paddle and asked him what it was that he desired. Mākālei responded by saying, 'Let us go lawai'a hī aku (aku lure fishing) tomorrow.' The youths asked, 'Who will be our fisherman?' To which Mākālei answered that he would be the fisherman. Mākālei and his companions then went to the canoe long-house of his brother-in-law Hainoa (March 13, 1928).

• Aku fishing customs

Mākālei mā took the canoe, the mast the sail, the bamboo line booms, the outriggers, the bailers, and the kāohi seats, and then the youths practiced as their parents had taught them. When it was evening, Mākālei had everyone sleep in the house of Hainoa, and before sleeping he told them, 'I have this rule for you to observe; when we reach the canoe launching site if one of you have forgotten something at the house, do not turn around to get it for if you do there will be no luck. So I tell you this now that you will not forget it.'

With the rising of the star Kau'ōpae (Sirius), Mākālei awakened his kāohi; their names were Kīko'o, Pu'ipu'i, Po'o, and Kapahi. They then carried the canoe to the water and Mākālei called to the kāohi, telling them to take their seats. Kīko'o was at the forward seat, Pu'ipu'i was at the mast stand seat, Po'o was at the deepest section of the canoe, and Kapahi was in the kāohi seat at the end of the canoe. Thus seated, were the paddlers of Mākālei the descendant of Hina-i-ka-malama-o-Kā'elo. Mākālei then leapt into the canoe and called to his paddlers to paddle, and when they reached the ko'a it was still completely dark. The aku were rustling at the waters' surface and Mākālei took out the lure Kolomikimiki and began taking up the fish till the canoe was filled. As they turned around to return to the shore, Mākālei mā saw the canoe fleet coming towards them for its day of fishing.

When the youth reached the shore, Mākālei took the very first aku which had been caught and told his kāohi, "You give fish to whom ever you desire, and after that if there are still aku remaining give them to the pigs and dogs. Do not be concerned about me, this one fish is enough, and tomorrow we will go get more aku for us. Clean our canoe and place it at the long-house, I am going to the uplands, and tomorrow in the early morning I will return. Do not oversleep and remember my rule." Mākālei then turned and went to the uplands with his hook container and the one fish.

• Fishing customs of Kekaha

Mākālei reached a cave where he placed the gourd container and he then went to his house where he offered the kahukahu ceremony with his father dedicating the fish to the 'aumākua lawai'a as was the custom of ancient fishermen. Ko'a then asked Mākālei, 'How was the lure?' Mākālei responded, "This is not just a lure, it is something which is cherished by the aku. With just one pass, the canoe was filled and we returned home. I had the kāohi give the aku to those whom they desired, and to those who had no fish, and told them that if there were still aku left that they should be given to the pigs and dogs." Ko'a approved of Mākālei's distribution of the fish and the dedication of the first caught aku, and he told his son,

'Tomorrow the canoe will be overflowing with fish.'

• Fisherman's prayer chant

In the early morning, Mākālei arrived at the shore, he called is kōohi into their positions as before, and boarded the canoe himself and they were off to the ko'a. The aku were swimming all around and Mākālei had his kōohi turn the canoe. Then this expert fisherman of Kekaha-wai-ole called out in a chant:

E Hina-i-ka-malama-o-Kā'elo
Ku'u kupuna wahine kino pa'e'e

Ho'oūlu mai ka i'a
O ke aku ali'i, aku kahāhā,
aku oloolo i ka'elewa'a

O ke aku wiliwiliu i ke kai kāhala

Kai 'ele, kai uli, kai pōpolohua Kāne

I mae i ke ko'a, huea mai a lana iluna
Wehe 'ia nā puka o ka hale o ka i'a

Mai muli i Kanukuhale
A ho'e[a] imua o Pāo'o
I ka wiliwilia o Keāhole
I Ho'onā i ka hale o ka i'a i noho ai

Hail Hina of the season of Kā'elo
My ancestress of the supernatural
body forms

Cause the fish to increase
The chief aku, the astonishing aku,
the aku which overflow from the
canoe hull

The aku which stir up the ocean of the
amberjack,

The dark ocean, the green blue ocean
the purplish-blue ocean of Kāne

Let the fish rise off the ko'a
Open the doors of the house [station]
of the fish

[Which] begins at Kanukuhale
And reaches before Pāo'o
There at the currents of Keāhole
At Ho'onā the house at which the fish dwell

**Selected References
To Places and Events:**

- Fishing at the ko'a of
Kanukuhale

Narrative:

Upon completing his chant, the aku began striking from the beginning of Kanukuhale until they reached the front of Pāo'o. The fish rose like smoke from a burning imu, they were like gnashing dogs. Mākālei then had Po'o and Kapahi turn the canoe around to return to the shore (March 20, 1928). Upon their turning and going back the aku also ceased striking. When they landed on the shore, the majority of the aku were given to the kōohi, while from his portion, Mākālei gave aku to all the people dwelling in the houses thereabouts, and he also gave aku to his elder sister Ka-kai-ku'i-o-Keawehala. Mākālei's fame as an intelligent aku fisherman and his exceptional strength as a farmer was spread from the uplands to the shores, and there was no other like him.

- Fishing customs of Kekaha

As he prepared to go to the uplands, Mākālei took one aku and he told his kōohi to clean their canoe and not to be careless. This command was fulfilled by the kōohi, for great indeed was their joy because of the kind nature of Mākālei for he had given them the majority of the fish and taken only a little portion for himself. This was not the way of the other fishermen of the places (villages) in which they lived. Usually, the portion which was given to the canoe helpers was of different fish such as the 'ōpelu. Mākālei's goodness was the greatest, and the helpers said among themselves 'We are indeed lucky that our fisherman's goodness of heart and thought is so great.' Thus the young kōohi spoke among themselves and with their parents. From that time on, they were always alert, watching for the return of Mākālei.

When the kōohi saw that Mākālei was returning, they made the canoe ready for him, setting it in the water, placing their paddles and all the things

required for fishing within it. Upon going to the place where they had fished before, the murmuring of the aku was not heard, indeed there was no sign of the aku, all things were calm from side to side. Mākālei then told his kāohi 'Look to the manu o muli (bow of the canoe), there before the bow are the birds circling above the ocean's surface. The reason is that the aku are there, there are great aku and our canoe will overflow again today. You can surely know that when you see the birds circling above, there will be the fish.' And as Mākālei had explained, when they reached the place where the birds were circling, the birds were seen splashing into the water (feeding). This is the reason why the ancient people said, "Wālā'au ka manu, he i'a ko lalo—When the birds shout out, there are fish below."

- Saying describes locating of fishing grounds

Mākālei then turned backwards and forwards [looking at his fishermen], and he called out to Kapahi:

E Kapahi ke kāohi i ka muku i ka 'iako hope o ka wa'a o Koianana, lawe ka wa'a i ka māpuna i ke ehu kai hu'akea mawaho loa o ka lana i hale o ke aku mai ho'okomo 'oe i ka wa'a o kākou ka hālukuluku, i ka piko o Wākea ka i'a alaka'i i kaulana o ke ko'a. — O Kapahi, who sits at the outrigger boom seat to hold the canoe Koianana in place, take the canoe to the upwelling of the ocean mist, spreading to the outer edge of the house of the aku, do not let our canoe enter into the rushing aku at the summit of Wākea the foremost fishing station.

- Prayers offered to fishing deity

Finishing these words, Mākālei then turned and called out to his ancestress, to Hina-i-ka-malama-o-Kā'elo — E ho'oūlu i ka i'a a piha ka wa'a o kākou i ke aku (Cause the fish to rise and fill our canoe). When he finished speaking these words, the aku began quivering about the canoe and Mākālei began taking the aku. When he was finished fishing, the fish stopped gathering in their school and Mākālei mā returned to the shore of Ka'elehuluhulu. Landing on the shore, Mākālei took one aku and told his kāohi "Divide the fish equally among yourselves, don't one of you be greedy, but divide them equally. And if there are fish left over, give them to the people dwelling in the houses as has been done before, and this is how it should always be done..."

- Ka'elehuluhulu

- Division of catch

- Practices of sharing catch

...Do not mutter, or grumble within yourselves, nor should you speak boisterously (loudly), stating that you are giving fish to those people who have none. Listen and heed my words, for the 'aumākua lawai'a have all hearing ears, they hear our muttering and the grumbling. And it is them [the 'aumākua] who honor the head fishermen and the chief fisherman. Do not speak of these things to the women or those who do not observe these things. For the 'aumākua have departed from them and that is why they have fish sometimes, and at other times they have none.

- 'Aumākua present, customs of caring for fishing equipment

Now wash our canoe and clean it so that it is not left dirty, because it is upon the canoe which the 'aumākua lawai'a dwells; and as the house is clean so shall the fish fill the canoe. It is like our own homes — ke ma'ema'e no ka hale, nui ka po'e kipa mai a nui ka māhalo 'ia 'oia hale no ka ma'ema'e (when the house is clean there are many who come and visit, and that house is greatly honored for its cleanness)."

- How the cave in Kaulana, came to be called Kolomikimiki

Mākālei then departed and went up to the cave at which he regularly left his pūniu pā (lure and line container) and where he dried his fishing line. Mākālei's fishing lure was called Kolomikimiki, and to this day, the cave in which Mākālei dried his line and stored his lure is called Kolomikimiki – He

ana waiho kānaka 'ia no na po'e a pau o kēia wahi i kēia manawa (Kolomikimiki is a burial cave, used by the people of this place [Kekaha], at this time).

- During the stormy seasons, the people went to the uplands to cultivate crops

When Mākālei arrived at the home of his parents, he told them about the great catch of aku, and told them that he had given the aku to his kāohi. 'Indeed it is good to give without muttering and grumbling, in that way your canoe will be exceedingly lucky. This is the way to care for the people who work for you, and this is how you come to get fish and good paddlers.' Now as the days passed, the season of fishing ended and the stormy days of Kekaha returned. The waves were stirred up by the wind and storms upon the ocean, and the canoes could no longer depart from the shore. This was the time when one's face turned to the uplands for the livelihood [agricultural pursuits] (March 27, 1928¹⁹).

One day, Mākālei's sisters and some people went to the uplands for food and ate until they were tired of eating; they then returned to the shores where they bragged about the abundant crops grown by Mākālei. Indeed, the growth of kalo, 'uwala, kō, ma'a, and 'awa was more than the eyes could behold. Because Mākālei's fame as a great fisherman and farmer grew, many parents desired to secure him as a husband for their daughters. Many parents and their daughters went before his parents asking this, but Mākālei's parents said it was for their son to decide... [having heard the proposals] ...Mākālei told them that he presently had no thoughts of marrying anyone for it was his desire to first see Kaua'i-nui-moku-lehua-pane'e-lua-i-ke-kai (Kaua'i of the great lehua forests which appear to travel by twos to the ocean)

- 'Ahi fishing Customs

When the 'ahi fishing season arrived, Mākālei told his father that he would go lawai'a hī 'ahi ('ahi lure fishing). Ko'a agreed and told his son, 'Here is your 'ahi fishing line, it is called 'Ākani-a-kōlea-i-Kahiki, and this is your inheritance from your ancestress Hina-i-ka-malama-o-Kā'elo by the command of your ancestor Kini-

- Kapu associated with fishing gear

Kailua-o-mano-Kāne'ohe. Your fine line (pulupulu) is called Haehae-ka-manu-o-Kaupe'a, it is a sacred cordage and forbidden to be handled by a woman in her time of wai-maka-o-lehua (tears of the lehua blossoms; i.e. time of menstruation). Ko'a then instructed Mākālei in the setting of his line and the requirements of fishing for the 'ahi.

Mākālei went to the shore and instructed his kāohi wa'a in the fishing methods he would use. When they reached the ko'a, Mākālei set out the pākā (sinker stones), 'ōpelu bait, and makau (hooks) and he then called out –

E ala e ke 'ahi pālaha
E ala e ke 'ahi po'onui

Arise o 'ahi pālaha fish
Arise o 'ahi po'onui fish
(April 3, 1928)

E ala e ke 'ahi mālaialena...
O 'Ākani-a-kōlea-i-Kahiki ku'u aho
A o Haehae-ka-manu-o-Kaupe'a ka

Arise o mālaialena (yellow tipped) 'ahi fish
Cry of the plover at Kahiki is my cordage
And torn apart by the birds of Kaupe'a is

¹⁹ The paper published on March 27, 1928 was not available during the microfilming of other issues of the paper carrying this legend. Following a search of various collections, the paper published on March 27th was located in a box at the Hawai'i Historical Society. A copy of this paper was provided through the courtesy of Barbara Dunn, Head Librarian.

pulupulu

the name of fine line

- 'Ahi fishing in Kekaha

As soon as Mākālei finished this prayer, an extremely large 'ahi mālaialena came up; with a yellow tail, barbs and fins, this is the fish called ali'i mālaialena (royal mālaialena) and it is the true 'ahi. The fish was pulled close to the canoe, struck with a club, and placed in the canoe. Mākālei mā then returned to the shore where it was offered to the gods in the kahukahu ceremony. They then cooked the fish in an imu and Mākālei had his paddlers go to call the men, women, and children to partake of the fish.

- Kahukahu ceremony offered

- Fishing for 'ahi

On the second day, Mākālei had his paddlers prepared many cords, hooks, and baits etc. When they had fulfilled his requests they followed him for they knew that he had true knowledge. Upon reaching the ko'a where the canoes were gathered, They mashed the 'ōpelu bait, and set the hooks; Mākālei then called to Kīko'o, Pu'ipu'i, Po'o, and Kapahi telling them to cast their sinkers in to the ocean. Secretly, Mākālei set his sinker into the ocean and when he saw the sign that it had reached the proper depth, he called out to his companions to jerk their lines and pull them out. Mākālei chanted:

E ala e ke 'ahi pālaha
E ala e ke 'ahi po'onui
E ala e ke 'ahi mālaialena...
E pi'i e ke ka'awili
E pi'i e ka hāluku
E pi'i e ke 'ahi lele
Kuhō lele no a pa'a
i ka 'ai palupalu
'Ai 'ono, 'ai milimili
o nā lawai'a o ka lā loa
O Kīko'o-a-lou
O Pu'ipu'i-a-ka-lawai'a
O Po'o-kō'ai-'ahi-lele
O Kapahi-a-kulanalana
O nā hoewa'a a Mākālei
A ka lawai'a nui o kēia lā
Ala mai, eia ka 'ai
Moni 'ia a pa'a i ke kumu pihapiha

A ku ku'u 'ahi po'onui

Arise o broad 'ahi
Arise o large headed 'ahi
Arise o yellow tipped 'ahi
Ascend o fish that twists
Ascend o fish that strikes
Ascend of flying 'ahi
Leaping fish which splashes
and takes the bait
Delicious food, cherished food
of the fishermen of the long day
[The fishermen] Kīko'o
Pu'ipu'i
Po'o [and]
Kapahi
The canoe paddlers of Mākālei
The head fisherman of this day
Arise, here is the food
Swallowed and held fast, it is the source
of fullness
My 'ahi po'onui fish arises

- Fishing customs practiced in Kekaha

When the lines were pulled up the 'ahi swiftly grabbed the hooks and were drawn to the canoes. They set their lines once again as before. Mākālei called out in chant again and like before each line had an 'ahi. Ten fish were landed and the canoe was filled. Mākālei mā then departed from the ko'a and the other fishermen all spoke of how lucky Mākālei was in the practices of fishermen; all the other fishermen of Kekaha were small [of little status] compared to him.

When the 'ahi season was past, the canoe fleets then set about to lawai'a kūkaula (hand line fishing) for kāhala, 'ō'uku'uku, and various fish caught in that method. Upon completion of the fishing season, Mākālei returned to the uplands to cultivate his crops, and as before the kalo and other items grew expansively as a large, overflowing body of water.

- Mākālei plans to visit Kaua'i

One day Mākālei spoke to his mother about his desire to travel and see

Kaua'i. Upon hearing this his mother said, "If you go and we two should die, you would not be able to hide our bones." Though Kaua tried to dissuade Mākālei from traveling to Kaua'i, she saw that his mind was set upon the journey and she secretly went and spoke with her husband. She told Ko'a that there would be no one to care for them in their old age if Mākālei should go. Ko'a told his wife to release Mākālei, "He has prepared great fields and there is plenty of food. Our son-in-laws will help, and my companion Ke'awalena is here as well; we will have no trouble. The only thing which will be difficult will be remembering our love for our child. Our daughters have given us grandchildren, only our son remains to find a wife; therefore let him go on his journey..." (April 10, 1928).

- Mākālei travels to Kaua'i and marries there.

As the narrative continues, readers are taken through the district of Kohala, to the island of Lāna'i, and on to Kaua'i, where he and Palawai arrive at Ke-kaha-o-Mānā. Mākālei's fame grows through his actions on Kaua'i, and he marries the chiefess, Ka-wai-li'ulā-o-Mānā (The mirage forming waters of Mānā). From this union one son is born, who is named Ka-lei-a-Pā'oa-o-Mākālei (Kalei).

- Ka-lei-a-Pā'oa-o-Mākālei (Kalei) is born

- Kalei travels to Kekaha, Hawai'i

As Kalei grew, he learned all of the farming and fishing skills at which his father excelled. He was also taught fighting skills as lua and ha'iha'i etc. Lua fighting is one of the things for which Kaua'i was famous, it was unsurpassed in the fighting technique called 'palupalu a lima iki' (June 19, 1928).

- Kekaha-wai-'ole
- Ka'ulupūlehu

. . .One day, Kalei told his father, "I want to go and travel to Hawai'i, for you have told me about my grandparents, aunts, and their families and I desire to see them at the land of the kaha wai 'ole' (waterless shore)." Mākālei then told his son about the various places which he must visit, and people who he should meet while on his journey. In describing the land of Ka'ūpūlehu, and the hidden water cave of Mākālei, Mākālei said:

- 'Akāhipu'u
- Hu'ehu'e

When you reach Kekaha-wai-'ole and land at the place called Ka-'ulu-pūlehu, ask for Ke'awalena. He is a native of those shores, and he is also an elder of yours. He is the 'aikāne (companion) of your grandfather Ko'a-mokumoku-o-He'eia. At his house, you will find food, shelter, a place to rest, and a place for the paddle of Kapa'a-i-luna. From there, you will then ascend to the uplands where you will come to a hill above the alahele (pathway). 'Akāhipu'u is the name of this hill. Ascending from the north side of Hu'ehu'e, turn and you will see Kona, and to the other side will be Kohala (June 26, 1928).

- How to find the water cave of Mākālei

When you arrive at the hill, on the Kona side, there you will see the house of your grandfather and grandmother. It is the house at which I was a native before coming to Kaua'i where I took your mother as my beloved wife. When you stand before your grandmother, tell her that your name is Kaleiapā'oa, and tell her that you are the son of Mākālei, born on Kaua'i; also tell them of my great love for them. Now if you arrive and your grandfather has passed away, but the family remains dwelling in the house, tell them you are the son of Mākālei and they will welcome you.

- Mākālei water cave described

Now if they are dwelling in the uplands and you see that there is trouble with the family because it is a waterless place and all the other native residents have departed to live along the shore, you are not to depart as well. For there is water within the cave which is named Mākālei, it is filled with water and no other person has knowledge of it. Your grandfather and

myself kept it hidden; we two, and now you are the only ones who know about this water cave (ana wai). It is for you to make this place famous for all the generations to come.

It [the water cave] is in a place where there is a depression which we made look as if it was a refuse pit. On the opposite side of the refuse is a large stone which covers the opening, remove it and you may then enter the cave. Because we discarded our plant waste there, no one knew that at this site was a water cave. There are three wa'a wai (water troughs; logs hollowed like canoes) stored in the cave; a wa'a koa (koa wood trough), wa'a 'ōhi'a ('ōhi'a wood trough), a wa'a wiliwili (wiliwili wood trough), and haona (water scoopers). This is a hidden cave, it is wide and high enough so that you may enter it and stand tall. The water flows to those three water troughs and probably overflows onto the surrounding area.

• Kekaha-wai-'ole

If you learn that your grandfather has died and the sun has remained upon the land (symbolic of a dry period) of Kekaha-wai-'ole, and the families are dwelling in difficulty, you may get the water [reveal it] so that all of the people of Kekaha may know about it.

Now here is the hōkeo aho hī aku (bonito fishing line gourd) of your grandfather, it is an inheritance from your ancestress Hina-i-ka-malama-o-Kā'elo and 'Ākani-a-kōlea-i-Kahiti, the cordage is for you. And this pā hī aku (mother of pearl bonito lure) named Kolo-mikimiki is also an inheritance for you, for you are my only son and you have taken up the practices and skills of the fisherman (July 3, 1928).

• Hale'uki

In the closing issue of the tradition readers are told of the journey Ka-lei-a-Pā'oa-a-Mākālei took to Kekaha, Hawai'i, from Kaua'i. He landed his canoe at Hale'uki, a canoe landing of Ka'ūpūlehu, and was greeted by his foster grandfather Ke'awalena. Kalei learned that his grandfather Ko'a-mokumoku-o-He'eia had died, but was told that his grandmother Ka-ua-pō'ai-hala-o-Kahalu'u still lived at their residence in the uplands. Indeed, life for his grandmother and family was difficult because of the lack of water, and it was at that time that Kalei revealed the water cave of Mākālei (Ke ana wai o Mākālei) to the people of Kekaha. (August 21, 1928)

• Ke-ana-wai-o-Mākālei

Ko Keoni Kaelemakule Moololo Ponoī — The True Story of John Kaelemakule (Kakau ponoī ia mai no e ia – Actually written by him²⁰)

In a two year period between 1928 to 1930, John Kaelemakule Sr., wrote a series of articles that were published in serial form in *Ka Hoku o Hawaii*. The story is a rich account of life at Mahai'ula-Kaulana in the period from ca. 1854 to 1900, and also provides readers with insight into the larger Kekaha region. Kaelemakule's texts introduce us to the native residents of Kekaha, and include descriptions of the practices and customs of the families who resided there. His narratives also provide us with important discussions on sites of traditional and historic importance within the lands of

²⁰ This account was published in serial form in the Hawaiian newspaper *Ka Hōkū o Hawai'i*, from May 29, 1928 to March 18, 1930. The translated excerpts in this section include narratives that describe Mahai'ula and nearby lands in Kekaha with references to families, customs, practices, ceremonial observances, and sites identified in text. The larger narratives also include further detailed accounts of Ka'elemakule's life, and business ventures. A portion of the narratives pertaining to fishing customs (November 13, 1928 to March 12, 1929), and canoeing practices (March 19 to May 21, 1929) were translated by M. Kawena Pukui, and may be viewed in the Bishop Museum-Hawaiian Ethnological Notes (BPBM Archives).

Kekaha Kai State Park and the larger Kekaha region. The following excerpts include Kaelemakule's history and stories that help us to understand the park lands.

**Selected References
to Places and Events:**

Narrative:

- Family background of John Kaelemakule

I (Kaelemakule) was born in the uplands of Kaumalumu, at the place called "Makapiko." It is rather high up on the land, and from there, one can turn and look out across ke kai mā'ok'ioiki o nā Kona (the streaked sea of Kona). My mother was Keaka (Ke-aka-o-nā-Ali'i), who was a close relative of the chief Kinimaka. It was he who attempted to construct the road that runs straight behind, the road that runs between the three mountains of Hawai'i, to reach Hilo. At that time, my mother lived and ate in the presence of the chief Kinimaka...

- How Kaelemakule named

When Kinimaka heard that my mother had given birth to me, he called my mother, telling her to name the child "KAELEMAKULE." The reason for Kinimaka's request was that it was at a time that he dwelt in the uplands of this place [Kaumalumu], cultivating the land in his old age ("Mahiai ELEMAKULE"). My mother couldn't disagree with her chief benefactor, thus, I was named "KAELEMAKULE" as a result of the cultivation work undertaken by the chief Kinimaka in his old age.

- Born in 1854, just after an epidemic had killed many Hawaiians

I was born in the month of January, in the year 1854, shortly after the end of the restriction on the island of Hawaii, that had been in place as a result of the small-pox (ma'i hebera) epidemic; the epidemic was perhaps around 1852 to 1853. In 1854, the restriction of travel between the islands was ended, and this great tribulation that had been upon the Hawaiian nation passed. In the height of this epidemic, thousands of Hawaiians were killed. I arrived just as this passed over our people, and the days of hope returned to our Hawaiian people and land. [May 29, 1928:4]

- Given to Kaaikaula and Poke to be raised at Mahai'ula
- Kekaha
- Makalawena
- Fishing the main work of those who lived at Kekaha wai 'ole

Six months after my birth, I was given in adoption to Kaaikaula and his wife Poke, and they took me to their home at Maha'iula, one of the villages [or hamlets] of Kekaha. It was fishing village next to Makalawena, about 12 miles distant from Kailua, North Kona. There are several fishing villages along the length of shore of Kekaha wai ole 'o nā Kona [the waterless Kekaha of the Kona lands]. And the main work of the residents of this "aina Kaha" (arid coastal land) was fishing, all manner of fishing.

- Goods and supplies exchanged between residents of the coast and uplands. (goods traded from as far as Kohala, Waimanu and Maui)

It was from these various practices of fishing that the natives of these villages of the shores of Kekaha gained their livelihood. The residents of these shores lived by fishing and drying the fish. Then when people from the mountain came, they traded the fish for bundles of pa'i 'ai (partially pounded poi), trading also with those who came from Maui, Waipi'o, Waimanu, and sometimes with those who came from North Kohala.

- Pa'i 'ai traded for dried 'ōpelu, 'ahi, aku, and other fish

This is indeed a land of hunger, and only with patience could one survive. In good times, boats and sail ships would arrive, bringing the bundles of pa'i 'ai to trade for dried fish. The dried aku, 'ōpelu, and diced 'ahi were good to dry. There were also the different fish of the sea, like the ulaula, the 'ōpakapaka, the kāhala, and the various other fish like that.

- Fishing canoes couldn't put out to sea during the stormy season

In the time when the storms returned to the "Aina Kaha," the boats could not bring the pa'i 'ai, and the fishermen of Kekaha could not go out to the sea. It was then that there were times of desperate hunger while dwelling on this land... At the time when the storms returned to the coastal lands of

Kekaha, the winds blew with great strength and the ocean was whitened by the waves. Great waves covered the points along shoreline of that land that was beloved by the elders...

- During the stormy season, provisions were furnished from the uplands
- Large kou trees once grew at Mahai'ula
- Henry Weeks made 'umeke from the kou of Mahai'ula
- Kekaha
- Mahai'ula – it was the custom of the families to share food
- When he was a youth there were many children along the coast
- Reverend Thurston had the meeting house built
- Ka'elehuluhulu was the landing
- Po'oko'ai hosted Thurston, and was the church leader
- Families came to Kaulana from Ka'upulehu, Kūki'o, and Makalawena to attend services
- Makaloa obtained from remnant of the Pa'aiea pond, a portion is still seen at Ka'elehuluhulu

In those stormy days, when the ocean was whitened by the strong gales, and the waves covered the coastal points of Kekaha, the fishermen no longer looked to the sea, for they knew that the storm was upon the land. We hungry children, would climb up the great kou trees and turn our eyes to the uplands desiring to see the friends from inland, descending with bundles of 'uwala (sweet potatoes), kō (sugar cane), mai'a (bananas), and other things which we hungry people of the beloved coast could eat. These kou trees, were from the time of the ancient people, and in the days of my youth when I traveled around Mahai'ula, there were 19 great kou trees growing. Two people could not encircle the trunk of one of those trees that had perhaps been planted in the ancient times of the chiefs of our land.

It was Henry Weeks of Kāināliu who cut down these great kou trees. He made wooden bowls ('umeke lā'au), and used the kou wood to make his machine shop in which 'umeke were made, in the uplands at Kāināliu, and afterwards, he became well off. It was from Kekaha-wai-'ole that Kona got its wood to make the kou bowls. Thus, those trees that we children climbed to look to the uplands for the coming of the "Ko a uka" (people who dwell in the uplands), with their bundles with which to satisfy our hungry eyes, came to be no more... [June 5, 1928:4]

Upon the arrival of those friends of the uplands, from various places inland of Kekaha, they would visit the houses of their companions, bringing bundles of pounded uwala (sweet potato) wrapped in "omao-lai" (bundles of ti leaves), and other times they brought bundles of partially pounded poi. When those goods reached one of the houses at Mahai'ula, as was the custom of those who lived on the coast in days gone by, the goods were divided up among the various households. They were not greedy ('ānunu), the provisions were divided among the households of the native fishermen of the waterless shore of Kona...

When I grew older and it was time to go to school, I entered the Hawaiian school. Indeed, in those days there were many boys and girls who dwelt along this coast, and the school room was filled with students. It was in a meeting house built by the Father Thurston (Makua Kakina).

The missionary had the meeting house built and it also served as the school...It was at that time in my youth when I was living with my foster parents, that I first saw Mr. Thurston. He traveled on a canoe on Saturday and landed at Ka'elehuluhulu and stayed at the place of Pookoai, who was the church leader of this place...Following the arrival of Mr. Thurston, many people came on canoes the next morning, they were our relatives from Ka'upulehu, Kūki'o, and Makalawena...In the church where Mr. Thurston held the prayer service, long koa benches were placed along the walls, and in the center of the church, the makaloa sedge had been spread on the floor. The makaloa was obtained from what remained of the famous pond that was covered by the eruption. It was the pond Pa'aiea, a portion of which remains at Ka'elehuluhulu to this day. That is what remains of the great pond that was several miles long, but is now covered by the stone plain that spreads across Kekaha... [June 12, 1928:4]

The narratives that continue over the following months tell readers of Kaelemakule's youth and

how he came to travel to various locations on the island of Hawai'i, and his eventual marriage to his first wife who came from O'ahu. This wife was affectionately referred to as "Ka Ui Lei Ilima o ke one Aialii o Kakuhihewa" (The beautiful garland of 'ilima blossoms of the sands of the chief Kakuhihewa). Kaelemakule's detailed narratives then return to the days of his youth, and he describes the various techniques of fishing that he learned from his foster father Kaaikaula and others of the foremost fishermen of his day. The fish caught, and methods of fishing he described include the following topics:

- a variety of mother of pearl hooks; the pā hī aku and pā hī 'ahi (various mother of pearl hooks used for aku and 'ahi fishing);
- how the pā lures came to be used in Kekaha;
- the kapu (restrictions) observed in making hooks, fishing, and canoeing;
- methods of line fishing;
- 'ōpelu fishing techniques; and
- various methods of canoeing (including kapu that were observed, and how he was trained in the skills of righting a capsized canoe in the deep sea (ka ho'olana wa'a ma ke kai hohonu).

In the following portion of the Kaelemakule texts, there were only a few references to specific locations. Site references, texts that mention people, and a general overview of Kaelemakule's fishing narratives are included in below.

**Selected References
To Places and Events:**

Narrative:

• Fishing customs of Mahai'ula-Kaulana handed down from ancient times

...The fishing customs in our land, as handed down from ancient times, is something that was greatly regarded by our beloved chiefs. Cherished customs, taught to the children by their parents. The practices of farming were taught to those of the land, and the practice of fishing were taught to those of the coast. Those were the important skills in the ancient times of our ancestors... Let me tell about the customs of fishing in the deep sea, for these are among the things that were practiced by my foster father Kaaikaula, and that he taught to me. Among the important fishing practices of Kekaha, that I was taught in my youth were aku fishing, ahi fishing, and fishing for opelu with nets. These were the important fishing customs that I was taught...

• Kaaikaula instructed Kaelemakule

• Ko'a 'ōpelu was closer to shore than the ko'a called Hale'ohi'u which was used for 'ahi and aku

Fishing for these fish was done at the ko'a 'ōpelu ('ōpelu fishing station or grounds), that was not too far out. And beyond that, was the ko'a for aku and 'ahi fishing. The ko'a for these fish (the 'ahi and aku), was the famous ko'a lawai'a (fishing ground) of Kekaha, known by the name, "Haleohiu..." [November 13, 1928:3]

Aku Fishing

• Customs of fishing for aku at the ko'a called Hale'ohi'u

Aku fishing was done with a pā in ancient times by our fishermen ancestors, at the famous ko'a of Hale'ohiu, of the land of Kekaha-wai-ole-o-nā-Kona...From this waterless shore of Kona, it is believed that the first pā aku fishing was found, made from the shoulder blade (iwi hoehoe) of Keuwea. He was the father of that famous fisherman of Kekaha, called Ka'eha. His story was seen in the "Newspaper, the Star of Hawaii..." [in 1907]. It is said in the tradition, that Ka'eha killed his father at his father's command, and that Keuwea's shoulder and thigh bones were thrown into a kāheka (tidal pool) of Kekaha. On a following day, Ka'eha went to look at his father's bones and he saw growing up from them, some pāpaua (mother of pearl bivalves). From the pāpaua on the right side, Kaeha made the "pā hi aku kuahuhu" (the kuahuhu aku lure). The pāpaua that was on

• Origin of the pā aku (mother of pearl aku lure)

the left side, was thrown into the sea, and that is the reason that the pāpau spread throughout the islands, and how it came to be used for aku lures... [December 11, 1928:3]

- Foremost aku fishermen of Kekaha remembered
- Nahale dwelt at Makalawena

...It is perhaps appropriate for me to mention some of the famous aku fishermen of the days of my youth, those who I fished with at my home of Kekaha-wai-'ole-o-nā-Kona where I was reared. The fishermen whom I mention, their names are on the list of the foremost aku fishermen of those days. Nahale was one of the head fishermen at that time. He dwelt in his home at Makalawena, in the land of Kekaha. He was famous for his distant traveling, finding of the aku, and aku lure fishing. He was very strong and could lift the aku onto the canoe... Hoino was another famous aku lure fisherman of those days. He was a resident of Mahai'ula, and he would fish for aku with lures at Hale'ohiu, the famous ko'a (deep sea fishing station) of Kekaha. When I was young, before I became an aku fisherman, I was one of his canoe men... Pahupiula, was a part Caucasian fisherman, and he is the third of the fishermen that I remember here on this page. He was very smart in fishing for aku with lures, and very fast at getting the aku off of the lure and into the canoe. He was from the village of Makalawena... [January 15, 1929:3]

- Hoino dwelt at Mahai'ula
- Hale'ohi'u was the famous ko'a
- Pahupiula was from Makalawena

- After the deaths of the old fishermen, Makanani and Kamaka became the lead Fishermen at the ko'a of Hale'ohi'u

...When I left Kekaha, Pahupiula and the other head fishermen had died, and new head fishermen arose. Makanani was one of the lead fishermen later. But, not only him, there was also Kamaka, who was among the foremost fishermen of the famous ko'a, Hale'ohiu. These men held that position later and their fame was made known, because of their strength, alertness, and readiness in lifting the aku fish to the canoe, and their quickness in freeing the fish from the pā.

- Kaelemakule himself was also a lead fisherman

The well known head fishermen of Kekaha, those who practiced and became the foremost aku fishermen were Nahale, Hoino, Pahupiula, Kaelemakule, Makanani, and Kamaka. All of them were fishermen of the first class... [February 5, 1929:2]

- Customs of 'ahi fishing

Ahi Fishing

Ahi fishing was also an important practice. ...The bait that was for ahi fishing at the koa of Haleohiu, as well as at other koa, was the whole opelu. Also the sliced opelu mixed with aku. Sometimes, when there was none of this type of bait, the weke 'ula, weke lā'ō, and even the tail meat of the 'ahi were used. Some fishermen also used the po'ou, moi, and akule as bait... [February 26, 1929:4]

- 'Ōpelu fishing practices

'Ōpelu Fishing

Opelu fishing was another one of the important practices of these islands in ancient times; it was perhaps the foremost of the practices in the streaked sea (kai mā'ok'ioki) of Kona. It became the type of fishing that contributed to the livelihood of the fishermen and their families... For 'ōpelu fishing, two men are adequate in going on the canoe to the place of the ko'a 'ōpelu which has been known since the days of the ancient people. It is at a place where one can look below and see the fish, that he prepares to feed the 'ōpelu. The man at the front of the canoe is the fisherman, the one who is prepared for this manner of fishing, he leads in all things for this kind of fishing.

There in front of the fisherman was set out the bait of the 'ōpelu, that is the 'ōpae 'ula (red shrimp) and sometimes other baits as well. He'd give the

man at the back of the canoe the bait, this man would do what ever the fisherman told him to. The man in the back had a stone weight, the black dirt, and the coconut sheath in which the 'ōpae 'ula or other bait would be placed and folded in. This would be wrapped with cordage and let down into the water about 2 or three fathoms deep, then the man would jerk the cord and the bait would be released. The water would be blackened by the dirt, and this would help the fisherman see the 'ōpelu eating in the water...When many 'ōpelu were seen, he would have the man feed the fish again and lower the net into the water. While the 'ōpelu were eating, the net was drawn up, and as the fish tried to swim down, they were caught in the net...

- Kaloahale in front of Awalua was the ko'a 'ōpelu used by the people of Mahai'ula-Kaulana

While I was a youth living at my beloved land of Mahai'ula, I fished for 'ōpelu. I went with my foster father, Kaaikaula, to fish for 'ōpelu at the ko'a 'ōpelu ('ōpelu fishing ground) called "Kaloahale," it was directly seaward of the black sand shore of Awalua... [March 5, 1929:4]

In c. 1874 Kaelemakule became the school teacher at Makalawena, a few years later he entered into the business of marketing fish. In 1880 he built his wooden frame house, Kalāhikiola, at Mahai'ula, that still stands on the shore today:

**Selected References
to Places and Events:**

- Fishing canoe fleets returned to the sea during calm weather
- Kaelemakule enters into the business of selling fish
- Kept his money hidden in a cave
- Had lived in a thatched house, up to this time, but decided to build a wooden house
- Describes how the Kaelemakule house at Mahai'ula was built

Narrative:

...When the calm weather returned to the land of Kekaha, that was the time that one saw the lehua blossoms return to the sea [a poetical description of the people from the uplands who dwelt in the area of growth of the lehua trees, and who returned to the shore for fishing in good weather]. It was then, that I would also see the fleets of canoes traveling from one extremity to the other upon the sea of my beloved land. At those times, people were also seen looking for aku, the fruit of the sea. It was at this time that I entered into the business of trading the fine dried fish of the land, taking them to Kawaihae and sending them to Honolulu. I continued this work for some time, moving forward without any problems befalling me. As a result, I accumulated quite a bit of money, which I kept hidden in one of the caves of the land. When the money accumulated, I got the idea that I should build a new house for my foster parents and family at Mahai'ula. Up to that time, our house was a Hawaiian house, that had been built in my childhood. We had re-thatched the house twice with pili as was done for so long in Kona... Our house was old and the purloins and post were beginning to deteriorate. After speaking with Poke, my foster mother, it was agreed that we would build a wooden house (hale laau). I went to Honolulu and spoke with Papai, a haole who was smart to speak Hawaiian. Papai asked me how big the

House was to be. The house would be 32 feet long, 19 feet wide, with an 8 foot wide porch in the front and in the back. The rough cut wood cost 4 cents [a foot] and the finished wood cost 3 ½ cents [a foot]... [July 9, 1929:3]

The cost of the lumber and shipping came to 760 dollars, and I had saved enough to pay for all of it. Papai asked me where the landing was that the lumber would be dropped off at, and I told him, Mahai'ula. The lumber was loaded on the steam ship Likelike and brought to Mahai'ula. Papai told me that the Likelike would arrive at night time, and that I should watch for it. When it arrived, I was to paddle out to a deep place in the bay, with some lights on the boat so the ship would know which was the right bay. The

Purchasing and shipping the lumber for Kaelemakule's house at Mahai'ula

The house is built

night the steam ship Likelike came, I went out in my boat, with a lantern on the mast. The lumber was unloaded into the ocean and we gathered it up, taking it with the skiffs to the shore of Mahai'ula... Upon inquiring, I learned that Hauhili was the most skilled carpenter in Kona. He was not only a skilled carpenter, but was also skilled at setting the kahua (stone platform). I wrote a letter to him inquiring if he could come and build my house, but he answered that he was working at the time, and could not. So as a result, I got Nuhi, the youth who worked with Hauhili, and he built our house. Later, while we were building the house Hauhili arrived at Makalawena. [July 16, 1929:3]

Hearing that Hauhili went to Makalawena, I went to see him, and asked if he would come to Mahai'ula with me...He came, and praised the nature of the house... [July 23, 1929:3]

- House named Kalāhikiola by Poke
- David Alawa of Hōlualoa composed a song for the house dedication

When the house was completed, Poke, my foster mother, named the house "Kalāhikiola." We spoke about this and I desired to have a song for our house on the day of the feast for moving into the house. I asked my friend David Alawa of Hōlualoa, who was a skilled song writer, if he would compose a song. He agreed, and two weeks later, I received the song which filled me with joy. Here is the name song, "Kalahikiola," that David Alawa wrote:

1 E naue kakou i Kalahikiola
 Ilaila kakou e luana ai
 I ike i ka nani oia Home
 Home ku kilakila i ka lihi kai
 shore

We go to Kalāhikiola
 It is there that we shall find comfort
 And see the beauty of that home
 Home which stands majestically upon the

E hauoli me ke aloha
 E hauoli me ke aloha
 E hauoli me ke alo—ha
 Hulo, hulo kakou.

It is happy with love
 It is happy with love
 It is happy with love
 We call out hurrah, hurrah.

2 Kuu Home kahakai e ku nei
 O Kalahikiola la he inoa
 E kipa e na mea a pau
 Eia e ka Home no kakou
 E hauoli me ke aloha...

My home there upon the shore
 It's name is Kalāhikiola
 All are welcome
 Here is the home for us
 It is happy with love...

Selected References to Places and Events:

- Kalāhikiola dedicated
- Fish came from the area, with awa from Makalawena pond
- People from all over Kona celebrated
- House built in 1880

Narrative:

Thus the song goes. There is one more verse, but perhaps this is enough for now.

As we prepared for the feast to enter the house, there were not many things that would be set out, but they were things which we Hawaiians were accustomed to. It was poi; kālúa (roast) pig; poi palau (taro pudding); and things of the ocean, like the 'ōpihi (limpets), limu (seaweeds), wana (urchins); and the fat

Milkfish that came from the fishpond of Makalawena (awa momona o ka loko i'a o Makalawena).

When everything was ready, people came from all over Kona. From the uplands of Kalaoa, from the shores of Ka'ūpūlehu, Kūki'o, and Makalawena, all of those people who mingled with us of Mahai'ula...

[August 6, 1929:3] ...I was 26 years old [in the year 1880] when I built this house for my wife and foster parents on this land of Kekaha..

- Mahai'ula

The Appearance of the Land of Mahai'ula

...The land of Mahai'ula is there on the western side of the great island of Hawai'i, in the division of land of Kona Kai'opua (Kona with the billowy clouds on the ocean). And it is there, that I was reared by my foster parents.

- There were many houses along the shore, and nine canoes

As I was growing up, I learned that there were many fishermen living at Mahai'ula, and there were many houses when I was little. There were 9 canoes that were landed along the shore at Mahai'ula. There is a good bay, and the shore is covered with white sand, from one extremity to the other. It was at this canoe landing that one would find canoes all year round, even during stormy times. Dwelling upon the shore of Mahai'ula was good, and looking out to the sea, was the famous ko'a called Hale'ohiu.

- The ko'a was named Hale'ohi'u

- Hualalai
- 'Olauniu was the evening breeze
- Residences and temporary houses of Mahai'ula-Kaulana described

The majestic mountain, Hualalai was inland, and the vast expanse of the sea was in front. The sun appeared in the east and set in the west. In the evening the 'Olauniu breeze blew from inland, gently across the land. (There were many breezes which made living at Kekaha comfortable.) The fishermen of this land made temporary houses on stone platforms under the kou trees (pāpa'i kou hale). These were often very close to the shore along the white sands of the canoe landing. It was a treat for the visitors to look at. At the back of the village, going inland about three miles it was only pāhoehoe lava. To the north and south, pāhoehoe and 'a'ā also covered the land to the seaward points.

- Pāhoehoe flats along inland trail has names of residents etched on it

There is a fine broad place on the pāhoehoe, about two miles from the village, along the trail that ascends to the uplands (alanui pi'i i uka), that one can see many names of the old people written upon the pāhoehoe. The names and letters are etched in the pāhoehoe. In several of the names that I saw written there, was the letter "Z," which is the first letter of the name like "Zeahiwela" and "Zaumoana." This is a letter which was not used in the mother language of our land. We begin at the "A" and go to the "W," so how did the old people get this letter "Z"? [August 20, 1929:3] That letter "Z" was also seen written in a tattoo on the chest of a man of Hōlualoa, now dead, his name was Zualahiwa (Kualahiwa).

- Pōhakuolama

- Pōhakuolama a fish god stone, causes the increase of fish

There in the middle of the bay and canoe landing of Mahai'ula, is a stone in the water. It stands just a few fathoms out from the shore. When the tide is out, you can walk out to and get on the stone. The ancient name by which this stone was known is "Pōhakuolama." This stone looks like a block on which women weave hats. It is round from top to bottom, two people can encircle it, and it is 5 feet high.

It is said that the stone is the body of a woman, and it is a stone which causes the increase or abundance of fish for the fishermen of this land, Mahaiula. For three months, this female stone dwells in a period of kapu (restriction), a period of menstruation. This is in the months of May June, and

July. During the time of defilement, the fishermen of old, were also forbidden from taking offerings to the stone with which to ask for the increase of fish. When this female stone, in the bay and canoe landing of

- Seasonal offerings made to Pōhakuolama

Mahai'ula, dwelled in her period of menstruation, the water appeared yellowish-red (hālena melemele 'ula) in shallow waters to about two fathoms depth. But when one looked into the water, it could not be seen. The yellow-red remained in the bay of Mahai'ula for the three months mentioned above, and it was so for all the years of my youth. Perhaps it is the same, even at this time.

At the time when her menstruation ended, that was time that she would be purified, the defilement of the period ended. It was at that time also, that the yellow-red would also disappear and the sea water of Mahai'ula became clear once again. Then once again, the fishermen of Mahai'ula would take offerings to her asking that she would cause the fish to increase.

- Mahai'ula and all of Kekaha known for fishing
- Names fish which are caught

This Mahai'ula, is a land of fish. Not only Mahai'ula, but all of the lands of Kekaha. That is perhaps the reason that the ancient people called this land "Kekaha." If one wants fish quickly, the fire is lit first, then the fish come together in a school. There are many ku'una upena (net fishing stations) right in front of the village. The manini, weke lā'ō, and 'anae, are the fish which are found in these net fishing stations. The fire does not burn long before the fish quiver on the flame. It was also along these seaward points, that in our youth, we found much pleasure in kāmākoi (pole fishing), getting many fish. And if you like the po'opa'a fish, there among the little inlets and fissures, the po'opa'a can be found. [August 22, 1929:3]

- Women gathered near shore fish

There are multitudes of fish that can be caught with the pole along the shores of this land. Among them are the moi, moana, 'a'awa, kūpīpī, weke, and all manner of fish. If you desire the wana, they can be gotten from the depths to the shallow waters. If you like the ina, they too can be gotten to fulfill your desire. There are also many 'ōpihi on this land. The best place is to the south side of Mahai'ula. Many of the women went to do this kind of fishing, gathering the 'ōpihi. Partially clad in their garments while getting the opihi, the women could be compared to the slopes of Mauna Loa [poetically referring to them being bare breasted]. These things are the source of endearing recollections.

- Kekaha, a land without rain
- Brackish water used for drinking

Kekaha is a land without rain, there are perhaps no more than ten times in one year that it rains. The reason for this is that there are not many trees growing on the land of Kekaha. The trees are the thing that pull the rain from the clouds. The drinking water of this land, the water in which to bathe, and the water for doing various tasks, is the water that is partially salty. It is called by the name wai kai (brackish water), and it is a water that causes trouble for the visitors to this land.

- Visitors to Kekaha had difficulty drinking the brackish water

It is perhaps appropriate for me to describe the name given to this problem, "ka wai ōpū nui" (the water of the big stomach). Ka wai ōpū nui is the name that is given to the visitors. They come to the land of Kekaha and are invited in to eat, by the natives of the villages. And because of the deliciousness of fish of this land, the visitors eat large quantities. Then after this, they ask for water to drink.

Upon drinking the water, the visitor's thirst is not satisfied, and shortly there after, more water is asked for. And because of the continuous drinking, the stomach is filled. That's why the visitors to Kekaha are called ka wai opu nui.

So this is a description of the fisherman's land, in which I was reared by my foster parents. [September 3, 1929:3]

- When running the fish business, the fish were taken to Kawaihae and then shipped to Honolulu
- Villages of Kekaha mentioned

While we dwelt in the shelter of our house, Kalāhikiola, fishing was the occupation undertaken. I also continued selling the fish of the fishermen, taking them to Kawaihae and sending them to Honolulu. So every Friday, I would go to Kawaihae. Then I met with Nawahie, who dwelt in the uplands of Kawaihae with whom I went into the business of selling pa'i 'ai (partially pounded poi), from Maui. On Saturdays, I took the pai ai along the coast of Kekaha to the fishermen of Ka'ūpūlehu, Kūki'o, Makalawena, and Mahai'ula. The fishermen paid in fish, which we in turn took back to Kawaihae, for delivery to the market at Kai'ōpihi, Kohala. We carried on this partnership for some time, and it was this which caused me to think of making my own store.

Kekaha Wai Ole o nā Kona (Waterless Kekaha of Kona)

- Importance of water the Tradition of Mākālei
- Explains how the name Kekaha-wai-'ole came about
- Kaulana
- 'O'oma
- Water sources

We have seen the name "Kekaha wai ole o nā Kona" since the early part of my story in Ka Hōkū o Hawai'i, and we have also seen it in the beautiful tradition of Makalei. An account of the boy who dwelt in the uplands of Kekaha wai 'ole, that was told by Ka-'ohu-ha'aeo-i-nā-kuahiwi-'ekolu [the penname used by J.W.H.I. Kihe]. I think that certain people may want to know the reason and meaning of this name. So it is perhaps a good thing for me to explain how it came about. The source of it is that in this land of Kekaha even in the uplands, between Kaulana in the north and 'O'oma in the south, there was no water found even in the ancient times. For a little while, I lived in the uplands of Kaulana, and I saw that this land of Kekaha was indeed waterless.

- Strict kapu observed for water sources
- Kāne was god of water
- Kia'i watched over water caves

The water for bathing, washing one's hands or feet, was the water of the banana stump (wai pūma'ia). The pūma'ia was grated and squeezed into balls to get the juice. The problem with this water is that it makes one itchy, and one does not get really clean. There were not many water holes, and the water that accumulated from rain dried up quickly. Also there would be weeks in which no rain fell...The water which the people who lived in the uplands of Kekaha drank, was found in caves. There are many caves from which the people of the uplands got water... [September 17, 1929:3]

...The kūpuna had very strict kapu (restrictions) on these water caves. A woman who had her menstrual cycle could not enter the caves. The ancient people kept this as a sacred kapu from past generations. If a woman did not know that her time was coming and she entered the water cave, the water would die, that is, it would dry up. The water would stop dripping. This was a sign that the kapu of Kāne of the water of life had been desecrated. Through this, we learn that the ancient people of Kekaha believed that Kāne was the one who made the water drip from within the earth, even the water that entered the sea from the caves. This is what the ancient people of Kekaha wai 'ole believed, and there were people who were kia'i (guardians) who watched over and cleaned the caves, the house of Kāne... [September 24, 1929:3]

- Ceremonies observed if kapu of water sources broken

When the kapu of the water cave had been broken, the priest was called to perform a ceremony and make offerings. The offerings were a small black pig; a white fish, and aholole; young taro leaves; and awa. When the offering was prepared, the priest would chant to Kane:

E Kane i uka, e Kane i kai,
 E Kane i ka wai, eia ka puaa,
 Eia ka awa, eia ka luau,
 Eia ka ia kea.

O Kane in the uplands, O Kane at the shore,
 O Kane in the water, here is the pig,
 Here is the awa, here are the taro greens,
 Here is the white fish.

- Prayer to Kāne for purification of water sources Then all those people of the uplands and coast joined together in this offering, saying:

He mōhai noi kēia iā 'oe e Kāne, e kala i ka hewa o ke kanaka i hana ai, a e hooma'ema'e i ka hale wai, a e ho'onui mai i ka wai o ka hale, i ola nā kānaka, nā 'ōhua o kēia 'āina wai 'ole. Amama. — This is a request offering to you o Kāne, forgive the transgression done by man, clean the water house, cause the water to increase in the house, that the people may live, those who are dependent on this waterless land. It is finished... [October 1, 1929:3]

Kaelemakule's narratives continue, noting that it was in May 1883, that he was approached by an organization of Kona businessmen to manage a store in Kailua. He describes the evolution of that business and his subsequent acquisition of the store itself in 1888. Kaelemakule wrote:

- In ca. 1883, moves to Kailua to manage store ...When I left Mahai'ula, my wife and adopted child went with me. Thus, three of us departed from the home at Mahai'ula. My foster parents Kaaikaula (he was completely blind by that time) and Poke remained at Mahai'ula. My mother Ke-aka-o-nā-li'i and her husband, Maianu, and their grandson Kamaka, and his wife Lahapa lived at Mahai'ula as well. When I went to live at this land (Kailua), I left all of my fishing supplies in the care of my step father, Maianu and Kamaka, his grandson. By this time, my foster parents were weak and could not continue fishing... [October 22, 1929:3]
- Kaaikaula, Poke, Kamaka and others remain at Mahaiula
- Kaaikaula takes ill, and dies in 1883. He is buried in the cave Kolomikimiki ...Three months after moving to the store at Kailua, Kaaikaula took very ill. Hearing this news, I returned to Mahai'ula, and as I drew near, I heard the wailing of my foster mother, Poke. When I arrived at the house, Kalāhikiola, Kaaikaula was being prepared for his long sleep...We took his earthly body to be placed in the cave of Kolomikimiki, where people were buried. It is about one mile inland from the house at Mahai'ula. It is there that he rests in the eternal sleep. After that, when I returned to the store at Kailua, I took Poke to stay with me... [October 29, 1929:3]
- Poke goes to live in Kailua with Kaelemakule
- In 1903 Poke takes ill It was in 1903, after more than 15 years of running the store and serving in various government positions, including postmaster and homestead land agent, that I notice my foster mother's health was declining. She was very old and perhaps knew that her end was drawing near... It was at that time that she spoke to me, these beloved words that I shall never forget. Our living has been one of aloha (love), and you did not simply forget me when your foster father passed away, and now it is perhaps I who will depart from you. Here are my words to you when I pass away, that you care for my possessions, that they not be discarded... [February 11, 1930]
- Poke asks to be buried with Kaaikaula I cried at hearing these words of my foster mother, and then asked her: "If you should depart, should I return you to Kekaha?" She said "Yes. Take

me back that I may rest at the side of your father, this was our last desire.”

- Poke is buried at Kolomikimiki Three days later, she departed from me, and I fulfilled her commandment. I returned her earthly body to rest at the side of her husband (my foster father, Kaaikaula), in the burial cave of the departed, at Kolomikimiki, in Kekaha. When she passed away, my real mother (Ke-aka-o-nā-Ali'i) lived for another year, then
- Keakaonāali'i and Maianu also buried at Kolomikimiki She passed away. A short while later Maianu passed away, and both of them were also buried in the cave, Kolomikimiki, in the land of Kekaha... [February 18, 1930]

John Kaelemakule closes his story, sharing a few personal details about his life. He reports that he was married four times. His first wife, whom he affectionately refers to as “Kuu ui lei ilima,” was from Oahu. They had been married 20 years when she passed away. Four children were born to them, one a 14 year old daughter and the other, John Kaelemakule Jr., were still living at the time of his writing. His second wife, Emalia Kauaha'ihao, had been raised at Hōlua-loa. She was the oldest of three girls that he married in that family. Emalia died in child birth. A while later, Kaelemakule married Pua-Komela Kauha'ihao, and when she died, he married the youngest sister, Ka-'imi-na'auao Kauha'ihao. With Ka-'imi-na'auao, the elder Kaelemakule had a son, Joseph Kaelemakule, affectionately known as Joe (March 4, 1930). In the last article, Kaelemakule noted that he was 77 years old, and said:

- Kaelemakule says farewell I have written this story of my life, and I am now ready to take my own journey...Before going, I wish to give my great aloha and thanks to all of you, who have read this little story in the newspaper, *Ka Hoku o Hawaii*, and to the editors—Aloha 'oukou a pau loa (love to all of you). In ending my time with you, I have prepared a small song, an adornment for Kona kai 'ōpua, the land of my birth...

...E Kona, ku'u 'āina hānau, 'āina maika'i.
Nou kēia wehiwehi,
A'ohe nō he mea like me
Kona Kai 'Ōpua,
Ka u'i, ka nani, a me ka maika'i.

O Kona, land of my birth, a good land.
This adornment (song) is for you,
There is none other like
Kona with its billowy clouds on the horizon,
So beautiful, splendid, and fine.

Ka Hopena

(the end) [March 18, 1930:3]

Nā Ho'omana'o o ka Manawa (Reflections of Past Times)

In 1924, while *Ka Hoku o Hawaii* was publishing a variety of traditional accounts of Kekaha, penned by J.W.H.I. Kihe, he also submitted an article reflecting on the changes he'd seen in the days of his life. The following excerpts (translated by the author), offer insight into the historic community of Kekaha (ca. 1860 to 1924). In the two part series, he shared his gut feelings about the changes which had occurred in this area—the demise of the families, and the abandonment of the coastal lands of Kekaha. Kihe tells us who the families were, that lived in Kaulana, Mahai'ula, Makalawena, Awake'e, and Kūki'o. And it will be seen that a number of the names he mentions, are those that have been mentioned in other historical documents cited in this study.

Selected References to Places and Events:

Narrative:

There has arisen in the mind of the author, some questions and thoughts about the nature, condition, living, traveling, and various things that bring pleasure and joy. Thinking about the various families and the many homes with their children, going to play and strengthening their bodies.

- Honokōhau

In the year 1870, when I was a young man at the age of 17 years old, I went to serve as the substitute teacher at the school of Honokōhau. I was teaching under William G. Kanaka'ole who had suffered an illness (ma'i-lolo, a stroke).

- Hawaiian language spoken in the schools of Kekaha

In those days at the Hawaiian Government Schools, the teachers were all Hawaiian and taught in the Hawaiian language. In those days, the students were all Hawaiian as well, and the books were in Hawaiian. The student were all Hawaiian... There were many, many Hawaiian students in the schools, no Japanese, Portuguese, or people of other nationalities. Everyone was Hawaiian or part Hawaiian, and there were only a few part Hawaiians.

- Kīholo
- Makalawena
- Kalaoa
- Kaloko
- Honokōhau

The schools included the school house at Kīholo where Joseph W, Keala taught, and later J.K. Ka'ailluwale taught there. At the school of Makalawena, J. Kaelemakule Sr., who now resides in Kailua, was the teacher. At the Kalaoa School, J.U. Keawe'ake was the teacher. There were also others here, including myself for four years, J. Kainuku, and J.H. Olohia who was the last one to teach in the Hawaiian language. At Kaloko, Miss Ka'aimahu'i was the last teacher before the Kaloko school was combined as one with the Honokōhau school where W.G. Kanaka'ole was the teacher. I taught there for two years as well... [Kihe includes additional descriptions on the schools of Kona]

- When the schools were required to stop teaching in Hawaiian, and start teaching in English, Hawaiian families and education began to deteriorate

It was when they stopped teaching in Hawaiian, and began instructing in English, that big changes began among our children. Some of them became puffed up and stopped listening to their parents. The children spoke gibberish (English) and the parents couldn't understand (nā keiki namu). Before that time, the Hawaiians weren't marrying too many people of other races. The children and their parents dwelt together in peace with the children and parents speaking together... [June 5, 1924]

- Honokōhau

...Now perhaps there are some who will not agree with what I am saying, but these are my true thoughts. Things which I have seen with my own eyes, and know to be true...In the year 1870 when I was substitute teaching at Honokōhau for W.G. Kanaka'ole, I taught more than 80 students. There were both boys and girls, and this school had the highest enrollment of students studying in Hawaiian at that time [in Kekaha]. And the students then were all knowledgeable, all knew how to read and write. Now the majority of those people are all dead. Of those things remembered and thought of by the people who yet remain from that time in 1870; those who are here 53 years later, we can not forget the many families who lived in the various ('āpana) land sections of Kekaha.

- Most of the people of Kekaha are now dead

- Families lived in all the lands of Kekaha, from Honokōkau to Pu'uwa'awa'a

From the lands of Honokōhau, Kaloko, Kohanaiki, the lands of 'O'oma, Kalaoa, Hale'ohi'u, Maka'ula, Kaū, Pu'ukala-'Ōhiki, Awalua, the lands of Kaulana, Mahai'ula, Makalawena, Awake'e, the lands of Kūki'o, Ka'ūpūlehu, Kīholo, Keawaiki, Kapalaoa, Pu'uanahulu, and Pu'uwa'awa'a. These many lands were filled with people in those days.

There were men, women, and children, the houses were filled with large families. Truly there were many people [in Kekaha]. I would travel around with the young men and women in those days, and we would stay together, travel together, eat together, and spend the nights in homes filled with aloha.

- Honokōhau

The lands of Honokōhau were filled with people in those days, there were many women and children... Today [1924], the families are lost, the land is quiet. There are no people, only the rocks and trees remain, and only occasionally does one meet with a man today.

- Kaloko

Kaloko is like that place mentioned above, it is a land without people at this time. The men, women, and children have all passed away. The only one who remains

Is J.W. Ha'au, he is the only native descendant upon the land.

- Kohanaiki

At Kohanaiki, there were many people on this land between 1870 and 1878. These were happy years with the families there. In those years Kaiakoili was the haku 'āina (land overseer)... Now the land is desolate, there are no people, the houses are quiet. Only the houses remain standing, places simply to be counted. I dwelt here with the families of these homes. Indeed it was here that I dwelt with my kahu hānai (guardian), the one who raised me. All these families were closely related to me by blood, while on my fathers' side, I was tied to the families of Kaloko. I am a native of these lands.

- 'O'oma, Kalaoa, Kaulana and Mahai'ula

• Mahai'ula noted for it's great fishermen (families named)

The lands of 'O'oma, and Kalaoa, and all the way to Kaulana and Mahai'ula were also places of many people in those days, but today there are no people. At Mahai'ula is where the great fishermen of that day dwelt. Among the fishermen were Po'oko'ai mā, Pā'ao'ao senior, Ka'ao mā, Kai'a mā, Ka'ā'īkaula mā, Pāhia mā, and John Kaelemakule Sr., who now dwells at Kailua.

- Kaelemakule family members buried near their home Makalawena also noted for great fishermen

Kaelemakule moved from this place [Mahai'ula] to Kailua where he prospered, but his family is buried there along that beloved shore (kapakāi aloha). He is the only one who remains alive today... At Makalawena, there were many people, men, women, and their children. It was here that some of the great fishermen of those days lived as well. There were many people, and now, they are all gone, lost for all time.

- Families of Makalawena and Awake'e named

Those who have passed away are Kaha'iali'i mā, Mama'e mā, Kapehe mā, Kauaionu'uanu mā, Hopulā'au mā, Kaihemakawalu mā, Kaomi, Keoni Aihaole mā, and Pahukula mā. They are all gone, there only remains the son-in-law of Kauaionu'uanu, J.H. Mahikō, and Jack Punihaole, along with their children, living in the place where Kauaionu'uanu and Ahu once lived.

- Kūki'o and Ka'ūpūlehu, now without people

At Kūki'o, not one person remains alive on that land, all are gone, only the 'a'ā remains. It is the same at Ka'ūpūlehu, the old people are all gone, and it is all quiet... [June 12, 1924]

The Wreck of the Maui (1917)

Having completed a fairly detailed review of Hawaiian historical accounts, it is seen that the native families of Kaulana and Mahai'ula placed a high value on the waters fronting these lands—the area was an important canoe landing and important fishery. There is another, facet to the history of this coast, for which these waters are known. There have been at least two wrecks of western built ships on the reefs fronting the Kaulana-side of Mahai'ula Bay. The one for which a formal record has been located is the Maui, which ran aground on March 20, 1917. Pete Hendricks of the Division of Aquatic Resources has worked with various groups to conduct archaeological dives in the area of the

Maui, and it is anticipated that a report of those findings will be made available at some point in the future (pers. comm. Sept. 23, 1997). Of the event, the Hilo Tribune reported:

Maui Wrecked on Coral Reef

Wrecked in a coral reef extending out from Makalawena Point, on the North Kona Coast, the Inter-Island steamship Maui, 650 gross tons, Capt. Williamson, will probably be a total wreck, and the 10,360 bags of Hawi Plantation sugar on board is a total loss.

The Maui went on the reef about one o'clock Tuesday Morning and a hole was stove in her bottom through which the water poured into the hold... Shortly after noon yesterday the Maui fell over on her beam ends and the indications are that much of her bottom has been torn out by the coral. The weather has been rough following the recent storm, and the steamer is reported to be pounding the reef and has been deserted by her officers and crew... (Hilo Tribune Mar. 21, 1917)

On March 22, 1917, the Hawaiian language newspaper, Ke Ola o Hawaii reported on the incident and noted:

Ili ka Mokuahi Maui Iluna o Ka Puko'a ma Kona Akau

Mamuli o keia ino nui i pahola iho maluna o ka mokupuni o Hawaii i kela mau la aku nei...ili ana o ka mokuahi Maui iluna o ka puko'a ma Makalawena... Ua olelo a'e oia ma ke awa o Mahukona o Maui kahi i hoopiha kopaa ai, a haalele iho ia laila no Kailua no ka hoopiha pipi ana mamua o kona huli hoi ana no Honolulu, a loa e iho la nae oia i keia pino...

The Steamship Maui has Run Aground on the Reef at North Kona

As a result of this great storm that fell upon the island of Hawaii in the past days...the steamship Maui ran aground on the reef at Makalawena... It is said that the Maui was at the harbor of Mahukona first, where it took on a load of processed sugar, it then departed for Kailua to take on cattle, before its turning to return to Honolulu, and it is then that it came upon this disaster... (March 22, 1917).

In his directory of Hawaiian inter-island and registered vessels, M. Thomas (1982) reports that the Maui was built in San Francisco "in 1898 by Union Iron Works for Wilder's S.S. Co... [it] Could carry 30 cabin and 150 deck passengers and 13,000 bags of sugar" (Thomas 1982:33). The Maui was 171 feet long, by 30.2 feet wide, with a draft of 14.4 feet (ibid.) The oral history section of this study also records the wreck of another ship in the same general area in ca. 1924, a boat named Kalae (pers comm., Valentine K. Ako in this study). Additional documentation on maritime archaeology of the Mahai'ula vicinity is reported in Carpenter et al. (1998)

VI. KEKAHA: LAND USE AND AN OVERVIEW OF SELECTED HISTORICAL STUDIES (CA. 1930 TO 1992)

Overview

At the time that J.W.H.I. Kihe and John Kaelemakule Sr. were writing their accounts, another individual had taken interest in her homeland overlooking the shore of Kekaha—Eliza Davis Low-Maguire, the second wife of John Maguire, of Hu'ehu'e Ranch. As she noted, the writings of Kihe, along with her interest in other stories she had heard, caused her to put some of the accounts in English so they would not be lost (Maguire 1926:3-4). We are fortunate that Maguire compiled "Kona Legends," and since its publication in 1926, it has been the primary source that many researchers used in citing traditional accounts of the region (knowledge of the existence of the full Hawaiian texts was limited).

The following section of the study includes excerpts from a few of the historical and archaeological studies that have been conducted in and around the study area since ca. 1930, and also cites documentation of transitions in land ownership. The goal being to include a few key resources into one volume for easy access and reference to primary resources.

Archaeology of Kona, Hawaii (Reinecke ms. 1930)

Shortly after most of the native families of the Kekaha region left the coastal settlements, Bishop Museum contracted John Reinecke to conduct a survey of sites in the district of Kona (Reinecke Ms. 1930, Bernice Pauahi Bishop Museum). During his study, Reinecke traveled along the shore of Kekaha, including the lands within the present study area. The following site descriptions are recorded in Reinecke's manuscript—it is noted that some of Reinecke's observations contradict those of the native residents, but generally, his discussion is compatible with the native accounts:

This coast formerly was the seat of a large population. Only a few years ago Keawaiki, now the permanent residence of one couple, was inhabited by about thirty-five Hawaiians... [Reinecke ms. 1930:1]

...The fishing is good; there is a fairly abundant water supply of brackish water, some of it nearly fresh and very pleasant to the taste; and while there was no opportunity for agriculture on the beach, the more energetic Hawaiians could do some cultivation at a considerable distance mauka... [ibid.:2]

In discussing the "scarcity" of sites that he recorded in the region, he notes that he may simply have missed them, or that they may have been a little further inland than he traveled (his study field was generally within site of the shore). He also notes:

The coast is for the most part low and storm-swept, so that the most desirable building locations, on the coral beaches, have been repeatedly swept over and covered with loose coral and lava fragments, which have obscured hundreds of platforms and no doubt destroyed hundreds more...many of the dwellings must have been built directly on the sand, as are those of the family at Kaupulehu, and when the post have been pulled up, leave no trace after a very few years... [ibid.]

[Land of Kaulana]

Site 90. North edge of Kaulana, at the edge of the flow, and where the coral beach encroaches upon it: Concrete salt pans; six house platforms; stagnant pool. A section of beach with walled pools and a few kiawe trees is cut off by a wall. Adjoining it mauka are a house platform and a

pen. Within the wall are various patches of wall and one dwelling site. Back of the north end of the wall are six or seven traces of enclosures or sites of some sort, all very small. Also four good papamu: 15x13, 9x9, 9x9, 9x9.

- Site 91. Small high-walled pen with a house platform outside and two fine natural shelters inside. The platform has a small cave to one side, probably once covered over and used for cold storage. A wall surrounds two or more house platforms and a walled floor of ilili. Beyond is a modern concrete and lava platform. Papamu, 15x12 rows.
- Site 92. Wall and modern house ruins. Papamu mauka, (?) 9x8.

[Land of Mahai'ula]

- Site 93. Three house sites, one a modern walled house. Back of the wall is a series of low-arched shelter caves.
- Site 94. House site in line with the three present houses. Pools and wells by clump of cocopalms. Past the clump is apparently a house site. There is some kiawe at Mahaiula, probably covering some sites. Owing to my hurried tour of the coast here, I did not see the heiau which Mr. J. Kaelemakule, a kamaaina of the place, says is located at the spot Kaelehuluhulu, on the beach. It is a fishing heiau, called HALE O HIU. He says there are petroglyphs on the pahoehoe about 1 ½ miles from Mahaiula; I did not find them either. [ibid.:18]
- Site 95. Paths running along the coast. Graves and shelters a little mauka. Apparently five house sites on the beach, one a definite house platform and one carefully walled. One hundred feet farther on is a long, narrow, walled platform and a bit of shelter wall on a cleared space.
- Site 96. Apparently the ruins of several old platforms on the sand.

[Makalawena]

- Site 97. A pen; then a series of little ponds and waterholes behind the great dunes. Reaching Makalawena hamlet, one finds a house site by the southernmost house; another house site by the trail; a third just north of the house; a fourth by the row of houses.
- Site 98. Makalawena Pond. The pools and springs feeding the pond are walled up in numbers, especially on the north end. At this end too are a few small pens. The water at the south end is very good and fresh.
- Site 99. Graveyard at north end of the hamlet.

[Land of Awake'e]

- Site 100. Ruins at the head of Awakee Bay: (a) Pools and pond of brackish but potable water. (b) Modern house site with cistern. (c) House platform. (d) Yard with indications of recent occupation but no house site; a house platform a few feet mauka, however. (e) House platform over 200' mauka. (f) House platform and doubtful dwelling site at north end of beach. (g) Several small remains, possibly two or three house sites overlooked in the kiawe or a little mauka. This must have been a hamlet of 30-40 people fairly recently.
- Site 101. Group of house sites; the first two or more are obscured in the sand; then comes a large lot with house sites indistinct probably three in number; a house platform; three (?) house sites in the sand. North a considerable distance is a tiny shelter.
- Site 102. At Kahoiawa: The sand may hide some sites. Four shelters or small hut sites. Then four hut sites on the slope, only one distinct. Still farther along are three hut sites, and there seem to be traces of more mauka.

- [ibid.:19]
- Site 103. On the thin earth slopes of Puu Kuili just north: a wall and fourteen or more shelter or hut sites. A pen or possibly walled house site on a point overlooking the slope.

[Land of Manini'ōwali]

- Site 104. Small house platform; one natural and two artificial shelters.
- Site 105. In a patch of coral fragments: two platforms and a pen. Above them are some shelters and indistinct wave-torn ruins. Perhaps there were a dozen platforms.
- Site 106. A narrow pen and more wave-torn platforms. Three hut sites mauka.
- Site 107. Coral: platforms under it; four or five shelters; only one site clear.

[Land of Kūki'o]

- Site 108. Two house sites, small caves adjacent; small pen and house platform.
- Site. 109. Shelter pen a little mauka. On the beach, three small square platforms, not large enough or low enough for dwellings. Were they puoa [burial platforms]? heiau? platforms for drying nets?
- Site 110. At the north end of Kua Beach, two pens and a platform. Inland of the beach is a pool and about it on three sides are shelters, small platforms, graves, in the a-a.
There are many graves in this a-a, which is distinguished by its tremendous boulders.
- Site 111. Shelter wall and platform in front.
- Site 112. Pool; platforms probably several graves; brackish well. [ibid. 20]
- Site 113. Large platform at the foot of cliff, several shelters and two modern ahu above it, pen makai.
- Site 114. Remains on Kakapa Bay:
- a. At the south end of bay, two house sites, one a large single site, the other a fine composite site. A path leads from here to, and doubtless through, a great group of graves. Possibly there have been dwellings of some sort on the part directly overlooking the bay.
 - b. Traces of walls on the beach.
 - c. Composite walled site and small cave shelter overlooking the middle of the beach. Pool beneath.
 - d. The entire beach is a series of ruins, four pens, one platform and traces of several more. On the a-a a few feet back are a large shelter, a hut site, and what may have been either. Then a ruined shelter; another shelter at the end of the beach.
 - e. Wall athwart the path at the edge of the a-a. A few yards bare of ruins, then remains of a few platforms along the path; back of it a walled house site and two walled hut sites, some rudimentary shelters, a cairn, and a path running probably to more graves. Two attempts at papamu one of which had got as far as 12x7 very irregular rows. Also another partly finished papamu on the beach, 10x6. A little mauka is a shelter apparently used recently for a burial place. Two fine shelters in the lee of the cliff with a platform in front, probably for shelter, resembling a stack of cordwood in shape.
 - f. On the crumbling pahoehoe, at least two hut sites.
A close examination of this whole area would disclose many sites and traces of sites of all kinds, especially little caves for shelter and storage. Only the obvious ones have been noted.
- Site 115. Remains on Kikaua Point; near the house: remains of wall to west of house yard. A high, small platform in an admirable location for a fishing

heiau. One modern house site in the yard, another just east.

There is a legend connected with two great stones at this point, the outline of which is given elsewhere. I did not see the stones. [ibid.:21]

Site 116. Back of the first beach and clump of cocopalms; Within the enclosure are a pool and a well. Just back of it are five house platforms, one with an incomplete approach form behind. Then a large, rough platform, apparently a house platform; a low house platform in front. A path runs mauka to a stone wall about 100 yards distant.

Site 117. About the second beach and cocopalms: between the two beaches is a fine platform of small fragments, roughly 50x50x3, with a small house platform behind it. The grove is full of very picturesque pools. Past it about 300' is a rough shelter wall and very crude papamu (?) 8x7...

[Ka'ūpūlehu-Kūki'o lava flow]

Site 118. Walled hut site; the stones about a caved-in lava bubble may mark another hut site. Walled shelter, pen. Large pen adjoining the a-a flow on Kaupulehu land. Dwelling site on a-a above it. A few graves on the edge of a-a flow. [ibid.:22]

Stones at Kukio

At Kukio there are two stones, one in the ocean being the kane and one on the land the wahine. Only part of the kane shows above the water. The wahine is a great forked stone, about 18' high and 40' in circumference, and three or four men can pass at once between her legs.

The legend connected with the usual one of failing to respond to Pele's begging, and being overtaken by a lava flow and changed to stone. [ibid.:188]

Since Reinecke's limited study was conducted in 1930, numerous archaeological studies have been conducted in Kekaha. Some of those have included work in the area of the park, and they are summarized by Carpenter et al. (1998) in the study prepared for Kekaha Kai State Park. Until the undertaking of the present archaeological and historical work for Kekaha Kai State Park, the most significant historical research conducted for this region, since the 1970s, are those of Marion Kelly (1971) and H. Kihalani Springer (1985, 1989, 1992). Springer is a native resident of the land of Ka'ūpūlehu, descended from some of the families she discusses in her work; and her writings may be likened to the efforts of the kūpuna, Kiha, Kaelemakule, and Maguire.

Kekaha: 'Aina Malo'o (Marion Kelly 1971)

Speaking of members of fishing families of Kekaha, Kelly²¹ (1971) mentions Makalawena and Kūki'o, and families who are descended from former residents of those lands. Many of the individuals she mentions below have been referenced in preceding chapters of this study (and are also cited below in the oral historical interview section of this study):

The 'Ohana of Kinolau

One informant stated that Kukio was once owned by his great-grand-father, Kinolau, who obtained it from Hulikoa...Kinolau and his wife, Ha'ilau-wahine, lived at Kukio and were buried there (Kelly 1971:10). The grandparents, Kinolau and Ha'ilau, raised their family at Kūki'o, and all their children except Ka'ahu'ula were buried there. She was buried at Makalawena because, it was explained, by the time she died, there was no one left to take her remains back to the family burial grounds at Kūki'o. The

²¹ While discussing the present study with Marion Kelly on January 30, 1998, she told the author that she has previously unpublished research materials and interviews for Makalawena and vicinity in her collection. This material, collected in the 1970s would likely be of historical value, and add to the interpretation of the area.

husband of Ka'ahu'ula was Kaua-i-Nuuanu, a man who was born on Maui but raised in Kohala by foster parents. When the lava flowed at Kiholo [1859] many Kohala people came to Kona to visit and to watch the eruption; some stayed as long as six months. Kaua-i-Nuuanu was one of these, and it was then that he met and married Ka'ahu'ula. They lived at Makalawena where they raised their family, many of whom continued to live there.

One of the daughters of Kaua-i-Nuuanu and Ka'ahu'ula was Kapahukelā, who married Jack Punihaole. Jack had been adopted by his uncle, Joseph Punihaole, who lived near the church at Kohanaiki and who also had a house at Kiholo...Kapahukelā and Jack Punihaole lived at Makalawena with Ka'ahu'ula and raised their family there. One of their children was Lowell Punihaole...Not until he married in 1929 did he move away, to Kealakehe...His mother, Kapahukelā, died at Makalawena and was buried there with his father (ibid.:42,44)

The 'Ohana of Luka Maguire

The fourth child of Kinolau and Ha'ilau was a daughter Haihā. She was said to have married a man by the name of Kahopula'au, and their son, Kealoha, married Kamaile Ha'ilauwahine. Kealoha and Kamaile were the parents of Luka, who was the first wife of John A. Maguire and the mother of Charles Maguire (ibid.:44-45)

In a footnote about Luka Maguire, Kelly reports that the lands of Pupule, as recorded in Grant 2121 for Kūki'o were transferred to J.A. Maguire following her death in 1898 (ibid.:45).

Regional Notes from Kekaha (H. Kihalani Springer 1985, 1989, 1992)

In reviewing some of the more recent history of land tenure and families associate with Kekaha, Springer (1989) reported the following for Kūki'o:

Around 1932, the Stillman family, friends, and relative began spending summers at Kūki'o. The group would ride down from Hu'ehu'e on the old trail "by the hills" to Kūki'o... (Springer 1985:97)

She reports that the trail traveled from the uplands at Hu'ehu'e took them past the cinder cone, Pu'uokai, down which the horses would slide. During their visits, provisions came from the uplands and were also brought by charter boat. Local residents have continued using some the foot trails, both mauka-makai and shoreline (Springer 1989:27-28). As noted earlier, water was a highly valued resource in Kekaha, and a geological survey reports that the spring at Lae o Kikaua (Kikaua Point), "is probably the most potable water on the coast of Hualalai" (Stearns and McDonald 1946:270; in Springer 1992:195). Springer also includes excerpts from various interviews with elder residents of Kekaha in her manuscripts (see Springer 1989, 1992). Those interviews, in conjunction with the interviews reported in this study add significant documentation to the historic record of families, practices, and sites of Kekaha and the park lands.

Kaulana-Kūki'o: Transitions in Tenure

In 1936, John Kaelemakule Sr. passed away. Pursuant to his wishes, his remains and those of close to 20 other members of his family, who had been previously interred elsewhere, were brought to the family burial cave at Kaulana. There, the remains were set in place with others that had been originally interred in the cave, and at John Kaelemakule Sr.'s instructions, the cave was sealed (pers comm. L. Collins and V. Ako). On September 28, 1936, the elder Kaelemakule's surviving children consolidated title of the Mahai'ula-Kaulana property—Royal Patent Grant 4723—under the ownership of Solomon Kaelemakule (Liber 1345:259-260). On October 16, 1936, Solomon Kaelemakule sold the 40 acre beach lot to Ruth Dorothy Magoon, wife of A.K. Magoon, retaining the one-acre cemetery lot

for the Kaelemakule family (Liber 1345:477-478). While family recollections in oral history interviews record that there were discrepancies in how the transaction was handled, the deed lists only Solomon and Margaret Pelekāne- Kaelemakule and Ruth Dorothea Magoon as signing parties.

The sale of Mahai'ula-Kaulana to Ruth D. Magoon began an ownership tradition which lasted for approximately 55 years. As noted in the interviews in Chapter VII, the Magoon family appreciated the significance of the land to its former tenants and they assumed a stewardship responsibility for some the sacred sites on the land. Indeed, when George Magoon died in 1986, it was his desire to be cremated and have his ashes scattered in Mahai'ula Bay. His wishes were fulfilled (pers comm. Tessa Magoon-Dye).

Members of the Magoon family felt a deep aloha for the land of Mahai'ula, and in February 1939, A.K. Magoon also applied for government beach lot parcels in the lands of Manini'owali and Kūki'o (R.D. King to C.L. Murray, Feb. 2, 1939; Survey Division, Folder No. 419-A). The family and friends visiting the Mahai'ula house, regularly fished and camped at Manini'owali and Kūki'o (per comm. Tessa Magoon-Dye). On May 9, 30, June 20, and July 11, 1939, legal notices were published announcing the sale of various government general leases on the island of Hawai'i. Among the available lands were the beach lots at Manini'owali and Kūki'o (Tribune Herald). Unfortunately for A.K. Magoon, the Territory entered into an exchange deed with Victor Harrell, who had been required to give up his land next to Hikiau Heiau, at Kealakekua in South Kona (R.D. King to L.M. Whitehouse, Aug. 21, 1939). Records of the exchange note:

C.S.F. 9068 – Lots A, B, C and D, Kukio-Maniniowali Beach Lots – being a portion of Kukio-Maniniowali Government Tract in North Kona, Hawaii, containing an area of 9.00 acres; subject, however, to an easement in favor of the Territory of Hawaii over, across and along the existing trails... (ibid.)

On September 18, 1939, Victor Harrell received Land Patent Grant No. 10774, for nine acres along the beach in Kūki'o-Manini'owali (Figure 13). Apparently, Harrell never built a house on the Kūki'o-Manini'owali beach lots.

The interviews that accompany this study (Chapter VII) also record the stewardship responsibilities and native customs of various families who visited the lands now within the park. Of particular interest the interviews also describe the long-term relationship of Jack Una and Annie Punihaole Una with the lands from Mahai'ula, Makalawena, Kūki'o, and Ka'ūpūlehu. Descended from families with generations of residency at Makalawena, Annie Una frequented the land, caring for it and being sustained by it, all of her life. While everyone else had left the beach of Makalawena by the 1946 tsunami—which destroyed the remaining houses—Annie Una rebuilt and lived there until around 1960 when she passed away.

On December 19th, 1995, Governor Cayetano signed Executive Order 3677, establishing Kona Coast State Park. Lands within the park included: Parcel A—lands in Kūki'o 2nd, Manini'owali, and Awake'e; and Parcel B—lands in Mahai'ula and Kaulana. Within those parcels are portions of the following lands:

Portions of Victor Harrell's Grant 10,774 (Kūki'o-Manini'owali)
Portions of Kaha'iali'i's Grant 2023 (Awake'e)
Portions of Government Land of Mahai'ula and Kaulana
Portions of Kaelemakule's Grant 4723.

The oral history interviews reported in this study provide readers with descriptions of sites and events, and the names of various individuals associated with lands in the Kaulana-Kūki'o vicinity.

VII. KEKAHA (MAHAĪ'ULA-KA'ŪPŪLEHU VICINITY): ORAL HISTORY INTERVIEWS

In the preceding chapters of the study, reference has been made to a wide variety of sites and features, many of which are in the park lands. Some of the cited archival resources have been previously reported, and others are presented here in a historical study for the first time. The sites for which documentation has been recorded include: *heiau* and *ko'a* (various ceremonial sites); *ko'a* (deep sea fishing stations); burial sites; house sites (both short- and long-term residences); *hālau wa'a* (canoe sheds); trails; walls and enclosures (both prehistoric and historic); springs and water sources; salt pans; historic residences; and *wahi pana* (storied places of the natural and cultural landscapes). Importantly, the narratives also record detailed, and at times intimate expressions of the significance of the land and resources to the lives, practices, customs, and beliefs of people who were of the land (*kama'āina*).

As would be expected, participants in oral history interviews sometimes have different recollections for the same location or events of a particular period. The differences may be the result of varying values assigned to a history during an interviewees formative years, or they may reflect localized or familial interpretations of the particular history being conveyed. Also, 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. It is noted here, that the few differences of recollections raised in the cited interviews are minor. If anything, they help direct us to questions which may be answered through additional archival research, or in some cases, pose questions which may never be answered. The diversity in the stories told, should be seen as something which will enhance interpretive opportunities at Kekaha Kai.

The following chapters of the study present readers with oral historical accounts of individuals who lived upon the land in, or neighboring Kekaha Kai State Park from ca. 1917 to the 1960s. These stories provide modern visitors to Kekaha Kai with a glimpse into the lives, practices, and *aloha nui* (great love and respect) which the *mamo o ka 'āina kaha* (descendants of the *kaha* lands) have for this region.

Basic Methodology

The oral historical component of this study was conducted in an effort to gather legendary and historical narratives from knowledgeable individuals, familiar with the lands, cultural resources, and families of the *ahupua'a* of Kaulana, Mahai'ula, Makalawena, Awake'e, Manini'owali, Kūki'o, Ka'upulehu, and the *'āina kaha* (Kaha lands—Kekaha) of North Kona, Hawai'i. Some of the interview documentation was recorded by the author prior to initiation of the present study (generally between late 1995 and early 1997). Additional interviews were conducted between November 1997 to February 1998 in follow-up with individuals who were previously interviewed, and with other individuals recommended as knowledgeable about the history of the area.

Oral historical studies of this nature seek to record information pertaining: to land-use; traditional sites; cultural practices; and to record traditional values, experiences, and events in the lives of both native Hawaiian residents and other individuals with several generations of residency in the lands of the study area. In the particular case of this study, the interviews were conducted to record knowledge about the coastal region of the *ahupua'a* now incorporated into Kekaha Kai State Park; and to record concerns and recommendations for long-term protection of the cultural and natural resources of the park lands.

Importantly, the interviews cited in this study, demonstrate that traditions of the land have been handed down through time, from generation to generation. They also provide both present and future generations with an opportunity to understand the relationships—cultural attachment—shared between people and their natural and cultural environments.

Readers are asked to keep in mind, that while this component of the study records a depth of cultural and historical knowledge of the *'āina kaha*, this record 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 us with only a glimpse into the stories being told, and of the lives of the participants. The author/interviewer has made every effort to accurately relay the recollections, thoughts and recommendations of the people who shared their *mo'olelo pono'i* (personal histories) in this study.

Identifying Interviewees and Collection of Interviews

The oral history interviews were conducted in two periods: (1) late 1995 to mid 1997 as a part of various work completed by the author; and (2) November 8, 1997 to February 4, 1998, specifically for the present study.

In seeking out interviewees, the author looked for individuals who met several qualifications, including, but not limited to:

- a. The potential interviewee's genealogical ties to lands of the study area—i.e., descent from families recorded as having early to mid 1800s residency ties to the land, or individuals descended from recipients of Land Grants from the Kingdom or Territory of Hawai'i (ca. 1880s to 1930s);
- b. Age. Having identified an individual's tie to the land, it was believed that the older the informant, the more likely the individual would be to have had personal communications or first-hand experiences with even older, now deceased native residents; and
- c. An individual's credibility in the community as being someone possessing specific knowledge of lore or historical wisdom pertaining to the lands, families, practices, and land use activities in the study area.

The primary focus of the interviews was to elicit traditional information (i.e. knowledge handed down in families from generation to generation), and to document traditional values and practices that are still retained in the lives of Hawaiian families associated with the lands of the study area. The interviews were also to seek out information on other sites or features identified by the interviewees as being associated with families and cultural practices, and to collect information so as to form an overview of community concerns and recommendations for long-term protection of the various resources of Kekaha Kai State Park. During the course of conducting the interviews, a few interview maps were referred to, and when appropriate, site names or locations were marked on the maps. *Figure 14* (at the end of this study) is an annotated interview map, including approximate locations of place names, natural features, and trails as recorded in the oral history interviews conducted for this study.

In order to facilitate collection of oral historical data, lists of basic interview questions were developed in conjunction with studies being conducted (*Figure 15*). As various potential interviewees were contacted, they were told about the nature of the studies being undertaken, and asked if they had knowledge of traditional sites or practices associated with Kekaha, and if they would be willing to share their knowledge. The general interview questionnaire was sent to the interviewees prior to meeting in order to allow them time to think about the land and their recollections. In total, interview narratives from fifteen individuals (aged 46 to 83) are included in this study.

Question Outline for Kekaha-kai Oral History Interviews

Lands of Kaulana, Mahai'ula, Makalawena, Awake'e, Manini'owali, and Kuki'o

The following questions are meant to provide a basic format for the oral history interviews. The interviewee's 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.

Interviewee–Family Background:

Name: _____ and other family background information...:

- Additional family background pertinent to the Mahai'ula-Kuki'o-Kekaha study area — e.g., generations of family residency in area... (time period)?
- Kinds of information learned/activities participated in, and how learned...?

Detailed Information:

- Naming of the *ahupua'a*, and features (e.g., *pu'u*, *'aina pele*, *kipuka*, *lua wai*, *kahakai*, *ko'a kai*...) that are of particular significance in the history of the land and native residents ...?
 - Kolomikimiki
 - Lae o Kāwili (surfing?)
 - Keawehala
 - Pōhakuolama (Pōhakuwahine)
 - Ka'elehuluhulu (salt works, *hālau wa'a*, wall and platform in *kiawe*, burial platforms, pens or enclosures...)
 - Lae o 'Umi...
- *Heiau*—Ceremonial sites or practices? — land based *ko'a* (cross *ahupua'a*) — ocean based *ko'a*; locations and types of fish? (e.g., *kū'ula*, *'ilina*...)? Names of *heiau* and *ko'a* etc.?
- Burial sites, practices, beliefs, and areas or sites of concern (ancient unmarked, historic marked/unmarked, family)...? The Mahai'ula cemetery – representing who and when interred – wall built around site when...?
- Fishing, fishponds, and salt making resources — describe practices, where occurred, and types of fish...? (ponds at Kaulana-Ka'elehuluhulu, Keawehala, Kāwili, Makalawena, Awake'e, Kuki'o etc.?)
- Agricultural activities – sites and practices (where and what kind of crops)...?
- Water resources?
- Gathering plant materials or traditional accesses? (what was growing in coastal region during youth? Was the *kiawe* present?)
- Shore line and *mauka-makai* trail accesses?
 - Trails on 1801 lava flows (occurrence of dozer work on road ways)?
- Petroglyphs—family names known...?

These are names or words that can be read in the stone: KAMAI or KAWAI; KAUI; KAWIK; ALOHAMAIIKAI OEEKA... [letters are obscured]; ALOHAAI; T. NAAPUE LUA; LUAHIN...; ELI KAULAHAO; KUALIILII (or M. HALIILII); KAHOLI.OPIO; KAONOHI; KUEMAKA; KEUN...; OKA; HAKUJAI; K MAKIKILOLO; LIPILII; HOINO; ALOHAOE HANO A; LEIAU; M WELA; KAPE; LUHIA; KALA; AKA AW.

Figure 15. Kekaha Kai State Park Oral History Questionnaire Outline

- Village or house sites – church – stores – community activities — Names of native and resident families...?

- e.g., Māhele Claimants: at Kaulana–Naia, Kaneiakama, Kealaiki, Kialoa, Pookoai *mā* (with Napala, Kahoopii, Puluole, and K. Punohu); at Mahai‘ula–Kaaoo and Wanaoa (also written Wana); at Makalawena–Opunui.
 Individuals who testified in support of the *kuleana* claims: Kupaaiku, Kilohi, Makaualii, Namilo, Kalaau, Hao, Paoo, Kalimakua, Kaaikaula, Apolo, Kama, and Kalio.
 (records of the period between 1848-1850 identify 24 individuals as being associated with the area)

- Who were the other families that came to collect area resources, and protocol?

- Relationships with neighboring *ahupua‘a* and residence locations (e.g., Kalaoa, Ka‘ūpūlehu...)?

- Ranching activities...?

- Any knowledge about ship wrecks – the *Maui* 1917; the *Kalae* c. 1927; the *Nowelo* 1943 (washed ashore in 1946 *tsunami*)?

- Affects of *tsunami* on coastline

- Kaelemakule family residence and activities?

- Magoon family residence and activities?
 - stacked rock wall behind *pu‘uone*, parallel to the shoreline; boat ramp function; tennis court...?

- How were residences accessed – Makalawena trail, canoe, boat...?

- Do you have any early photographs of the area?

- Comments on caring for Hawaiian cultural resources and changes to the cultural and natural landscapes...?

- Do you have some particular areas of concern or recommendations—cultural resources and site protection needs—regarding development of the Kekaha-kai State Park?

see HiKe10QA.doc
 (compiled by KM with MY, CC, AC)

Figure 15. Kekaha Kai State Park Oral History Questionnaire Outline (cont’d.)

Following completion of typing the draft interview transcripts, they were given their transcripts to review and make notes, comments, and/or corrections as they found necessary. Follow-up meetings between the interviewees and the author then took place, during which time interviewees made generally minor clarifications, or added further details to particular narratives (see dated transcript notes in the released interview transcripts). Upon completion of the transcript review process, all of the primary interview participants signed a “Personal Release of Interview Records” form, or otherwise granted the author permission to share their narratives with the public (*Appendix A*).

Data Repository and Access

Each of the interviewees received copies of their individual transcripts, and a copy of the full report on the historical-archival and oral historical study for Kekaha Kai State Park. With the exception of those interview records with restrictions (see Personal Release of Interview Records in *Appendix A*), the released interview, copies of the tapes, and photographs will be curated for reference use in the collections of: DLNR-DSP; Kepā Maly (*Kumu Pono Associates*, Hilo); and the Kona Historical Society.

In regards to the release of interview documentation, it is noted here that during the November 8, 1997 interview at the Magoon Beach House at Mahai‘ula. DLNR-SHPD video technician, Clifford Inn, recorded the proceedings on video camera. That video record is housed in the *closed collections* of DLNR-DSP (Honolulu), and *Kumu Pono Associates* (Hilo) and is restricted. The tape has not been edited and released for public viewing. The interviewees and their families withhold authorization to use of the tape until such time as it is granted in writing (following editing and interviewee review).

Overview of Selected Information Discussed in the Oral History Interviews

Pertinent excerpts of previously collected interviews and the complete interview transcripts collected as a part of this study, are presented below, in *Section VIII. Table 3* below, provides readers with an overview of selected information of cultural and historical importance recorded in the interviews (interviewees cited in alphabetical order). It should be noted, that *the primary long-term protection and management recommendations* made by interview participants are outlined in detail at the *Executive Summary* of this study. This was done at the request of the interviewees, because they wanted their concerns about important cultural and natural resources to be among the first records seen in this document.

Table 3. Overview of References to Sites and Practices Discussed by Interviewees

<i>Interviewee</i>	VA	KH	LKC	GK	DK	CKP	TMD	AM	JM	RPM	HS	OPs
Sites and/or Practices:												
Describes cultural attachment (<i>aloha</i>) of native families to land and place names	X	X	X	X	X	X	X	X	X	X	X	X
Knowledge of pre 20 th century traditions of the land	X	X		X	X	X		X	X		X	
Describes relation between coastal and upland families and resource management	X	X	X	X	X	X		X	X	X	X	X
Describes fishery resources and collection practices	X	X	X	X	X	X	X	X	X	X	X	X
Associates fisheries with on-land triangulation references	X	X		X	X	X		X	X		X	X
Discusses native burial sites (Kolomikimiki and others)	X	X	X	X	X	X	X	X	X		X	
Has knowledge of Pōhakuolama; and/or other ceremonial sites within park lands	X	X	X	X	X	X	X	X	X	X	X	
Ka'elehuluhulu salt works (and other locations)	X	X	X	X	X	X	X	X	X		X	
Discusses historic residents and regional cross- <i>ahupua'a</i> travel	X	X	X	X	X	X	X	X	X	X	X	X
Knowledge of historic residences: Kaelemakule House	X		X				X					
Magoon House	X	X		X			X				X	
Describes sites and features in the vicinity of the historic residences	X	X	X	X			X					
Place high value on respectful use of natural and cultural resources, and long-term protection of those resources	X	X	X	X	X	X	X	X	X	X	X	X

Initial Key: VA=Valentine Ako; KH=Karin Haleamau; LKC=Lei Ka'elemakule-Collins; GK=George Kahananui; DK=David Keākealani; CKP=Caroline Keākealani-Pereira; TMD=Tess Magoon-Dye; AM=Arthur Mahi; JM=Joseph Maka'ai; RPM=Rose Pili-Maeda; HS=Hannah Kihalani Springer; OPs=Other Interview Participants

VIII. KEKĀHI MO‘OLELO O NĀ MAMO O KA ‘ĀINA KAHA— STORIES FROM DESCENDANTS OF THE KAHA LANDS

Valentine K. Ako
Excerpts from and Oral History Interview
January 8, 1996—with Kepā Maly

Valentine K. Ako (Uncle Val) was born at Hōlualoa, North Kona, in 1926. He is descended from families with many generations of residency in North Kona. On the paternal side of his family, he is descended from the Ka‘iliuaua-Napu‘upahe‘e lines, and on his maternal side, he is descended from the Kanoholani Kai‘amakini line. Additionally, the family has many interrelations to the families of Kona, tying them to many of the *ahupua‘a* of the region.

Uncle Val spent a great deal of time with his *kūpuna*, and together, they fished and gathered salt between Keauhou to Kīhōlo. He was taught about the *ko‘a* (fishing stations and triangulation marks), and various resources of the land that were, and remain important to the natives of Kona. Uncle Val gave his release of this portion of the interview record on May 21, 1996—it is noted here, that “No portion of the interview may be published, in whole or in part, without prior consent from Valentine Ako.”



Valentine K. Ako — On the Beach at Mahai‘ula; the old Ka‘elemakule house in the background (KPA – 1997)

- VA: ...Over here a Ka‘ulupūlehu, only had Hawaiians. And later on we had Filipinos, fishermen who married into Hawaiian yeah. And are we going to Mahai‘ula? Would we have access to Mahai‘ula?
- KM: Too hard. We can get down close but we can’t get to the old house, because the walk would be very, very bad.
- VA: Okay, okay. When you go back down Mahai‘ula someday, you walk down the beach in the, right in front of the big house, there’s a *pōhaku* [stone] there and that is the one they call the “Pōhaku Wahine” [also known by the name “Pōhaku-o-Lama”]. When it’s unwell, the water is red. I don’t know if today it’s still the same way, but before every month.
- KM: So it’s in...really it’s following a cycle like *ma‘i wahine*? [a woman’s menstrual cycle]
- VA: Yeah, yeah. And there’s a legend to that you know and I’m...myself, I was inquisitive, so I went over there and I dove all around hoping I would find *namako*, [a Japanese term for the sea cucumber, or Hawaiian *loli*], you know the *namako* turn purple eh; there was no, no indication of any what you call the, *loli* or whatever. There was nothing. So

KM: And every month would turn red the water around that Pōhaku Wahine?

VA: Yeah, yeah, yeah. And then if you go down further to the right where the coconut trees are, the water used to be itchy. Had a lot of glow worms, that's why it comes itchy eh...
...Now, you know like in the Mahai'ula area, you say we cannot go down there, but someday you go down there, on the point, if you had the map...okay, that place, it's 'a'ā like this here but it has a lot of deep crevices in it and I don't know if anybody today knows that you can catch 'ū'ū and 'upāpalu over there; day time, day time.

KM: In the crevices.

VA: In the crevices because it's dark eh. And only few of us knew eh. So that, you better check it out.

KM: Interesting. So dark in the crevices so the 'ū'ū like dark...

VA: And the 'upāpalu, you can catch 'em day time... ...Some day, you go walk down there, at Kaulana, you'll find these big bowls or basins on the flat *pāhoehoe*, on the ledge, and then you can even go get the salt. And what we used to do, you go scoop 'em out and you throw 'em on top the *pāhoehoe* eh and hot, and then you go collect "'em eh. So you can go right through the summer because down here dry. And the thing is crystal white, beautiful. And the family that used to...you know, up to the oh the 40s, they had this *kupuna* by the name of Annie Punihaole Una, Jack Una was her husband and they used to get their salt all from down here.

KM: Oh yeah, she lived down Mahai'ula side?

VA: Yeah. Her husband Una died then she married this old man Alfredo.

KM: A Filipino man?

VA: Yeah, and they used to make dried fish eh, dried 'ōpelu. In fact the best dry 'ōpelu came from the old lady Una. And they used to fish for 'ōpelu too yeah. So she was a wonderful Hawaiian lady.

KM: Was she family to you?

VA: Yeah, a distant relative.

KM: Uh-hmm, but they lived down Mahai'ula?

VA: Mahai'ula. They were taking care of the place for Magoons eh. And these two people you know, I really *aloha*. I mean I was hoping maybe someday, when I come back we go by boat, and go down there.

KM: Well when we go down to Kailua, we'll try and drive down to Mahai'ula and see if the road is open. See they're making that a State Park now [Kekaha Kai State Park], yeah. If the road is open we can drive in. Otherwise if it's closed it's too hard for us, it'd be too hard to walk 'cause it's a rough walk yeah. But as a child, you said you came down here, how did you come out here before...?

VA: We used to walk and fish, or go on the boat and come on shore...

KM: ...Since we're sitting here at Mahai'ula [near the Ka'elehuluhulu pond], you had mentioned that...

VA: Joe Ka'elemakule.

KM: Was buried here yeah?

VA: Yeah, yeah, Joe.

KM: Kolomikimiki, if I recall, is the name of their burial cave, because the old man John Ka'elemakule wrote in the Hawaiian newspaper, about their 'ilina *kūpapa'u* you know, the family burial place there.

- VA: Well John Ka'elemakule was the last body to be put in there. I was young, but I remember them putting the casket on a boat down at Kailua. There were several people that helped. Charley Moku'ohai; Henry Kamaka, Palakikio's son; my brother Elmer Ako, Rachael Ako, and my father James Ako. The reason that my father was so involved was because he was very close to John Ka'elemakule. So they were the ones that came over with the body eh. And at the same time I think they were able to get Joseph Ka'elemakule's 'urn or whatever from Kalaupapa, so they were the last ones to be buried there. Can we walk out onto the beach, and maybe I can show you that *pōhaku* eh?
- KM: Oh yes. Let me ask if I could one more question while we're on the tape. You were talking about Kuili which is towards the Ka'ulupūlehu-Kūki'o side, the *pu'u*.
- VA: Yeah.
- KM: And you were telling me something about that, that you know, you had observed, or been told by your *tūtū* that there are *iwi* [burial remains] there.
- VA: Yeah. I'm sure, even today if you walk up there, it's all full of cinders and if you walk up the hill you're bound to come across a lot of the *iwi*.
- KM: So that's Kuili hill?
- VA: Yeah Kuili.
- KM: What do you hope about that place?
- VA: I hope they don't destroy it, not even to take the cinders out of that particular area because it will just destroy what was put there you know.
- KM: And plenty bones there.
- VA: Oh yeah, get loaded. So you know that's the only way we could indicate that must have had a lot Hawaiians in this area and that was their burial ground you know.
- KM: Oh sorry, one other thing, since we're back on this area too. So Kuili is important. Then you were talking about *tūtū* Una, here at Mahai'ula and the difference between *pale* and *hāli'i* [covers and moisture barriers for *imu* cooking] and that in the Kekaha lands, you would use the '*ākulikuli kai* that's like in this little pond here.
- VA: Yeah. That was, the *hāli'i* for *kālua* [baking food in the *imu*].
- KM: Out in this kind of place?
- VA: Yeah in this remote area. Because we didn't have, you know, *lā'ī* over here, or banana. So they used this for the *hāli'i*.
- KM: '*Ākulikuli kai*?
- VA: Yeah '*ākulikuli kai*, put it on the top and the bottom.
- KM: And let's see, what's the difference? There's a difference between the word *hāli'i* and *pale*?
- VA: Yeah. In Kaua'i that's what we used, *pale*. Over here we say *hāli'i* eh. Anyway you know if you were to translate it it's sheet or covering yeah. Yeah. Kaua'i we say *pale* but over here it's *hāli'i*. So you know when Una them used to *kālua* pig, they used to use this, you know. And they never did use like the Samoans use in coconut branches eh. Una them always used this.
- KM: '*Ākulikuli kai*.
- VA: '*Ākulikuli kai*. And you know they make good *hāli'i*. Because get plenty water eh. And the smell is good when it comes out eh.
- KM: Oh good, thank you. I just wanted to come to that before I forgot, and since we were sitting in this place you know. So we go out look at the okay.

In front of the parking area, facing towards Mahai'ula bay, are two sections of filled ponds. Rock alignments are still visible, Uncle Val thinks that he remembers these having been small fish or 'ōpae 'ula ponds when he was a child. The ponds are now mostly filled in with debris from trees growing over them. Uncle Val also observed:

Jack Una was caretaker down here, and he had a *kū'ula* that he took care of. When he would go down to the shore and call the *akule*, they would all come in the bay, right up to the shore in front of the house. Una kept his canoes right on the shore near the Ka'elemakule-Magoon houses. He would dry his *'ōpelu* on the hot *pāhoehoe* near the Keawehala shore side. Those days, there was no problem with flies; Kīholo always had flies because there were plenty goats down there.

One other thing I remember though, is that they had *lapu* (ghosts or spirits) in this place. If you were family it was okay, but one time my brother and cousin Keoni took some Japanese guys to go fishing. They were kind of disrespectful, take any kind and not use what they took. When my brother and cousin went to Makalawena one night, the Japanese guys stayed back at Mahai'ula. When my brother them came back, the Japanese guys were all huddled around the fire by the house, terrified, the *lapu* had been all around making noise and stuff. Those guys never went back again (pers comm. January 8, 1996).

***Violet Lei (Ku'uleikeonaona) Lincoln-Ka'elemakule Collins,
Informal Oral History Interviews with Kepā Maly
March 5, April 9, and May 23, 1996; at Hulihe'e Palace, Hōlualoa, and Kahalu'u***

Aunty Ku'uleikeonaona (Lei) Collins was born in 1913, at Ke'ei, South Kona. Her father George Kawaiho'olana Lincoln was an heir to the Lincoln family lands at Keawewai-Kawaihae-uka, Kohala. Aunty Lei's mother was Jane Kalikokalani Hāili-Lincoln, a descendant of the Keanu-Hāili families of Ke'ei, South Kona. Grandpa Keanu was at one time a land overseer for Princess Pauahi Bishop.

It was also in the 1920s that Aunty Lei became familiar with John Ka'elemakule Sr. and his family. One of her cousins had married into the Ka'elemakule family, and she spent a great deal of time with "Papa Ka'elemakule." She has many fond memories of Kailua and working at the John Ka'elemakule Store at Kaiakeakua (across the road from the present-day King Kamehameha Hotel). In 1929, Aunty Lei married Joseph Ka'ōnohiokalā Ka'elemakule, who was born in 1909, and it was in this way that she came to be familiar with the lands of Kaulana and Mahai'ula. The narratives below were released for a historical study on May 23, 1996.



Lei Lincoln-Ka'elemakule Collins, with her son and daughter-in-law; John and Connie Ka'elemakule Collins, at Ka'elemakule's Mahai'ula home (KPA Photo 1997)

Aunty Lei and Kepā — Discussion of how Papa Ka'elemakule was named and who his family was:

KM: The elder John Ka'elemakule was born in 1854 at Kaumalumu, and his mother was a descendant of the Kinimaka line (see *Ka Hoku o Hawaii*, May 29, 1928:2, c1,2). He was born when Kinimaka was in Kona, living at Makapiko, Kaumalumu, supervising construction of the road, now called Judd Trail.

LC: Papa Ka'elemakule was a very good man, well respected. In the early years when he opened his store at Kaiakeakua, he was primarily handling the 'ōpelu and akule markets, he had many canoes and fishermen from the district fishing for him. One of his canoe makers was Charlie Moku'ōhai of Honokua and Ke'ei, South Kona. The shoreline in front of Kamakahonu-Kaiakeakua was always covered with the fishing canoes. I remember, too, that out on the coast, in the vicinity of Maka'eo (now the old airport area) and at Mahai'ula, Papa and the fishermen would collect the 'ōpae 'ula as bait for the 'ōpelu. As business picked up, Papa began bringing other items into the store to supply the needs of the townspeople. Papa ran all his business in the store in Hawaiian. The drummers, or sales men that came selling their goods even had to learn enough Hawaiian to do business with him. But they did it...

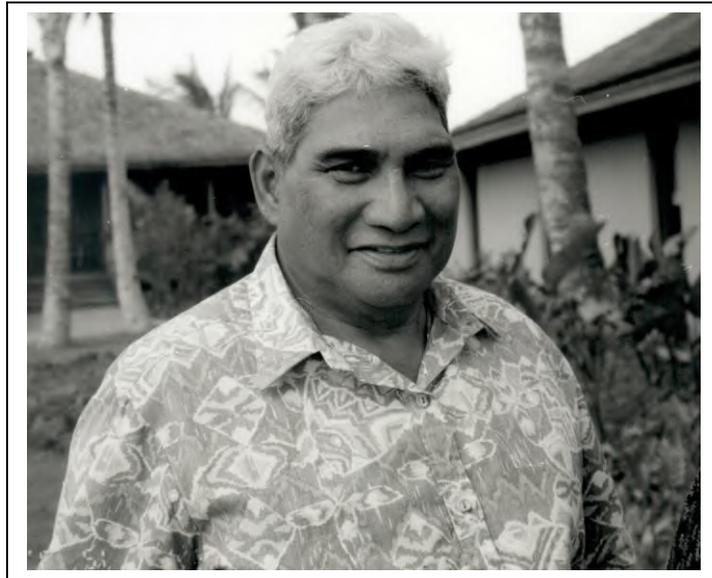
I married Joe Ka'elemakule, Papa's second son in 1929. His mother was a Kauha'ihao. But Joe died in 1934. Papa had really taken to me, and by that time he had already entrusted me to take care of matters for the family lands. Papa also told me that "We are to take care of the graves, and that the *iwi* are to remain where they are." Papa was always telling me how important it was to respect the Hawaiian places. It grieved me so when Mahai'ula was sold. While he was alive, Papa always made sure that the gravesites were cared for.

Papa died in 1935, and in the last years of his life he really started getting concerned about all the development that was starting to take place down along the shore in the Kailua area. The family had about 25 graves down on the shore, sort of across from the Catholic Church, Keauhou side of Hale Hālāwai, the old Court House (now in the vicinity of the Jolly Roger restaurant). Papa told me that when he died he wanted to be buried in the family cave at Mahai'ula. He also told me that when he died, I was to have all the graves on that property taken up and moved to Mahai'ula with him. His mother, two wives, and other old family members had all been buried there. Within three nights of when Papa died, I had all the graves opened and the burials all put in *koa* boxes and prepared for the trip to Mahai'ula. Charlie Moku'ōhai made the boxes, and had us do all the work in the nighttime. When everything was ready, Moku'ōhai had us go in canoes, before sunrise, to Mahai'ula. All of the old burials were placed in the cave (Kolomikimiki), and then we placed Papa's burial in last. This is what he wanted—he said his burial was to be the last one at Mahai'ula. So that's how it is. Mahai'ula was the land of his *kūpuna*, and it meant a great deal to him. It was the place where they were buried, as well.

Charlie Moku'ōhai oversaw the process of removing and reintering the graves. Several other people helped. Among them were Solomon Ka'elemakule, James Ako and a few others, and myself. Recently, we have recorded our interest that the burial site at Mahai'ula be protected and preserved in perpetuity...

**Arthur (Aka) M. Mahi, at Hāmanamana
Oral History Interview with Kepā Maly
April 23, 1996**

Uncle Arthur Mahi was born at Laupāhoehoe, North Hilo, on July 5, 1933, and is pure Hawaiian. His father, Mikeele Mahi, was a descendant of the royal line of Mahi, and was a native of Waipi'o. His mother, Lily Kahuawai Keau Kuakahela, was a native of North Kona, who was raised at Hale'ohi'u and Ka-lā-ōa (the family's traditional pronunciation of the name of Kalaoa).



Arthur “Aka” Mahi Ka’ūpūlehu (KPA Photo 1996)

The maternal side of uncle Arthur’s family has lived in the Kekaha region for generations. During the governorship of Kuakini (c. 1830-1840), his great grandfather was konohiki of Ka’ūpūlehu. Raised by his grandfather, Keau Kuakahela, uncle Arthur traveled throughout the land of Kekaha. The excerpts below, from an interview with uncle Arthur, share some of his experiences in the area of Mahai’ula-Ka’ūpūlehu (the interview was released – July 9, 1996).

[Speaking of the 1800-1801 lava flows; Pa’aiea fishpond; and going to the shore with his *kupuna*]

- KM: Do you remember hearing you *kupuna kāne* or any of the other *kūpuna*, did they tell you about some of the story about how Pele went down? And was there a big fishpond *makai* too, that you heard about at one time?
- AM: Yeah, there was all fishpond across there. It’s about...*mauka* side from the ocean, about 50 feet away from the ocean. It used to be all land *makai* side, and water in between see.
- KM: So it was a big fishpond?
- AM: Yeah. But, you can see some place, the fishpond is still there, but all ‘*oki* [cut] from the...what you call, the volcano came across.
- KM: Yes. When you were young, you used to go *makai*?
- AM: Yeah, we go over there, Ka’ūpūlehu and Kūki’o, and Mahai’ula.
- KM: What kinds of things did you do when you were young down there?
- AM: Fishing, we play most of the time [chuckles]. And then my grandfather go fishing over there. His cousin Una was staying over there.
- KM: Oh, at Mahai’ula?
- AM: No, it was after that, at Mahai’ula.
- KM: Oh, so was Una living some where else before Mahai’ula?
- AM: Yeah, yeah. By this side, Kūki’o...
- KM: Did you folks stay with some of the families down there before?

AM: Yeah, the Unas them.

KM: That was Annie Una, married...?

AM: Yeah she married my grand uncle Jack Una. And then after that, they moved over to Mahai'ula in the early 40s, to take care of the Magoon's place...

KM: How did you folks get down to the ocean down at Ka'upulehu or Kūki'o, Makalawena, like that?

AM: Get the old *mauka-makai* trail.

KM: Still had the trail?

AM: Yeah, right there [pointing to the Hale'ohi'u side of his house], go down this side and go over to Kūki'o.

KM: I see. So, next door to us is Hale'ohi'u?

AM: Yeah, but between Hale'ohi'u and Hāmanamana, there's a Government Road that goes all the way down to the beach.

KM: And you would walk or ride?

AM: We walk, and we put all our stuff on the donkey.

KM: I see. And so you would get down to Kūki'o, and then you would walk along the *ala loa*?

AM: Yeah, yeah. You can go straight to Kūki'o. There's no trees and there's all open rocks, and you just head for straight where you want to go. And the donkey, you just lead the donkey along.

KM: Along the ocean, was there a trail that you followed some times?

AM: Yeah, there's only people trails. Some times they make their own, some times you make your own trail. The trail is usually from one house to another, but from one place to another, is more *mauka* side, it's kind of far away from the water.

KM: I see. How about the *ala loa*?

AM: The *ala loa*, well it was over there, it's kind of far away too. When we go near the ocean...well when you hungry, you see some 'ōpihi, like that, you pick up and eat, and then you keep on going. And you can fish at the same time if you hungry. But you go way inside land when you hungry [gestures with hand, nothing].

KM: [chuckles] *Pololi ka ōpū, 'ai ka pōhaku* [when the stomach is hungry, eat the stones]?

AM: And then some times it's real hot, so we take a dip in the ocean, nice place, jump in the ocean, and get up and keep on walking. So, when we get real hot and dry, we jump in the ocean again, until we reach where we going...

**Excerpts from an Oral History Interview of December 7, 1996
Val K. Ako, Margie Kaholo-Kailianu, David Keākealani²², Rose Pilipi-Maeda,
Arthur “Aka” Mahi, Joe Maka’ai, Caroline Keākealani-Pereira, and family
members—with Kepā Maly**

Overview of Interviewees (those not previously identified):

Joeseph Pu’ipu’i “Wainuke” Maka’ai:

Joeseph Pu’ipu’i Maka’ai affectionately called Wainuke, was born in 1917 at Pu’uanahulu. Shortly after his birth he was given to his *kūpuna* Kahiko^(w), and her husband Mahikō^(k), as a *keiki hānai* (adopted child). For the first eleven years of his life, Uncle was raised at Kahuwai, the coastal village of Ka’ūpūlehu. It was from his *kūpuna* that he learned about the customs and practices of the native families of Kekaha.

David Ka’ōnohi Keākealani
and Caroline Kiniha’a Keākealani-Pereira:

David Ka’ōnohi Keākealani (born at Pu’uanahulu in 1915) and Caroline Kiniha’a Keākealani-Pereira (born at Pu’uanahulu in 1919); were the children of Keākealani Kuehu (in their father’s generation, this branch of the family took Keākealani as it’s surname), and mother was Keola Na’aho. Tūtū Ka’ōnohi lived at Keawaiki, Ka’ūpūlehu, and Pu’uanahulu. By the time he was a teenager, he was working for the Hui (Hind Ranch) and traveled throughout the lands of the Kekaha region. Shortly after birth, Tūtū Kiniha’a was taken to the shore of Ka’ūpūlehu where she resided with her grandparents Kahiko^(w) and Mahikō^(k), and her cousin Wainuke (Joe Maka’ai) until around 1928.

In those earlier years, these *kūpuna* traveled throughout the Kekaha District learned the many of the customs and practices of its native people. Tūtū Ka’ōnohi, Tūtū Wainuke, and Tūtū Kiniha’a are the last of their family members to have been raised along the shores of Kekaha with their *kūpuna*, who were native descendants of the residents of the Ka’ūpūlehu-Makalawena and larger Kekaha region.

Rose Pilipi-Maeda:

Rose Pilipi-Maeda was born in 1919, and raised by her Tūtū Daniel Kinoulu at Pu’ukala. As a child, Aunty Rose would regularly travel with her Tūtū to the coastal region of Kekaha to visit their family and fish. They regularly stayed at Ka’ūpūlehu with Mahikō, Kahiko and their *keiki hānai*.

Marjorie U’ilani Kaholo-Kailianu:

Aunty Marjorie (Margie) was born at Pu’uanahulu in 1926. Her mother, Lizzie Alapa’i was a native of the land of Pu’uanahulu, her father Joseph “Sonny” Kaholo, was born at Kamā’oa, Ka’ū. As a child, Aunty Margie and her siblings lived with several of their *kūpuna*, and it was with the elders and their parents, that they regularly traveled along the coast between Kapalaoa and Ka’ūpūlehu. Like the other *kūpuna* participating in the oral history interviews cited in this study, she was taught how important it is to respect both the land and ocean. She shares recollections of the customs and practices of the families of Kekaha.

[Describing their travels along the shore of Kekaha, and some of the families that they visited]:

JM: We all go over there.

CK-P: All over.

²² Uncle David’s daughters Lehua Kihe, Lanihau Akau, Keala Tagavilla, and Maile Rapoza accompanied him to the interview. Additionally, his niece Shirley Keākealani and grand-niece Ku’ulei sat in on the interview.



**Back Row: Rose Pilipi-Maeda, Mo'opuna Kailianu; Lehua, Keala, Lanihau, Maile.
Center Row: Shirley Keākealani, Margie Kaholo-Kailianu, Caroline Kiniha'a Keākealani-Pereira,
David Ka'ōnohi Keākealani, Joseph Pu'ipu'i "Wainuke" Maka'ai, Arthur M. Mahi.
Front Row: Kepā Maly and Ku'ulei Keākealani (KPA Photo 1996)**

- JM: That's all the Hawaiian people, we got to go over there meet them.
- KM: Some 'ohana [family]?
- JM: Plenty 'ohana. Come from Pu'uanahulu, come from Kalaoa, here. And the Stillmans used to own Kūki'o.
- AM: Yeah, Kūki'o.
- JM: That's the only private area.
- KM: Ahh, in your time?
- JM: Yeah. Nobody...
- CK-P: Nobody allowed to go over there, taboo.
- AM: The old man Una.
- RM: Yeah, he took care of the place.
- KM: Can not even go fish?
- AM: Hu'ehu'e Ranch.
- JM: You can fish, but you got to go out, you can not come in.
- KM: So it was like *Konohiki* [land overseer for the chiefs], they kept the *kapu*?
- JM: Until today, they still have that law, you know...you can chase everybody away from your property.
- KM: So no one was living at Kūki'o when you folks were children?

JM: Well, Kūki'o is a private place, that belonged to [Maguire family, Helene Maguire married Arthur Stillman Maguire... [Uncle Joe and Thelma Stillman-Springer were class mates at Kalaoa School.]

KM: Now, if you go past Kūki'o...They didn't really have too many families living down there? Stillman *mā* [folks] would come down?

JM: Yeah.

KM: And did Uncle Jack Una take care of that place?

AM: Yeah.

JM: Well that's...he was the caretaker for that. And that man strict, you know. You no can go bypass him [laughs]. He tell you, "You walk inside the water."

Group: [laughs]

JM: Strict. That's why, those days, all the haoles, they like that kind old Hawaiian, they were strict. Today kind Hawaiian, ahh, "You take care my land." As soon as that *haole* go, *pau*...

Group: [laughs]

CK-P: Everybody come in.

JM: In those days, no! You no can pass the land.

KM: How about Makalawena? Did families live down there in your time?

JM: Well, my time, that's where we used to...all *kahakai* [shore side] eh? That's where we used to go to school.

CK-P: Yeah. [chuckles]

KM: Makalawena?

JM: You know, the English school.

KM: *Makai?*

JM: Yeah, *makai*.

KM: Where is that school now?

CK-P: *Pau!*

JM: That place is no more.

AM: Had church over there too.

KM: The church was moved eh?

JM: Yeah.

KM: The church is the one went move *mauka*?

JM: Yeah.

CK-P: Yeah.

AM: Mauna Ziona.

KM: Mauna Ziona, in Kalaoa?

JM: Yeah in Kalaoa.

CK-P: Mauna Ziona [chuckles].

JM: Because Makalawena used to be the main bay, just like Kailua.

KM: Ohh!

JM: Where all the boats come and all the stores too eh.

RM: Ohh!

JM: Ka'ūpūlehu, Kūki'o, and all that, we all go over there, Makalawena. Bumbye, Makalawena all *pau*, we got to ride the donkey go up Kalaoa, buy all the...

CK-P: [laughs]

JM: ...We bring our *'ōpelu* up and then we bring the *kaukau*.

RM: We bring the *kaukau* down.

CK-P: After we sell the *'ōpelu*, the money, we go buy *kaukau* for take back, all on the donkey.

RM: Either that, or we just exchange.

KM: And did Tūtū them...did you folks have family, like after you get to Makalawena, then you go to Mahai'ula? Did some families live down there too?

JM: Mahai'ula, yeah.

CK-P: Yeah, get.

JM: Until this...I forget who this *haole*...

AM: Magoon.

CK-P: Magoon, them.

JM: Then, off limits.

KM: So after Papa John Ka'elemakule, eh...?

JM: Yeah.

CK-P: Uh-hmm.

JM: Ka'elemakule was the first Hawaiian [store keeper]...

CK-P: And he get a store.

JM: Yeah, he built a store in Kailua, [speaking to his cousins] you remember, by that turn, that store.

CK-P: Right by that turn.

MK: Ah Lap Store [also called Fong Lap Store]?

JM: No, no, not Ah Lap, the Ka'elemakule Store. Ka'elemakule, and then AmFac.

CK-P: Yeah.

MK: Oh, in the front.

KM: [looking at Uncle Val] Not far from your Papa's house, Lihi Kai?

VA: Lihi Kai...

KM: ... [speaking about *wahi pana* (storied places) along the shore of Kekaha]
He mo'ō paha ko Luahinewai?
 Is there perhaps a water guardian at Luahinewai?

JM: *'Ōlelo 'ia, mo'ō wahine e.*
 It's said, a female deity.

CK-P: *Mo'ō wahine.*

KM: 'Oia kou mana'o [that was your thought] Aunty Margie?

MK: 'Ae [yes].

AM: 'Ae [yes].

CK-P: *Kēlā 'ano wahine...lo'a ma'i wahine, a'ole hiki ke 'au'au iloko o kēlā wai.*
That nature of woman...when she has her cycle, you can't swim in that water.

JM:/AM: 'Ae [yes].

CK-P: *Kapu* [restricted]!

JM: *Kapu* [restricted].

Group: *Kapu* [restricted].

KM: *Ua 'ōlelo mai o Aunty (Margie), inā 'ike iā 'oe i ka wai, 'ano hā'ula'ula...?*
Aunty Margie said, "If you see the water, is sort of reddish...?"

CK-P: 'Ae [yes].

KM: *Ai no ka ali'i, ka mo'o iloko.*
The chiefess, the water deity is inside.

JM: 'Ae [yes].

AM: 'Ae [yes].

Group: 'Ae — uh-hmm.

CK-P: *Waiho mai la...* [Leave it be.]

AM: Mahai'ula get too.

KM: Mahai'ula same thing?

JM: Yeah, Mahai'ula.

AM: *Lo'a kēlā pōhaku malaila.*
There is that stone there.

KM: *A iloko o ke kai e.*
Ahh, in the water yeah.

JM: *Ua 'ike 'oe?*
You saw it?

AM: 'Ae [yes].

KM: 'Ae, ua 'ike wau. Na Uncle Val, ua wehe mai 'oia i ka mo'olelo, kēlā Pōhaku Wahine, iloko o ke kai...
Yes, I saw it. It was Uncle Val who told me the story about that Pōhaku Wahine, in the water...

AM: 'Ae, inā 'ula'ula ka wai a'ole hiki iā 'oe ke lu'u...
Yes, if the water is red, you cannot go dive in...

DK: *Mea mane'o!*
It's itchy!

JM: *A'ole ki'i ka i'a.*
Don't go get the fish.

AM: *A'ole ke hele ki'i ka i'a, mane'o.*
Don't go get the fish, it's itchy.

JM: *Ke 'oe 'ai mane'o paha ['eu ana nā maka].*
If you eat, you get itchy [making rascal eyes].

Group: [laughs]

CK-P: *Ma'i kēlā pōhaku ['aka iki ana].*
That stone has a menstrual cycle [chuckling].

KM: *'Ae. He 'ano kūpua?*
Yes. Its sort of a supernatural (stone)?

AM: *'Ae [yes].*

KM: *Pehea, i ka manawa a Tūtū Una mā, ua hele 'oia a lawai'a me kekāhi manō? Ua lohe paha i kekāhi mo'olelo...?*
How about, in the time of Grandpa Una them, did he go fishing with a shark. Did you perhaps hear a story about that...?

AM: Yeah.

JM: *'Ae, 'ae, pololei.*
Yes, yes, right.

CK-P: *'Oia ke alaka'i.*
It was the guide.

JM: *'Oia ke alaka'i iāia, "A mane'i ka i'a."*
It was his guide, (telling him) "here are the fish."

CK-P: *Mane'i ka i'a.*
Here are the fish.

KM: *'Ano kalaiwa, drive 'ia ho'i ka i'a 'oia?*
He sort of drove the fish?

JM: *'Ae, kēlā manō, maopopo, lawa ka i'a, a 'oia i pekupeku ka wa'a, "Ho'i."*
Yes, that shark, and it knew when there were enough fish, he would tap the canoe, "Go back."

AM: *'Oia ho'i. [Its so.]*

CK-P: *Ho'i [go back to shore]!*

JM: *Nāna no i ho'ihō'i iāia. Ke i uka o ke kai.*
He would go back to shore, landing on the beach.

AM: *'Ino'ino ke kai.*
(otherwise) The sea would get rough.

RM: *Mana [power].*

KM: *So ua 'ike 'oukou kēlā pōhaku?*
So you've seen that stone?

JM: *'Ae, 'ae. [Yes, yes.]*

KM: *O hoihoi* [So interesting].

RM: I think *‘ohana* [family] that, the *‘aumakua* [family guardian god].

JM: Yeah.

KM: *O, aloha kēia ‘āina o Kekaha.* [Oh, love this land of Kekaha.]

DK: *‘Ae* [yes].

KM: *Aloha kēia ‘āina.* [Love this land.]

CK-P: *‘Ae, kēlā pōhaku, ‘aumakua.*
 Yes, that stone, is a family guardian.

JM: *‘Aumakua.*

KM: You know, *ho‘omaka ana lākou i hana paka i kai*, making a park *maka*?
 You know, they are starting to make a park along the shore, making a park *maka*?

CK-P: *‘Ae* [yes].

KM: All over there, so *pono paha iā kākou e ha‘i i ka po‘e o ka Aupuni*, “*E mālama i kēlā pōhaku. Mai ho‘okū ka moku ma kēlā pōhaku.*”
 ...so perhaps it’s good for us to tell the State people “Take care of that stone. Don’t anchor the boats to that stone.”

JM: Ohh.

KM: Better we tell them, so they know.

AM: *‘Ae* [yes].

JM: Yeah better tell them.

KM: So they don’t damage that Pōhaku Wahine.

JM: Yeah...

**Excerpts from Additional Interviews with:
 Joeseph Pu‘ipu‘i “Wainuke” Maka‘ai
 State Foundation on Culture and the Arts (c. 1985)
 (transcribed by Kepā Maly—April 4, 1996)**

Describing early 20th century residency customs of the native residents of coastal Ka‘ūpūlehu, Kūki‘o, and Makalawena, uncle recalled:

JM: ...We didn’t spend all of our time down at the beach. We had a farming area several miles *mauka* for all the people who lived down at Ka‘ūpūlehu and other beach areas like Kūki‘o and Makalawena. This farming area was on a hill called Pu‘ukala. There is lava all around the hill, you wouldn’t think there would be soil there. But, the dirt there is rich and good for planting all kinds of things. There’s a trail from the beach to Pu‘ukala, my grandmother would ride the donkey, and the rest of us would walk. We planted taro and pumpkin. The pumpkin grew very well here. We also planted a small Hawaiian-kind pineapple, and sugar cane too. We had *kō kea* and a couple of other varieties of Hawaiian sugar cane. But our main crop was sweet potato. We planted mainly two varieties, a yellow one called *hua moa*, and one with the purple skin called *Hī‘iaka*. Sweet potatoes are good for dry places, they’ll grow with just rain water. We planted them in small hills called *pu‘e*. This way, they grow big in the soft dirt and they are easy to pull. On the way down from Pu‘ukala, we kids would gather *pili* grass for our *hōlua* slide at the beach. This *hōlua* slide is very old, it was always there as far as I can remember. The old

folks used to enjoy watching us too. We spread the *pili* on the *hōlua* and then we would slide down on coconut leaves and my grandmother folks used to clap for us. There wasn't much time for us kids to play around.

On April 27, 1996 uncle Joe participated in an interview at Ka'ūpūlehu with his nephew Larry Kimura and Chuck Langlas; with the Hawaiian recording transcribed by the present author (PHRI Report 1733-043197). The following notes about Makalawena and Kūki'o are paraphrased from the interview:

We traveled to Kūki'o and Makalawena. In those days, Makalawena was the capital of the people along the shore here. That's where we went to shop. There were two Chinese stores there... We often visited Makalawena, going by foot from Ka'ūpūlehu. We would meet the people there, and that's where the school was.

The Stillman sisters and their families used to stay at Kūki'o. They were one family, Maguire and Stillman, it was their land. They would come down during school vacations, and they were so happy here along the shore. there was an *ōpae* (shrimp) pond there too, like we had at Ka'ūpūlehu. And before, that place was full of people. Annie Una was the last one to live on the land. She took care of that place. She also lived at Makalawena, she was born there. One of the daughters of the Punihaole family. But she used to take care of Kūki'o for the Maguires.

Karin Kawiliau Haleamau
Oral History Interview with Kepā Maly— January 22, 1997

Karin Haleamau (Uncle) was born in 1940, and raised at Hale'ōhi'u. Uncle's family has many ties to the lands of the larger Kekaha region. His mother, Ka'ula Ha'o was from Pu'uānāhulu, but was also raised by her *kūpuna* at Kohanaiki, and later, she lived at Pu'ukala. Uncle's father, Herman Haleamau, was from the Hāmanamana-Hale'ōhi'u area. As a youth, Karin was close with his *kūpuna*, often living with them for extended periods of time. It was during those years that the Hawaiian sense of stewardship and caring for the land, ocean, and resources was instilled in him. He was particularly close with his Tūtū Annie Punihaole-Una, and it was while with her, that he walked the length of the Kekaha shoreline, visiting the lands of Kohanaiki, Mahai'ula, Makalawena, Kūki'o, and Ka'ūpūlehu.

In the interview, Uncle Karin describes a number of the native customs which he observed being practiced by his elders. His elders took active roles as stewards of Kekaha, and he observed that while walking through the lands of Kekaha, *tūtū* Annie Una would "*mālama*" or take care of the family sites, setting *pōhaku* (stones) that had "*hāne'e*," or fallen down back in place. He also spoke of their making salt, and how they traded resources between inland and shoreward residents. In the times of rough seas, Tūtū would make *imu* (stone mounds) in the shallow waters to trap fish, and when they had more fish than needed, Tūtū would let fish go, stocking the brackish ponds with fish for seasonal use.

KM: So you folks. . .as a youth, a child, with your old people, you mentioned that you used to go to Mahai'ula?

KH: Mahai'ula.

KM: I think it was Auntie Annie, she was 'ohana. . .?

KH: Auntie Una, that's my Tūtū. I used to go there, I used to stay with my brother-in-law, he used to be the care taker for Magoon before.

KM: Oh, who was your brother-in-law?

KH: Alfredo Gaynor, he's living Lāna'i now, he's about 80-something now; my sister was married to him. I used to go run down there and I used to go Makalawena with my Tūtū Annie. I used to stay there, I wouldn't like to come home. She'd teach me about all the *punawai* [springs or ponds] *makai* and *mauka*. Hoo—they used to *mālama* [take care]!

KM: So they knew where the water sources were, the *punawai*, and everything was.

KH: Everything.

KM: Was Uncle Jack Una still alive in your time, or had he *hā'ule* [passed away] already?

KH: No, he was still yet. I remember, he was there.

KM: Out of curiosity, you know, they're looking at the State Park now, at Mahai'ula, as an example.

KH: Uh-hmm.

KM: Are there some things that you think should be made sure that they be taken care of? That people don't be disrespectful or *kolohe*, or...? [pauses]

KH: The most I would think about, is *mauka* [inland] of the [beach] *hale* eh. Behind there, get little bit burial ground. I would like them to preserve that. And even the...I don't know if you went there, they have the big place where they used to dry the water and make salt before [at Kaulana].

KM: Which one now? If we look at Mahai'ula and the house. . .

KH: Uh-hmm.

KM: Has the old house that Ka'elemakule had first.

KH: Right, right.

KM: And then the big two-story one.

KH: Right.

KM: Now, over on the side, has a *punawai* [spring], where there was the windmill.

KH: Right, right.

KM: Where's the salt area that you're talking about?

KH: Ohh—it's way this side [pointing to Kaulana, on the southern side of the bay].

KM: Oh, so on the *papa* [flats], on the *pāhoehoe* rock.

KH: Right, that's another one that they should save. That's where the Hawaiians before, used to *mālama* [take care]. They used to take all that *kai* [salt water], and *malo'o* [dry] over there, and they make *pa'akai* [salt] from that. Yeah, I remember that too. My Tūtū used to go over there make *pa'akai* for us.

KM: Ahh—so Tūtū Annie would go make *pa'akai* down there?

KH: Yeah, she used to make that. And you know, when she come Kailua like that she'd give everybody. She used to make all that down there. I was thinking about that place. I hope they *mālama* [take care] that...

KM: ...Now, they used to go fishing all out there too eh?

KH: Yeah, like Makalawena, Mahai'ula, and mostly Ka'ūpūlehu side. Between Ka'ūpūlehu and Mahai'ula-Makalawena, that used to be the ground before. I used to go with my Tūtū, oh man, good fishing ground. Hey, I tell you a story, this is a true story [chuckles]. I'd see her, she'd call me, "Boy, *mai, mai, kōkua iā Tūtū*" [Boy come, come, help Grandma]. I go over there, and I tell, "Oh, I small yet." "Push, push." So I push the canoe inside the water. So I tell "Okay Tūtū, you going?" "*Kali ma*" [wait]. Bumbye, you hear here *kahea* [chant, call out]. And she grab the *kai* [salt water] and she'd stay on top the boat [gestures, sprinkling salt water around the boat], you know. I looked out, and I never think of that kind stuff, gee. She'd go, not even 100 feet out, she *ho'omākaukau* all her stuff, ohh—come home, *piha* [full] the canoe, all *i'a* [fish]. *Ōpelu*. Then she'd tell me "Boy, *'apōpō* now, *'o 'oe, kōkua no Tūtū* eh, *kahe* all this and *kaula'i*" [Boy, tomorrow, now, you help Grandma, cut all this and dry 'um]. "Okay Tūtū." Hey I tell her, "Ohh—*ōpelu loa*" [so much *ōpelu*]. Too good. I remember that. Good luck.

KM: So Tūtū would *kahea*, call out?

KH: Yeah.

KM: But she wet the whole canoe, sprinkle water around, *pī kai* eh.

KH: And then she'd go.

KM: Did you ever see a *manō* [shark] out there with them?

KH: Well, I didn't see the *manō*, but I seen a lot that swims around, but never seen one *manō* near her. Only I seen the *i'a* [fish] that she used to bring in. But I knew already, she knew what she was doing...

KM: ... For a while, your Kūkū, and you, stayed down Makalawena too yeah?

KH: Yeah I stayed there.

KM: Were you the last family, your Tūtū them, were the last family there already?

KH: Yeah, Tūtū Annie was the last.

KM: You were the only ones eh.

KH: Yeah. And when she died, I was the only one that. . .In fact, I was the only one, me and my sister, but I spent more time with her, I was the only one. But she had *pu'a* [pigs], she had everything.

KM: So she had *pu'a* [pigs] down there. She knew all the water holes, you said, the *punawai*.

KH: Every *pu'a* [pig] had name. And she know which one, the *pu'a* used to come underneath the *hale* [house] at night time. And she's talking to the *pu'a*, all in Hawaiian, telling them go away, because I stay inside there *moemoe* [sleeping]. And she tell me "Boy, *mai, mai*" [come, come]. "Hoo Tūtū from where this *pu'a*?" "Ahh, they come home look for me." Poor thing but.

KM: So their main thing, she fish, she make *pa'akai*, they trade. . .

KH: Yeah, that was her main thing. Yeah, Tūtū, that was her hobby that, *kaula'i* [dry] fish, go outside, *holoholo* [go around]. She take care the area, go around, *mālama* [take care], make all the *pōhaku* [stones] right. I watched Tūtū do all that.

KM: 'Ae [yes]. So she used to set the stones in certain areas. . .?

KH: Yeah, all the kind that *hāne'e* down, fall down, she'd go there put them all back.

KM: Ahh, from the old *heiau*, or the old *ko'a* [shrines] like that?

KH: That place used to be clean, ohh!

KM: Was she living down there, out of her *aloha*, or was she caretaker for somebody?

KH: No, she was living down there.

KM: Because that was their land, that they were familiar with?

KH: That's right. That's why she knows that place, like her finger. And she used to tell me all the marks and stuff.

KM: 'Ae [yes], what name this. . .?

KH: Yeah.

KM: And what, had *ko'a* [fishing shrines and stations]?

KH: She went show me one place where she used to make her *pōhaku* [stone] eh. And get the *wai* [water], when she come high tide, the *wai* used to clean the *pōhaku*, and she used to make her *inamona* [*kukui* nut relish] inside there. Yeah, *kukui*, she used to *kaula'i* [dry 'um] and then she *pūlehu* [broil], and then she make her *inamona*.

KM: 'Ae, *kukui mai uka*? [Yes, *kukui* from the uplands?]

KH: Yeah, *mauka nei* [up here]. And she take, for *kaula'i* [dry], make her *inamona*. I'd watch her.

KM: *Makai*?

KH: *Makai*, Makalawena. I remember that place, I used to go, but now, I don't know.

KM: So she had a house down there too?

KH: Big *hale* she had.

KM: Was it enclosed in a stone wall, or. . .?

KH: No, just open.

KM: Had a *kahua*, a platform, or was it built up, on stone, or post and pier?

KH: No, no, it was on posts, so the *pu'a* can go underneath. They go *moemoe* [sleep] underneath eh.

KM: Ohh!

KH: And she had all the *kao* [goats] too eh.

KM: Yeah.

KH: And they all go underneath. So I look at all the goats now, I see all this *kalakoa* [calico], I tell, "Hey, that's all Tūtū's goats."

KM: [chuckles] Makalawena goats eh.

KH: Right, I know that. That's why I tell my kids, when we used to go *holoholo* [travel around] before, "You see all this *ke'oke'o* [white] kind, no shoot 'um." That's all the mark that.

KM: That's Tūtū's one.

KH: That's right, and they're tame too eh. Yeah.

KM: Amazing. So young time, then, and we're talking, you're still ten, or younger than ten?

KH: I was nine years old, seven, eight, nine.

KM: And so you folks would go fish Mahai'ula, Makalawena. . . ?

KH: Mostly Makalawena and Ka'ūpūlehu, and Kūki'o.

KM: Ahh, so Tūtū would go up, would you *holo wāwae* [walk feet], or would you canoe, or. . . ?

KH: *Holo wāwae* and we get *kēkake* [donkey]. One for the *ukana* [provisions], and one for us, we no going come home. We going down there, we stay over there. That's how us.

KM: At Kūki'o, did you stay too?

KH: Kūki'o.

KM: I understand that Tūtū Jack was caretaker for Stillman them, or something.

KH: Yeah, *pololoi* [right]. Had the old *hale* [house] over there too. But, when us would go down there, *mahi'ai* [plant] the place, and clean up, the house was all *popopo* [rotten], been *hā'ule* [fall down]. But I remember the *hale* was still there. But that *'āina* there, *lo'a ka i'a* [get the fish]. That's how all my *kamali'i* [children] were raised.

KM: Ohh—*nui ka i'a* [plenty fish]?

KH: *Nui 'ino nō* [so much]!

KM: *I'a like 'ole* [all kinds fish].

KH: All kinds. That's why I *aloha* that place. Every time I go over, I tell my *kamali'i*, "You folks got to *wala'au, mahalo*" [say thank you].

KM: 'Ae [yes], always yeah, you "*aloha, mahalo*."

KH: You need *kaukau, lo'a* [food, you get] at this place, you no starve. My kids, they know. They kind of respect that because. . . Even night time, I go, I only take my small girl, we go, good luck. One, two hour, I stay home, *kau lana* [rise up] already the *'ama* [young mullet fish]. I *kahea*, call all my brother guys, "Come, come, *lo'a ka i'a*" [get the fish]. "Eh?" My boy tell, "Yeah, dad went last night, good luck." That's why me, I always *mahalo* [give thanks] the *'āina*, the *kahakai* [shore], you know...

KH: [speaking of a pond in Kūki'o] Get one coconut tree inside there. You went inside there?

KM: Yeah.

KH: That's the place they used to *'au'au* [bath] before, the wahines [women]. The wahines

used to 'au'au in there, that's the story of there.

KM: Now this is the one right at Kūki'o?

KH: Right.

KM: And the little *punawai* [spring or pond] you were talking about, with the coconut tree...?

KH: The one over here.

KM: Okay, Kūki'o.

KH: Yeah.

KM: Now, when we come. . . See, here's Mūhe'enui, *mauka* here.

KH: Right.

KM: Kuili, by Awake'e-Kūki'o-Manini'ōwali.

KH: Okay.

KM: Now, when we go through Kūki'o, right when you hit the edge of the Kūki'o sand. . .

KH: Right.

KM: And the boundary of Ka'ūpūlehu, come to the 'a'ā, and the old trail goes along the shore.

KH: Right, right.

KM: Has another little pool, pond, over there too.

KH: That's the one right on top the 'a'ā?

KM: 'Ae [yes]. And you can even see some old house, little walls and. . .

KH: Yes, that was there from before, when we used to go *kiloi 'upena* [throw net], and come back, we used to 'au'au over there. They made steps like for go down.

KM: 'Ae, yes, you can still see too, there's a nice little canoe landing on the side there.

KH: Right, right. But, over there, the *alanui* [trail] now, they went pave 'um eh.

KM: That's right... What are some of the kinds of fish you'd catch?

KH: Well, the *moi* [thread fish], get the 'anae [mullet], *uouoa* [false mullet], ohh—*manini* [reef surgeonfish], and we get all the *palani* [surgeonfish], everything, you name 'um. That place had *kau i'a* [plenty fish].

KM: Did you ever remember seeing your Kūkū them, or anybody. . .you know, some times, when the ocean is rough out side, no can go fishing eh. And where get shallow water, you make *hale*, or *umu* [stone mounds]?

KH: *Imu* [stone mound in the water to attract fish]. Yeah, that's how they used to do. [make 'um] All there, Makalawena, Mahai'ula.

KM: Wherever they could find the shallow place like that.

KH: They no can go outside, they make all that inside. I used to go with them, go broke the *imu*. I used to watch them [chuckles], and not anybody can make *imu*. Some *imu* they make, they no make opening.

KM: Ahh to *pa'a* [tight].

KH: Yeah the *pūhi* [eel] go home inside there. So my Tūtū used to tell us how to make the *imu*, "Make a *mākāhā* [gate or channel opening], and you can see the other side." So the *manini* go through.

KM: Oh, I see, so get opening just like?

KH: Yeah, that's how they used to make. And some people, they like *kolohe* [make trouble] for you, they go make no good kind *imu* eh. When you go inside there, try *hakihaki* [break apart] the *pōhaku*, ohh—the *pūhi* come out! Ahh, these guys *kolohe*, no make like that, they like their *kaukau* [food] eh. No that's true, that whole 'āina used to be all *imu*. In fact, over here, everybody make *imu*, over here. But, let me tell you this, I remember all the *punawai* [water holes], that get pond *mauka nei* [inland], they come from the ocean, *halihali* [carry] water, what ever they get, what they no eat, they throw 'um inside there. They throw 'um in the ponds.

KM: Oh, in the ponds, stock up, to hold eh?

KH: They keep, they're smart. When they like fish, no more emergency, they get.

KM: 'Ae [yes]. So they would stock all the little *wai kai*, brackish ponds along the shore?

KH: Right, that was all *i'a* [fish] before. Kūki'o was the same, Kaloko the same thing, all that ponds used to be. . .that's all for emergency, when people need. Before, that's how they used to do their exchange. All through that kind stuff, they no need go outside, to go get. That's how I used to tell, I told this story to some of this people that I know.

My Tūtū used to tell us, "Boy, when you get older, you going find out why." Because they used to trade their fish, you know, their marketing like. The mountain people take, and people *makai* give them fish. And they give good fish, they no give any kind 'ōpala [rubbish]. Same like *mauka*, and they love *pa'akai* [salt] meat. My Papa used to take the *kelamania* [crock pot], you know. Yeah, *kau* [place] on top the *lio* [horse], *holo* [go] *makai*.

KM: All *kaula'i* [dried].

KH: Yeah, all *pa'akai* [salted].

KM: Did you folks ever go to gather *pa'akai* [salt] in Ka'ūpūlehu somewhere?

KH: No, the only place I used to go was Makalawena, and Mahai'ula. But Mahai'ula had the big one over there [the Kaulana salt works at Ka'elehuluhulu].

KM: You know, by the way, at Mahai'ula, you know, when you go down to the park today?

KH: Uh-hmm.

KM: And if you go straight down, where the road ends, and the beach starts, has a little *loko* [pond]...?

KH: Yeah, yeah, yeah.

KM: Do you remember anything about that little pond at all?

KH: Well, that time, you know, we weren't so concerned on that. We were mostly with the big things outside there.

KM: You were by the house side?

KH: Yeah, by the house side, so that, I don't know.

KM: Now, you think though, I'm trying to clarify this, where your Tūtū made *pa'akai* [salt] at Mahai'ula. . . The house is in the center of the bay [gesturing], the house is here, that little pond I was just talking about is over here [Kaulana]. And back in here has all *pāhoehoe* flats.

KH: Uh-hmm.

KM: And it runs right up to the ocean, some.

KH: Yeah, yeah.

KM: You think that's where she made *pa'akai* [salt]?

KH: I think so, that's the place. That's the only place that I remember, that *pāhoehoe* right there.

KM: Did you ever remember hearing about one ship wreck out here?

KH: I heard about it, but I didn't see that, but the story was the time it was told.

KM: Because you can still see some of the boat pieces in the water.

KH: Yeah. Hey, I tell you, that's a long time ago.

KM: So you don't remember if your Tūtū ever went to Kalaemanō to gather salt, or did they?

KH: No, I don't think so she went there, because we had enough this side.

KM: Ahh, that makes sense.

KH: Yeah.

KM: What you shared was very interesting too, about this idea, if you make the *imu*, and you get more fish than you need, they're living already, you get in the net, so they went and filled all these little *loko kai*, all these little ponds.

KH: That's what my Tūtū used to do. I used to go with them. We used to carry all the. . .they used to get all those bamboo baskets, and inside, she get all *limu* [seaweed]. The way how they went weave the *lau hala* [pandanus leaves] before. I don't know if you remember, the *kukui* [candle nut tree] get one sap, the *pīlali*, the gum. They used to seal 'um with all that.

KM: Ahh, they would soak that *pīlali*. . .?

KH: Right, and make it all inside.

KM: And so it would hold water eh?

KH: Yeah, and they take their fish up there, put 'em inside the pond. That's what my Tūtū used to do. I remember when we used to come up before, *makai*, Kohanaiki, we used to *kālai* [cut] all the *kukui* tree, *hemo* [remove] all the *pīlali*. I was telling, "Tūtū, *kēia ka mea 'ai*" [Grandma is this a food]? She said "Yeah, *'ai kēlā*" [that's food]. So we eat that. So I tell 'um "What you going do with this?" "*Mahope 'oe 'ike*" [you going see later]. So we going *makai*, she was making all that *kai* [soupy mixture] [gestures with his hands].

KM: So she rub it all inside with water?

KH: Yeah, she go get the *kai* [salt water] from *makai* eh, and she put 'um inside the *'eke* [basket] and she shake 'um up, and it comes real *waliwali* [slimy], you know.

KM: 'Ae [yes].

KH: Just like jello.

KM: Oh, that thick eh?

KH: She tell me, now when she going put that on top the *'eke* [basket] or whatever she get, "That going *pili pa'a* [make everything tight] all. That's where they going put the *wai* inside, for carry all the *i'a* [fish] *mauka*." I tell "Wow!" That's something that I learned. Hey I look at that, you know, they knew how to survive.

KM: *Na'auao* [intelligent].

KH: That's right. Like I was telling you earlier, "they only took what they need." That's why I look today, people *hainā* [abuse] all this stuff, I tell, "Bum-bye *nele* [no more]."

KM: 'Ae [yes]...

KH: ...My Tūtū Una, Anna Una, ohh—she used to *mālama* all those ponds. She go there, anything *‘ōpala* [rubbish], she *hukihuki* [pull] all the *kōali* [morning glory] inside, *hemo* [remove ‘um].

KM: Ohh—so she really *kahu* yeah, she steward, take care. . .

KH: Yeah.

KM: All that *‘āina*.

KH: She used to *huki* all the *nahelehele* [wild growth].

KM: And you said even if had a *ko‘a* [shrine]. . .

KH: Yeah.

KM: . . .*Kū‘ula, heiau*. . . ?

KH: Yeah, all that kind *pōhaku* [stones].

KM: She put all back.

KH: She put it all back, that’s how she was.

KM: So she just walked the whole land?

KH: Yeah, and then she call me, “*Mai, mai, ‘o ‘oe, a‘ole maka‘u*” [come, come, you, don’t have to be afraid]. She tell me “No scared, *mai* [come].” I no scared, me, I go. And she tell me wherever I go with her. She used to *mālama* [take care] all that.

KM: ‘Ae [yes]. What was your sense as a child then , with this Tūtū, ‘cause something too that is always a big concern with people, what do you think about *‘ilina* [burials], and about the *iwi* [bones], *wahi kūpapa‘u* [burial places]?

KH: I think they was buried there for a reason. Because that was their place, that was their *hale* [house] already.

KM: Sure.

KH: I think, once upon a time, they owned all that place. So what ever was there come right there.

KM: ‘Ae [yes]. Well, it was like you said earlier, at Mahai‘ula, you know when you go behind the house, *mauka*, almost one mile eh?

KH: Yeah.

KM: Get that cave.

KH: Uh-hmm.

KM: Now I was translating some old Hawaiian language newspaper stuff, actually, not that old, it was 1920s, but Tūtū John Ka‘elemakule. . .

KH: Yeah.

KM: Because his Tūtū had that place at Mahai‘ula too, The Tūtū Poke and Ka‘ā‘īkaula, and they’re buried up in that cave. And he said that cave was “Kolomikimiki,” that was the name.

KH: I heard that, Kolomikimiki.

KM: ‘Ae [yes]. And even Aunty Lei Collins, her first husband was John Ka‘elemakule’s son, Joseph.

KH: Oh.

KM: And he, Papa Ka'elemakule took a liking to Auntie Lei, and when he died in 1935; you know where Jolly Roger is by the bay, by Akana's side?

KH: Yeah, right *makai*.

KM: Had a grave yard there. And when Papa Ka'elelmakule died, his instructions to Auntie Lei was "All of the family graves. . ." In that case, because he saw the land changing, he said "I want you to take all the graves out to Mahai'ula. . .

KH: That's the place.

KM: And so now, 1935, the graves are all out in that cave. And was Tūtū Charley Moku'ōhai who came and help her take everybody out there.

KH: Yeah.

KM: And so it seems like graves were important... This is so interesting too, about what you shared about the relationship...this sense of stewardship that your Tūtū was exercising.

KH: Yeah.

KM: To go and take of things. *Hāne'e ka pōhaku, ho'okau hou* [the stone falls off, you set it back up].

KH: That's how she was.

KM: You put it back up, you clean the land, take care.

KH: The best part about that, I used to follow her, and she tell me "*Mai, mai* [come, come]." I watch her boy, I like know what she going do. And I see her, she do all the kind stuff, she go inside, clean the '*ōpala* [rubbish], *huki* [pull] all the kind no good. And she see *pōhaku* [stone] like that fall down; and to myself, when I grew up, I was thinking, "Gee she was showing me something."

KM: By the action too, she was showing you how to take care, to be a steward.

KH: And she was old, she was doing all this, strong.

KM: Was she the older sister of Tūtū Lowell Punihaole, or was she a little younger?

KH: I think she was the oldest...That man had a lot of love. Every time we sit down, he always talk about Ka'ūpūlehu, and how he used to ride the mule to church, Makalawena. That old man had some good memory. Until *pau*, he was. . .

KM: Well, he was quite old eh, ninety-something.

KH: What about 96.

KM: Oh, what a blessing.

KH: He was our *kahu* [minister] in church.

KM: Is that the church up there, Mauna Ziona, was it *makai*?

KH: Yeah.

KM: It was at Makalawena?

KH: That's the one.

KM: It would be very interesting some time, I don't know if you've ever done this, but to try and go before. . . and see, at least you're young enough too so it's kind of *ikaika* [strong] eh.

KH: Yeah.

KM: *Hiki iā 'oe ke holo* [you can walk]. Some of the Tūtū, it's harder now. But to go while some one who was there when there was still a few of those buildings there. "Where was this." Because, next year, or ten years from now, they look at this, "Oh, is this one *heiau*, a burial, or what?" They don't know.

KH: Even that graveyard site down at Kūki'o, I took Hannah them, the archaeologist, but no body like go see that kind stuff, they *maka'u* [scared].

KM: So has a graveyard *makai* at Kūki'o?

KH: Yeah.

KM: By all the coconut area?

KH: *Mauka nei* [above]. But we went put all ribbons on top.

KM: Oh, good, good.

KH: But get one big *puka* [entrance] inside there, they asked me "How we going inside?" I have to open the *puka* for go down. So before they go, I tell I got to go *wala'au* [speak] with them.

KM: Well see, that's a part of the answer to my earlier question too, how did you feel, that you *aloha*, that you don't disrespect, that you ask first.

KH: Yeah, got to.

KM: So you take care of the *iwi* [bones], *'ilina* [burials] like that.

KH: Yeah, they were once like all us...Yeah I still remember, you know, the things that she taught us, taught me especially. I was more to her, like a right hand boy. Anything, *hānai* [feed] the *'īio* [dogs], the *pu'a* [pigs]. She always used to call me. She used to *mālama* me, boy, and she taught me about the *'āina* [land], the *kai* [ocean], anything that was given to us, be thankful. So she always tell me, "*Maopopo* now, *a'ole pōina*" [remember now, don't forget]...

KM: ...Did your Tūtū them use land marks to identify *ko'a*, or fishing areas?

KH: They used to know, they used to do that.

KM: Certain *pu'u* [hills]. . .?

KH: See, our Tūtū, I remember her, she used to watch all like *mauka* side, like where Hannah guys stay that's all Ka'ūpūlehu, and she used to mark all the high spots and stuff. And she'd go outside there herself with the *hoe* [paddle]. *Holoholo* outside there.

KM: That's so neat how you describe she could *kahea* [call out], and so she had faith, she no need worry.

KH: She *kahea*, I could hear her *kahea*. Good luck, she always used to come in with her canoe *piha* (full).

KM: Did you ever see her leave *ho'okupu* [offering] of *i'a* somewhere?

KH: Yeah, I see?

KM: Mahai'ula too?

KH: Yeah, she used to go and do her thing, make everything, and she give, *ha'awi*. She always give back.

KM: Now see, that's a special area, where they would *ho'okupu*.

KH: Yeah.

KM: Is that close to the house or on. . .?

KH: To me, it looked like it was pretty far for her.

KM: Oh, she'd go off?

KH: Yeah. I 'd watch her, she'd go for a pretty long time, maybe about 45 minutes and then she'd come back. But as far as where she'd go, I don't know. But I know she does that. She go for her *aloha*. And she come back, she tell me what's going happen tomorrow, she already tell me. "*Auwē, a'ole pilikia, apōpō mākou hiki*" [Ohh—no problem, tomorrow we can]. Hey, I look at that I say "Wow." But it's true you know, that's her.

KM: Did they live at Makalawena before Mahai'ula, or the other way?

KH: Well, they were staying at Makalawena, that was the original place, but I guess they go back and forth to Mahai'ula. But they used to stay at Kūki'o, the corner side. And Ka'ūpūlehu, because they had all their donkeys too over there. They used to go over and *hānai* [feed] them all with the *kiawe beans* eh. Yeah, she used to go pick all beans and take 'um over there.

KM: Oh, strong woman yeah, she just *holo* [go].

KH: But her original place is Makalawena, that was her home.

KM: And so they went kind of take care of the place for Magoon, down Mahai'ula though too?

KH: Yeah, because that time, was George Magoon eh, the son, or the father, I don't know which one, I was young. But I remember them going back and forth. They [Magoon] had one sampan. That's what they had before, so they used to bring *kaukau* from Kailua before. And my Tūtū used to go with the canoe and load up what ever, rice, *poi*, and come home. So I tell "Tūtū where you going, all the way to Kailua?" "*A'ole* [no], over there." Yeah, oh *aloha* though I tell you...

November 8, 1997 – Group Interview at Mahai‘ula

Violet Lei (Ku‘uleikeonaona) Lincoln-Ka‘elemakule Collins (with John and Connie Ka‘elemakule), Caroline Kiniha‘a Keākealani-Pereira, George Kinoulu Kahananui, Valentine Kalaniho‘okaha Ako, Leina‘ala Keākealani-Lightner, Richard (Ka‘elemakule) Lincoln, and others—identified in transcript²³

(Kepā Maly, interviewer)

The following interview was conducted in the lands of Kaulana and Mahai‘ula. The primary interview participants were *kūpuna*, descended from, or re-presenting native families of the Kekaha park lands (the families of: Ka‘elemakule-Collins, Kuehu-Keākealani (Mahikō), Kahananui, and Ako). Biographical information about the interview participants is cited above, and in the interview itself. The spoken Hawaiian is written as it was spoken. The translated narratives are enclosed in square brackets, or indented below long paragraphs... Other participants in the interview included younger members of the Kekaha families, and representatives of DLNR-DSP, DLNR-Aquatics Division, and Group 70 International.

Preceding the beginning of the formal interview at the Mahai‘ula (Magoon) Beach House, the group went to the shore of Kaulana at Ka‘elehuluhulu. Upon getting her bearings, Aunty Lei shared some of her recollections of the area, from the mid 1920s to early 1930s. Summarized, key points of her discussion included the following:

This was the first time since she and a small group of people came to bury John “Papa” Ka‘elemakule and his family members at Mahai‘ula in 1936, that Aunty Lei had been to Ka‘elehuluhulu. With tears in her eyes, Aunty Lei told us that Papa Ka‘elemakule impressed upon her, that the place where we were standing, was Ka‘elehuluhulu. It was a very important name, and one that Papa wanted remembered.

At Ka‘elehuluhulu, under the shade of the heliotrope, *milo*, and other trees, the stone walls (*Site 53*) are the remains of a house and canoe shed that was still used in Papa Ka‘elemakule’s time. One of Papa’s special canoes was still stored at the site in the 1920s-1930s. The canoe used be launched from the shore fronting the house and canoe shed. The low, walled and terraced cement platform (*Site 54*), about 150 feet south of the old house and canoe shed site (on the *pāhoehoe* flow), was used for making salt. An activity which Aunty Lei witnessed in the late 1920s.

Aunty Lei remembered that several families came to make *pa‘akai* (salt) at these ponds, and in particular, she remembered three women who would come down regularly. When the ocean was rough, they would pour water into the salt beds. Sometimes, they would cover the salt beds with coconut fronds to keep the crystallizing salt clean. After several days, the women would take coconut husk sieves and scoop up the white salt crystals which were then further dried on the rocks and then bagged. Papa Ka‘elemakule gave salt to the families who needed it, and also salted the fish that was taken to be sold at the market.

²³ Interview Participant Abbreviations: LC=Lei Collins; CK-P=Caroline Keākealani-Pereira; GK=George Kahananui; VA=Valentine Ako; JK=John Ka‘elemakule Collins (CK=Connie Ka‘elemakule Collins); LK-L= Leina‘ala Keākealani-Lightner; RL=Richard Lincoln; AC=Alan Carpenter; SS=Sherrie Samuels; TY=Toni Auld-Yardley; MY=Martha Yent; GA=George Atta; CrC=Craig Cho; CaC=Casey Cho; Cl=Clifford Inn; KL=Kimberly Lowe; KM=Kepā Maly.

[Tape 1, Side A: introductions by participant *kūpuna*; eldest to youngest]

LC: I am Violet Ku'ulei, married Ka'elemakule, widowed, and married Louis Collins. I have one son, John Ka'elemakule Collins... [pauses, jet flying over head] My son John. John, will you please stand? This is John my son, with Joseph Ka'elemakule, and that is his wife Connie, who gave me four grandsons. They all carry the name Ka'elemakule and Collins... Before we continue Kepā, I think it is proper that you explain to all of us, the purpose of this gathering, and the connection we have with the State park, before we go any further.

KM: Yes, that's why we wanted just do some introductions right now, so that everyone could introduce themselves, and then if there are some questions about the State Park, we can do that. So Aunty Lei, and then Aunty Kiniha'a.

CK-P: Hmm.

KM: 'O *wai kou inoa*? [What is your name?]

CK-P: Kiniha'a. Caroline Kuehu, Kiniha'a.

KM: 'Ae [yes], Keākealani?

CK-P: Keākealani Kuehu.

KM: 'Ae. *Male iā Pereira*? [Yes. Married to Pereira?]

CK-P: 'Ae [yes].

KM: *Makahiki 'oe i hānau ai?* [What year were you born?]

CK-P: 'Umi *kūmāiwa*, 1919, June 26 [chuckles]

KM: 'Ae [yes]. Where were you raised *maka*?

CK-P: Pu'uanahulu.

KM: Pu'uanahulu and Ka'ulupūlehu?

CK-P: 'Ae, *Kaupūlehu* [as pronounced]. First, yeah... *Hānau i Pu'uanahulu* [born at Pu'uanahulu], raised, *ho'i wau i Kaupūlehu* [went to Kaupūlehu], when I was a little girl. Brought up [chuckles].

KM: 'Ae, *mahalo*. Uncle Kino, you're the next in age, I believe.

GK: 'Auwē!

KM: *Mahalo*. Your name please.

GK: 'O *wau nō*, 'o *Kino Kahananui*. [I am Kino Kahananui.]

KM: 'Ae. *Makahiki 'oe i hānau ai?* [Yes. What year were you born?]

GK: *Ka makahiki 'umikūmāiwa-iwakāluakumamālima*. [The year was 1925.]

KM: 'Ae, *mahalo*. 1925. Okay. *Lawe 'ia 'oe i keiki hānai na Kahananui?* [You were taken as the adopted son of Kahananui?]

GK: *Ku'u manawa au i hānau 'ia ai, lawe ana wau i kēlā lā. Hānai 'ia au na ku'u hānai, Kinoulu me Haleaka*. [At the time of my birth, I was taken that day. I was cared for by my foster parents, Kinoulu and Haleaka.]



Kupuna Caroline Kiniha'a Keākealani-Pereira at Mahai'ula, describing 'ōhua fish (KPA Photo 1997)

CK-P: Oh yeah.
 KM: Kahananui.
 GK: *‘Oia ku‘u mau kahu hānai. Noho wau me lāua, kēia wale nō ka ‘ōlelo ma‘a ia‘u, ka ‘ōlelo makuahine.*
 [Those were my foster parents (guardians). In my dwelling with them, this was the only language I was familiar with, the mother language (Hawaiian).



Kinoulu Kahananui at Mahai‘ula (KPA Photo 1997)

KM: *‘Ae.*
 GK: *A hele au i ke kula, pāpā ‘ia au, “A‘ole kama‘ilio ka ‘ōlelo makuahine, kama‘ilio ka ‘ōlelo Pelekane.”* [When I went to school, I was forbidden, “Don’t speak the mother language, speak the English language.”]
 CK-P: [nods her head in agreement]
 KM: *‘Ae, ka Pelekane eh.* [Yes, English.]
 GK: *‘Ae* [yes].
 KM: *Ua ulu ‘oe ihea?* [You grew up where?]
 GK: Kalaoa.
 KM: *I Kalaoa uka?* [At upland Kalaoa?]
 GK: *‘Ae, Kalaoa uka.* [Yes upland Kalaoa.]
 KM: *‘O wai kou mākua pono‘i?* [Who are your own (true) parents?]
 GK: *‘O Kimo Ako, a ka makuahine ‘o Lily.* [James Ako and mother was Lily.]
 CK-P: Hmm.
 KM: *‘Ae.*
 GK: [gesturing to Valentine Ako] *Ku‘u kaikaina kēia.* [This is my younger brother.]
 KM: *‘Ae. ‘Oia ke kumu i pili ‘oe me Uncle Val eh?* [Yes. So that’s the reason you are related to Uncle Val?]
 GK: *‘Ae* [yes].
 KM: [speaking to Valentine Ako] Uncle, your name please?
 VA: I’m Valentine Ako. I reside on the island of Kaua‘i now, but, my roots was always here in the Kona Coast. Especially, Mahai‘ula [pauses, tears rising to his eyes]. I knew all the fishing *ko‘a* [grounds] over here, and when I heard that the State was going to take over, and make it a State Park...And by changing the name to Kekaha Kai State Park, I was in

opposition to it, because when our *Kūpuna* named a certain beach, there was a significance behind it. To put Mahai'ula, Makalawena, Kūki'o, Ka'ūpūlehu, and Kalaemanō under this one name, our heritage is going to be taken away. And I personally feel that if it's going to be any...

that it will be Mahai'ula State Park, never to be changed to Kekaha Kai State Park. 'Cause as far as our ancestors, and my age, I was born in 1926, this was always Mahai'ula. And the name Makalawena had a significance behind it, and it should not be changed. And I think that the *Kūpuna* would agree with me, that it would be right to keep Mahai'ula, Makalawena, Kūki'o, and Ka'ūpūlehu, Kalaemanō. Each name had a purpose and if we can do research, it will signify why these names were put here. And merely to change it to...like they say, they want to change it to Kekaha Kai State Park, it has nothing significant behind it. Not because the place is called Kekaha, we're going to eliminate the original name.

KM: We'll talk about that, about the place names, and I think that Martha, who will introduce herself in a few minutes, can share a little bit of *mana'o* [the thoughts] about the process, the naming...how things came about. And uncle Val, what your brother said, uncle Kino, he shared that you folks are brothers.

VA: Yes.

KM: You're 71, uncle is 72, and so you folks share the same parents, but your brother was *hānai* to Kinoulu and Haleaka Kahananui...

GK: 'Ae [yes].

KM: ...brought up in Kalaoa. Well [pauses], we'll go on...

My name is Kepā, and I'm going to try to, with the help of the people here, we're going to try to record today some of your stories, your recollections about the land here. About how important it was to the *Kūpuna*. About your personal experiences, memories. And the idea is... Aunty Lei, in part to answer your question; because this land has been dedicated as a State Park now, the State wants to know how best to take care of it. And that's what we're doing here. Only you folks have that connection to our past. So if we talk, and gather your *mana'o* [thoughts], your history, then the State can make the best decisions about managing the area... Some places maybe, shouldn't be visited. Maybe other places, the name should be told, like Ka'elehuluhulu. How important you said it was, and Mahai'ula. So this is what we're trying to do. Because only you folks were the natives to this land, you are the ones that were *kupa* [native residents]. And you can tell us how the *Tūtū* taught you about caring for it. And uncle [Kino], you remember, as an example, Aunty Annie and Jack Una, and how they took care of this place, what they did. And *Tūtū* Punihaole *mā* [and folks], all of those things. So this is what we're going to try and do today. To answer your questions, but also, most importantly, you folks are our teachers today. And it will go on to preserve, and perpetuate it for the future.

SS: I'm Sherrie Samuels, I work for State Parks, Planning Branch, and we have been working with the community through a task force for the last, almost...I think 1994. To develop an overall plan for Kaulana, Mahai'ula, Awake'e, Manini'ōwali, and Kūki'o. Because the park in total, is really about 1600 acres.

And Mahai'ula is to be the first area of the plan that they want to give the most attention to, to take care of it and provide facilities, perhaps composting toilets, maybe new picnic tables. Renovate this house and the Ka'elemakule house. And then later on, may be they will go to take care of the Kua Bay side, Manini'ōwali. And then eventually, Awake'e will be the last section to be provided facilities.

So the State has to kind of do it in phases, to afford it and make it happen. And the first step is to make the plan, and right now, we're working on what they call the development plan, which is focused on Mahai'ula. And the interpretation, everything that you tell us here, the interpretation will come, as Martha will tell you, it may be through proper

signage, for place names. Maybe through brochures, maybe docents, teaching, from the buildings. Perhaps marine education which is another program they want to start for the *keiki* [children]. So there are a lot of good ideas that they want to bring into being, and we need to understand that.

KM: *Mahalo.*

TY: I'm Toni Auld-Yardley, and I am a researcher, writer, and I've also been involved in the last five years with the cultural monitoring program in Hālawā Valley on O'ahu. And I'm very interested in developing, what they're calling "Cultural Resource Management."

I have been very interested in seeing how we can apply our cultural perspective, as you're describing, with how historic preservation can take place here in Hawai'i. And how we can weave in the cultural... Sometimes we get it strictly from our *na'au* [gut feeling], and from *ke akua* [god], the *'aumākuā* [ancestral deities], that we need relay this into quote, "the system." And this is my interest in being able to try and utilize information like this, and with the sense of place, with the western-type structure. *Mahalo.*

KM: 'Ae.

MY: *Aloha.* I'm Martha Yent, I'm with State Parks...

LC: Who?

KM: Martha Yent.

MY: I'd like to thank you all for coming and sharing today. As Sherrie and Kepā have mentioned, I'm an archaeologist by training, but I will be working on the interpretive program, which means the restoration of the buildings, and the stories that we want to tell the park visitors when they come. So I'm here to learn today hopefully have some insight, and if the opportunity arises, to meet with you again, maybe on some more detailed questions that might develop as we start planning for the programs.

KM: *Mahalo.*

GA: I'm George Atta, I'm with Group 70, the planning firm that is working with State Parks. We've been contracted to do the master plan and project development for this park. I'm just here...I've been with this project since 1994, and I'm just here to listen and get all of your knowledge and wisdom, and try to help put it into the project development.

KM: *Mahalo.*

LC: Excuse me, what was your title and name?

KM: George Atta.

GA: George Atta, I'm the project manager for the park planning...

KL: [Kimberly Lowe] What is the name of the group? Group 70.

KM: A management and planning consultant.

LC: Okay, that's good... [inaudible]

KM: Richard [Lincoln], please come closer, otherwise we won't hear.

RL: Not me.

KM: Sure, you're an important link, as Aunty Lei said.

LC: He is, he is.

KM: You're the generation today, who is descended from this land.

LC: As a child...let me add to your comments. As a little boy, he used to come with my cousin, Solomon Ka'elemakule. He [Solomon] was very close to dad, Papa Ka'elemakule, very, very close. And this boy knows a lot of details that we might pass up.

He knows it. So I asked him to please come.

KM: *Mahalo*. And Richard, your last name is Lincoln?

RL: Yes.

KM: How old are you now?

RL: Forty-five.

KM: Were you raised here in Kona too?

RL: I was, since I was 15 years old. Before that, I lived at Maunawili Valley.

KM: *Mahalo*. Sir

CrC: I'm Craig, I'm just here to help.

KM: He's our *mea kōkua, kāko'o* [helper]

CK-P: [chuckles]

LC: Thank you.

KM: John.

JK: I'm John Ka'elemakule Collins.

CK-P: Ohh!

JK: My claim to fame is my mom.

Group: [chuckling]

JK: This is a learning experience for me, I don't really have anything to contribute as far as the story. But we're pretty fortunate to have the State take over and perpetuate this thing for our family.

KM: As a child, did you have the opportunity to come down here, or was it *pau* [finished] already?

JK: No, I've been here in just the last three years.

KM: When were you born?

JK: Born, this century [chuckles].

Group: [laughing]

JK: Nineteen-twenty-nine.

KM: Okay, so your papa was Joseph Ka'elemakule, John Ka'elemakule's second son, I believe?

LC: Yes.

KM: He was still alive till 1935.

LC: Thirty-five.

KM: So as a child, did you come down here at all, or you folks didn't come too much already?

JK: At the time, we had a store in Kailua, and I think they were more busy with the store. Not too much time to... Because you had to come by ship, I guess to here.

LC: Uh-hmm.

JK: You couldn't jump in the car, and come down the road.

KM: 'Ae, *mahalo*. And your beautiful wife...?

CK: I'm Connie, his wife, and we've lived back in Kona for three years, and everything is new

to me.

KM: Ohh, so you folks moved away for a while?

CK: From Honolulu. I lived there all my life.

KM: *Mahalo*, thank you. Casey, now it's your turn, you've got to stand in front of your [video] camera.

CaC: I'm Casey Cho, and I work with State Parks.

KM: [speaking to group] Casey has a unique position. [speaking to Casey] I think you should share, particularly, so that the Kūpuna can understand what your position is with this park.

CaC: They hired me to head up the interpretation and the management of the natural resources here in the park, and to help manage the marine education center that this building here [the Magoon Beach House] will be renovated and turned into. So I will spend a lot of time dealing with the public and interpreting the sites and explaining to them the story of Mahai'ula as well as the rest of the places along the coast, all the way up to Kikaua Point.

KM: *Mahalo*. And you're actually going to a resident for a while I believe?

CaC: Yes.

KM: That's a part of the description, is to have someone living down here, that can, everyday, *'ike maka*, observe and make sure... So if they see something that's not right, happening, they can catch that. And if they see people acting as stewards, taking care of things, you can complement that also. The idea is to really have someone here to ensure that the *'ilina*, the graves, and the various sites that are an important concern, to make sure that people are taking care of things.

LC: Is it Casey?

KM: Casey Cho.

LC: Are you related to Mr. Cho with the County?

CaC: As far as I know, I'm not.

LC: Are you a local boy?

CaC: I'm from O'ahu originally, Kahalu'u. Kalihi was our home, but we moved to Kahalu'u when we were very young and lived there.

KM: *Mahalo*.

CI: I'm Clifford Inn, I work with Martha and Sherrie, and him [Casey], and Alan at DLNR.

LC: [raising her eyebrows] D-L-N-R!

Group: [laughing]

CI: And I'm here to document your treasured memories.

LC: Yeah.

CI: I'm from 'Aiea, and 37.

KM: *Mahalo*. Alan?

AC: I'm Alan Carpenter, I am archaeologist with State Parks and I've been working on the archaeological survey on the Mahai'ula and Kaulana sections of the park down here. I'm really excited to meet you guys and hear your stories. It doesn't really matter how many *pōhaku* [stones] I draw, or how many sites I record, what really makes the sites meaningful are the stories that are behind them. That's really going to help us teach

everybody else what went on down here. Thank you.

KM: *Mahalo*. Leina'ala.

LK-L: I'm Leina'ala Keākealani-Lightner. I am basically from Pu'uānāhulu, my papa was Lopaka [Keākealani], my aunty is Aunty Carrie [Caroline K. Keākealani-Pereira]. I work at the Kona Village Resort, Kaupūlehu, so I am pretty much at home, that is my roots there, Pu'uānāhulu and my daddy was born at Kaupūlehu.

KM: *Makai* [the coastal area] eh?

LK-L: 'Ae [yes]. And I've worked at the resort for almost 22 years. So I consider myself a *kama'āina* of that area. And it was just a pleasure to have Kepā invite me to this. My sister and family was at the first gathering at Four Seasons. So I was fortunate to make this gathering.

KM: Yes, this past December [Dec. 7, 1996], we did a fairly detailed oral history interview with *Kūpuna*—just a little further north at Ka'ūpūlehu—who were *kama'āina* to that place. But many of the stories... Uncle Joe Maka'ai and Aunty Caroline's brother, who is the older surviving member of the family, David Ka'ōnohi Keākealani, Leina'ala's uncle, has been ill, so he was unable to join us. But we have earlier interviews that were done, that share some of their recollections also. Of this place, the land, the ocean, and the *manō*, or the shark that they'd fish with...

CK-P: [chuckles, nodding her head]

KM: So we will be able to pull all of these stories together. Thank you Leina'ala, that you were able to join us this time.

Kimberly Lowe, last but not least.

KL: My name is Kimberly Lowe, and I have only been in Hawai'i for about 10 years now. I grew up fishing and I love the ocean. My family are either sailors or fishermen, or musicians, so I've been around the ocean all my life, and I've fished in many places. I've watched fisheries disappear in many places and so when I had the opportunity to go to school, I ended up doing fisheries management, and I work with the Department of Land and Natural Resources, in the Aquatic Resources Division.

I've been working at Kona for about the last three years. I began south, I've been working with the people at Miloli'i and Ho'okena... I'm interested in working with fishermen in the same way that people here are, to try and capture their understanding and knowledge of fishing so that we can protect the fisheries. And also to make the connection between what happens on the land and what happens on the water. So this is the furthest north that I have come, and I'm very happy to be here.

KM: *Mahalo*. I would like to begin, perhaps by asking you folks a few questions, and as we talk about places, place names, if you share your *mana'o*, what you remember about... Like this morning, we started in the *ahupua'a* [land division] of Kaulana.

Do you have an idea of what that place name might mean, why it was given? Do you remember hearing that name? [looking at Aunty Caroline] *Kaulana, pehea ka mana'o?* [What is the meaning of Kaulana?]

CK-P: What the name now?

KM: Kaulana, where we were at the first stop.

CK-P: Yeah, the first stop.

KM: Did you folks hear why that name was given, by chance?

CK-P: *A'ole, poina*. [No, forgotten.]

KM: *Uncle, pehea kou mana'o, Kaulana?* [What do you think, Kaulana?]

GK: *Ko’u mana’o, kēlā inoa, Kaulana, he inoa ‘ihiihi. A ko’u mana’o, i ka wā kahiko, ka inoa ‘o Kaulana, mālama ‘ia kēlā no kekāhi mau mea i lawelawe ‘ia ma laila. Kaulana kēlā wahi. Like me kākou i hō’ea i kēlā wahi i kēia kakahiaka, ‘ike nō wau i kēlā papa, wahi kaula’i pa’akai.*

My thought, that name, Kaulana, it is a sacred name. And my thought is that in the ancient times, the name Kaulana was kept by those who did that work [salt making] there. It was a famous place. Like when we went there this morning, and I saw the foundation for drying salt.

LC: ‘Ae [yes].

KM: ‘Ae [yes].

GK: *Kānana i kēlā mau lā kahiko. Ko’u mana’o, kēia mau mea Hawai’i, mālama huna ‘ia kēlā. Ma ka ‘ōlelo Pelekane, huna, secret. ‘Oia ka mana’o o ka huna. Nui nō ka mana’o o kēia po’e inoa o kēia mau wahi o Kona nei...*

...i ha’awi ‘ia no kekāhi mana’o i hō’ea i kēlā manawa, lawelawe ‘ia i kēlā manawa. Ko’u mana’o like me ku’u kama’ilio ana me ku’u kaikaina, i kēia kakahiaka. Nīnau mai ‘oia “pehea kou mana’o e pili ana kēia inoa ma kēia wahi?” ‘Ano pū’iwa wau i kona kama’ilio mai ana ia’u, makemake ‘ia ho’okāhi inoa mai kēia kīhi o Mahai’ula a hō’ea i Manini’ōwali a Kūki’o. Ku’u mana’o, a’ole e kuwopo ‘ia kēlā inoa, mālama ‘i kēia po’e inoa ‘ihiihi. Eia ko’u mana’o, ko’u ‘iini.

(Salt was) gathered with strainers in those days. It is my thought, that Hawaiian things like this were kept secret. In the English language, *huna* is secret. That’s what *huna* means. These place names of Kona have very significant meanings, meanings that were given at that time, by those who did the work. My thoughts are like those when I spoke with my younger brother this morning. He asked me, “What do you think about the name of this place?” I was kind of surprised by his speaking this to me, that they wanted one name from this corner at Mahai’ula all the way to Manini’ōwali and Kūki’o. My thought is, don’t corrupt the names, preserve these sacred names. Here is my thought and my desire.

KM: ‘Ae [yes].

GK: *Inā hiki ia’u ke unuhi ka inoa o kēia po’e wahi, le’ale’a au. Akā na’e ku’u mana’o kēia po’e inoa i kapa ‘ia i ka wā kahiko, ma kahiko. Mau makahiki kau i ka leo, ‘oia nō Mahai’ula nei, Makalawena, Manini’ōwali, a koe aku, Kūki’o, a Ka’ūpūlehu, a hō’ea i Kalaemanō.*

If I can translate the names of these place, I am very happy. But my thoughts about these names given in the ancient times, it’s old. Many years ago, the voice was set (the names were given), Mahai’ula, Makalawena, Manini’ōwali, on to Kūki’o and Ka’ūpūlehu, and reaching Kalaemanō.

KM: ‘Ae [yes].

GK: *He nui nō kēia po’e inoa i ‘ike.* [There are many names that are known.]

KM: *A, a’ole maika’i ka lilo ana...?* [So it’s not good to lose...?]

GK: *A’ole maika’i ke lawe ana o ke Aupuni, a kapa lākou i ka lākou po’e inoa. Ko’u mana’o, a’ole maika’i kēlā. No ka mea, nalowale kēia po’e inoa.*

‘Oia paha, hiki mai ana ka lā e ka po’e ‘ōpio, e hele mai i ko lākou mākuā, “‘O wai ka inoa o kēia wahi?” “‘O wai la ka inoa?” A, hele mai paha unuhi lākou, ka lākou inoa Hawai’i. Ko’u mana’o, e kapa ‘ia kēia po’e inoa, he po’e inoa ‘ihiihi.

It’s not good for the State to take and name it what ever name they want. That’s my thought, it’s not good. Because, these [native] names will be lost. Maybe, there will come a day when the youth will come to the parents [asking] “What’s the name of this place?” “What is the name?” So maybe they will come and translate the Hawaiian

name. My thought is that these names were given, and they are sacred names.

KM: *A he kumu nō nā inoa.* [The names were given for a reason.]

GK: *He kumu nō, he inoa 'ihī'ihī.* [There is a reason, and the names are sacred.]

KM: *'Ae. E kala mai, pono paha e wehewehe ma ka 'ōlelo...* [Yes. Forgive me, but is perhaps good to explain this in (English)...] Your thought is that each of these place names...

GK: [chuckles] *E kala mai 'oe ia'u.* [Excuse me.]

KM: *'Ae* [yes].

LC: *A'ole pilikia, a'ole pilikia.* [No problem, it's no trouble.]

GK: *Puni au i ka 'ōlelo makuahine i kēia nīnau ia'u.* [I desired to answer this question in the mother language.]

KM: *'Ae* [yes].

GK: Well, I was saying in my expression, I've been here, born and raised in Kona, here. And I was surprised when Brother Val talked to me about it. And I said, "Oh, what are they gonna do?" "Oh, they're gonna change the name, called a different park..." To me, it's supposed to be any individual name, with this whole name as park, and that is what my intention [said with emphasis]. Mahai'ula Park, Makalawena Park, Kūki'o Park, and go right down to Ka'ūpūlehu Park, and Kalaemanō Park. And I think that would be a great significance. That where the young people would ask a question, "How did this name come?"

LC: Uh-hmm.

GK: Maybe some day somebody will interpret that name. And I think that name is supposed to be kept the way it is, not changing. One whole name for this whole area. Because there's going to be a regret at the end of the whole thing. When one young person come, maybe my grandson come, "Hey, you know, I heard the name Mahai'ula, and now how come it's a different name?" Or maybe another one would come, maybe your grandson would say, "Tūtū, the name over here was Makalawena, how come it's one whole name all the way through?" So I think...There is Hawaiian names that have their own significance. And they named this longer than I am, and longer than anyone of us lived. That name, that is my own impression of keeping the name the way it is. You can change it as a park, but in the individual...Supposing, an example, I would think; now if my grandson would say, "I want to go down..." And he call, where's that area? And you get that point now, what is your answer going to be?

Now can say, go down to Makalawena Park, and that's the park there. Or you go down to Kīholo Park. So this is what I think should be kept, not to be changed to any Dick and Harry name...excuse me my language. So I want to point out, that is my thought, within myself. And I'm happy that I have this opportunity to speak out. And I thank brother Val for inviting me. I didn't know...he didn't tell me anything [chuckles] but, "Can you come?" And you Kepā, I would thank you for inviting me to come and join in this session here. And I'm really pleased an happy.

KM: *'Ae* [yes].

GK: And that is my share, my *mana'o* [thought].

KM: *'Ae, mahalo* [yes, thank you]. There is a very important thing here, and I don't know, Martha, maybe, do you want to explain a little bit the history of naming?

MY: I'll defer to Sherrie.

KM: Okay, Sherrie, I'm sorry.

SS: The process?

KM: Well, the process of naming the park and what the plan is then, so that the place name...I know, I can tell you [speaking to the *Kūpuna*], that I know from State Parks, that they're very concerned, they want to preserve the place names. So please [looking at Sherrie].

LC: Is it going to happen?

SS: Oh yes.

LC: Is it going to happen, you're not going to use that name, that Kekaha Kai State Park?

SS: They are going to use the name Kekaha Kai State Park. Kekaha for the region, Kai for the lower area.

LC: Oh yeah.

SS: What happened...well, let me say that they want that overall name for the park because the park is 4.5 miles from end to end.

LC: Yeah.

SS: And 1600 acres. So it's a big area.

KM: And there are six *ahupua'a*.

LC: But the whole thing will be named...

SS: Will have one name, but the sections of the park will carry the name, Mahai'ula, Manini'owali, Kūki'o, Awake'e. Those names will appear as a part of the park name, as a section name. In other words, let's say you have a sign, Kekaha Kai State Park at...

LC: Yeah, I understand what you're saying. But my concept is that the whole area should be Mahai'ula.

SS: For all of the park?

LC: No.

SS: For this section.

LC: Mahai'ula, you said is going to be... This is the consensus, Mahai'ula should not be taken off that park. Mahai'ula Park, [pauses, thinking]...

KM: I have a map here [RPTO Kona District Sheet; ca. 1930]

LC: Kāwili Point, is that included there?

KM: 'Ae [yes].

LC: Mahai'ula Bay, and Pu'uiali'i Bay, Makalawena.

SS: Makalawena is not in the park. That's Bishop Estate's and it's not in the park.

LC: Yeah, right. I think our concern is that the place should not lose its' name. Mahai'ula is a big important name to us [said with emphasis]. I'm an elderly person, but these kids.

SS: They know it that way too.

LC: And my grandchildren.

SS: Okay.

LC: And all we've been telling them Mahai'ula, Mahai'ula! And then you come along with a name of [pauses]...

KM: Kekaha Kai.

LC: Kekaha Kai. I feel now, come on help us.

KL: That's the name that doesn't belong here, is what you're saying. Kekaha Kai is not a name...

LC: It's nothing, nothing. And that's what's happening to so many of our lands here.

SS: Hmm.

LC: And you young people will have to help us.

RL: Aunty Lei, can I say something.

LC: Oh yes.

RL: Who are we renaming these areas for? Is it to educate the visitor?

LC: No, no. They are using the names, Kāwili Point, and then also [thinking]...

KM: What happens is, the *ahupua'a*...we're looking at Map Number 1 of the interviews... This is Kaulana, where we were earlier this morning, down by the salt flats.

LC: That's right.

KM: You see the division line. You see Papa Ka'elemakule's Grant here, Number 4723, which crosses Kaulana and Mahai'ula. Papa's house, Kalāhikiola, and then Magoon's house that we're in now, are within Mahai'ula. Pololei?

LC: Right.

KM: Then you have Kāwili Point which you were just mentioning.

LC: Yeah.

KM: You see Makalawena, which is Bishop Estate? Correct?

SS: Yes.

KM: Only the shoreward access is a part of the park?

SS: Yes.

KM: Then we have Awake'e, which is a large area also.

LC: Awake'e is on that side.

KM: 'Ae [yes]. Then you come into Manini'ōwali. So you see Manini'ōwali.

LC: Manini'ōwali, yes.

KM: And then Kūki'o, which is the extent of the park. So in reality, the park crosses six *ahupua'a*.

SS: Yeah.

KM: Six native land units.

LC: That's right.

KM: Originally, the park had another name didn't it?

SS: Originally, the name was...

RL: Kona Coast State Park.

SS: Yeah, they had the name of Kona Coast State Park, which was even more removed...

RL: So I'm asking my *Kupuna*, "Where is Mahai'ula?" They would describe this area right?

KM: 'Ae [yes].

RL: Not individual land changes as the name changes, the different district. Why can't this stay Mahai'ula.

KM: I think that what Sherrie said, is that the goal is...you folks are going to do maps, interpretive material...

SS: Signs.

KM: So the park has a broad name, at each place when you enter a land...

SS: Go between *ahupua'a*.

CK-P: They name eh, Makalawena like that, yeah.

KM: Makalawena, the name will be there.

CK-P: Yeah.

KM: So the name will not be forgotten.

SS: It will not be lost.

KM: So they'll keep each name.

LC: But the whole concept of this is going to be?

SS: The name Kekaha Kai is the name that...

LC: Well, Kekaha, actually is an overall name of the whole region.

KM: Yes, all the *ahupua'a*. Kailua, Keahuolu to Kīholo.

LC: So actually, we are in Kekaha. This is what they want to know. [pauses, jet flying overhead] So we are in the *ahupua'a* of Kekaha?

KM: *A'ole, e kala mai ia'u* [no, forgive me]. What Aunty was just asking, and we'll clarify this real quickly. The *ahupua'a* that we're in right now is Mahai'ula.

LC: Mahai'ula, yeah. Sorry, Mahai'ula.

KM: Kaulana is right over there [pointing south].

LC: Right.

KM: The district... [speaking to the *Kūpuna*] Do you folks remember *Tūtū* Kihe, Isaac Kihe at Pu'uuanahulu? [speaking to Aunty Caroline] *Kama'āina 'oe me ia* [Are you familiar with him]?

CK-P: 'Ae, 'ae [yes, yes].

KM: *Tūtū* Isaac Kihe, he was a native historian, well educated. He was Papa Ka'elemakule's generation, born in about 1850. *Tūtū* Kihe, in his story about this place, said that Kekaha, as a native district, not an *ahupua'a*...

LC: That's right.

KM: But as a district, *kalana* is the term. It ran from the Kailua area, basically, Keahuolu.

LC: Yes.

KM: All the way to Kīholo and included Nāpu'u.

CK-P: 'Ae, *Nāpu'u i Anahulu*. [Yes Nāpu'u at Anahulu].

KM: All the way past Hikuhia. So what's happened, they tried...and I think you did in a series of community meetings?

SS: We did.

KM: They tried to say "Kona Coast State Park, what is that? That name means almost nothing to people." So they tried, because it was many *ahupua'a*, six *ahupua'a*, they tried to come up with a name that would at least describe the region. And so Kekaha is the native name of the region, but what you're saying is, that it is important that the *ahupua'a* names be preserved yeah?

LC: Oh my gosh yes.

RL: Yes.

KM: [speaking to Sherrie, Martha, and DLNR staff] You folks are going to ensure that each name will be kept. And Auntie Lei, right at Kaulana, what was the place name that you said, Papa Ka'elemakule said "Don't ever forget that name?"

LC: Ka'elehuluhulu, that's where the salt works was. That's very, very important.

SS: Martha, we'll be able to do signage? Can we put signs at each of these places? *Ahupua'a* to *ahupua'a*, you can put signs yeah?

MY: [agreeing]

SS: You know, you won't lose these names because they will be there as signs.

KM: Okay, so at each location, they will put a sign that says which *ahupua'a* it is.

SS: They'll know.

KM: And they have interpretive brochures, leaflets, maps...

SS: And signs.

KM: ...that will show as your walking the *ala loa*, the old trail, you'll know exactly what land you're in. Even beyond that, like Kāwili Point, in fact, Keawehala, right here.

LC: That's right.

KM: Keawehala is...later, you'll see the map that Alan made, that place at Keawehala, the little landing right there is a famous place in one of the old stories. So these names, to preserve them, is very important?

GK: Yeah.

CK-P: 'Ae [yes].

LC: 'Ae.

VA: Yeah, 'cause if you simply going change it and make it Kekaha, the significance behind it will eventually be lost.

LC: Yes.

VA: Because the younger generation does not know. But by preserving the original name, they will...

KM: Yeah.

SS: Uh-hmm.

VA: Now we have our young children going to *Pūnana* Leo, they're going to want to know the history about this area. And to merely change it to Kekaha Kai Park, it has no significance behind it, it's just a big land area. But the historical background to each one of this part of the land... [jet flying overhead]

GK: If you going to an individual name... [inaudible]

KM: Uncle, *e kala mai, kali*... [jet flying overhead]. *Mahalo*.

GK: People can correct me if I'm wrong, but we have a great significance. To me, if you're going to call the beach park by the Hawaiian name, might as well just set it straight, Kahakai [beach]. That covers from one end to the other end. Kahakai State Park. Now, as we say *kahakai*, it's a beach, the whole beach, but as this individual *ahupua'a* name.

LC: Right, right.

GK: And that I would support. As I said, correct me if I'm wrong.

LC: But rather than [chuckles]...

- GK: Rather than you putting an add name...everybody going come say “Hey lets go Kahakai Park.” But where is Kahakai Park?
- KL: Is that one gate up there the only entrance to this park?
- SS: At Manini’ōwali, Kūki’o.
- GK: The Kūki’o one, the one going down by Manini’ōwali.
- SS: Yeah, Manini’ōwali.
- GK: And then this side, Awake’e.
- SS: Awake’e, yes, two more entrances. In the final plan, it is this entrance that will be the main one. The one going down Manini’ōwali will also be a primary one. The Awake’e one in between, will be a place where you walk in.
- KL: I’m wondering if maybe because we came in the gate [pauses] that would have been coming at Mahai’ula, this is why people feel this is Mahai’ula. But I wonder if in the meetings that you had with everyone, when they talked about coming in that gate over here, then I imagine the people from that area, would have objected to calling this Mahai’ula as well. Because of that being another place.
- KM: Uh-hmm, for sure. In fact, that gate is in the *ahupua’a* of Kaulana, not in Mahai’ula.
- SS: Yeah, yeah.
- KM: So that gate that we came in on, off the main road, is the *ahupua’a* of Kaulana. We slip over, as you see on the map [pointing to interview map number 1], the gate is somewhere in around here, and we slip down.
- GK: Almost a mile in, and came back in.
- LC: So I see a picture here. The whole concept is under Kekaha.
- KM: ‘Ae, the region of Kekaha.
- LC: This is the region of Kekaha. And as you come in, you meet Kaulana, Mahai’ula, Makalawena, and you will highlight these districts.
- SS: Uh-hmm.
- LC: That’s what you want to do.
- SS: Yes, yes.
- LC: So [speaking with Uncle Val] are you with that? This whole area, Mahai’ula and all that, is under Kekaha.
- VA: Yeah, that’s what I was saying.
- LC: But not this *haole* name. [smiling] enough already.
- VA: One question I’d like to ask, you folks said you pondered on it for three years eh. Why didn’t you folks include the *Kūpuna*? You folks pondered over it for three years, and if you folks would have included the *Kūpuna*, you folks wouldn’t be in the situation that you are in now...
- LC: No.
- SS: We did speak with Hannah Springer, David Roy, and several more people... [end Tape 1, Side A; begin Side B]

[Upon review of materials translated from Papa Ka’elemakule’s writings, Uncle Val concurred with the name “Kekaha” for the larger State Park, with individual *ahupua’a* and site names being preserved through interpretive resources. He notes that Kekaha Kai was never a named used for this area (pers comm. Nov. 13, and Dec. 9, 1997).]

- KM: ...It's my understanding, what State Parks has done, they've worked with Hannah Springer, they worked with some other Kūpuna, in fact, Fern Pule?
- SS: Yeah.
- KM: Fern Pule is a part of the Ka'elemakule line? There are people that are somehow tied to this place. So State Parks tried to do some work, but this is the first opportunity, I think that we've had to do something formal like this. And fortunately, we're still in the early process, we're still in a learning time. And that's why we're here today.
- LC: I like the idea of the Kekaha, because that is staying within tradition. Our children will be going to school and they will study, they will see that Kekaha carried a lot of the *ahupua'a*. That, I go for.
- KL: But adding the word "*ka*" is what you object to?
- LC: Right. And while I have it right in my mind, forgive me. The word Kaulana. My aged *compadre* here [pointing to uncle George], he hit the nail on the head. I've been thinking about that Kaulana, next to the salt mines [chuckling]. Salt was a very sacred thing as far as the Hawaiians were concerned. If they went hungry, my grandmother used to tell us this, "*pa'akai* and *poi*," salt and *poi* was their food. The word Kaulana ties in, to me, my mind is kind of wondering why... It was something famous that happened there. Something of importance, and in my age and way of thinking about salt, to me, it was the key. Papa could always...I'd always hear him saying that, "*Hele ana kākou...*" [we're going]. Instead of saying Kaulana, well, we always know, whenever he says Ka'elehuluhulu, we always knew we were going to come and get salt, *pa'akai*.
- KM: 'Ae [yes]. So whenever Papa would say Ka'elehuluhulu, and you were still gathering salt...
- LC: And the fishermen, Ako and all of them would come down here and get the *ōpelu*. This was where they caught all the *ōpelu*, and they'd bring the salt, they would get the salt and they would *kōpī* [sprinkle salt over the fish for drying] all the fish here, and dry it.
And then they'd bring it in after the second or...the second day of drying. But I just had stars in my eyes, I'd just gotten married, I didn't notice too much.
- KM: So we're talking 1928-29 there about?
- LC: Right, right. Twenty-five, twenty-six, twenty-seven.
- KM: Okay. So they were still making salt down here.
- LC: Oh yes, they were still making salt.
- KM: How about afterwards, Uncle Kino, do you remember later, Uncle Val?
- LC: I don't know. *Pa'akai pau* [salt was done] eh.
- GK: No.
- VA: The only place that I...they had salt, where we used gather was down at Kalaemanō.
- KM: So Kalaemanō was still making salt down there [near the border of Ka'ūpūlehu and Pu'uwa'awa'a].
- GK: The lady who used to take care over here, Auntie Annie Una.
- LC: Yes.
- GK: And she, every year, before rough, she'd go to Kalaemanō and clean up all the *puka* [holes].
- LC: Yeah.
- GK: The *poho* [basins].

LC: What was the last name?

KM: Una, Annie Una.

GK: Yeah. And she used to go down there and clean all, because she would know what month is going to start to get rough. And Kalaemanō is a high cliff. So she goes down there and these *poho* all clean up; all the rock, the sand and everything. Then she sit back, and when rough she'd go back down there and start gathering this salt. She'd go *kānana* [lift out the salt with a sieve-like]

LC: Yes [chuckles]. He's telling this so well.

GK: She'd *kānana* and put in the bag, and the water still in there, and go back again, and the sun hitting it and it keep drying. And the layer of salt is just about 1/16th an inch [gesturing with his fingers].

LC: The crystals.

GK: So she go down there and *kānana* all this salt and put in the bag. And then the next time, she'd go down there and spend weeks for salt, and she'd come out with plenty. It's pure white, like the paper white.

KM: 'Ae [yes]. Aunty Caroline, when you were living at Ka'ulupūlehu...

CK-P: Uh-hmm.

KM: *Ua hele 'oukou a 'ohi pa'akai?* [Did you folks go gather salt?]

CK-P: 'Ae, *i Kalaemanō* [chuckling]. [Yes, at Kalaemanō.]

KM: *Mau no nā poho?* [There were many basins?]

CK-P: *Maika'i ka pa'akai.* [The salt was good.]

KM: So you went also then.

CK-P: Yes.

LC: *Maopopo no 'oe?* [You know about that?]

CK-P: 'Ae *maopopo*. 'Ohi'ohi *ka pa'akai a ho'i no i ka hale* [chuckling]. [Yes, I know. Go gather salt and then return to the house.]

KM: So this one, you don't think, maybe after Papa Ka'elemakule passed away...

GK: Yeah.

KM: Were those, you know at Kaulana, Ka'elehuluhulu, there is the cement slab with [pauses]...

GK: Partitions.

KM: Yeah partitions, they made like *loko*, little pond areas. Was that Papa's...

LC: 'Ōpae 'ula [red shrimp], you know Papa used to go and gather all the 'ōpae for the 'ōpelu. That's why I got into the battle with Four Seasons, although I don't belong there, but, we used to go down and gather the red 'ōpae. And that's where I had my first battle with dear old DLNR...

Group: [chuckling]

LC: But they help us, so I went to call Waihe'e, the Governor, and got everybody involved. So I even got a letter from the Senate about the burial place. I was so afraid that if they were going to allow that building to be built down there, and they were filling all of the *kāheka* [anchialine ponds and basins], there won't be any salt for the future of our children. And where were you guys? Not you of course, but it just made me very angry with DLNR. And poor things, they're learning, it takes a long time. And they don't come and consult the

elders of Kona [slapping her hand on the table]. And that's the thing that upset me to such a point, that I went straight to the Governor's office... And then I had also, a bill that I introduced to the Legislature about protecting this area.

KM: Okay.

LC: So, the subject now, is, what do we do? This is up at Kekaha, but still highlight, Makalawena, Kūki'o, Mahai'ula... Mahai'ula is very important to us.

KL: Is it still possible that the name, that it might be called Kekaha State Park, and not Kekaha Kai?

SS: About two months ago, they took the name to the Board of Land and Natural Resources to make the official change from Kona Coast to Kekaha Kai. The Board can always be asked to change it, or shorten it. But I think we would want to go back and also talk with the group that we had discussed it with. With Hannah, with...

LC: Tell her how we feel.

SS: Yeah. And get some feed back from them. If they think we should do this, and see what they say. Because it wasn't just one person making the decision, it was a group.

LC: That's right.

SS: So that can be brought back to them, and ask them.

KM: I would imagine that one of the things might have been that Kekaha... There's a State Park at Kekaha, Kaua'i. Or, there's a park facility. So maybe there was a little bit of confusion, or an effort to try and not confuse...

LC: Oh, that's right, that was brought up. Where did I go for a meeting that that was brought up.

SS: You came to one of the public meetings.

LC: Yes, and that was brought up. Ahh!

KM: But, you know, that's what's so amazing, and you'll see it when we pull this report together. In the wonderful story that Kihe wrote about Mākālei and the *ana wai*, the water cave *mauka*, below 'Akāhipu'u. He tells the story how Kekaha here and Kekaha, Kaua'i share the same name. There is a history of that also.

LC: Ohh!

KM: All the way from Hawai'i to Kaua'i. It's so wonderful to see how the stories were preserved.

LC: So, we don't want to jump to conclusions here. [speaking to DLNR representatives] You know how we feel. We cherish this.

SS: Yes.

LC: And we cherish all of you. I do. And I know my *kūpuna* and my children do. Because, this is for the future of our children. My nephew sitting over there [gesturing to Richard Lincoln], he's a part of these grounds. He would have been good to be working with you folks. And if there's any need, he should be hired...

RL: I've got a question. If Uncle George was to ask Auntie Lei, "Meet me at Mahai'ula." Where would they go? This beach is Mahai'ula.

GK: We would come here, this is Mahai'ula.

LC: Yeah.

GK: And that's the point that I have pointed out earlier. By having...keeping the name, so if my grandson tell me, "I going picnic." I say, Mahai'ula, Makalawena.

- RL: Then you would come to Mahai'ula.
- GK: I not going to Kekaha or where ever.
- LC: But the problem that they're having now, DLNR and the researchers, and we have to be very careful... Now that we've got this as a park, we've got to work with them. Let's not get angry, let's try to find out a way that we can show Mahai'ula, and let them work this out, now that we've brought up our thinking. And then, let them suggest. Again, Mahai'ula seems to be the key. Kekaha, I agree. And Kekaha ties in with Kaua'i.
- KM: It's interesting how the story came about. But the *kūpuna* recorded it.
- LC: So, how are we going to settle this? [pointing to the map] Kaulana runs from there, all the way up. Mahai'ula is not Kaulana. Mahai'ula has its own boundary.
- KM: 'Ae [yes]. You can see the entire *ahupua'a* are on this map here. And they run, as you said, coming up towards 'Akāhipu'u, in fact the peak of Makalawena is at 'Akāhipu'u. Mahai'ula comes up and then they join and are cut off by Ka'ūpūlehu, *mauka* of there. So the run this entire distance here.
- GK: Well, according to the legend from *Tūtū* Palakiko [Kamaka]. An old, old man, and Palakiko is the one that brought *Tūtū* Ka'elemakule, when he died, on the sampan to here. And he, according to this legend, the significance of all these names, there was a man of each king. And in order to get more land, they have to...there is a runner himself. So this runner, maybe Kekaha, went run only so far, then another one just cut up. So the biggest tract in Kona here is Ka'ūpūlehu. So that's how Ka'ūpūlehu went run right across and then he beat Mahai'ula, beat all these other people and keep on going, and then he was struck by Kaloko. Okay, Kaloko went up and Ka'ūpūlehu and Kaloko meet together. Keauhou was the fast runner, and he went from Kona here, all the way to Hilo [meeting near the summit of Mauna Loa]. And that was the legend that *Tūtū* Palakiko Kamaka gave me.
- LC: That was the same story that Papa Ka'elemakule told. By the way, Papa Ka'elemakule was a news reporter for Kona. So he wrote everything down, the happenings, you know. And this time that he wrote about himself, he mentions all these names.
- GK: This was all the runners. And I don't know if his name was the runner, Mahai'ula, and all this places. But they were trying to beat one another. So when they run, this Ka'ūpūlehu came right across, boom. And the next one, and the next one, and that's how 'Akāhipu'u came up. So that was the legend that *Tūtū* Palakiko talked to me about.
- KM: Hmm.
- LC: Can we take a break? [group breaks]
- KM: A moment ago, Aunty Lei and Aunty Caroline were talking about their youth, their time when they were young.
- CK-P/
LC: [chuckling]
- KM: Aunty Caroline, you said "*Mamua, i kou wā li'ili'i...*" [Before, in your youth...]
- CK-P: *Ho'i wau, noho i Kaupūlehu me Kahiko a Mahikō.* [I went to live at Kaupūlehu with Kahiko and Mahikō.]
- KM: 'Ae, a ua kama'āina 'oe me kēia wahi? [Yes, and were you familiar with this place?]
- CK-P: 'Ae [yes].
- KM: *Kama'āina.* And Aunty Lei, *ua male 'oe iā Joseph* [you married Joseph?]
- LC: 'Ae.

- KM: *A ua hele ma ka wa'a* [and you traveled here by canoe]?
- LC: *Hele au i Hilo, akā nui ka 'ohana, a'ohe ke... My-my nō ho'i. Ho'i mai nei māua i Mahai'ula. I Kailua, komo māua i ka wa'a, hele mai nei māua ia nei. A mehameha nō.*
 I went to Hilo, but there was so much family, there was no... Everyone was making a big deal. So we came back to Mahai'ula. At Kailua, we got on the canoe, and we came here. It was so quiet [uninhabited].
- CK-P: You two went honeymoon eh [chuckles].
- KM: *Ho'onanea* [Relaxing – chuckling].
- LC: Looking at the stars.
- KM: *A kēia ka hale a Papa Ka'elemakule?* [And this was the house (pointing to Kalāhikiola) that Papa Ka'elemakule made?]
- LC: 'Ae [yes].
- KM: *'O wai ka inoa o kēia hale?* [What is the name of this house?]
- LC: Hmm [thinking] what is it now [pauses].
- KM: *Hiki ia'u ke kōkua?* [May I help?]
- LC: Yeah.
- KM: Kalāhikiola?
- LC: Kalāhikiola. This house was build by Papa with his *hānai* mother.
 I was quite pleased at the concept. And the lumber coming by canoe now, and landed here. So that lumber is way, way, way back. So the house was built, and they had quite a *lū'au* out here. And Papa named it Kalāhikiola. And there's a church up here named Kalāhikiola. I'd wondered why we became Protestants [laughing]. But all my children, they joined Papa's church, and all my *mo'opuna* [grandchildren] are with the *Kalawina*.
 But anyway, here, we spent our honeymoon, and that's when I learned about the salt. I couldn't understand what they were doing.
- KM: You described something earlier, when we over at the salt works, that in the night time or something, that they watched. Could you share what you remember about the salt making over there? And also, there was a canoe house there too?
- LC: There was sort of a special canoe that belonged to Papa. I noticed nobody touched it. And when I came here and when I saw that this morning, I was...*hā'upu* [remembering]. I don't know where that...you see, it's kind of high now. [Before], it was kind of low and he used to slip the canoe in.
 And we used to love, when he wasn't around, my husband and I would glide the canoe on the banana. They would put banana underneath so it would be slippery. That's his idea. But I think that was Papa's canoe. He had a special canoe that he left right there.
- KM: So this again, is in the 1920s?
- LC: Yes, yes.
- KM: Later 1920s.
- LC: Yeah.
- KM: There's an interesting thing, when we were talking a little bit about place names. Ka'elehuluhulu, did anyone hear how would you translate Ka'ele-huluhulu? *Pehea ka mana'o* [what does it mean]?

LC: I have no idea what it means.

KM: Uncle Kino, *maopopo 'oe, ua lohe paha 'oe i ka mo'olelo* [do you know, did you perhaps hear a story]?

LC: *Pehea ka mana'o* [what does it mean]?

GK: Well, this is the first time I ever hear of Ka'elehuluhulu.

KM: Oh, so you never heard that name when you were young?

GK: No.

KM: *Pehea*, Aunty Caroline?

CK-P: *Like me ia'u* [it's the same with me].

KM: A'ole [didn't hear]. Uncle Val?

VA: [shakes his head no]

KM: Let me just I share with you, so that you can hear what Papa and Kihe wrote?

CK-P: Uh-hmm.

KM: Ka'elehuluhulu. *O ka'ele, 'oia ka wa'a o waho*. *Ka'ele* is the canoe's outer hull. *Ka'ele*. *Huluhulu*, frizzy, frazzled like.

LC: Ohh. That was his canoe house.

KM: And what they said was, how they carried the canoe. Do you remember now, maybe hearing something? That they had to *hāpai* [carry], when they would get the canoe into the water. There was water, then a stone *papa* [flat area] and they had to lift the canoe over to get out to the ocean. And so Ka'elehuluhulu, the outer hull of the canoe was frayed by carrying it over the rock there.

LC: Ahh.

KM: And so that's why. And that's something else that's interesting. Kaulana is also a landing place yeah.

LC: Uh-hmm.

KM: Of a canoe.

LC: Right.

KM: That's what that word also means, *kaulana*. It's a resting place or a landing place.

CK-P: Uh-hmm.

KM: *Pololei, ua lohe paha 'oe* [is that right, have you perhaps heard]?

CK-P: 'Ae [yes]. [chuckling] *Lohe paha, a ua poina* [heard, but perhaps forgotten].

KM: *A poina* [forgotten].

CK-P: 'Ae.

LC: Kaulana is sort of a... I'd hear it every now and then. Papa while they're talking to Palakiko them and...

CK-P: Kaulana, that's not something famous?

KM: Yes, famous perhaps.

CK-P: Yeah, I think that's what it is. That's a famous place for them, you know. That's why get that name, Kaulana.

LC: Who was that Tahitian boy, he was very active with the canoe races?

Group: [suggests names]

LC: No, in fact that was Papa's *hānai* [ward].

KM: Oh, so this is in the 1930s then. He's *hā'ule* [passed away] already?

LC: He had this boy that was taking care of him whenever he came, and also at the burial, with Palakiko and [thinking]...

KM: Moku'ōhai?

LC: Moku'ōhai, that's a very important person. He's the builder of the canoes. Oh, another thing that I remember down here, was those trees, *kou* [*Cordia*]. There were plenty *kou* trees here. And this is where Weeks used to get all of his lumber. [speaking to Kepā] And funny, we talked about that when you're letter came, 'cause we were having this big show at Hulihe'e Palace. We were talking about the calabashes and all. And we have some pieces that Wiki [Weeks] made, and I said, you know, that came from my husband's family's property down at Mahai'ula. And then they'd say "I know where that is." See, they know Mahai'ula, they know Kūki'o, they know all those names.

KM: 'Ae [yes]. I see in the ground now, there's one *loulu* [*Pritchardia*] palm here.

LC: Yeah.

KM: Were there *loulu* here before?

LC: Yes, *loulu*. My mother-in-law used to weave. They had *loulu*, and I saw the crown [the *piko* or center of the hat], amazing the crown [said with emphasis]. It was growing down here. But they had *loulu*, and they had that *milo* [*Thespesia populnea*].

CaC: How about *hala*?

KM: Had *lau hala* anywhere?

LC: Had *lau hala*.

KM: Where was *lau hala* growing, do you recall?

LC: Well it was sort of a shade like, it was behind the house. Yeah, it was behind the house. We had *lau hala* [pauses thinking]...

KM: There's a walled area at Keawehala over there [pointing north of the Magoon house], where the old water mill used to be.

VA: Yeah.

KM: Was there anything growing in there that you folks remember, other than the *niu* [coconut]?

VA/
GK: Only the coconut.

KM: Only the coconut trees.

LC: The coconuts. I know that too.

VA: You know, the wind charger was right next to the house, and the wind mill was to pump water.

KM: So the wind mill was in the walled area?

VA: Yeah. And then the wind charger was behind here [next to the house].

LC: I don't remember those things.

KM: Well, those were in Magoon's time.

LC: And see, these boys used to play down here [gesturing to Uncles George and Val].

VA: Uh-hmm.

LC: 'Cause I know that Papa used to have brackish water.

KM: Where did your water come from?

LC: You know, I know that we had brackish water, we had to bath with that. We used to pull it up with the bucket.

CK-P: [chuckles]

LC: I used to love that, it was something different.

KM: Was there a well close to the house, that you remember? Or was it off on the side somewhere?

LC: Oh, we took a bath away from the house. And we'd play, just like we were from [laughing]... And my husband said to me, "You're going to drink that water." And I said, "No way!" And I drank that water, so thirsty, then he said we'd have coconut. [thinking] I can't remember the Japanese man's name, or Chinese, when we stayed here. And before we came up, he had the coconut all ready for us. Oh, what a honeymoon that was.

Group: [chuckling]

LC: I think that's where he [pointing to her son John] was conceived [laughing].

JK: I remember.

Group: [laughing]

LC: So, the water, the plants...but there were a lot of the *milo*, plenty of that. So when we went to the Palace, and I noticed the milo trees, I said, "Did you folks get that from Mahai'ula?" They said "No, we didn't get that from Mahai'ula, everything's from Mahai'ula." [chuckling]

KM: Was there *kiawe* down here? Do you remember *kiawe* when you guys were young?

LC: I don't remember *kiawe*.

CK-P: Yeah.

KM: *Kupuna, i kou wā li'ili'i i Ka'ūpūlehu, ua lo'a?* [Grandmother, in you youth at Ka'ūpūlehu, did it have?]

CK-P: Yeah, we go pick for feed the donkey. We had donkey that time, that's what they eat. Pile up the *kiawe* seeds.

KM: So *kiawe* down here...

CK-P: Yeah.

KM: ...at least by the turn of the century.

LC: They would know.

GK: We used it.

LC: They needed *kiawe* for fire wood.

CK: Yeah, of *imu* [under ground oven] like that.

KM: And Aunty, you'd feed the *kēkake* [donkey]?

CK-P: Yeah, *kiawe*.

KM: The *hua*, the seed eh.
CK-P: Yeah [chuckling]. Next morning, saddle the donkey, going up Kalaoa [laughing].
KM: 'Ae. You know, one of the very important features, important family places here, is a little *mauka*, the *'ilina*, the burial site.
LC: Oh yes.
CK-P: *Ai laila o Mahikō* [Mahikō is buried there (at a cave near the shore of Kaupūlehu).]
KM: 'Ae.
CK-P: *Mahikō ai laila, Kahiko, ho'ihō'i iāia i Pu'uanahulu.* [Mahikō is there, Kahiko, she was taken to Pu'uanahulu.]
KM: *I uka e* [to the uplands]?
CK-P: 'Ae.
KM: Papa died in 1936, I believe.
LC: Yeah, I believe.
KM: Okay.
LC: Now, Magoon...after the purchase by Magoon, of this property...

[pauses looking through some papers] I happened to be at the OHA office, and this was given to me. It was sent to Ruby McDonald [OHA-Kona liaison]. It was sent to another OHA person, but nothing was done about it. This is where, you know, it's so sad. We're struggling and struggling to find out the history of these areas so we can pass it on to you folks. And I'm more worried about my grandchildren, that they know. So their grandchildren's children and other grandchildren will know. We parents have to watch out for these things, so that they will know that that belonged to us, and that they would cherish it. And to me, I can die tomorrow, now that I know. I told my son and my daughter, "Now I can die, my bills are all paid, and they know their heritage. That's rich." [begins reading the letter dated October 23, 1993]:

Dear Mrs. McDonald – Saw your public notice in the October 1990 issue of Ka Wai Ola o OHA. I am not sure that the burial cave that I'm going to mention is within the boundaries of the project, but to me, it is important that it be known.

I'm going to give you a copy of this sir [speaking to George Atta], it falls in your category.

I am not sure that the burial cave that I'm going to mention is within the boundaries of the project, but to me, it is important that it be known.

Again, I repeat that.

About seven years ago, I wrote this to Clarence Ching of OHA... My uncle Alfred K. Magoon, who raised me, once owned the land known as Mahai'ula. His grandchildren sold it a few years ago.

This land was sold for a thousand dollars. I'm telling you this [not the letter].

But there is a Hawaiian burial cave located on the land, and I was worried that whoever bought the land, would bulldoze it for a golf course [said with emphasis]. The cave was very sacred to Uncle Allie, which we called him... None of us kids were allowed touch even one stone in the vicinity of the grave. I can tell you a story of some Japanese fishermen who tried to move the stone to the entrance, that would raise the hair on the back of your neck.

It has been a long time since I've been to Mahai'ula. As I remember it, face the mountain, with your back to the bay, walk about 200 yards along the left side of the property, and there will be the cave. It is not a cave as you view it. It is covered with

rocks. I was only there twice and I caught hell each time. "Stay away from the burial cave!" yelled A.K.

Whether this is what you need or not, I don't know. But, I do know that it, the cave should be treasured as much as Uncle Allie did.

And this came from Eaton A. "Sonny" Gorelangton, Lt. Colonel USAF, retired. And his brother Burt, lives at Ho'okena. If you get the name Gorelangton, and you want to further your information on this... But, I think all the necessary information is here.

KM: 'Ae. Aunty, you have your personal story about what happened here. And I think that that's important to record. What happened at that cave, when Papa...?

LC: [briefly shares general history and testimony she presented in support of the Burials Bill No. 3296]

...On behalf of my children, grandchildren, and their relatives, of the late John Ka'elemakule. Former owner of the now, Magoon property of Mahai'ula, located south of Makalawena, north of Kailua-Kona Airport. The Ka'elemakule burial plot is a cave situated in a remote area there at Mahai'ula. This is where the family is interred. It is with the hope that this site will be well hidden from the eyes of men. That, is now our concern...

With the growth of development in Kona that we are now experiencing, a change which concerns us all, this development, left unchecked without some safeguards to the burial sites of our people, will allow one more affront to the dignity of our traditions and connection to our history and past. Let our family rest in piece. We ask that the sacredness of our burial site here as well as those on all islands be preserved. Thank you for this opportunity to be heard...

...So, this is a letter, I wrote.

KM: But Aunty, how about, you said, when we spoke before, when we did our earlier interview. You shared with me that before Papa died, he had a vision, that Kona was going to change.

LC: Yes!

KM: And that he took the graves of the family...

LC: Yes.

KM: From the area now Jolly Roger Restaurant, yeah?

LC: Yeah. Jolly Roger, that property did not belong to us. Papa had several sons, but his last two children, he gave land too...My husband and I also had the area where the sisal is along Palani Road...

Makai, down the beach, he gave all of that to John Ka'elemakule [husband Joseph's brother]... [briefly describes land history] ...But, he said, when I die, I am to be the last one to be buried at Mahai'ula. I want my body, and the bodies of all my family to be put in (lovely) *koa* boxes. I didn't know, he'd already ordered it from Charley Moku'ohai. I don't know where they got this *koa* from. But, they were already, and the graves were all dug up, and they came from Kailua to here and buried it up here.

And the last thing he said to me, "When I die, I am to be the last to buried there." So it means...now you don't need to put this down... [Aunty describes her thoughts about being buried in the new Veteran's Cemetery at Awake'e, so that she will be close to her family and the land of Mahai'ula.]

This is meaningful, that he would be resting here, so afraid that they would destroy his family. He was more concerned...he was a family man, and that the way I raised my

children. I want them to be close to each other, because the richness of our family is the highlight of my life, and that's the way Papa was raised. We were very, very close.

But that was his wish, and that's what I did. And I think that's why I'm living to be 84.

KM: 'Ae.

LC: Don't you agree?

KM: *O pololei 'oe* [Oh, you're right].

[see also excerpts from individual interviews with Aunty Lei, of March 5, April 9, and May 23, 1996.]

KM: Now, Uncle Val, as a young boy at that time, and Uncle Kino also... And Aunty Lei you'd shared with me before, and I'd like us just to confirm this for this story, because this is something that is very meaningful to this process. You had said that it was perhaps "three nights, that they gathered all of the iwi..."?

LC: This was sad. It was done at night, very secretly. It was very secretive.

KM: So they exhumed the *kūpuna* that had been buried. And Papa's earlier wife?

LC: Yes, wife, the family, the sisters.

KM: Yes, Kauha'ihao.

LC: And the Kauha'ihao...luckily, they didn't exhume the one up further.

KM: Yes, at Hōlualoa.

LC: Hōlualoa, the one we went to see.

KM: Yes.

LC: 'Cause we had two graves. But because that was in our, my husband's land, that was preserved. Today, we have that preserved.

So I think all the blessings I've had all these years, came from what we did. We brought Papa here, and we did exactly what he wanted. But the man in charge, was Moku'ōhai, Palakiko, and I'm trying to remember the other name.

KM: James Ako, was a part of it?

LC: Yeah, Uncle Jimmy. And another name.

KM: So that's their father [indicating Uncles Kino and Val].

LC: Yeah, I know Uncle Jimmy and [pauses]... Richard, help me.

RL: It was before my time.

Group: [laughing]

KM: So you folks brought everybody. Left Kailua early in the morning. Uncle Val, do you remember?

VA: When they came, when Aunty came, my brother Elmer and Rachel...

LC: Elmer, yeah! Elmer, bless his heart.

VA: He and Rachel came over with dad.

KM: So you folks took all of the little *pahu koa* [*koa* boxes] with the *iwi* [remains]?

LC: Oh, they were sort of a very, very... [gesturing a size of two feet in length]

KM: I think you told me that maybe as many as twenty came out, yeah? And Papa was the last one.

LC: Yeah, many. That whole area was nothing but graves.

KM: Ahh. This is where Jolly Roger is now.

RL: Waiaka Lodge.

KM: 'Ōneo Bay is right on the side there [Reg. Map 1676 identifies the property as being in or next to LCA 2334 awarded to Kupuna].

LC: And he brought here, buried, and then we all went home.

KM: When you folks were young, were there stories...? You'd mentioned that they used to fish for 'ōpelu out here, and they'd gather *pa'akai*. What are some of your recollections of the activities that occurred here at Mahai'ula?

VA: In my case, Aunty Una and her husband...

LC: Yeah.

VA: ...used to go for 'ōpelu over here.

LC: Yeah, that's right.

VA: And like Aunty Caroline, it was after Aunty Caroline's time, see.

CK-P: Uh-hmm.

VA: And they used to dry their 'ōpelu over here.

CK-P: Yeah.

VA: And then they used to take 'um up Aloe Ahuna's store.

CK-P: Yeah, Ahuna [chuckling], Kalaoa.

VA: And they'd sell it eh. But they make good dry 'ōpelu.

CK-P: Get the money, buy *kaukau*, go home.

LC: We used to exchange for *poi*.

CK-P: 'Ae, 'ae.

VA: Yeah.

KM: And you'd mentioned that they used to dry their fish over here, in the walled area [pointing to the enclosure at Keawehala]?

VA: Outside of that.

CK-P: Yeah.

KM: Outside. So just past the spring area, on the rocks over there?

VA: Yeah.

CK-P: On the rocks.

KM: There's a stone platform-like, out on the side here. Does anyone remember what this platform was?

CK-P: That's not one school, or a church before?

GK: That's before our time [laughing]

VA: That was before our time.

CK-P: Yeah. But still get the ground.

KM: Did you remember, Uncle Kino, this *kahua* [platform]?

GK: No. How I knew down here, was when I started working with the ranch [in the 1940s] and I used to take my round down here.

LC: You used to come with Papa eh, Jimmy?

GK: [pointing to Uncle Val] He used to.

VA: I never did come with him, but I did come as a fisherman, I started when I was young. I used to go all over here. And there were *ko'a* [fishing stations] that were outside here.

LC: There's a *pōhaku* [stone] someplace here [pointing to an area near the shore]?

KM: Yes, the *pōhaku*. Pōhaku-wahine or Pōhaku-o-Lama.

GK: Outside here.

LC: Papa would say, don't swim around that, you won't have any children [chuckling].

KM: [laughing] This stone, right in the water here, yeah?

VA: Yeah, that *pōhaku* right there [pointing to a stone about 30 feet off shore].

KM: [speaking to the group] Do you see the stone there, the dark spot in the water [the stone was submerged at high tide]?

Group: [yes]

KM: Pōhaku-o-Lama. Aunty Lei, you heard something about that stone yeah? What did Papa tell you?

LC: He never really said anything.

KM: But you said, *ma'i wahine* [a woman's menstrual period].

LC: Yeah, *ma'i wahine*. But that's well noted, we all know that. People that know Mahai'ula, they all know that. That you *ma'i wahine*, don't you dare go in the water.

CK-P: Get *ma'i wahine*, you no can go and touch that stone. *Kapu* [it's restricted or sacred]!

KM: *Kapu*?

CK-P: 'Ae.

LC: It's *kapu*! So you guys going swimming, and you get *ma'i wahine*, don't you dare, because...well [chuckling]...

CK-P: [laughing]

VA: I would like to share my *mana'o* [thoughts]. You see, my older brother told me, "Hey, you don't go over there, you know. That Pōhaku-wahine." So I said, "How you know?" He said, "Oh, when get *ma'i*, the water come all red eh."

CK-P: Yeah.

VA: So I thought, maybe get plenty *namako*, you know that sea cucumber? When you step on it, get that purple-like color. So I dove right around and I couldn't find anything, and that was my satisfaction that it was true. The water turns red certain time of the month eh.

LC: Not spoiling your story, and that's why I'm trying to remember the Japanese name of the man, or the Chinese man that lived here, was the caretaker. [smiling at Richard] And you're not helping me.

GK: Before your time [laughing]

Group: [laughing]

RL: Was it Kakazu?

- LC: No, he was an old man, he died here. Well, he said to me on the side, "Don't listen to this Hawaiians, you know why they tell you not to go over there? Plenty 'ū'ū over there."
- Group: [laughing]
- LC: 'Ū'ū, and what's that kind of red-skin fish?
- VA: 'Āweoweo?
- LC: 'Āweoweo. I said, "Why can't I go swim over there?" See, I got nosey, I want to know why. And my husband said, "Yeah, let's go ask him "Why?" He laughed he said, "You can go swim, no problem." But Joe said "No, bumbye jinx."
- Group: [chuckling] ... [end of Tape 1, Side B; begin Tape 2, Side A]
- LC: [describing what the caretaker had told her] ...He told me, "You know why they don't want nobody to go around there..." Who ever passed that story, and Hawaiians were great at that! That's where the Hawaiians get all the 'ono [delicious] fish. The 'ū'ū, and any red fish, that's where they were. He mentioned another fish. And I brought that up to Papa and he just... He always does this with his face [raising eyebrows and looking] "Oh 'ae, 'ae, aloha nō." He never ever said yes or no.
- Group: [chuckling]
- LC: He never said yes. And I said "Papa, I hear..." You see, I couldn't speak Hawaiian. I said "Papa, I hear when you *ma'i wahine*, you not supposed to go..." "'Ae, 'ae." "And I hear that the 'ū'ū, get plenty 'ū'ū." "'Ae, 'ae [nodding head in agreement]." When he smile, I know that it's so. He never really said yes, neither did he say no. So this is the secret that a lot of the Hawaiians would get away with. And all the haole, and *hapa-haoles*, everybody would believe those Hawaiians. These Hawaiians were great story tellers. [laughing]
- KM: Did you folks ever hear the name "Pōhaku-o-Lama?"
- LC: Oh yes. That stone.
- KM: So you heard that name?
- LC: I heard that name.
- KM: *Aunty Caroline, i ka manawa a mākou i hui ai ma Ka'ūpūlehu, ua kama'ilio mākou e pili ana kēlā pōhaku, he 'ano kū'ula. Ho'omana'o 'oe, 'o Uncle Ka'ōnohi...?*
- Aunty Caroline, that time when we met at Ka'ūpūlehu, we spoke about that stone, that it was like a fishing deity. Do you remember what Uncle Ka'ōnohi [said]...?
- CK-P: Only what me and Joe Maka'ai know, the Kalaemanō. That one *kapu* [sacred, restricted].
- KM: 'Ae, *kēlā wahi* [yes, that place].
- LC: *Kapu kēlā. No ke aha?* [That place is sacred. How come?]
- CK-P: *Ka po'e o kēlā wā kahiko...* [The people of that ancient time...]
- LC: *Mālama* [protected]?
- CK-P: 'Ae [yes].
- LC: *Mālama lākou i kēlā wahi no lākou iho?* [They took care of that place for themselves?]
- CK-P: 'Ae.
- KM: *Kēlā manō* [that shark]?
- CK-P: *Kēlā manō, 'oia ka mea, a'ole mamake ka hehi ana o ka po'e [kuhi ana me nā lima] ma laila. Kapu kēlā wahi. No ka mea, no kēlā manō.*

That shark. It's the one, it didn't want people walking over it [gesturing with her hands] there. That was a sacred place. Because of that shark.

LC: *No ka manō* [for that shark]?

CK-P: 'Ae. *'Oia ko mākou mea hiki 'ole ke hele ma laila, ma kēlā wahi.*

Yes. That's why we couldn't go there, to that place.

LC: So she said... You explain it, you explain it so good.

CK-P: *A'ole hiki ke a'e maluna* [couldn't walk on top of it].

KM: 'Ae. At Kalaemanō, it was *kapu*.

CK-P: 'Ae.

KM: Had a shark and it was sacred to that place at Kalaemanō. There was a cave eh, underneath?

CK-P: Yeah, 'ae.

KM: And had water underneath, in the back.

CK-P: 'Ae.

KM: But the *manō* [shark] would *hānau* [give birth] there.

CK-P: 'Ae. *Inā 'oe makemake e hele, hele 'oe ma'ō, a'ole hele ke hele maluna.*

Yes. If you wanted to go there, you had to go around [gesturing beyond the area], you could travel over [the cave where the shark lived].

KM: You couldn't walk, you had to go around that side, Kalaemanō.

CK-P: 'Ae.

KM: But over here, at Pōhaku-o-Lama, Uncle Val, when we were talking at Ka'ūpūlehu that last time, did you folks ever hear about a shark that the old man Una would fish with?

VA: Yeah, he would go along with that shark.

KM: Right out here, he would go eh?

VA: Yeah. And he would bring...there were several times that we came in here, and they were ready with the net. I was unaware that they brought the school in so I brought my canoe in, and I filled gas over there [pointing to the area of the northern-most point in Kaulana], not realizing that they were waiting to go *puni* [surround] eh. And I turned the boat around and took off eh.

LC: [chuckling] They could kill you.

VA: And I heard them yelling at me. But it was a big school of *akule*. But, it was his *kū'ula* [fishing deity], and that *manō* [shark] brought it in.

KM: So he would fish with the shark?

VA: Yeah.

KM: The shark would like, drive the fish in.

VA: Yeah.

CK-P: Before they go out on the boat, canoe, they all call us. We all gather together, *pule* [pray]. *Pule mua* [pray first] before they go out.

KM: Hmm. *Pehea*—what does the name Mahai'ula mean? Has this stone here, Pōhaku-o-Lama, and the water would turn red a certain time of the month in the year...

LC: That's why this place got this name.

KM: You think so? Did anyone hear, what does Mahai'ula mean?

LC: I think, that's why I asked Papa...

GK: I think that's the significance of Mahai'ula, the name.

KM: Hmm.

LC: I asked Papa that. I said, "Papa, why do they call it Mahai'ula?" He said, "'Ula is red." I said, "What's red over there?"

CK-P: *Ma ka'u no'ono'o wale no, ke 'ano wahine, like me mākou, lo'a ka ma'i wahine, a'ole hiki hele ma laila.*

In my own thoughts, the woman, like us, when they have a menstrual cycle, they can't go there.

LC: 'Ae [yes].

KM: *A'ole hiki, kapu* [Can't, it's sacred].

LC: *Kapu*. But, when I said that to Dad, Papa Ka'elemakule, I told him what I learned. I didn't tell him by who—he'd fire that Japanese guy [smiling and raising her eyebrows]—and I told him, "Papa, they did that to stop people from going there 'cause that's where the 'ū'ū hangs out." And it's always red because there's a particular kind of *limu* [seaweed] that grows on that rock that they like. So just like a female, you know, the female will go to something that she likes. And so they found something sacred, personal. So they said keep the women out of there.

KM: Oh those days yeah [chuckling].

Group: [chuckling]

LC: But Hawaiians were very [secretive]... I was so interested in all this double talk.

CK-P: And those days you know, we get scared too eh. Because they tell you, "You get sick [*ma'i wahine*], no go over there, you stay home." [chuckles]

LC: [laughs]

KM: Yeah. You know, this special place, Mahai'ula, and that stone, Uncle Val, you have something very specific that you wanted said about that stone, that they take care, right?

VA: Yeah.

KM: That they don't... [pauses for Uncle to express his *mana'o*]

VA: I would strongly suggest to DLNR to cordon off that area. And whoever's going to stay here, that they be aware that they never have anybody even to get on there, or sit on that rock.

CK-P: Hmm.

VA: I feel it's desecrating the history of that rock.

KM: There was also something that you'd said about, "no mooring, no boat..."

VA: Yeah, nobody.

KM: Boats shouldn't use it to anchor, it's *kapu* on top of that stone yeah.

VA: Yeah.

LC: Who is the person from the State here.

KM: Casey.

LC: Casey, you heard that?

CaC: Yes.

LC: Otherwise we'll string you up on that kou tree [smiling and laughing]

Group: [laughing]

RL: Can you bar people from anchoring here?

LC: On that particular stone.

VA: The stone.

CaC: Perhaps make a fish management area, and put a restriction on mooring.

KL: The idea of putting a cordon around it, could be done, and we can also prohibit mooring in a certain area. Boating regulations can manage that, it doesn't have to be by fishing regulations.

KM: Hmm. One other thing about sacred places that are on this land, that are very specific sites. We were talking about the burial cave up here. Did you hear the name Kolomikimiki?

LC: Yes.

CK-P: *Po'e menehune wale nō. 'Ae, kēlā manawa, nui ka po'e menehune.*
It's for the *menehune* people. Yes, at that time, there were many *menehune*.

KM: *Mamua, ua 'ike 'oe... [before, you saw...]?*

CK-P: *Nui nā kukui hele pō. Kukui hele pō.* [There were many torches. Torches in the night time.]

KM: *Hele ma ka ala pi'i uka?* [going along the *mauka-makai* trails?]

CK-P: *'Ae ma ke ala lihi kai. Hele ma ke kai.* [Yes, on the trail at the shore. Going along the shore.]

KM: Ahh. Aunty was saying that she remembers that before...

CK-P: *But, a'ole hiki iā 'oe ke kahea iā lākou, na lākou i ke kai, me ke kukui, yes.*
But, you can't call to them, they are along the shore with the torches, yes.

KM: 'Ae [yes]. Along the trails...

CK-P: 'Ae.

KM: ...that would come from the mountain down along the ocean, when she was a child...

CK-P: *Po'e menehune [menehune].*

KM: She's calling them *po'e menehune [menehune]*...

CK-P: Yeah.

KM: But it was people with torches, night processions, would come along.

CK-P: 'Ae.

KM: And along the *lihi kai* [shore line]?

CK-P: 'Ae, along the *lihi kai*.

KM: Come along the place here.

CK-P: *Ai no mākou me ko mākou kūkū, Mahikō mā, waiho mālie iā lākou.*

We would be there with our grandparents, Mahikō them, who'd say leave them alone.

KM: *Waiho mālie*, leave them alone.

CK-P: No lākou ke ala nui [the trail is theirs].

KM: 'Ae. The cave today, Papa Ka'elemakule wrote, that the name of that cave, the burial cave, was Kolomikimiki. It was in one of the early writings that he and Kihe did. Who owns that cave today?

LC: The State.

KM: Does the State own that?

CK-P: I think the State take over.

KM: Not the Catholic Church, or Solomon Ka'elemakule's descendants?

LC: No, no.

KM: So your *'ohana* does not still own that burial cave.

LC: No.

RL: Not that I know of.

KM: No.

GK: This is one whole tract of the State.

LC: Although, wait a minute, I think I need to that out. 'Cause that belonged to my nephew [Solomon].

RL: Agnes Lui...

GA: No, Agnes said that her mother gave it to the Catholic Church.

KM: So they gave it to... I'll go look in the Bureau of Conveyances, in the books to see.

LC: Her mother [pauses]...

KM: Pelekāne eh?

VA: Yeah, Margaret Pelekāne.

KM: Married Solomon Ka'elemakule.

LC: Yeah, Agnes' mother was Margaret.

VA: Margaret's father was Pelekāne.

LC: You're right. Without the permission of the larger family, it was sold... Kepā will you please check that out.

KM: Yes.

[further discussion removed at the request of the family]

So that is a very special place to the family though.

LC: Yes, it's special to me... It should have been given to the *Kalawina* [Protestant], under their care.

KM: Ahh, 'cause that was Papa's *ho'omana* [religion].

LC: Yes, that was his church... Anyway, that's under your hands now.

VA: Kepā.

KM: 'Ae.

VA: I would strongly...you know, they say DLNR or the State owns that. That they would

cordon off that area and leave it as is.

SS: Yes.

VA: Put a fence or buffer around it so that people won't go over there.

LC: Oh, you know what, now that you talk about the fence, Magoon, when he took over, he fenced that whole area.

KM: *Pā pōhaku* [stone wall] eh?

LC: *Pā pōhaku*.

KM: It has a stone wall around it.

LC: It's a start.

SS/AC: It's still there.

KM: So Magoon put that stone wall around it?

LC: Magoon put that there. Nobody else did.

SS: Yeah, it's still there.

LC: He put that there...It is my business as far as the burial plot is concerned, which is on that property. But I leave that entirely up to you to do the research on that...and that it be protected by the State...

KM: Okay. Now, as we come back down here, was there a stone wall around here, that you remember for a long time?

LC: Yes, yes.

KM: So had the stone wall around the house lot area, here?

LC: I remember a stone wall, right along here [pointing to the area fronting the shore].

KM: Okay. Now from here, just on the side of Magoon's house, which we're in right now, there's this *kahua*, it's like a platform almost, out side here...it's all *'ili'ili* [pebbles], and *pōhaku* [stone]. Do you remember...

LC: There was a water tank someplace.

KM: Yes, it's outside there [pointing behind the house].

LC: Okay, all I know, all the fishermen. Papa was in charge of all the fishermen coming out from Mahai'ula. And he would sell the fish at the store. They did all of their work here.

KM: Ahh, so they would dry the fish, gather the salt?

LC: I'm gathering that. I'm not too sure, but you can sense that there must have been some activities at this place here. To actually see it though, I did not see that.

KM: Uncle Kino, when your ranch days time, and you would come *makai* here... Someone had said, perhaps Alan or someone from State Parks, that Magoon was going to build a tennis court here. Do you remember ever seeing a tennis court?

GK: Maybe had the intent to do that, but he died. The son was George Magoon, and he took charge of the whole area. He had a big development was going down here at that time. What his thought was, to take people out for diving and all that. He had the sense to do it, but he got sick, so that didn't go.

RL: I don't know if I'm going off the direction, but, the airport is expanding in this direction. What does the State see as this area? Will it be developed or left alone?

SS: You mean...?

RL: Where the graves are at. If the development is coming this way.

SS: Once we have it, it becomes park, the area that area that is within the wall, is already noted on plans as being *kapu*, it won't be touched.

RL: What about the area on the other side of the wall?

SS: Outside of the wall?

RL: Uh-hmm.

SS: That's really just the lava field and there is no intention to do anything in that area.

RL: So they're not going to go and make another golf course?

SS: Oh no. No, no. This is park. And it is to keep it very much the way that it is. Anything that you do, like teaching marine education, having the cultural sites be interpreted, or the Ka'elemakule house...
...its going to be that kind of program. People who want to walk the *ala kahakai* [shoreline trail], they can stop by and talk story with the park people, and get information. You can fish, and do all these things, but very little in the way of physical changes. You will see it kept much as it is.

RL: And this will go all the way to Kua Bay?

SS: Yes.

KM: So the idea is to preserve all of these places.

LC: Wonderful.

KM: Basically as they are today.

LC: We're very, very thankful. And I want to say with all of you, you are all here...I was going to write a letter, but I do want to express my feelings towards this group. It took me so many years. I got involved with the Hulihe'e Palace, doing research, and I came into many things of this area, history-wise. It's so beautiful. And then I came to my family...and for ten years, I've been going at, going at it and working hard with Legislators and with DLNR...and I'm satisfied now.
On behalf of my children and myself, and I know my family too, the other Ka'elemakules, we appreciate this very, very much. For what you're doing for this particular area. But, don't forget to ask us! [said with emphasis] Don't go do something without our knowledge, or else you'll get it!

RL: Scold 'um Aunty Lei.

Group: [laughing]

LC: Then you say, "But Aunty Lei said."

Group: [laughing]

LC: This is going to be a beautiful park and will bring things back to its normal...these homes could be used by students. Now, what about the road? Is it going to be fixed?

SS: The main road out here?

LC: To come into the area here.

SS: I think, right now, we have donated rock that we just fill in the ruts. But, I think someday, we have to improve it so that it's not hazardous. Because right now, that's a fairly rough ride for everybody.

CK-P: Hmm.

- SS: So, I don't know when, that's a big cost. Doing road work is costly. So it requires that it be budgeted and the money be given.
- LC: Well, as they take our tax, little by little.
- SS: Yeah. Already, the front is fixed because D.O.T. [Department of Transportation] widened that area and put the turning lane in, so that just getting up on the highway, is much better.
- LC: Well, this is good workshop area for our children to come down.
- SS: Yeah, that's the intent. We're going to bring children down, and bring maybe, the small van down, so we need to fix it up.
- LC: I think, my question to this body is this. Here we have an issue right here, this is beautiful for the children and for our *kūpuna* to come down and wet their feet. [speaking to Aunty Caroline] Yeah, you and I come down and wet our feet.
- CK-P: [chuckling and agrees]
- LC: But to get here...now, I'm talking about the State, you folks are out of this. Why does the State do things like this? It just makes me so mad. They do something like this, which is beautiful, well, complete it.
- SS: Finish it.
- TY: That's a beautiful comment.
- Group: [laughs]
- LC: This is a beautiful build up, and I appreciate it, but you got to have a good car to come here.
- KM: The time will come. Aunty, when you were young, and you came with your husband, you folks came by canoe.
- LC: Yes, we came by boat.
- KM: *Kupuna [Caroline], i kou wā li'ili'i, ua holo wāwae 'oe, mai Ka'ūpūlehu a i kēia wahi?*
Grandmother, in your youth, did you walk from Ka'ūpūlehu to this place?
- CK-P: *Hele wāwae* [walk feet].
- KM: *Hele wāwae, ma ke ala loa?* [Walk feet along the long trail?]
- CK-P: *Ala kai* [shore trail].
- KM: *Ke ala kai* [the shore trail].
- CK-P: 'Ae [yes].
- KM: *Ua hele wāwae. Pehea o uka? Pehea nā 'ohana o uka, pehea lākou i ho'ho?*
Walked . How about those of the uplands? How about the upland families, how did they come down?
- LC: The same thing.
- GK: *Kēkake* [donkey].
- CK-P: *Ma ke kēkake. 'Ae, kēlā manawa kēkake wale nō.* [On the donkey. Yes, that time only on the donkey.]
- KM: So there were some set trails that you folks would follow between *mauka-makai*...?
- CK-P: 'Ae.
- KM: ...and along the ocean, was a set trail?

CK-P: 'Ae.
 KM: Was there still any families living at Makalawena, perhaps in the 1920s thereabouts? So you remember?
 CK-P: [thinking]
 KM: The church already, Mauna Ziona, was *mauka*?
 CK-P: Oh yeah, and still standing.

On February 19, 1998, the author asked aunty Caroline several questions about the church at Makalawena. A summary of that conversation is included here:

KM: *Tūtū, ua hele 'oe i ka Hale Pule i Makalawena?* [Tūtū, did you go to the church at Makalawena?]
 CK-P: *'Ae, ua li'ili'i au, akā ua hele au me ku'u mau kūpuna, 'o Kahiko me Mahikō. 'O Wainuke pū me ia'u.* [Yes, I was very small, but I went with my grandparents, Kahiko and Mahikō. Wainuke (J. Maka'ai) and I.]
 KM: So, *ua hele 'oukou i ka Hale Pule i Makalawena?* [So all of you went to church at Makalawena?]
 CK-P: 'Ae. [Yes.]
 KM: *'Ehia ka nui o 'oukou?* [How many of you?]
 CK-P: *A'ole nui, he 'eono paha, he 'umi paha. Mākou pū me Ane, a me kekāhi po'e e a'e.* [Not many, perhaps six or ten. Us, Ane (Annie Punihaole-Una), and a few other people.]
 KM: *Pehea 'oukou i hele ai?* [How did you go?]
 CK-P: *Hele wāwae, ma ke ala lihi kai. Māua pū me nā kūpuna.* [We walked along the shore side trail. Us two and the grandparents (gestures, holding the hand of her kupuna).]
 KM: *'O wai ka inoa o ka Hale Pule?* [What was the name of the church?]
 CK-P: [thinking] *Mauna Ziona.*
 KM: *Mauna Ziona? Aia no ia i uka e?* [Mauna Ziona? That was inland eh?]
 CK-P: *'Ae, o Mauna Ziona ka inoa i uka, [no'ono'o ana] ...a o Kaikala'ia ka inoa i kai.* [Yes, Mauna Ziona was its name inland, [thinking] and Kaiakala'ia its name at the shore.] (pers comm.)

Transcript continued:

LC: Is that Kalāhikiola Church?
 KM: *A'ole* [no], Kalāhikiola is the Kohala church.
 CK-P: In Kohala.
 KM: Mauna Ziona is the one that's up at... [looking at Uncles Kino and Val]
 GK: Kalaoa.
 CK-P: Kalaoa.
 KM: And that's the church that was down here. Uncle Kino, was that church down here, do you think, when you were born, or was it already *mauka*?
 GK: Was *mauka*, but to my understanding, that church was in Kohanaiki.
 KM: At Kohanaiki?

LC: Oh.

GK: And my *hānai* father hauled the lumber from Kohanaiki on the donkey, on the horse, and took 'um up there, and they went build that church up there, Mauna Ziona.

KM: So not Makalawena then?

CK-P: Oh.

GK: That's what I was told.

KM: Oh. Because some people have been saying that they thought that Makalawena's *makai* church, went up to Kalaoa.

GK: No.

KM: But you think it was Kohanaiki.

GK: According to my father, they had that Kohanaiki Church and they went carry 'um, go up. I don't know, unless they had some material over here, and combined Kohanaiki.

[On February 21, 1998, uncle Kino noted once again, that his kahu hānai, who had also been the caretaker at Mauna Ziona specifically told him that Mauna Ziona had been made from the church that was at Kohanaiki. He stated, "I can only tell you what I heard. I won't say what I don't know."]

LC: Okay.

CK-P: Oh what a life, no?

KM: Yeah.

LC: Elizabeth Lee [the sister of Uncles Kino and Val], Maluihi, was telling me...watch her, I just love that lady. [speaking to Uncle Kino] We used to go to your house up at Kalaoa, and we used to get on the horse...your mother, a beautiful lady. My husband and I would ride up to where I'm living now. On horseback and ride up. And then she said something that dawned on me. Right, we used to go up to her house. And we picked up *pa'i 'ai* [unmixed pounded *poi*], and she'd say, "Oh, the *'ōpelu* just came from Mahai'ula." And we would take our *'ōpelu* from the store. And he'd say "Don't take that [the store *'ōpelu*], that [the Mahai'ula fish] is *'ōpelu*." I remember that so well. And she remembers that so well, Margaret. And that's where this boy [Uncle Kino] and Margaret, you both lived up there.

GK: Yes.

LC: We used to ride on the horseback go up to our place, where we live now.

KM: Was there ranching going on down here at all?

GK: [shaking head, no]

KM: No more *pipi* [cattle] down here.

LC: No.

CK-P: *A'ole*.

KM: What did the ranch do down here, you guys did something down here?

GK: No, we come down to check the people down here. Auntie Annie Una and when Magoon comes over, then we bring them down with the horse, come down here. Then when they go home, they go on the boat. They had the boat.

KM: So they would ride *mauka* road, come down?

GK: There's an old trail right behind here.

LC: Yeah, that's right.

KM: So the old trail goes right behind here?

LC: That's the boundary eh? Isn't that the boundary?

GK: I think it's on the boundary line, but I really don't know.

KM: How about ship wrecks? There's some talk about some boats that sank out here maybe? Did you folks ever hear about that?

VA: *Kalae*.

GK: *Kalae*.

VA: Sank outside there [pointing to the area of the northern point, fronting Kaulana]. And up to the 40s, the mast was still up.

LC: Oh yeah, that's right.

GK: You know where we were this morning, about eleven 'o clock of that.

KM: Okay, from where we were. And that boat was *Kalae*?

VA: Yeah. And then, one other boat.

KM: The Maui, went off in 1917.

AC: Nineteen-seventeen. That's about a half a mile out.

LC: Oh yeah?

KM: [pointing out beyond the break on the reef] See the white water then, where the white water is, the waves?

LC: Yeah.

AC: Past that.

KM: Past the white water.

GK: I think, those days, when you look...even you look now, "oh, the boat can come in." But, cannot, you got to go from outside, that side [pointing to the northern side of Mahai'ula Bay] and turn, and then you come back from that side. I'm quite aware of that channel.

I guess that's why they named that *lae* [point] over there Kāwili.

KM: Kāwili [chuckles].

LC: Kāwili means to get out of my way.

KM: 'Ae, or strike and twist eh.

GK: [chuckles]

KM: 'Cause the waves come in, strike and twist. So, Aunty Caroline...

CK-P: We were small yet.

KM: If you folks were at Ka'ūpūlehu, you would walk feet, and go to Kūki'o. Was anyone living at Kūki'o when you were a child, that you remember?

CK-P: I don't remember. The only one I know, was my *Tūtū* folks, Kahiko and Mahikō.

KM: What about Jack Una and Annie Una?

GK: They lived over here, that side.

KM: At Makalawena?

GK: [nods agreeing]

KM: In your child time, yeah.

LK-L: Punihaole eh.

CK-P: Punihaole.

KM: Punihaole. Keaka Punihaole, yeah?

CK-P: That's only them, only they were the people.

KM: Makalawena, no one was living hardly, except for Aunty Annie them?

LK-L: Annie Una. But Punihaole was both, back and forth.

KM: Between?

LK-L: Kūki'o and Makalawena.

CK-P: Yeah.

LK-L: But that's like daddy [Lopaka Keākealani] remembers, and uncle Joe too. Because they [Punihaole] had the farm, the water melon.

KM: *Makai* [in the coastal area]?

LK-L: Right there at the *kahakai*, 'cause they used to...

CK-P: On the 'a'a too, it grow.

LK-L: Big water melon patch.

CK-P: Yeah.

LK-L: Pumpkins, sugarcane.

LC: Oh, you remember?

KM: Her daddy told the story too, from when he was young. What year was daddy born?

LK-L: Nineteen-seventeen.

CK-P: Yeah, 1917.

KM: So he was two years older than you?

CK-P: Yeah, I was 1919.

LC: Which Uncle Joe?

LK-L: Maka'ai, he was the *kolohe* one.

CK-P: Yeah.

LK-L: He'd go *'aihue* the water melon.

CK-P: Yeah [laughing].

Group: [laughs]

KM: So by the turn of the century, the families had pretty much gone up. But you folks still came out here and fished yeah?

VA: Oh yeah. When we used to fish out here, we fish what we wanted. We didn't take more than needed, you know, to fish out the place. There was always fish available in this area. If you wanted the *awa*, it was available, and *'ō'io*. This was the ko'a. And now that you mention, I would like for Kimberly, someday, that DLNR can cordon off that whole area, something like Hanauma Bay. To replenish the ocean. 'Cause right now, everybody is coming over here, and that's why we don't see the fish. But way back in the 40s, there was a lot of fish over here. And we took what we needed, but we didn't take too much.

CK-P: That's right.

KM: So you folks would take fish for family or for use...?

VA: Yeah.

CK-P: For family some, yeah.

KM: But you don't just take everything?

CK-P: Oh no. We got to leave some for them.

LC: That's a no, no.

CK-P: Yeah.

VA: See, we used to have *awa kalamoho*, you know, the large *awa*. Today, no more nothing. And then '*anae*, in that corner over there [pointing north].

KM: At Keawehala in the corner, where the *pāhoehoe* comes down?

VA: Yeah. That's where we used to catch the big sized '*anae*.

KM: You know, there are some ponds in shore also, like at Kaulana. Right over there, there is a pond. And then at Makalawena, there is an inland pond also. Did they use these ponds, that you folks remember hearing about, as fishponds at all?

LC: I only remember the ponds.

GK: I don't think so. But I think that this ponds is a bay-like that the fish come in, spawn and they raised and then they go out. Clean eh. But today, I don't think so. I talked to somebody, and they were talking to me. What the government did, they brought this fish from Tahiti, the *taape*. And they're the one that is wiping out all the shoreline fish. And sometimes, we catch the *taape*, but they eat the eggs of any fish.

So that's the one point that I say, development shouldn't have done that. Leave the *taape* go down Samoa, but they brought 'um in for help the fishermen.

VA: That *taape* also eats the Kona crab babies. And you know, out there [pointing beyond Mahai'ula Bay], that's all good Kona crab ko'a, you know.

LC: This is where Kolomona used to come and get his Kona crab. He was the only man that would come.

KM: Hmm, outside here.

KL: What about things like *hā'uke'uke* [urchins]...?

GK: Even that *hā'uke'uke* and '*ōpihi* like that, and it's wiping out. You get the *hā'uke'uke*, somewhere about two inches, and today, you can go and just pretty much nothing [gestures maybe ½ inch]. It's all wiped out. And even the wana, it's the same principle. Before, we used to go get, you don't have to go dive plenty, and you get those big monsters. The tongue inside, is bigger than my finger. Today, only get the small one and all of that. So there are a lot of things that I don't know, like brother Val was saying to make something like Hanauma Bay. But if you still going get this *taape* come in, I don't know how that...

LC: I think we should stop that before it's too late.

KL: The trouble with Hanauma Bay is that they feed the fish there. So you get things that multiply that wouldn't ordinarily be so many. And then others that...like the *nenue* come in, and they chase everything away, coming after the food that the tourists bring. So you have to be careful when...I understand the idea of conserving it perhaps, but you may not want to make something like Hanauma Bay where so many people come.

- VA: Just cordon 'um off, but don't allow them to feed the fish. Let the natural resource replenish nature.
- KM: What it really is, is like what you [Uncle Val] told me before, it's the *ahupua'a* system. How certain time it was *kapu*, you don't get *ula*, or you don't go get the fish this other time, yeah. So there was a *kapu* time so that they could naturally replenish itself. But, if everyone is coming form all over for fish, no can.
- VA: Uh-hmm.
- KL: This is what we're trying to do down south, is to have some things like that and in the same way that we're doing here today, with the *kūpuna* of that area. To understand, when were the *kapu* times. Especially for 'ō*pelu*, it's very important, the *kapu* time, as well as the time that you feed the *ko'a*.
- And while we still have the opportunity to learn what those practices were. And maybe bring them back, like it was done.
- GK: Excuse me if I'm wrong, I think that what's happening today, it's abuse. I think that's abuse.
- LK-L: Yeah, you don't have a *konohiki* [a land overseer]. If the State is going to stand as the *konohiki*, then they need to establish that program.
- VA: [gives brief description of breaking *konohiki* fishery at Nāwiliwili, Kaua'i; and Kaua'i fisheries]...
- KM: Here, *Tūtū* Mahikō sued for Makalawena's *Konohiki* fishing rights with Bishop Estate and it was thrown out also. [see 35 Haw. 608 (+); 1940].
- LC: Yeah.
- KM: So it was something that occurred around the islands...
- So fisheries, obviously, they are important to care for, and to manage. One natural thing that has happened here, have been the *tsunami*, the tidal waves.
- CK-P: Oh yeah.
- KM: Have you folks seen, like after 1946, did you notice, did the *tsunami* have any affect on the shore line here, or the fishery?
- GK: Yeah. Why I can say I remember, because, I was working on the ranch when that *tsunami* came, and especially, Vreedenburgh was my boss, and we came down with a group of men to look for Annie Una, to take them away. They had no way to see, forecast, if there was a tsunami. So they came down, and the tsunami brought everything way up.
- KM: Makalawena?
- GK: Makalawena. And this area. You will be surprised, you look how high the 'a'ā, but that *tsunami* went right up and came up into this area [gesturing to the Kāwili point area].
- KM: Do you think the *tsunami* changed some of the *ko'a* or fishing at all?
- GK: I don't think so.
- VA: You know, that tsunami affected certain areas eh.
- GK: It wasn't the whole place.
- KL: What about the 'ō*pae* ponds?
- GK: 'Ō*pae* ponds, I would say that down at our area in Kaloko, Kohanaiki, all those areas, I think is being abused by people themselves.
- KL: What about when the *tsunami* came through?

- GK: It came through, inside some of the 'ōpae ponds, like what they call Pine Trees [the pond of Wailoa at Kohanaiki], it went in there. And after that, the 'ōpae was still there.
- KL: It came back.
- GK: Uh-hmm.
- LC: It passed our store right there at the corner [in Kailua]. It came around the store, and up in back [chuckles], it was strange. The McWayne's, and it knocked down the hotel, but it passed our store, it was like a... [gestures following a path right around]
- KM: A pathway right around, protected.
- LC: We couldn't believe it.
- LK-L: At Kīholo, it changed from white sand to black sand. That's when the lagoon broke, all behind, inside the *loko* [pond], opened, pau.
- LC: Oh yeah, yeah.
- LK-L: And that was 1960. But literally, that whole strip, down to Muller is changed, from white sand to black sand.
- KM: To Muller Point side?
- LK-L: All the way down. And that's very traumatic for that shore line, from Lae Hou down to Luahinewai, that's such a big bay. And that whole thing just changed to black sand. It was such an awesome tsunami, and then come right over to Kaupūlehu, to Kalaemanō, you know, there was a lot of wash inland. But, no drastic change.
- CaC: Is that the 1960 wave?
- LK-L: I recall, for me, at Kīholo, it was 1960. 'Cause when we were little, it was still a white sand beach and lagoon. The lagoon was still white sand. And I was born in 1953, so it was after 1942, but the lagoon was still there. But, from 1960, we couldn't go down and swim in the lagoon already, it was open.
- Underneath was open, had all sharks and what ever. And then eventually, from after that the tsunamis...Like, you know Dominic and Masao, they used to go down every time. Uncle Francis and them. That's how eventually, the *loko* got opened. Because underground, the tsunami just broke it open.
- CK-P: Amazing.
- LC: 'Ae.
- GK: Knocked all the walls at Kīholo.
- LK-L: Yeah. It was from when Kīlauea-iki shot that stream, she went up, I think, about 1000 feet.
- KM: Yeah, so that's 1959.
- LK-L: Yeah, 1959. Brother Peter and them were all down there. Mr. Hinds still owned it.
- KM: Yeah, Uncle Billy Paris said the same thing about how that 1960 tsunami, just changed that whole place over there.
- LK-L: It was extreme.
- KM: But here, it was protected, it seems. [speaking to Uncle Kino] Do you know what happened here, because the houses are still here.
- GK: Most, as I say, it didn't happen much here. But it happened at Makalawena, and it went up over the sand.
- CaC: Kepā, what about the surfing?

LC: What year was that?

GK: 1942.

KM: [pointing to Kāwili area] You know, did anyone ever see anyone surfing out here?

GK: No.

LC: No. They all work, they never surf.

CK-P: They work.

Group: [chuckling]

LC: They went fishing eh.

CK-P: They go fishing.

KM: [looking to Casey] *Pau*, it was a different time.

LC: No such thing as surfing, they work! Fishing.

GK: There's a natural...Even right here...

CK-P: Oh, fishing, wake up early in the morning, go.

LC: The kids will get up early in the morning to go surfing, but they won't get up early in the morning to go fishing.

CK-P: You see the canoe going.

GK: But, the *ōpae* ponds are wiped out.

LK-L: Introductions?

GK: No, the place is not well kept. There's no maintenance. They used to clean 'um all. All kind dirt inside...
[tape off to break for lunch, but Aunty Lei brings up a concern about the taking of "aquarium" fish]

LC: You know what, this is so important, and it agitates me. I used to be with the airlines. I retired from the airlines. So my connection with United Airlines, Continental, and all these airlines was intimate, because I was sales and promotion. They would tell me, "Aunty Lei we ship plenty fish, you know, from Hawai'i to the mainland. And everyday, plenty!"

KL: You're talking about the coolers, reef...?

LC: Why do we allow such a thing.

KM: So "aquarium" fish-like.

KL: Uh-hmm.

LC: But they're taking it. They continue doing, and we're doing nothing about it? It's aquarium, so what. This is taking our food away from us.

KM: Hmm. Depleting the stock yeah. Okay, it will be on the record. And I know actually, Kimberly has been working on that...

LC: Kimberly?

KL: That area...

LC: Kimberly, I'm going to be on your tail.

Group: [chuckling]

LC: We used to go *kā mākoj* [pole fish] right in front of my house. My mother, *kā mākoj*, and my son John, my grandson, and they used to get *wana*, now, you aren't going to get it.

KL: Another one that's happening, is the spearing, the *uhu*, you know, when it sleeps at night, it's inside of little spit bubble and people are taking advantage of that.

LC: Well, that is different. The one I'm after is the little fishes that are about so large [gesturing a couple of inches]. But being shipped away to the mainland, or what. Now, we're talking about "No fish!" That's what's happening. And you know, the kids at United Airlines, Pan American, Continental, they don't want to say anything 'cause they don't want to loose their jobs. That's a crying shame.

RL: So does that fall under DLNR's responsibility?

LC: And that's why, they see me coming in, they going the other way. I say, "Go look for the fish. They're down at United Airlines and Continental Airlines baggage department."

KM: *Mahalo*... [inaudible; laughing]
[end of Tape 2, Side A; begin Side B]

KM: Okay—*mahalo*! What we wanted to try and do, just for a little while more, is to just review a couple of things. The archaeologists, Alan and Martha had a couple of questions about some specific sites that you might be able to shed some light on. Martha.

MY: Alan, we don't have any overall maps eh?

AC: No.

KM: We have this nice big map [opening interview map no. 1]...

MY: I don't think this is going to show it.

KM: No, but it is fairly large scale though.

MY: Okay, between here and Ka'elehuluhulu, there is the lava flow area. And there is a stacked rock wall enclosure feature. It's fairly high walls.

Group: [orientation comments; Alan shows participants a sketch of the walled enclosure, *Site 25*]

AC: It's a really high wall, it's the most obvious wall as you're coming this way. Right on the middle of the lava flow [the site is situated inland from the southern shoreline of Mahai'ula Bay].

KM: Yeah, this big wall right in here.

AC: Yeah. It's maybe like an animal pen.

CK-P: What about the Ka'aihue family. That's Uncle Joe Maka'ai's *Tūtū* them from way before. Before Kahiko and Mahikō. I think that's their parents, either Mahikō's mama or *Tūtū* them.

KM: So there was a Ka'aihue down here?

CK-P: Yeah. Joe Maka'ai's parents side. Their *Tūtū*, they were the one that stayed down here. Mahikō and Kahiko, then come them. That man, that one that I mentioned.

KM: So Ka'aihue was down Mahai'ula?

CK-P: Mahai'ula. Yeah, that's what I think. Joe Maka'ai's family.

KM: Well, I'll try to ask Uncle, if he remembers too.

Group: [orientation discussions]

KL: [looking at the map] I think it's right around in here.

KM: Yeah, right in that area about.

LC: So, there is a wall there now?

KM: Well, it's a big walled...almost enclosure like yeah.

AC: Yeah, I'm sure it was.

CK-P: Yeah, yeah.

AC: But it's broken.

KM: Some of it's broken, *hāne'e*.

CK-P: Yeah, I remember them. And had one old shack inside there.

MY: It's kind of a depression yeah.

CK-P: Yeah, had one old shack. But I think that's where Ka'aihue them used to live in there. *Pa'a* [secured by] this fence, wall eh. They figure in case get tidal wave or what ever, they safe inside. Get cement inside the wall, the stone.

MY: This one doesn't have cement.

CK-P: That's Joe Maka'ai's *Tūtū* them.

MY: Do you know if they were buried down there? There's two sites that look like burials.

CK-P: No, they went home. They went back Pu'uanahulu. Who ever down here, I don't know, unless it's this Ka'aihue family. Joe Maka'ai's *Tūtū* them. I don't know if the mother or the *Tūtū* man, the family, you know.

MY: Uh-hmm.

CK-P: Their mother, or their father, or the sister family, with Joe Maka'ai.

MY: Okay.

CK-P: And kind of hard, you know, for reach to them, 'cause that's Joe Maka'ai's father's mother's parents, *Tūtū* them. Below them. Maybe that's the *Tūtū*'s sister, or brother them.

KM: Far back.

CK-P: Yeah, far past. Maybe Joe Maka'ai no was born that time.

KM: Yeah, Uncle was born 1917.

CK-P: So these people was *pau*, gone already.

LK-L: Maybe he knows the Ka'aihue.

KM: [speaking to Uncles Kino and Val] Do you guys know Ka'aihue, this side?

GK/
VA: No.

AC: The more general question, other than Kolomikimiki, do you guys know of any other grave sites in this area. We've found a few sites that look like graves, and we wanted to know if anybody knew about them, other than the burial cave.

CK-P: 'Cause the only one I know is this Maka'ai family, their great great grand parents. They were raised down here.

KL: Did they have perhaps, caves that they might store things in when they went *mauka*?

GK: They won't say.

LC: If they were...

GK: It's secret.

LC: They wouldn't talk about it.

- GK: It's just like a secret. You know, I heard from Aunty Annie. You know, at Ka'ūpūlehu? Okay, way up at Ka'ūpūlehu, between the highway and Ka'ūpūlehu Village, there was a cave there and every year, had an old lady...
- CK-P: I know, I was inside this ana [cave]. I was going up, me and Joe Maka'ai, go up early in the morning, we leave, but rain, and we got off and hide in this cave.
- GK: Well this cave, is a secret cave. And they had in that cave, every year, when dry weather, this old lady would go up there. She would bring the cloak out, the king's cloak, and *kaula'i* [dry and air out] in the sun. And then pau, then she put 'um back again in that cave. And that was going on until one day, then somebody went walk down and this old lady saw. This person saw this old lady, but this person was trying to find this old lady, she saw, and she took off. She went down to Kalaemanō, and nobody went find that place till today.
- KM: Hmm. And you learned this from Aunty Annie Una?
- GK: Aunty Annie.
- KM: As a general question, as Alan just mentioned, in this area, did you know of any other burial place that you'd heard of right in this area here? Other than the cave, Kolomikimiki?
- LC: [thinking] Yes. I think there was one not too far from here [pointing out]
- KM: Not too far from here, towards the point, Keawehala or Kāwili Point area?
- LC: Yeah, somewhere around there.
- KM: As another general question, what is you're *mana'o* [feeling or thought]... In fact, at Makalawena, at Pu'uali'i, the dune area there, that is a place that was recorded, even in the 1880s as well known. The *iwi* [remains] would sometimes be washed out in the ocean. What is your *mana'o* about how burials should be treated. If you find a place where there are *iwi*, *'ilina* [graves], or else that are washed out by the ocean, how should the *iwi* be treated?
- LC: Washed into the ocean?
- KM: Like if at the sand dune, and there are *iwi* that are exposed by natural ocean action, or up on land if they find a place. How should the *iwi* be treated.
- CK-P: *Mahikō mā...* [Mahikō folks...]
- LC: They should be gathered.
- CK-P: All you have to do is gather them, put them in the bag and take them and put in the cave.
- KM: Put in the cave.
- CK-P: That's all. Put in the cave. All you have to do, you can prayer "Although maybe I bring this family which I don't know, but anyway, I put them in a safe place. But forgive me if I doing something wrong. If I'm doing right, well, thank you God in heaven.
- KM: 'Ae [yes].
- CK-P: That's all. Just *pule* [pray].
- VA: I would like to share in connection to that. I took care of the *iwi* at Coco Palms [Kaua'i]... [explains that when treated respectfully, there are no problems]
- CK-P: ...Yeah, that's the only thing we can do. 'Cause we find bone, *iwi* like that, we don't know who them. But the best way is to take them and leave them in a good place. That's all...
- VA: ...When I was working, I always took care of the *iwi*.

KM: 'Ae. If *'ilina* [graves] are found here in the park at a place, what would you folks recommend. Like if there is a small *papa* or *kahua* [flat area or platform]? What is your thought?

CK-P: You mean the *iwi* like that?

KM: Yeah.

CK-P: The best I can do is take 'um and leave it in a cave.

KM: Ahh. What if it's in a safe place now, just leave it where it is?

CK-P: Yeah, you leave 'um.

LC: If it's in a safe place.

CK-P: That's one safe place.

KM: Leave them where they are.

CK-P: Maybe the one own the bones, they no, "ahh my bones over here," [chuckling] they come. That's those days now.

KM: Yeah, that's how, eh. They have *mana* [power].

CK-P: Yeah.

KM: *Mana ko lākou iwi.* [Their bones have power.]

CK-P: *A mahalo kēia po'e* [oh thanks to these people], they come bring my bones back. [laughing]

VA: Like that 87 bodies I went rebury. The day I was supposed to rebury, I went in that part of the hotel [Coco Palms], and I had *pule* [prayer] inside there. 'Cause you could feel them asking you "Where are you taking us?" And I had to tell them, "Where I will take you folks, I will put you, and nobody will bother you..."

AC: What do you guys remember about the trails in this area? How many trails were there from the coast and *mauka*?

CK-P: Well, like my brother, and the father, well known, he's well known. No matter what trail, he knows.

KM: Uncle Kino, you said there was one *mauka* trail that ran up here?

GK: Right up to the mountain.

KM: Where did that trail go to, what community?

GK: Hu'ehu'e. That's one.

CK-P: Oh yeah.

GK: Then Hu'ehu'e get one and then one go to Kaū [south of Pu'ukala], on this side of Ho'onā. That Kaū runs straight up and this trail [Mahai'ula-Kaulana] goes up half way and it goes up to Kaū, and then goes up to Kalaoa. But the trail that is really well know, is this one here and the Makalawena one.

KM: [looking at interview map no. 1] I see Makalawena trail is marked on this map, which shows it running up as you said, right into 'Akāhipu'u-Hu'ehu'e.

GK: Yeah, right.

KM: And what this map shows, it's about 1928-1930, it's compiled from earlier maps, it shows the *makai* trail coming from Makalawena to Mahai'ula.

GK: Yeah.

AC: [pointing to the area along the Mahai'ula-Kaulana boundary] This is the trail we just found

and mapped, which is probably the one that you're [Uncle Kino] referring to.

GK: Yeah, right. It's about 100 feet away from the cemetery, the cave.

LC: Now which is our roadway?

AC: [pointing to a map of the archaeological features in the Mahai'ula section of Kekaha Kai State Park] It's the double dotted line here.

LC: Oh yeah.

GK: We came down over here, then we make a long swing on this side, and then we went back again, come back to here. And then this one here, is the one going to Keāhole Lighthouse.

AC: And this is the trail.

GK: Yeah. And this trail is going up, right up to hit Kaū trail.

GA: [pointing to the archaeological site map] And this is the Kolomikimiki area.

GK: Yeah, the cemetery.

KM: So Uncle Kino, you were still riding that trail up when you were working the ranch eh?

GK: Yeah.

AC: A horse trail, donkey trail, or foot trail? All?

GK: A horse trail, foot trail. 'Cause those days, no more car for reach up there.

Group: [laughing]

CK-P: Yeah, no more car those days.

GK: Then, there was that old Judd Road, cutting right across. This one, up here. The old Judd Road, that goes right to the hotel side.

KM: So that's the one they call Māmalahoa?

GK: Māmalahoa.

KM: So you were told that Judd had something to do with that also?

GK: All I know is that it's the old Judd Road. I don't know the story about it. What I know, from one of the old surveyors, and I asked the question, "How did they make that trail so straight? Climb up, and you still see it, going down, you still see 'um." And he told me, "In those days they had only bamboo." And that was their sight...

They had this bamboo, and had cut one stick. And then they look through this bamboo and [by spotting on] this stick would tell them where to go. That's how the set all the rock. And if you go on that trail, you climb up and you still see 'um. You go down, you still see 'um. And that's how. Today we have instrument, laser now, more fast...

...So coming back to these trails, that's the only trail i know for go up, and the one by Makalawena. So as he said, it's about 100 feet away from the cemetery.

AC: Do you remember a petroglyph field with Hawaiian names?

GK: I really don't know about petroglyphs.

LC: I don't either.

KM: In the section of the report that I'm preparing, and that you are all participants in, we've translated quite a bit wonderful material.

There were people in the Māhele in 1848 that were registering claims for land here, native families. Then in the archaeology, along the trail, there is a whole series of names that are written in stone, that are very interesting. They were on the list that I sent to you. [looking through the interview questionnaire] There are names like: Kamai, or Kama'i; Kawai; Kauri; and there some that are almost like sentences. Like this Naapuelua; Luahine; Kaulahao; Kualii; Kaholi. Hoino was one of the old names that Papa Ka'elemakule mentioned, belonged here. One of the old family members... But, in your folks time, there were no old people down here already?

GK: No, the only person I know, in my time, was Auntie Annie Una. And of course, we followed on the map and stuff like that. That's the only information I can get. Because after I worked with ranch and then I have to work in the office to find all these different names, so I know where I'm going [chuckles].

KM: Yeah.

GK: So I think that's about it. I don't know any other historical areas.

CK-P: Too bad my brother gone. [pointing to Leina'ala] The father, from Hualālai, down to Kīholo, he know all the place. The father.

KM: Fortunately, Leina'ala taped some of Papa's stories...

CK-P: Yeah. And he even take tourists down all the way to the beach, all on the horse.

KM: Yeah.

AC: There are also a lot of *papamū* [generally described as stone checker boards], all over the lava fields as well. I assume, these probably are before your time yeah. You guys weren't playing *kōnane* [checkers] when you were down here.

LC: [shaking head] No.

CK-P: [chuckling]

KM: *Ua pā'ani 'oe i kēlā pā'ani?* [Did you play that game?]

CK-P: 'Ae [yes].

KM: *Kōnane, ua pā'ani?* [You played *kōnane*?]

CK-P: *Pā'ani wale nō ho'okāhi manawa, a pōina.* [Played only one time, now forgotten.]

KM: Oh, just one time [chuckles].

LK-L: You know, sometimes, it's become very familiar to me that where ever we find this pukas, that it's automatically referred to as *kōnane*. And I think we gotta [sighs]...I just think of the years at Kaupūlehu, with our petroglyph field. I had a Marquesan navigator come there, and he said, "Back in the Pacific, that was also a way of teaching navigation.

That was a board that was used for navigation." And if you're familiar with Kaupūlehu, you will see the dots are not used as games. There are these four different symbols that utilize these dots, that has no reference to *kōnane*. And this is a new idea that I'm trying to say, we have to realize now that all these things we see out there, that we automatically think of as *kōnane*, could also have been a numbering system to give us a date, numbers of people. Referring to a time period, not a game. And I think we're getting into a time where we probably need to get this new concept maybe, introduced to us, that all this *papamū* are not games. The Hawaiians didn't use it to just play. It was very necessary symbols. I feel that if it's considered *kōnane*, it will be taken lightly, and it shouldn't be. It's somehow become our interpretation.

What if we discover that it's not *kōnane*? How do we correct what we're already impressing on. So that's just a thought.

KM: 'Ae, *mahalo*. What you're saying is that it could have had other functions yeah? Or it could have been for other reasons, possibly like teaching navigation?

LK-L: Well, it was a board, and you place your stones for your constellations. During the winter solstice, summer solstice, you show the kids, or your navigators by placing the stones in these pukas. The Galaxy never changes just the constellations. This is your board, this is how you use it visually, by placing the stones in specific places. You have north, south, east, and west. Then you just move your formations of the stars. But this is the board, not a game, but a teaching. And at Kaupūlehu, we have four dots, a line that comes, two dots, a dash, and it goes over to all this pecking. Again, I try to introduce the symbol, the *puka* is significant.

KM: *Mahalo*. Martha?

MY: It's definitely worth exploring. What we've been doing, is documenting all the ones we've been finding, taking photographs, so hopefully we'll have a good record of where they are.

And if the opportunity comes up to test these in some way in the future...

GA: One indication if that, what you're saying is possibly correct, would be the alignment of the lines in the stone could be checked for directional reference to either the stars. Or directional in east, west, north, south, and then see if the line lines up with that kind of reference.

LK-L: Auntie Ruby does that. She's very into that. When you go to Ahu-'Umi, you know, that's all you see is that alignment of stones. When this navigator brought that to my attention, the light went on. That possibility.

MY: That's Ruby McDonald?

KM: Ruby Johnson.

LK-L: Rubellite Johnson.

MY: Oh, Rubellite Johnson.

GK: I think in the Hawaiian days, as she was saying, they have a lot of input for navigation. And not only for the ocean, but for land too. They would point out where they... Like she just mentioned, Ahu-o-'Umi. What is Ahu-o-'Umi up there? Why Ahu-o-'Umi is up there, as you all know, that is the center of the island of Hawai'i...

...Some navigation to the island of Hawai'i. And if you look really how Ahu-o-'Umi been there, to the story that I got, that's where everybody comes in and congregate from every direction to that place. And that's how they count the people, how many on the island and all of that. [chuckles] I don't know.

KM: Is that something that the *Kūpuna* told you also?

GK: Yeah.

KM: You heard, that it was like a census then?

GK: Census. And the same thing too, as she was mentioning, and all these historical places. And there's an instance that I could be, really honest. It's not you two [Martha and Alan], they said, "that's one *heiau*, and this is one *heiau*." And the truth behind the whole this is not the *heiau*, it's a farm area, farm place. So the old Hawaiians—you never find a Hawaiian just go ahead and plant. Never. You find the Hawaiian go over there and clean all the rocks and make a little pile of rock here, a little pile there. And they plant potato, or they plant taro, and their vegetable. And that's just what it is.

But today, all the people who go search, they find, "that's one *heiau*," oh *tabu*. They make one mark there. And *tabu* this, *tabu* that. But actually, it's not a *heiau*. And I think I have seen that down the beach too. That if you go in there and look and research, and I

guarantee you go ahead and dig, you going find that *heiau*, but you going find dirt. And what that dirt is, a planting area. And I think the Hawaiians, they have a lot of significant, that *tabu* this, and *tabu* that, so when they plant, they plant like with the moon. They follow the moon and the stars like that. So I always get in my mind, "how did the Hawaiian make all this moon days, *Mahealani*, *Hōkū*, *Ole* and all that to the month."

That is a significance that I think Hawaiians, they follow every moon and they plant. So they make one stone wall go around. And they clean all the dirt, get all the dirt. And they start planting inside that. The weeds grow and finally, they get plenty dirt.

KM: 'Ae [yes]. Speaking of planting then, around this area, did you ever hear, did people cultivate down here? You told us earlier at Kūki'o, used to have *ipu wai* like that, watermelon, and things.

LK-L: Uh-hmm.

KM: Did Papa, by your time, did they keep any cultivated plants down here, other than the trees for shade, and *lau hala* and *loulou* for weaving?

LC: Not that I remember.

GK: Not that I know of.

KM: Not at that time yeah.

LC: There was nothing but fishermen down here.

KM: One of the things that Alan them have found in the field here, even coming just out of the background here...and just what you were describing. That's what the *kūpuna* did eh, *pu'epu'e* [made planting mounds]. And Aunty Lei, like how you shared with me how *Tūtū* used to make these mounds and *kīpulu*, mulch 'um. Not throw anything away eh.

LC: That's right.

KM: They'd use it all to mulch. There are some small little trails, that go off into areas, even behind here. And in some areas, it's like...

AC: Circles.

KM: One or two course walled off.

MY: Terraced.

KM: Small areas though. Is it possible that they were growing, cultivating plants area in mulched areas?

GK: I would say they were growing.

KM: Here's a question. *E kala mai ia'u inā e ho'oma'au au iā 'oukou. Aia ihea lākou e ki'o ai?* [Excuse me, if I offend you. But where did they go to the bathroom?]

Ka wahi ho'opaupilikia? I hea? [The place to relieve one's problem? Where was it?]

CK-P: *I ka 'a'ā.* [On the 'a'ā.]

KM: *I ka 'a'ā.* [On the 'a'ā.]

CK-P: 'Ae. *Pi'i i ka 'a'ā, huli 'oe i kāu puka. [aka'aka ana] Nāu nō i huli kāu lua. Hana kāu lua a kau ka pōhaku.*

Yes. Go up on the 'a'ā, and you look for your hole. [laughing] You have to look for your pit. You make your pit and then put a rock over it.

KM: *Mahalo. 'Oia kāu hana i kou wā li'ili'i?* [Thank you. So that was your task during your youth?]

CK-P: 'Ae. *Ho'i mākou i kāhi kuahiwi i ka 'a'ā [aka'aka ana].*

- Yes. We went to a place on the slope, in the 'a'ā [laughing].
- KM: Ahh! So, what we asked now, and excuse, where do you relieve yourself? "In the 'a'ā."
- CK-P: 'Ae [yes].
- KM: You go inside, you have a little trail place, you turn over the 'a'ā...
- CK-P: *Inā a'ohe lo'a pepa, huli 'oe i welu ['aka'aka ana].*
If you don't have paper, you look for a piece of rag [laughing]
- Group: [laughing]
- KM: *Welu, he lau paha?* [A rag, or perhaps a leaf?]
- CK-P: *Mau'u, weuweu paha, lawe ana, pi'i mai 'oe, 'ae. Kīloi, a kau ka pōhaku.*
Grass, perhaps a clump of grass, taken as you go up, yes. Then discard it, and set the stone on top.
- KM: 'Ae, kau ka pōhaku maluna. [Yes, set the stone on top.]
- CK-P: 'Ae maluna. A'ole koe ka holoholona. [Yes, on top. So nothing remains for the animals.]
- GK: Any place...
- LC: *Hele a 'au'au kai.* [Go swim in the ocean.]
- GK: I think in those olden days, they didn't have all these different disease that we have now. So probably, that is one thing that is significant that the old Hawaiians had, *kapu*. *Kapu*. because they don't want you to go any place. You got to go certain, certain, certain place.
And they went restrict in that area.
- KM: So there were dedicate...
- GK: Dedicated.
- KM: ...places then, that you would go to. So a trail actually could be worn, for a family, worn into a particular place to relieve one's self.
- CK-P: *Inā a'ole ma'ō ka laī ka mea, ka [kuhi ana ka lima i ke kumu milo].*
If there is no ti leaf over there, then the [gesturing to the *milo*]
- KM: *Ka lau milo.* [*Milo* leaves.]
- CK-P: 'Ae [*'aka'aka ana*]. *Inā a'ole lo'a pepa, ai ma'ō ka lau ['aka'aka ana].*
Yes [laughing]. If no more paper, the leaves were over there [laughing].
- GK: These were intelligent people. I'm just expressing that if you happen to go out somewhere and you find, you be sure that that's a planting place. Hawaiians, they never... One instance, back of my place, had this old man from Maui [when I was a youth]. He had run away and came behind of our place. He build one big *pōhaku* [stone] mound. They went claim that the *pu'u pōhaku* [rock mound] was one *heiau*, but actually, it was not a *heiau*. It was this old man. He used to make the stone pile, pile, and pile, and came big. And that's how they plant their food.
- KM: And that was his clearing area there?
- GK: Yeah.
- KM: He made a nice mound eh.
- GK: And Hawaiians they used to do things neat, not *kapulu* [messy]. They build their wall and they keep building. So today, they call that a *heiau* [ceremonial site]. So I'm expressing this to you, so it will not be a puzzle for other people to say "Hey, this is a *heiau*."...

CK-P: 'Oia ka pepa o kēlā mau lā, o kēlā au. ['aka'aka ana]
That was the paper of those days, that time. [laughing]

KM: 'Ae. Kēlā au, ka ulu lā'au. Akā, maka'ala no kēlā lau kiawe!
Yes. That time, the trees. But you have to watch out for the *kiawe*!

CK-P: 'Ae ['aka'aka ana]. Lau kukui, a'oia. [Yes (laughing). The *kukui*, that's it!]

GK: But you know, the Hawaiians used to plant a lot of things. And I'm sure that they had some areas down here planted in the sand and mulch.

KM: What do you think they would plant down here?

GK: I would say potato, 'uala.

LC: Sweet potato.

GK: And *pala'ai* [pumpkin], *ipu'ai waha* [watermelon], and I think those are the...

LC: Basics.

GK: ...the plants that they plant, 'cause they can't plant taro down here.

KM: How about *kō*, you think that maybe sugarcane grew?

GK: I would not count on that unless they water.
But I would count on potato, sweet potato, pumpkin, watermelon.

CaC: Can 'uala survive on brackish water?

GK: Well those days, they didn't pay attention, they just plant and let 'um go. Let nature take place.

KM: They'd mulch 'um eh?

GK: They mulch, they bring all what ever rubbish they get and they put 'um over there.

LK-L: And at Kaupūlehu, there's a water cave, about one mile up. So your water quality was better. We're not talking about a room this big [18x40].

GK: A patch.

LK-L: You know, grandma them would find a little *puka* [hole], put there plant, one *kelamania* [earthen crock or pot] is plenty water, so long as consistent. And your container, the *pāhoehoe* is contained. The moisture would stay at the bottom. 'Uala would grow very well. You know the *kama'āina* were fond of the area.

KM: Yeah, very.

CaC: So the potatoes aren't necessarily growing in the ground, it could be exposed?

GK: *Pāhoehoe*, as long as get a little dirt. And they call that 'apo [encircle]. That's the main source of the potato. Not like now-a-days, they plant the potatoes and forget 'um until ready for them dig 'um up. But those days, no. When the potato start growing, and start vining up too long, they *wili* [wind] that potato vine. And then finally go again, maybe two times. Then they just leave 'um until ready. And you'd be surprised how the potato is poking himself out of the dirt.

KM: So the vine itself, is used to help protect the inner root and the 'uala, the root.

GK: Yeah.

KM: 'Cause they...

GK: 'Apo.

KM: Wrap it around, 'apo. There's a mound-like and they warp it around like that.

- GK: *Wili* that. And the purpose of that *wili*, according to my parents was, in *wili* so that the potato will not only just grow, grow, grow, but it gives time for the fruit to grow underneath.
- LC: Uh-hmm.
- GK: And that is why every time, they ‘*apo*, rather than let ‘um go wild eh.
- VA: You know that pineapple. When I was a young fellow, Maka‘eo [the old Kona airport], on the Honokōhau side, they had 1000s of wild pineapple. Like now, there’s a lady that’s farming pineapple some place in Kailua. It was something big for her, but we always had wild pineapple growing on the ‘*a‘ā*. They were not big. They were about this big [fist size]. But real sweet. But nobody cared for them, so during the summer months, we used to go pick ‘um up. Those days, never have fruit fly or anything, and we always had good fruits... That pineapple would grow on the ‘*a‘ā*.
- CaC: How about tobacco?
- VA: Oh yeah, we always had tobacco on the ‘*a‘ā*.
- LC: Yeah, that’s right. I used to see tobacco all over the place. And chili pepper.
- VA: *Nī‘oi*, yeah, Hawaiian chili pepper.
- KM: Okay. Any other questions or thoughts?
- AC: How about, along some of the trails, we found some cleared areas in the ‘*a‘ā*. They’re cleared down to the water table, brackish water we thought that they might be used to water nearby plantings. But also, could they have been used...did you guys water your horses with brackish water?
- GK: The buggars drink brackish water. They find the ponds, the brackish water ponds.
- AC: And the horse could drink it? So some of these holes along the trail could have been for the horses?
- GK: That’s why I was talking...I’m getting away from here, but getting back to the same principal as you saying about the brackish water. And you know OTEC, that new road, where the bathroom. Right across there had one pool...pool here, pool on the *makai* side. And they all in the same area, but one special pool that you go down. You go down about, I say, four feet, and you drink that water, It’s got the taste of brackish, but it’s much sweeter than all the other water there.
- [inaudible as jet flies overhead]
- KM: So the pool was about an arm’s width across.
- KL: That’s the one that I think they recently filled it up with stones.
- [inaudible – Uncle Kino and Kimberly discussing site visit to the ‘O‘oma-Kalaoa area.]
- GK: I’ll look if I can find that...to show how that water was. Imagine, that pool was close, not more than 25 feet apart, and you go down and that water had good taste. But why this water was salty, brackish, and this one was fresh?
- KM: Hmm interesting, yeah. A little different source or something.
- KL: That’s the funny thing about this kind of lava, where you have the *pāhoehoe* running between this other kind of rock that’s porous, and the water can pass through it.
- And then it folds. This place, and then just a short distance over, you could have very different. So even two wells right next to each other, and not necessarily the same.
- GK: This is significant. You know that Alena. His claim is that—I don’t know—that there’s a spring water that comes. But, when they went dig, then they broke the spring water, so the spring water went into the other side...

CaC: Do you remember having *pua'a* [pigs] running around?

LC: Plenty wild pigs. Plenty. I didn't see it down here, but they were having lū'aus left and right eh.

Group: [laughing]

KM: Karin Haleamau, who stayed down with Aunty Annie eh, down Makalawena in the 1950s...

GK: Uh-hmm.

KM: He speaks about the pigs too.

GK: Well they used to raise pigs eh.

KM: Yeah, I guess they had some pigs down there and the goats too I think.

GK: Oh, you name it. You know, her *'ōpelu*, you cannot beat her *'ōpelu*, really *li'u* [well seasoned]. I don't know how she did it... [1177 – brief account removed at Uncle's request. End of Tape 2, Side B; begin Tape 3, side A]

[narrative in progress; question asked about the pond and fish at the north side of Kaulana, near Mahai'ula Bay]

LC: ...*Awa* and *aholehole*, that's where it is.

CaC: Did it have a *mākāhā* [sluice gate]?

VA: Didn't have *mākāhā*.

CK-P: No need go far, just go there, more near.

VA: In that particular area [the reef fronting the north side of Kaulana], you can catch *'ū'ū* in the day time and in the night time, as well as *'upāpalu*.

CaC: That's the pond your talking about, Ka'elehuluhulu?

VA: No, no. Right in that shore line.

KM: The right *pōhaku* [stones], right there.

LC: But, Ka'elehuluhulu, there's something about that place. Every time Papa used to mention that. All the time. You go down there, you going catch it. You going get the fish, what ever you want. It meant so much to him. That area. I don't know why, but it meant so much. Not only to him, but to a lot of people. The old time Kona people, you hear them say "Ka'elehuluhulu."

VA: Hardly anybody knows about that [the fishing resources], you know.

LC: Yeah. It's sort of a sacred area.

VA: In fact, right now, I'm the only living person who know about those crevices, that you can get *'ū'ū* day time. And this is the only place on the island of Hawai'i that you can catch 'um. You go further on the Kailua side, all in those deep crevices, you can hook the *'ū'ū*.

KM: Even day time?

VA: Even day time...

CK-P: And the time the tidal wave, the tidal wave bring the fish and all right in the pond.

KM: Right inside the ponds eh?

CK-P: Right in the pond.

KM: So that's why, small ponds like this, at Ka'elehuluhulu, and 'Ōpae'ula or Kapo'ikai at Makalawena, it would wash in sometimes. And Waiakauhi at your side, Kaupūlehu?

CK-P: Yeah. *Nui nō ka i'a* [many fish], right in the pond.

LC: Oh the *'ōpae*.

KM: Even in this little pond right here at Keaweheala, *'ōpae 'ula*. Uncle Val, could you describe the wind generator? And you told me a story about the sound.

VA: Yeah. You know the wind generator, it was a large one, and you could sit five miles off of shore and hear that whistling eh. And once a year, we used to come over to add the distilled water in those batteries. But that thing made big noise. Whistle eh.

LC: [chuckling]

KM: So this is Magoon's time?

VA: Yeah.

KM: And the wind generator was for electricity for this house?

VA: Yeah.

KM: And you would go out in the boat and you could hear it way out on the ocean?

VA: Oh yeah. Then the wind mill [in the walled enclosure at Keaweheala] was just to pump water.

KM: Oh, *mahalo!* *Lawa* [enough]?

LC: *Ho'i paha kākou, lawa kēia*. [Perhaps we go, this is enough.]

KM: 'Ae [yes]. *Mahalo*. I'm going to transcribe the tapes as soon as we can...so that we can get a good transcript. And as soon as I can, I'll get all of this sent back to you folks, so that you can read it and make sure, *pololei* [it's correct], or let's cut this... [end of interview]

Tessa Gay Kamākia Magoon-Dye (with Robert Dye)

Interview with Kepā Maly

December 22, 1997 – at Waikalua Beach Park

Tessa Gay Kamākia Magoon-Dye was born in Honolulu in 1946. Her father was George Allen Magoon and her mother, the first wife of G. A. Magoon, was Eleanor Gay Johnson-Magoon. In 1936, Tessa's paternal grandparents, Ruth Dorothea Puanani Lindley-Magoon and Alfred Kapala (A.K.) Magoon purchased the Ka'elemakule lands at Kaulana and Mahai'ula. Nearly every summer, from around 1948 to the 1960s, Tessa visited Mahai'ula with her family, and numerous friends that converged at Kekaha in August to celebrate A.K. Magoon's birthday.

In the interview, Tessa shares many fond memories of the summers spent at Mahai'ula. She describes activities which had become tradition among her family. And her descriptions of the house, and uses of various traditional and historic features also add important documentation to the historical record. Tessa graciously agreed to annotate maps of the grounds and the floor plans of the Magoon house, and these, along with pictures from her family collection are included in the interview as well. While there are many stories in the interview which record the deep attachment and *aloha* that her family had for the land, one story in particular, is perhaps most significant. When George Magoon died in 1986, in accordance with his wishes, his ashes were scattered in the ocean fronting Mahai'ula.



Figure 16 – Eleanor Gay Johnson Magoon and Tessa Magoon (Dye) on horseback at Mahai'ula; ca. 1948 (courtesy of Tessa Magoon-Dye)

(Tape 1, Side A)

KM: [brief discussion about the setting of Waikalua Beach Park] ...*Mahalo*. Would you please give me your full name and date of birth?

TD: My full name is Tessa Gay Kamākia Magoon-Dye, born April 9th, 1946.

KM: Thank you. The “Gay,” is that a family name also?

TD: Yes.

KM: Tied to the Kaua’i and Lāna’i families?

TD: Yes. My great grandfather Thomas Gay was a brother of Charles Gay. There were two brothers. He didn’t ever marry my great grandmother who was pure Hawaiian, but he adopted my grandmother because she was his child. She was an only child.

KM: Ahh. And Kamākia?

TD: Yes. That is a very old name in the Beckley family.

KM: Ahh. So your mama is in the Beckley line as well?

TD: Well, the Magoons are, actually.

KM: Okay. That’s good. Now, we’re talking about Mahai’ula and Kona, in general, and you were sharing some of your recollections about who your family was and some of the activities that occurred down at Mahai’ula. Would you please tell me who your mom and dad are?

TD: My mother was Eleanor Gay Johnson. My father was George Allen Magoon, the second son of A.K. and Ruth Dorothea Magoon.

KM: Okay. Now on the Johnson, is that the Kona, Paris-Johnson?

TD: No, no. His mother was on the first boat of Norwegians around the Horn, to come to Lāhaina, in 1881. She lived until she was 99 and nine months old. I knew her.

KM: Oh, you’ve got a rich history!

TD: Yes we’ve got roots here. Deep roots.

KM: Yeah, deep roots. So your father was George?

TD: Yes.

KM: His father, A.K., and mother, Ruth Dorothea, purchased Mahai’ula, the coastal portion here [pointing to the location on TMK 7-2-05]. What are some of your recollections of... And I think you shared with me that from almost when you were born, every summer...?

TD: Every single summer, yes.

KM: You were going out there?

TD: Yes.

KM: Okay. How did you get there?

TD: Well, we’d land at the old Kona Airport, the old Quonset hut, and go to Kailua first and shop. And then, while my grandmother and her sisters [Ruth and Thelma] went shopping, the children would swim off the old wooden wharf there. Then we’d load up the boats, and we’d take the 2½ hour, 16 mile ride down the coast to the house. The kids would be in the fastest boat. Shortly after we passed the Keāhole navigational marker, we’d be able to see the *kiawe* trees and the coconut trees. Then a short while later, we could see the red Magoon house and the older house next to it. And then a little further down the path [on the south side of the Ka’elemakule house], there was an old canoe shed where my grandfather had lined up a pole at the back, and a pole at the front, on different sort of ends. And the two poles, when they’d line up, that would show us where the deep entry channel was. And we’d come in, and there was a red buoy, about 200 feet off the shore and that was as far as we could go [Figure 17].



Figure 17 – Family, friends, and boats on Mahai'ula Bay. In the boat–Alfredo holding the net, and George Lindley Jr. Standing in the water–Tessa Gay Magoon and Robin Murphy; Tessa's dog Lily, on the shore (ca. early 1950s). (courtesy of Tessa Magoon-Dye)

And when I was very little, there was an old Hawaiian man and an old Hawaiian woman, Jack and Anna Una. They lived at Mahai'ula. Anna was little, and had kind of wiry, black and gray hair, and she had a couple of teeth missing. The soles of her feet were like thick pads, because she would walk with out shoes, of course, over the lava to Makalawena. She walked along the stones from the King's Highway that go right through there. And Una was tall, he had white, snowy white hair, he was very quiet and very shy. That was when I was real little. And then later, Una died and Anna lived on at Mahai'ula.

The next caretaker was a Filipino man named Porto. I don't remember what Porto's last name was. I'm not sure, but I think that he and lived at Mahai'ula until Anna died. And she must have died in the late 50s. Porto lived on there for a while, and then later, he moved to Makalawena. He had a tiny little house on stilts. His chickens and goats lived in the house with him [chuckling].

Then later on, there was an older Filipino man named Antonio, who was the next caretaker. And then later on, he moved over to Makalawena. So it was kind of a constant...they were back and forth, and back and forth.

KM: Interesting, I wonder what that connection was?

TD: I don't know.

KM: Aunty Annie Una, she was a Punihaole and so the tie brought her back to Makalawena.

TD: I see, so you know her.

KM: Of her, yes. So I wonder how it is, with the families, even the later Filipino caretakers were going to Makalawena as well.

TD: Yes. That seemed to be the next step. I have some photos that I was trying to locate to show you.

KM: Wonderful.

TD: I'll give you some copies.

KM: Thank you.

TD: There was a little old donkey paddock right in back of the canoe shed.

KM: Okay, may I ask you, was the canoe shed, as you recall, was it dry stone, set stone, or was it...?

TD: It was wooden, there were no walls. It just had [gesturing, uprights]...there were two small, dry-set stone footings on each side of the canoe shed that the upright poles were set in. They weren't more than 12 to 18 inches high and about 12 inches wide. [Figure 18]

KM: Post and pier, sort of?

TD: Yes, yes.

KM: Okay. And in describing it earlier, just before we started recording the interview, you'd mentioned that when you would go from A.K. Magoon's house, there was the old Ka'elemakule house. There's the steps and wall that goes down.

TD: Yes.

KM: And then a little further down, there's some trees and stuff there.

TD: Yes.

KM: Is that basically where the canoe shed was?

TD: Yes [thinking], maybe not even that far. The front yard of the older house is right there. There is a rock boundary wall, and just on the other side of that [south], is where the canoe shed was.

KM: So just past that rock wall there.

TD: Yes, just beyond that rock wall.

KM: Okay.

TD: And it was pretty big. It was, I would say [pointing], at the end of that side walk there, a square this big. And the canoes would be upside down inside.

KM: So what's that, 30 feet or so?

TD: Yes, something like that. And so the canoes would lay upside down, and the amas [outriggers].

KM: So they had canoes down here as well?

TD: They had canoes, some skiffs and outboard motors and such. Alfredo had a canoe. You know how the old Kona canoes, back on the end and were fitted with an outboard motor?

KM: Yes.

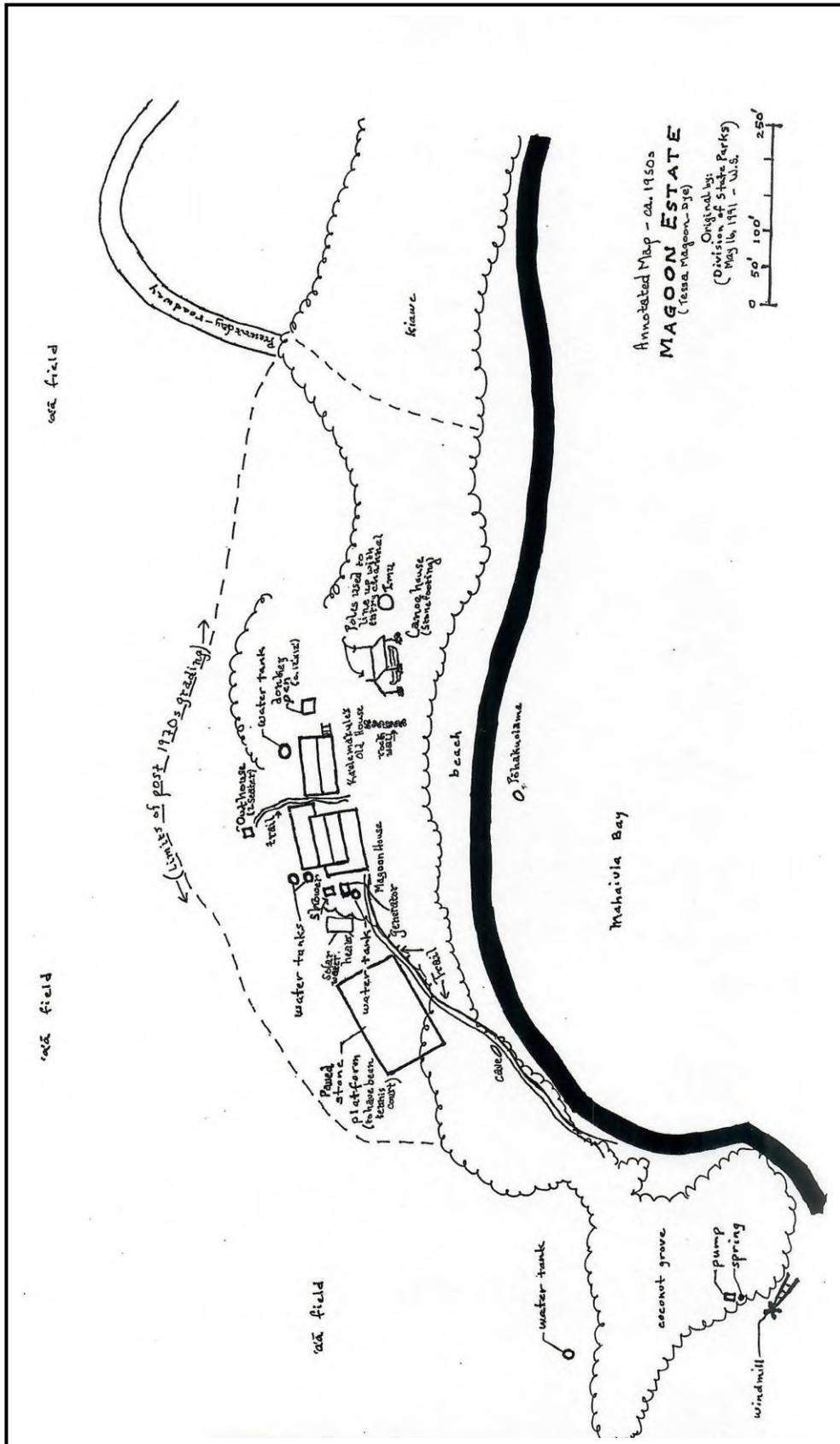


Figure 18 – Grounds and Features–Magoon Beach Home at Mahai’ula (ca. 1950s)

TD: We'd go *'ōpelu* fishing in that boat, early, early in the morning. But, right back here [the area behind the canoe shed and Ka'elemakule house], was that donkey paddock. It's right back here, and when I was very young, the cowboys from Hu'ehu'e Ranch would come down over the lava and put their... Actually, my grandmother [Ruth Magoon] had a donkey, whose name was Puanani, because that was her own name. The donkeys used to eat those long yellow pods from the *kiawe* trees. So we'd feed them the pods, they just loved 'um, and we'd go riding around.

KM: So that paddock, little holding pen, was just behind the area of the canoe shed?

TD: Yes. Right now, there is a utility shed there. Right between the utility shed and the end of the Ka'elemakule house, it's right back there, and it's still standing today.

KM: Okay. That helps to answer some question about what we see on the ground.

TD: Yes, that was a holding pen. [thinking] What else can I add? I know that down here [pointing to Keawehala on the map], that coconut grove, my grandmother planted that coconut grove.

KM: So Keawehala, the one that is enclosed with the stone wall and the small *'ōpae* [shrimp] ponds?

TD: Yes, right. My grandmother planted the coconut trees, with her two little sons. My father had an older brother who died.

KM: Yes.

TD: She planted those. And then there was that old windmill standing there, it's on its side now.

KM: Right. Was that the water source for you folks when you were young, or did you bring your water in for drinking?

TD: No, Anna used to drink the water that runs right into the little tiny beach, right outside of that walled area [Keawehala]. The water is just right under the sand, and she used to drink that water. There were maybe five or six water tanks.

[following the interview, Tessa also mentioned]: The windmill was used to pump water from one of the ponds in Keawehala to the tanks at the house. The water was used for bathing, washing dishes, and other domestic needs.

KM: Do you remember hearing the pumps run, the generator?

TD: Yes, it was an active windmill, it was running. I remember that the water tanks had a slick coating of something like oil or kerosene, something that they would put in on the top, so that the bugs and algae wouldn't form in the water tanks. And right in back of the house, the water tank had a little muslin bag to strain out the impurities [chuckling].

KM: So that's the little tank behind the house?

TD: Behind the house. My grandmother's sister-in-law used to wash her clothes in the little pond at the coconut grove. In fact, we all did.

KM: Ahh. So within the enclosed coconut grove. The name of that area is recorded in the 1840s, in the Māhele, the Land Commission Award testimonies, as being Keawehala...the walled enclosure and a small canoe landing.

TD: Oh yes.

KM: It was ideal because of those water sources. Did you folks ever drink water from that area?

TD: We did. The kids drank water out of there, at low tide, when it runs down, you could just get it and drink it. And that's also, where all the...when you throw net, the little fish, *halalū*, they grow into *'ōpelu*. They run right there, in that little bay.

But, my grandfather used to dredge out these ponds, and this one [pointing to the Ka'elehuluhulu pond], just after we'd arrive.

KM: Okay, so the ponds that are at Keawehala, as well as the pond...

TD: As well as this one [Ka'elehuluhulu].

KM: At Kaulana, Ka'elehuluhulu.

TD: Yes, they had a pump and they'd get all the muck and grass out.

KM: Hmm. This is a large pond here [Ka'elehuluhulu].

TD: Yes.

KM: What was the purpose of this?

TD: I think it was just to clean it out, and then he'd get 'ōpae [shrimp].

KM: Uh-hmm. Do you remember any fish or anything in here [Ka'elehuluhulu] by chance?

TD: Yes, yes. There were fish there and lots of 'ōpae. So that was a big job for them, for the men. They used spend a couple of days doing that.

KM: So you folks would go out and spend the whole summer, pretty much?

TD: Well no, the month of August. Because you see, his birthday was August 15th, and every year that would be a huge, big event. Maybe 80 to 100 people would come and stay.

KM: Wow!

TD: They come by boat, the place would just be jam-packed with people.

KM: When we were talking earlier, you'd mentioned Johnny Mano. What was his role in this?

TD: He was a friend, and I think, he was also an employee. He would take care of things during the year. See things that had to be fixed, and he would do, generally, the work.

KM: And did he help run the boats back and forth with the families and stuff like that?

TD: Oh yes, he did. And then, later on, after my father, George, got Mahai'ula, and my father and his second wife, Luarka, moved up to Hōlualoa, or near there. Johnny was still working for them. So, I knew him well. Actually, he was one person who, at Honokōhau, saw the marchers of the night, the *huaka'i pō*. And he never would talk much about it, but he saw them.

KM: Hmm. Did you folks ever have...since you bring that up, did you folks ever have any experiences out here, along the trails, night time or anything that you recall, or heard stories about?

TD: [smiling] No, it was just, I think we were more afraid of what was with us in the real life [laughing]. But I remember, we had a communal, upstairs was a women's communal bedroom [Figure 19]. Women and children were all upstairs, and the men slept on cots down stairs, army cots. My grandfather was right near the door on the *makai* side.

KM: Oh, so right on the beach.

TD: Yes, on the main floor, as you look at it [drawing a little diagram – Figure 20], all this was the men's sleeping area. [marking locations on the sketch map] Here, there was just the table and a big banquet sideboard where they used to put the fishing tackle and stuff in. And upstairs, was my grandmother [Ruth]. Then her sister, Thelma Lindley Murphy, had the first bed... [Figure 19] And in descending order of importance [chuckles], each woman and the children had their beds.

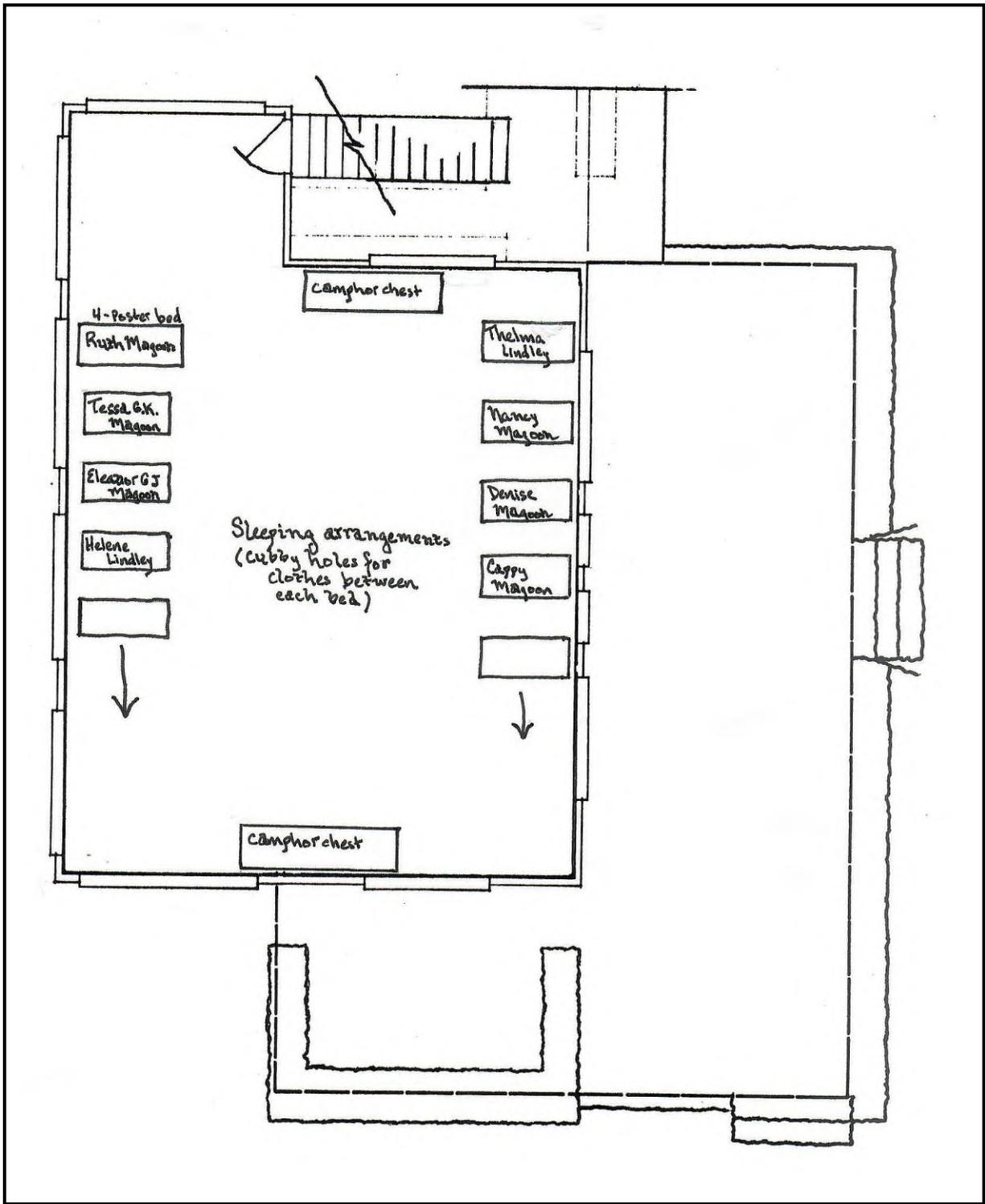


Figure 19 – Floor Plan (second floor), Magoon Beach Home at Mahai'ula (ca. 1950s)

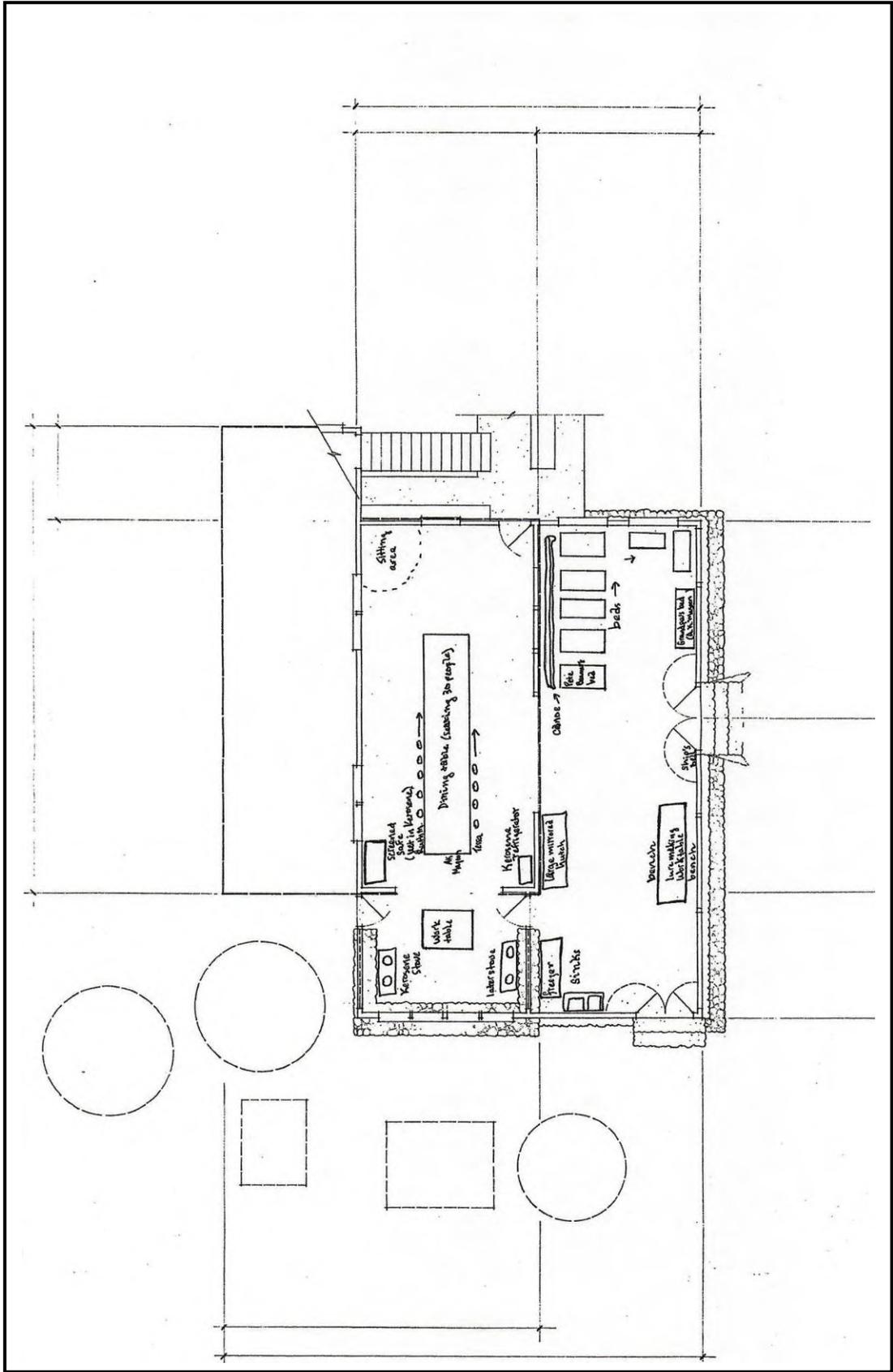


Figure 20 – Floor Plan (first floor), Magoon Beach Home at Mahai'ula (ca. 1950s)

I remember, we had no bathroom at that time. There was a two-seater outhouse, along that little ribbon of concrete that runs straight back into the lava behind the house [Figure 18]. So we would go back there in the night. I remember as a child, I'd run out, have to go to the bathroom in the middle of the night [chuckling]. First, we had those little pans under the bed, but when you got too big to use that, then it was outside. And I'd sit there, I could hear the crackle of the lava, and I knew [smiling] that Pele's white dog was waiting to get me [laughing]. Then I'd spend hours, deciding whether I was going to run back to the house, or if I going to sit there all night. But I know that many of the adults were quite aware of spirits and that. But as a child, you kind of enjoy the moment rather than think of that.

KM: Yeah, exciting! Do you recall about when your grandfather built the two story house?

TD: No, I don't. It was already there when I was born, so I think it was shortly after he got the place. So I don't remember. And then, there's that older house too.

KM: Yes. Did anyone use that older house?

TD: Yes, Anna and Una used that house. They lived there.

KM: And that's the house that's basically four rooms and a veranda on the front.

TD: Yes. In fact, I have pictures of my own Hawaiian grandmother, Bella Gay-Johnson and Annie sitting on the porch in their mu'umu'us, and my grandmother Bella's hair all done up in flowers [Figure 21].



Figure 21 – Bella Gay Johnson and Annie Una seated on the porch of the Ka'elemakule house. (Jack Una standing in doorway, and unidentified woman nursing a baby to the left side of door (ca. early 1950s). (courtesy of Tessa Magoon-Dye)

KM: If it's at all possible, I'd love to be able to make a copy of some of the pictures so we can include them as a part of your story.

TD: Sure. I think I have quite a few pictures of our days at Mahai'ula. So anyway, on August 15th, everyone would be assembled, they'd have a pig and they would do the *imu* down past the canoe shed. Sort of in that opening, before the path way. Then they'd cook everything, and people would bring fish, *loli* [sea cucumbers], *ōpihi*, and *wana*. And my grandmother and her sister, and Anna, knew every squid hole in the bay, and they'd go squidding. Everything would be prepared, and then we'd have a party. I even remember Francis Brown coming from his own home at Keawaiki in his big, huge speed boat. He'd come roaring into the bay with a big tumbler of scotch [laughing].

KM: [laughing] Yeah, you hear those stories from the guys, from the old people.

TD: Yeah. They would have music. Oh, Ray Kinney was playing, my grandfather and he were great friends.

KM: When did your grandfather pass away?

TD: Nineteen-seventy-two (1972).

KM: So A.K. passed away in '72?

TD: Yes.

KM: How about your father?

TD: He passed away when my daughter was about [thinking] six years old, my oldest daughter. And now she's 17, so about 11 years ago, 1986. As a matter of fact, his ashes are scattered in this bay [pointing to Mahai'ula Bay on the map].

KM: So George's ashes?

TD: Yes. He died at Mahai'ula, and his ashes are out here.

KM: Ohh! Was that done at his request?

TD: Yes, yes.

KM: Who participated in that, do you recall?

TD: There were just a few people, close family and friends. My father and mother divorced when I was 18 months old, and later, he married Nancy. So I have a brother, Keoki, and a sister Cappy, and Nancy also had a daughter, Denise, who carried the Magoon name. They're a little bit younger than I am, but we didn't grow up in the same households. Let's see, what else can I tell you?

KM: Well, let me ask you a question. And please, if anything comes to your mind, let me know.

TD: Okay.

KM: Before the interview, you'd mentioned about the trail that came down here. Now, you've shared about coming in from Kailua on the boat. You landed at Maka'eo, the old airport, go to Kailua and getting things, then coming out on the boat.

TD: Uh-hmm.

KM: You'd mentioned also, that at times, you folks would ride down from Hu'ehu'e side on the Makalawena Trail?

TD: Yes, those were later years, maybe I was 12 years old.

KM: Okay, so mid '50s or so.

TD: Yes, mid to late '50s.

KM: So you would drive four-wheel from Hu'ehu'e...?

TD: On the Makalawena Trail and then just behind the house. We'd come along that way.

KM: Behind Makalawena house and the pond area there?

TD: Yes.

KM: So the old jeep road came in behind...

TD: Yes.

KM: And then you'd come up behind Mahai'ula?

TD: Yes.

KM: I guess those were the two primary accesses you folks used?

TD: Yes. And then in later years, this other road.

KM: Ahh, was this road that's sort of the present road used now, made by your family, or was that later?

TD: That was later. My father [chuckling], also used to drive off the end of the end of the runway.

KM: So the new Keāhole airport runway?

TD: Yes, but not the lengthened one, the shorter one there.

KM: Yes. So he would drive...the road would come out along there?

TD: Yes.

RD: The runway ran out and the road was right there [chuckling].

TD: Yes [laughing], that's right, right in the middle of it actually.

RD: Yeah.

TD: And I think, actually, my grandfather may have still been alive when they punched out that road. But later, there was a man who...my dad did part of this road [pointing to the present Kaulana-Mahai'ula Road]. Along with the fellow who was running lū'aus down there at the second beach, the beach near the present parking area and the 'ōpae ponds [Kaulana].

RD: A Portuguese-Hawaiian man.

TD: Yeah, Joe Kaipo, he had this company called "Hawaii Undiscovered" or something like that.

KM: Okay, so that was in your dad's time?

TD: Yes.

KM: And they were doing sort of a little visitor services program.

TD: Yes, yes.

RD: He had a lease.

TD: Yes, Joe Kaipo.

KM: Okay, so Kaipo was responsible, in-part, for this road coming down here?

TD: At least the improvement on the last portion, I believe. And then my father, his wife and his son Keoki, were doing a diving lodge for a while. And these other people, Ray and Gloria (I think it was Gloria) Dameron, were running the diving lodge. But I'm not sure if it was ever too successful.

KM: Okay. So you would come in by boat, and by the canoe shed, there were two [pauses]...

TD: Poles [*Figure 18*].

KM: Poles, that were set up to align the channel coming in.

TD: Yes. See, you can't come straight in because there is that reef. You have to come farther around [pointing it out on the map] and come in this way [towards Kāwili Point side].

KM: Yeah, that's right. By that canoe shed, in the water, and fronting Ka'elemakule's old house, where Aunty Annie them stayed, there is a stone...

TD: Pōhakuolama?

KM: 'Ae [yes]. Okay, in the water, so you heard the name of that stone.

TD: Yes, yes.

KM: What did you hear about that stone?

TD: I heard that that stone was a fishing god, a fishing goddess, and that fishermen would give her presents. It had to do with, a person who was in love or something like that. And I know that at certain times of the year, a muddy streak comes across the bay.

KM: Ahh.

TD: You must know this.

KM: That's good to hear. So, did you, by chance, see that occurrence, the reddening of the waters?

TD: No, I can't remember it myself.

KM: Okay. But you heard that it was a fishing god, or goddess?

TD: Yes, yes.

KM: Were you children then, in your time, warned away or instructed away from that stone?

TD: No, we used to go and sit on it. I had a little tiny boat. Actually, it was my thinking place. I had a little boat and a two horse-power outboard engine. A tiny little boat. I used to go out and sit all by myself [chuckling] at low tide and just think, and hold on to my boat. I'd come back in later when I felt a little better.

KM: Okay.

TD: So I was never fearful of that or anything.

KM: Okay. Did you ever see Annie Una or any of the people *ho'okupu*, offer fish at that stone or anywhere else?

TD: No, I can't say that I did. No.

KM: Okay. Did you hear of any *heiau* or ceremonial places, a fishing shrine or anything along any of this trail area?

TD: There were some out here, I believe [pointing to a location on the map]

KM: Ahh, so towards Kāwili Point?

TD: Yes, yes.

KM: I'm going to just mark the general area on the map, at Kāwili Point [*Figure 14*].

TD: Okay.

KM: Because we've been discussing Keawehala.

TD: Right.

KM: The house area, Pōhakuolama, or Pōhaku-wahine, roughly in about there.

TD: Right.

KM: Now you know, if you come, say, the other way then...and in your time, you don't personally remember seeing anyone leave a fish offering or something?

TD: No, no. Because after Anna died...

KM: And she died by the mid '50s?

TD: I believe she did. Because I remember seeing her. And actually, when my grandmother [Ruth] passed away, she passed away at her home at Diamond Head, in about 1961, maybe '59. In last delusions, she saw Johnny Mano coming to get her to take her to Anna, and they would be together. And she would say, "He's coming now, I see him coming to get me, so that I'll be with Anna." There was a real bond between the two women, she spent a lot of time together.

KM: That's very interesting. You'd mentioned, that she was a descendent of the Beckley line?

TD: No, that was the Magoon side. My grandmother, Ruth Lindley is related to the Vreedenbergs, and her background is Kona too.

KM: 'Ae, there may have been some ties, distantly, at least.

TD: Yeah. My grandmother was a quarter Hawaiian, and her father was a doctor. He left her mother and siblings, and went to the Philippines and never came back. She went to Punahou school, and was really a *kama'āina*, and she was very sensitive to Hawaiian things. More than my grandfather, he was a fisherman [chuckles]. He used to manage American Sanitary Laundry down in Kaka'ako.

KM: Okay. That is a beautiful story. You know, when Hannah Springer's grandmother died, Thelma Stillman-Springer's mother died...

TD: Thelma's husband was Pilipo wasn't he?

KM: Yes.

TD: He was the manager of Kailua Liberty House a long time ago.

KM: There is a similar story of this bond, that Annie Una knew of the passing of the grandmother and she walked up to Hu'ehu'e side, and they could hear her wailing, the *'uwē*.

TD: Ohh-yeah.

KM: Well, we're looking at the shoreline over here. You know, if you come a little further over to Kaulana.

TD: Uh-hmm, that's beautiful there.

KM: There is the *pāhoehoe* flats...

TD: There were houses in there [pointing to the location on the map] when I was little. The foundations were still standing.

KM: So stone...?

TD: Yes, stone foundations.

KM: So in this area, sort of where the bay starts to come back to the edge of the *pāhoehoe*?

TD: Right. There's an outcropping of *pāhoehoe*...Actually, when I was little, the sand kept hardening because there were not that many people walking on the beach. We could

break it down when we were children, but now, at low tide, it's hard. And that little bay right here, back of there, were lots of house foundations. They were still clearly visible.

KM: Was it dry-set stone? Or did you see any of the old mortar cement-type, that you recall?

TD: I think it was dry-set stone, I believe.

KM: Okay, that's good to know. You know, it's very interesting because in the Māhele records, there were perhaps ten to fifteen individuals named as residents in this area between Mahai'ula, Keawehala and Ka'elehuluhulu. You know, just a little ways past this bay that you're talking about, there is a large stone, partial enclosure?

TD: That's right.

KM: Do you recall anything about that?

TD: No. I just remember that old wreck of the boat that is almost gone now, it was pretty visible. That was wonderful to play on. We used to spend hours playing on that old thing.

KM: Uh-hmm. And that's fairly close to the area of that large stone enclosure is.

TD: Yes, I think some of it has washed back a little bit. But we'd swim right in here [pointing to the cove on the Mahai'ula side of the *pāhoehoe* point], I don't know if the same one lives there, but there was a big *hīhīmanu* [stingray], who lived in there. And it was so tame, it used to come up, almost by the shore. It would swim back and forth, and it was huge, huge.

KM: Ohh!

TD: I would say [extending her arms out], bigger than I could reach.

KM: So more than five feet across.

TD: And actually, it was almost like it wasn't just a fish.

KM: Hmm.

TD: So that was something.

KM: Interesting. As you continue then a little further into Kaulana, you'd mentioned that the pond here...

TD: Yes, there were two.

KM: Yes. That your grandfather used to clean out.

TD: Yes. They had a little tiny generator, big hoses and I think that they would dump it back in the lava someplace. They wouldn't dump it in the ocean.

KM: Hmm. Were they...do you recall, still gathering 'ōpae?

TD: Yes, oh definitely, 'cause we would eat them.

KM: Ohh! So it was like the clear type, white 'ōpae?

TD: Yes, right, and some of them seemed like they were pink, coral colored. These were about that big [gesturing with her fingers].

KM: Okay, so these were about an inch or something like that.

TD: Yeah.

KM: Do you remember if they gathered fish out of the ponds at all?

TD: No, I don't think they did. They were so busy trolling and casting. My grandfather and my grandmother's brother used to cast off the shore for *ulu*a. He used to run back, because he was short squatty little guy, and heave the line way out. [pointing to an area on the

map], maybe out here. And they'd tie a bell onto it, and they would pull in, oh, huge, 50 to 100 pound *uluu*. In the night, we'd go down and ring the bell and run away [laughing]. And they would actually sleep in some chairs down there.

KM: [laughing] So this was sort of in front of the canoe shed area, or a little further over?

TD: No, no, farther down, almost by where the lava begins to come into the ocean. Along that little trail there.

KM: Okay. So just a little past where the house sites were?

TD: [looking at the map] here, before the house sites, and up there, the land rises, and the beach is pretty steep.

KM: Sure. [drawing on the map] So kind here [writing on map] *Uluu* fishing ground.

TD: Yes, yes. And there's that walk way that must still exist that goes right along there.

KM: Yes, okay.

TD: And you know, that cave on the right hand side, as you go leave the house and go down towards the coconut grove [Keawehala]. You know that cave, don't you?

KM: I know of it.

TD: Okay, supposedly, the King's Trail went right along that walkway, and supposedly, a giant was living in there, who would jump on the rucksacks of travelers and kill them. He'd steal their food and steal what they had there... You can see remnants of where people built fires and supposedly, he lived in that place, that cave.

KM: So the walled enclosure?

TD: Before that, right about here [pointing to location on the map]. The house is there, right along this walkway, right here.

KM: Okay.

TD: And so supposedly, they had to catch this guy. So a big strong man with his rucksack loosely attached to him, walked by, ready, and when he jumped on him, the sack fell off and he was able to subdue him.

KM: Now, who told you this story?

TD: [thinking] I just knew it, my grandparents told me that story.

KM: Okay, did you hear them use the term '*ōlohe*'?

TD: '*ōlohe*? No, I can't say I did.

KM: Okay. '*ōlohe* is one of the terms used to describe these people that like that...

TD: Robbers.

KM: Yeah. They're skilled in fighting techniques.

TD: Right.

KM: And they often waylaid people along trail sides like that.

TD: Right.

KM: So the cave is on the side here, and we've marked an approximate location on the map.

TD: Yeah.

KM: A little ways past the house, and before the walls at Keawehala and the spring area.

TD: Yes, yes.

KM: Along the old shore line trail there.

TD: Yes.

KM: It's interesting that you bring that up... If you visualize the house, if our back is to the ocean, the left side of the house, and then there was the old generator?

TD: Yeah.

KM: And a little ways past there, is a flat, almost stone paved area.

TD: I know, I don't think that was there before my grandparents. I think my grandparents put that there because they had visions of a tennis court or something.

KM: Ahh, somebody else had brought that up, but I'm glad to hear it from you.

TD: Was it a tennis court?

KM: They said, that's what they'd heard , that it was going to happen. But we didn't know if it did, or didn't.

TD: No, it didn't.

KM: It is nicely done, paved with small stones.

TD: Right.

KM: In fact, there are some *'ili'ili* [small water worn pebbles]...

TD: I know there are, beautiful *'ili'ili*.

KM: So they were thinking of a hard surface tennis court.

TD: I guess so, that's what I heard. That's what I heard.

KM: Ahh. Can you imagine playing tennis in the heat out there?

TD: [chuckles] I know, in August. I remember when they built the stone wall, with the steps coming up.

KM: Yes, off of the beach.

TD: Yes. My hand and foot prints are in that stone wall, 1951. And they're about that big [chuckling – gesturing about 3 or 4 inches].

KM: Ohh! Wonderful.

TD: I remember them building that up. There was an older one before, but I guess it got washed away by a winter storm or something. And even that one's falling down now.

KM: Where would you place the cave that you are describing, in relationship to that *kahua*, that tennis court, or flat area?

TD: Okay, that *kahua* should be back here.

KM: So if the house is here, it's just past there.

TD: Right. And it's along that stone walk way.

KM: Yes, you can see it follows the walk way right along there.

TD: Yes. Actually, what I remember most about that is that we used to dry clothes on it later, and also, we had some big boxes for drying *'ōpelu*. 'Cause the sun was just blazing down, you know.

KM: Yes. Did you folks gather salt anywhere?

TD: There were salt beds out here [pointing to the Kaulana salt works].

KM: So you remember the salt beds?
TD: Yes.
KM: Back at Kaulana, Ka'elehuluhulu.
TD: Yes.
KM: Were they still using those salt beds at all when you were young?
TD: They weren't gathering it for our table, but we knew they were there. They were just here.
KM: Okay. Did you hear anything about this salt beds, other than knowing they were there?
TD: No, no. [pauses, thinking] We would go back in the lava. And I remember once, when I was very little, two men came, and I think this is what Sonny Gorelangton is alluding to [in a letter dated Oct. 23, 1993; for further discussion on the Magoon family's protection of the burial site, see the group interview of Nov. 8, 1997—tape counter # 920]. They were archaeologists or somebody who were interested in caves, and he told them not to go near those caves, and they did. They went and took some things out and came back. And my grandfather was furious. And I think he either scared them so much, or they couldn't sleep or something, but they went back and returned the items and left.
KM: Good. The cave is marked, and there is a trail that runs up along this boundary almost, of Mahai'ula and the land of Kaulana. So the trail came out, behind the house, along here [pointing out location on the map], and this is the cave that's marked on the map here.
TD: I see.
KM: It's almost a mile *mauka*.
TD: Yes.
KM: So you'd heard that the cave was back here.
TD: I saw it too. But, it was only little. We were back there one time. One my cousins knew where it was and he flashed his light in, and we saw some bones. But it just had a small opening, maybe only that big [gesturing with her hands].
KM: About one foot and a half across?
TD: Yeah.
KM: There is a wall built around that area now. Did you hear who built that wall?
TD: No.
KM: We're told that it was your grandfather or father.
TD: I don't know.
KM: Otherwise, to the best of your recollection, it was just open?
TD: Yes.
KM: So you don't remember going through a wall then?
TD: No, I can't say I do. It was out in the open field at that time.
KM: Hmm.
TD: I really don't know much more than this.
KM: Well, these stories are wonderful. These are the kinds of things that help to animate, to bring the history to life again. And the gatherings at the house sound incredible.
TD: They were. They were absolutely incredible.
KM: Did you folks...you had a generator.

TD: Yes.

KM: You'd run electricity out there.

TD: Yes.

KM: Did you folks bring a refrigerator out there?

TD: We had an old kerosene refrigerator.

KM: Ahh, a gas refrigerator.

TD: Yes. Actually, we had cold food. Later, we even had a freezer, but in the early days, we had an old kerosene refrigerator. And I remember we had a lot of hard tack [said with emphasis – chuckling], and vienna sausages.

KM: Hoo! High salt diet eh; vienna sausages, brackish water [laughing]

TD: I know [laughing]. My grandparents had a long dining room table. They'd seat, maybe 15 on a side [Figure 20]. And my grandmother and her sister would cook for all of these people. They made fish chowder from these *ulu*. And my grandfather, and everybody had their place in descending order. Grandmother on the left. I was on the right, and it would go on, down, down, and he'd serve dinner every night.

KM: Did you folks have *poi* come down, or was rice?

TD: I can't remember too much *poi*, rice, lots of rice.

KM: Uh-hmm. You'd mentioned, that there were times that there were like 80 people out there.

TD: Yes.

KM: Was that like during the whole month?

TD: No.

KM: Special times.

TD: The birthday time. They would start arriving, maybe four or five days before and by that time the *pua'a* [pig] would be living down by the canoe shed.

KM: [chuckling] Ready for the *imu*.

TD: Oh, the afternoon on the 14th, all the children would have to go and plug their ears because he was our pet [chuckling]. We'd made a pet out of this *pua'a*, and every year, our poor pet would be screaming in agony. But they had...some time later, they had fighting chickens down there, I think. When Alfredo and them were there. But some times, they'd do things that I would consider barbaric. Like, they'd get a mongoose and put a dog in with the mongoose and let 'um go.

KM: In the pen, the donkey pen or something?

TD: No, it was like a cage, a kennel. But most of the time, people fished and just enjoyed themselves. As a child, you know, you don't realize all the dynamics that's going on [chuckling], but there was a lot of it. Lots of parties. Lots of *Waiomaleka* [chuckling], you know, alcohol. Cocktail hour, that used to last for days [laughing].

KM: One long hour eh.

TD: I know [laughing].

KM: So your time at Mahai'ula sounds like it was a real bright time in the memory of your childhood.

TD: It was a real bright time, just the most perfect time. And everything would come from Honolulu in laundry bags. My grandmother would bring linens and the they had these big

camphor chests that opened. We had army issued blankets and they'd set the whole thing up. And for cool nights, we'd have *kīhei pili* [blankets or shawls], real old with calico, and mosquito nets. We'd sleep in sandy beds every night. But you know, in the evening after dinner, we'd go and get *kūpe'e* [shell fish] on the rocks down here [pointing to location on map].

- KM: So below Keawehala, in the little sand areas like that?
- TD: Yeah. So we'd do all kinds of things.
- KM: Did anyone play music in the evenings at all?
- TD: Yes.
- KM: And was there a lot of this, what they call "*kolekole*," talking story time?
- TD: Yes, absolutely. But then, you know, after a while, I remember people being quite silent and just enjoying the evening, the quiet, and the water lapping up and down. [thinking] What was I going to say?
- KM: Music?
- RD: Pete Beamer.
- TD: Oh I know, yeah, Pete Beamer was my grandfather's dear friend. Pete Beamer was the proprietor of Beamer's Store [in Hilo]. His daughter was married to my uncle Marmion Magoon. And so Pete and my grandfather were dear friends and his wife, actually wrote the song Mahai'ula. Helen Desha Beamer. After they visited... [end Tape 1, Side A; begin Side B]
- KM: Say that again.
- TD: *E ō, e Puanani me Kapala, kou inoa...* [Respond, o Puanani and Alfred to your names...] And that was after her visit. It was the song that she gave to them as gift...

Mahai'ula
(by Helen Desha Beamer)

<i>Haele a'e kāua la</i>	Let's go, we're
<i>I ke kono a ka makemake</i>	Invited and wish
<i>E kipa, e luana, e ho'onanea</i>	To visit, enjoy and relax
<i>Me Puanani a me Kapala</i>	With Puanani and Kapala
<i>A hiki i Kailua</i>	Arriving at Kailua
<i>Kau i ka moku, "Imua" he inoa</i>	Board the boat, "Imua," by name
<i>'Au aku 'o ia kai loa</i>	Sail along the sea of
<i>Kaulana Kona i ke kai malino</i>	Kona famous for it's calm
<i>Kū i ke awa 'o Mahai'ula</i>	Anchor in the cove of Mahai'ula
<i>He ani lima ka'u 'ike aku</i>	I see hands waving
<i>Kau i ka wa'apā hoe lima</i>	Board the small boat and row
<i>A pae aku i ka 'āina...</i>	Until (we) reach land...
<i>...Kipa ia ka 'olu o ka home</i>	...Inviting is the cool comfort of the home
<i>Ho'ola'ila'i me nā hoa</i>	Lighthearted contentment among friends
<i>Moani ke 'ala o nā pua</i>	Wind borne fragrance of the flowers
<i>'Oliana, aloalo, pua kalunu</i>	Oleander, hibiscus, crown flower
<i>Unu mai nā 'ono o ke kai...</i>	Delicacies from the sea are mounded [upon the table]...
<i>...Aloha e ka leo o kahi 'enekini</i>	...Greeted by the voice of the generator
<i>I ka hone mai nā hola like 'ole</i>	Softly humming throughout the hours

*E ha'i mai ana i ka nūhou
Ua 'ā ka uwila iā kahakai...*

Telling the news
That electricity has come to the beach

*Hui:
He nani, a he nani maoli nō
Mahai'ula i ka la'i
Hāli'i mai la i ka loa
Me ke kai kahakai ki'i lihilihi i ke one*

Chorus:
Beautiful, how truly beautiful
Mahai'ula in the calm
Spread out there lengthwise
With the sea drawing lace pictures
on the sand
O answer, Puanani and Kapala
[M. Ka'aihue 1991]

*E ō, e Puanani me Kapala kou inoa
to your name song*

KM: Do you know the melody of that song?

TD: Yes.

KM: Would you sing it?

TD: [laughing] Oh no, I can't.

KM: [laughing]

TD: But the Brothers Cazimero. And Mahi Beamer was the one that recorded it first. That song gives you quite a bit of information about the parties that went on at Mahai'ula. But, later on after his wife died, Pete used to come down with my grandfather. And he had an old cigar that he always chewed on. And his teeth were always kind of on the yellow side from this cigar. And he and my grandfather used to sit at this table [downstairs room, facing the ocean] and make fishing lures and they concocted this *wai 'ele'ele palu*, the bait for *maiko* [fish] that we would take and go down to Kūki'o and go *maiko* fishing.

KM: Ahh. So you folks would go down to Kūki'o?

TD: Yes.

KM: How would you go?

TD: Oh, we'd go by boat.

KM: To Kakapa, or the white sand bay area, like that?

TD: Yes, and then walk over on the rocks and sit. And we'd each have...even the kids would have a little piece of bamboo, or something like a little pipe. And we'd have the paste in the pipe, and we'd dip our little hooks in it and catch the *maiko*. [Figure 22]

KM: Hmm. I'd seen in the records at the State Survey Division, in regards to the beach lots at Kūki'o, that your grandfather; and his map is in there, and I'll get you a copy of it with his letter regarding it. In 1939, he was trying to buy the Kūki'o beach lots.

TD: Wow.

KM: So he really had an affinity...loved that ocean, Mahai'ula to Kūki'o like that.

TD: Yeah.

KM: So you folks used to go down, take the boat?

TD: Yes.

KM: Did you go camp?

TD: We'd come back in the afternoon. But he and Pete were great fishermen. And as a matter of fact, Pete, he had the bed near my grandfather, and he used to take his teeth out and put them on the floor under his bed. And I had a little toy fox terrier who stole his teeth [chuckling] one day. And someone saw my little dog Lily, running away with uncle Pete's teeth, and she buried them somewhere [laughing]. And we never could find them.



Figure 22 – Cleaning fish at Mahai’ula. George Lindley Jr. Eleanor Gay Johnson-Magoon, Ruth Magoon, Thelma Lindley, and Helene Lindley cleaning fish; along the trail on the north side of the house. The washing machine, on the makai side of the trail, served dual purposes—washing clothes and softening he’e (octopus) for family meals. (courtesy of Tessa Magoon-Dye)

KM: Oh no!

TD: He had to go back to Hilo with no teeth.

KM: ‘Auwē! [chuckling] Hey, that’s good, we can keep the eyes open. The archaeologists find those teeth, we’ll know who’s they were [chuckling].

RD: Yeah.

TD: [laughing] Yeah,. Pete Beamer.

KM: Oh, that’s wonderful.

TD: And you know, couples had to find their own time to be together. They had to sleep apart, just like in the olden days. Ladies were upstairs and men were down stairs. The boys and other men would sleep on the veranda of the Ka’elemakule house, or find someplace along the beach to camp.

KM: As I visualize this. I’m trying to get an idea of the house. The house is here, there’s a door on the side. This is the door on the beach.

TD: Yes.

KM: The room is divided in half.

TD: Yes.

KM: And this is more like an open veranda, the windows open out.

TD: Yes.

KM: Were the men sleeping throughout this section?

TD: No, they were sleeping right here. [Figure 20] Here was my grandfather's bed. There was Pete's bed. And there was an old canoe they had upside down like that. It was a *koa* canoe, beautiful. And then all the beds were like this.

KM: I see.

TD: And then, here's the kitchen. Here's the tank, right behind the door. And this is where our dining room table was. A big huge dining room table.

KM: Oh, so the table was in this room here. Now, I see.

TD: Yeah. And their little bench that they used to prepare their fishhooks at, was right there. And then, the bank of...their sinks are here. There are still some sinks. And right here, at this door, a double door with two 'ōhi'a logs, was an old ships bell. My grandfather used to ring the bell, ding, ding, ding, so he could call us home from the beach. And then the generator was right out here. And this was the old bathhouse right here. There's a sea grape tree that grows right under here. The room was about six feet square, and I think it's still there, with an old flat head shower [Figure 18].

KM: So the bathhouse was fed off of the tank; this tank here?

TD: Well, it was brackish water that came through from the pond with the windmill [in Keawehala], so we didn't need to careful of that water. But our drinking water, we had to be very careful of. Here, on the lava, is where we used to throw our bathing suits out to dry. And back here, is where the outhouse was [Figure 18].

[pointing to locations] This is Anna's house here [the old Ka'elemakule house]. The canoe shed was right here. The rock wall, the walkway, and the steps down were here. This utility shed was not there when I was there. That's fairly new. But right back here, was the little holding pen. That was for *kēkake* [the donkey].

KM: Uh-hmm. And *kēkake*'s name was?

TD: Puanani was one. My grandmother's *kēkake* was Puanani. And here's where the *imu* was.

KM: Great. So we're just marking these locations, and I'll try to reproduce this in a legible format and ask you to review it.

TD: Right.

KM: So the women were all upstairs?

TD: Yeah.

KM: You'd mentioned that there was kind of a pecking order in that also. So if this is upstairs...

TD: This is the stairway going up. And later, my father made bedrooms, but before that, there was only one big room [Figure 19]. So there was a big camphor chest here. This was aunty Thelma's, and this was my grandmother's bed. She was the only one who had a little four poster bed. And then the next one was mine [chuckles]. And then on and on. So the windows were here, with no screens, just calico curtains. We'd jiggle them loose, and the wind would come down Hualālai and fill the room. And we could see the second beach from our bedroom upstairs. Beautiful!

KM: Oh, wonderful, thank you.

TD: Okay.

KM: Is there something that I should have asked.

TD: [shaking her head no]

KM: So you think you've covered everything? What are your thoughts about how the park...do you have recommendations about how the park should address protection of sites or tell the story of the area?

TD: Well, I know that for many years, people have been...it was kind of isolated. People would come down and fish. And I think it's really wonderful to see people enjoy that spot now. Because it is a place of enjoyment, and it is so spiritual and so beautiful [said with emphasis]. And I think that the more people that know about it, of course, the better it is.

KM: Have you heard that a part of the park's plan...and they've hired someone that will become a resident steward, a park caretaker?

TD: Oh really.

KM: Someone that will be there...

TD: We'll go [laughing gesturing to her husband and herself]

KM: [laughing] Oh, the bugga was hired already. But I bet you could go easy. But, he's a wonderful young man of part Hawaiian ancestry. Casey Cho, not the Cho from Kona that was also involved with Ka'elemakule them. They are thinking of actually fixing the upstairs of the house, so that he and his wife can live there.

TD: Oh, that's wonderful. Lucky man, lucky man.

KM: They'll stay there, and the idea is to help ensure protection and informed, knowledgeable use of the park.

TD: Sure.

KM: And he'll be doing something like backcountry ranger work, to walk the trails between Mahai'ula to Kūki'o, to care for the land.

RD: That's neat.

TD: Yeah, that's wonderful.

KM: Good, so you think that's a good plan.

TD: Oh yes, absolutely.

KM: Auntie Lei Collins and them were very encouraged to hear that as well.

TD: Yeah.

KM: Because they were very concerned that the cave...and see, when I send you the study, and material I've translated from the old gentlemen, the cave has a name, Kolomikimiki. There is a rich history to that cave.

TD: Wow!

KM: And so they feel things like this cave, it's important that some of the history be known.

TD: Sure.

KM: Yet, it is still a sacred place for the family as a burial site.

TD: Sure.

KM: So there are certain things, like this stone Pōhakuolama, it's been requested that people not be allowed to moor their boats...

TD: No!

KM: Or anchor to it. It is a sacred place.

TD: Sure.

KM: So they are looking at this. And they are very enthused that Casey, or someone, that there is this park steward who will be there.

TD: Sure, sure.

KM: They're going to run educational programs.

TD: That's great.

KM: We have the words to the dedication song for the house, Kalāhikiola that the old man Ka'elemakule built.

TD: Wow.

KM: But, we don't have the melody.

TD: Ohh!

KM: But, you bring up this interesting thing about this song that Helen Desha Beamer wrote for Mahai'ula. That's wonderful. Those things touch the heart eh.

TD: Yeah, right. And you know, there's a *hula* to it too, that Maiki Aiu created herself.

KM: Good, we can talk, see if Colleen or somebody might know it.

TD: Yeah, Colleen must know it.

RD: You know it.

TD: Yeah.

KM: Did you dance with Aunty Maiki?

TD: Yes, I did.

KM: That's why I know your face.

TD: Oh, did you?

KM: Yes, I graduated in the 1975 'Ilima class, *ho'opa'a kumu hula*.

TD: Oh wow. I was long gone by then.

KM: Yeah, but I think I've seen you in *hālau* materials.

TD: Yes.

KM: Thank you both, it's a pleasure to meet you.

RD: It's good to meet you.

TD: Yes. Where can I send some photos... [end of interview]

Hannah Kihalani Springer
Oral History Interview with Kepā Maly
February 3, 1998—Office of Hawaiian Affairs
(with introduction notes from and interview of
January 20, 1997, conducted at Kukui’ohiwai)

Born in 1952, Hannah Kihalani Springer is a native resident of upland Ka’ūpūlehu, residing at her family home, Kukui’ohiwai, on the shoreward facing slope of Pu’u ‘Alalauwā. For generations, Hannah’s maternal family has resided in the *ahupua’a* of Kūki’o and Kaulana, with ties to many lands and families of the Kekaha region. In recounting her relationship to the lands of Kekaha, Hannah observes “‘O *wau no he kama o ka ‘āina*” (I am a child of this land), indeed, she was born in Ka’ūpūlehu.

In the years that she was raised at Ka’ūpūlehu, she was reminded each day, of this relationship, noting that her deep love of this land was instilled in her from her mother. She recalls that from an early age, looking from the heights of Kukui’ohiwai, down the lava plains to the shore and out to the sea, she was filled awe and respect for the land and who she is, as a result of her heritage.

Hannah recalled that when she was around six or seven years old, she took her first overland journey to the shore of Makalawena. Leaving the road below Hu’ehu’e Ranch, riding in an old army jeep, driven by Kapehe, Hannah remembers how awe struck she was in drawing close to the lava flows and crater of Puhi-a-Pele.



Hannah Kihalani Springer (KPA Photo 1996)

In those early years, she continually heard stories from her mother and area *kūpuna* about the relationship shared between the land and it’s people, and Pele. There were other stories that were told and retold time and time again as well. Among them were the accounts of Kāne and the waters of Ka’ūpūlehu, the water cave of Mākālei, about the boy and girl at Manini’ōwali, and the thwarted attempts of the *menehune* to remove the top of ‘Akāhipu’u, and relocate it to the shoreward *kula*, and place it atop Pu’u Kuili in Awake’e. To Hannah, these stories embody the power of the creative forces of nature, and the place of these natural forces in the lives of the people of the land.

Hannah also recalls that throughout her younger years, she was very much aware of the relationship shared between people of the uplands and the coastal areas. There was always travel between the coast and uplands, and exchange of resources. Hannah recalls hearing that when her grandmother died, a cousin, Annie Punihaole-Una walked from the shore of Makalawena, to the family home, and that her *kanikau* (chanted dirge) could be heard, carried upon the winds before her. There is a tradition among the families, that the winds of this land carried the news of events between the people of the upland and shoreward regions.

Since her early years on the land and experiences with the people of the land, till the present, Hannah has continued to make periodic journeys to the lands of Mahai'ula–Ka'ūpūlehu, and greater Kekaha. Indeed today, some of those journeys are pilgrimages, in which Hannah and her family go to pay homage to traditional places, observe the passing of the seasons, practice traditional resource stewardship, and at times, to lament the passing of things that once were.

On March 3, 1998, Ms. Springer gave her release of the interview transcript for incorporation in this study.

KM: *Aloha, mahalo nui i kou lokomaika'i.* [Greeting, thank you so much for your kindness (in seeing me).]

HS: *E, me ka hau'oli.* [Oh, it's a pleasure.]

KM: I'm here with Kihalani Springer, we're going to talk story a little bit about Kekaha Kai...

HS: 'Ae [yes].

KM: The State Park, and some of your *mana'o* [thoughts] and family recollections. We have a copy of Register Map 1447 in front of us that we'll use as a reference...

HS: Uh-hmm.

KM: And if there are some particular areas of concern, or interest that you want to make sure that some history, some *mana'o* is recorded, from your experience... Anyway, *mahalo nui*.

HS: Hmm. It's always a pleasure to look out at this landscape. As I did before I left home this morning, when I left Kukui'ohiwai at about 6:30 this morning. And from my earliest memories, the landscape of Kekaha, is a thing that has formed my life. Whether I was at home there, or not.

KM: Hmm.

HS: As far as the *kahakai* [coastal zone–beaches], I first visited Kūki'o, Manini'ōwali when I was about six years of age, by boat, with our cousin, Budger Ruddle, from Paniau.

KM: 'Ae.

HS: He and my mom, and I, that would have been in 1958, took his boat down the coastline and visited their favorite... [pauses] The *kole nuku heu* [a variety of the surgeonfish] seems to have been a family favorite. And we visited those grounds. About that time, we visited also, Annie Una, who was still alive.

KM: 'Ae.

HS: So we would visit her with Kapehe, who was sheriff, I believe, in the years before I came to know home. But at that time, we would leave from the uplands at Hu'ehu'e, quite close to the ranch headquarters, rather than through the aluminum gate that people use now.

KM: Uh-hmm.

HS: There was an access way just Kohala side of the ranch headquarters. And we would come through that and pass Puhī-a-Pele. And the fountain grass was less prominent on the landscape then. And I remember, as a child, cowering in the back of Kapehe's jeep, waiting for the pterodactyls to come flying out of the *pu'u* [hill], as I was sure that they should [smiling]. But the fountain grass was not thick upon the land yet. This is again, around 1958. It's consistent with my parents telling a tale of the year that they were married, in 1950, a boat ran aground at Kīholo. And the person, under the moon and star light, was able to make his way from Kīholo beach, near to where that Bakkens now have their residence.

KM: Yes, uh-hmm.

HS: He ran aground on that papa [flats] out in front, but he was able to make it up to our house before dawn. My point being that the fountain grass was not yet so thick that it obscured the *mauka-makai* trail from Kīholo up to Hu'ehu'e.

KM: 'Ae.

HS: And in 19 [pauses thinking], in the early '80s, we found, for the first time, the *mauka-makai* trail from Hu'ehu'e to Kīholo. It took us several passes before we were able to cover the entire distance. But now, following that time, we have done it regularly. Also the *mauka-makai* trails from Hu'ehu'e down to Kūki'o and the various spurs that lead to Ka'ūpūlehu and to the Kūki'o 2nd, Manini'ōwali lands; where the trail begins to split at Po'opo'omino, and then splits again at the Kūki'o 1st-Kūki'o 2nd boundary.

KM: Uh-hmm.

HS: But the hills are landmarks, both for stories and when hunting or also fishing, to triangulate upon. Although I am not an off-shore fisherman, I hear these tales...

KM: 'Ae.

HS: From many who do. Most of our activity has been concentrated at the back shores of Uluweuweu and Kikaua, in particular. That's where we had both of our first year baby parties for our children. They were at Kikaua. And unfortunately, my mother passed away before I was able to explore this fully with her. But I wonder, and I see the line here [pointing to the location on Register Map 1447] on the map, that draws the boundary behind the *wai 'ōpae* [shrimp pond]...

KM: 'Ae.

HS: ...At the back shore of Uluweuweu. And according to another family member, that land, she did not believe, that that property was ours. And when I say ours, mother's family owned Hu'ehu'e Ranch up until 1968; for 100 plus years. So my mom's younger sister had always thought that that was outside of our holding. At Kikaua, our cousin Budger's mother, Annabelle, had tried to purchase that from the Territory, and when our family heard of that, because we were the immediately adjacent land owner, my grandmother made an inquiry about the purchase. And the Territory would not sell Kikaua at that time.

KM: Yes.

HS: I mention that because I see the line on the map here, being behind of the *wai 'ōpae*.

KM: 'Ae.

HS: And that being an interesting line for me. So that might be something that would be worthwhile to determine, if that is inside, or outside of the Kūki'o 1st boundary, which of course outside the purview of the Park. But I think, when we look at the *kaha* lands, and movement across it, that the park is part of a thoroughfare to points beyond.

KM: Yes.

HS: Manini'ōwali is a place that is particularly dear to me; as we have always called the bay.

KM: Uh-hmm.

HS: Known popularly as Kua. But in our family, we would tell the story of the lovers, Kūki'o and Manini'ōwali. So we'd always point to that thron, that school of *manini* [a reef surgeonfish].

KM: Uh-hmm, yea.

HS: That still congregates there at the rock. When I was a youngster, our family would drive to Kuili and hike in to Manini'ōwali.

KM: Hmm. You can see 1936 additions to this 1887 map, the original alignment of the road coming down to Kuili eh.

HS: E! Yes. I'm thinking though, that that road that we would come down with Kapehe...it's curious that it stops here [on Register Map 1447] at the unsurveyed Kūki'o-Makalawena boundary, I guess.

KM: Yeah.

HS: But we would come, and we would park at the base, at Kaho'iawa, I suppose. And then walk into Manini'ōwali.

KM: Where was... Now mama was a Stillman?

HS: Yes.

KM: And mama's family...?

HS: Mother is the daughter of Aileen Kihalaninui Maguire Stillman, who married Arthur Kahiwahiwa Stillman. Aileen was the daughter of Charles Luhaimalama Maguire and Mary Kihalaninui Parker. And Charles was the son of John Avery Maguire and Luka Hopula'au. And then it is Luka's family...it is through Luka that the nucleus of Hu'ehu'e Ranch came into the Maguire line.

KM: 'Ae. I see Hopula'au's *'āina* [land] mentioned up here as well [pointing to the location on Register Map 1447], *mauka* on the side of 'Akāhipu'u.

HS: Also down in Kaulana.

KM: Yes. There should be [looking at Register Map 1447]...

HS: Here.

KM: Ah yes, Grant 2112, Hopula'au.

HS: Yes, and the Pupule parcel.

KM: 'Ae, Pupule, *ma'ane'i* [Yes Pupule, here], Grant 2121.

HS: Came into Hu'ehu'e through Luka. And this family, is *pili koko* [blood relatives] with the Ako family, Kinoulu *mā* [folks]. And also to many other families of the *kaha* lands.

KM: 'Ae.

HS: Back to those ancestors, as recorded by Marion Kelly [1971], Ha'ilau and Kinolau. And so, it always please me when I hear of my cousins doing exemplary weaving, or in the case of Mahealani Pai, pushing the envelopes of what is conventional tenure on the land. And I see this commonality of *aloha* for the place.

KM: 'Ae. Now, as a child, did you folks keep a house on the shore?

HS: *A'ole* [no]. That home, by the time I came to Kūki'o, the 1946 tidal wave, had already taken away, from Kikaua, the compound that we see in the work that I did for Paul Rosendahl on Kūki'o [1985]. And I included some photographs of the period.

KM: Yes.

HS: That was already gone by the time that I began to visit Kūki'o.

KM: Okay.

HS: All that remained was the family cook-house, which was on the Kohala side, arm, of Kikaua Point, towards the back shore of Uluweuweu, what they call the canoe landing.

KM: 'Ae. [pointing to the location on the map] So roughly in this vicinity here?

HS: 'Ae, that's correct.

KM: Okay.

HS: And there was the older home there, that you see in some of those pictures, and mother said that “Our family never used that, that that was Una’s family.”

KM: And that would have been further...?

HS: Kailua side of...

KM: [pointing to location on map]

HS: ...Yes, right about there.

KM: Okay, so I’m just marking it [marking approximate location on Kikaua Point].

HS: Uh-hmm.

KM: Did you hear them talk about the *heiau* out here?

HS: No. Though one day I was cruising with Robert Keākealani, and we had a little bit of time, so we stopped into Kūki’o. I can’t remember...I was giving him a ride somewhere. We went down to Kūki’o and he spoke about the *kū’ula* [fishermen’s god] of that place, as I have heard Keala Haleamau-Lindsey speak of the *kū’ula* of that place. But that’s the only reference that we have.

During my mother’s childhood, when the Ruddle cousins...we’re all cousins through the Parker family, from Waimea side.

KM: Uh-hmm.

HS: But they would come from Hilo and Paniau. And the Woods cousin would come from Pu’uhue, and spend time at Kūki’o. And Mr. Finleyson had one of the few sampans that were working out of Kailua, and he would bring provisions as well as those brought over land from the ranch. But there were a number of odd occurrences there. Most of which pertained to what they would call the “*akua lele*” [like fire balls, interpreted as traveling forms of spirits], that would reveal themselves off of the Ka’ūpūlehu side point. I know there is some question, Kumukehu, Kumukea. But as you may know, there is a *kīpuka*...

KM: ‘Ae.

HS: ...there. Of red *pāhoehoe* surrounded by the taller ‘*a’ā* flow. And perhaps it was from this place, that these *akua lele* would generate. And there tales of the family going across with the ‘*ōpelu* boat, which was made by the same carver that made the ‘*Ā*, the canoe of Kūhiō that is at Bishop Museum. That individual also made this boat for our family [Hanalē Wiki, or Henry Weeks of Kāināliu]. I don’t know it’s name, but it was, as mother would say, “the mate” to the ‘*Ā*. While going across Uluweuweu, in “mill water” conditions, and the *akua lele* would reveal itself, *huli ‘ia* [overturn] the canoe.

KM: Ohh!

HS: And similarly, going behind on the trail... And you know, we can be logical about, there were some ‘*alā* [dense lava] stones there, and maybe the horses would slip...

KM: ‘Ae.

HS: ...on the ‘*alā* stone. But, there was always something that would interrupt their investigation of the *akua lele*.

KM: Hmm.

HS: When I was in about 7th grade, we began camping at the back shores of Uluweuweu. And you know, there is that little bay that they call the “canoe landing,” and then what we call the “long beach,” that goes down to Ka’ūpūlehu.

KM: Uh-hmm.

HS: Behind of that point that separates the two, mother had a...A profound impression was made upon her one night while we were camping, of... She didn't say *akua lele*, but that something manifested itself to her.

KM: Hmm.

HS: Those were the only things that I know about, at that area. We would walk, and again have strong impressions from that area. And I'm not sure, maybe you can help me with the pronunciation of this place? [pointing to a location on the map]

KM: What you are pointing to...

HS: Kakapa.

KM: Yes, [pronounced with emphasis on the first vowel] Kākapa. And what I understand is... J.S. Emerson, in his field notebooks that I told you I was able to go through.

HS: Yes.

KM: He records a brief story about that.

HS: Ahh!

KM: And so I would assume that it would have emphasis, rather than just "Kakapa," it may be "Kākapa." As of *kapa* being bound on or beaten. Kā to apply it, beat, or place it on.

HS: Hmm.

KM: And right offhand, I can't tell you exactly what Emerson wrote, but it has to do with... Emerson's story, from a native informant at the time [Paapu had a house on Uluweu beach], in 1882, when he was with Perryman doing his work out here. There was an account told them about a man [Kikaua] and a woman [Kahawaliwali], and a Pele account, and a failure to share *kapa* [see page 34, this study].

HS: Ahh!

KM: It's recorded in the study, I don't recall exactly, so I'm "fishing" right now. But Kākapa, is that way that I think, based on the way I would translate it, that it would be pronounced.

HS: Uh-hmm. Well, there's quite a burial area there.

KM: 'Ae.

HS: And in our family's... Marion Kelly collected that notion that Ha'ilau and Kinolau *mā*, are laid to rest at Kūki'o. Now, from our family's traditions of Kūki'o 1, my mother associated the burials there with Una. And after Una passed away, that Annie Punihaole-Una, would continue to go and *kahu 'ia* [steward] those burials there.

KM: 'Ae.

HS: I know that there is an extensive one at Kākapa. And further more, behind of that, that little hill there, which is a dear and precious place to us [pauses] ...Anyway, a strong sense of place and spirit there.

KM: Uh-hmm.

HS: That little hill is something that I feel very protective of. Have you collected any name for it?

KM: I may have, and I'll go back and look through the materials. I see it's not recorded on this map here.

HS: No. I spoke to Robert Keākealani, you know, he just sort of laughed and said, "Oh, Pu'uiki" [chuckles].

KM: [meaning "Little hill" – chuckles] And it very well could have been eh?

HS: [chuckling] Which certainly fits the hill.

KM: Yes.

HS: That was a point for me, when North Kona Development Company was looking...was pursuing their boundary amendments...

KM: Where would you place that little *pu'u*, roughly?

HS: [looking at Reg. Map 1447; points to the general location]

KM: Roughly. Okay, I'm just marking it. [phone rings – recorder off]

[Upon reviewing J.S. Emerson's Field Note Book 253 (1882), two *pu'u* were found to have been identified (see *Figure 11* in this study) in the area described. Emerson's reference point Number 1 is Kaho'owahapu'u, and Number 2 is Pu'u Pāpapa. The latter may be translated as "Low or flat hill," and based on it's location, is the *pu'u* discussed here.]

HS: ...Where were we?

KM: We were talking about this small *pu'u*...

HS: Yes.

KM: ...that is a place of importance to you.

HS: Yes, yes.

KM: And maybe, to help us with this, and I know it's very hard to do. And as you have aptly said in your own oral historical work, "We only gather glimpses in this process..."

HS: Uh-hmm.

KM: These are just a look at some of the things that stand out to you.

HS: Uh-hmm.

KM: Just as you're doing, if we could talk about some of the features that you feel are important.

HS: Yes.

KM: As interpretive resources, as preservation areas...

HS: Yes.

KM: So we'll continue along the coast.

HS: Perfect.

KM: *Mahalo*.

HS: 'Ae. Maybe before, as we're leaving here. I testified, when the Army Corps of Engineers was holding it's hearings on the dredging in front of the Four Seasons at Ka'ūpūlehu. And they said that there was "nothing unique about the coast line there." One of the things that I pointed out was that, if we look to the source. And I believe the source is 'Alauawa [Pu'u 'Alalauwā] in the uplands.

KM: 'Ae.

HS: There is no other place along the shore line that is from 'Alauawa. So that makes it very unique and distinct. So always, when we are at the shore line, if we look to the uplands for that flow of resources, whether it's the lava itself.

KM: Uh-hmm.

HS: Or, we know for example, at the back shore of Uluweuweu, there is that very... It's referred to in Stearns and McDonalds, *Geology and Ground Water Resources of the Island of Hawaii* [1946], as being the most potable of the waters on the Hualālai coast line.

KM: Uh-hmm.

HS: We know that my mother and her family, as did their ancestors, from the *wā māmao* [distant times past], used those waters. If we look always to, "What is the source of this thing?"

KM: 'Ae.

HS: Then that takes us back to the uplands.

KM: That's right. So this inter-relatedness.

HS: 'Ae.

KM: What is *makai*, is tied to *mauka*.

HS: 'Ae. And because, as you know, in Kekaha wai 'ole, the water does not flow across the surface of the land.

KM: Hmm.

HS: But the water in the subterranean caverns and arteries that move it down slope from the uplands.

KM: 'Ae.

HS: So this too causes us to consider, while we are at the sea shore — When those clouds stack up against the mountain. When those trees fetch the water.

KM: 'Ae.

HS: I think of the place name Waiki'i, you know, was it the water that was fetched by the forest that was there? Whether or not that is the true source of the name, it calls this concept to my mind.

KM: Yes.

HS: And so, when we think of how the ancestors were able to survive along the shore line here, it was only because of those clouds that feed the forest, that feed the springs finally.

KM: Yes, yes.

HS: And in-turn, the fisheries.

KM: Uh-hmm.

HS: So whether it's the lava, whether it's the water, we look to the inland areas for those sources.

KM: In the Emerson note books, there is a brief account about the naming of your *pu'u*, 'Alalauwā.

HS: Ahh!

KM: And it's association with one of the red fish, the young of the 'āweoweo.

HS: Ahh!

KM: I'll get that to you. But, it's a direct association with the fishery...

HS: Yes.

KM: ...the naming of that pu'u.

HS: Yes.

KM: It's so interesting, yeah?

HS: Yes. Because, when we look, even at Mūhe'enui... And now, we're skipping around a bit. We're going back into the Kūki'o 1st, as we know it today. But, on the side of Mūhe'enui, is the great stone that was named for the sling master.

KM: 'Ae, Kanakaloa.

HS: 'Ae. And that these were used in the triangulation for the fisheries off shore.

KM: Yes.

HS: And I believe, in another map, a different name given for Mūhe'enui, and I'm wondering if it isn't a fisheries name.

KM: Hmm.

HS: I can't remember it now.

KM: Yes, I know what you're talking about.

HS: Waha...?

KM: Yes, Kaho'owaha.

HS: E!

KM: I'll fix that in text, I'll get the right name. [In the account of Ka-Miki (translated in this study) Kaho'owahapu'u and Mūhe'enui are *ko'a*–triangulation points for the deep sea *ko'a* of Kaho'owaha. A longer name for the hill Mūhe'enui is "Ka-lā-malo'o-o-Mūhe'enui" (see page 49 in this study).]

HS: Good. You know, we are always...When we are at the shore line, we look to the *uka*, and when we are above, we look below. One fine afternoon that I had, was with some young people that were sailing on *E Ala*, and Nāinoa Thompson was at Kūki'o, they were camping at Uluweuweu. It was such a joy to go behind the beach, and as I was pointing out the places on the mountain, where the *kauila* grow, as compared to the places where the *'ōhi'a* grow, as to the places... I think one of the names that I learned from you, Hikuhia, in the verdure of the *'ūlei*.

KM: 'Ae [from native accounts written by J.W.H.I. Kihe]

HS: And certainly, the *'ūlei* surrounds Kukui'ohiwai.

KM: 'Ae.

HS: And as I was pointing out these vegetation changes to him, and what they indicated about the what is on the land. [smiling] And you know, this is a man who sees far across the sea. And he said that it was "Such a pleasure for him to be with someone who looked at the land, in a way similar to how he sees the ocean."

KM: Yes, you navigate by places, by features on the land, as well .

HS: 'Ae. Well, way-finding, when I sailed with the *E Ala*, and some of the children, I went as the *wahine ha'i mo'olelo* [the woman historian]. And the kids were going, "Don't you get ever stop talking?" [smiling] And I said, "You all venerate Nāinoa, and he's a way finder through space. I'm way finding you through time."

KM: 'Ae.

HS: "...That we can look at the land and see that these are the changes that have occurred to it. We can look at the land, and we can look at the land marks and tell again the tales of the people who lived there." And then, they were happy to listen.

KM: Yes.

HS: “Hey, cool, it’s like what Nāinoa does.”

KM: I’m assuming, that you folks followed, in way finding, here even, the established trail along most of the shore line?

HS: Yes. Just for practical reasons, when you are parking your car at Kuili, you may want to wander off the trail [chuckles], but it really makes the most sense to stay on it.

KM: Uh-hmm.

HS: Now we do have the accounts of some of the younger Keana’āinas—and I think I picked this up in the work that I did at Makalawena—the kids would just *ki’ihele* [wander around, off trail]. Because, if you walked on the trail, you would have to maintain the trail.

KM: Hmm.

HS: And so the kids would cruise. But one of the things that we enjoy to do, and we try to encourage our children, as well, is to walk on the beaten path. And to maintain it as we go.

KM: ‘Ae. Now, I see cultural depth in that. Because what you describe, is a practice that you are passing down, this stewardship, *kahu ana*.

HS: E!

KM: It is exactly what the family says about Tūtū Annie Una.

HS: ‘Ae.

KM: And her walking the trail and stopping and replacing the stones that *hāne’ē* [slid out of place].

HS: E!

KM: This is passed down through the generations.

HS: Yes.

KM: So, “You use it, you have a responsibility to care for it.”

HS: And then, when it becomes internalized, it no longer is a responsibility, it just is!

KM: ‘Ae, *aloha*.

HS: It just is. And so we try to encourage that continued practice. And I think, in that we use this term, that it is important to note, that this is a “practice.”

KM: Hmm.

HS: This very way of moving across the landscape.

KM: Uh-hmm.

HS: Also, we hunted goats, and so those were ways to easily access where the herds were. Because the herds would often times, take advantage of the existing people trails. Now, when we were working to preserve the *mauka-makai* access through Kūki’o 1... And you know, that’s demarked well by the orange fencing now?

KM: Yes, that’s correct.

HS: The people at the ranch said, “Oh Hannah, this is only here because your family and the horses and donkeys bruised the trail so well. Really, it was a ranch trail. ” And I said [smiling] “I’m a legend in my own mind too... [chuckles] ...but I think that this was from the distant past.” [laughing] “I don’t think it’s us.”

KM: Yes.

HS: That we were utilizing, certainly, those older paths.

KM: 'Ae. We know the tradition of *ahupua'a* having their *ala pi'i uka* [trails that ascended to the uplands].

HS: 'Ae.

KM: It was required because those who lived *makai*, had *'ohana*, or made use of that which was *mauka* in their *ahupua'a*.

HS: 'Ae. And I think that the work that you are doing with the Ka-Miki tale, illustrates well, the lateral as well as the *mauka-makai* movement through the *kaha* lands. As we come to Kūki'o 2nd and Manini'ōwali, and we go back to the hill there. When North Kona Development was moving forward—more aggressively than they are presently—on their development plans. They had wanted to level the hill for building material. And I made clear to them, that if they did that, that I would certainly enter into what ever contested case, or legal recourse that I would have. So they said, "Well, we'll give you the hill and we'll call it 'Springer Hill.'" And I said. "Well, I like the name 'Ka-pu'u-kapu-'o-Kihalani' [laughing] far better..."

KM: [laughing]

HS: Which is why I was asking you, "Do you have a name for it?"

KM: Yes, there may be something, as I'm thinking about it. [Pu'u Pāpapa] Perryman did some incredible drawings and each drawing is keyed with number. And then, if you're lucky...I've spent the time doing it. It's often not in the same book, but I can find the index to what those numbers mean, what they name.

HS: 'Ae.

KM: So I'll go back and look there.

HS: And I did...Before we get to the nine acres [Lots A,B,C, & D – Maniniowali-Kukio Beach Lots], I ran that past Pua Kanahale. [smiling] And I said Pua, "Am I just too full of myself?" And she goes, "Well, you're behaving as a protector, and we just know that that is the Kiha line of Maui, we won't confuse it with you, Kihalani." [laughing]

KM: Good.

HS: And there are a number of others. There is the "Pali kapu o Kihalani" in the uplands [chuckling], and the... After Pua called it to my attention, to the people of Maui, to get from Pu'u Iki or Ka Pu'u Kapu [referring to Pu'u Pāpapa] down to the shore line, that trail is paved with accretionary balls. Which is important to note because that is a building material that is what we find here. An archaeologist doing a study there, interviewed me and he misinterpreted what I said...

KM: Okay, I'll take care not to.

HS: ...to be "'*alā* stones." And in public testimony he said "Well, there are no '*alā* stones, contrary to what the informant told me."

KM: Yes.

HS: "Hoo brudda, you should have asked me what an accretionary ball is." Because they couldn't find the trail, and because the accretionary balls are lava, '*alā* encrusted, they are very difficult to see until you are right on the trail. But because that is unique to this area, and any other place where you would have that building material, I suppose.

KM: Uh-hmm.

HS: In particular, these trails are representative of, and unique to the land.

KM: 'Ae. A unique manner of construction, which qualifies within the federal regulations [National Register Bulletin 38:11; *Criterion C*].

HS: 'Ae. I'm glad to hear this because, they are modest, they are short from the Pu'u Iki down to the sea shore.

KM: That would give an indication that they are of some significance as well then. If you have the effort put into the development of a trail...

HS: 'Ae.

KM: ...from *makai* to this *pu'u*. Was it an *'ilina* [burial site]? Was it a place of prayer? Was it a place of *ko'a*, *kū'ula* marking?

HS: Yes. And I'm thinking too, we can see, even today, certainly when the *nai'a* [porpoises] and the *koholā* are moving... But I think it would be a good place to watch also, for the *'ōpelu* of this place.

KM: Yes, for directing...even then *kilo* [a place from where a fish spotter could direct the canoe fleets]. For directing them to the *ku'una* or school was.

HS: Yes, and we know that there were times that the old folks would put their voices, their call on the wind. And you knew that there were certain times of the day that you could use this medium to cause your voice to travel far.

KM: 'Ae. So the wind would carry the voice across *makai*, or to the uplands?

HS: 'Ae. And we hear this from aunty Elizabeth Lee, speaking of how...and maybe it was a whistle, that they could communicate from where they stay to the men that were working in the lands below of there.

KM: 'Ae.

HS: Also, when we think of Maui, we know that there is that heiau at the back shores of Kākapa, which has been typified as being of the "Maui type."

KM: Ahh [shaking head]!

HS: Yeah. *He aha ka pilikia?* [What's the problem?]

KM: [pauses] Oh, I've seen some... It's tough to standardize, to apply...

HS: I understand.

KM: Who was it?

HS: Sinoto.

KM: Yeah, that's right, I've seen that in writing.

HS: And there is...Ross Cordy when we were in the uplands of Kaū, he noted similarly, there is a structure there that has the same formal characteristics, and he likened it to this place by the shore line. Whatever the source; and of course the part of me that does have Maui lineage, is intrigued by the notion [chuckles], that perhaps there was a connection.

KM: [chuckling] Yes, it would be interesting to [explore]... The accounts that you see, of Maui interactions at Kekaha, are...

HS: Abusive.

KM: Yeah, they are abusive. And so they are not ones that would lend themselves to the time to do a formalized construction. And what we have, as John Papa I'i himself wrote, in the 1850s-60s, when he was writing, "*Nā hunahuna o nā Mo'olelo Hawai'i*," they were fragments, *hunahuna*.

HS: Uh-hmm.

KM: Even at his time. So you know...

HS: Uh-hmm. But, it is a strong structure that carries tremendous import to *malihini* [visitors] who pass by there.

KM: 'Ae.

HS: In comparison with the other structures on the coast line.

KM: This feature is on the point area?

HS: At the back shore [pointing to approximate location on Register Map 1447]

KM: Oh, all the way back here.

HS: Well, maybe it is about here.

KM: Okay.

HS: But, you know, the house site that is in the *kiawe*, is remarkable in itself. When you leave Kikaua. And I think that might be right there by that point, just below the *pā 'ilina* [burial site]. There is a lovely house site.

KM: Yes. I'm thinking that Emerson recorded some of these. What he was doing, often he was recorded certain things because they used them as visual...

HS: Uh-hmm.

KM: ...as triangulation points.

HS: Uh-hmm.

KM: And then when Perryman was doing the graphics, they were numbering it so they could keep track of what they had taken their signal or measurement from.

[Recorded as Site Number 27 in Register Book No. 252; Emerson collected information that the *heiau* was built by Kamehameha. Though at the time, 1882, it had been destroyed by wave action (see page 34 in this study). It is possible, that native families of the land periodically did restoration work on the *heiau*.]

HS: Yes.

KM: [marking the location on the map] And the *'ilina*, a little inland?

HS: Yes. But because it's on the *'a'ā* front, some of the mounds are visible for a considerable distance. In recent years, people have put white corral on them.

KM: Hmm. These were the *'ilina* that were possibly associated with the Kinolau *mā*?

HS: Yeah. And this is...I don't have any...this is not with authority or verification.

KM: Yes, it was something that Marion Kelly had collected through some discussion?

HS: Yes.

KM: And I don't know if it was Tūtū Lowell Punihaole...

HS: Uh-hmm.

KM: She speaks so fondly of him, you know [pers comm. Feb. 6, 1998].

HS: Yes.

KM: Good.

HS: It was 1979, it was the night of *Hilo*, in our month of January, a friend and I walked; we were camping at Kūki'o. And we were going to go to Manini'ōwali to go body surfing, and we hiked up to the little hill, following those trails of which we spoke [accretionary paved trails].

KM: 'Ae.

HS: And then we came across country, behind Manini'ōwali beach and found some petroglyphs there, that we haven't been able to find since. And we tried to go back on nights of *Hilo*, to replicate the angle of the sun and all of those things. It was a remarkable morning. Visual conditions were just right. And it was remarkable because there were great shafts of color, columns of color, like northern lights, but in Hawai'i. That were moving across the ocean, and my mother mentioned them from Kukui'ohiwai, she counted seven of these shafts on the same morning. But we made that observation, then we came down to that acreage, that little in-holding there.

KM: [having asked about the lot prior to the recorded interview]

HS: Now all I know about that is when I was in High School, and this was in the 1960s, my dentist, Dr. Burso was a partner that held that property there. And of course, that's most recently been associated with the lawyer in Kona, Mark VanPernis.

KM: Yes.

HS: And there has been, in my opinion, a tremendous degradation of the *wai 'ōpae* [shrimp pond] and associated trail features.

KM: Yes, you see them marked on the plot map. Interestingly, I went and pulled out the original Grant [No. 10774] and looked up Victor Harrell. And I guess, there is no association, family wise, or anything?

HS: [shaking head no]

KM: If you don't know, what I found is how he ended up getting this parcel. He lost a section below Hikiau. So it was a trade. Because they [the Territory] were taking the Hikiau parcel...

HS: Interesting.

KM: And at the same time, Magoon, who had already acquired the Mahai'ula-Kaulana parcel.

HS: Uh-hmm.

KM: Had applied for this as well.

HS: Ohh!

KM: But he was pushed out of it. And this is 1939, that this was occurring.

HS: Ohh! No, I'm sorry.

KM: Was there any residence any time, down here that you recall? Historic?

HS: No, not that I know of. Aunty Molly Dunaway, who is a Kunepa. Spoke of being here on O'ahu in the 1940s and meeting the grandchild of the last people who had lived at Manini'ōwali. So this would take it, easily to the mid 1800s.

KM: Yes, uh-hmm.

HS: That's the only reference that I've heard to permanent habitation. Of course, when I was young, and you'd walk the trails, you'd find the stashes, the kerosene, the rice, that the fisher people would leave there. Michael and I met there, on the full moon of January [smiling], in 1976.

KM: Wow!

HS: So it is a place that is dear to us for that reason as well.

KM: If I may, one interesting point, relative to this name.

HS: Uh-hmm.

KM: Emerson did record it, in several different locations in his field books of the 1880s...

HS: Uh-hmm.

KM: As early as 1882. With the name Manini'ōwali; and it would be interesting to... I guess it's a point of question, as to, "Is it Kua Bay, is it Manini'ōwali?"

HS: Uh-hmm.

KM: But the standard usage that you recall hearing, has always been "Manini'ōwali Bay?"

HS: That's correct. And I think that certainly speaks to different traditions that different families hold. We were talking earlier about "Ka-imu-pūlehu-a-ke-akua" and "Ka-'ulu-pūlehu." And Billy Paris turned me on to the notion, that it's not "*pūlehu*," like the style of cooking. But when you are setting an *imu* and ashes are expelled from it, that that's what the reference is. Now, our family has always championed, if you will that story. That Ka-'ulu-pūlehu takes place up at the breadfruit grove of Kāmeha'ikana. Which is in the uplands of Hu'ehu'e.

KM: 'Ae.

HS: But, I muse too, at the strength of the Pele tradition, and in these times, as we see *nā tita Kanaka'ole* [the Kanaka'ole sisters] taking "*Holo Mai Pele*" [a presentation of the travels of Pele] this way and that across oceans and continents.

KM: 'Ae.

HS: There is a liveliness about the Pele tales. But I think that, at least as presented by Maguire, she speaks of this story as being from an older time. Before the coming of Pele to the landscape.

KM: 'Ae.

HS: And I believe that that's a direct translation from Kihe.

KM: Well, what we see, is cultural adaptation to circumstances.

HS: Yeah.

KM: Kihe's whole wonderful account of why this area further south, Mahai'ula-Kaulana was preserved. The same thing, this *huaka'i Pele* [journey of Pele]...

HS: Yes.

KM: And those who are living *pono* [justly—right with all around them], and with *aloha*, are preserved. Those who aren't, pay the price.

HS: Yes. And her travels were useful to us in our contested case before the Land Use Commission, when... [thinking] In "*Holo Mai Pele*," as the performance is being refined, now I believe it is the first scene of the last act, that speaks of Hu'ehu'e and Hualālai. And there is reference in that to *kulipe'e*, which they liken to the tall face of the 'a'ā flow, which is like the old face of the haggard woman, that moves like the old woman [creeping] across the landscape.

KM: Uh-hmm.

HS: And we certainly see those kinds of large 'a'ā flows coming through this area. So again, we are looking at that marvelous integration of the dominion of man and the dominion of the gods.

KM: Uh-hmm.

HS: And all that that implies of how life was lived before. How it is lived now, and how it may be lived in the future. So when we are here in Kūki'o 2nd and Manini'ōwali, you know, it's the little hill behind the beach. And it's Kuili that attracts our attention. When I went into Manini'ōwali with the Burial Council for Hawai'i Island, they were looking at a specific site

in Manini'ōwali. And I was pointing out the land marks to them, and I pointed out Kuili. Pearl Kanaka'ole Garmon sort of broke into an extemporaneous 'oli [chant] of the Kuili prayer. Those are intriguing moments when that sort of spontaneity is expressed.

Now, as we know, Kahai, or Kaha'iali'i was given this Grant [No. 2023, at Awake'e]. I had the opportunity to take Trustees Akaka and Kahaiali'i to Makalawena for a field visit back in 1988. And Manu Kahaiali'i, speaking of his mother singing lullabies...she was from Makalawena, and she sang lullabies to him. And this was the first time that he saw the places that his mother had sung to him. Makalawena is always a place that we associated with Annie Una. And when my grandmother passed away, she passed away in the afternoon, as I understand it. And by the next morning, Annie had made her way up the Makalawena-Hu'ehu'e trail and had come to Kukui'ohiwai to give her *kanikau* [dirge] and *uwē* [lamenting chants] to my grandmother. And that is something that I can almost hear, because of my mom and her sisters recounting this to me.

But, the first time that I walked the Makalawena...I was up at Hu'ehu'e and walked down to Makalawena, it was touching to walk in the treadway that Annie had walked in to come to be with my grandmother.

Makalawena was a place that we visited after Annie passed away, we didn't go back for many years. And then we would go, maybe once a year.

KM: Do you recall approximately when aunty Annie Una passed away?

HS: I think it was about 1960.

KM: Yes. There are...Obviously, this is Bishop Estate land, but the trail access, shoreward, coastal access is still a part of the State's purview.

HS: Yes.

KM: So there are the 'ōpae ponds.

HS: Yes.

KM: Are there still remnants of some of the old house sites still yet around, that you remember? Or did the *tsunami*, pretty much...?

HS: Even Annie's house, you know, has so deteriorated. Further back, there may be... Sometimes, the tidal waves would just move things about. And it seems to me that there may be some... I'm thinking of things, just maybe wood, maybe old rain barrels that might be there.

KM: Hmm.

HS: You know, the State did claim the *mauka-makai* trail through here.

KM: Yes.

HS: Now, I don't know if they claimed the trail to Hu'ehu'e or, if we look at older maps, there is a trail that goes to the Pu'ukala area.

KM: 'Ae. [formerly a dryland agricultural resource for native families residing on the shore]

HS: And the school that was there. So I don't know which *mauka* terminus they are claiming, so that might be something that could be verified through this process.

KM: Uh-hmm. [At the time of this writing, the State of Hawai'i has confirmed ownership of the Makalawena Trail (*mauka-makai*), and the lateral trails. The State's findings are supported by field records and sketch maps of Emerson and Perryman, cited in this study.]

HS: When we think of contemporary use, to me it would be a great benefit... This is a very nice trail. It's hard to find now, through Kapo'ikai [the Makalawena 'ōpae pond] wet lands. You have to bushwhack through the *kiawe*. But, if that trail could be made passable in the lowlands, it is quite easy to walk, once you get *mauka*.

KM: Uh-hmm.

HS: And there was *pili* [grass] that grows as a trail side plant there. Once you cross the Ka'ahumanu Highway, now, there is a spot where someone planted a mango tree... [end of Side A; begin Side B]

[and some mulberry that some one planted. So going further *mauka* the trail becomes difficult to follow, going up to] ...Hu'ehu'e, because of cattle movement and just the grasses and lantana, and what not. If I lose the trail, and I be still and look about, chances are that I'd see some mulberry and go over to the mulberry and get back on course.

KM: Uh-hmm.

HS: But I think that it would be a lovely recreational opportunity to utilize this *mauka-makai* trail and then perhaps, develop a cross access to one of the jeep trails, or one of the other *ala hele* [native trails].

KM: Yes.

HS: And make a loop trail for just our well-being.

KM: Sure.

HS: For people that like to go out and stretch their legs. And of course, we as a community of people, have been successful in securing public shore line access in Hawai'i. But particularly, where the State is making claims to *mauka-makai* access, those, I believe, should be normalized into the use of the community, and Kekaha Kai Park may offer us such an opportunity.

KM: 'Ae.

HS: One of the things, we've been speaking of, in interpretation, I would love to see, using the sort of signage that we see at Hawai'i Volcanoes National Park [a durable permaloy material, on which both texts and graphics can be presented], where you can do a landscape and point out those hills in the uplands and give breath to their names.

KM: 'Ae.

HS: And similarly, throughout the park, to pick up the point and bay names, the names of the currents.

KM: Yes.

HS: I know that you have taught me much of that area of our home land, as well. And where there may be two stories, you know, like we speak of "Ka-*imu-pūlehu-a-ke-akua*" and "Ka-*ulu-pūlehu*," to offer them both.

KM: 'Ae.

HS: In their complexity and contradiction and complementarity.

KM: Hmm.

HS: And that is my preference to offer both, or more.

KM: Yes. It enriches rather than diminishes, or judges one as being less valuable than the other.

HS: I think so. Even if we look down the coast line, to Kohanaiki, people call that Pine Trees. Well, the *Casuarina* [ironwood] that gave its name, has been enveloped by the mangrove [smiling].

KM: Uh-hmm.

HS: I can't wait until we start calling it "Mangroves." [chuckles]

KM: [laughing]

HS: But when we look at the dynamic nature of our communities, there will be these changes. And if we can show that chronology, we show an evolution of the thinking and where we are not all seeing and all knowing, that may be preferable than just saying "This is not so."

KM: That's right.

HS: Now, there may be a moment where we can see that something is not so. [looking at Register Map 1447] At the Awake'e-Makalawena boundary, there is this place, Ka-iwi-koholā.

KM: 'Ae.

HS: You may know how this name has been degraded on different map incarnations.

KM: Uh-hmm.

HS: To something that is nonsensical, finally. And in that case, when we can take it back to an original notation and we here the *mo'olelo* [history] or the *ka'ao* [tale], and we understand it. Then I think that's a valid correction. But part of the interpretation, might be this discussion of how, when the map was being traced, we lost information.

KM: 'Ae.

HS: I think that that's a valuable interpretive tool. Whether or not we want to highlight it, it is part of the telling of our story.

KM: Yes. It is a part of the history.

HS: [pointing to the location on the map] Right here.

KM: Yes. And fortunately, in this particular example, Kaiwikoholā, Emerson did record an account of how it was named.

HS: E!

KM: So we're fortunate yeah?

HS: Yes.

KM: And to see similarities in place names through out the place. Like Lae-manō and to know of Lae-manō at Pu'u Wa'awa'a...

HS: Yes.

KM: Near the boundary of Ka'ūpūlehu, and another one recorded by Emerson in his notes, as being at Awake'e. As well as other *manō* [shark] names as well.

HS: Yes.

KM: Along the coast line.

HS: And even there as we have always said, "Ka-lae-manō," I was in the field with Richard Lyman one time, and he was saying, "Well, maybe it's 'Ka-lae-mano.'" [chuckles] With reference to the waters there. And one of the things that I liked about Richard Lyman, was his lively imagination and that he was facile enough with the language to discuss, "Well, how about this interpretation, or that." And I think that's what we are talking about here now.

KM: Uh-hmm.

HS: As we move into Mahai'ula, I understand that some members of the younger generation of Magoons have been accessible to you.

KM: Yes.

HS: They would keep their donkeys up at Hu'ehu'e. Uncle Allie and Aunt Ruth, would keep them there. Of course, they would go by boat, but they also had donkeys that they would come down with. And so they were kept up at Hu'ehu'e. Mother fondly recalled this as being the first place where she drove a power boat, was on the bay at Mahai'ula.

KM: Ahh!

HS: One of the sweetest things that we can do, is to go surfing outside there at Mahai'ula after an afternoon shower in the spring time, when Hualālai is just resplendent in the golden glow. And the fresh greenery of the mountain. It is something.

KM: Hmm, awe inspiring.

HS: Yes, it causes my chest to swell. When mother passed away, because of the closeness of our families, this is one of the places that we visited in the time immediately following her passing away.

KM: Hmm.

HS: And the Magoon family was generous and invited our family to come and reminisce about those times of your.

KM: We have discussed, as you mentioned, with some of the Magoon and Ka'elemakule descendants, some of the history. Glimpses, vignettes of some of those experiences that endeared the land to them, and vise-versa.

HS: Uh-hmm.

KM: As well as Pōhaku-o-Lama...

HS: Yes.

KM: ...the stone in the water. And gathering recommendations for it's protection, or respect.

HS: Hmm.

KM: We of course, discussed in some detail, the *'ilina*, the burial site.

HS: Uh-hmm.

KM: And by the way, in reference to the donkeys, as you were describing; Tessa is drawing some maps for us to show what she recalls of the late 40s, early 50s of where the donkey pen was. Where their imu was, and where...even the pecking order of the beds [chuckling], upstairs...

HS: [laughing] Yes.

KM: Where grandma slept, and who was on down the line. So it will help to animate, bring some of that to life. And of course the beautiful old Ka'elemakule house, with his narratives and discussions of the families.

HS: Yes.

KM: We've been very fortunate...This endearment, the, continues, as you described, through your mother, through you and on to your own children and family.

HS: Uh-hmm. Yes. When the Magoon family still owned this parcel, Keoki and I were class mates at Punahou, as were our parents. His father, and my mother before us. And his grandfather and my grandmother before that.

KM: Hmm!

HS: And so it is sweet that some of our earliest family photos are enjoying the hospitality at Mahai'ula. And I think that that is a very tender thing that we've gone through with the community, as some of the Ka'elemakule family have come back for the first time, since

very small child times to this place. And as we look at the changes in tenure and the different players, we see it as not always and only the *malihini* [strangers-newcomers] who may be cast in the role of villain. You know, we've had much discussion about who the lawyers were...

KM: 'Ae.

HS: And many of these people are of the koko [blood]. So it is quite a dynamic thing here, that this modest place, called "*wai 'ole*" by some, is a microcosm of so much of the antics of humanity anywhere.

KM: Yes. May I ask real quickly, have you heard an interpretation for the name Mahai'ula?

HS: [shaking head, no]

KM: Okay. Of course, the interesting account; did you ever witness the reddening of the water around Pōhakuolama?

HS: When Keoki got married the second time, actually.

KM: Oh yeah?

HS: 'Ae. And at Kaloko, it reddens similarly.

KM: 'Ae, Kahinihini'ula.

HS: I don't know if it's the same organism that causes it to occur, but it looked similar.

KM: Yes.

HS: And I didn't want to go stick my hand inside to see if it would start to burn and itch [chuckles].

KM: [laughing] You know, there is a large *pā*, enclosure, in the *pāhoehoe* here [pointing to the location on Register Map 1447—Site 18], do you have any mana'o about what its function was?

HS: No. On the new Puhiapele lava?

KM: 'Ae.

HS: No, but that is the side that our family comes to...we enjoy this side of the bay now.

KM: Yes. You know the salt works that are on the side there [Site 54]?

HS: Uh-hmm.

KM: Have you heard any discussion about them?

HS: No. But I believe in boundary commission testimonies, I saw reference to salt works at this boundary as well [in the vicinity of Mahai'ula-Makalawena]. But in our family tradition—*kama'āina mākou 'o Ka'ūpūlehu* [we are natives of Ka'ūpūlehu]. So we'd always go to Ka'ūpūlehu, or in that place, Kalaemanō, the discrete little point of land, I never knew. I always knew the delta.

KM: Yes, the vicinity.

HS: As Laemanō. And whether came from visiting the Hind family at Kīholo. Which in the 60s and 70s, that was more frequently, the way that we would come to Kalaemanō. But that's always been where gather salt.

KM: Uh-hmm.

HS: Kekaulike, our son wanted to go and gather salt at Kalaemanō this weekend. And I saw this big surf, so the salt will be wet. But, in a few months, when it dries out, we'll go. Again, that pleasure that our eight year old was asking if it was time to go collect the salt at Kalaemanō. It's good stuff.

KM: Yes.

HS: So that was where we gathered. Here [pointing to Mahai'ula on the map], we would come to party [laughing]! Not to work.

KM: [laughing] 'Ae.

HS: So I think that that takes us through the Kekaha Kai park lands. I think we've touched on not limiting our... Certainly, the focus is the *kahakai* [coastal area], but to be able to shift our focus to the different sources.

KM: 'Ae. The relationships of *mauka* and *makai*.

HS: 'Ae. And if we look at the *ahupua'a* that we've just been discussing now. From Mahai'ula through the Kūki'os, you know, as we lookup the map, you see how they come to a focus at 'Akāhipu'u.

KM: 'Ae.

HS: And so that should certainly be something that the interpretation of history, and what is told about the history and the geography should take our eye and our thoughts to 'Akāhipu'u as well. Manu Kahaiali'i was telling me, as was told him by his mother, that the water cave at 'Akāhipu'u, the different families from the different *ahupua'a* would collect water on a rotation. Manu didn't know if it was according to *ahupua'a* or family. But, the two may have been synonymous. Because once we get up to that high elevation, the distance between any *ahupua'a* is fairly short. You can look at the *ahu* [cairns] in a row there.

KM: Yes.

HS: So I think that 'Akāhipu'u is a tremendously important aspect of interpretation. As well as that place called ...we always called it Pili, but on the maps, it's called 'Io. And both thrive there. So, if you talk to cowboys, they call it Pili. And on the map, we see "Io." Puhiapele, of course is the source of the lava delta, just Kailua side of what the park will be.

I'm rushing now, because...

KM: Yes, I'm sorry.

HS: No, *a'ole pilikia*.

KM: In general, a recommendation for long-term management, protection, access...?

HS: I'm not one for immediate and unlimited public access, until suitable infrastructure—sanitation facilities, in particular, can be put in place. We can look at Manini'ōwali...actually, it's looking better in recent times. We didn't go for a long time. And as I've described, this is a place most dear to us, but because of the large number of people accessing the area, with just insufficient manners [chuckles], or infrastructure...

KM: [chuckling] Yeah.

HS: ... to take care, if no more than manners. So I would like to utilize existing thoroughfares whether they are jeep or the older *alahahele* first. And in such places where it would seem proper to reduce the *hāli'i kiawe* [*kiawe* overstory], to do so prudently. If we are looking at replacing with *milo* or *kou*, or *hau*.

KM: 'Ae.

HS: To let the *kiawe* be the buffer for the sun and the elements.

KM: That's correct. Sure.

HS: And you know, the best taro that I ever grew, was at La'aloa Beach. I'd sweep the *pāhoehoe* of the *kiawe* leaf litter and it makes a wonderful mulch. So even when we get to that point that we may be judiciously thinning it out, the chips are excellent, but the leaf

litter is a fine...we are utilitarian people.

KM: Yes.

HS: We know that the old folks brought the *kiawe* there for a reason, it only became a problem when it was no longer tended.

KM: 'Ae!

HS: And it has its usefulness. The lacy shade of the *kiawe* is a delightful place while away the afternoon hours.

One other thing, Kua Bay. I was reading to our kids, in that series that Pukui and Curtis brought together. In one of those books is stories of Hawai'i Island. And there is a story of a shark that brings taro. When the Waipi'o are coming on their canoe, with the taro, and the shark... I can't remember. But somehow, there is a shark that gets the taro to the old folks that live at this bay.

KM: Okay.

HS: When I read that story to our children, the first thing that popped [snapping fingers] into my mind was Manini'ōwali. And this is an impression that I had.

KM: Yes.

HS: But it would be curious if that was the bay.

KM: Hmm. Okay. Good. Now, you are active with a group, in collecting, planning, and thinking out the park. So this is a small glimpse at a formal sort of recording of some aspects of history and recollection.

HS: Yes.

KM: I'm going to transcribe this, basically verbatim, making a few minor corrections where you or I were thinking about something, that I know we can easily correct.

HS: Uh-hmm. Okay.

KM: And as we go through the process, I would like to be able to include what you feel is appropriate with the histories that the *kūpuna* shared...

HS: Of course.

KM: It also shows continuity, the time depth, the continuation of...

HS: Yes.

KM: Of mana'o, knowledge, of experience and attachment to the land.

HS: Yes. And what I'm interested in, as we look at these sources. The human resources. We look at the geological, the biological, the hydrological... That we have the ability to *haku* [weave] it into a comprehensive and complete narrative. That is on-going.

KM: 'Ae.

HS: It's a work always in progress. But to me, it is how we integrate them, that we understand that they are...it is a body of knowledge to be integrated, synthesized if you will.

KM: Yes.

HS: Because, too often, it becomes fragments of Hawaiian history [smiling].

KM: Yes, and something, because it is fragmented, it is just tossed on the side. What we're doing here; my task has been to compile a good collection, particularly of things that were previously, almost unavailable.

HS: Uh-hmm.

KM: And then with the oral histories, so that State Parks, in its planning process, can indeed have the widest range of resources for integrating—again, and *ahupua'a* system, ecosystem management process, where it is integrated. All coming together.

HS: Yes. And you know, as we do this work, I am humbled that in the generations before us, Kihe and Maguire *mā* collected those, and as expressed in the preface of “Kona Legends,” for the purposes of the children of this land who desire to know the history of their land.

KM: Yes. I discuss that as well in the study, following what Eliza Maguire and you yourself had written. Imagine, if every community had had a Ka'elemakule, Kihe, there would be so much.

HS: Yes. And because...I am not as familiar with his work as you, but his is a name that has formed my earliest memories. Because as we look to Eliza's preface, she clearly notes him as her source.

KM: Uh-hmm.

HS: And when I first went to the archives and I was looking at the petitions from the people of the kaha lands, and I saw his name... I'm giving myself chickenskin... When I saw his name written for the first time, I was just awash *i ka ha'aha'a* [with humility].

KM: 'Ae. Active! He was active in his community. Stewardship.

HS: As was Ka'elemakule.

KM: Yes. Just ensuring that people would remember this land. Imagine, these two sons of Kekaha, a land that is called barren and arid, and desolate. That these prolific writers would come from it.

HS: 'Ae. And when we look to Pai at Honokōhau-iki; to what the contemporary community has affected at Kohanaiki; of what we are affecting at Ka'ūpūlehu. There still is that deep abiding love of place, and vigor of the children of that place, to direct the course of the place.

KM: 'Ae.

HS: So, it is so cool.

KM: Alright, *mahalo. Aloha nō.*

HS: 'Ae.

KM: *O ka mea maika'i mālama, ka mea maika'i 'ole, kāpae 'ia...*

HS: *Mahalo.* [end of interview]

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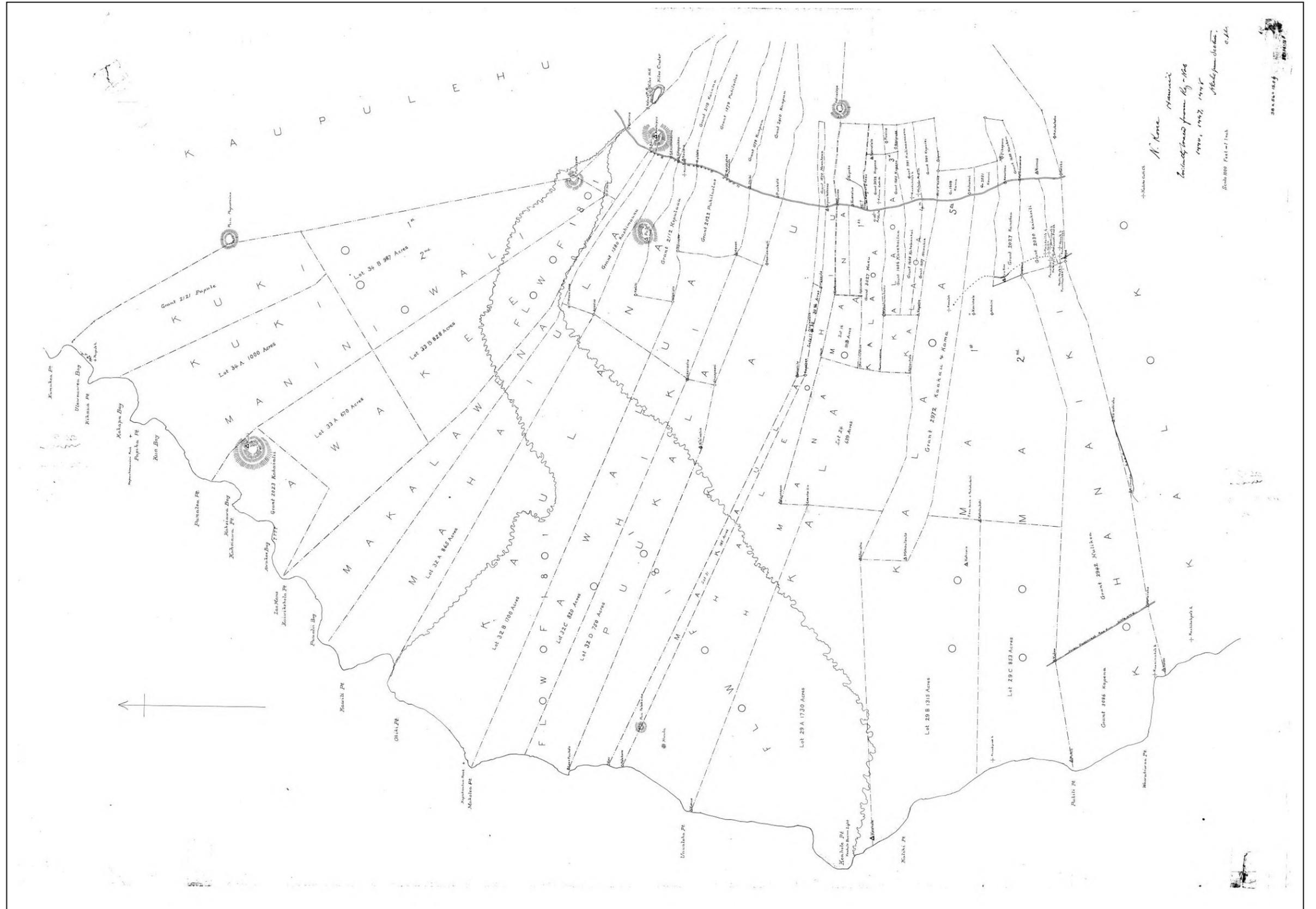
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Figure 6. Register Map 2035 J.S. Emerson Surveys (compilation of maps 1446, 1447, & 1448), 1888. (State Survey Division)



*N. Kene
 Honolulu
 Survey from 1840-1845
 1840, 1842, 1845
 Makapuu Point, O.H.*

**APPENDIX A.
PERSONAL RELEASE OF ORAL HISTORY INTERVIEWS**

**Proposed Ali'i Highway Realignment Oral History Study
Personal Release of Interview Records**

I, Valentine Ako, have been previously interviewed by Kepa Maly, who is conducting an oral history study to record family recollections of land use and site histories of the North Kona community, with particular emphasis on the lands of Kahului to Keauhou, in conjunction with the proposed development of the Ali'i Highway Realignment project. I have reviewed the transcript or typed summary of interview and discussion notes and agree that said documentation is complete and accurate, except for those matters specifically set forth below the heading, "CLARIFICATION OR CORRECTIONS." I further agree that the interview information may be used, including releasing such information in a report to be made public, subject to my specific objections to release as set forth below under the heading "SPECIFIC OBJECTIONS TO RELEASE OF INTERVIEW MATERIALS--RESTRICTIONS SET BY INTERVIEWEE." I also agree that the ~~tape(s)~~^{*tapes}, interview transcript(s), interview summary notes, and accompanying photograph (if one taken) may be curated for reference use at the Office of Hawaiian Affairs, the Department of Land and Natural Resources-State Historic Preservation Division, the Kona Historical Society, the office of Paul H. Rosendahl, Inc. (an archaeological consultant presently under contract with the County of Hawai'i), and by Kepa Maly.

V. Ako
*Pers. Comm.
May 23, 1996
Kepa Maly

CLARIFICATION OF CORRECTIONS:

As set forth in the transcript, referenced herein and made a part hereof, accompanying this Personal Release of Interview Records, highlighted in yellow.

CONFIDENTIALITY--SPECIFIC OBJECTIONS TO RELEASE OF INTERVIEW MATERIALS--RESTRICTIONS SET BY INTERVIEWEE:

See introduction of transcript released for public review--certain family documentation and site location information have been withheld from the original taped interview.

This interview, including but not limited to the transcript, typed summary, discussion notes and/or tape recorded materials derived therefrom, may not be published, in whole or in part, for public sale or for profit by Kepa Maly (hereinafter referred to as "Interviewer"), his agents, heirs, assigns, successors, or other agencies involved with this project, including but not limited to the Office of Hawaiian Affairs, the Department of Land and Natural Resources-State Historic Preservation Division, the Kona Historical Society, and the office of Paul H. Rosendahl, Inc., without the prior written consent of Valentine Ako (hereinafter referred to as "Interviewee"). If the Interviewee, is deceased, the prior written consent of his then surviving wife and children shall be obtained in his stead.


Interviewee Initials

Interviewee's Background and Release:

Recorded Interview(s) made on Date(s): January 8-10, 1996

Interview Notes made on Date(s): January 8-10, 1996, March 18, 1996, and May 9, 1996

Written Text Transcriptions of Interviews reviewed and accepted on Date: May 21, 1996

Interviewee acknowledges receipt of a copy of the Interview tape on Date: May 21, 1996

May 21, 1996
Date

Valentine Ako
Valentine Ako, Interviewee

STATE OF HAWAII)
)
COUNTY OF KAUAI) SS.

On this 21st day of May, 1996, before me personally appeared VALENTINE AKO, to me known to be the person described in and who executed the foregoing instrument, and acknowledged that he executed the same as his free act and deed.

Val M. Cant
Notary Public, State of Hawaii

My commission expires: 10/30/96

V. A.
Interviewee Initials

**Proposed Ali'i Highway Realignment Oral History Study
Personal Release of Interview Records**

I, Violet Lei Collins, have been previously interviewed by Kepā Maly, who is conducting an oral history study to record family recollections of land use and site histories of the North Kona community, with particular emphasis on the lands of Kahului to Keauhou. The interview was done in conjunction with the proposed Ali'i Highway Realignment project. I participated in informal (not recorded) oral history interview(s) on March 5, April 9, 1996. I have reviewed the typed, paraphrased summary of handwritten notes taken during our discussion(s), and agree that said documentation is complete and accurate, except for those matters specifically set forth below the heading, "CLARIFICATION OR CORRECTIONS." I understand that the County of Hawaii, State Department of Land and Natural Resources-Historic Preservation Division, Office of Hawaiian Affairs, Kona Historical Society, the office of Paul H. Rosendahl, Ph.D., Inc. (consultant archaeologist for the proposed Ali'i Highway project to the County of Hawaii), and Kepā Maly, will curate copies of the interview transcript and report in their collections. I further agree that the information may be made public, subject to my specific objections to release as set forth below under the heading "SPECIFIC OBJECTIONS TO RELEASE OF INTERVIEW MATERIALS."

CLARIFICATION OR CORRECTIONS: Corrections / revisions as
discussed on May 23, 1996.

**CONFIDENTIALITY—SPECIFIC OBJECTIONS TO RELEASE OF INTERVIEW MATERIALS—
RESTRICTIONS SET BY INTERVIEWEE:**

Typed Transcription of Interview Reviewed and accepted on Date: _____

Interviewee received a copy of the Final Interview Transcript on Date: _____

Violet Lei Collins
Interviewee

Kepā Maly
Interviewer-Witness

Date: May 23, 1996

Arthur M. Mahi
Personal Release of Oral History Interview Records

I, Arthur M. Mahi, participated in an oral history interview on April 23, 1996 with Kepā Maly, who was conducting an oral history study to record my family recollections of land use and site histories, and to record my concerns and thoughts about the then "proposed" development of four shoreline swimming ponds along the coastal flats, Ka'ūpūlehu (for a development of Hualālai Development Company {HDC} and the Four Seasons Resort {FSR}), North Kona.

I have reviewed the transcript, recorded interview, and discussion notes and agree that said documentation is complete and accurate, except for those matters specifically set forth below the heading, "CLARIFICATION OR CORRECTIONS." I further agree that the interview information may be used, including *releasing such information in a report to be made public*, subject to my specific objections to release as set forth below under the heading "SPECIFIC OBJECTIONS TO RELEASE OF INTERVIEW MATERIALS — RESTRICTIONS SET BY INTERVIEWEE." I also agree that the interview transcript, interview summary notes, and accompanying photograph may be curated for reference and historical use by the Kona Hawaiian Civic Club and its representatives, the Department of Land and Natural Resources-State Historic Preservation Division and appropriate State, County, and Federal review agencies, the Kona Historical Society, the office of Paul H. Rosendahl, Inc. (an archaeological consultant to HDC), and by Kepā Maly.

CLARIFICATION OR CORRECTIONS:

July 9, 1996 Additional comments included at end of interview regarding the recent pond development and areas additional

CONFIDENTIALITY—SPECIFIC OBJECTIONS TO RELEASE OF INTERVIEW MATERIALS — RESTRICTIONS SET BY INTERVIEWEE:

*concern,
typed and reviewed during discussion.*

Copies of the interview tapes to be curated by Arthur Mahi and family, Kona Hawaiian Civic Club, Kona Historical Society, and Kepā Maly.

Interview Background and Release:

Recorded Interview made on Date: April 22 and 23, 1996.

Interview Notes Made on Date(s): April 22-23, and July 9, 1996.

Type-Written Text Transcriptions of Interview Received on Date: May 2, 1996.

Interviewee received a copy of the interview tape on Date: May 2, 1996.

Arthur M. Mahi
Interviewee

Kepā Maly
Interviewer-Witness

Date: July 9, 1996

**Ka'upulehu Oral History Interviews
Personal Release of Interview Records**

I, Valentine K. Ako, participated in an oral history interview at Ka'upulehu, on December 7, 1996, with Kepā Maly, who was conducting an oral history study to record my family recollections of land use and site histories, and to record my concerns and thoughts about the development of four shoreline swimming ponds along the coastal flats of Ka'upulehu (for a development of Hualālai Development Company {HDC} and the Four Seasons Resort {FSR}), North Kona. The oral historical records are to be published in a report by Paul H. Rosendahl, Ph.D., Inc., (PHRI), prepared in compliance with a Federal Memorandum of Agreement and Kona Hawaiian Civic Club's legal action in Court Case Number 96-00571.

I have reviewed the typed transcript and/or recorded interview, and discussion notes, and agree that said documentation is complete and accurate, including changes made while reviewing the original transcript. I further agree that the interview information may be used, including *releasing such information in a report to be made public*, subject to my specific objections to release as set forth below under the heading "SPECIFIC OBJECTIONS TO RELEASE OF INTERVIEW MATERIALS — RESTRICTIONS SET BY INTERVIEWEE." I also agree that the interview transcript, interview summary notes, and accompanying photograph(s) may be curated for reference and historical use by the Kona Hawaiian Civic Club and its representatives, the Department of Land and Natural Resources-State Historic Preservation Division and appropriate State, County, and Federal review agencies, the Kona Historical Society, the Office of Hawaiian Affairs, the office of Paul H. Rosendahl, Inc. (an archaeological consultant to HDC), and by Kepā Maly.

CONFIDENTIALITY—SPECIFIC OBJECTIONS TO RELEASE OF INTERVIEW MATERIALS — RESTRICTIONS SET BY INTERVIEWEE:

Minor changes as discussed 1/8/97

Interview Background and Release:

Recorded Interview made on Date: December 7, 1996 (see also previously released interview transcript of January 8, 1996).

Interview Notes Made on Date(s): Jan. 8, 1997

Type-Written Text Transcriptions of Interview

and Interview Tapes Received on Date: Transcripts mailed Jan. 4, 1997

(tapes to be forwarded when duplicated): _____

Valentine K. Ako
Interviewee

Kepā Maly
Interviewer-Witness

(released 1/8/97)

Address: P.O. Box 1584
Kapa'a, HI 96746

**Ka'ūpūlehu-Pu'uānāhulu, North Kona Interviews:
Personal Release of Oral History Interview Records**

Interview of December 2, 1996:

I, Margie Kaholo-Kailianu, participated in an oral history interview on December 2, 1996, with Kepā Maly, who was conducting an oral history study to record family recollections of land use and site histories of the Ka'ūpūlehu-Pu'uānāhulu area. The information was recorded only for use in the oral history study (PHRI Report 1733), being conducted as a part of the Kona Hawaiian Civic Club law suit (Case Number 96-00571) filed because of the development of three of four shoreline swimming ponds along the coastal flats of Ka'ūpūlehu (for a development of Hualālai Development Company {HDC} and the Four Seasons Resort {FSR}), North Kona.

I have reviewed the transcript, recorded interview, and discussion notes and agree that said documentation is complete and accurate. The interview of December 2, 1996, including but not limited to the transcript, typed summary, discussion notes and/or tape recorded materials derived therefrom, may not be published in whole or in part, for public sale, or profit (by Hualālai Development Co., Four Seasons Resort, Bishop Estate, the Kona Hawaiian Civic Club, Office of Hawaiian Affairs, Department of Land and Natural Resources-Historic Preservation Division, Paul H. Rosendahl, Ph.D., Inc., or Kepā Maly, and their agents, heirs, assigns, successors, or other agencies involved with this project) without the prior written consent of Raynett Kailianu-Shibata (power-of-attorney for Margie Kaholo-Kailianu). Copies of the December 2, 1996 interview tapes and transcript will be curated by Raynett Kailianu-Shibata (for Margie Kaholo-Kailianu) and family, and Kepā Maly.

Interview of December 7, 1996:

On December 7, 1996, I (Margie Kaholo-Kailianu) participated in a group oral history interview, conducted at Ka'ūpūlehu, with David Keākealani, Joseph Maka'ai, Caroline Kiniha'a Perreira, Rose Pilipi-Maeda, Val Ako, and Arthur Mahi. The interview was conducted for the same reason stated above, and I have reviewed the transcript and agree that said documentation is complete and accurate.

While the recording and transcript of the December 7, 1996 interview is herein released for public information and educational use, my family and heirs, request that no information from any portion of my interview documentation be used in any other publication, without prior consent from Raynett Shibata, on behalf of myself (Margie Kaholo-Kailianu) and my heirs.

Interview Background and Release:

Recorded Interview made on Date: December 2, and 7, 1996

Interview Notes and Narrative Corrections Made on Date(s): 12 | 2 & 7 | 1996

Type-Written Text Transcriptions of the Interviews

were Received on Date: December 16, 1996 (Original transcript) and January 3, 1997 (original transcripts {interviews of Dec. 2 & 7, 1996} with Hawaiian-to-English translations). The interview tapes will be turned over upon completion of duplication.

Continued on Next Page

Margie U Kailianu
Interviewee

Raynett Shibata
Interviewer-Witness

J. Kailianu
Witness

1/17/97
Date

Address: Raynett Shibata
413 Kilauea Ave.
Hilo, Hawai'i 96720

(Interviewer: Kepa Maly)
Jan. 22, 1997

ns. The interview information may not be used by the Office of Hawaiian Affairs
initials

**Ka'ūpūlehu Oral History Interviews
Personal Release of Interview Records**

I, David Ka'ōnohi Keākealani, participated in an oral history interviews on November 19, and December 7, 1996, with Kepā Maly, who was conducting an oral history study to record my family recollections of land use and site histories, and to record my concerns and thoughts about the development of four shoreline swimming ponds along the coastal flats of Ka'ūpūlehu (for a development of Hualālai Development Company {HDC} and the Four Seasons Resort {FSR}), North Kona. The oral historical records are to be published in a report by Paul H. Rosendahl, Ph.D., Inc., (PHRI), prepared in compliance with a Federal Memorandum of Agreement and Kona Hawaiian Civic Club's legal action in Court Case Number 96-00571.

I have reviewed the typed transcript and/or recorded interview, and discussion notes, and agree that said documentation is complete and accurate, including changes made while reviewing the original transcript. I further agree that the interview information may be used, including *releasing such information in a report to be made public*, subject to my specific objections to release as set forth below under the heading "SPECIFIC OBJECTIONS TO RELEASE OF INTERVIEW MATERIALS — RESTRICTIONS SET BY INTERVIEWEE." I also agree that the interview transcript, interview summary notes, and accompanying photograph(s) may be curated for reference and historical use by the Kona Hawaiian Civic Club and it's representatives, the Department of Land and Natural Resources-State Historic Preservation Division and appropriate State, County, and Federal review agencies, the Kona Historical Society, the Office of Hawaiian Affairs, the office of Paul H. Rosendahl, Inc. (an archaeological consultant to HDC), and by Kepā Maly.

CONFIDENTIALITY—SPECIFIC OBJECTIONS TO RELEASE OF INTERVIEW MATERIALS — RESTRICTIONS SET BY INTERVIEWEE:

Interview Background and Release:

Recorded Interviews made on Date: November 19, and December 7, 1996

Interview Notes Made on Date(s): _____

Type-Written Text Transcriptions of Interview

and Interview Tapes Received on Date: Transcripts mailed Jan. 4, 1997

(tapes to be forwarded when duplicated): _____

David Ka'ōnohi Keākealani

Interviewee

Kathleen Ragnya

Interviewer-Witness

Address:

P.O. Box 302

HOLEIALOA, HI. 96725

(Feb. 20, 1997)
(Kepā Maly)

**Ka'upulehu Oral History Interviews
Personal Release of Interview Records**

I, Caroline ~~David~~ ~~Ka'onohi~~ Keakealani, participated in an oral history interviews on November ~~10~~⁷, and December 7, 1996, with Kepā Maly, who was conducting an oral history study to record my family recollections of land use and site histories, and to record my concerns and thoughts about the development of four shoreline swimming ponds along the coastal flats of Ka'upulehu (for a development of Hualālai Development Company {HDC} and the Four Seasons Resort {FSR}), North Kona. The oral historical records are to be published in a report by Paul H. Rosendahl, Ph.D., Inc. (PHRI), prepared in compliance with a Federal Memorandum of Agreement and Kona Hawaiian Civic Club's legal action in Court Case Number 96-00571.

I have reviewed the typed transcript and/or recorded interview, and discussion notes, and agree that said documentation is complete and accurate, including changes made while reviewing the original transcript. I further agree that the interview information may be used, including *releasing such information in a report to be made public*, subject to my specific objections to release as set forth below under the heading "SPECIFIC OBJECTIONS TO RELEASE OF INTERVIEW MATERIALS — RESTRICTIONS SET BY INTERVIEWEE." I also agree that the interview transcript, interview summary notes, and accompanying photograph(s) may be curated for reference and historical use by the Kona Hawaiian Civic Club and it's representatives, the Department of Land and Natural Resources-State Historic Preservation Division and appropriate State, County, and Federal review agencies, the Kona Historical Society, the Office of Hawaiian Affairs, the office of Paul H. Rosendahl, Inc. (an archaeological consultant to HDC), and by Kepā Maly.

CONFIDENTIALITY—SPECIFIC OBJECTIONS TO RELEASE OF INTERVIEW MATERIALS — RESTRICTIONS SET BY INTERVIEWEE:

Interview Background and Release:

Recorded Interviews made on Date: November ~~10~~⁷, and December 7, 1996

Interview Notes Made on Date(s): Feb. 20, 1997

Type-Written Text Transcriptions of Interview

and Interview Tapes Received on Date: Transcripts mailed Jan. 4, 1997

(tapes to be forwarded when duplicated): _____

Caroline K. Keakealani _____

Interviewee

Interviewer-Witness

Kepā Maly
Feb. 20, 1997

Address: P.O. Box 333

Pāpaia Kona HI 96781

**Ka'ūpūlehu Oral History Interviews
Personal Release of Interview Records**

I, Joseph Pu'ipu'i "Wainuke" Maka'ai, participated in an oral history interview at Ka'ūpūlehu, on December 7, 1996, with Kepā Maly, who was conducting an oral history study to record my family recollections of land use and site histories, and to record my concerns and thoughts about the development of four shoreline swimming ponds along the coastal flats of Ka'ūpūlehu (for a development of Hualālai Development Company {HDC} and the Four Seasons Resort {FSR}), North Kona. The oral historical records are to be published in a report by Paul H. Rosendahl, Ph.D., Inc., (PHRI), prepared in compliance with a Federal Memorandum of Agreement and Kona Hawaiian Civic Club's legal action in Court Case Number 96-00571.

I have reviewed the typed transcript and/or recorded interview, and discussion notes, and agree that said documentation is complete and accurate, including changes made while reviewing the original transcript. I further agree that the interview information may be used, including *releasing such information in a report to be made public*, subject to my specific objections to release as set forth below under the heading "SPECIFIC OBJECTIONS TO RELEASE OF INTERVIEW MATERIALS — RESTRICTIONS SET BY INTERVIEWEE." I also agree that the interview transcript, interview summary notes, and accompanying photograph(s) may be curated for reference and historical use by the Kona Hawaiian Civic Club and it's representatives, the Department of Land and Natural Resources-State Historic Preservation Division and appropriate State, County, and Federal review agencies, the Kona Historical Society, the Office of Hawaiian Affairs, the office of Paul H. Rosendahl, Inc. (an archaeological consultant to HDC), and by Kepā Maly.

CONFIDENTIALITY—SPECIFIC OBJECTIONS TO RELEASE OF INTERVIEW MATERIALS — RESTRICTIONS SET BY INTERVIEWEE:

Interview Background and Release:

Recorded Interview made on Date: December 7, 1996

Interview Notes Made on Date(s): 12-7-96

Type-Written Text Transcriptions of Interview
and Interview Tapes Received on Date: Transcripts mailed Jan. 4, 1997
(tapes to be forwarded when duplicated): _____

Joseph A. Maka'ai
Interviewee

Kepā Maly
Interviewer-Witness

Feb. 13, 1997

Address: 161 Lauka Rd.
Hilo, HI 96720

**Ka'ūpūlehu Oral History Interviews
Personal Release of Interview Records**

I, Rose "Loke" Pilipi-Maeda, participated in an oral history interview at Ka'ūpūlehu, on December 7, 1996, with Kepā Maly, who was conducting an oral history study to record my family recollections of land use and site histories, and to record my concerns and thoughts about the development of four shoreline swimming ponds along the coastal flats of Ka'ūpūlehu (for a development of Hualālai Development Company {HDC} and the Four Seasons Resort {FSR}), North Kona. The oral historical records are to be published in a report by Paul H. Rosendahl, Ph.D., Inc., (PHRI), prepared in compliance with a Federal Memorandum of Agreement and Kona Hawaiian Civic Club's legal action in Court Case Number 96-00571.

I have reviewed the typed transcript and/or recorded interview, and discussion notes, and agree that said documentation is complete and accurate, including changes made while reviewing the original transcript. I further agree that the interview information may be used, including *releasing such information in a report to be made public*, subject to my specific objections to release as set forth below under the heading "SPECIFIC OBJECTIONS TO RELEASE OF INTERVIEW MATERIALS — RESTRICTIONS SET BY INTERVIEWEE." I also agree that the interview transcript, interview summary notes, and accompanying photograph(s) may be curated for reference and historical use by the Kona Hawaiian Civic Club and its representatives, the Department of Land and Natural Resources-State Historic Preservation Division and appropriate State, County, and Federal review agencies, the Kona Historical Society, the Office of Hawaiian Affairs, the office of Paul H. Rosendahl, Inc. (an archaeological consultant to HDC), and by Kepā Maly.

CONFIDENTIALITY—SPECIFIC OBJECTIONS TO RELEASE OF INTERVIEW MATERIALS — RESTRICTIONS SET BY INTERVIEWEE:

Interview Background and Release:

Recorded Interview made on Date: December 7, 1996

Interview Notes Made on Date(s): 5 Feb 1997

Type-Written Text Transcriptions of Interview

and Interview Tapes Received on Date: Transcripts mailed Jan. 4, 1997

(tapes to be forwarded when duplicated): _____

Rose Pilipi Maeda

Interviewee

Shandi Maeda

Interviewer-Witness

Address: P. O. Box 744
Kapaau, Hi, 96755

(Released 2/5/97
Kepā Maly)

**Ka'ūpūlehu Oral History Interviews
Personal Release of Interview Records**

I, Karin Haleamau, participated in an oral history interview on January 22, 1997, with Kepā Maly, who was conducting an oral history study to record my family recollections of land use and site histories, and to record my concerns and thoughts about the development of four shoreline swimming ponds along the coastal flats of Ka'ūpūlehu (for a development of Hualālai Development Company {HDC} and the Four Seasons Resort {FSR}), North Kona. The oral historical records are to be published in a report by Paul H. Rosendahl, Ph.D., Inc., (PHRI), prepared in compliance with a Federal Memorandum of Agreement and Kona Hawaiian Civic Club's legal action in Court Case Number 96-00571.

I have reviewed the typed transcript and/or recorded interview, and discussion notes, and agree that said documentation is complete and accurate, including changes made while reviewing the original transcript. I further agree that the interview information may be used, including *releasing such information in a report to be made public*, subject to my specific objections to release as set forth below under the heading "SPECIFIC OBJECTIONS TO RELEASE OF INTERVIEW MATERIALS — RESTRICTIONS SET BY INTERVIEWEE." I also agree that the interview transcript, interview summary notes, and accompanying photograph(s) may be curated for reference and historical use by the Kona Hawaiian Civic Club and it's representatives, the Department of Land and Natural Resources-State Historic Preservation Division and appropriate State, County, and Federal review agencies, the Kona Historical Society, the Office of Hawaiian Affairs, the office of Paul H. Rosendahl, Inc. (an archaeological consultant to HDC), and by Kepā Maly.

CONFIDENTIALITY—SPECIFIC OBJECTIONS TO RELEASE OF INTERVIEW MATERIALS — RESTRICTIONS SET BY INTERVIEWEE:

Interview Background and Release:

Recorded Interview made on Date: January 22, 1997.

Interview Notes Made on Date(s): N/A

Type-Written Text Transcriptions of Interview

and Interview Tapes Received on Date: Transcripts mailed Feb. 4, 1997
(tapes to be forwarded when duplicated): _____

Karin K. Haleamau

Interviewee

Kepā Maly

Interviewer-Witness

Address: 723890 - A Hawaii Belt Rd
Kailua-Kona, HI 96740

Feb. 20, 1997

**Personal Release of Interview Records:
Mahai'ula-Kekaha Oral History Interview**

Prepared in conjunction with Development of Kekaha State Park (Kona, Hawai'i)

The interview referenced below was recorded by Kepā Maly, under contract to Group 70 International, Inc., and the Division of State Parks, in conjunction with historical and archival documentary research for the *ahupua'a* of Kaulana, Mahai'ula, Makalawena, Awake'e, Manini'ōwali, and Kūki'o (the Kekaha study area).

A full copy of the final historical and oral history study (including the video recording) will be provided to interview participants by the Department of Land and Natural Resource-State Parks Division of the State of Hawai'i.

Date of Interview: November 8, 1997.

I, Mrs. Lai Cassin, participated in an oral history interview with Kepā Maly, and hereby grant rights to the interview done by me (including tape-recordings, transcripts, and expanded notes) to Kepā Maly (*Kumu Pono Associates*). I grant my rights to the interview records to Kepā Maly as follows, subject to any restrictions listed below:

(a) Quotes from the interview(s) may be used as a part of the final report on historic and cultural sites and practices in the Kona study area, or reference may be made to the information in the interview(s). Copies of the interview records may be made available to the Department of Land and Natural Resource-State Parks Division, and Group 70 International, Inc.

Yes or no: yes

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

Yes or no: yes

(c) The interview records may be housed in library and historical collections for general public access. yes telecom - 1/14/98

Yes or no: none

(d) Restrictions: →

Mrs. Lai Cassin
Interviewee-Narrator

Kepā Maly
Interviewer-Witness (note reviewed with release 1/16/98)

Address: 755286 Mamalaha Hwy 1-14-98

Date of Release

Holualoa Kona Hi
96725

**Personal Release of Interview Records:
Oral History Interviews of Kekaha (Pu'uanahulu-Ka'ūpūlehu to Mahai'ula)
Prepared in conjunction with Development of Kekaha State Park (Kona, Hawai'i)**

The interviews referenced below were recorded by Kepā Maly, as a part of studies being conducted in conjunction with: (1) the proposed development of shore line ponds at Ka'ūpūlehu (Maly - PHRI Report 1733-043197 — by Release of February 20, 1997); and (2) a study of historical and archival documentary research for the *ahupua'a* of Kaulana, Mahai'ula, Makalawena, Awake'e, Manini'ōwali, and Kūki'o (the Kekaha Kai State Park study area).

A full copy of the final historical and oral history study (including the video recording) will be provided to interview participants by the Department of Land and Natural Resource-State Parks Division of the State of Hawai'i.

Date of Interviews: November 7 & December 7, 1996; and November 8, 1997.

I, Caroline Kiniha'a Keākealani-Perreira, participated in oral history interviews with Kepā Maly, and hereby grant rights to the interview done by me (including tape-recordings, transcripts, and expanded notes) to Kepā Maly (*Kumu Pono Associates*). I grant my rights to the interview records to Kepā Maly as follows, subject to any restrictions listed below:

(a) Quotes from the interview(s) may be used as a part of the final report on historic and cultural sites and practices in the Kona study area, or reference may be made to the information in the interview(s). Copies of the interview records may be made available to the Department of Land and Natural Resource-State Parks Division, and Group 70 International, Inc.

Yes/or no: _____

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

Yes/or no: _____

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

Yes/or no: _____

(d) Restrictions:

Caroline K. Perreira

Interviewee-Narrator

Kepā Maly

Interviewer-Witness

Address: P.O. Box 333

Pāpa'ikou, Hawai'i 96781

Feb. 19, 1998

Date of Release

**Personal Release of Interview Records:
Mahai'ula-Kekaha Oral History Interview**

Prepared in conjunction with Development of Kekaha State Park (Kona, Hawai'i)

The interview referenced below was recorded by Kepā Maly, under contract to Group 70 International, Inc., and the Division of State Parks, in conjunction with historical and archival documentary research for the ahupua'a of Kaulana, Mahai'ula, Makalawena, Awake'e, Manini'ōwali, and Kūki'o (the Kekaha study area).

A full copy of the final historical and oral history study (including the video recording) will be provided to interview participants by the Department of Land and Natural Resource-State Parks Division of the State of Hawai'i.

Date of Interview: November 8, 1997.

I, George Kinoulu Kahananui, participated in an oral history interview with Kepā Maly, and hereby grant rights to the interview done by me (including tape-recordings, transcripts, and expanded notes) to Kepā Maly (*Kumu Pono Associates*). I grant my rights to the interview records to Kepā Maly as follows, subject to any restrictions listed below:

(a) Quotes from the interview(s) may be used as a part of the final report on historic and cultural sites and practices in the Kona study area, or reference may be made to the information in the interview(s). Copies of the interview records may be made available to the Department of Land and Natural Resource-State Parks Division, and Group 70 International, Inc.

Yes or no: Yes

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

Yes or no: pending further work

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

Yes or no: for Kekaha Kai S.P. interpretive use.

(d) Restrictions: Limited release - for use with this study - Kekaha Kai State Park. Pending further site and interview work with author.

G.K. Kahananui
Verbal Release / Kona Feb. 21, 1998

Interviewee-Narrator

Kepā Maly
Interviewer-Witness

Address: P.O. Box 2787

Kailua-Kona, Hawai'i 96745

Limited Release Feb. 21, 1998

Date of Release

**Personal Release of Interview Records:
Mahai'ula-Kekaha Oral History Interview**

Prepared in conjunction with Development of Kekaha State Park (Kona, Hawai'i)

The interview referenced below was recorded by Kepā Maly, under contract to Group 70 International, Inc., and the Division of State Parks, in conjunction with historical and archival documentary research for the *ahupua'a* of Kaulana, Mahai'ula, Makalawena, Awake'e, Manini'ōwali, and Kūki'o (the Kekaha study area).

A full copy of the final historical and oral history study (including the video recording) will be provided to interview participants by the Department of Land and Natural Resource-State Parks Division of the State of Hawai'i.

Date of Interview: November 8, 1997.

I, Valentine (Uke), participated in an oral history interview with Kepā Maly, and hereby grant rights to the interview done by me (including tape-recordings, transcripts, and expanded notes) to Kepā Maly (*Kumu Pono Associates*). I grant my rights to the interview records to Kepā Maly as follows, subject to any restrictions listed below:

(a) Quotes from the interview(s) may be used as a part of the final report on historic and cultural sites and practices in the Kona study area, or reference may be made to the information in the interview(s). Copies of the interview records may be made available to the Department of Land and Natural Resource-State Parks Division, and Group 70 International, Inc.

Yes or no: Yes

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

Yes or no: Yes

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

Yes or no: Yes

(d) Restrictions:

Video recording made on November 8, 1997 must be reviewed by myself or heirs and Kepa Maly before public disclosure.

Valentine (Uke)
Interviewee-Narrator

Elizabeth K. Oka
Interviewer-Witness

Address P.O. Box 1584

December 10, 1997

Date of Release

Kona, HI 96746-7584

**Personal Release of Interview Records:
Mahai'ula-Kekaha Oral History Interview**

Prepared in conjunction with Development of Kekaha State Park (Kona, Hawai'i)

The interview referenced below was recorded by Kepā Maly, under contract to Group 70 International, Inc., and the Division of State Parks, in conjunction with historical and archival documentary research for the *ahupua'a* of Kaulana, Mahai'ula, Makalawena, Awake'e, Manini'ōwali, and Kūki'o (the Kekaha study area).

A full copy of the final historical and oral history study (including the video recording) will be provided to interview participants by the Department of Land and Natural Resource-State Parks Division of the State of Hawai'i.

Date of Interview: November 8, 1997.

I, Leina'ala Keākealani-Lightner, participated in an oral history interview with Kepā Maly, and hereby grant rights to the interview done by me (including tape-recordings, transcripts, and expanded notes) to Kepā Maly (*Kumu Pono Associates*). I grant my rights to the interview records to Kepā Maly as follows, subject to any restrictions listed below:

(a) Quotes from the interview(s) may be used as a part of the final report on historic and cultural sites and practices in the Kona study area, or reference may be made to the information in the interview(s). Copies of the interview records may be made available to the Department of Land and Natural Resource-State Parks Division, and Group 70 International, Inc.

Yes or no: yes

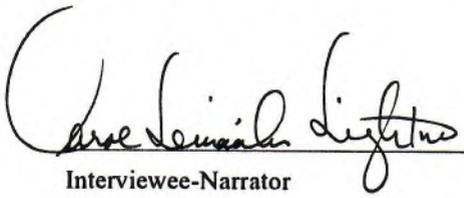
(b) The interview records may be referenced by Kepā Maly for scholarly publication.

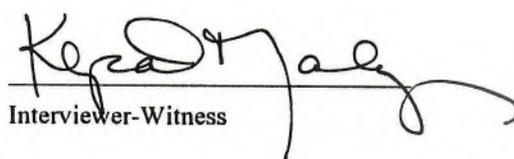
Yes or no: yes

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

Yes or no: yes

(d) Restrictions: none


Interviewee-Narrator


Interviewer-Witness

Address: P.O. Box 684
Kailua-Kona, Hawai'i 96745

Feb. 19, 1998
Date of Release

**Personal Release of Interview Records:
Mahai'ula-Kekaha Oral History Interview**

Prepared in conjunction with Development of Kekaha State Park (Kona, Hawai'i)

The interview referenced below was recorded by Kepā Maly, under contract to Group 70 International, Inc., and the Division of State Parks, in conjunction with historical and archival documentary research for the *ahupua'a* of Kaulana, Mahai'ula, Makalawena, Awake'e, Manini'ōwali, and Kūki'o (the Kekaha study area).

A full copy of the final historical and oral history study will be provided to interview participants by the Department of Land and Natural Resource-State Parks Division of the State of Hawai'i.

Date of Interview: December 22, 1997.

I, Tessa Gay Kāmākia Magoon-Dye, participated in an oral history interview with Kepā Maly, and hereby grant rights to the interview done by me (including tape-recordings, transcripts, and photographs) to Kepā Maly (*Kumu Pono Associates*). I grant my rights to the interview records to Kepā Maly as follows, subject to any restrictions listed below:

(a) Quotes from the interview(s) may be used as a part of the final report on historic and cultural sites and practices in the Kona study area, or reference may be made to the information in the interview(s). Copies of the interview records may be made available to the Department of Land and Natural Resource-State Parks Division, and Group 70 International, Inc.

Yes or no: yes

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

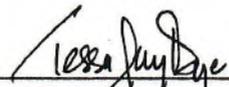
Yes or no: yes

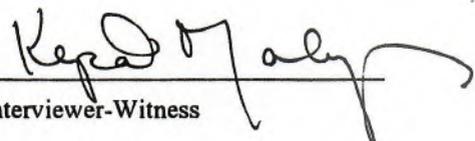
(c) The interview records may be housed in library and historical collections for general public access.

Yes or no: yes

(d) Restrictions:

*with corrections and notes from
Feb. 25, 1998*


Interviewee-Narrator


Interviewer-Witness

Address: 1055 KooHo Pl.
Kailua, Hawai'i 96734

th 25 February, 1998.
Date of Release

**Personal Release of Interview Records:
Mahai'ula-Kekaha Oral History Interview**

Prepared in conjunction with Development of Kekaha State Park (Kona, Hawai'i)

The interview referenced below was recorded by Kepā Maly, under contract to Group 70 International, Inc., and the Division of State Parks, in conjunction with historical and archival documentary research for the *ahupua'a* of Kaulana, Mahai'ula, Makalawena, Awake'e, Manini'ōwali, and Kūki'o (the Kekaha study area).

Date of Interview: February 3, 1998.

I, Hannah Kihalani Springer, participated in an oral history interview with Kepā Maly, and hereby grant rights to the interview done by me (including tape-recordings, transcripts, and expanded notes) to Kepā Maly (*Kumu Pono Associates*). I grant my rights to the interview records to Kepā Maly as follows, subject to any restrictions listed below:

(a) Quotes from the interview(s) may be used as a part of the final report on historic and cultural sites and practices in the Kona study area, or reference may be made to the information in the interview(s). Copies of the interview records may be made available to the Department of Land and Natural Resource-State Parks Division, and Group 70 International, Inc.

Yes or no: yes

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

Yes or no: yes

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

Yes or no: yes

(d) Restrictions:

Kepā Maly Interviewee-Narrator  Hannah Kihalani Springer Interviewer-Witness

Address: Kukui'ohiwai – Kona, Hawai'i
Ph. 325-5126 / 594-1882

March 3, 1998
Date of Release