

***ORAL HISTORY STUDY:
AHUPUA'A OF MĀKUA
AND KAHANAHĀIKI,
DISTRICT OF WAI'ANAE
ISLAND OF O'AHU
(Wai'anae Overview TMK:8-1 & 8-2)***

PACDIV Contract Number N62742-94-D-0006 D.O. 22

BCH Project No. 442.0122

FINAL REPORT

JUNE 1998

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AND KAHANAHĀIKI,
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June 1998

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EXECUTIVE SUMMARY

Oral history interviews were conducted by the Institute for Sustainable Development (ISD) to obtain community input for the preparation of the Environmental Assessment (EA) for Marine Corps Amphibious Training in Hawaii. This work was initiated and funded by Marine Corps Base Hawaii, and carried out under sub-contract to Belt Collins Hawaii, for the United States Navy (Pacific Division, Naval Facilities Engineering Command); Contract Number N62742-94-D-0006, Delivery Order 22. The Statement of Services tasked ISD with “identifying the cultural significance of Mākua Beach, and to analyze the impacts of the proposed training activity on the affected community and cultural resources.” The task requirement emphasized the need “to address the potential impacts of the proposed action on minority and low income populations as discussed in Executive Order 12898, pertaining to Environmental Justice.” An amendment to the contract allowed an expansion of the analysis of impacts, based on the oral history interviews and other sources of community input, which is described in a *Decision Support Document: Community Resources Summary and Recommendations, Marine Corps Amphibious Training at Mākua Beach*.

In preparation for the oral history interviews, archival research was conducted to gather information on the history of the land and its ownership in the area of Mākua Beach, District of Wai‘anae, Island of O‘ahu (Wai‘anae Overview TMK: 8-1 & 8-2). Some of this information was used as a basis of the archaeological report prepared as background material for the EA. A list of interview candidates was developed in consultation with MCBH, based in part on their contacts in the community. Interviewee selection criteria included genealogical ties to the land; and first hand knowledge or experience, recognized by the community, of lore or historical facts about the cultural significance of the area.

Seven oral history interviews with nine participants (six with one person and one involving three people) were conducted between December 21, 1997 and February 4, 1998, with additional follow-up consultations about the transcripts with the interviewees. For several interviewees, this included the recording of additional narratives, and site visits. Following completion of the interview, transcript review, and consultation process, interviewees gave their written permission for inclusion of the transcripts in this report. The interviews that were collected provide rich accounts of the historic community at Mākua-Kahanahāiki, and cover a wide range of experience. Among the information recorded are:

- Narratives pertaining to practices, customs, and beliefs of native residents in the period prior to the outbreak of World War II;
- Sites and history associated with native and historic cultural resources;
- Relationships of the community (both historic and present-day) with its natural resources;
- Significance of the advent of World War II (which decisively separated the community from the land);
- Concerns about the lack of access to the land due to military control; issues held by the community about the military’s stewardship of both the natural and cultural resources of Mākua-Kahanahāiki; and,
- Recommendations as to how to mitigate problematic issues that are important to the community.

Interviewees expressed the view that the proposed amphibious landing is an inappropriate use of the shore. They also perceive the beach and the Mākua-Kahanahāiki area as an integral unit, making difficult any distinction between cultural significance and adverse effects within the specific study (landing) area as opposed to the area as a whole. Most interviewees were negative about military control and use of Mākua-Kahanahāiki Valley in general, and would like the military to eventually relinquish control of the land. Several interviewees described their vision for the land as a cultural preserve. Strong opinions and concern also were expressed about inappropriate activities and impacts by the public; relating to squatters, off-road vehicles, littering, and dumping on Mākua Beach. The following specific sites, associations, or resources were identified with reference to the study area as having cultural significance from the perspective of the community. An annotated reference map with approximate locations was developed based on consultations and site visits with the interviewees and accompanies this report.

- A *kuahu* (altar) built on the beach in September 1997, and dedicated to the Hawaiian god Kanaloa, is a site at which Hawaiian cultural and religious practices occur. The *kuahu* also marks the location where the ashes of elders descended from families of Mākua are scattered.
- The beach is a site of cultural restoration—the focal point of a revival of Hawaiian practices and religion.
- The beach is a place where Hawaiian ancestral burials associated with *kuleana* properties were traditionally performed. A contemporary practice of scattering ashes of notable Native Hawaiians who have passed on is also associated with specific sites on the beach. Although tangible evidence of remains is not known, locations of *kuleana* and sites where ashes were scattered are identifiable.
- The site of a former Mākua beach home is where early planning meetings of the Protect Kaho‘olawe ‘Ohana and other Hawaiian movements occurred.
- The Mākua-Kahanahāiki beaches and coastal waters, and larger bay from Kea‘au to Ka‘ena Point, are an exceptional fishery resource important to both subsistence and commercial fishermen.
- The streams and *muliwai* (estuarine environments), whose ecological integrity has already been compromised, are important to sustaining off-shore fisheries.

Cultural significance of Mākua Beach will be determined based on a review of the archaeological, historic and contemporary cultural information that has been gathered by literature search, site surveys, and community outreach, including these interviews. All interviewees have specific knowledge of sites and their uses, to which they assign historic and traditional cultural value. They expressed knowledge of past and present gathering and subsistence practices associated with the study area. Although Mākua Beach is significantly altered from its historical condition, in their eyes its integrity has not been lost. Interviewee expressions of the inappropriateness of amphibious landings on Mākua Beach appear to some degree to be due to the nature of military training and equipment being contrary to that of the beach setting. Specific resources and objects associated with the site were identified as to location, making it possible to avoid them and eliminate a potential adverse effect. Overall, the interviews provide a rich foundation of information—expressing a deep concern, knowledge, and wisdom about the study area—and a starting point for an ongoing dialogue and activities to address the issues held by the community. These concern past and future Marine Corps presence and use of Mākua lands for training.

ACKNOWLEDGEMENTS

There is a Hawaiian saying “*A’ohe pau ka ‘ike i ka hālau ho’okāhi*” (*All knowledge is not found in one school*). The *kūpuna Hawai’i* (Hawaiian elders) knew that when many people gathered together there would be different thoughts and experiences which would cause people to perceive things differently. Many people participated in the preparation of this study, sharing their *aloha*, knowledge and recommendations. Not all of the people share the same knowledge, but to each one, their “school” of thought is significant. In this small collection of oral history interviews, we see cultural diversity and cultural unity. It is also seen that the relationship of the native families with generational ties to the Mākua-Kahanahāiki area remains strong. The significance of the land lives in the present generation and is being taught to the children who will lead tomorrow. To each of you who took the time to share with us a glimpse into your history —

(in alphabetical order)

William and Melva ‘Ailā; Charles K. Bailey; Wati (Holt) Char; Clarence DeLude; A. Frenchy DeSoto (Haunani Ching *mā*); Buffalo Keaulana; Marion Kelly; Glen (Kim) Kila (*me nā kupu ka ‘āina*); Jay L. Landis; Landis Ornellas; Jeffery Pānui; Charles Reiny; George Rosa; Albert H. Silva (and Theola, Collen, Leroy); and archivists and staff of the Bernice Pauahi Bishop Museum, State of Hawai’i, DLNR Land and Survey Divisions, Hawaiian Historical Society, and Real Property Tax Office —

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

In reading this collection of oral histories, I wish to ask you to think of a saying taught to me by my *kūpuna hānai* (adoptive grandparents) on Lāna‘i — “*O ka mea maika ‘i mālama, o ka mea maika ‘i ‘ole, kāpae ‘ia*” (Keep that which is good and set that which is not good aside). With this saying, I wish to share with readers that I can only speak from the door of my own house, from that of which I have experienced. I do not profess to have recorded all that could or should be said about Mākua-Kahanahāiki or the study matter. But, an effort has been made to present readers with an overview of the rich and varied history of the area, and to accurately relay the thoughts and recommendations of the people who contributed to this study.

‘o wau nō me ka ha ‘aha ‘a — Kepā Maly

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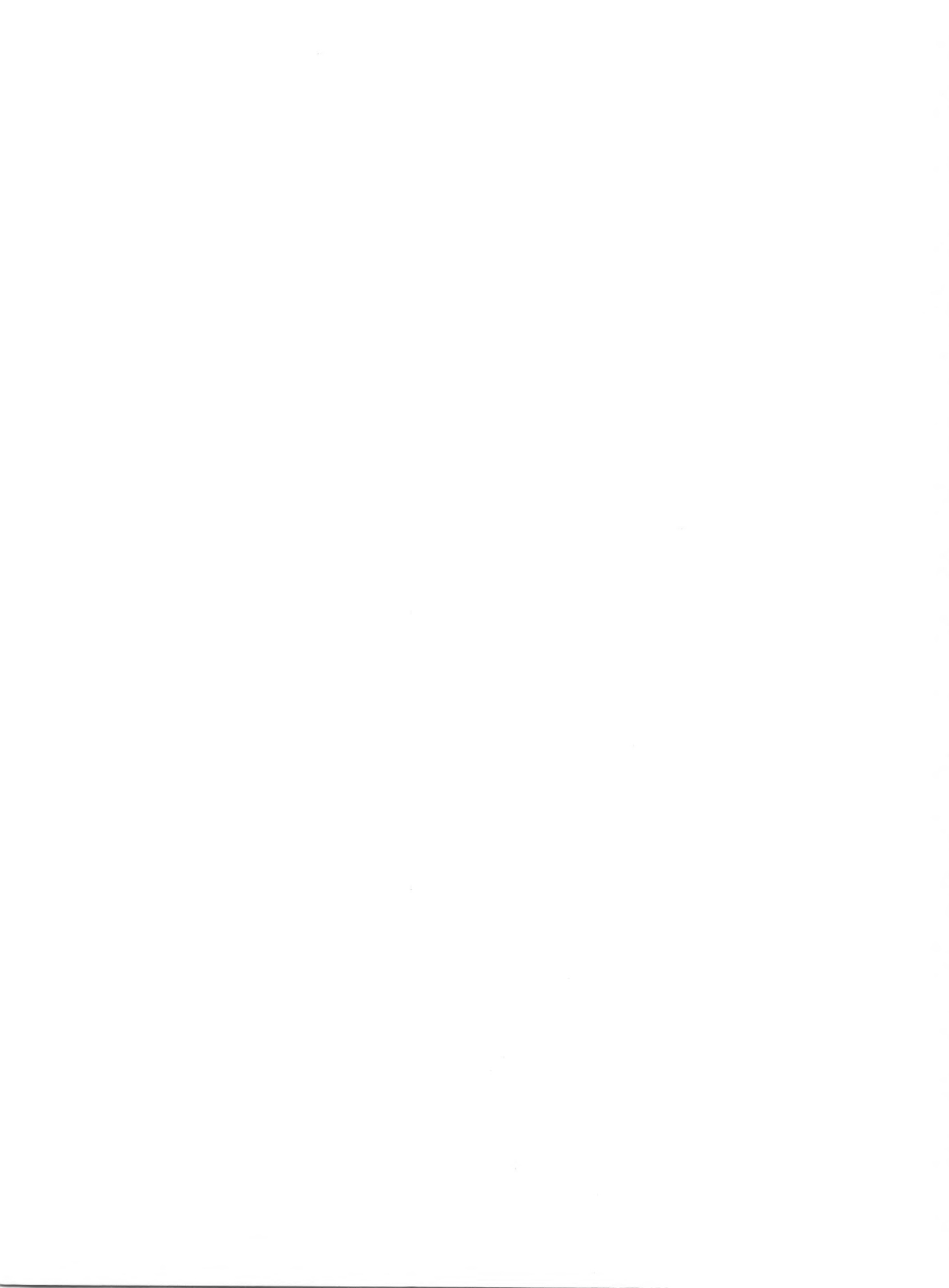
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MĀKUA-KAHANAHĀIKI ORAL HISTORY STUDY REPORT

Kepā Maly and Bruce Wilcox, Ph.D.

INTRODUCTION

Background

Oral history interviews were conducted by the Institute for Sustainable Development (ISD) to obtain community input for the preparation of the Environmental Assessment for Marine Corps Amphibious Training in Hawaii. This work was initiated and funded by Marine Corps Base Hawaii (MCBH), and carried out under sub-contract to Belt Collins Hawaii, for the United States Navy (Pacific Division, Naval Facilities Engineering Command); Contract Number N62742-94-D-0006, Delivery Order 22. The Statement of Services tasked ISD with “identifying the cultural significance of Mākua Beach, and to analyze the impacts of the proposed training activity on the affected community and cultural resources.” The task requirement emphasized the need “to address the potential impacts of the proposed action on minority and low income populations as discussed in Executive Order 12898, pertaining to Environmental Justice.” An amendment to the contract allowed an expansion of the analysis of impacts, based on the oral history interviews and other sources of community input, which is described in a *Decision Support Document: Community Resources Summary and Recommendations, Marine Corps Amphibious Training at Mākua Beach*.¹

This oral historical study was conducted consistent with Federal and State laws and guidelines for such studies (i.e., the National Historic Preservation Act {NHPA} of 1966, as amended {16 U.S.C. 470 [cf. Sections 106, 110, 111, 112, and 402]}; *Guidelines for Consideration of Traditional Cultural Values in Historic Preservation Review*;² *Guidelines for Evaluating and Documenting Traditional Cultural Properties*;³ and the criteria, standards, and guidelines currently utilized by the Department of Land and Natural Resources-State Historic Preservation Division (DLNR-SHPD) for the evaluation and documentation of cultural sites {cf. Title 13, Sub-Title 13:274-4,5,6; 275:6}. The term cultural significance is used broadly here as cultural resources that are contemporarily perceived to have value to the community as expressed by the interviewees.

The work was also carried out in a manner consistent with Environmental Justice Directives: Executive Order 12898: Federal Actions to Address Environmental Justice in Minority Populations and Low-Income Populations (Feb. 11 1994); *Strategy on Environmental Justice*, Department of Defense (DoD), Mar. 24 1995; and *Environmental Protection and Compliance Manual* (MCOP5090.2A).

¹ Institute for Sustainable Development and James Kent Associates. *Decision Support Document: Community Resources Summary and Recommendations, Marine Corps Amphibious Landing at Mākua Beach*. Prepared for Marine Corps Base Hawaii, Belt Collins Hawaii, Honolulu. June 1998.

² Advisory Council on Historic Preservation. *Guidelines for Consideration of Traditional Cultural Values. Historic Preservation Review* (Draft report, August). Advisory Council on Historic Preservation, Washington, D.C. 1995.

³ Patricia L. Parker and Thomas F. King. *Guidelines for Evaluating and Documenting Traditional Cultural Properties. National Register Bulletin*, No. 38. U.S. Department of the Interior, U.S., National Park Service, Interagency Resource Division, Washington, D.C. 1994.

These Marine Corps compliance guidelines specify the NEPA process as the primary mechanism to implement the provisions of Executive Order 12898 and the DoD *Strategy on Environmental Justice*. These includes the requirements to improve opportunities for minority and low income populations to participate in the decision making process as well as to improve existing outreach and communication systems. The oral history interview process addresses both of these requirements as well as providing additional valuable information concerning potential impacts.

Background Research and Development of the Mākua Interview Packet

In preparing to conduct the oral history interviews, ISD Cultural Resources Specialist, Kepā Maly, conducted a review of archival and historical documentation pertaining to the study area. That research served two purposes: (1) to provide a record of documented historical accounts in the study area to be used in formulating questions of the interviewees; and (2) to provide International Archaeological Research Institute, Inc., which was preparing to conduct archaeological investigations in the Mākua shore line study area, with background information for development of their study.⁴ The primary archival research was conducted between September 1st to November 6th, 1997.

Following the collection of historical data, and prior to initiating the oral history study, a list of interview candidates was developed by the Environmental Affairs Division of Marine Corps Base Hawaii (MCBH) and provided to ISD. Their list was developed on the basis of their ongoing community outreach efforts. At a meeting with MCBH and other consultants, on October 21, 1997, it was agreed that the cultural specialist would seek out eight interviewees with whom he could conduct recorded interviews. Subsequently, as a result of his own community contacts, MCBH and BCH were provided with additional recommendations of interview candidates.

While conducting the historical and archival literature research described above, a previously un-translated native account that includes legendary references to the lands, shore and fisheries in and around Mākua was discovered. Those texts, compiled by native Hawaiian historians in the 1920s can be likened to oral historical accounts that were collected from older native informants of the time. The pertinent excerpts of those traditional narratives (previously collected oral accounts), translated by Mr. Maly are included as *Appendix A* in this study.

⁴ H. David Tuggle, November 1997. The Archaeology of Mākua Beach: Background for an Environmental Assessment of Proposed Amphibious Training in Hawai'i, Mākua, Island of O'ahu. Prepared for Belt Collins Hawaii. Prepared by International Archaeological Research Institute Inc., Honolulu, HI.

METHODOLOGY

Interview Packet

In preparing to conduct the oral history interviews for this study, Mr. Maly proposed and followed several standard criteria for the selection of interviews. The main criteria were:

- a. the potential interviewee's genealogical ties to lands of the study area (i.e., descent from families awarded land in the Māhele of 1848, or from recipients of Land Grants from the Kingdom or Territory of Hawai'i);
- b. age—the older the informant, the more likely the individual is to have had personal communications or first-hand experiences with even older, now deceased Hawaiians and area residents;
- c. an individual's identity in the community as someone possessing specific knowledge of lore or historical wisdom pertaining to the lands, families, practices, and land use and subsistence activities in the study area; and,
- d. recommendations from Environmental Affairs staff of MCBH.

On November 25, 1997, MCBH agreed upon a list of 10 interviewee candidates (eight of whom were to be interviewed), with the understanding that the list might change depending on the availability of identified candidates. During that time, ISD also worked with MCBH and Belt Collins in the development of an interview packet, including (1) a description of the oral history interview process; (2) an overview of the proposed Marine Corps amphibious landing operations; and, (3) a questionnaire outline, which would be forwarded to individuals who agreed to consider participating in the oral history interview process (*Figure 2*).

Introductory contacts with potential interviewees were initiated by December 15, 1997, and the collection of interviews began on December 21, 1997. The last interview collected as a part of this study was conducted on February 4, 1998. A total of seven interviews with nine participants were recorded.

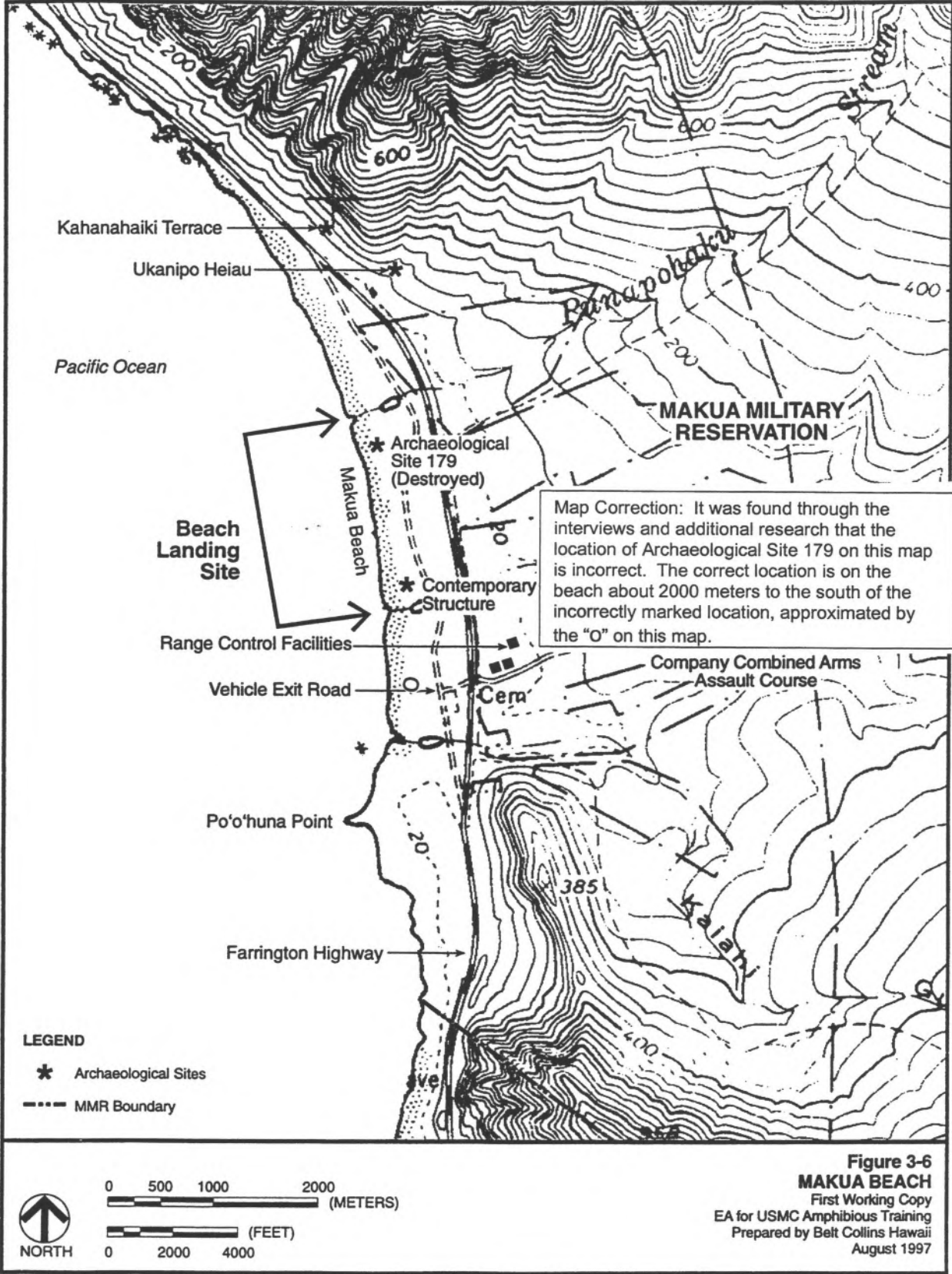


Figure 1. Mākua Beach–BCH Figure 3-6; First Working Copy, EA for USMC Amphibious Training (August 1997)

MĀKUA ORAL HISTORY STUDY

Overview of Intent and Scope of the Oral History Study

It is the general goal of an oral history study to discuss and gather information from knowledgeable interviewees about cultural practices, features, and beliefs of the area being studied. In this case, the study area is the *ahupua'a* of Mākua and Kahanahāiki (Wai'anae District), with the area of particular importance being the coastal section of the *ahupua'a* extending from the ocean fisheries, across Farrington Highway, to the entrance of the Mākua Military Reservation (MMR). It is the goal of the interviews to record information pertaining to: cultural practices and beliefs; religious and spiritual customs; about past and present substance, access, residential, agricultural, and recreational practices; and knowledge about traditional and historic sites (both man made and natural).

The oral history interviews are being conducted as a part of the environmental assessment for the proposed amphibious training at Mākua Beach. Following the interviews, the tapes will be transcribed, or expanded notes typed up. The transcripts will then be sent back to each interviewee for review, comments and release. With the interviewee's permission, the entire interview, or portions of it will be included in a report containing the other interviews collected as a part of this study. A copy of the final study, with all the interviews will also be sent to the interviewees when the report is finished.

Overview of the Proposed Amphibious Training at Mākua Beach

Background

The Navy and Marine Corps are considering the use of Mākua Beach for amphibious training on an occasional basis. The largest beach landing exercises would be carried out with personnel and equipment of the Marine Corps' Marine Expeditionary Units (MEUs) that are en route to Asia by ship. Highly trained Marine personnel are the "backbone" of the MEUs. They are an emergency response "911 force" trained to perform a variety of missions we often hear about in the news. These assignments include: evacuation of US citizens and diplomatic workers; peacekeeping tasks to avoid armed conflict; and other missions required to protect the interests of the United States, its allies and their citizens overseas. In addition to MEU landings, the 3rd Marine Regiment based on O'ahu also need to conduct landing exercises on an occasional basis. These would be smaller in scale.

Because they are a "911 force" the MEU often have to conduct missions on short notice, under potentially hostile conditions, and after being at sea in cramped quarters for weeks or months. Hawaii provides Marines sailing to the Western Pacific and Asia from California one of the few chances to practice their landing skills, field maneuver and weapons fire, and to check out their equipment along the way. This helps insure the safety and success of Marines during actual missions. Mākua is the only location mid-way along this route from California to the Western Pacific where it is possible to do a beach landing and proceed immediately upland for live-fire training.

The Marine Corps' MEU may wish to do these landings up to two or three times a year. The 3rd Marines would like to conduct their smaller exercises a similar number of times. Public access to the part of the beach used for the landing and the stretch of Farrington Highway next to it would be limited for part of the time during landing days.

Figure 2. Mākua Oral History Interview Packet (December 1997)

The landings will normally be done on weekdays to minimize the number of beach or highway users potentially inconvenienced by the training exercise. The community would be given information about these training exercises in advance so that the dates and times that the beach would be used exclusively for training will be known.

Landings would require use of the central portion of Mākua Beach (see map) on two days. On the first day of a landing the Marines and equipment are brought ashore by craft and landing vehicles from ships sailing off the Mākua - Wai'anae coast. After landing, the Marines will vacate the beach and move inland for training for two to three days. When inland training is completed and the ships return (about four days later for MEU landings), the Marines and equipment will return to Mākua Beach to be loaded back aboard landing craft for the return to the ships sailing off the coast. The MEU landing maneuvers will begin at daylight and continue for about half a day (six to eight hours depending on weather). The backload will take about the same amount of time. 3rd Marines' landing exercises will involve less time on the beach.

Specifics about a Landing

The equipment used for conducting a typical MEU landing consists of several different kinds of large and small landing craft, and helicopters. These landing craft carry tanks, trucks, trailers with artillery, and personnel, which are unloaded onto the beach. Helicopters are used for carrying Marines inland directly from the ships and don't actually land on the beach. For a MEU landing there could be up to five air-cushioned landing craft making multiple trips from ship to shore, and a dozen tracked amphibious vehicles that will carry Marines directly from the beach to inland objectives at Mākua Military Reservation for maneuvers and range training.

After offloading personnel and cargo, the landing craft will return to their ships. Tracked vehicles brought ashore for the Marines will go to Mākua Military Reservation. Wheeled vehicles will be used to transport some of the Marines to Schofield Barracks and Kahuku. No vehicles return to the beach until it is time to backload to the ships.

The beach will only be used for landing (and reloading) personnel and equipment. It will not be used for any maneuvers or other training activities. At the initial landing phase of the training exercise, for example, each landing craft unloads its cargo. The land vehicles and personnel on foot move to Farrington Highway in an orderly manner on the existing beach roads and trails that are clearly marked by tape. These transport lanes will avoid sensitive sites or places on the beach.

Landing exercises by the 3rd Marines would be smaller than the MEU landings. The landings would only involve about 14 Amphibious Assault Vehicles (AAVs), generally requiring less than an hour to cross the beach and Farrington Highway. These landings would also be done during times of minimum use of the beach and highway by the community, normally restricting the area for less than an hour on arrival and departure.

Some of these vehicles can leave tracks up to one or two feet deep in the soft sand or soil. However, after a landing the affected areas will be restored and returned to their previous condition as much as possible to minimize the effects. In one area directly across from the Mākua Training Reservation, the *koa haole* would be cleared to create a direct vehicle trail from the beach to the Mākua Training Reservation. Dunnage (old truck tires or lumber) is used to protect roadway surfaces from any damage by crossing tracked vehicles. Upon completion of the exercise, the beach will be inspected to make sure nothing has been left behind.

Figure 2. Mākua Oral History Interview Packet (December 1997) (cont'd.)

Question Outline for Mākua Oral History Interviews

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: _____ Phone #: _____

[and other general family and residence background questions]... Raised by? _____

- Additional family background pertinent to the Mākua-Kahanahāiki study area — e.g., generations of family residency in area... (time period)?
- Kinds of information learned/activities participated in, and how learned...?

Detailed Information—To Include Discussions of both Historic and Current Practices:

- Naming of the *ahupua'a* or sections of the land that are of particular significance in the history of the land and to native practices...?
 - *Heiau* — Ceremonial sites or practices (for example — *kū'ula*, *'ilina*, *Kāneana*...)? Land based *ko'a* (cross *ahupua'a*) — ocean based *ko'a*; *kilo i'a* (fish spotting stations) locations and types of fish? Names of *heiau* and *ko'a* etc.?
 - Burial sites, practices, beliefs, and areas or sites of concern (ancient unmarked, historic marked/unmarked, family)...? Representing who and when interred ...?
 - Fishing — describe practices (i.e., where occurred/occurring, types of fish; names of fishermen; and what protocols observed...?)
 - Historic and Current Practices: gathering plant materials or traditional accesses? (What was growing in coastal region during youth? Changes observed in lifetime?)
 - Shore line and *mauka-makai* trail accesses?
 - Village or house sites — church — stores — community activities — Names of native and resident families...?
- Māhele Claimants
At Mākua: Kalama, Napela, Napuupaa, Kahueai, Keolohua, Kawaa or Manua, Hoewaa, Kauhi, Puiwa, Pulu, and Kuli;
- At Kahanahāiki: Puihi, Lauhulu, Ehu, Kalauli, Kamaka, Kaheana, Moo, Nika or Kalua, and Kanae.
- Do you have any early photographs of the area? If so, can you share them?

Figure 2. Mākua Oral History Interview Packet (December 1997) (cont'd.)

- Who were/are the other families that came and/or come to collect area resources, and protocol?
- Relationships with neighboring *ahupua'a* and residence locations?
- Historic Land Use: Ranching activities...? Military activities...? Recreational activities...?
- Are there particular sites or locations along the Mākua Beach that are of cultural significance or concern to you?
- Comments on caring for Hawaiian cultural resources and changes to the cultural and natural landscapes...?
- Do you have some particular sites or locations of concern or recommendations—cultural resources and site protection needs—regarding the proposed amphibious landings at Mākua?

Describe sites and define boundaries...

For further information regarding the proposed training operations, please contact:

Mel Ramos
 Pacific Division
 Naval Facilities Engineering Command
 Pearl Harbor, HI 96860-7300
 Tel: 808-471-9338
 Fax: 808-474-5909
 Email: mramos@EFDPAF.NAVFAC.NAVY.MIL
 cf. Makua-QA2.doc
 (compiled by KM)

Figure 2. Mākua Oral History Interview Packet (December 1997) (cont'd.)

Interviewees who participated in this study are:

<u>Interviewee:</u>	<u>Date(s) of Interview:</u>
1 - Jay L. Landis	December 21, 1997
2 - Albert H. Silva	December 21, 1997 and February 5, 1998
3 - Charles K. Bailey	January 5 and February 4, 1998
4 - William J. 'Ailā	January 5, 1998
5 - A. Frenchy DeSoto	January 8, 1998
6 - Glen Kila, Clarence DeLude, and <i>Kupu ka 'Āina et al.</i>	January 8 and February 4 & 11, 1998
7 - Charles K. Reiny	February 4, 1998

Interview Methodology

Oral historical studies of this nature seek to record information pertaining to: land-use, traditional sites, cultural practices; and traditional values, experiences, and events in the lives of both native Hawaiian residents and other individuals with several generations of residency in the lands or in the region of the study area. In the particular case of this study, the interviews were conducted to record knowledge about: the Mākua-Kahanahāiki shoreline and fisheries; past and present subsistence uses of the coastal and marine resources; historic and recent changes to the shoreline; information pertaining to the cultural significance of the study area; and community views regarding the proposed MEU amphibious landings at Mākua Beach.

Oral history interviews help to demonstrate how certain knowledge is handed down through time, from generation to generation. They also provide both present and future generations with an opportunity to understand the relationships shared between people and their natural and cultural environments. Often, because the experiences conveyed are personal, the narratives are much richer and more animated than those that are typically found in reports that are purely academic or archival in nature. Thus, through the process of conducting oral history interviews, things are learned that are often overlooked or omitted as “trivial” in other forms of studies. With the passing of time, common knowledge and personal experiences change (what was once important is no longer so), and when evaluated from perspectives other than those of the native culture are often further diminished.

While introducing the oral history process to potential interviewees, the candidate participants were told about the nature of the study and that it was being done as a part of the Environmental Assessment for the proposed Marine Corps amphibious training operations. When the interviewees indicated their willingness to participate in a formal interview, they were provided with a copy of the interview packet (*Figure 2*). Upon further consideration, and their expressed willingness to participate in an interview, arrangements were made to meet and conduct the interview.

During the interview several maps were referenced. The maps included Register Map 2533 of “Makua and Kahanahaiki, Waianae Oahu...” (Kaho‘okele 1912; tracing by Ching 1926); Hawaii Territorial Survey Map 2081 of “Makua-Kahanahaiki and Keawaula-Kuaokala

Tracts...” (compiled by Iao 1926); a Territorial Highway Department map of “Kaena Point Road...Plan showing Gov’t. Land of Makua Occupied by L.L. McCandless,” Sept. 2, 1937; and a map prepared by Belt Collins Hawaii, titled “Makua Beach, First Working Copy EA for USMC Amphibious Training” (August 1997). During each of the interviews, and while on subsequent site visits, clean copies of the maps were used, so that the interviewees would be able to mark locations they discussed, based on their own memory of historic sites and features. *Figure 3* at the end of this study, is an annotated copy of a portion of Register Map 2533 on which interviewee site references have been compiled and marked.

Six of the interviews were recorded on a Sony TCM-R3 cassette recorder, using TDK D90 High Output standard cassette tapes. At the request of one group of interviewees, recording was not allowed (G. Kila et al.). Instead, detailed handwritten notes were taken as the interviewees spoke. These notes were later expanded and typed out. In all cases, copies of draft transcripts were returned to the interviewees for their review and input on corrections, modifications, and additions. Follow-up discussions were then held with all of the interviewees. This process resulted in the recording of additional narratives with several interviewees, and the modification of the original interview transcripts. The modified transcripts were also returned to the interviewees for their review and approval.

Following completion of the interview and consultation process, the interviewees gave their written permission for inclusion of their “released” transcripts in this study (*Appendix B*). Four of the interviewees gave their permission for release of the recorded interview tapes, two interviewees withheld the recordings from public release. Additionally, only the final released transcript from the interview with Glen Kila et al., will be formally released (all notes leading up to the final transcript have been retained by the interviewees). It is requested that those who read these interviews respect the interviewees. Oral history narratives should be referenced in their context as spoken—not selectively so as to make a point that was not the interviewee’s intention.

SUMMARY OF FINDINGS

Interviewee Summaries

In this section summary biographical information, along with that pertaining to the cultural significance of the area and various sites, is provided by the interviewees. This includes information supporting the choice of interviewees (consistent with the selection criteria above), based on their genealogical ties to lands of the study area, and personal communications or first-hand experiences with older, now deceased Hawaiians and area residents. Also, all were identified as having specific knowledge of lore or historical wisdom pertaining to the lands, families, practices, and land use and subsistence activities in the study area. This knowledge, as summarized below, was revealed during the interviews and can be seen in detail in the transcripts.

Jay Louis Landis

Jay Louis Landis was born in 1920, in California. His mother was Emma Kalipo Poe McCandless, descended from a family with several generations of residency in the Keawa'ula, Kahanahāiki, Mākua, and 'Ōhikilolo area. In 1933, the young Jay Landis returned home to Wai'anae, Hawai'i, to live with his maternal aunt, Annie Kamaka'iwa Poe McCandless-Silva and his cousins. From that time until 1941, Jay Landis was regularly at Mākua with his family and visiting other families that resided there. Throughout his life, Mr. Landis has had a keen interest in history, particularly the history of his family in the district of Wai'anae. As a result, Mr. Landis has long been noted as one of the primary resources for historical data regarding Mākua and the larger Wai'anae District.

In his interview, Mr. Landis relates how Wallace Poe, one of the sons of Kīwala'ō (competing heir to Kalani'ōpu'u, King of the Island of Hawai'i), came to settle in Mākua as a result of the war between Kīwala'ō and Kamehameha I (ca. 1785). Of particular interest to the Mākua study area, he describes fishing practices and their importance to the families of Mākua when he was a child before WWII. Mr. Landis speaks of the elder Sam Pulu'ole, who held a position similar to *Konohiki* (overseer) of the fishery at Mākua. Pulu'ole directed the whole operation, and cared for the *kū'ula* (fishing deity) that ensured abundance of the catch. Mr. Landis describes how schools of *akule* and *'ōpelu* were caught, often in great abundance, and recalls that when large catches occurred, the fish were stored in *lau hala* baskets. The baskets, left partially submerged in the water, were later loaded on the train for transport to market at Honolulu.

Mr. Landis expressed his sadness about how families had to be displaced from Mākua with the outbreak of the war and how life in Mākua changed. He recalled that when the war broke out, "everybody got kicked out of Mākua. Even the poor Hawaiians were kicked out of the beach. That was sad. After the war, the families were not allowed to go back to Mākua because the land was never turned back to the Territory or State. They still retain it." When asked about proposed Marine Corps Amphibious landings, he responded, "Oh, I'm against it...that place is so important..." When asked if he had knowledge of burials having been located at, or exposed along the beach of Mākua, Mr. Landis stated that he knew of none.

Albert H. Silva

Albert H. Silva was born in 1929 in Wai‘anae. His mother was Annie Kamaka‘iwa Poe McCandless-Silva, and through her genealogy he is descended from families with several generations of residency in the lands of Keawa‘ula, Kahanahāiki, Mākua, and ‘Ōhikilolo. His father, Manuel Silva, was one of the land managers for Lincoln L. McCandless (also the father of Albert’s mother), and in that position, he assisted in the management of McCandless’ Mākua-Kahanahāiki business interests.

As a result of Albert’s familial ties to the land, and his father’s management responsibilities under McCandless, he spent a great deal of time at Mākua. Albert’s recollection of life in Mākua prior to World War II is that not many people visited Mākua. The people there were mostly the families who lived on the land and worked together as a community—ranching, farming, and fishing. He remembers a canoe house on the beach, near the *ko‘a*, where fishermen kept about five canoes. Albert spoke of the value of Mākua as a fishery, and past and present fishing practices: “Mākua, had a lot of fish. Even right now...[it is] one of the best places on this whole Wai‘anae coast for ‘*ōpelu*. Mākua is still a good fishery. The nutrients are still flowing.” He explained the relation of the streams and dune ponds to the fishery: “The stream-dune ponds had *awa‘aua* [*Chanos chanos*] like that and ‘*ōpae* [shrimp], *āholehole* [*Kuhlia sandvicensis*]. These ponds were an important fishery resource for the community when the oceans were too rough to go out. They go there, they only take what they need.”

Albert has specific knowledge of the streams, *muliwai* and the *ko‘a* (fisherman’s shrine). He points out that the Mākua stream bed and *muliwai* on the ‘Ōhikilolo side of the church lot, was a very important fishing resource, where there were ‘*o‘opu* and ‘*ōpae* as well when there was a lot of rain and the stream flowed. He also pointed out the location of the ancient *Ko‘a heiau* (fishing shrine) on Mākua Beach, overlooking the *muliwai* of Kahanahāiki Stream.

Albert described his knowledge of how people living in Mākua treated sacred sites—graves, *heiau*—around which they planted, grew, and harvested their crops: “They respected the places...didn’t have thoughts of desecration,” so living and working in Mākua among sacred sites was not disrespectful, since people understood their significance and behaved accordingly. Albert remembers that Sam Pulu‘ole took care of the *ko‘a heiau* on the beach where he made offerings for fishing. He heard of one other person who also made offerings, but indicated that not anyone was allowed to do so. He knows of the *heiau*, ‘Ūkanipō from his youth, but did not hear about its function. In response to a question about the presence of burial remains along the Mākua shore, Albert answered “I never saw any remains exposed along the beach at Mākua” (he does have knowledge of remains in other areas).

When asked about the proposed amphibious landings, Albert referred to his observation or landings on Mākua Beach during WWII. He stated all of it was used for amphibious landings, without any damage. He stated the belief that there was never any purposeful attempt to desecrate anything.

Speaking about the valley, he considers “that the Army has kept Mākua in storage for us (the families of the land), and today we can see how beautiful and important the ‘*āina* (land) is...” He also stated, “I would like to see military use of the valley ended...Mākua can once again, be returned to agricultural and possibly ranching uses by families of the land.”

Charles Keonaona Bailey

Charles Keonaona Bailey was born in 1937, and is descended from families with several generations of residency in Wai‘anae District. Mr. Bailey’s father was Charles Kekai Bailey of Wai‘anae, and his mother was Wilhelmina Kahuakaikahua Leinahaleloulou Naiwi-Bailey, of Mākua. The Naiwi line (also descended from the Samuel Andrews line) has been associated with the Mākua area for nearly 150 years, and Charles’ grandfather John Naiwi was the last *kahu* (minister) of the Mākua Protestant Church, prior to its closure by the army c. 1942.

Following in the custom of his *kūpuna* (elders), Charles is a noted fisherman, having been raised fishing the waters of Mākua Bay, and in the larger Wai‘anae District. Thus, his interview provides readers with insight into the wealth and diversity of the Mākua fishery, and also records some of the changes that have occurred over the last 30 to 40 years.

Charles has specific knowledge of past and present fishing practices. He recounted the importance of fishing to families living at Mākua prior to WWII, and how it remains an important fishery. In the interview, Charles shares that fishing was “important to my family and important to the community. It was part of their food supply.” Fish that were caught included the *akule* (*Trachurops crumenophthalmus*), *ōpelu* (*Decapterus pinnulatus*), *moi* (*Polydactylus sexfilis*), as well as *Kūmū* (*Upeneus porphyreus*), and even *‘ahi* (*Neothunnus macropterus*). Charles also reports that the *muliwai*, or dune-banked ponds, of the Mākua streams were stocked with fish. “They caught mullet and *āholehole* (*Kuhlia sandvicensis*), the fish that can adapt to fresh, or brackish water. You also get *āholehole* and *pāpio* (young crevalle or jack fish).”

Charles notes that the families of Mākua used to surround a lot of fish there, and though the fishing is not as good as it used to be, the fish keep coming back since it’s their spawning ground. He expressed a concern that landings should not take place when the fish are spawning: “You have to know the season when the fish spawn like that. If the season is interfered with, it could damage the young fish or scare the fish away.”

In discussing past events around World War II and the years following the war, leading up to his grandfather’s death in 1950, Charles shared that his grandfather, John Naiwi was the last caretaker of the Mākua Church. He stayed there up to the time the military evicted his family and the other families from Mākua. Later, after the war ended, the elder John Naiwi still tried to take care of the church yard and cemetery, but access was restricted, so he couldn’t go over too often. Also, after the families were removed from Mākua, the military started bombing the place. “They didn’t care what they bombed. They just destroyed everything. Even the people’s *houses*...” Recalling his grandfather, Charles shared that it “broke his heart when the church was destroyed.”

Much of Mr. Bailey’s discussion focused on military impacts on the land, community, church and grave yard at Mākua. When asked if he had knowledge of any burial remains being located on the beach, or in the area of the proposed landing operations, Mr. Bailey said he was personally unaware of any being present.

He recalls that when the Army left Mākua after the war, they left barbed wire on the beach and their metal fence posts in the sand, making swimming it dangerous for a while. Since the 1950s, Charles and his elders (most of whom have now passed away) have continued to go to

Mākua, where they are working on protection of the Mākua cemetery. The care for the place that his grandfather instilled in him is being handed down to the youth who are descended from the families of Mākua.

Mr. Bailey said he is against the use of the beach for the amphibious landing because of the past destructive activity by the military. He recommends “they fix it up before they think about landing.” He explained that the “public still remembers what they did” and this needs to be remedied. He added “I am upset with the military for what they did and how they treated us. So why don’t they do something to make the people want to let them land there...”

William J. ‘Ailā

William Johnson ‘Ailā was born in 1958, in Wai‘anae, and he has generational ties to the Wai‘anae District on both sides of his family. His great grandfather, affectionately called “Papa ‘Ailā,” a noted Hawaiian practitioner and *kahuna* (priest), frequently visited, and lived for a while at Mākua. From his own *kūpuna* (elders), and many other families with whom he is associated, he has gained a deep sense of appreciation for the land and ocean resources of Mākua and the larger Wai‘anae District. William has been a life-long fisherman, and over the years has learned a wide range of native customs from fishermen. He also still considers himself to be a commercial fisherman, gaining sustenance and pleasure from ocean’s resources.

In speaking about, and describing both the past and present importance and condition of the Mākua fishery, William observed that: “For me, the most important memory of Mākua has been of many, many different *kūpuna* [elders] telling of how important the fishing area of Mākua was... Important enough that they singled it out as being...the *ahupua‘a* (a native land unit) if you will, with the best fishing on the Wai‘anae coast.”

He also reports that the Mākua vicinity fishery remains very important to day. He stated there is a significant amount of *akule* (*Selar crumenophthalmus*) and *halalū* (the Hawaiian name of a young stage of *akule* fish), being harvested today. Also, because of the large schools of *akule* and *‘ōpelu* (*Decapterus macarella*) that frequent this area, it is one of the few areas close to shore that there are also one or two *‘ahi ko‘a* (dedicated fishing ground for the *Thunnus albacores* fish). William provide detailed information on the spawning and feeding seasons of fish in the Mākua fishery.

William also describes the importance of the stream and *loko pu‘uone* (dune banked ponds) fisheries to the larger Mākua–Wai‘anae fishery. William believes the condition of the streams is important to the larger fishery, and the upstream land management practices of the military in Mākua have had an impact on them. He notes the Mākua and larger Wai‘anae fisheries are important to all of the people of O‘ahu: that “When O‘ahu goes to fish, it comes to Wai‘anae,” he said.

With regard to the placement and significance of the *kuahu* (built in August–September 1997), and continued military use of the area, William explains that the *kuahu* “represents a starting point in that search for the *heiau* dedicated to Kāneloa. It also serves as a starting point for notifying the powers that be...that the people of Wai‘anae have made a conscious decision...that it’s inappropriate to use the land in the fashion that it’s currently being

used...and to put the powers that be on notice...” This is a statement that is being expressed by a wide range of “local” people, not just people of native Hawaiian ancestry. He concludes that the primary reason for “this coming together is a reestablishment of cultural practice...a continuation of the cultural renaissance that began on Kaho‘olawe,” which is also tied to Mākua.

He also observes that the location of the early *heiau* and *ko‘a*, as well as areas of contemporary cultural significance (e.g. the *kuahu* and places where the ashes of individuals with ties to Mākua have been scattered) should be respected by those who use the area. When asked if he had ever seen burial remains exposed along the Mākua Beach, William answered “I have not personally seen burial remains exposed along the Mākua beach, but Uncle Ivanhoe Naiwi told me that there are burials there.”

When asked about his opinion of the proposed landings, William stated they are inappropriate. He explained that his opinion follows the overall community feeling that the existing use of Mākua-Kahanahāiki is inappropriate. So, by extension, the landing is inappropriate.

A. Frenchy DeSoto

A. Frenchy DeSoto (“Aunty Frenchy”) was a teenager when she was first drawn to Mākua with a group of friends. She and her companions found respite on the shores of Mākua. With the advent of World War II, Aunty Frenchy witnessed the displacement of the native and non-Hawaiian families of Mākua, and as she calls it, the “desecration” of the homes and valley. In the interview she also provides readers with insight into the present perspective of a large number of Hawaiians regarding the “pain” of their displacement from lands throughout the islands.

After the end of the war, Aunty Frenchy was drawn once again to Mākua, and for more than 50 years she and her family have visited and even lived on the beach at Mākua. By the 1970s, Aunty Frenchy and her family had made a home on Mākua Beach. Many of the meetings that led to formulating the plans of the Protect Kaho‘olawe ‘Ohana, and restoration of the island to the people of Hawai‘i, were held in that house. She believes Mākua is sacred as a consequence of the close connection expressed by people: “I think that if we are able to articulate the relationship between the *‘āina* [land] and the *kai* [ocean] to *nā po‘e* [the people], then it becomes sacred.

When asked about the *kuahu* that had been built by a group that she is involved with, Aunty Frenchy explained that it had been built to provide a place to go to, and to acknowledge Kanaloa. “To acknowledge that relationship of the land and the sea to the native people; for those of us who practice that.” Also, the *kūahu* is where her house was and near where Skippy and Israel Kamakawiwo‘ole used to camp. It also marks the site on the shore where they scattered their ashes, as well as where those of “other *kūpuna* who have died, and have had their ashes scattered. It is their groups wish to protect the land. Making the *Kūahu* was a step towards “asking people to take responsibility to *mālama* [care for]” Mākua.

When asked, Aunty Frenchy stated that she has personal knowledge of burial remains having been exposed along Mākua Beach, and has worked with *kūpuna* in their reinterment. She also knows of burial sites *mauka* (inland) of the beach.

With regard to the proposed landing she feels it is a very aggressive and hostile act, since "...[e]ach ridge and everything in Mākua...has significance...the *kūpuna* said, this valley is *wahine* [female]. Not *kāne* [male], *wahine*. Mākua is a woman, parent." She states there is no room for compromise, and that the action simply is wrong.

Glen Kila and Kupu ka 'Āina

Born in 1953, Glen Kila is an aboriginal Hawaiian resident of the Wai'anae District, with family ties to several *ahupua'a* (native land divisions) in Wai'anae. In the initial interview of this series, Mr. Kila acted as spokesperson for a group of native Hawaiian families with genealogical ties to Mākua and the larger Wai'anae District (the interview record itself represents five meetings and additional telephone communications). Mr. Kila and the larger group of families, work under the name "*Kupu ka 'Āina*" (identifying individuals who have "sprouted from the land" – individuals with genealogical ties to the ancient families of the Mākua-Wai'anae area).

Among the work done by *Kupu ka 'Āina* are projects that are meant to help ensure that what has been passed down about the history of Mākua and the larger Wai'anae district will be remembered, and to help perpetuate native practices and beliefs associated with the land. The "*kupu ka 'āina*" ask the military to respect the aboriginal rights, history, and religious significance of the Mākua area.

In response to a question about the presence or absence of funerary remains on the shores of Mākua, Mr. Kila and members of *Kupu ka 'Āina*, state that they have seen *iwi* (remains) exposed along the beach at Mākua. The group regularly works with families of the district in helping care for the *iwi*, and reinter *iwi* at Mākua. They have also reintered *iwi* when the waves exposed them at Mākua. The interviewees observed, that this is a responsibility that has been handed down to them from their elders, and one that goes back many generations.

As a part of their efforts to continue their native practices and religious beliefs, the *Kupu ka 'Āina* "restored" a *paepae* or foundation between the Mākua Church lot and Kahanahāiki Stream. The interviewees indicated that where they built the *paepae*, there had previously been a similar feature, shown to them by Kupuna Ivanhoe Naiwi. They were taught that at one time, there were many such *paepae* like the one they built; they were the foundations of their families' homes and where the *iwi* [remains] were buried nearby in the sand dunes and other areas. The *paepae* was has been named "Papa-honua, and commemorates the earth-goddess Papa, the mother earth. Papa is also known as La'ila'i, and her association with Mākua is commemorated in the place name Kū-la'ila'i, at Mākua. The *Kupu ka 'Āina* noted that the "Papa-honua is one of the cultural practices which has been handed down from our past, and continues to be practiced today."

When asked about the proposed amphibious landing, the interviewees answered, "The proposed training maneuvers are so sacrilegious, and it's very hard for us to understand. Nobody can understand why they want to continue doing this to our land. Our ancestors are buried here, and to have the tanks and the military just doze over these dunes is very painful. What would they think if it was their grandparent's graves? Any military landings would be deeply, deeply hurtful!"

Charles Reiny

Charles K. Reiny (uncle Charlie) was born in 1927 and is of mixed Hawaiian ancestry. His father, Sebastian Reiny, was one of the foremost cowboys in the Territory at the time, and when Uncle Charlie was about seven years old, he moved to Mākua with his family. It was at that time, that L.L. McCandless hired the elder Reiny to manage the ranch operations at Keawa‘ula, Kuaokalā, Kahanahāiki, Mākua, and ‘Ōhikilolo. From that time on, through most of World War II, Uncle Charlie lived at Mākua and later, ‘Ōhikilolo. In the interview, he recalls the families, sites, activities, and practices of residents in the Mākua-Kahanahāiki area, leading up to the 1940s, and events following the outbreak of World War II, through the 1950s. Like his friend Albert Silva, Uncle Charlie has remained on the land most of his life, and he personally witnessed many of the events associated with pre- and post-military acquisition of the Mākua area.

Mr. Reiny described the fishing at Mākua today as no comparison with before the War: “Before, you have one piece of net, you’d get a whole cooler full of all kinds of fish—*‘āweoweo, moi*, mullet. Now, you have to lay four or five pieces of net and sometimes, you catch only about eight, nine, ten fish...” However, he stated: “Today, we fish to make a few dollars and eat.”

Mr. Reiny shared his recollections from prior to, and the beginning of WWII when “everybody had to go...the army took over the church and school house buildings and used them for supplies and recreation.” He remembers that there were at least two *heiau* on the *mauka* side of the road, one (‘Ūkanipō) at Kahanahāiki, and another for which he never heard much about. When asked, he clearly remembered Sam Pulu‘ole as an old *paniolo* (cowboy) and head fisherman, but he does not remember the *ko‘a* on the ocean side by the old canoe house.

Mr. Reiny said that he had never seen any burial remains exposed along the Mākua area beach. When asked about the proposed amphibious landing, Mr. Reiny said that even as a “military man” he still had some reservations based on the past: “the last time, they broke the grave yard, the grave yard fence... I’ll tell you what, I don’t go for that. I guess everybody in Wai‘anae is the same thing...”

Cultural Significance

The interviews collected include rich accounts of the historic community at Mākua-Kahanahāiki, covering a wide range of personal experience in the interviewee’s lives from ca. 1925, leading up to World War II, and to the present. Interviewees also provided knowledge passed down to them through parents, grandparents, and other *Kūpuna* (elders). Narratives provided about practices, customs, and beliefs prior to WWII focused primarily on the rich fishing resources, including the streams and *muliwai* at Mākua Beach. They also covered ranching and farming activities, and familial relationships. Among traditional native practices, fishing appears to be the most commonly practiced, using some traditional methods. Fishing in general, continues to be an important activity at Mākua Beach and off shore. Also, some individuals and groups are actively involved in the restoration of cultural and spiritual practices on the lands of Mākua and Kahanahāiki.

A number of sites associated with native and historic cultural practices were described in the study area and in Mākua-Kahanahāiki in general. Prominent among the sites and practices

are those associated with the cemetery and former structures including the community's church, canoe house, and nearby *ko'a* (fishing shrine). The practice of caring for the cemetery (nearly destroyed by previous military training activity) has been continued to the present by some of the interviewees and the their families.

The interviews revealed how the community and culture of historic Mākua-Kahanahāiki were intimately tied to the natural resources of its land and waters. Yet this link was largely broken with the advent of the WWII, the removal of the people, the destruction of physical structures such as homes and the church, and the denial of access. Most interviewees are embittered as a result of what they witnessed or heard about in this regard. This feeling extends to the opinion expressed by almost all interviewees when asked what they thought about the proposed amphibious landings. Some were unconditional in their opposition to landings. However, everyone was concerned about potential impacts. Detailed information about the sensitivity, significance and location of sites on Mākua Beach was provided by nearly all interviewees. Knowledge and opinions about key sites and issues expressed by the interviewees are summarized below in *Table 1*.

*Table 1. Mākua-Kahanahāiki Oral History Study:
Overview of Key Interview Documentation and Comments*

<i>Interviewee(s):</i>	JL	AS	CB	WA	AFD	GK-Kupu ka 'Āina	CD	CR
<i>References to Specific Interviewee Knowledge and Comments:</i>								
The interviewee possesses specific knowledge of Historic Sites and Historic Uses of the Mākua-Kahanahāiki Shoreline Area and Fishery (i.e., the Study Area)	X	X	X	X	X	X	X	X
The Interviewee: Assigns Traditional Cultural and Religious Significance to sites within the immediate Study Area; or Possesses knowledge of such sites neighboring the study area	-	-	-	X	X	X	X	X
The Interviewee Assigns Contemporary Cultural and Religious Significance to sites within the immediate Study Area	X	X	X	X	X	X	X	X
The Interviewee Assigns Contemporary Cultural and Religious Significance to Sites Neighboring the Study Area	-	-	-	X	X	X	X	X
The Interviewee Practices Cultural and Religious Customs in the Study Area and vicinity	X	X	X	X	X	X	X	X
The Interviewee has Knowledge of Past and Present Gathering and Subsistence Practices within, and Neighboring the Study Area	-	-	-	X	X	X	X	X
The Interviewee Expressed the Need for Restoration of Sites in Mākua-Kahanahāiki	X	X	X	X	X	X	X	X
The Interviewee Expressed Concerns for the Overall Impact of the Proposed Landings	X	X	X	X	X	X	X	X
The Interviewee Supports the Proposed Landings	N	W	W	N	D	N	N	W
The Interviewee Expressed Environmental Concerns Associated with the Proposed Landings	-	-	X	X	-	X	X	-

Key to Abbreviations in Table 1:

JL=Jay Landis; AS=Albert Silva; CB=Charles Bailey; WA=William 'Ailā; AFD=A. Frenchy DeSoto; GK=Glen Kila-Kupu ka 'Āina; CD=Clarence DeLude; CR=Charles Reiny.
N=No; W=With Reservations; D=expressed opposition but indicated there is room for Discussion.

Interviewees expressed a common view that the proposed amphibious landing is an inappropriate use of the shore. It is also perceived that the beach and the Mākua-Kahanahāiki area is an integral unit, making difficult any distinction between cultural significance and adverse effects within the specific study (landing) as opposed to the area as a whole. Most interviewees were negative about military control and use of Mākua-Kahanahāiki Valley in general, and expressed a desire to see the military eventually relinquish control of the land and have it made accessible to the public. Several interviewees described a vision for the land's future protection as a cultural preserve. Strong opinions and concern also were expressed about the inappropriate activities and impacts by the community on Mākua Beach; relating to squatters, off-road vehicles, littering, and dumping.

The following specific sites, associations, or resources were identified with reference to the study area on Mākua Beach as having cultural significance from the perspective of the community. Concerns explicitly or implicitly expressed about the impact of the proposed amphibious landing on the sites are also noted. An annotated reference map with approximate locations of the sites, based on consultations and site visits with the interviewees, accompanies this report (see *Figure 3* at the end of this study).

- A *kuahu* (altar) built on the beach in September 1997, and dedicated to the Hawaiian god Kanaloa, is a site at which Hawaiian cultural and religious practices occur. The *kuahu* also marks the location where the ashes of elders descended from families of Mākua have been (and continue to be when the need arises) scattered. As expressed by interviewees, landing operations might physically impact the site or disturb ceremonies, which would be disrespectful of the remains of family members (see *Figure 3*).
- The beach is a site of cultural restoration and has been the focal point of a revival of Hawaiian practices and religion. One interviewee observed, that on a “personal level” the *kuahu*, built on Mākua beach in August-September 1997 was a “starting point of the renaissance of myself and my wife, our renaissance of our own cultural quest for knowledge.” Several interviewees also feel that depending on the timing a landing, the operations may disturb participants practicing various observances.
- The beach is a place where Hawaiian ancestral burials associated with *kuleana* properties were traditionally interred. A contemporary practice of scattering ashes of notable Native Hawaiians who have passed on is also associated with specific sites on the beach. Although tangible evidence of remains is not known, locations of *kuleana* and sites where ashes were scattered are identifiable. It would be considered disrespectful of family members whose remains were interred at these sites if they were not protected from an amphibious landing (see *Figure 3*).
- The site of a former Mākua beach home is the place where contemporary planning meetings of the Protect Kaho‘olawe ‘Ohana and other Hawaiian movements have been conducted for over two decades. Subjecting this site, near the *kuahu* dedicated to Kanaloa in 1997 (see *Figure 3*), to a landing operation would be considered disrespectful of an area significant to the Hawaiian renaissance. Another beach site of traditional significance was pointed out by Albert Silva; the *ko‘a* (fisherman’s shrine) at Mākua situated on the dune flats overlooking the *muliwai* of Kahanahāiki Stream, just *makai* of the railroad track (*Figure 3*). This *ko‘a* was built of stones and coral, and Albert believes

that the terraced rectangular feature indicated on Register Map 2533, is the *ko'a*. (This site also coincides with Site 179, identified by McAllister [1933].).

- The Mākua-Kahanahāiki beaches and coastal waters, and larger bay from Kea'au to Ka'ena Point are an exceptional fishery resource important to both subsistence and commercial fishermen. If landing operations coincided with times or locations when certain species are running or spawning, fishermen's catches would be affected. William 'Ailā reported the spawning and feeding seasons of fish in the Mākua fishery: 'Ama'ama (mullet) spawn generally between December to February; *Akule* generally spawn between February to May; 'Ōpelu generally spawn between November to March; *halalū* (the offspring of the *akule*) are generally in the near-shore waters between August to November; and 'oama (the offspring of the *weke*) are generally in the near-shore waters between July to September.
- The streams and *muliwai* (see *Figure 3*) are important environments, both from the standpoint of the native fish and other organisms found in them and for their role in providing spawning and feeding habitat for important fishery species. According to William 'Ailā, the ecological integrity of these ecosystems already has been compromised by military use of the valley. Landing operations could cause further degradation of streams and the *muliwai*.

As the transcripts show, all the interviewees had specific knowledge of sites and their uses, to which they assign historic or traditional cultural value, or both. All interviewees expressed some knowledge of past and present gathering and subsistence practices associated with the study area. Although Mākua Beach has been significantly altered from its historical condition, its integrity has not been lost in the eyes of the interviewees.

Interviewee expressions of the inappropriateness of amphibious landings on Mākua Beach appear to some degree to be due to the nature of military training and equipment being contrary to that of the beach setting. Specific resources and objects associated with the site were identified as to location, making it possible to avoid them and eliminate a potential adverse effect. Overall, the interviewees provided a rich foundation of information and a starting point for an ongoing dialogue and activities to address the issues held by the community. These concern past and future Marine Corps presence and use of Mākua-Kahanahāiki lands for training. Collectively, the interviews express a deep concern, knowledge, and wisdom about the study area, and the Mākua-Kahanahāiki area.

As noted at the beginning of this study, historical and archival literature research was conducted by Mr. Maly in preparation for the oral history and archaeological studies. That work resulted in the translation of a previously un-translated native account that includes legendary references to the lands, shore and fisheries in and around Mākua. Those texts, compiled by native Hawaiian historians in the 1920s may be likened to oral historical accounts that were collected from older native informants of the time. The pertinent excerpts of those narratives (previously collected oral accounts) are included as *Appendix B* in this study. These texts provide additional material relating to the cultural significance of the Mākua-Kahanahāiki area.

MĀKUA-KAHANAHĀIKI ORAL HISTORY

INTERVIEWS (DECEMBER 1997-FEBRUARY 1998)

Kepā Maly

This section of the study presents the released transcripts of the oral history interviews with Jay Landis, Albert Silva, Charles Bailey, William 'Ailā, A. Frenchy DeSoto, Glen Kila, Clarence DeLude, and Charles Reiny. As noted in the release of interview record forms (*Appendix B*), the transcripts in this study supersede the recorded narratives. This has resulted because, upon review of their individual transcripts, each interviewee made corrections or additions to their transcripts, or also asked that certain sensitive family information be removed from the public record, or for both reasons.

Not unexpectedly, interviewees sometimes differ in their recollections or knowledge of events or of what occurred at a particular location. These differences can represent alternative but valid interpretations of the same matter, just as often as they may involve factually incorrect information. In some cases, where the interviewer felt clarification about sites or features on Mākua Beach would be helpful, visits were made to Mākua Beach with the interviewee. This, along with the use of maps with some reference features indicated, was used for clarification purposes. The annotated map (*Figure 3*) identifies features described in interviews in their approximate locations. Their existence and more precise locations can be confirmed by other further fieldwork with interviewees.

It should be noted, however, that reconciliation of information among informants is inappropriate within the interview process and inconsistent with the purpose of oral history. Oral history information normally is communicated as personal stories, which convey a depth of ideas and sentiments, whose value does not depend on factual precision per se. The main objective of the oral history interview process is to record the ideas and sentiments provided by the informants as accurately and respectfully as possible, without judgement. Adhering to these standards ensures both the quality and quantity of information obtained and recorded for the benefit of present and future generations.

The oral history process so conducted also has another value to contemporary issues. It provides a means of initiating a meaningful dialogue with local communities by communicating on the basis, and in a form that is respectful of cultural values and perspectives of individuals representative of their community. In situations such as Mākua, where some issues remain unresolved for more than a half century, dialogue, involving the open expression of held sentiments and beliefs concerning the situation, is essential for achieving a reasonable resolution. This also conforms to the guidelines articulated both under the Executive Order on Environment Justice and the Department of Defense and Marine Corps principles for integrated resources management, requiring an entirely inclusive, community-based approach to environmental and resource planning and decision making. The oral history process is all the more essential where ancestral familial ties to land and site exist, including those involving an indigenous culture, as in the present case.

Mākua-Kahanahāiki Oral History Interview Transcripts

Jay Louis Landis

Interview with Kepā Maly

December 21, 1997 – at Lualualei Homestead

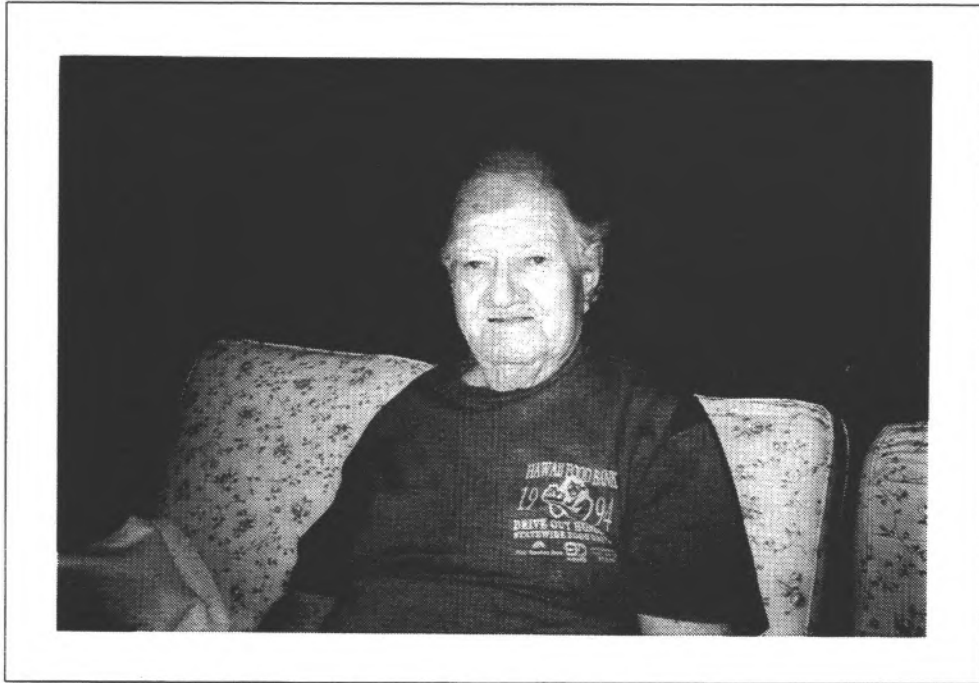


Figure 4. Jay Louis Landis

Jay Louis Landis was born in 1920, in California. His mother was Emma Kalipo Poe McCandless, descended from a family with several generations of residency in the Keawa‘ula, Kahanahāiki, Mākua, and ‘Ōhikilolo area. In 1933, the young Jay Landis returned home to Wai‘anae, Hawai‘i, to live with his maternal aunt Annie Kamaka‘iwa Poe McCandless-Silva and his cousins. From that time until 1941, Jay Landis was regularly at Mākua with his family and visiting other families that resided there. Throughout his life, Mr. Landis has had a keen interest in history, particularly the history of his family in the district of Wai‘anae.

As a result of his interest, Mr. Landis has long been noted as one of the primary resources of historical data regarding Mākua and the larger Wai‘anae District.

Mr. Landis has also been actively involved in a wide ranges of Hawaiian cultural activities in Wai‘anae, including having served as President of the Hawaiian Civic Club. He has also been instrumental in the publication of several historical accounts of Wai‘anae. In regards to the importance of conducting this oral history study, *Kupuna* (a Hawaiian term of endearment for native elders) Jay observed:

It is so important that we share the history of our land, we must give it away so that people will know. We can not speak in *kaona* (with hidden meanings) anymore, that’s why we lost so much of our history. Those days are finished.

This kind of work is so important so that our future generations will know who we are, where we came from, and how important the land is to us...

Kupuna Jay's love and respect for the land is clear in his stories. And almost at the outset of the interview, he broke into song, singing one of the songs written in the 1880's as an expression of love for Mākua and Wai'anae. The song is an expression of the deep attachment that the people of his great grandparents and grandparents generation had to the land. And as demonstrated in this interview, that cultural attachment remains strong among the families of Wai'anae today.

During the interview two maps were referenced, and areas discussed are identified on an annotated map at the end of the study (*Figure 3*). Mr. Landis clearly stated during the interview that it was his opinion that the proposed amphibious landings at Mākua "should not be allowed." On January 30, 1998, Jay Landis gave his written release of the interview transcript (see *Appendix B*).

[Tape 1, Side A – discussion in progress, describing song of Wai'anae District, with reference to Mākua and vicinity]

JL: As I said, it's written in there, in the song book, "*Lei Lihu'e i ke kupukupu me ka ne'ine'i...*" The song goes back to 1885. It has the same tune of *Hawai'i Aloha*, and this was written in 1885 by Ikaia of the Kalawina [Calvinist] Church. And the song describes Wai'anae in total. I was afraid at the end, that I was the only one that knew that song. So I went with the Queen Lili'uokalani Children's Center... All the money is being pumped in there because we have a large Hawaiian population here... I hope you've got that going now [pointing to the tape recorder].

KM: It's going, thank you.

JL: Okay. Anyway, I am one of the members of the committee. We have a regular committee of the Queen Lili'uokalani Center, right here, and we make decisions...of course, you have to adhere to the will of Queen Lili'uokalani. Well anyway, I went there, and we're working with kids, so I made a proposal, "You know, maybe it would be well and good to start off..." They taped me for about four hours on a tape. Taping for four hours, so I opened up my mind to them. I had to. I don't *kaona* [speak so as to hide meanings], I give it out. That's why you go to school to learn, give it out. Well anyway, I went down to school, to Wai'anae High School, they were prepared for me. And I told the students, "I'm going to teach you a song, and it's going to be easy to memorize. You know the song *Hawai'i Aloha*? I know you do. It has the same tune. But, it is all about Wai'anae." So it comes to the question, the people of Wai'anae, later on said, "They stole our song, they stole the *ea* [tune] of our song. That was ours!" See what I mean, it was ours. So I told them the story of the song, it describing Wai'anae, in total, in 1885. Now, I hope that you've got this going.

KM: 'Ae [yes], it's going.

JL: And I'm going to sing now: [singing]

Lei Lihu'e i ke kupukupu me ka ne'ine'i,

Lei Nene'u i ke 'ala o ka lipoa

Lihu'e is adorned with garlands made
from the *kupukupu* ferns and *ne'ine'i*.
Nene'u is adorned in the fragrance of the

<i>Lei o Malaia i ka nalu ha'i i ke 'ala</i>	<i>lipoa</i> seaweed. Malaia is adorned by the waves crashing upon the shore.
<i>'Ahe'ahe 'olu, 'ahe'ahe 'olu</i>	So cool and pleasant, so cool and pleasant.
<i>I ke 'ahe 'olu, i ke 'ahe 'olu a ka makani</i>	A gentle breeze blows, a gentle breeze born on the wind,
<i>E ke Kaiāulu, e ke Kaiāulu</i>	It is the <i>Kaiāulu</i> , the <i>Kaiāulu</i> wind
<i>E ke kolonahe mai e ka hau i ka pālai</i>	Which gently bears the dew to the <i>pālai</i> fern.
<i>'Ahe'ahe 'olu, 'ahe'ahe 'olu</i>	So cool and pleasant, so cool and pleasant.
<i>Lei Mākua i ke one 'ōpiopio</i>	Mākua is adorned with the fine clean sands.
<i>Lei Ko'iahi i ka maile lau li'ili'i</i>	Ko'iahi's adornment is the small-leafed <i>maile</i> .
<i>Lei Ka'ala i ka ua a ka Nāulu</i>	Ka'ala is adorned with the <i>Nāulu</i> rains,
<i>Lei ho'i 'oe i ka uluniu o Pōka'i...</i>	And you Pōka'i, are adorned by the groves of coconut trees [translation by Kepā Maly]

- KM: Oh *mahalo*, *e ho'omau* [thank you, please continue].
- JL: Yeah, I've got it all in writing. Well. I went down to the school, and I told 'um what it was about. I told 'um, I said, "You know, you've got to put yourself in this perspective now. This is 1885, who lived down here in 1885? Mākua...Nānākuli was on the map., but there were no people there, so it was not recorded. No people lived in Nānākuli."
- KM: But at Mākua?
- JL: Mākua, yes [said with emphasis]! You go down Mākua, by the beach, *makai* side, by the grave yard, you see a lot of graves. [chuckles] More graves there, than the Kalawina one in Wai'anae. Kalawina is supposed to be the biggest one, but...
- KM: So more graves at Mākua Church yard?
- JL: Yes!
- KM: Than at the Wai'anae Church here.
- JL: Oh yeah.
- KM: But weren't plenty damaged?
- JL: What's that?
- KM: The grave yard at Mākua.
- JL: Ahh these *pala'ai* [a derogative term used to describe those who take what isn't theirs], but the old-timers are still trying to maintain it. Someday, there is going to be a reparation and that status is going to come to an end. And all the damages that have occurred, we can do something about it.
- KM: 'Ae.
- JL: You know how you can do something about it? Under the Native American Act. Remember that, the Native American Act. Recently, on the island of Hawai'i, you

got a college, a Hawaiian College now. All right, I asked Senator James Aki...he's controversial, but I worked with him [smiles]... Yeah, he went ahead and called up all his committees, and they all agreed, we're going to help you, and you know why, the State don't have to put up a cent. Yet, they'll get credit for it. So all the standing committees in the House and in the Senate went along with it. So it became law. So now what happens? Now it's up to Glen Silva, Pila Wilson, and Larry Kimura to get their acts going.

KM: Well, Kālena is a good person, your *mo'opuna*, nephew.

JL: Oh, I love him. You know, he got to learn his Hawaiian right in this house here with his grandmother.

KM: Who was his grandmother?

JL: Annie Kamaka'iwa Poe McCandless (Silva); Kamaka'iwa, the eye is looking, she's protecting her young ones. And she was just like my mother, after my mother left, she brought me up as one of her own children. She had six sons of her own.

KM: Okay, let's go back a little bit.

JL: All right.

KM: And *mahalo* for sharing that beautiful melody, I would love to see the words.

JL: Oh right, I'm going to give it to you.

KM: Thank you, things like that are so important.

JL: You don't want to lose it.

KM: That's right.

JL: Anyway, it describes Nānākuli, no people, Lualualei, all the way up by Kolekole Pass, because had Pūa'i-wai, the water was coming out of the ground. And there is property up there that was owned...the heirs of it are Abe Pi'ianāi'a and the Francis Lopes family. They owned that land, but it was taken from them. McCandless lost about 5,000 acres of land up there.

KM: Ahh, after world War II broke out?

JL: World War II. And the only ones that own property today, is here. That's why I'm here [chuckles]. They've been good to me. The McCandlesses are good people. Forget about what happened in the past, but those today, and in our family, we carry on the tradition. And Glen Silva learned all his Hawaiian right in this house. Very simple. The father and mother were school teachers in Honolulu. So when Monday morning comes, he'd come down here, his brother Bernard and Lawrence, by that time, they were attending school over there, and they went home. But Glen was a little baby yet. And he lived over here. Then weekends, Friday comes, we'd take him back to town. Monday, come back here, Friday go back to town. And that went on for about two or three years. And during that time, mama made up her mind to teach him Hawaiian. And me, as the president of the Hawaiian Civic Club, everything was Hawaiian Civic Club. In fact, one year, I was so mad at the Honolulu Club, I had good allies, but we never could out vote anybody [laughing].

KM: [laughing] Well, let me ask you some basic questions.

JL: Yeah, I don't want to get carried away.

KM: No, no, it's wonderful—*Mahalo*. Could you please share with me, your full name?

JL: Jay Louis Landis.

KM: And what year were you born?

JL: Nineteen-twenty.

KM: And the birth date?

JL: March 13th. And I was born in San Francisco.

KM: In San Francisco. But, as you had shared with me earlier, you are a quarter Hawaiian.

JL: Oh yes [with emphasis]! My mother was a *hapa* [half Hawaiian].

KM: 'Ae [yes]. So mama married your father...

JL: He was a *haole* [non-Hawaiian].

KM: And they moved to the mainland?

JL: No, I was born there, he was a soldier, he died before I was born.

KM: Ohh! What was mama's name?

JL: My mother's name was Emma Kalipo (Poe-McCandless), named after her grandmother.

KM: So your great grandmother's maiden name was Kalipo, she married Wallace Poe?

JL: That's right. And those days, they only spoke Hawaiian.

KM: Where was mama born?

JL: Mama was born in Pu'ueo, Wai'anae. The material I'm going to give you will have everything in there.

[Both Annie and Emma were the daughters of Lincoln McCandless, born prior to his formal marriage, when he was managing his ranch operations in the Mākua vicinity (pers comm. Jay Landis; Dec. 21, 1997).]

KM: Okay.

JL: Birth certificates, and all.

KM: *Mahalo*. Now, you came home here...

JL: In 1933.

KM: You came to Wai'anae 1933. Mama brought you to Wai'anae?

JL: Yes, and then she went back to the mainland, and that was it. She never did come back, she became ill and was confined...

KM: Okay. Were you living right on this property?

- JL: No, I lived in Wai‘anae, where the police station is today.
- KM: Yes.
- JL: Well, my uncle was a machinist for the Wai‘anae Sugar Company, and we lived in a plantation house. And we stayed there until 1946, or ‘47, when the plantation went out of business. And the McCandlesses told us, “Don’t buy any property, you come up here, and stay up here and do anything you want.” And this is what has happened, we’ve been here about 50 years, in this house.
- KM: Now, the plantation was sugar...
- JL: Wai‘anae Sugar.
- KM: And you think, it went out of business in 1946, ‘47?
- JL: Yes, I think it was about that time.
- KM: So just a little bit after the war ended.
- JL: That’s right.
- KM: Were the trains still running?
- JL: Oh yes, it was.
- KM: Oh, that’s right, it ended just a little later.
- JL: That’s right. I remember that train, we used to go steal pineapple [laughing].
- KM: [laughing]
- JL: They’d come in here from the Waialua side.
- KM: Oh, so the pineapple were coming in from the Waialua side?
- JL: That’s right, along the train track, coming to Wai‘anae side, it’d stop to fill water, night time, about nine ‘o clock. We’d sneak and steal a couple, *kolohe* [rascal] eh!
- KM: ‘Ae. Now what was your aunty’s name, who cared for you?
- JL: Annie Kamaka‘iwa Poe (McCandless), and she got married to Manuel Silva. A beautiful person, they were kind to me. I adored them, adored them [said with emphasis]! They treated me as an equal. I had love, and they scolded me, ‘cause I had ants in my pants [chuckles].
- KM: [chuckling] *Aloha* yeah.
- JL: ‘Ae.
- KM: Now, was aunty Annie, your mother’s sister?
- JL: Yes, full sister, the rest were half, *hapa Pākē* [half Chinese].
- KM: So she was from the Poe line also?
- JL: Yes, Poe.
- KM: Now, you had shared with a little earlier, an interesting story about the origin of the Poe name. In your own words, could you briefly share with me that story, the connection with Kalei‘ōpu‘u, on down?
- JL: All right. The name had to be that way because one, they had to hide the identity.

When Christianity came, that was something different. But that name held, Poe. Kalani'ōpu'u, king of Hawai'i [ca. 1745-1782], and later, his grandson ran away to come to O'ahu. Because of the threat of the Kamehamehas.

KM: Now you said, that Kalei'ōpu'u's son was Kīwala'ō?

JL: Wait now, Kalei'ōpu'u, then Kīwala'ō was his son. And Kīwala'ō realized that sooner or later, if he had children, that they would be killed. *Kaona*, they had to hide themselves, because the one who had the biggest army would be the winner. And that's what Kamehameha did.

KM: So Kīwala'ō was killed? [in 1785]

JL: He was killed.

KM: But he had had a son who became named, you said Poe?

JL: Poe Wallace. He hid the name, *kaona*. [Poe Wallace was born from one of the wives of Kīwala'ō]

KM: 'Ae. Now, how did Poe Wallace, then come here? And where did Poe Wallace live?

JL: All right, all right, now; he ran away, he figured, sooner or later he'd have to run away from the Big Island, because once he had his identity known, he would be gone. So from there, I think it was Puna, Hawai'i, to Kona, catch the boat, and he came to O'ahu. And he thought about the pressure of the Kamehamehas, so he chose the remotest place down the road, and that was in Keawa'ula.

KM: Ahh, so Poe Wallace settled in Keawa'ula for a while?

JL: That's right. And then when his wife died, and his first son died, he moved to the next valley, Mākua.

KM: Ahh. Now you'd also shared, that Poe Wallace's wife was Pulu?

JL: Yes, that's right, Pulu was of Mākua.

KM: Ahh, 'cause we see the name Pulu as one of the families, who in the Māhele in the 1840s, received land in Mākua.

JL: That's right, that's right. And as I said, the mother and son died, and he moved to the next valley, Mākua. It's all in there, the material I'm going to give you [his genealogical records]. And then, she died, but he picked up a son, they never were married, and he was Wallace Poe the first.

KM: So they changed the name from Poe Wallace, to Wallace Poe?

JL: That's right. So from there on, he moved to the next valley, 'Ōhikilolo and he met Hemolele. She originally was from Maui, I believe, and she owned the land where my cousin Albert Silva is today. She lost the land because she never paid the taxes, and eventually, McCandless got a hold of it. Today, my cousin Albert Silva has a lease on that place.

KM: I see, so McCandless still owns that property?

JL: Oh yes! And Albert is doing a good job.

KM: It's interesting to see how all of these families seem to intertwine. Because you

have Poe, Silva, but you said, you're also Poe, tied to McCandless.

JL: That's right.

KM: So McCandless, in a way, not Lincoln, he didn't have a family tie to it by blood, but his relatives were tied back to the land.

JL: *A 'oia* [that's it]! That's right.

KM: Interesting.

JL: So when Hemolele died, Wallace Poe moved to Wai'anae, then he went a fooled around with my great grandmother [chuckles], Kalipo. Anyway, they got married and had two children [Annie and Emma], and then she was with the Pākē [Chinese man], and she had about five children, and that was it.

KM: Ahh. Tell me, did Mākua have plenty people at one time?

JL: Oh yes [said with emphasis]! It was a community of itself. The better fishing ground of this side of the island, is Mākua and Keawa'ula. And you know how you know that? You know the point of Ka'ena?

KM: Yes.

JL: You have a split current, one going all the way down to Waialua, and then the other one turned this way, at Ka'ena it went this way [gesturing the Wai'anae side]. One side, or another. And as soon as it got into Keawa'ula, the tide settled, it slowed down the current and all the small fish came, and the best fishing grounds today is Keawa'ula and Mākua. Oh my god!

KM: Hmm. I have a nice map here that shows you a little bit. This is HTS Plat 2081, and here's what you're talking about at Ka'ena Point.

JL: That's it, yes. The current went straight down the ocean, but when it came along the coast line here, it settled down, and what happened? All the fish start breeding up around here [looking at the map—pointing to ocean area fronting Keawa'ula-Mākua].

KM: Ohh! This becomes Mākua and Kahanahāiki here, which is a beautiful cove yeah, protected area.

JL: [looking at the map] Yeah, the three valleys. Up here, the center one is Mākua, and Ko'iahi, here. That's the high ground, but taro grew up there. And the best *maile lau li'ili'i* [*Alyxia olivaeformis*] came from that area. In history, it will tell you that.

KM: Ohh!

JL: It's about 500 feet above sea level in that area. But, why no more water here, and why all the water is there. Is because the way the mountains are built, the clouds come along the mountain, and all of the sudden there is the gap. And the gap brought all those clouds down here until it got into the lower area.

KM: At Mākua, Ko'iahi side?

JL: That's right. That's how they had all the *maile lau li'ili'i* and taro was growing up there.

KM: Oh. So the families were growing taro?

JL: Yes!

KM: It's very interesting.

JL: People don't know that, there were three valleys actually, in Mākua.

KM: Yeah. You know, [looking at HTS Plat 2081] you see some of the names of the families. In fact, you mentioned Pulu. Look at this, here's Pulu's *kuleana* [property].

JL: 'Ae.

KM: And there was a water source.

JL: Oh, there was water.

KM: And it runs deep in Mākua Valley.

JL: So much, when you come into Mākua, by the bridge, you look *mauka*, you see the mango trees. All right, you dig down 10 or 15 feet, you're going to hit water, going to the ocean. Fresh water, yeah. This area [by the mango trees], is where John Naiwi lived. Summer time, I used to stay over at his house. He had cute looking daughters [laughing].

KM: So John Naiwi was one of the people living in the valley?

JL: In the lower valley, by the beach side. And he was the only highly educated guy in Mākua. McCandless sent him to school. Likana McCandless sent him to school, and he had good jobs. But he couldn't get along with his father, so he had his name changed from Andrews to Naiwi, which was his mother's name... So he changed his name to Naiwi. I believe the Naiwis are of Maui, originally.

KM: Ahh.

JL: Interesting eh. I'm glad I'm telling you all this.

KM: So Andrews, the *haole*, married a Hawaiian woman?

JL: He never married her, they were *manuahi* [free]. And that was, later on, Andrews had all these properties, all lease land, so he got a hold of a lot of the kuleana [fee simple properties], and he sold everything out to Likana McCandless. That's how McCandless came into the picture. McCandless had one advantage over a lot of these haoles, he spoke the Hawaiian language fluently. He was the *kanaka* [down to earth guy in the family].

KM: So Likana [Lincoln] was the one who spoke Hawaiian?

JL: Yes. I'm here today because of old man Likana. Right here. I was supposed to be sent back to the mainland, I didn't want to go back. I stayed on the mainland, I was only by myself, with my mother. Hey, I come down here [in 1933], I find all my cousins, they give me love, and I didn't want to go back. So I told aunty Annie, and she said "come with me." Two days later, we went to see Likana McCandless. [Likana asking] "Does the boy want to stay?" "Yeah." [Likana asking] "What's your name?" "Jay." "Jay, do you want to stay with your aunty?" "Sure I do, I don't want to go back to the mainland." He picked up the phone, called his attorney, "File an injunction, that the boy wants to stay, and let him stay with his aunt." So they went to court.

- KM: Oh, a blessing yeah.
- JL: Yeah, that's how I'm here in Hawai'i.
- KM: Now, you said that you stayed sometimes, at Mākua, on the lowlands by the beach. What kinds of activities did you participate in? Were they fishing, going for *'ōpelu* or something? And what are the things you remember about the beach?
- JL: Old man Pulu'ole. Old man Pulu'ole was the one who went out and fish. When they surround fish, ohh! Plenty fish in Mākua. They had a place where the train would have to stop during the evening, and if they had a lot of fish over there, they'd keep 'um in the baskets in the water, then they'd take 'um out in the evening. The train comes, about 7 or 8 'o clock, and they'd pick up all the fish in the *lau hala* baskets, then they'd take it all into Honolulu.
- KM: What kind of fish?
- JL: Oh *akule*, a lot of *akule*.
- KM: Was Pulu'ole like a *kono*hiki [overseer]? And were there *kū'ula* [fishermen's deity —places where they were positioned]?
- JL: Yes, he was the guy who ran the whole thing.
- KM: So he ran the fishery there?
- JL: That's right. And the cowboys, McCandless had his own cowboys; he had Mākua and he had that area on top of Ka'ena Point, Kuaokalā. We used to go up there after the war, when the thing was turned back to the Territory, we'd go up there and shoot wild cattle [chuckles]. *Pipi* [cattle].
- KM: 'Ae. So the fishing was good. Were there canoes...?
- JL: Oh, a lot of canoes in Mākua, yes [said with emphasis]! Yes! But everyone...there was always a leader, and it was old man Pulu'ole.
- KM: So he was the leader of the fishermen out there?
- JL: Yes. And he had children.
- KM: About what year do think this was? In the '30s?
- JL: Oh yes.
- KM: So you came home in '33?
- JL: Yes, and this was still in the late '30s. I'll always remember that because, once McCandless... My uncle and we always used to go down to see the old man McCandless down there. And this is how I got to know the place. Then I got to know John Naiwi, 'cause the City and County country building was right next to our house and that's where he worked. Then as I grew up John Naiwi came by, and I liked his daughters, so I used to spend time out there. "Mama, can I go down see Mr. Naiwi?" "Go!"
- KM: [chuckling] So you'd go spend time down Mākua?
- JL: Oh yeah.
- KM: Were there people living on the beach, or near the shore line by the railroad?

JL: Everything was *mauka* [inland] of the railroad.

KM: *Mauka* of the railroad.

JL: The only thing they had down on the beach were these areas where they would dry out the nets.

KM: Oh, did they make stone walls, or wood structures?

JL: No, no, no. There was no structure, the only structure they had down there, was the McCandless home. He had a big home.

KM: I'm going to pull a map out. It's not a real good map, but it shows an enlargement of the beach area. This is a map of the Mākua shoreline [Makua Beach, BCH Map 3-6]. See, as you've heard, they are planning to do some landings occasionally, eh. Here's the cemetery area.

JL: All right.

KM: Where the church was.

JL: Yes.

KM: And Kāneana, the cave.

JL: That's right.

KM: Is right about in here.

JL: Right.

KM: Now the railroad, basically ran this line.

JL: And the road too. The original road came down next to the railroad track. This road we have now today, is *mauka* of it.

KM: Yes. Where would you place McCandlesses' house?

JL: Now where is the river?

KM: Right here. This is Ko'iahi, right here.

JL: Okay, all right. It would be around here, right around in here. Right around in there.

KM: Okay, I'm going to mark that on this map.

JL: That's right. And by the way, he had a fresh water line, all the way from *mauka*, coming down. That's how they had water. And they had a tank in here [pointing further inland, in the valley], where the cowboys used to go get all their fresh water there. The rest was all brackish.

KM: So the fresh water line came all the way down to the house also?

JL; Yes, yes.

KM: Do you remember by chance, if there was... In fact, in this beautiful song that you shared about Mākua, it talked about the "*one 'ōpiopio o Mākua*," you know, these beautiful sands of Mākua...

JL: Right.

- KM: Were there stories about the canoe landings and the things that the people did?
- JL: Gee, some people, those days; these people could hardly read and write. They can talk Hawaiian, and the person who was knowledgeable was the guy who could read Hawaiian. And that was John Naiwi, he was about the most educated man we had out there. As I said, the old man McCandless sent him to school. John was a good man, *akamai* [smart]...
- KM: Hmm. So the people were actively fishing there?
- JL: Oh yes [said with emphasis]!
- KM: Do you remember, did you ever hear of *kū'ula* or *ko'a*, or *heiau* [fishing deity, fishermen's shrines, and ceremonial sites], anywhere down ocean side, over there?
- JL: [sighing] Ahh! Maybe I did, and I've forgotten. I can't remember everything.
- KM: Yeah. How about the name Mākua. By chance, did someone tell a story about that?
- JL: [singing] *Lei Mākua i ke one 'ōpiopio. Lei Ko'iahi i ka maile lau li'ili'i...* There were wells all over the place. There was a lot of water in Wai'anae, a lot of brackish water. But as I said, there were streams over there. Like John Naiwi, he'd dig down underneath and could find water going into the ocean. Everything was always green there.
- KM: I don't know when the last time you may have gone to Mākua...
- JL: Oh, not too long ago.
- KM: Well, you know where the military has some building right over there?
- JL: Yes, *mauka* side of the road.
- KM: 'Ae. Where did John Naiwi live in relationship to that?
- JL: Way over here.
- KM: So closer to the church side?
- JL: Yes, more close to the church side, *mauka* side. That is right.
- KM: Were there other houses there when you were young?
- JL: No. And you could always easily find it till today because the mango trees are still there. Where the mango trees are, this is where John Naiwi lived.
- KM: Okay.
- JL: And he had a nice home, a two story home.
- KM: Okay. Was that the only house there when you were a child?
- JL: No, there were other homes there, there were homes scattered all over there. But everybody new John Naiwi's house because he was a big shot.
- KM: Do you remember by chance, who some of the families were, that were living out here at Mākua?
- JL: Ohh [thinking]! Naiwi lived over there. Old man Harry Halemano lived over

there. Old man Pulu'ole, he was the one who was the fishing director. And Pulu, his son. Yeah, Pulu was the young one. And the Enos family. In fact, John Enos was the head cowboy for Likana McCandless. Oh, there were many, I just can't recollect.

KM: Yes, uh-hmm. Was fishing a big thing out there for the people?

JL: Heck, yes. That's how they lived. Although, more people lived in Wai'anae, Wai'anae was the center of everything. But Mākua was the second biggest area where they had a population.

KM: Hmm.

JL: Mākaha could have been, but the trouble with Mākaha, they sold out...the Reverend Kekela sold his property out to the plantation, and that was it.

KM: Yes. So then it became plantation camps and fields.

JL: That's right, yes. And then in the Kamā'ili area, there is a lot of water, a lot of water.

KM: Hmm. May I ask...?

JL: Shoot.

KM: Some of your recollections as a youth at Mākua, in fact, were there barking sands at Mākua? Did you hear about that?

JL: Sure I knew about the barking sands. I just got a...when you hit the sand [gestures clapping hands together and picking up sand—and makes four barking sounds].

KM: Oh yeah.

JL: Yeah. Yeah, I know where the barking sands are. That's right near the cave, *makai* side of the Kāneana.

KM: Oh. Still there now?

JL: Yeah, but the trouble is that it doesn't bark, it has to be all cleared. But now it's all *'ekoa* trees all over the place.

KM: Oh.

JL: And part of it is Tita Stack' land [Elisabeth (Marks) Stack].

KM: Oh yes. And she's your *'ohana* [family] eh?

JL: Yeah. She a good *wahine* [woman], good person. She's good to Albert and I. Really [with emphasis]!

KM: Good. I hear her name mentioned.

JL: Elisabeth's daughter, a fine person. Then the son, Tita Stack's brother, got married to a Hawaiian girl from Papakōlea.

KM: Oh. [pauses] You know, when the war broke out, World War II broke out.

JL: Yes. I was living in town [Honolulu] then.

KM: You were in town then.

JL: But I would always come back home, visit the homestead.

- KM: What happened to Mākua when World War II broke out?
- JL: Everybody got kicked out. The government was crude. That's why, someday under reparations, ohh—the government is going to be hooked.
- KM: So reparations?
- JL: Of course. Just like the Hawaiians got kicked on the ass, all over. But, there is a day of reckoning. Sure there is.
- KM: So the houses...how about the church? Did you ever go to church out there?
- JL: Hell yes! John Naiwi and George Ka'imiola... Oh yeah, another one was old man Ka'imiola.
- KM: Ka'imiola, ahh. Who was the *Kahu* [Reverend] of the church?
- JL: John Naiwi [chuckles]. He was a rascal half of the time [chuckling], but he was a good man. John was a brilliant man, brilliant. He had good jobs with the City and County. When the republicans got elected, John Naiwi was there. When the democrats got in, they kicked him out [chuckles]. It was all political eh.
- KM: Yeah.
- JL: But John was a smart man. As I said, he owed his education to Likana McCandless. He was the only one that went on to school and graduate from Kamehameha.
- KM: Ohh. So Ka'imiola, Pulu'ole, Pulu, how about Ka'aha'āina, you'd mentioned earlier.
- JL: Sure there was, a cowboy. They would get reimbursed when they had the big cattle drives. All the Wai'anae cowboys for McCandless, would come down and stay at Mākua. They had a big house over there. Two story house, that had about ten or eleven small bedrooms. And they had a well over there, so when they'd bring their horses down from Wai'anae... In fact, they used to drive cattle [chuckling], bring cattle from Pūhano up in this area, all the way down to Mākua. They would drive cattle during the night time. You'd hear the cowboys with the whips, whapp! Driving the cattle from Lualualei, down to Wai'anae, in the town, and taking them down to Mākua.
- KM: Oh, amazing eh.
- JL: Oh yeah.
- KM: So they would rotate cattle between the various valleys like that?
- JL; Yeah, in other words, if there was a lot of feed down there, the cattle would go down there.
- KM: Ahh. Did they go *mauka* trail, or drive right along the road?
- JL: Right through the town.
- KM: Right on the road?
- JL: Right. And when you hear the whips, whapp! You know right where...you hear all the hooves and everything. You'd hear the cattle [chuckling]. A lot of people don't know this.

KM: Yeah, that's so interesting. Coming back, when the military, when World War II broke out...

JL: They kicked everyone out. Even the poor Hawaiians were kicked out of the beach. That was sad.

KM: Ohh. What happened to the church and the cemetery?

JL: They busted everything up [said with emphasis]! They got kicked out. Get out! This is war! What could you do? What could you do, your country comes first during war. You can't get away from it. Something had to be done, so they kicked everybody out.

KM: Were the people still able to go fishing out there during the war, or was that...?

JL: No, no, they kind of *taboo* [restricted it].

KM: They blocked 'um off?

JL: That's right. And further more, there were many jobs opening, so "why should I fool around with the beach?"

KM: So people were using fishing as a way to supplement their livelihood like that?

JL: Yes, yes.

KM: Feed their family?

JL: Yes. Even in Wai'anae.

KM: How about after the war? Did the families get to go back to Mākua?

JL: No. Because everything was taken out, and Mākua was never turned back to the Territory or State, bumbye. They still retain it. And we're still fighting to get it. Some of them, "Oh let the government..." Those who want to kiss ass, well, that's all right. It's sad, really.

KM: Was the valley...you've seen the valley recently?

JL: Yes.

KM: Back when you were a child, was there quite a bit of forest still through some of the valley?

JL: Yes.

KM: Now, it's wide open yeah.

JL: That's right. And not only that, you would see houses here and there.

KM: So you would have seen houses?

JL: Yes, yes. The kuleanas with their wells, sure.

KM: So I guess the ocean resources and things, people would do some planting taro or sweet potatoes?

JL: That, I can't remember. The only thing I remember is Ko'iahi, and some of the material I have, will point this out to you.

KM: Ahh. So fishing was really an important part of the livelihood them?

JL: Oh yes. We had the station over there where they would come in the day time, drop off the *poi*.

KM: 'Ae, at the train station?

JL: Yeah, they had a train station. And right next to the train station, had the pens over there. They'd put the cattle over there and the train would come and stop, and they'd put the cattle in and take 'um to Honolulu. Yeah, everything was there.

KM: Who were the families after the war? And did people still go fishing when the beaches opened up again?

JL: No, 'cause there were jobs. But not only that, the Army kicked everybody out, period! All the houses and everything was destroyed. That was sad. That was really sad. In fact, most of the land, I believe, was under the Territory of Hawai'i, of course, they had *kuleana* lands.

KM: Ahh, the *kuleana*, and McCandless had leases on some of the property.

JL: Oh yes.

KM: And he also bought some of the Andrews *kuleana*, that had been bought up eh.

JL: That's right. But Likana was a good man. Sure, he was my grandfather, but I ain't going to praise him up, but he was a good man to the Hawaiians. And he was so good, he spoke the language. That's what made him great. One year, when he ran against the republicans, and he was a democrat... He was the delegate to Congress.

KM: Yes.

JL: And you know what happened, the next two years, the republicans put up Sam King. Now Sam King was part Hawaiian, and he also spoke Hawaiian. And that's the thing that defeated McCandless. If they would have had strictly a haole, McCandless would have whipped 'um, but the Hawaiians said "Hey, he's us. McCandless we love you, but he's us."

Oh, McCandless was loved by the Hawaiian people of Mākua. 'Cause every time he was with 'um, he would always speak Hawaiian to them. They loved him for it. They really did. Not because he's my grandfather, but I heard so many beautiful things about him. In some way, I'm glad I'm like him. I got his nose [smiles and chuckles]. I go to the Hawaiian Civic Club convention and the old timers would say, "*A nānā mai kēia, like me Likana McCandless, he ihu 'upēpē,*" look at him, he's got the McCandless nose...

[at the request of *Kupuna* Jay, a few comments have been removed from this section]

KM: What is your sense about the land today? And there are many things that are happening on the beach at Mākua. And of course, the military has proposed to do some occasional landings of troops and stuff...

JL: Oh, we're trying to get 'um out.

KM: So in your *mana'o* [thoughts, feelings]...?

JL: I want them out! [with emphasis] Want them out of Mākua! My cousin Albert Silva, if I may, he's in ranching, and I see his perspective, if they can get land up there, why not. But as I said, he has friends on two side of the fence. My side of

the fence is that I want the property to come back to the State of Hawai‘i.

- KM: What would the State do with it? What should happen to Mākua then? If the military goes out...?
- JL: And if there are *kuleana* lands there, then *kuleana* lands should be transferred down to the heirs.
- KM: To the heirs of the families.
- JL: Sure. That would be right. There was no just compensation, they just grabbed the thing. War, that’s it. In time of war, you can’t get away from it.
- KM: Yeah. You know [pauses], Can you describe the beach, as a child, your impressions of the beach area.
- JL: Oh, Mākua was noted for its sandy beaches. More so, than Wai‘anae. Wai‘anae was supposed to be the docking area. There was an old pier to there, more on this side. And in...I kind of forget...
- KM: So the sands at the beach of Mākua was a beautiful...?
- JL; Oh, it was always beautiful. It was not like Wai‘anae. And when the army started coming down from Schofield, that made it worse. I remember as a kid, back in the ‘30s. Because I lived there [near Wai‘anae Beach] and I’d look at the beach. During the wintry months, you could see the big turtles, the big giant turtles, going up on the sand, by the Army rest camp, they’d come to lay their eggs at Pōka‘i.
- KM: How about Mākua.
- JL: Even Mākua, but mostly, Pōka‘i. You’d see them going up there, and then you can see in the morning, [gestures movement of the flippers], all the little marks going to the ocean. We had a lot.
- KM: So the turtles were very common at Pōka‘i?
- JL: Yes, during the winter months.
- KM: How about, did you see the *honu* [turtles] or *‘ilio holo kai*, monk seals or something at Mākua?
- JL: No, ‘cause I never did live down there.
- KM: Ah, I see.
- JL: But, I’m quite sure that if I did ask, I would have been given an answer. The only guy that would really know about it is Ivanhoe Naiwi, but Ivanhoe is no longer with us.
- KM: Yeah. Was Ivanhoe, John’s son?
- JL: Yes. Ivanhoe and Lincoln. But Lincoln was too young, he lives in the homestead now. And his sister. Then there’s Hattie Enos, she’s Hattie Kalama. She might be able to help you. Look in the phone book for her. Then you mention my name, Jay, “the *haole* boy” [chuckles], she can give you a lot about Mākua. She could tell you a lot.
- KM: So Hattie Enos?

- JL: Hattie Enos-Kalama. And you tell her that I recommended you. And if she wants to, she can call me up.
- KM: Yes. What do you feel about...and you'd shared with me, that you think that the land should go back. That the military needs to give the land back to the State and stuff...
- JL: That's right! What's their use?
- KM: So what do you feel about these proposed Marine amphibious landings?
- JL: Oh, I'm against it. That tells you, that that place is so important, no, they got to stay there. Hell, I want to get rid of them. I can't help it.
- KM: Did you ever hear of any remains... Now, there's the cemetery from the church...
- JL: That is at Mākua.
- KM: What was the name of the church, do you remember?
- JL: [thinking, recalls that Kaumakapili had a connection there]
- KM: Was it simply Mākua Church?
- JL: I forget, Mākua Church, that's the only thing we called it. John Naiwi was the minister.
- KM: Okay. Now, there's the grave yard at the church.
- JL: Yes.
- KM: Now, in the old days, of course, the *kūpuna*...
- JL: The old days, was the railroad. The road now, is *mauka* side. But the old road was way down towards the beach side.
- KM: Did you ever hear of *iwi* [burial remains] in the dunes at all? Were there burials in the sands... [end of Tape 1, Side A; begin Side B]
- JL: [continues speaking; notes that at the Wai'anae Catholic Church, there were burials in the dunes]
- KM: That they would bury in the dunes, and that in some of the burials...
- JL: I would say that most at the Catholic Church. But, in old Hawai'i, let's say prior to Christianity, everything was on the beach. It was easy to dig. That's the difference.
- KM: Hmm. Do you recall, personally, ever seeing any *iwi* exposed in the dune at Mākua?
- JL: No.
- KM: You don't.
- JL: No. But I know in Wai'anae, somebody told me they had a lot of artifacts that came out of the beach there... So that gives you an impression of them saying, "We ain't going to dig that hard ground, we're going to go down and dig 'um in the sand, it's easier." Makes sense.
- KM: Yes.

- JL: The Hawaiians were not stupid after all. And the *'āina* was for all. Only thing who could put a *kapu* on you would be the king, or the *ali'i nui*.
- KM: Hmm. It's an amazing history. Are there people that still...do you think that the fishing out Mākua side still good?
- JL: I have no idea.
- KM: I'm going to talk to your cousin Albert.
- JL: All right.
- KM: And he still lives out that side.
- JL: Oh yes, he lives at 'Ōhikilolo. Albert is real Hawaiian, and he went to Kamehameha... Oh, but I was so looking forward to having you come.
- KM: *Mahalo*.
- JL: Knowledge is not supposed to be kept for yourself, but disseminated to the people. To let them know how it was. What was their philosophy to life, how they lived.
- KM: *Kupuna*, let me ask you then, as a youth...
- JL: And I never got married. I never had time to get married. And you know why, I got involved with the Hawaiian Civic Club, as president. I know the history of it. There were five members that founded the Wai'anae Hawaiian Civic Club. And they're all dead.
- KM: And you'd said that three of them were your family.
- JL: Yeah, that's right. I'm going to tell who the people were. In 1935, four people organized the Wai'anae Hawaiian Civic Club. Henry Kapela; his sister-in-law, Milia Kapela, my mother's cousin; my aunty Annie; aunty Rachel Kalewahea; and Victoria Holt. Five people founded the Wai'anae Hawaiian Civic Club. And in 1948, I joined...
- KM: Hmm. What was the purpose of the Hawaiian Civic Clubs?
- JL: Education of our people... We have 39 clubs in Hawai'i and 14 in the mainland, and every year we meet and we discuss Hawaiian problems. Prince Kūhiō Kalaniana'ole founded the organization. And the education is a must.
- KM: As a youth, if you think of Mākua, is there a special recollection of visiting that place or some activity, something that happened?
- JL: The only thing that I can think of, is when they had the annual cattle drive. When all the cowboys from all over come into Mākua. They'd brand the cattle, they'd castrate 'um, then they had a pig on the side, a mountain, wild pig. Have a *lū'au*. Oh, they did that.
- KM: Oh. So families from all around...?
- JL: Yeah, they'd all come down there, they figured, the big round up, just like when they drive cattle through Wai'anae. And how many people in Wai'anae know this now? They don't! But I did, 'cause I lived right next to the court house, and when you hear them, and hear the whips [mimics people calling out], and you can hear all the folks going down the road, from this side, down to Mākua. [chuckling]

- About 10 or 11 'o clock in the night. Oh boy, I'm glad i told you these things.
- KM: Yeah, *mahalo!*
- JL: I'm doing this because I trust you.
- KM: *Mahalo.*
- JL: I trust you. You know why I trust you, you're a very humble man.
- KM: *Mahalo, mahalo.*
- JL: I try to be humble, but sometimes, I love to kick people in the rear [smiling].
- KM: Just to get them motivated eh [laughing].
- JL: Kick 'um upstairs. And McCandless was that kind of a person. He never did down grade a guy, he upgraded you. And I'm the same kind of guy.
- KM: Even if it was a boot up eh [chuckles]?
- JL: That's right, a kick in the 'ōkole... [*Kupuna* offers further discussions about some of the Hawaiian Civic Club history]
- I always loved mama [Annie Silva], died when she was 97 years old. She was a mother to me. I'd take her all over the place, her Glen and I spent 28 days in the Orient... [further details about the adventures in Asia and a *lū'au* in Bangkok]
- KM: Out of curiosity, do you have any early pictures of Mākua?
- JL: No. I think you might get it through the archives, or the Bishop Museum.
- KM: Yeah.
- JL: They should have a lot of things [*Kupuna* suggests speaking with Tita (Marks) Stack as well]. Oh boy. I'm glad I got to tell you these things.
- KM: Yeah.
- JL: We want people to know.
- KM: Is it important to perpetuate, to keep the history, you think?
- JL: Sure. And the only way your going to keep the history, is to record it. That's it. And keep it open to... Did you ever read the book Wai'anae?
- KM: I'm familiar with it.
- JL: I was responsible for it, the history of Wai'anae. And I did that purposefully, because I didn't want to lose anything from Wai'anae.
- KM: What is the sense, as we look at Mākua, and in general even, what is the sense of your *kūpuna*, to the land and to the ocean?
- JL: Get the people back on the land. Get them to work the land and feel for the land.
- KM: Your *kūpuna* had an *aloha* for the land?
- JL: Sure they did, that's why they were there. They were happy people until the government came in, they blew up the McCandless house. I understand that the airforce was the one that blew up the McCandless home.
- KM: At Mākua?

JL: Yeah.

KM: So you think, bring the land back, give it back, the kuleana goes back to the Hawaiian families, the heirs...?

JL: Those the had the deeds there are entitled to it.

KM: What would they do with the larger valley, you think?

JL: If all the people there, were under the Native Hawaiian Act, ah-haa, that's the key [with emphasis]. That's the key. When I talked this thing over with Jimmy Aki, he went and called all the Senators, all the committees, and said, "Listen, we're not putting one cent. Once they can get this, they can go under the Native American Act." The Eskimos, the Indians, and Hawaiians. This can be big bucks.

KM: Well, it's important for the education of the children too.

JL: I'm very proud of Glen, Kālena.

KM: Yes, he has done a wonderful job...

JL: Glen turned out to be our Hawaiian. He brought his grandmother so much love. She lived for him at the end. And when the two of them would get together, they would talk Hawaiian... He turned out to be a good guy, he's very close to me, till today. You tell him that I helped you, 'cause we don't want to lose anything of Wai'anae, nothing, nothing.

KM: Is it important to talk to the old people that are tied to the land?

JL: Yeah, but who are they, they are very few in numbers. I know one of them, as I told you, Hattie Enos. She's from the John Enos family of Mākua.

KM: How about Reiny?

JL: Old man Reiny was one of the foremen for the ranch.

KM: Sebastian eh?

JL: Sebastian Reiny was one of the top men for Likana McCandless.

KM: Does he have a son named Charles?

JL: Yeah, Charlie. What happened to him?

KM: He's out there, 'Ōhikilolo-Kea'au side.

JL: Oh, I know Charlie, he stays over there by the beach. He can tell you a lot too.

KM: Oh good, good.

JL: You tell him "that loud mouth *haole* Jay..." [chuckles].

KM: Nah.

JL: He stayed with us in Wai'anae, with the Silva family. He did! We are good friends, better than *'ohana*. Don't mind me, but I like to see people smile. [tears welling up in his eyes] No matter how poor a man is, he has a right to live, and if I can make him happy in my own little way, I have lived [with emphasis]! That's all.

KM: 'Ae, mahalo...

[*Kupuna* describes some of his travels to the Holy land and place in Europe]

KM: ...Let me ask you, what is your sense about what's happening at Mākua today? You know, there is an *ahu* [cairn or altar], that's been built out there...

JL: It's all right. If they don't have the spirit, it ain't gonna work. You've got to have somebody down there who has the spirit of Mākua, and in blood line too.

KM: 'Ae. Do you know Frenchy DeSoto?

JL: Yes I do, I know her personally, and she's with the more radical group now...

KM: So you'd say that this idea about people taking a more aggressive approach and staking a claim, is something that has come to it's time at Mākua?

JL: That's right, and I'd like to see the Army get out of there. Get a committee set up and get somebody who came form that area. Hattie Enos is one of them.

KM: So that's important? When they start coming back to taking Mākua, it should be families that are native to that land, the genealogy there?

JL: That's right. That is right [with emphasis]!

KM: So they can not ignore the *kūpuna*...

JL: That's right. If we are Hawaiians, we've got to say that and believe in it. Don't only *kūkākūkā*, talk story. Oh, I'm glad you came.

KM: *Mahalo*, me too!

JL: I see a lot of good coming out of this. The more that people get to know all these things, the more that's going to be saved. If you don't talk about it, nothing is going to get done. Or else, your going to do something...some of them, all you see, they only want to make the money. It's not the money, it's the idea of getting the information out.

KM: That's right, you have to eh. Just so that people can know, and by talking story, these memories that you share...

JL: There's a story that goes, "Television, telegraph, tela-Portagee" [laughs] everything.

KM: [laughing] Oh no.

JL: I'm so glad you came...

KM: *Mahalo*. When you were a child, how many Hawaiian families were living here, in the district?

JL: I'd say maybe 1000.

KM: So now, it has really grown.

JL: Oh yes, with no ending in sight. But a lot of these people think they know it all, read the book, "Ahh we know it all!" They know nothing! You have to live it yourself to feel it.

KM: 'Ae. [end of interview]

Albert Hollis Silva (Albert)

Interviews with Kepā Maly

December 21, 1997 – at ‘Ōhikilolo

February 5, 1998 – Mākua-Kahanahāiki Site Visit

Albert H. Silva was born in 1929 in Wai‘anae. His mother was Annie Kamaka‘iwa Poe McCandless-Silva, and through her genealogy he is descended from families with several generations of residency in the lands of Keawa‘ula, Kahanahāiki, Mākua, and ‘Ōhikilolo. His father, Manuel Silva, was one of the land managers for Lincoln L. McCandless (also the father of Albert’s mother), and in that position, he assisted in the management of McCandless’ Mākua-Kahanahāiki business interests.

As a result of Albert’s familial ties, and his father’s management responsibilities, he spent a great deal of time at Mākua. Albert’s interview provides readers with a rich historic narratives pertaining to residency (of both native and non-Hawaiian families), land use, fishing and subsistence practices, historic sites and events in Mākua leading up to and following the outbreak of World War II.

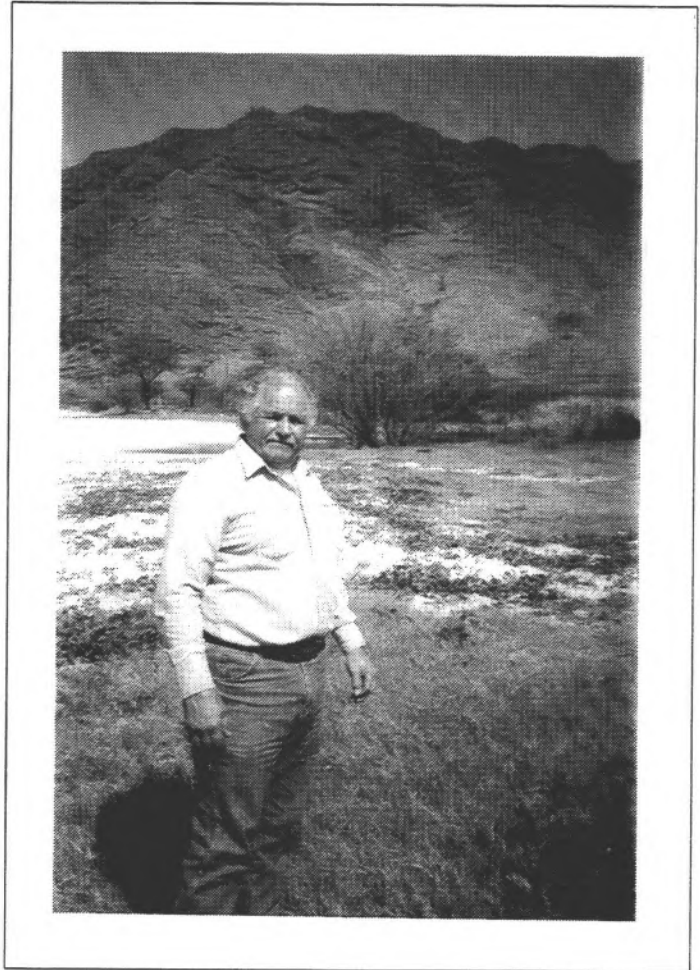


Figure 5. Albert Silva at the location of the ko‘a at Mākua (McAllister’s Site 179)

The interview also provides readers with a perspective on the relationship shared between the families and activities of Mākua with other families and locations of Wai‘anae. Albert is an animated story teller, and important aspects of what he shares can be verified through historical literature and in the interviews of other interviewees born in the 1920s.

On February 5th, 1998, during the process of reviewing the first draft of his interview transcript, Albert accompanied the author on a site visit to the coastal section of Mākua-Kahanahāiki. Among the significant sites seen during the visit were: (1) the location of the *ko‘a* (fisherman’s shrine at Mākua; Site 179); (2) seeing what may be evidence of old rock wall alignments which coincide with the locations of walls that marked former *kuleana* lots, like that fronting the old Helenihi family home; and (3) the location of the old shore side spring (Site 182), below La‘ihau and ‘Ukanipō Heiau. During that visit, detailed site notes

were taken, these were later expanded and incorporated into the body of the interview per his request. The revised interview was returned to Albert for his review and comments on February 11th.

During the site visit on February 5th, Albert noted that he is hearing many stories about Mākua today that he never heard when he was growing up. He commented:

I don't know the source of these other stories that people are telling about Mākua. What I say, is what I heard, lived, and saw. These are things I learned from my mother and the other old people that were alive when I was young. Throughout my life, I've tried to practice what my mother then practiced. And what they did, is what was handed down from their parents and on back (pers comm. Feb. 5, 1998).

In a conversation on February 18th, he added that what he was sharing, was what he knew, no "B.S.":

My mother always took the time to discuss the past. In fact, she was quite critical about things being said that weren't right. Everything had to be right. If what was said wasn't right, the history would be lost. From when I was young, she always took the time to talk with me and show me things (pers comm. Feb. 18, 1998).

In the interview, and in subsequent conversations, Albert wished to make clear that based on his personal knowledge, he feels that:

- Use of the area presently proposed for amphibious landings should be okay. It is the location on which most of the past military landing operations and ship-to-shore artillery practice has occurred since c. 1942.
- The Army has done a good job of protecting the valley. Had they not been there, it is likely that the valley would be built up, and that it would no longer be the beautiful open place that it is. Also, citing past difficulties with campers on the beach, he noted that the military does not leave old cars and other 'ōpala (rubbish) on the land.
- The Army has kept Mākua in storage for us (the families of the land), and today we can see how beautiful and important the 'āina (land) is.
- While the military has kept Mākua in an undeveloped state, it does need to have ordinance cleaned from it, and he would like to see military use of the valley ended.
- Mākua can once again, be returned to agricultural and possibly ranching uses by families of the land.

During the interviews four maps were referenced: Register Map 2533; HTS Plat 2081, depicting the Mākua-Kahanahāiki area; Territorial Highways Division Map of September 2, 1937 (*Figure 6*); and a Belt Collins Hawaii map, dated August 1997, titled "Figure 3-6, Makua Beach..." Albert provided detailed site documentation for both the immediate study area, and locations in the larger Mākua-Kahanahāiki vicinity. Points referenced during the interview are discussed in text and identified on an annotated map (*Figure 3*).

Albert reviewed the interview transcript of February 5th, and requested a few additional modifications (deletion of a few comments and the addition of other documentation). The revised transcript was returned to Albert on February 28, 1998, and following a discussion of March 3, 1998, Albert gave his release of the final transcript for use in this study. It is noted here, that the release of interview records does not include the tape recordings of the interview (see *Appendix B*).

[Tape 1, Side A]

AS: My name Albert Hollis Silva.

KM: Your birth date?

AS: September 15, 1929.

KM: *Mahalo*. [just before the interview] You were talking about sacred areas...

AS: You know, what bothers me is in these recent times, some people are actually destroying the locations in thought, you know the sacred places. They want to...they say that an "entire place is sacred." No, that's wrong, because the sacred places are the sacred places, that spot, the location where they did their services, their rituals. Where they went to make offerings for good luck, good fortune, and good health.

KM: Hmm, like fishing and agriculture?

AS: Yes, for the fishing, for the agriculture. But mostly fishing. Because they had to have fish and sea food, you know, protein to live, to sustain themselves. So the *mauka* [inland areas], they planted their sweet potatoes and things. My mother told me by her time, they also planted a lot of tapioca.

KM: Oh yeah.

AS: Yeah, that type of yam. So she said that's what their staple was. In this area, sweet potato and yams, and short period kind of plants.

KM: Hmm. Short-term growth crops.

AS: Yeah, very short, maybe three months at the most. And sweet potatoes, you could grow 'um on the sand. You know, just on the edge of the fresh sand, where there is a little bit of soil. And if you planted the sweet potato at a certain time, just when the rains are coming, maybe November, you prepare the ground and then when the time came, you planted your sweet potato, you'd have enough rainfall, that you could get a crop. And in the mean time, what they did is, they *kālai* [cut, trim growth, and loosen the soil]. They clean around, always loosen up the soil and mulch what ever. Loosen up the soil so that when the wind came, it wouldn't dry up the plants.

KM: Ahh, yes.

AS: They did that, so they gather all the leaves, all the plant runners, and they nurtured it. And then they'd get a good crop. So with the sweet potato and the fish, which is abundant in this area, and the *limu* [seaweeds], they lived. Yeah, they didn't need too much other things. And then they had pig—most Hawaiians kept pigs around, close by. They feed the pigs the left overs, like the leaves and what ever

they could gather for the pigs to live on. But, that is what my mother told us.

Also, John Naiwi told me that when he was younger, there used to be plenty of turkeys in Mākua and up on Kuaokalā flats. The old people used to go up to the flats and they would drive the turkeys down, just like cattle, from *mauka*, down to Mākua Valley, the ranch house. They used to ship 'um to market in Honolulu.

KM: Okay. Let's go back then, and talk a little bit so that I can introduce who you are, who your mom and dad were, and how you come to be talking about Mākua and 'Ōhikilolo and Keawa'ula, today. You were born, you'd said, in 1929.

AS: Yes.

KM: And who were your parents?

AS: My father was Manuel Silva.

KM: Uh-hmm. And he was pure Portuguese?

AS: No, he was Portuguese-French, mixed.

KM: Okay. And mama?

AS: She was Hawaiian-Irish, [chuckles] and we found out she had a little German also. But, her father was L.L. McCandless. So we had...my dad used to help my grandfather and my mother, caring for land that L.L. had control of at the time... Well, I was born in '29, so I can recall from about 1933, maybe when I was a four year old, because horses and dogs and cattle, animals fascinated me. And cowboys, you know.

KM: Uh-hmm.

AS: They always fascinated me.

KM: And what was mama's name?

AS: Annie Kalipo McCandless, and it's recorded that that was her name, and her sister Emma. My cousin Jay's mother.

KM: Where was mama born?

AS: She was born in Wai'anae.

KM: So in Wai'anae Valley area?

AS: Yeah, Wai'anae. And she was raised, mainly by her grandfather, on the Hawaiian side, Wallace Poe. And his father Poe Wallace, came here to Wai'anae from Puna. We think he ran away from Puna. He was a rascal, I think. One of his first wives was Hemolele, who owned this *ahupua'a* [a native land division], here.

KM: 'Ōhikilolo?

AS: 'Ōhikilolo, yeah. So I know a little about what was then at the time.

KM: Uh-hmm.

See opposite page.

**Figure 6. Territorial Highways Division, Sept. 2, 1937; Kaena Point Road...
Plan showing Gov't. Land of Makua Occupied by L.L. McCandless**

- AS: Hemolele actually, somehow, she lost the *ahupua'a* of 'Ōhikilolo. So Hemolele was here, then Harbottle somehow, got the land from her. I don't know how he got it, but it changed hands. And so we were familiar...my dad used to take care of all the farmers, the share-croppers. You know, we call 'um "share-croppers."
- KM: So there were people in Mākua and 'Ōhikilolo and they were share-croppers?
- AS: Oh yeah!
- KM: What were they cultivating, and were they up the valley then?
- AS: No, they were mostly *makai*, and then in Mākua way up *mauka* towards the back end of the valley. They had this Japanese person, Nakata, in 1938-39, 1940, I think it was, he was up there, he cleaned up the brush from the flats.
- KM: At the back of Mākua?
- AS: Yeah, in the back, on the flats. And he grew pumpkins and cabbages. They know when to plant. That dry land farming type. And he did pretty well up there. But then... He was also down here, right over here in 'Ōhikilolo. They had a good sized farm here, and Mākua. So, you know, I was around here as a child, and this is... Mākua, this area here, was one of my favorite places to have my parents go visit. And I used to always suggest to them that we go to Mākua. Then, they'd have to have a reason to come out here, right [smiling], so my dad would say "Okay, I'll go check this farmer. We go check this one farmer..." Say that was Shiroma, a farmer named Shiroma, and just about that time, this Ushijima too, was one of the farmers. And they had another farmer that my dad kind of oversaw for my grandfather.
- KM: Hmm. Now, Wallace Poe had lived at Mākua as well? Is that right?
- AS: Yes, yes, supposed to be. He lived here, and then he married my great grandmother, and so she and he had, I think, a *kuleana* [property] in Wai'anae Valley, and that was either hers, or her ancestors. So they had this *kuleana* and that's where he lived and raised my mother and all her brothers and sisters.
- KM: I see. And what you've been mentioning here now, and you've mentioned three or four Japanese farmers that were living in Mākua.
- AS: Yes.
- KM: Were there no Hawaiians when you were a child?
- AS: No, there were Hawaiians. There was, like John Naiwi, he was half Hawaiian; and then had this other half Hawaiian person, Amoe. She was, I think Chinese-Hawaiian. She had a *kuleana* there, just next to John Naiwi, in Mākua.
- KM: Okay. Let's look at this map, this is HTS Plat 2081.
- AS: Uh-hmm.
- KM: And we were looking at it just a little before the interview, to get our bearings. [referencing sites-location on the map] If this is the church lot right here.
- AS: Uh-hmm.
- KM: I'll mark this on the map. Here's Kalama's place; where would you place Naiwi's place?

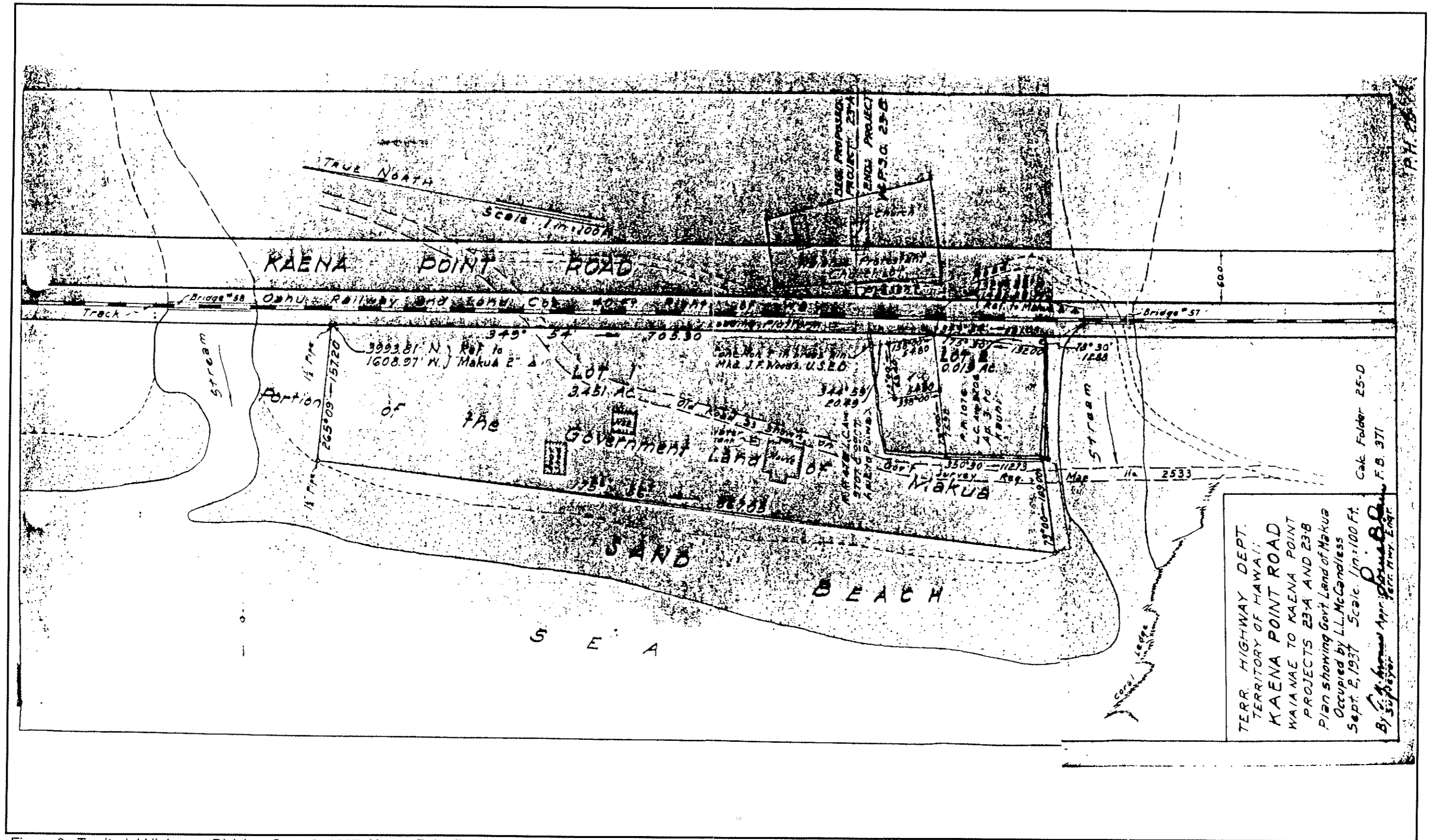


Figure 6. Territorial Highways Division, Sept. 2, 1937; Kaena Point Road ...
 Plan showing gov't. land of Makua occupied by L. L. McCandless

- AS: Oh, Naiwi was say right here, where the stream is.
- KM: Oh, right on the edge of the stream?
- AS: Yeah, right in here, Naiwi. He was close to the...if you looking from the ocean, *mauka*, he was to the right of the church. You know, the church and the cemetery.
- KM: Yes. See, this is a part of Kahueai's *kuleana* [Māhele award property here; LCA 9052] here. Do you think that maybe that is part of their '*ohana*? [Naiwi's father, Andrews purchased several of the *kuleana* from the native tenants in the late 1800s]
- AS: Well, the location is correct.
- KM: Okay. And here's Pulu up here [LCA 9708], the larger parcel, along the stream.
- AS: Uh-hmm. Yeah, well Pulu, that area, was farmed too. They had one of the Japanese railroad workers, he farmed in there part time. And then, in the back of the church, where this Kalama is [LCA 4236], there was a big farm there too. This was one of the better places here, in Mākua. One of the better areas. This area is where that Ushijima lived for a while. And then came this other Japanese, Shiroma. He planted taro, the Japanese kind of taro.
- KM: Yes, uh-hmm.
- AS: I forget the name of that taro, but he planted that Japanese kind of taro, he planted papayas, a lot of papayas. Excellent papayas, super sweet. And then... [looking at the map] Hoewa'a [LCA 9705], and Pulu'ole, Sam Pulu'ole lived right next to the stream. That would be right in this area here [pointing to the location on the map].
- KM: Okay, so roughly the Kawa'a-Hoewa'a area [LCA 9054, 9705], because this is the *muliwai* [dune banked estuary] where the stream pukas [exits] out there.
- AS: Yes, yes. Okay, this is the stream coming down. Well, Pulu'ole lived right *mauka*, along side the stream.
- KM: Sam Pulu'ole?
- AS: Yeah, Sam Pulu'ole.
- KM: What was Sam Pulu'ole's role in the community when you were a child?
- AS: Oh, Sam Pulu'ole for a while, he used to be cowboy to for L.L. He was one of the cowboys, now and then. I guess he'd gotten so old. But his primary purpose, what I call, his thing was fishing. Sam Pulu'ole was really, the fisherman.
- KM: Was he almost the overseer like?
- AS: Well what happened, it used to be that they all worked together. So when he decided that they were going to fish... 'cause Mākua, had a lot of fish. Even right now, if you go over there, you see a lot of '*ōpelu*. A lot of '*ōpelu*. So that's one of the best places on this whole Wai'anae coast for '*ōpelu*. You know, they're small schools. But, when they gathered in the big schools, Sam Pulu'ole, he would see them, he could tell the fish. He was a good spotter.
- KM: *Kilo* [fish spotter] like eh?
- AS: Oh yeah, and he spent a lot of time, I guess doing that.

KM: Watching the ocean?

AS: Yeah, watching the ocean. He's really... It's true, no B.S. Sam Pulu'ole was the guy, the person that was like in charge. So anytime that he saw fish, a good school, then he'd get everybody together. I forget the name, when get one school, and they stay in one area...not the *ko'a* [in this context, an ocean fishing station]; oh yeah, *ko'a*. Yeah that's it, *ko'a*.

KM: So they knew the *ko'a* where the fish would come?

AS: Yeah, 'cause they'd hang around, you know. They don't just come and go.

KM: Could we get an idea of where the *ko'a* might have been, generally.

AS: Oh, the *ko'a* used to be, towards La'ihau, that area.

KM: Here's the towers, we're looking at the current map [BCH Figure 3-6, Makua Beach]. The stream came down right in here, and the cemetery is right over here.

AS: Where's the other stream now?

KM: Here's the other stream over here, it pukas [exits] out here.

AS: Sam Pulu'ole's... Okay, where's the other stream?

KM: There's another little stream over here.

AS: Okay.

KM: This is where the stream still comes through and still has a little bit of the cement from the railroad track.

AS: Okay. I think this is the area where the *ko'a* used to be [marking a location seaward of Waihoe stream].

KM: Okay, about how far off shore would you put it?

AS: [thinking] Not too far off, I would say, maybe a couple hundred yards at the most. At the most. But, they never went out too far.

KM: Okay, so sort of in between these stream areas?

AS: Two places, they used to catch... Where is the other stream, the first stream.

KM: Well, here's the first one off of Ko'iahi.

AS: Okay, I think was over here too. Right in here, fronting Mākua Stream.

KM: Okay. I'm going to, just generally, we're approximating it, make circles.

AS: And they used to also...you see that stream here?

KM: Yes.

AS: Okay, they used to, the distance was, I guess not that far out. Maybe a couple of hundred yards at the most. You know, 'cause the fish came way in.

KM: And 'ōpelu [*Decapterus pinnulatus*] you said eh?

AS: 'Ōpelu and akule [*Trachurops crumenophthalmus*]. And they used to do that. You know, the stories come back, the people know everything what's going on. They share, they say this, you know. And it wasn't a secret, because everyone

participated. It was of everyone's interest, that they know what's going on, and they *kōkua*. Everybody would help.

- KM: Yes. What was the protocol, if you came and helped, you'd get fish?
- AS: Ohh! If you came and helped [chuckles], you get a share, I mean like... Hoo! you take all that you want. And nobody, no one took more than what they needed. Even I had a chance, I did that as a child, a youngster. Me, I'd go help, *huki* [pull] the net or whatever. And then the boat, if you helped push the canoe, you know. Like the canoe is coming up, and you go there to help, they give you what ever you want. They would tell you to take. Yeah. They tell you, "take, take, take home." They'd say "Take home." So you take what you wanted. So, you know, like this archaeological site [pointing to the Site 179 on Figure 3-6. McAllister's Site 179 was inaccurately located on the August 1997 version of this figure; the actual location of the *ko'a*—in this context, a fisherman's shrine—at Mākua is verified below]. That's the one just...where is this located at?
- KM: Well, this is basically the old railroad, rough road area. Coming through here. And what I think they are wondering about is, were there *ko'a* still on land, like where the *kū'ula* [fishermen's deity stones] would be. did you ever see the old man Pulu'ole go some place and set an offering?
- AS: Oh, it was over here. I think, it was over here [pointing to the Kahanahāiki Stream outlet]. Where this? Where is the house?
- KM: Well, here's the cemetery and church, right here.
- AS: Okay, the cemetery.
- KM: And Naiwi's place?
- AS: Naiwi's place was back here.
- KM: Okay.
- AS: Right next to the stream. This would be the stream?
- KM: Yes.
- AS: Right where the hill comes down.
- KM: Okay.
- AS: Naiwi and Amoe. Amoe was next to his place. Amoe was like, say, like, Naiwi, a rectangular lot, and Amoe, next to him.
- KM: Okay.
- AS: On the Wai'anae side of the cemetery. It was like...can I draw on here?
- KM: Yes.
- AS: Say, here's the cemetery [thinking], they had a road. The road went...there's kind of like a hill over there.
- KM: Yes, that's the back of Ko'iahi.
- AS: A little hill. And over here was where the farmer was. First was Ushijima and then Shiroma. And then this little hill there. Naiwi's place was more like below the hill, where the mango trees are. And Amoe's place was right next to there.

KM: Okay. And the stream came on the side?

AS: Yeah, the stream came down here.

KM: Okay, so this is Shiroma.

AS: Yeah, he was the last person, last farmer over there.

KM: Ushijima was before.

AS: Yeah. And I don't know who owned that property.

KM: It looks like it must have been part of Kalama's land at one time [LCA 4236], based on the map.

AS: Okay, in the front of the church, had a road over here, in the front of the church. Had a road, and this road went from over here, and then it had another building over here. They had like a hall.

KM: Yeah, a school house was supposed to be over there.

AS: Yeah, that's the one. And then they had a road go back here. This road went back, up in the mountain. This road went to the mountain from here.

KM: Okay.

AS: You know, a little zig-zag road, and it went up the hill. Over here, right in this area, there was a hill. Pretty steep, over here. I can take you over there, if you like.

KM: Oh yes, we should. So this is the old school lot?

AS: Yes.

KM: This is the church.

AS: The church.

KM: This is Naiwi.

AS: Naiwi.

KM: And this is Amoe.

AS: Amoe, yeah. She was a nice lady. And then, the house that I have over here on 'Ōhikilolo beach. That was her house.

KM: Oh, so you moved the house?

AS: No, no. That was her house, the Army, the government, for relocate them. The government brought houses here. Pulu'ole lived right over here [the lot we were sitting on].

KM: Oh, for real?

AS: We take a little break, I'll show you the tree that the old man Pulu'ole planted. [Tape off we go to look around the property and point out the location of S. Pulu'ole's house.]

...And you know, for me, it's really nice that my daughter Colleen chose this location. And she said, "Dad, I know where I want to put my house." So I said, "Where?" She said, "Over there." I come over and, "Oh, you picked the right place." Good.

- KM: So in about 1942, '43...?
- AS: Let's see [thinking], '41, '42, it was '43.
- KM: Pulu'ole, the old man, he built...now what happened? The military built a house for him?
- AS: Yeah, the government, the engineers built. Army Corps engineers, they came and they built.
- KM: Is that what happened when they moved the Hawaiian families off of Mākua?
- AS: Yes, they moved 'um over here.
- KM: So they made houses for them?
- AS: Yes.
- KM: Now, was an agreement made between McCandless? 'Cause they had the land already?
- AS: Yes, I guess the McCandless people, I guess it was Mrs. Marks, she was making all the decisions.
- KM: Yes, I guess the old man, your grandfather, Lincoln...
- AS: He died in 1939, or '40. Well anyway, they permitted the people to live here. Naiwi, John Naiwi lived right next [on the Kea'au side], between Pulu'ole's house and Amoe's house. Amoe's house was the last house, a small house. So she lived there, but just part time. You know, she used to come weekends. She liked Wai'anae, she liked the area. So she'd come weekends. I guess, it was her ancestral home, you know, and she would go to church every Sunday, a very spiritual lady, a very nice lady.
- KM: Hmm. That's an interesting story that you've shared, because I don't know that it's really been recorded. The idea is, that everyone was evicted from the land...
- AS: Oh yeah, but they were relocated. Yeah, they were relocated.
- KM: So the Army Corps built houses?
- AS: Yes.
- KM: To help these families relocate in some form.
- AS: Yes, yes. Yes they did.
- KM: That's an interesting part of the story that I don't know has been told.
- AS: Well, you see, most, they don't tell the truth, you see. And they don't know the truth. See, that's one big problem. And then people, they come over here, malihinis [strangers], and they say a lot of things that they don't... They read some books, or some research, and they don't know that "Hey, the change has happened." And they don't know that whoever provided, or helped the people, because the people would have been without a place to live. But then, it was provided. I guess, even at that time, they had class. You know, they had the common curtsey. Yeah, to help the people. And so they built other houses right across the road here.
- KM: So in 'Ōhikilolo?

AS: In 'Ōhikilolo, yeah.

KM: And those were for others of the Hawaiian families?

AS: Well, for the cowboys, for the ranch people.

KM: Oh okay. Let's talk a little bit, because you'd mentioned, as we go back to who the families were that were living at Mākua. A number of Japanese families, but also a number of the Hawaiian families.

AS: Yes.

KM: Who were the families that you remember?

AS: Oh, Helenihi.

KM: Helenihi.

AS: Helenihi had a *kuleana* there in Mākua, right next to one of the old ranch houses [see further discussion later in transcript]].

KM: Could we try to mark the general area where the ranch house was?

AS: Sure. Yeah, the ranch house was... Well, if Pulu'ole [pauses]...

KM: [referencing locations on the maps] Here's the church lot and cemetery.

AS: Okay, and then, Pulu'ole lived next to the stream eh. This is the road I was trying to describe over here.

KM: Okay, so actually, this road here... See, these are the existing towers and buildings.

AS: Yeah, okay.

KM: So they just basically used the same old road?

AS: Yeah, they used the same road. And you know, this is the hill, you can see the contour lines. You can see it's pretty flat over here.

KM: Yeah.

AS: Okay. And this is where the road went. And then they had a water line.

KM: Yes, you can see that on the older map. Here's the pipe up here [above Pulu's *kuleana*, LCA 9708].

AS: Oh here, pipe line. Okay, this pipe line came all the way down to the house down here. And in between, somewhere up here, they had a water tank and a water trough, so the water went in the water tank first and then in the water trough. But they had a corral here.

KM: So there were *pipi* [cattle] roaming around in here?

AS: Yes, and pigs. A lot of pigs. You know, Mākua had hundreds of pigs.

KM: Generally, if this is where the well is up here, and a pipe...

AS: A tunnel.

KM: The tunnel's up here, and this is the pipeline coming down.

AS: Yeah.

- KM: So you think that roughly, the tank was...?
- AS: Let's look at these contours here [Figure 3-6]. It looks like its got a pretty accurate contour. Okay, if this is the same [pauses looking at both maps]...
- KM: Yeah, these maps are so different, yeah.
- AS: Yeah, but where's the stream?
- KM: This is Mākua Stream here.
- AS: Okay.
- KM: This is Ko'iahi coming down.
- AS: Okay. This is the stream, so it would be on this side here. And what is this here?
- KM: That's the *ahupua'a* boundary line, between Kahanahāiki and Mākua.
- AS: Ohh! Okay, let's see if we can find this spot over here. Maybe around here some place.
- KM: Okay, I see.
- AS: I'm trying to look for this marker here. Maybe right around here. In fact there was the tank, and the contour shows a big flat up here. So somewhere around in here.
- KM: I'll just sort of mark this, and again, it's approximate locations. So tank trough and pen eh?
- AS: Yes, tank trough, and pen. Water trough.
- KM: A cattle pen.
- AS: Yeah.
- KM: And you said there were lots of *pipi*, lots of *pua'a* [pigs].
- AS: Oh, a lot of *pua'a*, oh yeah. Lots of pigs. And every Christmas, we'd get a pig from L.L. for our family. We'd just go down there, talk to the foreman, my dad would get a pig to *kālua* [cook] for us.
- KM: It's interesting, if I understand, L.L. had children with a woman of Hawaiian ancestry.
- AS: Yes [chuckling].
- KM: So he's your grandfather.
- AS: Uh-hmm. But at that time, he was still single, and when they came to Wai'anae to dig wells for the plantation, the developed the water system for irrigation. Well, apparently, he met my grandmother. So that's how it happened.
- KM: And your grandmother was one of Wallace Poe's daughters?
- AS: Yes, Wallace Poe's daughter, and he was Hawaiian.
- KM: I was told that he had lived here and was tied to the Pulu line. [Wallace Poe's father was Poe Wallace, and his mother was Pulu]
- AS: Well, at 'Ōhikilolo, was Hemolele.
- KM: Okay.

- AS: Hemolele had all this *ahupua'a*, 'Ōhikilolo. So after that, he went to Wai'anae and married my great grandmother, and they had *keiki* [children]. Some of them were named Kalama, some were Kanohe, some were Kawelo. They all took different names. I guess, what ever name they wanted to give 'um, they gave 'um the name. So I have my *'ohana* [family], Kawelo, Kanohe, Kamakea, and Kalama. My cousin Jay, does the genealogy kind of thing, with the different names, but, they are all my family. Even though different. You wouldn't think that they are related, but, they are related. They are the *keiki*.
- KM: Oh interesting. But it was so confusing back at that turn of the century time.
- AS: Yeah, because they were different culture. So hard to track 'um down. But I know who they are, the names. It's important.
- KM: It really is.
- AS: Because, I'm not here just because of me. No, I'm here because them people from in the past.
- KM: Your *kūpuna*.
- AS: Yeah. You know, me being here is just because of them.
- KM: Yes, a result of them.
- AS: Them, not me. I have no choice. They made the choice, and before them, the other people made the choice. And that's how the mythology, the Hawaiian mythology is, it's simple. Not complicated. And everybody is supposed to know that. But then, this Mākua thing. This area bothers me.
- KM: Okay, here's Mākua-Kahanahāiki.
- AS: Yeah.
- KM: We need to come back and talk about the fishing things down here also, below Naiwi's place, below the church.
- AS: Yeah, below the church and about a couple hundred yards away, the *ko'a* [in this context, a fisherman's shrine].
- KM: Where the *kū'ula* was and stuff like that.
- AS: Yeah. Right there, you know where the... Well, my grandfather had a house right on the beach.
- KM: Uh-hmm. Was it below the church?
- AS: Yes, below the church.
- KM: So in the vicinity of where the canoe shed was also?
- AS: Oh yes, had two houses there. Next to his house, they had another bungalow, a guesthouse. And then the canoe house was on the Keawa'ula side of the guesthouse.
- KM: Okay, this is the church marked X here.
- AS: Yeah, okay.
- KM: I'm going to make a line here, just so that I can keep track of it. It's on the beach

side.

AS: Yeah.

KM: So McCandless house.

AS: Yeah.

KM: And that was on which side?

AS: From the church, it was *makai*, and say 50 yards to the right, as you look out.

KM: To the ocean, on the right side?

AS: Yeah, give or take a couple inches [laughs].

KM: [marking locations on the map; see *Figure 3*] So McCandless' Beach House?

AS: Yes.

KM: There was a bungalow?

AS: And right next to his house, maybe 50 yards away, maybe less, there was another house, a little cottage-like bungalow. And it was in the front of that bungalow that was where the canoe house was. And that canoe house, right next to it, they had the net racks, where Pulu'ole... Pulu'ole had net racks in front of his house too, in the front by his house. But, they had racks over here too. So that's why, when I hear these people talk, it makes it hard for me, because I saw it. You know, they don't know what they are talking about. Because it's not true. You know, they read some stuff and they make decisions and they say, "Oh this is sacred, that is sacred." You know, "the whole thing is sacred." Hey, come on, where were the people? What do they walk on? You know, the Hawaiians would never walk on a place that is sacred. No way. And he don't want to get in trouble right?

You know, the old Hawaiian people lived next to sacred places – graves, *heiau*, and such – they lived right with these places. They planted, grew, and harvested their crops there. They didn't *kolohe* (play around), they respected the places, but they lived there amongst their very sacred places. You know why it was okay? Because they were respectful and they didn't have thoughts of desecration. They respected the land. And in my youth, except for Sam Pulu'ole, I didn't see anyone make offerings. The only other one I heard of was Willy Enos, evidently, he also made offerings. But, it was a no-no for us.

My mother, *tūtū*, and others of the old people that were alive when I was young, said, "It is no good to go back and make *kapu* [the old restrictions] on things. It will hurt those who do, because if you call on those old spirits and you feed 'um, you've got to feed 'um all the time, not just when you want something. If you don't feed 'um the spirit is going to be looking at you, and you'll be the next meal." So the way the ancient people lived and how they called on the spirits to do things for them, it was a life time commitment, not only when the need comes your way. The old people abandoned the Hawaiian religion because it was so restrictive, *kapu*! And by the time of Ka'ahumanu, everybody was going every which way. It weakened their social structure. They weren't at their best. As a child, I lived at the end of that time, and I saw it. My mother told me that her *kūpuna* had "Become slaves to the idols. It was not easy. It was hard to get away from that."

But as we grew up, we kept the thoughts, the systems of land management and respect, and utilized it to better the people. Spirituality is so important for our culture, that's what makes the difference. The Hawaiian has to be spiritually strong, consistent in spirit, work and actions. Today, we hear the words *aloha 'āina* [love the land], but we don't see it. Just look at what people leave behind when they use Mākua Beach. My mother and the people before her didn't need to say the words, they lived it. That's why, when I see some of the things going on today, it makes me sad. We need to respect the words of the *ali'i*, Ka'ahumanu *mā* [folks]. We need to honor their decision to change the system.

KM: Yeah.

AS: So had, right next to the other house, where the canoe house was, that's where I think they had a shrine. You know, like Pulu'ole would go and give offerings.

KM: And did Pulu'ole live just above there?

AS: Yes, *mauka*. Right by the stream. Pulu'ole lived by the stream. Now, let me see, he lived...let me kind of [thinking]. Anyway, his house was close to the stream [the back of the estuary], but *mauka*. It was all fenced, where the cattle wouldn't go in his yard.

KM: What type of fence?

AS: Stone first, the lower part stone, and then the upper part was round wire. Because I don't think they had barbed wire that time [chuckles]. Barbed wire is something recent.

KM: I want to make sure that I've got this right.

AS: And he had a little wash house next to his place, right next. Then you go across the stream, where the Helenihis were. Their place was stone wall, all stone wall. We're going from here, that way, towards Ka'ena Point.

KM: So McCandless, bungalow, Pulu'ole...

AS: But Pulu'ole's place was *mauka*, above there.

KM: Yes, *mauka* of the road.

AS: We stay *makai* here.

KM: Okay.

AS: So the boat house, okay.

KM: Yeah. Were they canoes?

AS: Yeah, canoes. So Pulu'ole had his canoe in that boat house too.

KM: About how many do you think, two, three?

AS: Well, Lester Marks had one canoe, I think, and Pulu'ole had his own canoe.

KM: Uh-hmm. How about Naiwi?

AS: No, not Naiwi. Naiwi was a preacher. John Naiwi was and his father, Sam Andrews, were both preachers. His father was the preacher, and then he was with this Hawaiian lady, she had royal blood. So she was Naiwi. Her ancestral name was Naiwi.

Ivanhoe told me about an interesting thing that happened to him once, when he visited New Zealand. Just to give you an idea of how important names are in Polynesia. Other Polynesians, they know the names, but many Hawaiians, they don't know. So Ivanhoe went to New Zealand, he had his passport and he went to the line to check in. The person that checked him in looked at his identification, "Ivanhoe Naiwi, oh Naiwi." [slaps his hands closing the passport] Handed it to him, they didn't even log him in. That Maori, knew how important the name was. It wasn't just a common name. He handed the passport back, didn't even mark. So when Ivanhoe was going to leave New Zealand, he went in line with his passport, and the guy looked at it, "Oh, he didn't even stamp you in. Oh, this is your name?" Naiwi must have been a very important name in Polynesia. That's what Ivanhoe said, they didn't even touch his passport.

KM: When was this?

AS: This was not too long ago, maybe 20 years ago. He told me that. He said "Hoo! I didn't know how important my name was." All he knew was that his grandmother went to the Royal School. She attended the Royal School and this guy Sam Andrews was from a missionary family. He was a preacher too. Anyway, they came down here to Mākua, and they had a large Hawaiian congregation here. There are pictures to prove it too.

KM: Do you remember the name of the church that was at Mākua, or how did you refer to it?

AS: Oh, we just referred to it as "Mākua Protestant Church." Yeah. And John Naiwi was the guy that I know from when I was knee high, we'd be down by L.L.'s house and he'd be giving the sermon. Hoo! You could hear that guy a mile off. You know, he went to sing in New York. Yeah, he and Charles E. King. They went to New York and they were there for about three years. He was a tenor, I think. And he attended Kamehameha Schools and went to New York and sang in New York. I guess, whether it was Carnegie Hall or one of those big places there. Big time. He could sing. So his voice, he can belt 'um. When he was in the church, if you went to Mākua on Sundays, oh, you'd hear the singing. Beautiful [with emphasis]! Nice!

KM: So the families, Naiwi, Helenihi, Pulu'ole, Amoe, these families...

AS: Also had a Goo. Goo was down this way, down here, just on the other side of the stream [pointing to locations on HTS Plat 2081].

KM: Okay, this is the *muliwai* [estuary] that comes back from the beach.

AS: Yeah, but down here.

KM: Down further. In fact, here's the railroad stop here.

AS: Okay back here then [pointing into Keawa'ula]

KM: Okay, so Goo was closer to the Keawa'ula Point side?

AS: Yeah, we know this place as La'ihau.

KM: La'ihau?

AS: La'ihau.

- KM: Okay, here's the house where you'd said the old woman and old man lived in Keawa'ula [Mākua side of LCA 5999].
- AS: Okay, on this side. Let me look at the other map.
- KM: Here's the other one. That's the railroad station here.
- AS: Okay.
- KM: And there's a *heiau*, 'Ukanipō...
- AS: Oh, on the side of the hill.
- KM: Uh-hmm.
- AS: Okay it would be right around in here, this would be La'ihau then.
- KM: Okay, I'm going to circle that, 'cause that's important.
- AS: Yeah. L-a-i-h-a-u. I'm trying to think of my mother, when she pronounced it, "La'ihau." I might be wrong [written in McAllister (1930) as Laiehu], but I know, as a matter of fact, we have family from La'ihau.
- KM: Ahh.
- AS: Yeah, my mother, we would stop there on the side of the road.
- KM: So there were still houses, family up here then?
- AS: This is *makai*, over here. So it would be right here. And the Goos were right in here. If I'm reading this map correctly, the Goos were like a short ways, almost, just past the stream [Waihoe]. If this is the stream, the Goos were like, over here. Yeah Goos, but, they were half Hawaiian mix [see further discussion of this location later in the transcript].
- KM: So this is interesting, what we see is that Pulu'ole...there is a *ko'a* or *kū'ula* stone that he would make...
- AS: Yes, that's what I understood, from...you know, the word would get out, right around in here [pointing to the location on *Figure 3-6*]. This road going up, it would be just *makai*. Right around in here.
- KM: Okay, good.
- AS: So the canoe house, it was right next to the canoe house. And the canoe house was over there.
- KM: Canoe house.
- AS: Yeah, canoe house. We also call it boat house.
- KM: Yeah, but there is a difference eh... [end Tape 1, Side A; begin Side B]
- AS: [...mentions the difference in the Hawaiian words "*paniola*" and "*paniolo*"; and cattle drives in Wai'anae...]
- KM: Was that a common thing, would they move the cattle between these valleys in Wai'anae, and come all the way up here to Mākua along the coastal road?
- AS: Yeah, all the way to Mākua.
- KM: So they didn't go *mauka*, behind trails?

- AS: No, no.
- KM: So they came right...
- AS: Right along the road, from Lualualei. My older brother Adrian brought the cattle, I guess he made the biggest drive from there [Lualualei] to Mākua.
 You know, my older brother Adrian was fluent in the language. From the time he was a young teenager, he was with the cowboys out here. They only spoke Hawaiian, and in those days, they knew the name of every part of the land. They knew all of the *heiau*, caves, stories, and Hawaiian sites. In my life time, there was no one else in my generation, who was as knowledgeable as Adrian was about Mākua, Kahanahāiki, 'Ōhikilolo, and all these lands here.
 You know the ammunition depot, they didn't call that Lualualei. The name of that area is Mikilua.
- KM: Ahh, so the place name got changed now.
- AS: Yeah, that's Mikilua. Mikilua is *mauka*, and Mā'ili'ili is actually *makai*. And you got Pu'uohulu, and then you got Pu'u mā'ili'ili.
- KM: So they're changing the names of the land.
- AS: Yeah, and that's not good. That's not correct, because someday they're going to need correct names to make connections to whatever is going on in our history. And that's not right. It messes us up, because you can't find the linkage or the connection to the name with the land.
- KM: So where your cousin Jay Landis lives now, what would you call that area?
- AS: That was Heleakalā.
- KM: And Mikilua is further...?
- AS: Towards Wai'anae. *Mauka* is Mikilua, *makai* is Mā'ili'ili and Pu'uohulu. Yeah, that's the name of that place.
- KM: So they would actually bring the cattle...were they rotating pasturages, what were they moving the cattle for?
- AS: Well, they were moving, 'cause maybe over stock, so they'd move the cattle around. They'd take cattle from here...but most of was, they'd put it on the railroad, the trains. They'd load 'um up, cattle cars and they'd take 'um to Honolulu for slaughter. Everything went on the cattle car, there were no trucks. No! And the plantation, I think, had the first trailer. They made a trailer with solid wheels, oh boy! You'd hear it coming down the road, a mile away. Boom, boom, boom. No springs, and they'd pull it with a tractor.
- KM: That's so interesting. These families that were living out here [pointing to the location of La'ihau], like you'd mentioned Goos, your own mama's family out here...
- AS: Yeah.
- KM: ...at La'ihau.
- AS: Yeah, [thinking] but I can't recall the name of the family at La'ihau. But I've seen some maps with that name La'ihau, they had the name on.

KM: Did you hear anything... There was the *kū'ula* where the old man Pulu'ole would offer?

AS: Yeah, yeah.

KM: Were there other sites...?

AS: Not that I know of. Not that I know of.

KM: Or did you ever hear of any *iwi* [burial remains] being exposed along the sand dunes here at Mākua?

AS: No, no.

KM: You never saw anything?

AS: No. But, you see, Kamehameha Schools, they used to come over here, they used to camp on the beach, summer time. And they camped, three months, staying down at the beach. Down at Mākua.

KM: When you were young?

AS: Maybe before I was born, or about the time I was born. But then maybe 19...I don't know what year it was, but they must have it in their history, in their records, that one boy drowned. And so they discontinued the camping out at Mākua. Because every time the school would go out, the students would have to go home to their different islands. And for some, that was expensive. So they camped at Mākua, Kamehameha Schools. My mother told me that. She said one boy died, and when he died, that was it. He drowned. So maybe you ought to go research that, to confirm. Because that means, that they camped on the beach, and the place that they camped on the beach, was at the Mākua section...you know, the railroad station?

KM: Yes, the railroad station, roughly over here [pointing to location on HTS Plat 2081].

AS: Oh, this is the section camp. Okay, La'ihau is right over here.

KM: Okay, so the railroad station, and La'ihau is right on the side of it.

AS: Yeah. Please take note of that, La'ihau would be right in here.

KM: So basically in Kamaka's land [LCA 5565].

AS: Yeah, and then Goo was right next.

KM: Okay, I'm just marking this on the larger map, and I'll fix up one good map for you to look at.

AS: Okay. My mother's family were there.

KM: I wonder if they were Kamaka?

AS: Could be. Yeah, 'cause that was their *kuleana*, and I can take you there and show you the place.

KM: Okay. Now, you were referencing the railroad station, in relationship to where the kids used to camp?

AS: Oh no. you see, that would be the other railroad station in here, Mākua. What is

- this, the railroad camp?
- KM: Well, this is the lot that was granted, and I thought there was a railroad station or something over here.
- AS: Oh, wait now then, that's something else. That would be [looking at the map]...is this the cliffs over here?
- KM: Close to the cliffs. The cliff is along this edge here.
- AS: And the *heiau* is someplace here?
- KM: Yes, the *heiau* is above here.
- AS: Okay, then this would be the section camp. Okay, from the section camp, La'ihau would be right next to it [see *Figure 3*].
- KM: Good. I'm going to mark section camp.
- AS: Yeah, section camp. So if you see the section camp on any map, La'ihau is next to it.
- KM: On the Wai'anae side?
- AS: Yes, on the Wai'anae side. I'm trying to make sure that I don't get messed up here. Okay, from where the La'ihau is, over here, down here, there was the railroad station. Where the railroad station was, is probably where the Kamehameha camp was, from what I can remember. The story was, Sam Andrews had a house somewhere, right around in here someplace [the ranch house in the La'ihau vicinity]. Where the stream came down, Sam Andrews had a house. That was where Sam Andrews lived. And then Peter Andrews lived there, at this house. Then later, Sebastian Reiny, Charlie and the family lived there. My father was in charge of repairing the house before the Reiny's moved in. You know where the stream comes down...is this the stream?
- KM: As it's marked here on the map. McAllister was told that the name of this stream was "Waihoe."
- AS: Okay. This is the stream, then Sam Andrews house was on this side here. Don't mind me.
- KM: No, good. So you're marking the little house area there.
- AS: Yeah. That's where Sam Andrews had a house. Then down here, it drops off, and that was behind the house.
- KM: That's right, it does dip down yeah.
- AS: Yeah. I'm pretty sure this is the location where the house was.
- KM: Right *mauka* of the existing road.
- AS: And then next to that house, had another house there, that was the feed house and the stable. I know where the stable was, 'cause get the horse over there. My grandfather kept his horses there.
- KM: [marking map] Okay, so Sam Andrews'...
- AS: Yeah, house, over here, but on this side here. Then over here, the stable and feed house. They used to store all the feed in there, *kiawe* beans and whatever. Well,

over here, is where I think the Kamehameha School used to camp. See, right beyond Sam Andrews' house, had a work pen. It was a work pen over here.

KM: Okay, for cattle, where they would...?

AS: Yeah, they had a work pen right in this area, right across Sam Andrews' house.

KM: Was it *makai* of the railroad, or *mauka* of the railroad?

AS: *Mauka* of the railroad. So going be right in here.

KM: Okay, so I'm going to mark that.

AS: Yeah, had work pen.

KM: Stone wall?

AS: No, it was all lumber. It was a big work pen, big timbers. That's where the cowboys scolded me. I was maybe five years old and they were working the cattle, and my grandfather... You know, had plenty dust and all that, but he didn't care, he'd take off his coat. You know, he wore a suit all the time. He'd take off his coat, and he was in a vest. And the cowboys were [chuckling] tossing the cattle a little too much and he said "*Hana mālie, hana mālie*" [take it easy, take it easy]. You know, he spoke Hawaiian.

KM: 'Ae.

AS: So the cowboys, they got angry and he'd say, "*A'ole hūhū*, [chuckling] *a'ole hūhū*" [don't be angry, don't be angry]. [laughing] And here I am at the post...the pen was of big posts, and I'm hiding behind the post. I wanted to catch all that I could. You know how kids are, inquisitive.

KM: Yeah, so inquisitive.

AS: But I wanted to know about cattle. You see, nobody knew that. But I did. And I wanted to actually get in the act. They were separating the cattle, castrating selected one, and L.L. wanted to save the white-faced ones. And I'm over there watching, boy, the cattle running here, they chasing 'um there. The dust, and that didn't bother me. So I'm trying to be quiet about it, so I'm behind the post, and the cattle wouldn't come to where I was. And this Hawaiian, I don't know who he was, he yelled to me in Hawaiian, to move away from there [laughing]. "*Kamali'i...*" [kid...], he scold me in Hawaiian. I don't know what he said, but I know he told me get out of there.

Oh, it was so funny, my grandfather telling them, "*A'ole hūhū, hana mālie, hana mālie*" [don't be angry, take it easy, take it easy]. And they start using some words again, talking, and he's saying, "*A'ole hūhū, a'ole hūhū*" [don't be angry, don't be angry]. That, I will never forget, that'll never leave me.

But that...you see where they got this archaeological site?

[Pointing to Site 179; BCH *Figure 3-6*, Makua Beach – As a result of a site visit with Albert on February 5, 1998, it was confirmed that the location of the cattle corral was near the BCH location of Site 179; and Site 179 was inaccurately located on *Figure 3-6*. See February 5th interview notes below.]

KM: Yes.

AS: Right around in here, I think where that is where the corral was. Right in this area.

KM: Okay, good.

AS: Yeah, I would say the corral was built right there.

KM: Okay.

AS: The road kind of went that way eh. They got it right, the road went that way. Maybe was more in this area right here.

KM: Okay.

AS: No mind me, but it is in this general area. Had a big, big corral. Don't mind me.

KM: Yeah, I'm just trying to mark it a little bit here, so I'll remember which one it is.

AS: Yeah, it's a large work pen. You wrote it down eh?

KM: Yeah, work pen.

AS: And then, where the railroad station was. They had a railroad station around here someplace.

KM: Just *mauka* of the railroad track?

AS: Well, the pen was... [thinking] ...they had a fence... I'm trying to think where the...they had a chute for the cattle. It could have been over here.

KM: Oh, the chute for loading the cattle.

AS: Yeah, I think it was over here, Kepā.

KM: Okay. So they would load the cattle from the work pen, you think, onto the train?

AS: Yeah, could have been. I can't quite recall, but I know that they had a... [thinking] I've got to think that one out. The work pen was down there, a large work pen. And the railroad station, a little building, small roof, no walls, and concrete floor where the farmers brought their produce. And the train would take it to Honolulu. I'm trying to think of where that loading chute was. I know, they used to load up pigs in the train and send it to Honolulu. But don't mind me, I'm just trying to identify these places.

KM: Yes. So all of this was occurring along the beach line though?

AS: Yes.

KM: All this activity?

AS: Oh yeah.

KM: Most of the people were living close to the shore line, not too far *mauka*?

AS: No, *makai* was too close. Only these houses [McCandless, the bungalow and the canoe house] were *makai*. Everything was *mauka*, close to the road. Like this road here [BCH Figure 3-6]. This is the new road right?

KM: Uh-hmm.

AS: Well, they lived right next to the road, on the *mauka* side. Because *makai* is dangerous, you know, the waves, the tide, everything. So the Hawaiian people, they don't live right on the beach. The only thing they put on the beach is the

canoe house, and the place where they dried their nets.

KM: Yeah. That's interesting, the primary activity for the canoe sheds, the net drying and stuff, was all in this area that we marked on the map here.

AS: Yes. And the Pulu'ole's house.

KM: Ahh, Pulu'ole's house. So two primary areas, because Pulu'ole had his net drying...?

AS: He had net racks, yeah. But mostly was down here by the canoe house. I think that's interesting because, for me, I was just a child, and everything was so important. Believe me, I just...Ohh! I came out here as a child, like this road wasn't here [pointing to the area fronting his daughter's house]. This road is built up, you know. If you go on the side and you look at it. It's all rocks that they put in. And you know, what I heard, they put rock by rock. 'Cause it was all sand. And the water, you see, when it flooded, hard for them to go home to Mākua. Yeah. The water would all collect.

KM: So they set the stones?

AS: Yeah, they set stone to make the grade. And then they made the bridge down there, where the water used to go out into the ocean. But if you came certain times, you couldn't go through. You'd have to walk on the railroad track.

KM: When you were a child, was Mākua much greener, was there forest still yet?

AS: No [with emphasis] more worse!

KM: Worse?

AS: Yeah.

KM: How about now, you look now, all open grass.

AS: Oh [chuckles] well, had *kiawe* on the lower side. The trees weren't big, but let me tell you, a good gauge would be like, over at Lualualei, they had this tower and it had a red light on it, rotating, revolving. And that was for the aircraft. Tell you how simple...at one time, the *kiawe* trees and whatever bushes were below that tower. That's how new the *kiawe* growth was. And then about 19...in the '40s, I went to work Lualualei, hey, the *kiawe* was past the tower. And even these trees up here, the same thing. But Mākua, had *kiawe* trees, there were big trees on the *makai* side, but *mauka*, most of it was lantana. Lantana and 'a 'ali 'i [*Dodonea*].

KM: Still had 'a 'ali 'i on the plain?

AS: Plenty, yes [with emphasis]!

KM: And then the grasses for feeding the cattle?

AS: Yeah. It was more open, like in later times, you look up in this valley, 'Ōhikilolo, Mākua got burnt quite a few times. So the 'a 'ali 'i all *make* [died]. And then you see some places in the gulches, you still see some *kukui* [*Aleurites moluccana*], but mostly it was *klu* [*Acacia farnesiana*] bushes and 'a 'ali 'i.

KM: Hmm.

AS: You know, 90 per cent. You look at old pictures, and you'll see it. The *kiawe* was smaller.

- KM: Do you have any old pictures of the valley like that?
- AS: No, I know some people have. They have old pictures of Mākua, and you would be frightened [chuckles], because the place was bald-head. I mean nothing. A lot of places, even over here, didn't have any trees. All these trees that you see, is all foreign. Hard to find any native Hawaiian tree on the ocean, on this side.
- KM: Yes. In fact sitting here at 'Ōhikilolo, in front of your daughter's house, I notice one small native shrub, the *pōhinahina* [beach *vitex*].
- AS: Yeah, that, over here, there's a lot of that. But Mākua, doesn't have.
- KM: No more?
- AS: No. Ka'ena has. But over here, this area, got plenty of that.
- KM: Beautiful.
- AS: Oh, when it blooms, purple, ohh! Colleen, she tries to propagate 'um eh. When rain, they try to put the stems in the ground eh. They've been kind of nurturing the plants.
- KM: Good. It's a beautiful native plant.
- AS: Ohh, pretty!
- KM: So if we were to look at the land here again...If we start at Kāneana, at the cave. What did you hear about that?
- AS: Oh well, Kāneana is the home for the shark god. That I know. That's a legend, handed down.
- KM: In the families?
- AS: Yes. Like, there was one incident, it was Sam Pulu'ole's wife. They had some *lū'au* or something, I forgot what it was, some occasion. And I was thinking about that, not too long ago. But they had something, a big event happening in Mākua and this lady, she snapped like. And she went wandering and the Hawaiian people believed that it was because somebody, somehow, they offended the shark god. And so they thought it was connected with Pulu'ole. Because when the person went insane, they always believed that the evil spirits or something took hold of the person. That's why they went berserk.
- KM: Hmm. Was this in your life time?
- AS: Yeah, yeah, I was maybe five years old or so.
- KM: So his wife, did they think it associated with Pulu'ole's fishing practices?
- AS: Something like that, something like the way...if I'm correct, saying that the only way the shark could express itself was through her, to possess her. That what she said was like, she didn't have a home. Yeah, that was the bottom line.
- KM: Hmm. How interesting, the shark god was still an important figure...
- AS: Oh yes!
- KM: ...in the community in the 1930s...
- AS: Oh god yes.

KM: ...when you were a child.

AS: Yeah.

KM: People were still...

AS: Yeah, they don't bother the shark. But that's real now, Kepā. That came to my mind not too long ago. Maybe not quite a month ago. And I was thinking, "How am I going to share that summary?" This lady went off her rocker, but the Hawaiian people believed that she was possessed like. The reason that she got that way was because of some problem, whatever it was, it was with nature. And it was off balance, something that somebody did was wrong. And then the sign that she gave was that it must have been with the shark, that she didn't have a home. Like the shark lost its' home.

KM: Maybe someone didn't take care or something?

AS: Yeah, well, yes.

KM: Out of curiosity, did the woman regain her senses?

AS: Yes, she regained her senses, but she wasn't the same after that. And I think Mrs. Pulu'ole died around 1934.

KM: Hmm, plenty *mana* [spiritual power] eh, too strong.

AS: Yeah, they believed that and I think that it is time to share it. But my mother, she didn't really believe it, but she said it. That the lady said that she [the shark god] didn't have a home, and it was connected to the shark. You, know, the shark god or goddess felt that it was being neglected, being neglected.

KM: Hmm. Out of curiosity, did you ever hear if Pulu'ole called upon the shark to help him drive the schools of fish, or anything?

AS: No, I never heard.

KM: Hmm, you hear that in some of the families in various places.

AS: Yeah, yeah.

KM: So I was wondering if maybe he had forgotten to offer or...

AS: No, I don't know. But it was something interesting to share, because the Hawaiians, if anybody went off their rocker, it was because they were possessed. And something went wrong and that's why they were that way. But I think that's interesting.

KM: Yes! So you have Kāneana, the cave. Was it a special area?

AS: Oh yes! That was the home of the shark god. My mother said that also.

KM: Did it extend into the ocean as well, or did the shark take human form?

AS: Well, the way I heard it was, that was the home of the shark god, the goddess. And that was all that was said. But it was reasonable. And they used the cave for burials. Oh yeah, they used the cave for burials, they found skeletons in there, Hawaiian kind.

KM: 'Ae.

- AS: And you know, like other people that fished there, like Willy Enos, he'd see the shark, but the shark wouldn't bother him. Big, huge shark! And they know that's the home, right in the vicinity.
- KM: Yes. I wonder, did you ever hear if there was a cave under the water out there somewhere?
- AS: Yes, yes, down below, there's a large cave there, that's the home for the shark. So it's understandable, it's all connected. The cave on the bottom and the cave on top, is all connected in thought. So you respect the area and you live with nature. You know, you not bucking heads with it. You not out there trying to catch the sharks, trying to kill 'em or destroy them No way! No! They just...good respect. Very healthy, very thoughtful for the species. Yeah, they respected other species. They knew they weren't the only ones on this earth.
- KM: Ahh, so you've got to *aloha*, take care.
- AS: Yeah! You live in harmony. So he [the shark] want's to eat fish or what ever, eh that's his right, he has to live too.
- KM: In those days, when Pulu'ole was sort of the overseer of the fishing, in your recollection, did anyone come from anywhere else and go fish over there, or did they kind of ask permission first?
- AS: Oh, they don't go fishing, no! To begin with, there weren't that many people. You know like today [chuckles], you see thousands of people.
- KM: People from all over the island come out here eh, and go fish.
- AS: Oh yeah. Before no [with emphasis], only a few people come out. You know, that's why, when they say... Another thing Kepā, when they tell me, "Oh, we used to use this place way back." I think, "Way back when?" How many families were here? Only a handful! Not that many people. You know, when I was a child, there were hardly any people around. You understand what I'm saying?
- KM: Uh-hmm, sure.
- AS: So where did they come from. How do they have all this experience. You know, what book did they read?
- KM: Because by your recollection, the people that were out here, were the people that were living here, basically?
- AS: Oh yeah, they were here a long time. The families, these Hawaiian people. Especially the Hawaiian people. And then you see like when the Helenihi's used to come. Well, we know that they come from Wahiawā, but they have a *kuleana* over here.
- KM: Because they had a relationship to somebody?
- AS: Yeah, they have a connection over here. Some kind of connection, meaning, blood ties. So that's what brought them here. You know, there weren't that many people. For some reason, like now, woo! We got thousands of people.
- KM: And where are they all from?
- AS: Yeah, but the Hawaiian people, they welcome anybody. Like Pulu'ole, no matter when you come, first thing he'd say, "*Hui, hele mai 'ai!*" [Hey, come eat!] Oh,

that was him.

KM: And you said, by the time he was here [the property where Colleen Silva-Kahaku lives], he was close to 80?

AS: Oh yes, at least 75, 'cause he was raw bone, broad shoulders, frame lean, not skinny, but lean. Big chest, deep chest. And his voice, it was a good voice. Hoo! Clear, crisp.

KM: *Kani* [resonates] eh.

AS: Hoo! Yeah, when he'd speak, oh, it was so nice. He'd speak to the ranch foreman, Sebastian Reiny, talk to him in Hawaiian, or talk to my mother in Hawaiian. Hoo! Nice. I can still hear him, his language, so clean, so beautiful. It's like someone singing a song. Not singing per-se, but the quality, beautiful. You could listen to him all the day long because it's not "uh, uh, uh" [guttural], it flows, flows nice! Kepā, I just want to share that with you. I listen to them, I know what they talking about, but I can't speak it. What a life I had. How fortunate I was, and Mākua was my favorite place. If we'd leave Mākua too early, I'd try go up here, *mauka*.

KM: 'Ōhikilolo?

AS: Yeah, up Kea'au. Had a road eh, and the road is still there, but it's not kept. It used to be kept and it didn't have all the brush and trees that you see now, it was all clean. And they planted pineapple up here, way back. And in Mākua too, they planted pineapple.

KM: Oh yeah.

AS: Yeah, in some places, on the flats, they tried pineapple, but it wasn't so good over here. And Lualualei, below, they planted pineapple. So when I was a youngster, when the government took over the land, there were a couple of pineapple fields there. The cowboys, they'd go pick pineapple. Yeah! The cowboys, while they driving the cattle, they'd pick pineapple.

KM: Amazing. Okay, if we come back to the cave, there's an area called Kūla'ila'i, below there?

AS: Oh yeah, Kūla'ila'i, yeah that's right below the cave, this are over here [marked on map].

KM: Now was there a place where there were "*one kani*" or barking sands out here also?

AS: Yeah, over here.

KM: So just 'Ōhikilolo side of the cave?

AS: Yeah, Kāneana, right over here. Yeah, barking sands, but now you got all the trees, so they don't bark no more. You know, didn't have trees before, it was just clear.

KM: Did you ever hear that?

AS: The barking sands, yeah, yeah. Didn't have trees eh. So I didn't hear the sand bark, but my mother always used to say. She was the one that always drew it to our attention. You know, the road was dirt right.

- KM: Uh-hmm.
- AS: And they had a corral up here, before you go up the hill. Not the new road now, the old road.
- KM: So this side of Kāneana?
- AS: Yeah, this side of Kāneana Cave. So we'd go with the car, bumpy...not that bumpy, but slow, go down, and come to that one gate. Had to go through the corral, and that was so the cattle don't go to Mākua, keep 'um over here at 'Ōhikilolo. So the gate would drag on the ground. So I knew at the beginning, I couldn't open that gate, but going through that, before you get to the gate, crabs by the jillions.
- KM: Oh yeah?
- AS: Hoo! I mean, I don't think you can ever imagine the thousands of crabs. And my mother would get all excited, every time! You know how Hawaiians, they get excited, "Hoo look at the 'ōhiki, 'ōhiki lōlō" [look at the 'ōhiki crabs, the crazy crabs], all 'ōhiki lōlō! She'd get so worked up, just be so happy to see that! And of course, that worked me up too. I was always standing up in back, looking around. Boy when I come across that 'ōhiki lōlō.
- KM: So you think that's the source of the name of this land then?
- AS: Sure!
- KM: The 'ōhiki was so plentiful.
- AS: And then they say "cracked brains," no, that's not cracked brains. You know, that book "Place Names," they wrote cracked brains or something.
- KM: Oh, but 'ōhiki is for the crab eh?
- AS: Yeah, 'ōhiki, that's the Wai'anae version.
- KM: And that 'ōhiki is 'ono [tasty], did your mom eat that?
- AS: No, no. But she admired it. But I know I ate, and sweet. Hoo! You put 'um on the coals, that thing is sweet! But, Kepā, that crab was there by the jillions, just down there, the lower side. You know, when you're going on the road, on the *mauka* side. Hoo! Never did see anything like that. The closest thing I've seen to that, was on Guam. They've got these little kind of crabs, with the shell and they run on the sand, along the shore. When they see man, they dig, and you see a few hundred. But, no comparison to over here.
- But, when they put in the road, *pau* [it ended]. You know, when they built the macadam road, they changed. And then I asked my mother, how come all the crabs over here, should be down by the ocean. She said, "That's why they called it 'Ōhikilōlō." 'Ōhikilōlō, they're not supposed to be here, they're supposed to be down by the ocean. Yeah, that's what she told me. And then, makes sense, eh. They *lōlō*, they're foolish, they don't know where they're supposed to be. But what they do, she said, they come up and eat the seeds, from like the *wiliwili* [*Erythrina* spp.].
- KM: Hmm.
- AS: The *kukui*, the nuts all gather down there, in that low area too. So that's the food

for them.

KM: So used to have *wiliwili* trees up here before?

AS: Oh *mauka*, yeah, *wiliwili* trees.

KM: Oh, must have been beautiful.

AS: Yeah, but we have one of the largest *wiliwili* forests in the whole State right here.

KM: Oh yeah, still yet?

AS: Oh yes.

KM: Wonderful.

AS: Hoo! The trees like that [gesture with his arms—three feet diameter], beautiful trees, and all kinds of colors. You know the flowers, when bloom, get the orange, yellow, whitish, different shades. And the '*a'ali'i*' too. Over here has kind of pinkish, the red, maroon-like, and kind of chartreuse color. And I think there's white too. I didn't see the white, but somebody told me they saw a white one. Yeah, over here, the '*a'ali'i*', when it blooms, it's so pretty. So I always get some and I wrap 'um up and bring 'um down.

KM: Yeah, it's so beautiful. Now, as we continue along the shore...

AS: I don't want to take too much of your time.

KM: No, no, it's your time that's more important, I really appreciate that.

AS: Yeah.

KM: So we've come past Kāneana, Kūla'ila'i...

AS: Yeah. Okay, over here, let me tell you about this place.

KM: Okay.

AS: You know that pond over there at Mākua Stream?

KM: Yes.

AS: They used to catch *awa'aua* [*Chanos chanos* – the milkfish] in there, and I think they had that '*ōpae*' [shrimp] in there, some kind of '*ōpae*'. My cousin AhChin used to go over there a lot with his father, Harry Poe, used to go over here, night time, they *paipai* [drive fish into the nets]. [Albert suggested his cousin AhChin Poe as an interviewee; Mr. Poe is one of the last native fisherman of the Mākua area. Also, Albert's cousin Kalākapu Pulu'ole Poe, is knowledgeable about the land and history of the area.]

KM: Ahh. So this was a place for *awa'aua*?

AS: Yeah, *awa'aua*, not *awa*. So they used to catch some. And they used to also catch in there, *āholehole* [*Kuhlia sandvicensis*]. So, the tidal wave, actually that stopped this pond.

KM: Nineteen forty-six?

AS: Forty-six. You see, it's cleaning out now. It's cleaning out now, but it's not as clean as it was originally, even with that big rain we had, it's still not as it was. The way it was before, it was larger.

- KM: So this must have been an important resource for the families too.
- AS: Oh yes. And this one here, and this other one down here, the one down...where's that?
- KM: Here's another pond over here, the *muliwai* [dune banked estuary] at Kahanahāiki Stream.
- AS: Yeah, over here, this one was pretty good too. This one was short lived, over here is where you get the trestles eh.
- KM: That's right.
- AS: That one too. And then, the one...wait, get three of them.
- KM: There's the third one at Waihoe, and here's the second one.
- AS: Okay, this is the one here, they used to catch stuff too. They used to catch fish over here too.
- KM: So I guess during rough ocean time like that...
- AS: Yeah, the fish come in.
- KM: Particularly good for them to have this in-shore fishing source.
- AS: Yeah. And this is the one, over here, is where I saw 'o'opu [Gobidae]. All these streams, 'o'opu, if the water, you have a lengthy rainy season, the 'o'opu, the eggs would hatch. I learned that, why they have 'o'opu, because when the 'o'opu is only about so long [gestures about an inch with his fingers], do you know, they have eggs already. Yeah, just about like that. And they grow, they grow that big [gestures about four inches], they have eggs all through that time. And when the water dries up, they go in the sand, in the dirt.
- KM: So all these little dune ponds back here?
- AS: They all will hatch. The 'o'opu, if you have enough water coming down from *mauka*, they will hatch. I promise you. Take my word for it.
- KM: Oh, I do, yes.
- AS: And then I heard about gold fish, the eggs can be in the sand, in the dirt for twenty years, and then if a good rain comes...see, they won't hatch until a good rain comes, they get enough water, for a period of time. Then the eggs will hatch. I read that part in a "Believe it or Not."
- KM: Did these streams run at all when you were a child?
- AS: No, only when rain.
- KM: Okay.
- AS: Like some guys come out here and say "Oh the navy blocking up the streams... [end of Tape 1, Side B; begin Tape 2, Side A]... [observes that the streams of the Mākua area did not flow year round]
- KM: [So the streams didn't flow] ...continually, except for good rain times?
- AS: No, no, but when rain, ho! You see springs all over the place.

KM: Uh-hmm.

AS: So last year, or maybe the year before, they came and they were talking about, “Oh! You know they’re blocking up the streams and we want the streams to flow again...” And all that, you know. So [laughs], I said, “Yeah! You know, when that time comes, when the springs come, when the springs appear, I’ll call you, I’ll let you know.”

KM: [laughs]

AS: So, I said, “But first you gotta have one good rain.”

KM: Uh-hmm.

AS: And, I said, “okay.” So, we had a neighborhood board meeting. So I said, “Hey – you guys wanna see these streams and the springs...?” Way up *mauka*, plenty springs, and I know where they are. So, I said to the people, “Come now, I’ll take you, I’ll show it to you. But don’t wait too long, [laughs] ‘cause if [laughs] you wait too long, it’s going to dry out!”

KM: Dry out, yeah.

AS: Yeah! So what’d you expect? You know, you can’t have a spring unless you got water!

KM: Yeah.

AS: I mean, some of these things are so ridiculous. People say things...just like here at Mākua. You know, where they wanna do the landing?

KM: Yes.

AS: I tell you the truth. I don’t know of any place that the Hawaiian people didn’t walk on, didn’t launch canoes. I don’t know any place. Other than this place over here [pointing to the approximate location of the former Mākua canoe shed; *Figure 3*].

KM: So this was really a focal point, this area below the church...?

AS: Yeah.

KM: ...and by L.L. McCandless’ house?

AS: Yeah, ideal. Ideal!

KM: Uh-hmm.

AS: You see, the sand was gradual; everything was ideal!

KM: Hmm.

AS: You know, conditions...

KM: Excuse me, there’s this stone point, that runs out...

AS: Yeah.

KM: ...and curves in.

AS: Yeah, over here.

KM: Oh, so that’s over in this area here?

AS: Yeah. But, not there, they never launch in there.

KM: No, it was further out... [on the beach]

AS: Over around in here, this is ideal!

KM: So, really below the area of the...?

AS: The church.

KM: The church, and stuff like that.

AS: Yes. Ideal location. So my experience over here is like, up through the wartime, all this whole beach area here, had amphibious landings.

KM: Were occurring?

AS: Yes, and they didn't damage anything! I promise you! You know, if it was wrong that they were doing that; there was no... I don't think that anybody was purposefully trying to desecrate anything, anywhere! You know, and I can only tell you [pauses] that the Hawaiian people, they came all through these beaches here, and they didn't try to damage...you know, they walked on the beach...and I don't know of any bones that they pulled up over here. Nothing. But over here, yeah!

KM: 'Ōhikilolo?

AS: Yeah! Over here got plenty bones, human kind.

KM: Yeah?

AS: Right down there past where Amoe's house.

KM: Yes, just a short distance from here?

AS: Yeah, over there, yeah.

KM: Well, let's look... let me ask you one question, because I've heard that one thing that was significantly impacted...

AS: Uh-hmm.

KM: ...when the military took over...

AS: Yes?

KM: ...was the church and the cemetery?

AS: Oh, that is right! That's true [with emphasis]!

KM: Okay. Now, can you tell me about how many graves do you think there were? And what about, what happened with that?

AS: Well, the part that they... You know, I don't think they did it intentionally. But there was live fire and the sad thing is that some of the grave stones...like one, James Palau, had a nice picture of him on his horse! He was a very well known Hawaiian at that time. He was a big man. His gravestone is still there, but his picture is missing, it was shot off. Oh, that was a sad one for me!

KM: Uh-hmm.

AS: You know, the others, there weren't...I don't remember other pictures. But he

was on a white horse.

KM: So how many graves would you estimate had been, or are at the cemetery?

AS: I think, just a guess [thinking] maybe forty or more.

KM: Okay. And what happened to the church?

AS: You know the church, there was a lot of brush around the church.

KM: Yes.

AS: You know, it was like abandoned.

KM: Well, the families in 1941...was it almost immediately after the attack that the families were moved out?

AS: [thinking] It was like, 1942, when they built these houses at 'Ōhikilolo. They relocated the people, and the railroad took all their people, their workers, to Wai'anae. They lived in Wai'anae, by Pōka'i Bay. And all the buildings were left back.

KM: I see.

AS: But most of it burned, because...like the grasses, the brush.

KM: Ahh. So that's what happened. Were they doing live ammo firing and stuff like that?

AS: Oh, live ammo! Yeah!

KM: And fire hit?

AS: Fire? Yeah!

KM: And that's what took the church out?

AS: Yeah! That's what burned the church down. Nothing else. No, they didn't go in there and set in on fire! No way! [See additional comments in the interview of February 5, 1998.] No, those people got...hey, they're Christians! I know that!

KM: Yeah.

AS: It was the fire that was started away from the church, and the fire went through the church. It went right through the graveyard and everything. Burned the church down. And burned the old school too.

KM: Yes.

AS: Yeah! Burned the school down. So, you know...I was sad. But I'm always hoping that the Army will rebuild the church.

KM: That would be good for the community.

AS: Yeah! And for the Army. You know, for our... see, we're the Army, too.

KM: Yes.

AS: We're the government.

KM: Ahh.

AS: So we should put the church back.

KM: The people are...

AS: Yes! You know, it's not a foreign country. It's America.

KM: It would be interesting then, to put a church similar to the one based on your recollections, and those of other family members.

AS: Exactly! Exactly! 'Cause they got pictures of the church.

KM: Ahh.

AS: They have pictures. It was a small church.

KM: Uh-hmm. So, really it wouldn't even be that expensive to...

AS: Really, just a little church.

KM: One by twelve laths, or something, so that...

AS: I think that it was tongue-n-groove.

KM: Tongue-n-groove.

AS: Yeah. Because the school building was tongue-n-groove. I'm pretty sure it was tongue-n-groove. 'Cause the Army used the old school house.

KM: Hmm.

AS: They used it for a PX!

KM: Oh.

AS: You know, for the guys, the GI's. Yeah! So they didn't really shoot over there 'til later when that old schoolhouse burned down. Oh no, not burned down, I think...yeah! I think that one burned down too, or fell apart. Then they used to have live fire and ... Gosh, [looking down the beach] that guy over there. But that's all right. Down by the beach, he got his car over there, but eh, no problem.

KM: That's one thing that's really sad, yeah? 'Cause people talk about taking care of the land, then you drive your four-wheel vehicle down on top all the dunes.

AS: Yeah. Kepā, I'm going tell you a real story about this church.

KM: Okay.

AS: So...I don't have to remember the date. But, when I had this one experience... What happened was, this church, yeah?

KM: Here, *ma'ane'i* [pointing to location on HTS Plat 2081].

AS: Yeah, over there.

KM: Uh-hmm.

AS: Yeah, the church. And this is Sam Andrew's house.

KM: 'Ae [yes].

AS: So, this church...this happened...at the time, first Councilman DeSoto had a resolution to de-bomb Mākua Valley. [pauses] To de-dud, eh?

KM: Yes, uh-hmm.

AS: This was at the County Council, at Honolulu Hale. So, that morning, around nine

o'clock I think, they had a hearing over there. And then, the second part was at Wai'anae Satellite City Hall, they had a meeting, a special meeting. Pertaining to the golf course at Heleakalā.

KM: Someone's going to put a golf course in there?

AS: Yeah! There was a plan to do that.

KM: So, this meeting was going on...

AS: At that side.

KM: ...at one side, and the second meeting?

AS: Yeah. This is...I think it was around eight a.m. And this other one was at seven p.m., I think. So, the second one is at [pauses to think] Wai'anae. Now, I went to the first one and I told them, "Yeah, Mākua should be de-dudded." You know, start working at it instead of trying to do it all one time. So I stayed there few hours. You know, you get emotional... Then, I came this other one at the Wai'anae Satellite City Hall. A special meeting. Ho! There were people over there! And you know, that's a long day for me!

KM: Yes.

AS: I was so tired! So I stayed there, about maybe three, four hours. And people were crying, and all kind, you know.

KM: Uh-hmm.

AS: Trying to express themselves. So, from then I was getting tired. Oh! 'Cause I had to wait for this meeting. By the time I got through in Honolulu, maybe it was nine o'clock.

KM: Uh-hmm.

AS: But, at that date, you know, the day it happened?

KM: Yeah.

AS: So, I figure, "Well I'll stick around Wai'anae, instead of coming home." I stick around there. Come home I gotta change, I gotta go back again. So I just stayed in Wai'anae. I had a little *saimin* or some kind of thing. Then I went to the meeting. And you know, I was so tired, Kepā. So I said, "Oh! About eleven o'clock, hey "I better go home. 'Cause the meeting was still going."

KM: Going on and on, yeah?

AS: Yeah, I was overtired. So I started home. Come around by Kepuhi, by Chung Hoon's place, the one on the straightaway. Well that straightaway, you could see on the side of the road... They got a little parking area, like. So I was looking in my highlights... Hey I seen this *pueo* [owl], flying. So I said to myself, "Hey, what the heck is this?" So I'm coming up. [pauses] Here I am, like here on the road [gesturing location on table]. The *pueo* is right there. The engine died off. [pauses] You believe?

KM: Oh, yeah, I know. Can!

AS: [chuckling] I was the driver [with emphasis]! The *pueo*, right there. The engine died off. So I said, "Hey, what is this?" Whew! start getting the jitters. Hey! I try

to crank the engine, nothing happened! But, I have my clutch in, so I pop my clutch! Nothing happened. But, I could feel a person on the side of me. I could feel a person behind me. In the car. I had a Volkswagen. And had so many flashes. You know, like my hair just burned. You know, my head, my scalp. Because I was getting these charges. So I coast all the way down. Run inside the house, man. 'Cause that's downhill. From over there to over here, downhill! Run inside the house, the Army house. I was charged up! Whew! My whole body, just burning! So...I try to figure out what could I do? What is the message? What is the story?

KM: Hmm.

AS: So, I asked a lot of people! And then I talked to this reverend. I told him, "You know, I think we need to..." 'Cause he sits on some kind of committee with the Army, the government. You know, military. So I say, "Hey, maybe we've got to go back to Mākua. Go redo the church." That was the first thing hit my mind. "We got to redo the church!" 'Cause this is [pauses], according to the rules! You know, the Hawaiian legends, the *pueo* is a messenger! And the message is, "Hey, you gotta do something important!" And important is religion, the church!

KM: Yeah.

AS: And so, guess what? Hey, I asked so many people. The reverend, he didn't understand though. He didn't believe in owls, or the nature things. He doesn't believe in that. And I understand that. But I just thought that maybe he would be...that he's been out here so long. He could, you know, understand. So I couldn't get across to him, and I said to myself, "Oh, what am I going to do now?" 'Cause I talked to so many people. And I've got to talk to people that understand. So, I figured, well, talk to Frenchy DeSoto. So I went to her house. Called her first, asked her if I could come over. So Frenchy told me, "Yeah! Come on over Albert." So I went over, and we talked. And we talked, and we talked. About what might be the problem, or what we have to do. Or could do.

And she said, "Well, Albert, the only thing that I could say, from my experience," ...she was telling me all about her experiences... "all my experiences, I think it's there somewhere. But we got to look for the signs. It's something that has to be done. Gotta be! Has to be!" I say, "Oh thank you, Frenchy!" You know, really she helped me understand. So, I left her place, still with an idea of what I gotta do now. What is the sign? Hey, the sign was there! You know what the sign was? I was coming through the back road where the old homestead road is. East from the First Hawaiian Bank property. And I looked out in the bushes. Just looking around, and I seen something. Oh! Stop! Back up. Oh about forty, fifty yards in the bush was a bunch of papers. You know, like white papers on a tree. Stuck to the tree. So I think, "Hey, what kind is that?" So I park on the side, shut off the engine, and got out of the truck. Climbed the fence, went inside; and there on the tree were all these papers. So I looked at it and I read it. Hey! This is a public notice that the land... and that's the same strip that the owl was, right up there!

KM: Uh-hmm.

AS: And it was gonna have, if nobody contested, on this certain day...that would be a Monday...coming up. And this was Sunday.

KM: Uh-hmm.

AS: That they gonna forfeit the quiet claim title. For the land! The list had the names of all old families who used to live on the land there.

KM: Hmm.

AS:207 So I give it to Theola. And she, [laughs] she looked at it. She said, "Where'd you get this from?" So I said, "From up there!" And she said, "Okay!" She called up Frenchy, and I don't think the thing went unchallenged. But I never did follow up, 'cause no need to. Once it's out of my hands... Hey! I'm not the follow up! I'm only the messenger! You know, I'm carrying the message out.

KM: Uh-hmm.

AS: And that's real, Kepā.

KM: Yes.

AS: You believe that?

KM: Oh yes!

AS: Hey, it just went like that. I was begging everybody! You know, "What you figure? What do you think?" Ivanhoe Naiwi!

KM: Uh-hmm.

AS: Ivanhoe said, "Gee, I don't know."

KM: Oh, so this was several years ago?

AS: Not that long ago.

KM: But Ivanhoe, is *pau* [finished], eh?

AS: Yeah, now he's *pau*, he *make* [died] in 1993. But before he died, about...maybe two years before he died.

KM: Uh-hmm. Wow.

AS: But that was an experience. And Frenchy DeSoto is my witness.

KM: Yeah. So, to you, the church should be rebuilt?

AS: Oh that's a must! [with emphasis]

KM: Yeah.

AS: It's a must. You know, it's no question. You know, it's sad that it hasn't been done yet!

KM: Yeah.

AS: But what I worry about now, is if the church is built. Rebuilt like the way it was, would some of these other people that are claiming all this Hawaiian stuff or whatever, mess us up? The people that know the land. The people that have the love, not make-believe. Not try to, you know, make it exclusive for a certain group.

KM: Well, that's one of the things that's gone on. You've had long term camping or residents; and blocking off areas. You said, so that they don't mess it up for the

people who know the land and...

AS: But that's important! Because see, what they do is they change the usage of that beach, as an example. They change it to suit their beliefs or their kind of way of controlling. You know, they never...they didn't really had control before. They used it.

It was really a shame, because in that time, there was so much 'ōpala [rubbish] left everywhere. Old cars and all kinds of stuff. It made me sad. And you know, out of all the people that camped out there, only one person even planted anything, tried living like in the old days. This guy was down by La'ihau, on the ocean side, below where my mother's family used to live. He planted sweet potatoes, bananas, and tapioca. It was beautiful. And this guy wasn't Hawaiian, he was a Tongan, but he took care of the land. [pers comm. March 3, 1998]

KM: Were there any families that were native to this land that were out there living in the tents, and stuff? Or was it mostly people, to the best of your [knowledge], who...?

AS: Yeah? Well, some of the Enos family.

KM: Uh-hmm.

AS: You know, and the descendents of the Helenihi family.

KM: Uh-hmm.

AS: Descendents of the Pulu.

KM: Oh, so some of them were out there?

AS: Well, the Goo people. They used the Mākua. They went fishing. Helenihis always went fishing.

KM: Do some of the families still go out there and fish today?

AS: No. Very little, if any!

KM: Who were the people that were camping out there?

AS: And if they do, they... beg pardon?

KM: Who were the people that were camping, recently?

AS: Oh!

KM: You know when the "squatters," as they called them?

AS: Yeah! When the squatters down there! Well, Kukini, Red Kukini, you know he stayed on the beach for a long time.

KM: Were they tied to the land?

AS: My cousins were. AhChin Poe them, he had a little camp there. And the rest of the people, they were all malihinis [strangers].

KM: Hmm.

AS: You know, they just came and lived.

KM: You know in this area here, not far from where you were describing, sort of where

the canoe shed was and stuff like that, a little below where the tower for the military is now on the beach, have you seen the altar? That's been built over there?

AS: Oh! The one they built! Yeah, I seen that.

KM: Yeah.

AS: That's not the locations of the old *ko'a* [fisherman's shrine].

KM: That's not the location where you remember?

AS: No.

KM: No.

AS: That's where Frenchy DeSoto had a little camp. So she put that up. But, if you're going to do it, do it right! You know, for me, it's got to be right. I don't mind... Don't mind me, Kepā. If they put one *ahu* [altar] over here, hey I'm for it. But they put one *ahu* down over this side, way over, far from the stream. You know, but they didn't launch their canoes from there! They usually launch from here [pointing to the location of the old canoe house and *ko'a*].

KM: That's what you remember?

AS: Over there.

KM: The big activity in this area here? [near the old canoe house site]

AS: Yeah.

KM: But, you were mentioning that one of the *ko'a* [fishing grounds] for the *'ōpelu* [*Decapterus pinnulatus*] and *akule* [*Trachurops crumenophthalmus*] was out in front here...

AS: Yeah! Over here! [pointing to the location marked on the map] This La'ihau area [pointing location marked on HTS Plat 2081].

KM: Okay.

AS: Yes, towards La'ihau.

KM: So, see this pond? Where the *'o'opu* [Gobiidae fish] was sometimes, somewhere out from here?

AS: Yeah! Outside there.

KM: Okay.

AS: Actually, don't mind me...but you see, what's so funny is that I learned why it was that over here is a lot of fish. See, the water doesn't move that fast here.

KM: Hmm.

AS: And when it does, we have this cold current coming up here. It comes right out through here. The Humboldt current or something, and it brings all the nutrients up. It flows up with the water.

KM: Yeah.

AS: And then it collects inside Mākua.

KM: Sure. 'Cause it's a natural catch, yeah?

AS: Yeah! It catches it! And so the fish can live in there.

KM: Uh-hum. In your time, did you ever see the seals or turtles haul up on this shore, here?

AS: No, no. The turtles, right over here, yeah! I'm sorry! You know, the Po'ohuna area?

KM: Yes, Po'ohuna.

AS: Yeah!

KM: This one here [pointing to location on map].

AS: Yeah! Over there, right in this area below Kāneana.

KM: Okay.

AS: Over here, used to have a lot of turtles.

KM: *Honu* [turtles]? Okay?

AS: Yeah.

KM: How about any seals? I understand...

AS: No.

KM: ...that some have been coming more recently.

AS: Yeah, recently.

KM: Uh-hmm.

AS: This is now, but way back...

KM: When you were young?

AS: No.

KM: You never saw?

AS: There was one on Ka'ena. There was one seal, way back. My brother Adrian saw it a couple times.

KM: Uh-hmm.

AS: But, not that many. No, just one. Had one seal out there. You know, that was...maybe say in the thirties.

KM: Ahh.

AS: It was one seal. But, not like now. Now, there are couple seals over there.

KM: Yeah.

AS: And, you know...had a lot of fish. Where the seal goes, there aren't going to be a lot of fish!

KM: Ahh.

AS: They eat them all! [laughs]

KM: Is this still...it sounds like it was a really rich fishery when you were a child growing up?

AS: Oh, yeah!

KM: Even after the war, it must have been good fishing.

AS: Well, the best!

KM: How about now?

AS: Yeah, still.

KM: Still?

AS: You watch the boats.

KM: Uh-hmm.

AS: At night. See, there's a long story about this fishing... They had a fleet of Japanese fishing boats. You know, local... I mean they were American, you know.

KM: The *sampan* like?

AS: Sampan! Well, they used to fish all over here. When I was a child. So the story is, as my mother said, that they would come out here in the evening. And they parked their boats out there. They'd bottom fish for '*ōpakapaka* [*Pristipomoides* sp.] for *kūmū* [*Upeneus porphyreus*] and whatever other kinds fish. And this area, Keawa'ula, where the city dump used to be.

KM: Oh, yes.

AS: You know, the train used to bring all the rubbish. And dump it in Keawa'ula.

KM: Amazing, yeah?

AS: Yeah! So all in there, you can see the rubbish yet.

KM: And there was no one living there?

AS: No! That time, *pau* already, these people...

KM: This old couple, like that.

AS: Yeah. This couple, I think that's where they were. You know, the one at Keawa'ula?

KM: Uh-hmm.

AS: They used to ride the train to go to Honolulu.

KM: 'Cause you'd mentioned this trail. So where would you place the dump? In relationship to this Kuaokalā Trail?

AS: Oh! Down here!

KM: Oh, so the dump was out in this area [pointing to location on map]. Okay.

AS: Yeah. Down around here, I think [pointed out on February 5, 1998 as sites within the area that is now a part of the State Park].

KM: Okay.

AS: You know, not by the cliffs.

KM: Yeah.

AS: You know, you can see the track marks. The railroad tracks going in.

KM: Yeah, okay.

AS: I think there's two, Kepā. There's two places where the train went in. And the guy that used to turn that track, or turn that rail, his nickname was Yokohama.

KM: Ah-haa.

AS: So, Yokohama...the local people called it Yokohama Switch. Because he was the guy turning that switch, for years and years.

KM: Yeah.

AS: Okay. So, the fishermen didn't have to have an alarm clock. They had Yokohama's lantern. They could tell by his lantern, what time it was, when he was walking from by La'ihau.

KM: Uh-hmm.

AS: He was walking to Keawa'ula.

KM: Uh-hmm.

AS: Okay. When he's walking to Keawa'ula, they can see the lantern going. And that's how they could tell what time it was. The train was gonna come pretty soon.

KM: Ahh.

AS: So, they get ready to pull up anchor, because it was going be sunlight soon. Sun up. So they'd start pulling their anchors. But that's the...you know, 'cause they share the stories, eh?

KM: Right.

AS: The fishermen. And so everybody knew, "Oh! The fishermen out there, they watch for Yokohama's lantern." 'Cause the train coming right behind. Sure enough! So they pull anchor, and they'd go home. Go to Wai'anae, with their catch. So, you see how they used to connect?

KM: Yeah. All these observations, yeah.

AS: Yeah. And then Yokohama... So, what happened when they pulled out the rails, the people from Honolulu started calling it "Yokohama." Not Wai'anae people, now.

KM: No.

AS: Wai'anae people call it "Yokohama's Switch."

KM: Uh-hmm.

AS: Wai'anae people. But Honolulu people, they don't know. So they call it Yokohama.

KM: Ahh. So that's the name now for Keawa'ula.

AS: They're trying to bring Keawa'ula coming back.

KM: Good, yeah.

AS: We're getting after them. I'm getting after them.

KM: Good.

AS: Everybody's getting after them.

KM: Yes, it's interesting. Interestingly too, this other name here, Kahanahāiki...

AS: Yeah! Kahanahāiki.

KM: Not many people use that, or are familiar with it anymore, yeah?

AS: Yeah, I know the name of that place, Kahanahāiki. I've been over there many times when I was a kid.

KM: Are place names important?

AS: For me, yeah! Because there's a story behind that name!

KM: Hmm.

AS: That's why they got those names! And that's why it's not good that they change the names. Because then you lose the real meaning.

KM: 'Ae. The history, yeah?

AS: The history. So it's dangerous, actually.

KM: Yeah.

AS: It's like we're going to be some other people. And like over here, 'Ōhikilolo. This is all...a lot of people call this Mākua. Mākua's not here! I say, "Hey, this is 'Ōhikilolo! Mākua is that side." So, if you look at the ranch gate, I have "'Ōhikilolo."

KM: I see.

AS: "Mākua Ranch." You know. But, "'Ōhikilolo" first.

KM: Yeah.

AS: Yeah. But later on, you go look.

KM: Yes, I saw it.

AS: And in the back you see, you got "*Pokole ka lā, a hui hou nō ho 'i kākou!*"

KM: Oh, yeah! Oh, you wrote that from your Mama's...

AS: Yeah!

KM: How nice! That's beautiful! "*Pokole ka lā, a hui hou nō ho 'i kākou!*"

AS: *Pokole ka lā, a hui hou nō ho 'i kākou!* Yeah! That means, "the day is getting short, so now we must leave. And until we meet again."

KM: 'Ae. Beautiful!

AS: Yeah, I figure, maybe I got "*a hui hou nō ho 'i kākou*" on top of there.

KM: Uh-hmm.

AS: But, it's...yeah. I have on top of there. "*A hui hou nō ho 'i kākou.*" But now, they

just say “I gotta go.”

KM: So mama said “The day is shortened, and so I leave until we meet again.”

AS: Yeah.

KM: Beautiful!

AS: Yeah! You like that?

KM: Yeah, and that is what your Mama shared with you,

AS: Yes. I heard that and I said “Wow Ma! That is so nice!”

KM: Yeah, it is.

AS: Yeah, use that term, later! [laughs]

KM: I will! *Mahalo!* You know, you had mentioned when we were talking about the house where the old Hawaiian couple was, in Keawa‘ula?

AS: Yes.

KM: This trail, you called Kuaokalā Trail?

AS: Ah, yeah. That...

KM: You used to...?

AS: There’s another name they used to use on that trail. Wait...no, let me see. Well! They called it Kuaokalā Trail [On February 5, 1998, Albert pointed out the trail as beginning on the side of the gulch near the Ka‘ena Point Station entrance]. You know, we went... But this is Pinao Gulch up there.

KM: Pinao? Oh, okay.

AS: Yeah, Pinao. Pinao is someplace over here, I think.

KM: Okay.

AS: Yeah, [looking at the map] Pinao. Kaluakauila, but Pinao is back here, I think.

KM: Okay.

AS: Inside, Pinao.

KM: Okay. [referencing HTS Plat 2081] Were there trails that you folks used from the shoreline area to come...in fact, it looks like this is a road connecting here, too, isn’t it? A trail?

AS: Oh, the one, yeah, this is...

KM: This is a trail that connects also up to...?

AS: Oh! That’s the one they call Punapōhaku Trail on the Kahanahāiki side!

KM: Yes.

AS: Okay! Yeah, Punapōhaku!

KM: Okay.

AS: That’s the one. I’m thinking of one over here.

KM: Who were the people using...was anyone using this trail when you were a child?

AS: We used it, the cowboys.

KM: Cowboys.

AS: Yes. The cowboys used this trail.

KM: Punapōhaku.

AS: Ho! This place rough!

KM: Ahh?

AS: Big boulders in there, so, oh! This the hardest trail to go! The better trail to go is Kuaokalā. This way, yeah.

KM: Oh, then did you folks go in the back valley up along here?

AS: Yeah! In the back!

KM: Or the back of the ridge, on top of the mountain?

AS: Yeah! Yeah!

KM: Hunting, like that? Or...?

AS: We used to go and catch cattle up there.

KM: So, *'alu 'alu pipi* [drive cattle] up here too?

AS: Yeah, up here.

KM: Ohh.

AS: All the way back here. The ranch used to keep the *pini kauō*, or oxen, that were trained to lead the wild cattle off the mountain. These *pini kauō* were so smart, and they understood Hawaiian. The cowboys would call out to them "*pili*" [come close], and they would move in together. Or if they called "*pili mua*" [meaning, move up front], or "*pili mahope*" [meaning, move back], they would move in the right direction. They were trained to go up the mountain with the paniola, and when the wild bulls were roped they'd be tied to a swivel that was around the neck of *pini kauō*, and they'd get dragged down the mountain to the big work pen, whether the bulls wanted to go or not. When the bulls tried to encircle the oxen, the swivel kept 'um from getting tangled up. The For some reason, it seemed to me that the *pipi 'āhiu* [wild cattle] up here on Kuaokalā were much more ferocious than the ones on Hawai'i. These oxen were very important to the operations of the ranch and the plantations. When they were calves, they would be cared for by the Hawaiian families out here. They were well treated, and became very tame. Each of them had a name, and knew their name. I remember Māhukona, Naiwi, and Likana. Sometimes they were named for a place, and other times they were named for the family that took care of them.

KM: So the *pipi* [cattle] were all the way up on top?

AS: Yes. Yes.

KM: Ohh!

AS: But you know, the good thing about the *pipi*, is that they maintain the overgrowth.

KM: Oh.

AS: They keep the balance. You know, a good example is on this ridge over here [pointing to Kaihukoa on HTS Plat 2081], that divides the Mākua from Kahanahāiki, yeah?

KM: Yes.

AS: This ridge.

AS: You know that they want to eradicate the goats from over there.

KM: Ah, yes. I've seen some on the cliff, occasionally.

AS: Okay. Let me tell you the negative side of this, and like cattle... You know, using animals all in here.

KM: Yeah.

AS: You know that because there's no livestock in here, and only a few goats up here; when the fire comes, it's a big problem.

KM: Burn, burn, burn.

AS: When you go back home...when you going back home this way, you look up in the valley. You can see where the cattle grazed, and you can see where the cattle don't graze.

KM: Hmm.

AS: Where the cattle graze, you see trees and nice...got plenty native trees up there.

KM: Yeah.

AS: But you look on the other side where the cattle don't graze, you'll see zero! The fire, always gets it.

KM: Yes, I didn't realize how close this fire a few weeks ago came to your place again.

AS: But what saved a little of this side, 'Ōhikilolo side, Kea'au, is when they had that big flood, that rain? It made a fire break.

KM: Yes, yes. The gulch, it cleaned out that channel, yeah?

AS: Yeah! And then there was no fuel!

KM: Yeah.

AS: But if you...do me a favor.

KM: Yeah.

AS: When you go back, you go to the Waikomo Bridge.

KM: Yes, uh-hmm.

AS: Waikomo Bridge, you stop there. On the side. And you look up. You look up at the trees, eh? On one side...on the left side you going see trees and grasses. But you're going to see plenty, a lot of native trees.

KM: Okay.

AS: But when you look on the right side, where the fire's been hitting all the time; you're going to see zero! That's why, I asked the State, and they gave me the

lease of Keawa'ula. See, there were lot of native trees! But the fires' have been eating them up! So, I'm a little slow to fence that area off. But I want to put cattle in there. Livestock, to keep the fuel down.

KM: Yeah. So your thought is, that they can't just go in and just get rid of the goats or stuff like that all at one time? Because then all the grass, all the fuel grows up fast, eh?

AS: Oh Yeah! They don't give a ####! Pardon my language! They don't care! Because somebody told them that the goats damage the environment, they make it a big deal! Goats and damage to the environment! Hey! Human beings damage the environment worse!

KM: These fires!

AS: And you know the wild pigs, they say they're "no good." But do you know that the Polynesians had the pigs? Mākua had hundreds of them. And now they want to eradicate them. And they say, "Oh! They dig up the soil, they do this, they root." But don't mind me! The pigs were there hundreds of years before these people came.

KM: I guess part of it is the controls. I guess the old people were controlling them, were using them and things like that.

AS: Meat. They use the meat. And like now, they're still doing it!

KM: Let me ask you...

AS: Kepā...

KM: So hunting is still an important resource?

AS: Yes, they still! Yes! *Kaukau*, food! Protein! Yeah!

KM: So it's important, do you think, to protect the hunting area as well, then?

AS: Yeah, they should let the animals be! So you can hunt em! And you can get food out of it. And they do their job, they contribute to our environment! See, what they're trying to do is to change the environment. They're trying to control these animals which nurture or protect or help us. With these fires, especially.

KM: Yes..

AS: And that's dangerous. And the tale, Kepā; I know that Mākua one time had lot of trees. Whether they were native or foreign. But like Keawa'ula...how many trees do you see at Keawa'ula now? Nothing!

KM: Yeah.

AS: And all over the *pali* [cliff], at Keawa'ula. And it wasn't the Army that did that. You know, the Army didn't do that. It was people. Even Mākua! People! People burn them.

KM: *Hana 'ino* [desecrate]. You gotta *aloha* the land, yeah?

AS: Yes.

KM: You got to take care.

AS: Yes. Imagine what we lose. We lose the native plants, the native trees, we lose all

the *kiawe*, you know that was introduced here. But we used that to cook with.

KM: Hmm.

AS: We make *imu* with that. We make *pūlehu* [barbecue].

KM: Yeah.

AS: What we are we gonna do? It's so ideal for the plants to grow here.

KM: Yeah.

AS: And that's where my problem is. And then like, restricting, trying to take charge of the beach. Or take charge of the land. For what reason?

KM: Hmm.

AS: You know, if they're gonna...if the people are gonna use it properly, hey I don't mind. But when they don't want anybody to go on the beach, no!

KM: And when they're not even *kama 'āina* [native] to that place...

AS: They're not! They don't know, they don't understand. They don't know that we had a village there. Or people that came together and utilized the resources. See, they don't know!

KM: Yeah.

AS: They want to do something else. And then, you know, that's hard for me!

KM: Yeah.

AS: Because I know that that ocean provided nourishment for the people that lived on the land. Oh yes! It gave nourishment so they could live! And not so they could play politics!

KM: And the fishery is still good today, you think?

AS: Oh, yes! The nutrients! The nutrients are still flowing.

KM: Uh-hmm.

AS: You know, still collecting in that Mākua area. So that the smaller fish can survive, and they can propagate. You know?

KM: I think it's interesting that you mentioned, too, about the *awa'aua* [*Chanos chanos*] like that and *'ōpae* [shrimp], *āholehole* [*Kuhlia sandvicensis*]...

AS: Yeah!

KM: ...in these ponds. 'Cause I can imagine when rough ocean times, the canoe no can go out. You still get fish stock, yeah?

AS: Yeah! How true! You know, that's how they lived. They go there, they only take what they need. They don't take more than that.

KM: Yeah.

AS: And they weren't fat! Hey, the people weren't fat. Oh! My mother, boy, she said, "People say the Hawaiian people lazy. That's not true!" 'Cause, the example was her grandfather, Wallace Poe. He had a saloon in Wai'anae. He sold *poi*, you know, *'ulu* [breadfruit], sweet potatoes, pumpkin. And he had this saloon. So, he

also had a farm. You know, on the land. And he grew all the sweet potatoes, he grew the pumpkins. You know, seasonal?

KM: Yeah.

AS: And sold or traded it down at Wai'anae. So, you think he didn't work hard? He planted bananas. You know she said to me, she said to us, "At night, he'd work in the evening. Not when the sun is up." Sun is up, he's under the shade. When the sun is going down, he goes out and works. He starts to pick with a 'ō'ō [digging stick]. Dig and plant. He'd plant by moonlight. He planted on moonlight nights. And you know what? He used a *malo* [loin cloth].

KM: Hmm.

AS: He didn't use regular clothes. No, a *malo*.

KM: That's the old style, eh? They plant with the moons, the seasonal schedule like that.

AS: Yeah. And the bananas grow good. Lot of fruit. You know, a lot of bananas and the 'ulu trees. They had 'ulu trees. And they had a lot of...he planted a lot of sweet potatoes. And later on, he got Chinese people to...when the Chinese came... They worked for him.

KM: Ahh.

AS: Had some Chinese workers.

KM: Was Poe Wallace pure Hawaiian?

AS: Uh-hmm!

KM: See, what happened I guess, they changed the name, yeah, a little bit?

AS: Yeah!

KM: But so sounds like maybe was *haole*,...

AS: No.

KM: ...but he was pure Hawaiian.

AS: Pure Hawaiian! And the thing is, we think he had problems in Puna, see? 'Cause he came from Puna.

KM: Ahh.

AS: So he ran away over here. He must have been a pretty sharp Hawaiian!

KM: Yeah?

AS: But, at that time, if you were from a certain lineage, you could have been in trouble.

KM: That's right.

AS: You know, they snap your neck.

KM: But what your cousin Jay shared, and does this sound reasonable to you? That in the genealogy, that Kalei'ōpu'u, or Kalani'ōpu'u...?

AS: Yeah.

KM: The son was Kīwala‘ō. Kīwala‘ō was killed by Kamehameha in the Battle of Moku‘ōhai.

AS: Yes.

KM: And so, Kīwala‘ō’s son was someone that became known as Poe Wallace.

AS: Yes.

KM: And then the next one was Wallace Poe. Changed the name around.

AS: Yes!

KM: So they all came down. So, that sounds like what...

AS: That’s what we found.

KM: ...I see. So in order to protect themselves, they changed the name to hide the identity.

AS: [chuckles] Yeah! They hide the identity. But the lineage is there.

KM: Yeah.

AS: So it’s in the chants.

KM: Yeah.

AS: See, I think my nephew, Kālena Silva knows the chants. And he can translate it. But the family is a real big family.

KM: Yes.

AS: Because only a few people were up there, and they made branches out.

KM: Branch out. Like you said, all these names, Kamakea, Kanoho...

AS: Yes.

KM: ...you get all these names that come under the same line, but you wouldn’t know unless you...

AS: Yeah, if you know your lineage, you know where you’re connected.

KM: Yeah.

AS: How you got...where you from.

KM: Yeah.

AS: And it’s important. Because like, the names of the places, you cannot lose it. We change it, like Mikilua. Mikilua. Lualualei is the new name.

KM: Interesting.

AS: So, it was Miki-lua.

KM: Hmm. Let me ask you please...you were talking, and one other thing that I’m curious about here, about some of the customs, the practices of the families. Did they dry fish out here?

AS: Yeah! They dried fish.

KM: And dry meat, like that?

AS: Oh, yes.

KM: Where did your *pa 'akai* [salt] come from?

AS: From the shore.

KM: From the *kāheka*, the tidal pools along...

AS: Yeah!

KM: ...the natural coral?

AS: Yeah. Like certain places. My mother would gather salt.

KM: So you could gather salt along these natural pools?

AS: Yeah. Certain places.

KM: The *poho* [depressions] and the...

AS: Yeah.

KM: ...place where that coral is uplifted over there?

AS: Yes. Over there was one of them. And down below. But down here by where the high school is. That's where my mother used to gather her salt.

KM: Oh, so that was a good salt area.

AS: Yeah. Over there and on this side [north] of Mauna Lahilahi.

KM: 'Ae.

AS: The name of that place is Laukinui.

KM: Ahh.

AS: Laukinui is where my mother used to get most of her salt.

KM: Ahh.

AS: You go down on that street, 'Upena, I think. You go down there on the shore line. There's a big *papa* [reef flats] over there. That's where my mother used to pick all the *limu kohu* [seaweed].

KM: So everything that they needed...they'd get their *limu*, their *i'a* [fish], their *pa 'akai*?

AS: Yes.

KM: The land...[end of Tape 2, Side A; begin Side B]...

[asks Mr. Silva about a comment he had made during a telephone conversation regarding the *aloha* that his *kūpuna* had for the land, and that they had often been buried on their land] ...they loved the land, and they were buried there?

AS: Oh, yes!

KM: You'd mentioned something like, "The spirit stayed there, and it guarded the land." Could you share... And this, you said your Mama passed these things down to you?

AS: Oh, yes! You see, we grew...growing up, you become aware with the connection of the spirit. You know, the relationship of your spirit with the *'āina* [land].

- KM: Hmm.
- AS: So with the land. And the Hawaiians, they loved the land, the area that they lived in so much, that their spirit was connected to that location. That place.
- KM: Yes.
- AS: That they loved so much. And when they died, the spirit would stay there.
- KM: Did they even bury their family on their lands at times?
- AS: Well, sometimes they bury there. And you know, sometimes they put the bodies in the caves. My mother told us that. You know the Hawaiian people, they take them and put them *mauka*.
- KM: Hmm.
- AS: Like up above the ammunition depot, now. Up, going towards Kolekole. There was a family, the Kahūhū family. They had a cave, they were buried up there in the cave. And that was the last...one of the last burial places. And they...I think they buried at night. They didn't bury daytime. They used, lights.
- KM: *Kukui hele pō* [torches] eh?
- AS: *Kukui hele pō*. But my mother said that at the time that they buried the last of those people in that area, it was at night, and you could see the lights traveling. Going on the side of the *pali*, and they would go to the cave. They held that very sacred. But I want to expand on that connection to the land.
- KM: Thank you.
- AS: When I was a child, a youngster, my childhood friend Larry Sakata said to me, "Hey Albert, how come when Hawaiians die, it's not like other people?" What happened was that the spirit part... "How come it's not like other people? Nothing happened." You go to where they live, you go to where they buried, nothing happens. But Hawaiian, you can't do that. So this, is what happened to one of the guys, a carpenter working on the flume from Kamaile to Mikilua, he got sick. And the doctors couldn't diagnosis what he had, what kind of problem. So finally, one of them, I think, a Buddhist minister figured it out. It was spiritual. So, he had to go do some kind of offering. Make offerings. So that the spirit would stop hurting him.
- What happened was, he went and either peed or *kūkae* [defecated] on some spot. Someplace. And he got so sick. They couldn't figure out. So anyway, my childhood friend asking me, "How come Albert, when a Hawaiian dies, you cannot go fool around, make any kind of trouble? Anybody else die, nothing! You know, you can do anything to where they live!" I said, "Oh Larry, it's very simple! When the other people die, their spirit just goes to heaven, or wherever. But the Hawaiian, no! He loves the place so much where he lived. He love the trees, or whatever!"
- KM: You'd even said where he would go gather things.
- AS: Yes! Anything like that. He loved the area so much, that when he died...his body died, but his spirit stayed right there. The spirit stays in that area that he loved. So, it's like he tuned into that area. So if somebody comes by, and they cause

disgrace. You know, they *kūkae*, desecrate, or they do something bad, that spirit is unhappy. So what that spirit does is, it attacks the person's spirit. It don't hit them with a stick or stone. But you know, it touches the person's spirit. And then when that person's spirit is attacked, that person gets sick.

KM: Um-hmm.

AS: Because he's off balance. He's spiritually sick. And so the doctors cannot diagnose what the problem is. So, that's where it's at. And he told me, "Hey, yeah! That makes sense, yeah?" I said, "Yeah! Spirit fighting the spirit." So once the Hawaiian died, his spirit was looking over that area.

KM: Oh, so like a guardian, watching the land?

AS: Yeah! Watching, you know. But people come, they don't do anything bad, well, it's okay. But it's when they do something that is not favorable to the person that died, and that person gonna attack that person's spirit. The spirit attacks the spirit.

KM: What was the custom when you went into a forest, or into a new area, or down to the ocean? Even if you had to relieve yourself? Or if you went to gather something? Were you taught about that?

AS: Ohh, yes!

KM: Even in Mākua? And stuff like that?

AS: Ohh, yes! You don't go *kūkae* anyplace! Or pee anyplace! You ask. You know, that what you're doing is...you know you actually say, what you're about to do, and if you're doing wrong, you want forgiveness.

KM: Ohh. So you ask?

AS: Yes!

KM: "Excuse me?"

AS: Yes!

KM: *E kala mai ia 'u?*

AS: Yes. "Excuse me, I'm not trying to do bad to you, or offend you. No." And that's common. You don't just relieve yourself anyplace, no! If you do, you ask for understanding, for forgiveness.

KM: Yeah.

AS: I think that is what I told you, didn't I [referring to an earlier phone conversation]?

KM: Yes.

AS: And the spirit attacking the spirit was common. 'Cause the Hawaiian people could send their spirit, you know, like a message, to somebody else... So anyway, things like that happen. And because, I guess, they believe and they are spiritually strong.

KM: 'Cause they *aloha* [loved] that place, the land so much, yeah?

AS: Oh, the *āina*, yeah! That's why more history should be shared.

KM: Yes.

AS: You know, with the children, so a lot of them will take interest.

KM: Yes, so that the history, the place names, and family connections to the land will survive.

AS: Yes! So you know where you're from! And so that people don't lose track of who they are. You know, losing track can weaken the people.

KM: Yes.

AS: Am I right? Weaken them?

KM: *Pololei* [correct].

AS: So we want to keep everybody spiritually strong. Not just a healthy body. You need to be strong. You also have to know how to forgive, you gotta know how to share, you know how to...not exclude people. In other words, you gotta be a person of nature, love, eh?

KM: Yeah.

AS: Nature. You know, the trees, the wind, the rain.

KM: Let me ask you then, since you're talking about this deep *aloha*, this attachment to the land. And I know...sorry we're running on, is your time okay?

AS: No, no, I'm okay! Believe me!

KM: Okay. *Mahalo*.

AS: My time is yours!

KM: The [pauses] changes that you've seen out here, you've already shared that you feel that it's right that the Army, the people should help to rebuild the church out here.

AS: Oh yes! [with emphasis]

KM: What about the continued use of this land for training? What do you see? What would you... If it was your choice to make, and you could do something, what would you see about the use of this land in the future? *Mākua*, *Kahanahāiki*?

AS: *Mākua*, *Kahanahāiki*, I feel that, especially on the ocean side, they should have a fishing village like. See, 'cause used to be only the supporters of the fishing village, per-se, were the people living in the area. So with this day and age, there are so many people that need places to do their thing, so to speak, but still be self-supporting. So now, you need dollars and cents, this day and age, because trading doesn't work anymore.

So, if you had a corporation like...you know, a place that was managed by a...like an association [pauses], a company or something like that.

KM: Who should be the main people helping to make the decisions?

AS: Well, you gotta have a person with the spiritual kind of ... [thinking]

KM: Is it good for them to be of the land, or can it be from anywhere? Should the people that are involved...?

- AS: Should be from anywhere.
- KM: Should be from anywhere.
- AS: Anywhere, yeah. No discrimination. Hawaiian people never discriminate. No. If you fit, and you can participate, you know...
- KM: So there's room for people to come and share in the process, but they shouldn't exclude the native families...?
- AS: No exclude, no! They shouldn't exclude anyone that has their heart set to be a part of whatever goes on.
- KM: Is the military's use of this area compatible, or an acceptable use of the land for long?
- AS: [thinking] I feel that...to tell you the truth, I feel that we're lucky that we have the military there. And the reason is, the land is not changing. The conditions there, you don't see no high-rises, it's still so beautiful, you only have one tower over there that looks like manmade, and that little buildings. But you don't have no crappy looking damn buildings around there.
- KM: Hmm. So not built up like down the coast?
- AS: Yeah, not like down the coast. You don't see no high-rises, and for me, like Keawa'ula, ohh! What more do we need to refer to? You know, we can refer to Hawai'i, like our Wai'anae area, Mākua, Keawa'ula, this is what we need. We need places like that left in its' natural state. And don't put subdivisions and all that. Hey, they want that, they can go someplace else.
- What do you think, I don't expect for you to agree with me, but I feel, when you ask me that question. Hey, I don't want to change Mākua! No way [with emphasis]! If you gonna build, what they gonna build? They going build one big subdivision or what?
- KM: Hmm. So you think it should be more like the Hawaiian type fishing village...?
- AS: Oh yeah.
- KM: ...when the time comes?
- AS: Yeah. I think that would be the closest way to perpetuate the way Mākua was.
- KM: You know, I like how you say Mākua, and you'd mentioned a meaning of the name 'Ōhikilōlō. And Keawa'ula, you can say maybe, "awa" could be the landing?
- AS: Yeah.
- KM: What does Mākua mean to you? Did you hear a story?
- AS: Oh, no really. But Mākua has always meant, like for me, the place that is the way Hawai'i should be. You see the mountains. You see the all that *pali* [cliffs].
- KM: Hmm. So "kua" is a ridgeline, or back of a mountain yeah?
- AS: Yeah, Ma-kua. But the way my mother always said it was "Mākua." [with emphasis on the first vowel]
- KM: Ahh, Mākua.

AS: Yeah, Mākua, not “Makua.” Mākua. So, where can you go with such a beautiful...the beach so beautiful, that’s what I ask. Where can you go from say, 1940 to now, 1997, going be 1998, where can you go to another place that hasn’t changed like it’s natural. All them years, from when it was a cattle ranch, fishing community, and this day and age.

KM: Uh-hmm. Is there room for cattle ranching to occur again back at Mākua?

AS: Oh shoot, yeah. Should be, must be! And the reason for that is so that it can grow back.

KM: You also mentioned, and this is an important thought, that you supported... I guess it was Councilman DeSoto who had submitted a...

AS: Resolution.

KM: ...a resolution to de-dud, or to get the...

AS: Clean.

KM: ...clean out the...

AS: Mākua.

KM: ...unexploded ordinance.

AS: Unexploded ordinance, yes.

KM: So is that something that you think should happen?

AS: Yes, yes. And the reason is so that maybe, if it comes to a time where the people want to farm in there, without putting high-rises and stuff.

KM: Yeah, like it was before.

AS: Yeah.

KM: Make it like it was before.

AS: Yeah, all the good areas, lease it out to someone that wants to utilize the land. And I mean utilize the land, I don’t mean put houses there. No, keep Mākua open. I don’t want to see buildings all in there. I don’t know how we’re going to do that, be we can work it out.

KM: Grazing?

AS: Grazing and agriculture, simple. Leave it like it was. And the reason behind that is so that we can understand how Hawai’i was. You know, like O’ahu. Keep that land protected, in preservation. Yeah! That’s it, preservation.

KM: Preservation.

AS: Don’t put a lot a houses.

KM: But that includes people on the land eh?

AS: Yeah.

KM: Don’t just lock it off and make it so that no one can go-*kapu* [restrict] this.

AS: Yeah. No, no, you can go *holoholo* [travel around], be free to walk the land.

- KM: Was there *maile* [*Alyxia olivaeformis*] still anywhere, when you were young?
- AS: Oh yeah, used to have, yeah! *Maile lau li 'i* [small leafed *maile*], yeah.
- KM: Supposedly, Ko'iahi was famous for it eh?
- AS: Yeah, you go to Ko'iahi and you go way up *mauka* where the tunnel is. Up there has *maile*.
- KM: Still yet?
- AS: Well, when I was young had. Mākaha, the same way. Over here [gesturing 'Ōhikilolo area], no more.
- KM: Too dry down this side?
- AS: Yeah, too dry. Although there's a little catch up here, and the name of that place is Ka'ulu. Ka'ulu Gulch. It was planted with a lot of coffee, oranges, and used to have *papaloa*, the Hawaiian bean. Ka'ulu had a lot of *papaloa*.
- KM: Hmm. So I wonder, were the families who lived *makai* doing that, up there?
- AS: Yeah, yeah. And had avocados too.
- KM: So it was a resources for them.
- AS: Yeah, they planted avocados, and there's a lot of *kukui* [*Aleurites moluccana*] nut. The *kukui*, ohh! And there's places where they farmed, the archaeologist found, an 'ō'ō [digging stick] out *naio* [*Myoporum sandwicense*] or some kind of wood, stuck underneath the stone.
- KM: Ohh.
- AS: So they have that up *mauka*. And the other thing is this place, 'Ōhikilolo, all the whole Wai'anae coast, you know that 'Ōhikilolo was regarded as a sacred place for all the Wai'anae coast [chuckles].
- KM: Oh yeah.
- AS: I don't why.
- KM: Oh interesting.
- AS: Yeah, my mother said over here is a sacred place. Why, I don't know. Spiritual I guess.
- KM: When your mama talked about this area, Keawa'ula, Kahanahāiki, Mākua, 'Ōhikilolo... 'Ōhikilolo was the sacred place.
- AS: That's it, the sacred place [chuckles], not Mākaha.
- KM: Not Mākua?
- AS: Not Mākua. Now the other pretty sacred place was up in Wai'anae Valley, they call it Wai'anae Kai, way up *mauka*. That was a sanctuary where the people could go to...from Kamehameha's forces like.
- KM: Ahh, a refuge like?
- AS: Yes, refuge. Up there in Kūmaipō. They could go there and be not harmed. And then, I had a chance to talk to this old Hawaiian man, Pōhā, from Moloka'i. But

he grew up in Wai‘anae Valley. And he was 18 years old when he ran away from Kūmaipō, ‘cause they had taro patches way up inside. He ran away and went to Moloka‘i. So this old man Pōhā, when I met him, he was maybe 90 years old and he was lean! But he told me that he used to work up there, they had taro patch. They worked in a *malo* [loin cloth].

KM: Oh amazing. How long ago did you meet this old man?

AS: I met this old man about 25 years ago. Maybe a little longer.

KM: So he would have been active in the 1880s, about?

AS: Oh yeah, 1880s, ‘cause he was older than my mother. When I knew him, he was older. He was ancient. Skinny Hawaiian; I mean lean. See, the Hawaiians were lean before. All the Hawaiians were lean.

KM: They worked hard.

AS: Yeah.

KM: No free rides [chuckles].

AS: No. And the word was either *pala ‘ai* or *hopu ‘ai* [laughing — derogatory terms describing people who were fat from eating too much, or who took food that they hadn’t worked for].

KM: [laughs]

AS: That was a low blow. Low blow. If you were *pala ‘ai* or *hopu ‘ai*, you were in bad shape. And that’s the words. You know those words eh?

KM: ‘Ae.

AS: Yeah, you’re a scholar, a student.

KM: No, no, but I hear the *tūtū* them talk eh.

AS: And they were lean. Those people all like...I can name you some names, like old man Pōhā, Ka‘aihue, Charley Ka‘aihue was pure Hawaiian. Pōhā was pure Hawaiian. They were lean, and a couple others.

KM: Well, like you’d mentioned, Pulu‘ole.

AS: Pulu‘ole, yes, thank you. Pulu‘ole was lean. They weren’t fat, top shape.

KM: Hard workers eh.

AS: And they were well built, long arms. And they walk a little different. They had a little different move to them, you can see. But, very interesting. So ‘Ōhikilolo was a very spiritual place.

KM: Is Kāneana in ‘Ōhikilolo?

AS: Yeah, Kāneana is in ‘Ōhikilolo.

KM: I wonder if the cave had something to with this, but you didn’t hear.

AS: I don’t know. I really didn’t get...you know, I just asked. So when I came here for ‘Ōhikilolo, just food for thought, I had to make everything right.

KM: You’d said that you went to mama and asked her to *pule* [pray].

- AS: Oh yeah. But any kind of fence I put up, I have to get the feel. If I don't get the feel of approval, I don't touch. You understand that?
- KM: 'Ae. So, is it your sense then, it's important, if you come across old Hawaiian sites or places like that, that you don't just go take the stone and build one new wall?
- AS: No, no, no way. I feel very strongly about the need to take care of our history and resources.
- KM: You got to *aloha*?
- AS: You've got to. You have to. 'Cause my children come up with a couple experiences that we've had while we were here. One, I told one son put his house by this certain place only to find, he told me "No, dad." I said why? He said "When I pass that place"... he didn't know that I had the same experience when I was a youngster catching the horses, I get my hair stand up. And then he told me, oh, you know, he gets this funny feeling when he goes over there. Only to find out by the bridge over here, that's a burial place.
- KM: That's why, where the *iwi* [burials] like that are.
- AS: I didn't tell him.
- KM: Yeah.
- AS: And this other son, I told him to make a road, bulldoze the road. But I know the other area was not too good. Sure enough, I see him coming back with the dozer. So I ask him, "How are you? What Alike, *pau* [finish]?" He said, "No, Dad, I cannot go." I said "Why?" And he said "I don't know Dad, I can't explain it, but, I cannot go. Something is bad, not right, Dad, I don't know." So you know what I said to him, "Okay, Alike." 'Cause I thought that he could go [smiling].
- KM: Uh-hmm [chuckles].
- AS: But no, my *keiki* [children] cannot.
- KM: Yeah.
- AS: So what is it that I'm saying? It's either with you or it's not with you. 'Cause my *keiki* feel 'um...
- AS: You know my grandfather, the *haole* [L.L. McCandless] he told my father, that he never disbelieved what the Hawaiians believed in. And he said he "never mocked it, or disbelieved it."
- KM: Hmm.
- AS: You know what he told my dad? "It's better if you believe in it, than to try to disbelieve." ... You know he was a delegate to Congress?
- KM: Right.
- AS: His philosophy was "*pa'a ka waha, hana ka lima*" [keep the mouth closed, work with your hands].
- KM: 'Ae.
- AS: You know, do it!
- KM: Your actions speak louder than your words, yeah?

- AS: Yeah. Louder than the words. Go do it.
- KM: *Mahalo*. What I'd like to ask is, I'm going transcribe this interview, almost verbatim. There are a couple of areas where maybe we spoke a little sensitively, that I would...
- AS: Omit.
- KM: Omit.
- AS: Yeah, yeah. Because some is personal and I used names. I don't want to use names.
- KM: That's right. And I'm going to transcribe this and if your schedule would permit, once I get a draft of the maps that we've been working on together, I'd like to know if you and I could go over to...
- AS: Mākua, and walk around.
- KM: Yeah. Just to point for sure, pin point, look at the map, look at the ground.
- AS: Yeah, plot it in. Yeah. [pointing to the Mākua shoreline on *Figure 3-6*] And so this area here, is all usable area. Okay. All this area here. You know, where they want to do that.
- KM: The landing?
- AS: Yeah.
- KM: So to the best of your recollection, there really was not any site over here in the area marked Site 179, other than the work pen?
- AS: Over here yeah. The work pen.
- KM: [referring to BCH *Figure 3-6*] There's an archaeological site marked over here [Site 179—inaccurately marked on the map at the time of the interview], I wonder if that archaeological site was somehow associated with that cattle work pen?
- AS: [laughing] You want to hear a good one?
- KM: Yeah.
- AS: You know Keawa'ula?
- KM: Yeah.
- AS: When I went to talk to them people about Keawa'ula and this one was funny. They said, "You know, we've got this archaeological site here, this *heiau*..." You know, it comes down by where the corral is, the work pen, or catch pen. They said, "The archaeologist don't know what this is." And the archaeologist is over there. 'Cause you know, they got the footing. It was the floating chute [laughs].
- KM: Right down here [Mākua], or at Keawa'ula?
- AS: Keawa'ula. [On February 5, 1998, Albert pointed out the enclosure at Keawa'ula. The corral is approximately 50' x 50', and made of coral slabs. On the mauka-Ka'ena side of the pen is a cave opening to a natural well, where a windmill was still standing when Albert was young.]
- I had to tell 'um, "I helped to put that up when I was a kid." And they wanted to

show me that it had all this important places [chuckles]. Yeah, when I was a youngster, you know. Summer time, I was over there helping them make the loading chute there. Yeah! Neat, and they got it listed as important.

KM: See, that's why it would be good for us to walk with a map, to go drive and stop at a couple of places and try to pin point them [see notes of Mākua-Kahanahāiki site trip on February 5, 1998].

AS: Oh yeah.

KM: You know, how about this *heiau*, 'Ukanipō? Did you ever hear anything about this *heiau*?

AS: No. You mean at Mākua?

KM: Yeah, Kahanahāiki, Mākua.

AS: No, I never.

KM: So you never heard about that.

AS: Gosh, you know, Kanauwe, that's another name over here, that owned land at Kea'au. One of these parcels. But the archaeologist told me that they had a boat landing over here for fishermen. Right by the bridge, but that stream, I think what they did, is they diverted the water. Instead of going that way, they bring the water for go down that way. And that's why the bones get exposed.

KM: Yes, yes.

AS: On the land. Because man-made eh. They divert the water so the water goes, not in the right place.

KM: It's interesting too, that you remember...

AS: And this is something, Kepā, I found a place where they had a pit, they dug a hole and they put one sandstone, and one blue rock, a flat rock and they covered it up. The river moved over and exposed it. Neat yeah?

KM: Yeah.

AS: So you know, the river not supposed to come through there. Hawaiian's aren't going to put their burial next to the river.

KM: No.

AS: But I think it was man-made. [gesturing with his hands] Instead of the water going that way, they made the water go that way.

KM: Straight, go down.

AS: Yeah, cut, go down, to spare the land. You know improvements.

KM: It's interesting that you know of *iwi* [bones] being exposed along 'Ōhikilolo...

AS: Oh, over here, yeah. But Mākua, no.

KM: Mākua, no. You never saw along the sand?

AS: No, no, no.

KM: I wonder, you know, it must be that...

AS: No more nothing! But over here, yeah. Over here, yeah got. Right down here you know, just around the house that Theola 'Aiwahi-Silva lives in. There, has *iwi*...

KM: ...*Mahalo*. This has been really wonderful, hearing your memories of the land, to see how the families tie in.

AS: Oh it's important because this is my home. But I really would like to see a kind of fishing facility there. You know, like [pauses] make some canoe houses. You know, in the right place [with emphasis]! You put them in the wrong place, you going to screw up because it isn't going to work.

KM: Yes.

AS: Am I right?

KM: You're right.

AS: Good.

KM: And I have some letters and some maps from your grandfather, L.L...

AS: Oh, yeah?

KM: And from John Naiwi them, talking about doing the fishing, the canoe sheds out here and stuff like that. So I'll pull out those copies and get that for you as well [maps and letters given to Mr. Silva on January 30th and February 5th].

AS: But I know, see.

KM: Yeah, right...

AS: No B.S.

KM: See, what you're telling me, some of it, for the stuff that was recorded, I see that you're right. I see the evidence of it in the records.

AS: Yeah.

KM: So that makes it...

AS: The Army never landed over there.

KM: Ahh. It was always sort of this area [pointing to location marked on interview map]?

AS: Yeah, right here, over here was where the army landed.

KM: Central?

AS: Yeah. 'Cause over here is good place, sacred place like, you would call it sacred.

KM: Uh-hmm.

AS: 'Cause a lot of previous people, that was where they lived.

KM: Yeah.

AS: Yeah, you know they functioned in there. So you know all the land marks indicated that.

KM: I think it was interesting too, the story that you said, that the Army Corps helped to relocate families.

- AS: Yeah.
- KM: So it wasn't just kick 'em out?
- AS: Kick 'em out. No way [with emphasis]!
- KM: You're on the street now.
- AS: No, no. Although, you know the government didn't give hardly anything at the time, to relocate the people. They didn't compensate them financially. You know, hey! That's how it used to be at the time. But even Kamehameha, he just conked [gesturing on the head] and he took over. Same thing. So, the relatives, the people that I go back to [referring to the account of Kīwala'ō's descendants under the name of Poe]; hey, we took it with a grain of salt. You know, we're not trying to reestablish that, no way. Not me, anyway...
- KM: Yeah.
- AS: But thank you, if you hadn't come, I would maybe never have had the chance to talk about some to these things. You're the scholar...
- KM: No, no. Me, I'm just [pauses]...I'm a *maka'āinana* [commoner], even a *kauwā* [servant]. I listen to the words and I just try to make sure that you folks who belong to the land, that your words are what's recorded.
- AS: Well, like I repeat, Mākua should be opened up, but with control. Not just any Tom, Dick, or Harry go over there and set up shop.
- KM: So do you foresee, then, a time coming when the lease shouldn't be to the military, but to the people?
- AS: Well, you see like right now, it's that way. The *makai* side. The State got that.
- KM: That's good eh?
- AS: Yeah [with emphasis]! Okay, but now, they should be more organized. The State should be more organized. Mike Wilson came out, and they want to clean the beach area; hey, I'm all for that. But what I would like to see, is kind of like a council...you see, the council is not going to be too strong like if you had the *ali'i* [king]. If you had a king or a queen, hey, then the guys over there, the guys who're going to be in charge, they're going to think, "Oh, we cannot offend. We cannot destroy. We have to take care of this, like jewels." You know, it's precious. And that's why I feel if we have some kind of *ali'i* system, king, queen, or whatever, that they are responsible to. That they would keep their act clean.
- KM: Hmm.
- AS: And plenty fish over there at Mākua [smiling].
- KM: Plenty fish still yet, a good land.
- AS: And preserve some of the culture. That gem eh.
- KM: 'Ae. It is a gem eh?
- AS: Yeah, it is a gem. Mākua is a...the valley is a gem. So we should just leave it. Leave Mākua, hey, you know take some of that... You want to lease that one part, or you qualified to take care of that one area, plant sweet potatoes or what ever. What ever you want to do. But, have the rules so you don't mess up and put high

- rise.
- KM: Yeah.
- AS: But you understand what I'm getting at eh?
- KM: 'Ae.
- AS: You think that that's good thinking or negative, or positive?
- KM: You're the *kama 'āina*, the native of the land, so it has to be. And that's the thing that I see as being so important. You need to have people like you, your cousin, like Naiwi, whoever. People that have a familiarity, a familial tie to the land...
- AS: Yeah.
- KM: ...to help plan for the future.
- AS: Give direction.
- KM: Yeah.
- AS: That's it.
- KM: 'Cause if it's all *malihini* [strangers] from away...
- AS: Ohhh! [shaking head no]
- KM: You know, I can come up with good ideas, but is it right, is it what was on the land before? No. You know, not me.
- AS: Yeah. You put that...say like a canoe house in the wrong place, it's not going to work. It took hundreds of years for them to figure it out. They got wiped out every place. So this one lasted [tapping the general location of the 1920s-1930s Mākua canoe house on the map] . So what'd they do? They leave 'um. The one can handle the weather, the what ever, that's where it's going to be. They don't try to buck nature. Am I right?
- KM: *Pololei* [correct], you're right.
- AS: They're not going to do that. No way! And that's where I come in, I feel, I'm not for stopping progress. I'm not for trying to mess people up. No! I wouldn't be the Hawaiian I want to be.
- KM: Hmm. That's right, it would be hypocritical.
- AS: Cannot. You don't exclude anybody. Everybody comes in...like you take some Japanese people here, and some other kinds of races. Any kind of blood, they're more Hawaiian than the person who says he's fool blood Hawaiian. And you know why? You know what the difference is? One is spiritual, and the other is just talk. No mind me.
- KM: No. *Mahalo*.
- AS: My cousin Jay, he's pure.
- KM: He really has *aloha*, yeah?
- AS: Whew! To the max! To the max! There's nothing phony about him. He just loves Hawai'i. He's so proud to be Hawaiian. Don't look at the color of his skin, look at his [gesturing his heart].

- KM: *Na 'au*, the heart [or gut].
- AS: Yeah, the *na 'au*.
- KM: *Mahalo*, thank you. I'm going to take this, and I'll get it transcribed, and sometime after the new year...
- AS: Okay.
- KM: If we could go walk a little bit of the land...
- AS: Sure.
- KM: And thank you so much for your time. I know I've taken...
- AS: No problem. This is, you know what, like I told you in the beginning – My mother, my grandmother, my great grandmother, my great, great... All these people, they already *make* [died], but I am their spokesperson, their representative, now. It's my responsibility. I cannot lie. I cannot take away from their beliefs, not one.
- My mother was 98 when she died, she was born around 1892. In the first half of her life, the native people had to use what they had available to them. They didn't have a choice. There were no doctors, they had to use the natural herbs, and rely on the land, ocean, and their beliefs for all they needed. What more is there in life, but to be a part of the environment, and the environment a part of you. I admire the places built by the old Hawaiians, because they demonstrate the understanding that the people had of the land around them.
- So when I'm gone, my children, they take charge. They represent me. I'll be *make*, but they're going to be alive. So the ones alive, they need to look back to where they're from.
- KM: Hmm. And I see you have your *mo 'opuna* [grandchild], your *mo 'opuna* here.
- AS: Yeah.
- KM: That's one of the valuable things of doing this oral history. We'll get this down and these stories will be in black and white for them, long after we're gone too.
- AS: Yeah. Sure, I understand that. But I want you to know where I'm coming from. Because like my mother said, “‘Ōhikilolo is a very sacred place.” And I could never really figure out why. Why not Mākua? Why not Mākaha? Why not Wai'anae? But Wai'anae, yeah, Kūmaipō. Yeah.
- KM: *Mahalo nui nō*.... [end of tape — end of interview].

Albert Silva

**Notes of a Mākua-Kahanahāiki Shoreline Site Visit
February 5, 1998 — with Kepā Maly**

The narratives below, were expanded from detailed hand written notes taken while driving and walking along the shore of Mākua and Kahanahāiki. The notes are a summary of key points discussed by Mr. Silva, and as indicated earlier in the interview, the information he shared below, is what he saw, and what he recalls from his personal experiences in Mākua.

The approximate locations of sites and features discussed in text are identified on an annotated copy of Register Map 2533 (Figure 3).

Mākua Stream and Muliwai:

The Mākua stream bed and *muliwai* on the ‘Ōhikilolo side of the church lot, was a very important fishing resource for the people of Mākua. When the ocean was too rough for the fishing canoes to go out, the families could catch fish like *awa‘aua* and *āholehole*. When there was a lot of rain and the stream flowed from the mountain, there were ‘*o‘opu* and ‘*ōpae* as well. This was the fishpond for the people here.

Mākua Church and Vicinity:

The picture from Charles Bailey, identified by Ivanhoe Naiwi’s notes as being “Makua Protestant Church,” is the church that existed in Albert’s youth. The church did not have a steeple, like the earlier church, which was moved to Mō‘ili‘ili.

Albert emphatically states that the church was not bombed by the military. He explains, that because the families weren’t allowed regular access to Mākua during the war, the church yard was all overgrown, you could hardly see the buildings, and the headstones couldn’t be seen. Shortly after the war, there was a fire (perhaps related to training activities), that ran wild and that is what took the church out.

Visiting the cemetery, Albert was disheartened to see the number of headstones which have been defaced by bullet impact marks. We observed that a number of the headstones have the marks of three rounds each in close proximity to one another. Albert attributes this to purposeful target practice.

The old school and meeting house building on the Ka‘ena-side of the church, was set back in the property near the inland fence. Albert does not believe that the lot was as level as it is now. He remembers that the building was built up on a post and pier foundation, with the Ka‘ena-side of the building elevated above the surrounding lot. The lot sloped down towards a swale on the Keawa‘ula side. It is Albert’s recollection that before the building burned down, it was in very poor condition and collapsing.

[Records from the State Land Management Division record the original survey for the Mākua Church lot was done on Sept. 24, 1852. The lot was formally dedicated as the Mākua School on November 3, 1854. By Grant 6610, on June 23, 1916, the Territorial Government gave the lot to the Wai‘anae Protestant Church.]

As indicated on the 1937 Territorial Highway Department Map (Figure 6), the two story McCandless beach house was situated almost directly *makai* (c. 200 feet) of the old church school and meeting house, right below the pre 1900 road alignment.

Driving North Along the Mākua Beach Road

Stopping at Identified Locations:

Driving from the church lot, along the existing beach road, Albert pointed out what may be remnants of stone alignments still visible in the overgrowth on the *mauka* side of the road. The stones appear to coincide with the location of walls marked on Register Map 2533; being remnants of the early *kuleana* and house lot

walls.

A little further along the shore, north of the McCandless beach house, was a guest house, in which Mrs. Marks would often stay (see *Figure 6*). Today the guest house would be generally shoreward of Electric Pole 203; in the vicinity of some *hau* trees. The canoe house and net drying racks were in the area plotted in *Figure 6* (see also *Figure 11* in the interview with Charles K. Bailey). Today, the approximate location of the canoe house would be just La'alole Stream side of the second to the last little access road that goes to the beach, and is before the second stream crossing (south to north) in the beach road. The canoe landing of his youth, was in the area fronting the canoe house.

During his youth, prior to the war, Albert recalls that there were several canoes kept in the canoes house. Lester Marks cut a whole in one of the canoes, and set it up so he could put a motor in. He would go fishing for 'ahi, mahimahi, and other large fish. And he traveled all along the coast here.

Today, there are still a few people who are knowledgeable about the fishing customs and history of Mākua. Among them are AhChin Poe, son of Harry Poe; Kalākapu Pulu'ole Poe; George Ka'imiola; and Elizabeth Marks-Stack.

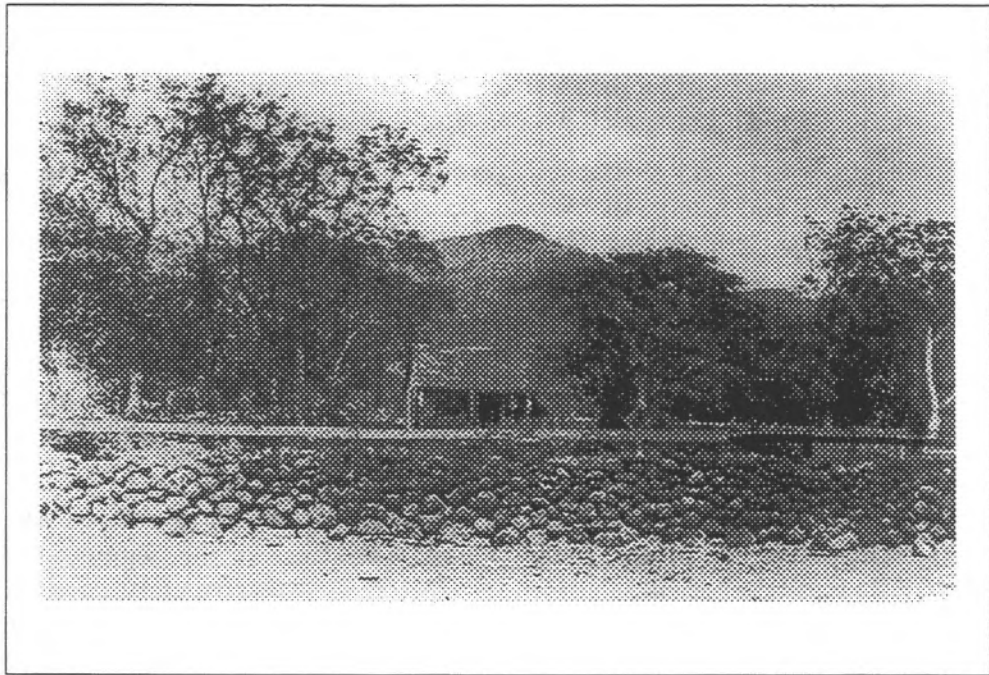
On the dune flats overlooking the *muliwai* of Kahanahāiki Stream (this area of the stream was also called La'alole), a little *makai* of the railroad track, is where the *ko'a* (fisherman's shrine) at Mākua was situated. This *ko'a* was built of stones and coral, and Albert believes that the terraced rectangular feature indicated on Register Map 2533, is the *ko'a*. (This site also coincides with Site 179, identified by McAllister [1933].)

Looking *mauka* of Farrington Highway, Albert pointed out an area on the 'Ōhikilolo side of the Range Control Facilities—at the beginning of a small flat hill that reaches back into the valley (this feature roughly coincides with LCA 4236K to Kalama). Beyond this low hill, the valley floor drops to an inland flats. The flat lands were actively cultivated when Albert was a youth; Nakata was a Japanese farmer who planted in the area. On the inland side of the small cliff formed by the low hill, was a significant water cave. It was a very important place to the families of Mākua. When Ivanhoe Naiwi tried working with the Army, he showed the water hole to them, and after a while, the Army covered up the cave entrance. That really hurt Ivanhoe, they broke his trust.

The upper flat lands [identified as "Pupai" by McAllister] at the back of the valley, sloping up to the *pali* were also very important agricultural lands. There is also a trail that runs up the mountain side and over the top, down into Waialua. This is a cowboy trail, that was made sometime around 1920. The trail is named "Pico Trail," after Manuel Pico, who was the supervisor on the construction project.

Crossing Kahanahāiki Stream, the first and second crossings generally coincide with the *muliwai* indicated on Register Map 2533. The water in this stream generally ran longer than that of the other streams, and fish were also caught in the *muliwai* or dune pond here. Sam Pulu'ole lived *mauka* of here, on the land identified as LCA 9054, originally awarded to Kawa'a. Albert believes that the walled enclosure with a house identified on Register Map 2533, was Pulu'ole's house.

Upon crossing the main channel of Kahanahāiki Stream, we drove to the area directly behind the recently erected shore-side *kūahu*, dedicated to Kanaloa. On the *mauka* side of the beach road, in the overgrowth, Albert pointed out some stones in the brush that may be remnants of old wall alignments. The area coincides with the walls marked on Register Map 2533, and mark the location of the Helenihi family residence (*Figure 7*). Then continuing north, just past the Helenihi residence, were a couple other ranch houses and north of that was the store house. These buildings and the stone wall alignments are also recorded on Register Map 2533.



*Figure 7. Helenihi Family House at Mākua-Kahanahāiki, ca. 1913.
Hawaiian Historical Society; Mable Putnam Childson Album.*

Albert recalled that the stone wall in front of Helenihi's house, was a work of art. It was made almost entirely from water-worn stone, set beautifully in place, and solid. There was no cement, and it was perfect.

Albert personally witnessed military training operations during World War II. Based on his observations he noted that the majority of the early amphibious landings at Mākua occurred in the area extending north from the recently built *kūahu*, to the area a little past the Mākua Railroad Station (Mākua RR Stn.). This location coincides with the area of the proposed MEU training operations. Albert also pointed out two other locations along the beach where limited landing operations occurred. One area was in the vicinity of the old Mākua *ko'a*, and another location was just Mākua side of Waihoe Stream (he also mentioned the occurrence of occasional landings at Mā'ili and Mākaha). Also, *makai* and a little north of the Mākua RR Stn. (in the vicinity of Electric Pole 209), there was a large target built on the beach, ocean side of the track. The target was a solid

cement wall, about five feet thick, nine feet tall, and twenty feet long (5' x 9' x 20'). Ships from offshore used the cement wall as a target for ship-to-land artillery practice.

The area behind Electric Pole 213, *mauka* of the railroad track is where Lincoln McCandless had a large ranch house (see *Figure 3*). There was large also water tank and windmill on the Waihoe Stream side of the McCandless house. *Makai* and a little north of the house, but still above the railroad track was a large pig pen. Then right above the railroad track, and next to Waihoe Stream, is where the large cattle working pen and cattle loading chute were situated. This is the area mentioned earlier in the interview, where Albert described hiding behind a roping post to watch the cowboys and his grandfather.

The area known as La'ihau is on the north side of Waihoe Stream. The Goo family still lived in the area a little above the railroad track when Albert was young. Continuing to drive along the beach road, we stopped a short distance *Mākua* side of the present day telephone transfer station. This is where Albert's mother's family still lived when he was a youth. The houses and walled enclosures are marked on Register Map 2533. Albert walked right to the area of the old spring that his family used. Evidence of the wooden cover placed over the spring can still be seen. [The well coincides with McAllister's Site 182; a pool reportedly used by the *ali'i*.] With emphasis, Albert said the he felt that finding the location of the old spring was a "miracle," that it was meant to be.

Albert recalls that his family who lived in this area, had beautiful *hala* [pandanus] trees, a mango tree, and a coconut tree growing in their property. As a youth, he remembers seeing his family gather *lau hala* [pandanus leaves] from which they wove mats for their house. Often when he'd go with his mother to visit, the mats would be set over the railing, being aired out on the *lānai* [veranda], after having been cleaned. Also, till he was about 15, or 16, he used to climb the coconut tree there, to get the fruit; he couldn't pass it by. There was also some mock orange planted around the old house.

As a child, on these visits, one of his favorite pastimes was to go down to the beach, *makai* of the cattle pen and railroad trestle, where the sand would mound up next to the stream bed. He discovered a great sport of jumping from the train bridge into the soft sands below. For a young boy, it was like flying, and the sands were so soft [described as "*one 'ōpiopio*" in the legendary texts of *Mākua* and vicinity]. "That's something I will never forget!"

Mauka of the spring is the *heiau*, 'Ukanipō. Albert doesn't remember hearing much about the *heiau* while he was growing up. Also, a little *Keawa'ula* side of the telephone transfer station, is where the O.R. & L. section camp (referenced in several interviews) was located.

[On February 27, 1998, the author joined archaeologists, David Tuggle and David Welch in the field, and the various location discussed above were visited.]

Leaving the *Mākua* beach road, we returned to Farrington Highway and drove out to *Keawa'ula*. He pointed out the locations of the old trails; the former residence of the old Hawaiian couple (the last elderly Hawaiians to live at *Keawa'ula*); and the location of the old coral stone enclosure and well at *Keawa'ula*. Along the way, Albert also shared many stories about ranching, and other historic land use

practices. Albert's *aloha* for, and knowledge of this region is demonstrated in his stories, and additional recording those stories would be of great benefit to the historical record of the community.

Charles Keonaona Bailey

Interview with Kepā Maly

January 5, 1998 – at Mā‘ili



Figure 8. Charles Keonaona Bailey

Charles Keonaona Bailey was born in 1937, and is descended from families with several generations of residency in Wai‘anae District. Mr. Bailey’s father was Charles Kekai Bailey of Wai‘anae, and his mother was Wilhelmina Kahuakaikahua Leinahaleloulou Naiwi-Bailey, of Mākua. The Naiwi line (also descended from the Samuel Andrews line) has been associated with the Mākua area for nearly 150 years, and Charles’ grandfather John Naiwi was the last *kahu* (minister) of the Mākua Protestant Church, prior to its closure by the army in c. 1942.

Charles’ mother, Wilhelmina Bailey and his uncle, Ivanhoe Kaleihulumamo Naiwi, both of whom were interviewees in work for Mākua, conducted by Marion Kelly (1977 and later work), impressed upon him the significance of Mākua to his family.

Prior to conducting the recorded interview, Charles took the author to the Mākua Protestant Church lot, where he pointed out the location of the old Mākua church and family burial plots, and discussed the impacts of military training on these sites (bullet marks on headstones, missing headstones, and the destruction of the church itself). These actions have caused a great deal of grief for his family and other families who once resided at Mākua-Kahanahāiki. Charles also noted that both sides of his family had been affected by the military’s occupation of Wai‘anae; the Naiwi side was evicted from Mākua; and the Bailey side was evicted from Pōka‘i for the development of the Wai‘anae Army Recreation Center.

When asked his opinion about the proposed MEU amphibious landing and military training in general, Charles responded:

I'm against it because they already destroyed the place. Why don't they fix it up before they think about landing. You know, they've got to get back with the public. The public still remembers what they did. A lot of the people remember. To me with Mākua, I am upset with the military for what they did and how they treated us. So why don't they do something to make the people want to let them land there... Do something for the people. Not only for Mākua Church, for everybody they stepped on when they took over that place. ...I was told that they didn't want to move the bodies from the cemetery because of cost. So they never bought the property, the cemetery was still private property...In fact, even if that wasn't private property, they had no right shooting up the cemetery...

Mr. Bailey also recorded that his family and other's who are descended from members of the old Mākua community, are working on trying to restore the cemetery and Mākua Protestant Church. The organization has a vision and a plan for returning once again to church at Mākua. As a part of that plan, Charles stated:

We want to make the place secure first. Secure the area, fence in the area, and then ask the Army to help us with whatever they can do for destroying our property... And then after we get that done, we'll talk about putting up a structure like that [a church similar to the one pictured in *Figure 9* – in this interview].

Following in the custom of his *kūpuna* (elders), Charles is a noted fisherman, having been raised fishing the waters of Mākua Bay, and in the larger Wai'anae District. Thus, his interview provides readers with insight into the wealth and diversity of the Mākua fishery, and also records some of the changes—depletion of the fishery—that have occurred over the last 30 to 40 years.

During the interview, Charles referred to several files of historical records and photographs that had been put together by his late uncle, Ivanhoe Naiwi, and a privately published manuscript put together by Tets "Ford" Ushijima, son of a Japanese farmer and former resident of Mākua. Charles graciously allowed the author to make copy negatives of some of his uncle's photographs, and those are included below in his interview. Also, during the interview reference was made to Register Map 2533; HTS Plat 2081, depicting the Mākua-Kahanahāiki area; Territorial Highways Division Map of September 2, 1937 (*Figure 6*); and a Belt Collins Hawaii map, dated August 1997, titled "Figure 3-6, Makua Beach...." Selected points referenced during the interview are identified on an annotated map at the end of this study (*Figure 3*).

Following a review of the transcript on February 4, 1998, additional information was included and corrections made to the original transcript. The revised transcript was returned to Mr. Bailey on February 11, 1998, and following some additional editing, the interview transcript was released on February 21, 1998 (see *Appendix B*). Because of the personal nature of some aspects of the recorded interview, Mr. Bailey has withheld the tape of the recorded interview from public disclosure.

[Tape 1, Side A]

KM: I'm here with Mr. Charles Bailey – *Mahalo, aloha!* Thank you so much for being willing to share some of your *mana'o* [thoughts] about Mākua and this land. I know, just from our visit this morning, that you really love this place, yeah.

CB: Yes.

KM: Could you please share with me your full name?

CB: My full name is Charles Keonaona Bailey III.

KM: Ahh, Keonaona. And you are the III?

CB: Yes, my dad was Charles Bailey, his middle name was Kekai... You know the *kupuna*, my grandmother, she changed the name. She changed my middle name and told my dad that his name was Keonaona. But later on, he found out that his real name was Kekai, after my grandfather. So I'm left with Keonaona, by myself. And I'm the III.

KM: Oh, so interesting. What year, and date were you born?

CB: April 12th, 1937. Born in Mā'ili, right on Lopikāne Street.

KM: Ohh, right here [on this land]?

CB: *Mauka* [inland] two houses from where we are right now.

KM: Okay, and who was your mama?

CB: Wilhelmina. Wilhelmina Kahuakaikahua Leinahaleloulou Naiwi-Bailey.

KM: 'Ae [yes]. And papa, as you said, was?

CB: Charles Kekai Bailey Jr.

KM: [adjusting the microphone to pick up Mr. Bailey's soft voice – Mr. Bailey goes to take care of his dog, Brutus]

Now, this morning, you and I went out to Mākua and you took me to the church. Could you share with me some of your *mana'o* [thoughts], some of your recollections of the families that are buried in the cemetery, about the church, and about what happened? Why the church isn't there now?

CB: First, about the church, my grandfather, John Naiwi... John Lincoln Kaleihulumamo Naiwi, was the pastor and choir master. He was the head choir master, and a composer. You know, he did all that. And he was the last caretaker of Mākua Church, up to the time when the military evicted our family and the other families from Mākua. Later, after the war ended, he still tried to take care of the church yard and cemetery, and a little while before he passed away, he turned it over to my aunt, Caroline Neill of Kea'au.

CB: Then when she passed away, she passed it on to my other cousins, they run it now. My oldest cousin Puanani Burns, is now the president of our Makua Church association.

KM: Ahh, I see. So there's still an active association for the Mākua Protestant Church?

CB: Yes, it's still active. But right now, we're just trying to keep the place clean, and my brother and I, Wilhelm... He's named after my grandfather, Kaleihulumamo;

Wilhelm John Kaleihulumamo.... My brother and I, and the rest of the Naiwi family, along with the Neill family, we're trying to get the place back to how it was, probably in better shape. And in the future, we'd like to restore the church and locate all the...try to get all the graves located. Because some of the burial records for the graves were lost. But we know certain ways that my grandfather buried people... Where the graves are, how they're laid out.

CB: So with the help, maybe of somebody that knows about cemeteries, we can locate some of these unmarked graves as well.

KM: So now, not all of the graves are actually marked, you think?

CB: No, some graves aren't marked. But we know the areas where the graves are.

KM: Yes. So you know the general area. And you'd also mentioned when we were at the cemetery, that it was your grandfather's practice to plant the lily plants to mark the graves.

CB: Yes, he'd plant the lilies at the head of the person that he buried. That was for people who couldn't afford headstones. You know, the people were poor at that time. So he would just put a marker of some sort, and the lilies are the marker. You look at the lilies—and you saw that when we went to Mākua—they're all in a line.

KM: 'Ae [yes].

CB: So those are the lines that we've been following. And in that area, we're not going to bury anybody else.

KM: I see. So where the lilies are, are generally thought to be graves. Is it still a hope of the family that some of the older members of the families can still be...?

CB: Yes.

KM: ...when they pass away, that they can still be buried there. Is that correct?

CB: Yes, in some locations, but the burial site is limited.

KM: Hmm.

CB: So at some point in time, we will have to stop burying there.

KM: Hmm. How long had your family lived in Mākua? Your grandfather John Naiwi was born there?

CB: Yes. My great grandfather was the missionary, Samuel Andrews. And I believe my great grandmother, Malaea Nahaleloulou Naiwi came from the Big Island.

KM: That was your great grandmother then?

CB: Yes.

KM: So Samuel Andrews and Malaea Naiwi...

CB: Yes, came to Mākua Valley.

KM: So they lived at Mākua, and that means that your grandfather, John was born...

CB: Born in Mākua.

KM: And he had other children?

CB: All of them were born at Mākua.

KM: Now, was your mama born at Mākua?

CB: Right. Wilhelmina.

KM: Just like your uncle, was Ivanhoe born at Mākua?

CB: Ivanhoe was born at Mākua. He was one of the youngest cowboys of Mākua.

KM: It looked to me that maybe there are at least 50 grave sites or more there.

CB: Or more.

KM: And I see that your great grandfather Samuel...

CB: My great grandfather Samuel Andrews and Malaea are both buried there, side by side.

KM: If we were facing *mauka* [inland], where Samuel and Malaea's headstones are, on the left side, there is an alignment of some stones.

CB: Yes, they are part of the foundation from the church.

KM: I see. What's your understanding, how long was the church there?

CB: From what I understand, we had three churches there. The first one was stone, and it was eventually taken down. The second church was built, but that church was relocated to Pearl City, and then later to the Mō'ili'ili area sometime around 1913-1915. Then around 1916, they built the third church, which was destroyed by the Army.

KM: So the third church... You know, the Land Grant, 66...?

CB: Grant 6610.

KM: Is from 1916, I think. You have the Grant?

CB/KM: [looking through Mr. Bailey's files for the Grant documentation]

KM: Here, yes, Grant 6610 [looking for the date of recordation]... June 23, 1916.

CB: But the church at Mākua was older than that.

KM: Yes. I wonder if the church that you remember is the one that was built when this Grant was awarded?

CB: Could be, because in 1917, they incorporated the church. That probably means that they put the new church up around that time. [looking through additional records]. This is when we purchased...we got the property through Wai'anae Protestant Church. Okay, now, at that time, that's when these incorporation papers were drawn up.

KM: I see, yes, 1917, a year later.

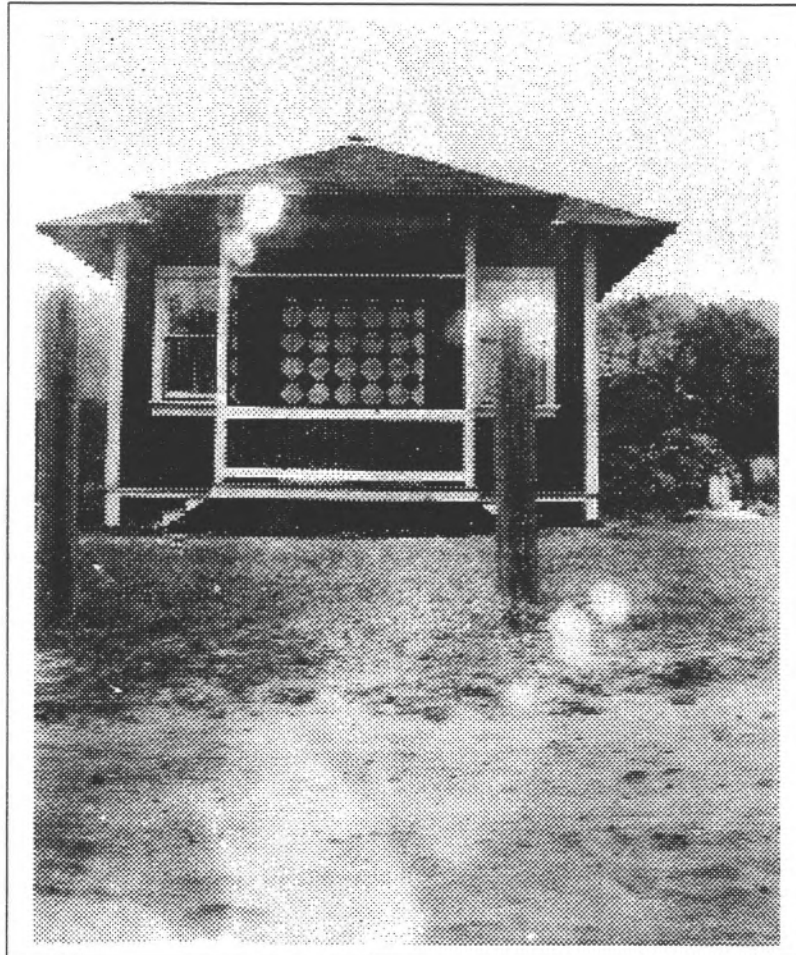
CB: I think that's when the new church was built.

KM: And that's the church that was there until the Army...?

CB: Until the Army destroyed it, the military.

KM: Okay. Now you have a picture of the third church, is that correct?

CB: I have a picture of the Makua Church in the books my uncle Ivanhoe made. [looking through the books] See, that's the church right there, on the side here [Figure 9]. And I think this is the last church. [this was later confirmed through discussions with Mr. Bailey and Mr. Albert Silva]



*Figure 9. Mākua Protestant Church, dedicated 1917.
From the collection of Ivanhoe K. Naiwi
(courtesy of Charles K. Bailey).*

KM: Yes. [looking at another photograph] Do you know who this boy is in the picture?
CB: Yes, that's my uncle, Adam Halemano.
KM: Oh, Halemano.
CB: See, my grand aunt married a Halemano.
KM: I see. If it's possible, as we discussed, if we could make a couple of copy negatives of a few of the photo-graphs that you have here, we could include the pictures with your interview. And that way, I can give you a negative too.

- CB: Yes.
- KM: You know, [holding *Figure 9*] this says, “Makua Protestant Church, Territory of Hawaii.”
- CB: Yes. See, my uncle Ivanhoe did that. We were a territory of the United States at that time.
- KM: Uh-hmm.
- CB: And in around 1942-1943, the military evicted my grandfather from Mākua Valley.
- KM: So your grand-father...and you'd mentioned also, lived at one time, right next to the church, on the Keawa'ula or Kahanahāiki side. They had another building in the church lot?
- CB: Yes.
- KM: That was the meeting house, or school house?
- CB: Yes, that was supposed to be a meeting house, but my grandfather lived there for a while. Then later, I think he got some some property from his father, Samuel Andrews.
- KM: Yes, and you'd mentioned that the *kuleana* [Māhele award property] to Kuli or Kahueai...?
- CB: Yes.
- KM: [looking at *Figure 3*] Let me look at the number of that... LCA 9079 and 9052. These are the general area of your grandfather's house and the mango tree that's still standing?
- CB: [looking at his records] Yes, it's in here.
- KM: That's it, LCA 9079. [looking at Mr. Bailey's list of lands held by his great grandfather] So Andrews purchased that from Kuli.
- CB: Yes.
- KM: There's Manu'a, Kauhi, Pū'iwa, and Pulu.
- CB: And down here, Kamaka, Kalauli, and Kanae.
- KM: Oh. So your great grandfather, Samuel, purchased all of those *kuleana*. And he leased the valleys of Mākua and Kahanahāiki as well.
- CB: Yes, he leased the valley.
- KM: What was he doing out there?
- CB: Well, from what I've read, he had a dairy farm, they also grew some produce, and he was a cattle rancher. Some place in front of here, Kahanahāiki, he had a ranch there.
- KM: You'd said that you think it was close to Kamaka's place on the map eh?
- CB: Yes, close to Kamakas.
- KM: Yes, that's LCA 5565. So that's about where the ranch was.

- CB: I've got a map that shows all of this, but you don't have it here eh?
- KM: No. So they were busy ranching...?
- CB: Ranching and farming. In fact, my grandmother was one of the butter makers, and she also grew vegetables and other crops there.
- KM: Now where your grandfather John was living...?
- CB: Uh-hmm.
- KM: It was just a little *mauka*, and Ko'iahi side of the church, yeah?
- CB: That's correct. A mango tree still marks the location of his house lot.
- KM: When did your grandfather leave Mākua?
- CB: It was a little after the 1941 attack.
- KM: What was the circumstance, why?
- CB: He was evicted by the military.
- KM: And you'd mentioned when we were out there...
- CB: Well, he probably was compensated some, but I believe the compensation was not worth what the land was worth to him. And to all the other people who had land there.
- KM: Hmm. How many people were still living out at Mākua, when your grandfather them were evicted?
- CB: Well, I think it was around five residents or land holders that were evicted. I think George Pu'u, and my grandfather. And his sister-in-law, Agatha Naiwi-Solomon, the wife of James Naiwi. James and my grandfather owned that *mauka* property, at one time.
- So, at the end, it was Agatha Naiwi Solomon, or Amoe; my grandfather, John Naiwi; McCandless; O.R. & L.; and George Pu'u.
- KM: Oh, Oahu Railroad & Land Company too. So those were the last five. Was there someone living out there, for the railroad?
- CB: I don't know. At that time, I was only about four years old. But, the train was still running.
- KM: Yes.
- CB: Because of the sugar cane and all that, they still were using the railroad.
- KM: I see. Now, you'd mentioned that when your grandfather and a couple of others, I guess Sam Pulu'ole, when they were...?
- CB: Relocated.
- KM: ...relocated.
- CB: To 'Ōhikilolo.
- KM: Ahh, they went to 'Ōhikilolo.
- CB: *Makai* [shoreward] of Farrington Highway.

KM: Yes, you showed me that site where Pulu'ole's house was, and your grandfather's house was...

CB: Right.

KM: ...next door to one another.

CB: And the foreman's cottage, Willy Enos and his wife.

KM: Uh-hmm. Did you used to go to church out at Mākua?

CB: Oh yes, when my grandfather was the minister.

KM: I see. You were still a young boy then eh?

CB: Yes.

KM: After they were moved out, did they still go back to church for a while?

CB: Yes. My grandfather would go down and check on the church and the cemetery.

KM: Okay.

CB: When he was allowed to go there, because the military had the place and they closed it off to the public.

KM: I see.

CB: They had maneuvers and stuff, and nobody was allowed to go down to Mākua.

KM: What happened to the church?

CB: I went with my grandfather one day, and we saw that the military destroyed the church. They shot it down, or they bombed it. I don't know what they did. But I know that they shot up our tombstones.

KM: You showed me some of the tombstones and there are...

CB: There are still the bullet holes on them. And after a while, they tried to blame the hunters, but, it wasn't the hunters. Originally, the military was the one that destroyed the church and shot up the tombstones.

KM: Did you see what happened?

CB: No, I only saw it after it happened.

KM: After it happened, but you knew it was because of training maneuvers?

CB: Right. I remember that when my grandfather saw what they did to the church and cemetery, it just broke his heart. It broke his heart!

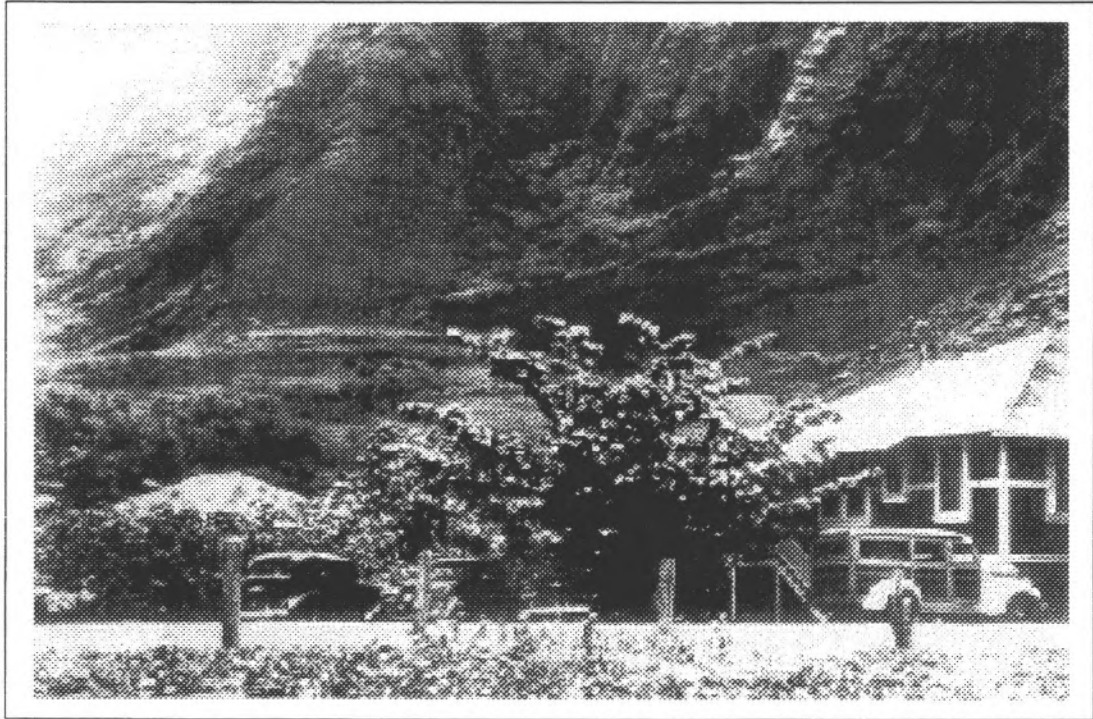
KM: Now you pointed out to me that just *makai* of where the church lot is today, and you've got it all pretty much fenced in...

CB: Uh-hmm.

KM: Just *makai* of there, was the big two story house that had belonged to McCandless and Marks them [Figure 10].

CB: Marks family had that. And like we were talking, the Woods family was also out in Mākua, before McCandless. Woods had that before, and then later on McCandless got it from Woods. I think it works that way.

- KM: Something like that, yeah...
- CB: I'm just familiar with the names. And I think the first two brothers were the Booth brothers, and my great grandfather took over after them.
- KM: Booth. I think I've seen that name referenced somewhere.



*Figure 10. The McCandless beach house, ca. 1939.
From the collection of Ivanhoe K. Naiwi; courtesy of Charles K. Bailey.*

- CB: And then after my great grandmother passed away in 1897, my great grandfather left the valley and turned everything over to Woods. My great grandfather died in 1911. Woods got the lease on Mākua, and then later on, McCandless got the lease.
- KM: And a little Kahanahāiki side of McCandless' house on the beach, there was a boat house or canoe shed?
- CB: That's what I was told, and also, a net house.
- KM: Ahh, so you didn't see that? I have a document here from 1927, in which the Commissioner of Public Lands is responding to an inquiry from your grandfather, John Naiwi, who was asking for permission to build the canoe house right down there on the beach at Mākua. The letter mentions that Woods had the lease at that time, and so something would have to be worked out between Woods and your grandfather. So I guess that Woods was there through at least the late 1920s.
- CB: Yes. According to my uncle Ivanhoe Naiwi, he told us there was a net house and canoe house. But I don't remember that.

- KM: Uh-hmm. Because if you were born in 1937, you were about five years old by the time they were moved out.
- CB: Yes, I didn't have too much time there. But, during the time from 1941 to 1950, when my grandfather died, I was always at Mākua or 'Ōhikilolo with him. And even after he died, I was always out there with my family, and we continue going there to the present time.
- KM: Yes. Now, you mentioned when we were out at Mākua, that a few of the families had been relocated to 'Ōhikilolo; like your grandfather, Pulu'ole, and Amoe. Who built those houses?
- CB: I think they were Army-type houses.
- KM: Oh yeah?
- CB: Yes. Army-type houses. They looked like they were built by the Army. They were all the same color. It was nice, comfortable.
- KM: Sure. And did you used to go visit your grandfather at 'Ōhikilolo?
- CB: Right. And he always had his flag pole for his Hawaiian flag. Even after what the American government did to him, he also had his United States flag flying at his house.
- KM: Hmm. If we come back to that beach at Mākua, by the canoe shed area, did you ever hear if there was a *kū'ula*, fish-god stone, or *ko'a*, a small ceremonial site or anything there?
- CB: No, I never did.
- KM: Anywhere down there that you remember hearing about?
- CB: No.
- KM: Was fishing an important occupation to the families, for your grandfather them?
- CB: Right. That was part of their food supply.
- KM: What kind of fish?
- CB: Well, I guess, *akule* [*Trachurops crumenophthalmus*], *'ōpelu* [*Decapterus pinnulatus*], *moi* [*Polydactylus sexfilis*], and whatever fish they got out of there. *Kūmū* [*Upeneus porphyreus*].
- KM: Is it a good fishery, a good fishing ground? Do you still go out there now?
- CB: It's a good fishing ground, yeah. I go out there, I surround *'ōpelu*, *akule* over there, and even *'ahi* [*Neothunnus macropterus*] come in. There are guys that have caught *'ahi* in their nets.
- KM: Oh yeah?
- CB: Yes.
- KM: Wow. If we were to look at this map, and maybe this is a good way to reference it [opening *Figure 3*]... If the church lot is here.
- CB: Uh-hmm.
- KM: Right 'Ōhikilolo side of that is the pond eh?

- CB: Yes.
- KM: You have that written down in your uncle Ivanhoe's book as "*Loko Puuone*" [a dune banked fishpond].
- CB: Yes, my uncle wrote that down.
- KM: Your uncle Ivanhoe wrote that?
- CB: Yes.
- KM: Was the fishpond used at all?
- CB: Yes, my uncle told me that they caught mullet and *āholehole* [*Kuhlia sandvicensis*], the fish that can adapt to fresh water in there. Well, it's brackish water.
- KM: Yes.
- CB: You get *āholehole* and *pāpio* [young crevalle or jack fish].
- KM: 'Ae [yes]. And again, this is Register Map 2533. This is that that *lae pōhaku* [stone point], Kūla'ila'i?
- CB: Yes, right there.
- KM: [pointing to the area just south of Kūla'ila'i] And is that Po'ohuna?
- CB: Yes, that spot sticking out.
- KM: Was there anything that you recall about this area, any story or anything that you heard about this area?
- CB: No. For me, I'm just familiar with the places around the church area.
- KM: Around the church.
- CB: And my grandfather's place.
- KM: Okay.
- CB: We used to swim there, and there are legends about the rock, that stone over there, but I don't know about them.
- KM: Ahh. Speaking of legends then, there's this cave Kāneana, yeah?
- CB: Right.
- KM: Was there a shark or something that you heard of associated with this area?
- CB: My grandfather told me about a shark man who patrolled the area, sort of like Pele does. And if the people of the area treated the man mean, he went into the cave and came back out as a shark.
- KM: Oh, so he could go under [gesturing to the sea]?
- CB: He'd come out through this reef.
- KM: Ahh, by Po'ohuna then?
- CB: Yes, used to have a lava tube that went up to the cave, and came out over there [pointing to the sea near Po'ohuna].
- KM: And what happened to the guy that treated him bad?

- CB: He takes care of 'um.
- KM: He takes care of 'um; eats 'um [chuckles]?
- CB: Yes, that's what my grandfather told me.
- KM: So that's the story eh?
- CB: Yes, that's the story. Simple as that, that's it.
- KM: How about the fishermen, did the fishermen call upon the shark, that you heard? Or did they respect it?
- CB: Well, as far as I remember, we never worshipped the shark. Like my grandparents said, we're related to the shark. Everybody seems to be related to the shark. And I don't remember anybody worshipping that shark there.
- KM: Ahh. You'd mentioned that there were areas, like where you would catch 'ōpelu, akule or something, if we reference the church area, were there some ko'a [dedicated fishing grounds] in the ocean? Are there particular holes, or spots?
- CB: Yes, you know by that stream, over here [pointing to the location on Figure 3]?
- KM: Oh, the middle stream?
- CB: Yes, the 'ōpelu come in there. And by this place, Kūla'ila'i, over here.
- KM: So you think in this area here...?
- CB: Yes, I think that's spawning grounds.
- KM: And over here?
- CB: We get 'ōpelu over there. And akule all in this area.
- KM: [marking the general area on the map] Akule all in this area.
- CB: Yes, akule and halalū [the young akule], or sardines.
- KM: 'Ae [yes]. Akule, halalū...
- CB: Moi [*Polydactylus sexfilis*] all inside here. And all the whole beach, ulua, pāpio, 'ahi.
- KM: 'Ahi even come here? 'Cause the water...is there a channel?
- CB: They come in to feed on the halalū, the akule, and the 'ōpelu.
- KM: Ahh, interesting. Is there a channel somewhere out here?
- CB: No, it's just open, the whole bay is open. The channel probably starts over here [pointing to a location near Kūla'ila'i]. That's the only channel that comes out, and then there's a reef that runs all the way out. Otherwise, the bay is all sandy.
- KM: Hmm. Did grandpa ever tell you about where the canoe landing was out here?
- CB: No, uncle Ivan told me. It's probably by [looking at the map]... you know where I told you the was a field over there?
- KM: North of McCandless' place?
- CB: Yes, someplace around there, on the ocean side.
- [The actual location of the canoe landing being discussed is identified below, in

relationship to the former canoe and net house.]

KM: Okay.

CB: I have a picture here [looking through the files compiled by his uncle Ivanhoe Naiwi], an open area... [looking through files]

KM: This is so beautiful, your book with all these photographs.

CB: Oh, here, that's Sam Pulu'ole, and the story about him.

KM: Oh wow! And you'd said, when we were at Mākua that he was like the main fisherman, yeah?

CB: Yes, he was the head fisherman. That's the story right there [handing Kepā a typed page]. And even Tets, or Ford Ushijima wrote something about him. Pulu'ole was also moved to 'Ōhikilolo.

KM: Who wrote this little story up here?

CB: Probably my uncle Ivan, because he was always doing that.

KM: May I just read this real quickly?

CB: Yes.

KM: [reading from typed page] "Center of Makua Beach..." and this is under Sam Pulu'ole.

CB: Yes.

KM: Here it says –

There is a large boat house called '*Hale Auwolo*' which kept and housed all fishing equipment, three large *koa* canoes, measuring in size of 20, 15, and 12 feet, and two regular, medium sized canoes of ten feet. The fishing nets, *upena moemoe*, are large nets used in deep water, measuring to a height of 16, 20 and 25 feet or more. The length of these large *upena* are measured in 100, 200 and 400, and even 600 feet, to surround the big schools of *akule*, *halalu*, *oio*, *moi*, *amaama*, or *anae* etc., weighing in by the tons. The fishing area, was to the north side of Makaha Beach, towards Kaena Point. Sam Puluole fished in the areas of Kepuhi, Keaau, Ohikilolo, Makua, Keawaula, and Kaena.

Sam Puluole, a dedicated Hawaiian fisherman, spoke only his native language. He was a part time family farmer. Each year during the months of November through April, because of the rough sea weather conditions, he maintained a 10 acre sweet potato (*uwala*) and used two large plow pulling mules. He was also a part time *paniola* or cowboy for L.L. McCandless Ranch. He was very dedicated and religious person.

Moving to Ohikilolo

Sam Puluole, John K. Naiwi, Agatha Solomon, and their families settled on the beach of Ohikilolo, on the *makai* side of Farrington Highway, on the estate of L.L. McCandless and lived there for a period of seven years. When the time ended for both men, Sam Puluole at 79 years old, in 1948; and John K. Naiwi, at 61 years of age (July 21, 1950), their passing away just left with a missing feeling for the *kamaaina* or native born of Makua and Ohikilolo...

This is a very good story, and it also mentions your grandpa; that he passed away in 1950. It's a beautiful story.

CB: [looking through some of the files] I'm trying to find that picture of the area that has Lester Marks and some of the McCandless kids, and Willy Enos them. It's an open area, and I think that the boat house was *makai* of that open area [Figure 11].

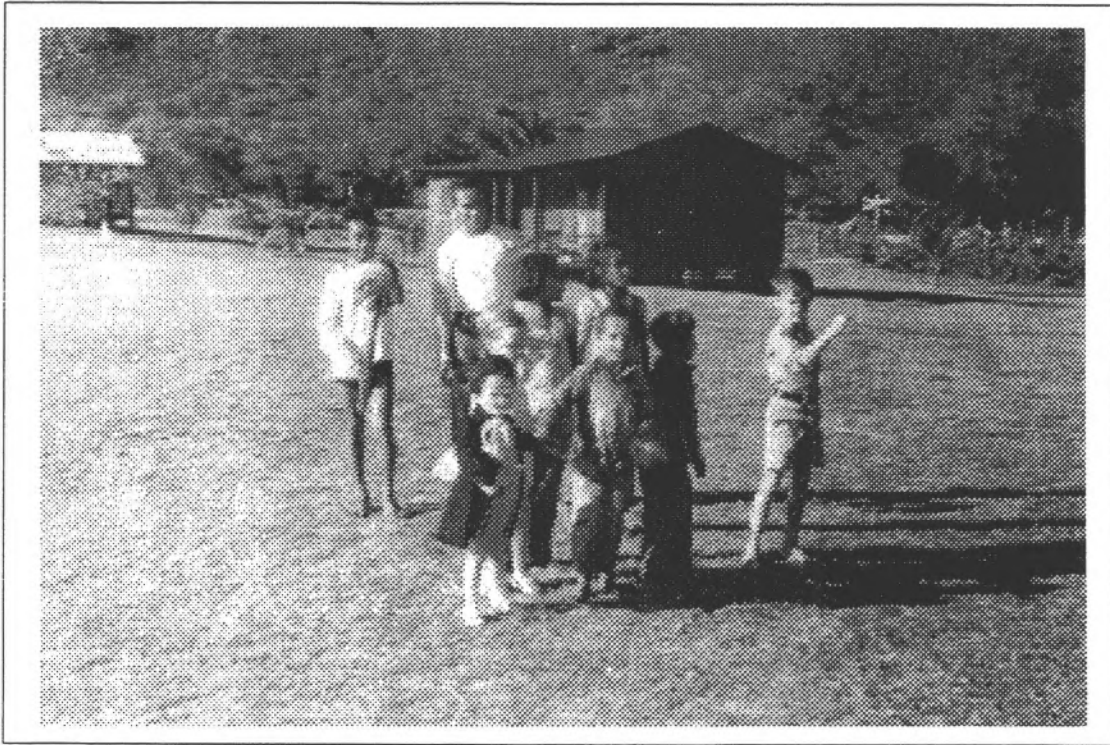


Figure 11. Children of Mākua in the McCandless beach house yard, ca. 1939. Children facing direction of beach house (not in picture); the guest house and Makua Railroad Station, center and right; and the mauka end of the canoe house at the left of the photograph. From the collection of Ivanhoe K. Naiwi; courtesy of Charles K. Bailey.

KM: That's right. So the boat house, sort of marked the area of the canoe landing also?

CB: Yes, I believe so, but I'd never been there when the boat house was standing.

KM: Okay.

CB: So it's just from where my uncle pointed it out. In fact, I never walked over there with him. I have a picture of an open area, a grassy area.

KM: Uh-hmm. So your uncle Ivanhoe did all of this book here, putting all of this material together?

CB: Yes.

- KM: So Ivanhoe Naiwi. And I see this sign here [holding a picture with caption from Ivanhoe Naiwi's book]...when did he put this together?
- CB: About 1989.
- KM: This is an interesting thing here, because it says, [reading the caption] "It is more than just a view. The gross destruction of 1941 to date, 1990, there is no substitute of native trees and plants. Between us – Return the Land to the Original Owners First. Stop Bombing." Is that what your uncle...?
- CB: That's what he was doing, he was fighting that. He went up there with the military and other people. He did all kinds of studies, and went to a lot of meetings and tried to get the land back to the original owners, and he also worked hard on the Mākua Cemetery.
- KM: 'Ae [yes].
- CB: He has all of these spots marked [pointing out cultural sites on maps prepared by Ivanhoe Naiwi].
- KM: Yes.
- CB: Like Po'ohuna, and the dune pond, or "Loko Pu'uone." He also marked some of the places where they used to get water. Places where nobody knew had water.
- KM: [referencing a map drawn by Ivanhoe Naiwi, in Mr. Bailey's collection] So is this pond area here?
- CB: Yes, this is the pond.
- KM: So that's that "Loko Puuone" [a dune-banked fishpond]. And the church is just on the north side of the fishpond, here?
- CB: Yes, the church is this side [pointing to the location on the map].
- KM: Uh-hmm.
- CB: He had all these places marked. It's a shame that I never went with him. [holding a photograph] This is John Enos, he was one of the foremen for L.L. McCandless. I don't know if he worked for my great grandfather. One is the father, and one is Willy Enos.
- KM: I see. Beautiful.
- CB: But some of these people, I don't know. Willy Enos, I know. He was the foreman of 'Ōhikilolo at the time my grandfather lived across there. These are some of the spots where they had water or other important sites. [looking at photographs taken by Ivanhoe Naiwi] Like here, the natural water well.
- KM: So that's in the valley itself.
- CB: Yes. But it's things that he knew about, but I don't.
- KM: Hmm. The name of that, he has down as "Moo Puna Wai." [Figure 12]
- CB: Yes. It's a hole in here, on the side of a little hill. You can't see it unless you crawl in.



Figure 12. Ivanhoe K. Naiwi at the entrance to Mo'o Punawai, ca. 1989.
Courtesy of Charles K. Bailey.

KM: Ahh, so it's a *puka* [whole] in the ground?

CB: Yes.

KM: And then there's water down there?

CB: Yes. The Army knows about it now, and other places that my uncle showed them.

KM: Hmm, interesting.

So fishing was always an important practice for your family and the people out there?

CB: Yes.

KM: And still yet today? Are you and your children still going out there?

CB: We still fish out there. There are a lot of Kona crabs out there. I do a lot of my fishing out there. I take my family, and the water is so calm out there. I take them out there to go fishing.

KM: It's so beautiful eh.

CB: We catch enough fish for *kaukau* [food]. We're just fooling around, we go there and hook fish, set crab net, and *moemoe* [lay] net at night.

KM: Uh-hmm. So you think, if we were looking roughly at these areas that I've generally marked on the map, show you where some of the grounds are? The *moi* and stuff like that?

CB: Yes.

KM: The *akule* and *halalū* like that would be?

- CB: Yes, I can show you. But usually, fishermen don't tell you where.
- KM: I know, we'll generalize it on the map.
- CB: When I used to live out there with my uncle, Walter Kamanā; he's a well know fisherman in Nānākuli. During the summer, my mother used to leave me out at Mākua and I used to stay with him on the beach that time. That's where we had a fishing camp.
- KM: Oh yeah, when was this?
- CB: This was back in the 40s.
- KM: The late 40s, after the war?
- CB: Yeah, after the war.
- KM: So some families tried to go back to Mākua?
- CB: We stayed there. Like the Kukini family, and we had families that fished, you know, not just lived on the land, and just mess up the place. The people that were living there were catching fish. And we used to give people on the beach, the fish that we catch.
- KM: So where would you place your fishing village, where you folks were living?
- CB: It was a camp site.
- KM: A camp site. And you'd stay all summer?
- CB: Yes, I'd stay there all summer with my uncle. We'd set fish traps.
- KM: 'Oia [is that so]?
- CB: And then we used to surround 'ō'io [*Albula vulpes*] also. They used to come inside there.
- KM: Ohh. So below the church area?
- CB: You know where the Marks were, I told you about the McCandless house?
- KM: Yes.
- CB: That beach right there, fronting the house.
- KM: So some of the families, after the war ended, tried to go back and kind of stay at Mākua?
- CB: Well, we stayed there. And the Kukini family had ties to Mākua. And my uncle Walter Kamanā; well he was related to my grandmother, on my mother's side. My mother's mother. My grandfather married twice, so he had two families.
- KM: Oh I see. So John Naiwi had two...?
- CB: He had two families. The first family was all girls, then he married Louise Kāhililani Van Gieson from Nānākuli. That's my uncle Ivanhoe's mother. So I used to live there with my uncle on my mother's side. We used to stay at the beach and we used to fish, lay traps, and surround fish.
- KM: So you'd said, it's not like how it was later days though?
- CB: No. It was all taken care of by the people down there. The place was all clean.

- KM: What happened later?
- CB: It's all... Let me tell you something, why do you think they're not using the squatters any more as a way to get back the valley? Because the public is not with the squatters. Now they turn to religion. Now the people are opening their ears. They are positive on that. But you bring in the squatters again, they get no response.
- KM: It's hard when you don't *aloha*, or when you don't take care. When we were out at Mākua, you said that when you folks fished, if people were there, you gave them fish.
- CB: We never chased people away. That's what those other people should have learned. Take care the *'āina* [land]. But they never, so even the public was against 'um. Now that they turned to religion, other Hawaiian groups are all jumping in.
- KM: Hmm, very interesting. So what do you want to see happen with the church here?
- CB: For the military to restore our church and all the tombstones that they destroyed, the tombstones that are not there now. But whoever of the people purchased them, the military should repay the people back the money for making the new tombstones.
- KM: Some of the graves aren't marked now.
- CB: Right.
- KM: So you won't know who was there.
- CB: You won't know. But I know that some of them are my family. The tombstones are gone. People stole them. I don't know why. But the tombstones are carried off. I don't know why people want to do that. But the Army was the first that destroyed that. They had no right. I was told that they didn't want to move the bodies from the cemetery because of cost. So they never bought the property, the cemetery was still private property. And because it was private property, they had no right shooting down the tombstones, and destroying the church. In fact, even if that wasn't private property, they had no right shooting up the cemetery.
- KM: So when did that happen, a little while after they condemned the land?
- CB: I think it was a little neared to the end of the war, after they moved my grandfather them out, and they started bombing the place. They didn't care what they bombed. They just destroyed everything. Even the people's houses, they destroyed those.
- KM: So you feel strongly about this. You told me that you are working with your family and other people that are part of the Mākua Church...
- CB: Yes, my family.
- KM: When we were at Mākua, you said that the church should be restored?
- CB: Yes. But, we don't want to restore the church at this time. We want to make the place secure first. Secure the area, fence in the area, and then ask the Army to help us with whatever they can do for destroying our property.
- KM: Is it the Army, or the...?

- CB: Military.
- KM: ...military in general? 'Cause you mentioned that you spoke with June Cleghorn from the Marine Corps.
- CB: Yes, June Cleghorn, she's very cooperative. In fact, they asked me for the plans to the church. I told June that I appreciate that, but we'd like to secure the property first, fence the property up. And then after we get that done, we'll talk about putting up a structure like that [a church similar to the one pictured in *Figure 9*].
- KM: Yes. So you want the church cemetery to be cleaned up, taken care of. And the fence you were talking about...?
- CB: At least the construction part, a wall around the cemetery. And then we'll put our church back.
- KM: Do you think that your family would go home, or that some of the families, you folks and others, would go back to church at Mākua?
- CB: I believe so. But right now, we're not talking about the church, we're talking about the cemetery. But I know, as soon as there's a church back there, I know that there are some people that would come to church.
- KM: Hmm. There are burials that are in the church area, have you ever heard of any burials along other areas of the beach here [pointing to the Mākua-Kahanahāiki shore line on Register Map 2533]?
- CB: Only the burial sites that my uncle marked in his maps, the ones that he was aware of.
- KM: So your Uncle Ivanhoe eh?
- CB: Ivanhoe.
- KM: He knew about some burial sites?
- CB: He knew where a lot of the burials sites are.
- KM: I see that your grandfather, John Naiwi, and an old man Ka'imiola, and I think John Enos, were informants in 1930 for an archaeological survey out here [cf. McAllister; field notes, 1930; BPBM Archives].
- CB: I'm not familiar with that, but I wouldn't be surprised though.
- KM: They spoke about the *heiau* [temple] that's off on Kahanahāiki on the hill side...
- CB: Uh-hmm.
- KM: ...over there.
- CB: I don't know much about the *heiau*. I saw the *heiau*, I know what they look like, but I don't know their names, just the area that they were in. We just used to play around there. But that was after the Army had the place, we'd go in when they weren't around, you know.
- KM: Yes, by the time you were old enough to go around, the military had closed everything off.
- CB: Actually they did for a while, we used to go up in the mountains, and nobody was around.

KM: Ohh. You'd shared with me also, there's a book by Tets Ushijima, a family book, yeah.

CB: Yes, Tets wrote that book, and he sent me a copy.

KM: I'll try to call him, because it looks like he remembers where some of the Japanese farmers were and where families were doing things.

CB: He knows a lot. He was raised with my uncle Ivan, he was the same age.

KM: I see.

CB: He knew my uncle well.

KM: When did your uncle pass away?

CB: March 26, 1993.

KM: And I understand that he really loved Mākua.

CB: He did. We used to go out there; he'd round us up, my brother, my cousins, and take us to Mākua. We'd spend the night there. Put up our tents in the cemetery, and we'd clean all day, then go to the beach and wash up. And we'd take some fresh water, clean up, and then we'd camp out. The next day, we'd work again.

KM: Ahh. So that was his way of taking care of the land eh?

CB: That's right. And he used to talk to us about the family and history, we'd listen to him, but too bad we didn't really listen to him as he was talking to us. We didn't expect him to pass away so soon.

KM: Hmm. How old was he?

CB: He was about 66 years old.

KM: Oh, young yeah?

CB: Yes, young.

KM: Well, he really did a lot of work here in these folders, and at least you have his records.

CB: Yes, I have a lot more of his history. Later on, I can go through some of the pictures. You want to copy it?

KM: A couple, yes. That would be wonderful if we could.

CB: I have some old pictures, and it's hard to come by some of those pictures.

KM: Yes. And what I'll do is, I'll make sure that we make you a copy negative so you can make copies also.

CB: That would be nice.

KM: Okay.

CB: Like I said, I was born in 1937, and by the time my grandfather had to move out, I was about five years old. So what I remember at five years, I'm surprised that I remember it at all. But, like I said, I always went there with my grandfather till the time he died, and then after that we continued going to Mākua. And after he was evicted, we still stayed with my grandfather at 'Ōhikilolo, until 1950. So we

stayed with him and we'd have to walk from 'Ōhikilolo to the Mākua Cemetery and clean it.

KM: And by that time, the church had been destroyed already, is that right?

CB: Yes. He would go and try to fix the fence as best as he can. And we would just clean the place up as best we could.

KM: What do you think he felt about the destruction of the church like that?

CB: He was angry.

KM: So *aloha* yeah, upset and sad.

CB: Yes. You know, before, you couldn't speak to the Army. You couldn't say anything to them. Now, they're coming to us, to help. You know, it's different from those guys in the 40s and 50s. You couldn't even go near that place without them yelling at you.

KM: So what would you like to see, if you look at this area, Mākua, the church and cemetery?

CB: Whoever had land, legally at that time, before they evicted everyone, I'd like to see them get their property back.

KM: Ahh. So the families that had their *kuleana* and property like that...?

CB: *Kuleana* and property taken away from them... You know, even if my great grandfather had something to do with that, I'd like to see them get their land back. But I don't think my great grandfather had anything to do with that. And whatever people who lived there, they should get their property back. And then, whatever land is left, the State or whoever's got control of the land, should make something for the public. Make something for the public.

KM: It's a beautiful place.

CB: It is.

KM: So people like to come down here to the beach like that eh?

CB: Oh yes, that's one of the best beaches we have out here. It's not that rough; it gets rough certain times of the year. But when... [end of Side A, begin Side B] ... When the Army left there after the war, they left barbed wires on the beach, they left their metal fence posts in the sand. You know, it was kind of dangerous for a while, swimming around there.

KM: So you guys had to take 'um out?

CB: People just pull 'um out and put 'um on the side at that time. So now those things have all rotted away so the beach is safe now. We don't want the Army to get full control of Mākua like they did before.

KM: What do you think of the proposed landing that the Marines want to do now? You know, the Marine Corps is talking about the...?

CB: I'm against it because they already destroyed the place. Why don't they fix it up before they think about landing. You know, they've got to get back with the public. The public still remembers what they did. A lot of the people remember. To me with Mākua, I am upset with the military for what they did and how they

treated us. So why don't they do something to make the people want to let them land there.

KM: Ahh.

CB: Do something for the people. Not only for Mākua Church, for everybody they stepped on when they took over that place.

KM: Hmm.

CB: You know another thing, the Hawaiians got to get together. You go to meetings, they fighting with each other. Everybody has their different opinions and is going in different directions. So when we go to a meeting, you never come to a conclusion. We have to get these groups together, everybody got to get on one side and decide. This land is for everybody. I know the Hawaiian people, we were here first, but we have to take care of all the people, and take care the 'āina. But if we're going keep on fighting, nothing is going to get done.

KM: Hmm.

CB: So that's why I said, 100% of my effort is on the Mākua Cemetery, because I know we own that, and that we can do good there. I was on the Governor's committee for putting a park there, but we couldn't come to a conclusion. Then, I was in the hospital when they had their last meeting. I called DLNR and they told me they come to a conclusion, but I still haven't received the papers, so I still don't know what they're planning to do.

KM: Hmm. But you heard that they are supposed to put a park somewhere down below the church?

CB: Yes, they're going to start from this area here [pointing to the location on Register Map 2533]

KM: So from the 'Ōhikilolo side of the dune pond, and work towards Keawa'ula.

CB: It's only a half a million dollars, so it's not going to go too far. You get a half a million dollars, what can they do? It's not that much. That's why we wanted to know what DLNR was going to do so that when we do our cemetery, that we can blend the wall into the park. We'd like people to come over and visit, it's a historical place.

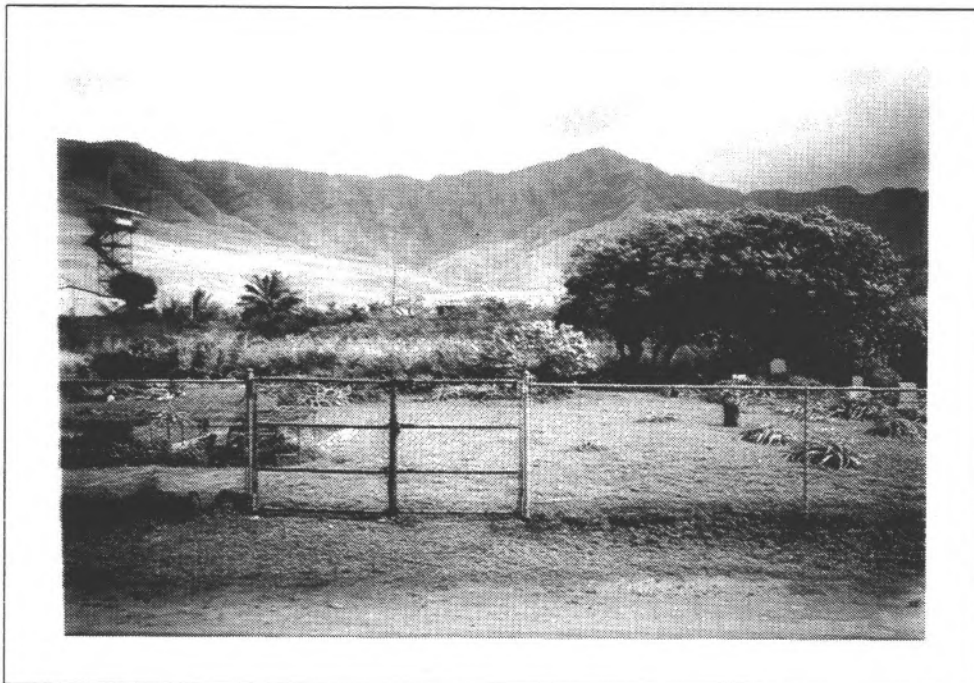
KM: Yes. I'd like to go back myself...may I go back and take a picture, would that be okay [Figure 13]?

CB: Yes.

KM: Thank you.

CB: I tell the people, "If you go in there, don't pull anything, don't touch. If there's an opening in the fence, walk in, but don't destroy anything." It's all open right now, and my cousins are worried that they will vandalize it. But I tell them, "It's not going to get vandalized, the people are more concerned now. They are looking out for the cemetery, they're looking out for people who would go in there and try to destroy things like the cemetery. We don't have anything to worry about." It's been open for how long now, and because we're still working on the place and nobody has gone in there and done any damage. People go in there and put leis,

they put their things there, that's fine. But when we clean up, we remove some of those things, so I tell them "don't feel bad."



*Figure 13. A Portion of the Mākua Cemetery;
remnants of the church's stone foundation in the center*

KM: Oh no, you have to eh.

CB: If not, it's going to get messed up.

KM: Hmm. Remember, you pointed out one of the headstones that had been shot up and broken, and the family put a new one down below?

CB: Yes. I'm glad they did that. That was [pauses], I think Eliza Kamoku George. And the smart thing they did, was left the old tombstone.

KM: So you can see what had been.

CB: Right. I can show the Army what happened. What happened to the missing tombstones. They're not going to tell me the hunters did that. They didn't do it. The hunters weren't allowed in there from the time they took over. They are responsible. Whatever tombstones are missing, if we can find out who is buried there, I want the military to replace it. And if we can't find out who they are, the military should help us put up memorial markers.

KM: Did you say that your uncle had begun trying to...?

CB: Mark.

KM: ...mark some of the grave sites?

CB: Yes, he did.

- KM: But he didn't keep a list of the names of the individuals?
- CB: What happened was, he painted the names on the cap stones, but he used the wrong paint and it washed out. And before he died, I told him "Uncle we going put epoxy type paint on there." But before we got time to do that, he passed away.
- KM: 'Auwē [alas]!
- CB: And he never kept records on the markers that he put down.
- KM: You can see the small little, rectangular cement plaques that he put down.
- CB: Right, tile caps. So we just left it there. I know about those graves over there, he put the caps so we can see them. He did several of them and we're just going to leave it there until the families come out and identify it. We had some families, like the Helenihis, who said, "Oh, my grandmother is buried there." We'd like to have him come back and identify the graves, then we can work together to put permanent markers there.
- KM: Yes.
You know, if we come back, I was thinking of the ocean. You mentioned earlier that this is a good fishery along the shoreline here.
- CB: It is, it is [said with emphasis]!
- KM: Then I asked you your *mana 'o* [thoughts or feelings]. What about the proposal to do some Marine Corps landings on the beach here? And you felt that...
- CB: I felt that I'm against it. Until the military does something to make us want them to land back over there; right now, we don't want them to land over there. We don't care what reason they give. Until they can prove to us that they are going to take care of our land, and they are going to watch out for what we're concerned about.
- KM: Hmm, sort of like neighbors eh, that they act neighborly?
- CB: Yes, if they're good neighbors to us, we're good neighbors to them. If they do what they're supposed to do. If they take care of the *'āina*, if they clean it up and make the place look nice. I don't care what it takes, clean it up [said with emphasis]! Don't wait for the State. Clean up Mākua, make it nice. Make us want to let them share the land there.
- KM: Uh-hmm.
- CB: That might be something else.
- KM: Have you ever thought...along this ocean fronting Mākua and Kahanahāiki, do you think that the boats would have...? If there is a *ko 'a*, a fishing ground, here and here [pointing to locations on the map], and this is close to the proposed landing area...?
- CB: They might disturb it.
- KM: Have you seen instances where a lot of activity disturbed fishing grounds before?
- CB: I haven't been there for a while. But before, we used to have schools of *akule* and *halalū* and *'ōpelu*. Big schools of *'ōpelu* used to come in. I haven't seen that recently, but I haven't been there for a while like I said. So I don't know what the

fishing is like now. But the fishing I'm talking about, when I used to fish, it's a good fishing ground.

KM: Yes, in the 50s and 60s?

CB: Up to the 1970s and 80s. But I'm not diving like I used to. We used to surround a lot of fish in there, and the fish keep coming back. That's their spawning ground. The Marines cannot come in there when the fish are spawning, they'll probably disturb 'um.

KM: Ahh, that's an important thought.

CB: Yes.

KM: So you have to know the season when the fish spawn like that.

CB: When the *akule* spawn, when the *'ōpelu* spawn.

KM: If you mess up the spawning season, what?

CB: It might...I don't know what the big equipment will do to the eggs and stuff that they drop over there. You know what I mean?

KM: Uh-hmm.

CB: If they stir 'um up, they're going damage the young fish or what ever. Or scare the fish from coming back there, I don't know. How often are they going to make this landing? That's another thing.

KM: Well, the little write up that I left for you the other time...

CB: Yes.

KM: I think they're looking at maybe a couple of times a year, or something like that, you know. Special MEU training they call it.

CB: If they're going to want us to let them land, they've got to do something. Right now, the people are against the military. But, like they say, "What if McCandless had this land? You folks can not even go in there. We've got the land..." And now the Army has tours and stuff, and we can go in. But before, they were just like McCandless, you cannot go in their private property. It's only recently that they started that, to come to the people.

KM: I see, so unless you were working for McCandless, or belonged out there, you couldn't go in before?

CB: Right. You cannot go in their property. Like I pointed out to you along the beach front, the small beach front that McCandless has at 'Ōhikilolo. They say, "Okay, the cattle goes down there for salt." But nowadays, they put salt out for the cattle and I don't see cattle in the beach area anymore. So why don't they open that small portion of the beach to the public?

KM: Hmm. You mentioned salt, did people make salt anywhere along this coastline?

CB: When I was young, I used to go with my grandparents to pick up salt. But not anymore, with the public all over the area, you don't know what is in the ponds now.

KM: Hmm, dirty. Was the salt making on the uplifted coral areas like this, towards

Kāneana?

- CB: Yes, we used to go on the... we never made the salt, it was all natural salt.
- KM: Oh, so it was along this coral, uplifted area?
- CB: Yes, around that area.
- KM: So like Kūla'ila'i, Po'ohuna?
- CB: Yes. When Mākua was clean. But now [shaking head, no]. And in the Ka'ena Point area.
- KM: So you folks would go gather the natural salt. And would you folks *kaula'i* [dry] and salt *'ōpelu* like that?
- CB: Yes, with that salt. And sometimes we'd put in the stone from Kaua'i.
- KM: *'Alaea* [ocherous earth]?
- CB: Yes, *'alae*. I have that, and I make my own *pa'akai*. I get the *'alae* from Kaua'i and Moloka'i.
- KM: Hmm. So the salt must have been kind of important too, because you'd *kaula'i* your fish like that, and use it for seasoning your food, and to *kālua* [baking in earthen ovens].
- CB: Right. When I was with my grandparents, we used to do that.
- KM: Now, you can't because the people don't take, it's dirty eh?
- CB: No way.
- KM: Hmm. When they *hana'ino* [desecrate], they don't take care.
- CB: Nowadays, I mean, you're crazy if you go to the beach and take salt out of the ponds. Crazy!
- KM: Yeah, sad.
- CB: We used to do that before. What we would do is, we'd take the salt out and put it on the rock and dry it while we're picking up *wana* [urchins] like that.
- KM: Hmm. How about, does it still have *limu kohu* [a seaweed, *Asparagopsis sanfordiana*], and other seaweeds, you think?
- CB: Not in that area, but further down by Mākaha, and those places there. Like Lahilahi, I know all the places [chuckles].
- KM: You know 'um all eh.
- CB: But now, no more.
- KM: Too many people go?
- CB: They take the roots and all.
- KM: Hmm, no good like that. Your *tūtū* didn't do that eh?
- CB: No. You take the roots, you get one slap! You pinch the top, only. If you take the roots, you no going get. And now, no more, everybody pull roots and all. It's like for 'Ewa Beach, the *manauea* [a seaweed, *Gracilaria cornopifolia*] is all gone.

- KM: All *pau* [finished]. [thinking] These stories that you're sharing about the land are so interesting.
- CB: Like I said from when I was four years old, is when my grandfather moved out of there. But we spent many years down there, after. And then I got older.
- KM: Speaking then of getting older, you were nine years in 1946, when the *tsunami* came. In fact, the *tsunami* was close to your birthday.
- CB: Yes, it was April 1st.
- KM: Did something happen to Mākua then?
- CB: Not Mākua, but Mākaha, yes. I heard that people were picking up fish from the cane fields.
- KM: Oh wow!
- CB: But never had Wai'anae High School then. And it went through Wai'anae, but I don't remember it. At that time, I was staying at 'Ewa for a while. My dad had a job there.
- KM: Hmm. But your grandpa's house at 'Ōhikilolo wasn't destroyed during the *tsunami* eh?
- CB: No, it was still there.
- KM: Yeah, 'cause you were still going out there.
- CB: He was still there.
- KM: So maybe the *tsunami* didn't affect too much this coastline.
- CB: No, but it did hit Mākaha and Wai'anae. But Mā'ili, I don't remember anything. In those days, we didn't have cars eh. So we didn't get around. If you go, you got to walk.
- KM: Yeah, and the train stopped running in 1947, I think.
- CB: They only hauled sugar cane and pineapple. [Mr. Bailey's daughter comes into the room, they speak for a few minutes]...
- KM: Anything else that you think we should have spoken about here?
- CB: I don't know, because I'm coming from the younger part eh. Like Jay Landis, he probably knows some other stuff.
- KM: Yes, they came from the Pulu line. You see the name on the other map I have here [referencing Register Map 2533].
- CB: Pulu?
- KM: Yeah, I guess that Poe married Pulu.
- CB: Yes, I know that the Poe family has ties here.
- KM: Here's one of Pulu's *kuleana* properties up here. And it had the spring up here by Pulu's place [LCA 9708]. So that was where their tie came in. And then, I guess Pulu died and Poe married Hemolele at 'Ōhikilolo, and that's where as you said, Jay Landis and Albert Silva them come down [see interviews with Jay Landis and Albert Silva].

- CB: Yes. I remember seeing Albert way back when we used to hang around the ranch, when I used to stay with my grandfather down at 'Ōhikilolo.
- KM: Yeah.
- CB: We used to go there and shock the cattle through the chutes. The cowboys, watch them do their thing with the cattle. Still had cattle in 'Ōhikilolo even after the military took Mākua.
- KM: Oh, they moved everything over eh?
- CB: Yes. Then that's where I got to fool around in the ranch, when my grandfather moved across to 'Ōhikilolo. When he got older, he used to let us go over there with the cowboys and watch them brand cattle and stuff. It used to be every August, if I remember right, they used to get branded and castrated. Then, the cowboys would salt the "mountain oysters" and barbecue 'um on the fire, and everyone used to enjoy that.
- KM: Oh. And how were the families, did people all *kōkua* [help] one another, was there a sense of community with the people?
- CB: At 'Ōhikilolo, it didn't have too many things going on, just my grandfather and them. They used to have a *lū'au* [feast] over there. In fact, I think my grandfather died right after one of the *lū'aus*. They made a *lū'au* there for him, his birthday. [thinking] I think it was his birthday party, and then he went out that night and the next day, we found out that he passed away.
- KM: 'Auwē! Did your mama speak Hawaiian?
- CB: Yes she spoke a little. My grandparents they spoke a lot. Both grandpas, Bailey and Naiwi spoke Hawaiian.
- KM: Did Grandpa Naiwi preach in Hawaiian?
- CB: Yes, he preached in Hawaiian. He taught Hawaiian and composed songs in Hawaiian.
- KM: Did he go to Kamehameha?
- CB: He graduated from Kamehameha.
- KM: And I heard that Charles King took him to New York or something eh?
- CB: Yes, he played and composed with Charles King. He sang.
- KM: Yeah. I hear he sang in New York.
- CB: He did a lot of things. He was a smart man... That's why I said, when we lived with our grandparents, they spoke Hawaiian, but they never taught us. The only thing we'd get is just a little bits of Hawaiian.
- KM: 'Ae. They call that "*hunahuna*," the fragments.
- CB: That's right, that's what they taught us. That's all we got...
[brief discussion of a family member who now teaches Hawaiian, and how nice it is to hear young children speaking the language]
- KM: ...So Mākua was a good land for your family?

- CB: Yes. I liked it, the short time that I knew it, but after I got to go back with my grandfather back there during the war time. He used to take us back there to work in the cemetery when we could. We'd walk from 'Ōhikilolo to the cemetery. And then when we were through cleaning up, we'd go pick mangoes.
- KM: The mango tree, still marks his house yeah?
- CB: Yes.
- KM: And then there's another mango tree a little further [over towards the church side of the valley]...?
- CB: Yes, George Pu'u, Kuli, or one of those people there planted the mango tree. There's a spring too, you know. In fact, after my uncle showed the Army the spring there, and then they covered it up.
- KM: I see. In fact, if you look at this map, this is HTS Plat 2081. It shows the church lot, and [based on our site visit] the other mango tree is almost directly above it. It looks like Kalama's land.
- CB: Had one mango tree there, and had one mango tree over here [pointing to the Ko'iahi ridge side of the valley].
- KM: Yeah.
- CB: And one mango tree is gone already, the one *mauka*.
- KM: Oh the one you'd mentioned that was in the vicinity of Hoewa'a's land.
- CB: That one is gone.
- KM: So the other mango tree marks where grandpa John Naiwi's house was?
- CB: His house was there. And his brother's property. And then there were a couple of mango trees on the side.
- KM: Uh-hmm. And then again, you'd mentioned that grandpa, had also lived right next to the church in the meeting house?
- CB: Yes, he lived there first, before he got the lot on the *mauka* side. Then after they got the land, they moved to the *mauka* side. Then, my aunt Jackie, that's who you'd like to talk to, I think she could probably tell you about Mākua, she used to live there, they lived right in the center. Her maiden name was Naiwi.
- [Mr. Bailey said that he would try to make arrangements for us to meet with his aunt at a future date]
- KM: Okay. Was she Ivanhoe's sister?
- CB: Yes.
- KM: Oh, it's so interesting, the families spread out, and there are so many relatives.
- CB: Yes.
- KM: Well, thank you so much. [describes the process of preparing the transcript and privacy of interview until Mr. Bailey's approval for release of the transcript]
- [end of interview]

William J. 'Ailā Jr.

Interview with Kepā Maly

January 5, 1998 – at Luālualei

William Johnson 'Ailā was born in 1958, in Wai'anae, and on both sides of his family he has generational ties to the Wai'anae District. His great grandfather, affectionately called "Papa 'Ailā," a noted Hawaiian practitioner and *kahuna* (priest), frequently visited, and lived for a while, at Mākua. From his own *kūpuna* (elders), and many other families with whom he is associated, he has gained a deep sense of appreciation for the land and ocean resources of Mākua and the larger Wai'anae District. William has been a life-long fisherman, and over the years has learned a wide range of native customs from fishermen. He also still considers himself to be a commercial fisherman, gaining sustenance pleasure from ocean resources. ^{and}

In an official capacity, William is the State Harbor Agent at Wai'anae. His job has given him the unique opportunity of speaking with fishermen on a daily basis, and as a result, he has an excellent understanding of the varied uses of

the resources. Also, because of his personal background and the time spent with elder fishermen, William is known for his knowledge of the Wai'anae District fishery, including that of Mākua. In the interview William provides readers with important documentation pertaining to fish habitats and their seasons of spawning and near shore activities in Mākua Bay. William also describes the interrelationship between the uplands and water resources, and the Mākua fishery, observing that both pre-military and military use of the valley have significantly altered the land and fishery.

On a personal level, William shared some of his experiences with a group named "*Ke Ahi Pāpala Welo I Wai'anae*," which is a consortium of organizations dedicated to cultural education, and the preservation of natural and cultural resources of Wai'anae, including those at Mākua, Kāne'akī, and Pūnana'ula. At his request, prior to the interview William met the author at Mākua, at the *kūahu* (altar) built and dedicated to Kanaloa, a god of the ocean, on

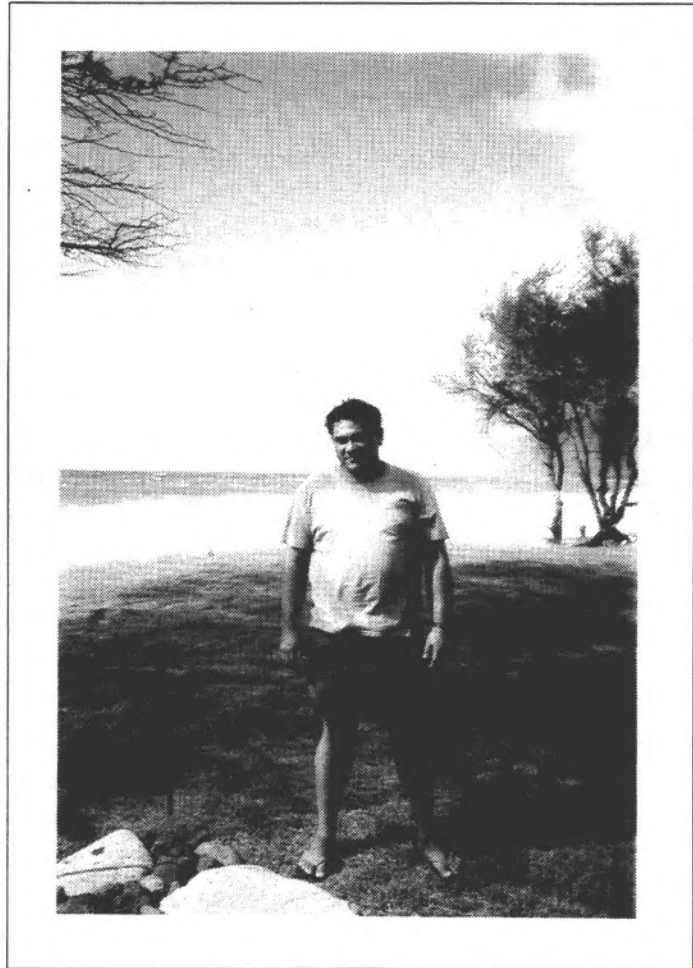


Figure 14. William 'Ailā at the Kūahu at Mākua

August 31st–September 1st, 1997, by members of the above mentioned organization. During the actual interview, reference was made to Register Map 2533; HTS Plat 2081, depicting the Mākua-Kahanahāiki area; and a Belt Collins Hawaii map, dated August 1997, titled “Figure 3-6, Makua Beach...” Selected points, including fishery resources, that were discussed during the interview are identified on an annotated map at the end of this study (*Figure 3*).

When asked about his opinion of the proposed amphibious landings on Mākua Beach William answered:

...my personal opinion sort of rides on top of, or rides within the overall community feeling of those proposed uses. If the community feels that the existing use of Mākua, Kahanahāiki is inappropriate, then an extension of that inappropriateness becomes the landing of resources on the beach to continue the inappropriate use... So the answer to that question is, “It’s inappropriate.”

Upon reviewing the draft transcript, William made a few minor corrections to the text. On January 30, 1998, he gave his written permission for release of the corrected transcript (see *Appendix B*). Subsequently, in a follow-up discussion with William, he was asked about specific seasons and movements of fish in Mākua-Keawa‘ula bay. Per his approval of the additional notes, that documentation was included in his larger transcript.

[Tape 1, Side A]

KM: ...I’m here with William ‘Ailā; which is how it is supposed to be pronounced, ‘Ailā?

WA: Correct, ‘Ailā.

KM: Okay. *Mahalo* and *aloha*. Thank you for agreeing to talk story with me on this Mākua oral history project. I’m going to just start by asking you a few simple, basic questions. And we’ll talk story and get a sense of your *aloha* for this land that is your home.

WA: Uh-hmm.

KM: Could you please give me your full name?

WA: Sure. William Johnson ‘Ailā Jr.

KM: ‘*Ae* [yes]. What is your birth date?

WA: My birth date is March 6, 1958.

KM: Okay. Who are your parents?

WA: My father is William Johnson ‘Ailā Sr. And my mom, whose name is Carol, her maiden name was Correia.

KM: Okay. When we spoke previously, I believe you mentioned...was it your grandfather or great grandfather, that had at one time lived at Mākua? Could you recount a little of that?

WA: My great grandfather on the paternal side.

KM: So the ‘Ailā?

WA: 'Ailā, yes. Was actually born in Mā'ili in Mokulē'ia, but spent most of his adult life at Kea'au. And he did a lot of fishing up and down the coast, from Kea'au to Ka'ena.

KM: 'Ae. Now that's an interesting point that you brought up. It was, you said specifically that it was Mā'ili, but in the land of Mokulē'ia.

WA: Correct.

KM: So he was born on the...

WA: Mokulē'ia side.

KM: ...other side of the mountain.

WA: Correct.

KM: But there is a relationship between the lands evidently, as they share the same name.

WA: There was a strong relationship between the people who lived on the Mokulē'ia side of Ka'ena Point, and the people that lived on the Wai'anae side.

KM: Ahh. I imagine there must have been trails over the mountain?

WA: Correct.

KM: And they perhaps traveled in canoes as well?

WA: I'm sure that there were canoes as well. Is it Fornander?

KM: Fornander.

WA: Fornander talks about a trail coming from Mokulē'ia over Kahanahāiki to Mākua.

KM: 'Ae.

WA: In some of his early work.

KM: Yes. In fact, I don't know if this Punapōhaku Trail has anything to do with it...

WA: That sounds like it.

KM: You can see the side of Kahanahāiki... [getting bearings on map], HTS Plat 2081 does show Punapōhaku Trail coming up here over the mountain side at least. So that's interesting, and you said it's a Fornander reference?

WA: Yes, Fornander.

KM: Okay. I've pulled these two maps out because they'll help us as we go through and talk story a little bit about some of the locations where people were living or the *kuleana* [Māhele award properties of 1848]. Some of the historic locations.

So, your great grandfather, do you recall what his name was?

WA: Well, they called him Papa 'Ailā, his full name was Louis 'Ailā. My great grandfather on the paternal side. Louis 'Ailā had three sons, Thomas, William, and Johnson, and that's where I got my middle name from.

KM: So Papa 'Ailā, he was well known as I recall.

- WA: He was well known on this coast line for having very strong Hawaiian values. I have been told by my dad and his son, my granddad, that up until the 1930s, 40s, and even until the 1950s, he would continue to wear his *malo* [a native loin cloth]. And he'd be seen on the beach collecting crabs, *limu* [seaweeds], and things in a *malo*. I've had many people tell me that.
- KM: Uh-hmm. Your grand father was who?
- WA: William K. 'Ailā.
- KM: Okay. And was it your grandfather who restored the *heiau* [temple] at Kāne'ilio Point?
- WA: No, that was Papa Kalā.
- KM: Okay. I'm sorry, I was confused between the Papa and *lā*.
- WA: Yes.
- KM: Okay. [thinking] ... Now you were raised in Wai'anāe?
- WA: Yes. Up until about 13 years of age, I was raised down by the beach, near the Lualualei Beach Park. Actually across from the main shopping center there. In fact, where the main shopping center is, I remember as a boy, having water in a wheel barrow over to some cattle that we had growing in the bushes which eventually became the shopping center.
- KM: Yeah, hmm. One other connection, I think real quickly, coming back to the Mākua area then, is that you'd shared that your great grandfather lived at Kea'au.
- WA: Yes.
- KM: But he was known... Albert Silva said that he thought he may have lived at Mākua for a while. Do you...?
- WA: I have no direct knowledge of that. You have to remember that people, because of transportation at the time, would travel and stay in an area for a while. And then move on to their eventual location. They'd stay for a while and then come back.
- KM: Okay.
- WA: You know, there was this visiting of areas.
- KM: Okay. You'd mentioned that the Naiwi family is somehow...through marriage related. You as a child and young man, remember Ivanhoe Naiwi...
- WA: Uncle Ivanhoe.
- KM: ...only died about four years or so ago.
- WA: Yeah.
- KM: So you spent some time with, as you called him, "Uncle Ivan."
- WA: Uh-hmm. In fact, my brother is named after Uncle Ivan. The brother who is three years behind me, his first name is Ivanhoe, and he was named after Uncle Ivan.
- KM: If we just talk about the land then, what is your sense? And I'd like to make sure that we talk about fisheries, what you remember being told about past practices

and what's occurring today in this region, and including Mākua. And if you have something that you'd like to really talk about, let's do it.

WA: I think for me, the most important memory of Mākua has been of many, many different *kūpuna* [elders] telling of how important the fishing area of Mākua was.

KM: Hmm.

WA: Important enough that they singled it out as being...the *ahupua'a* [a native land unit] if you will, the best fishing on the Wai'anae coast. So given the fact that fishing was pretty good on the Wai'anae coast anyway, that has to point out, or go to the fact that Mākua had to be an exception in terms of productivity in the area. I remember being told of one particular season where the *'āweoweo* [*Priacanthus* sp.] came in and the old timers talk of how that season, the water in the bay became red because of the fish, which is itself red.

KM: Yes.

WA: And the Japanese call the cuttlefish *ika*, we call it *mūhe'e* [*Sepioteuthis artipinnis*]. At one time, this area off Mākua, because of its close proximity to deep water, it was known as an area that held a lot *mūhe'e*. I can recall one time, about three years ago, leaving very early in the morning, it was still dark, and getting into the Mākua and seeing for as far as the eye can see the *mūhe'e* flashing to each other. And we're talking hundreds of acres of water being occupied by this huge school.

KM: Hmm. Wow!

WA: And that's the first and only time that I've seen that many in one place. Now, equally important I think, is the stream fishery that comes down. Because I can remember in the late 1970s after a big rain, the stream over near the [looking at the map]...

KM: [pointing to locations on the map] Yes, here's the church here.

WA: Yes.

KM: So this is the *loko pu'uone* [dune banked pond, stream estuary], the pond area.

WA: Yes. This pond being filled with *'o'opu nākea* [a variety of *Gobidae*], very, very large ones.

KM: Wow! About how big?

WA: I would say these *nākea* were in the 12 to 14 inch, 15 inch range. And once again that was the only time that I'd seen that.

KM: And had there been big rains *mauka*, washing them down?

WA: Yes.

KM: And about how long ago do you think this was?

WA: In the late 70s, about 25 years ago. And that's a part of the natural cycle. They come down to the pond area to spawn and then the juvenile or the eggs go out to sea. I really believe that someone should do a stream assessment up there [with emphasis]. Because I believe that they are still up there, waiting for the next big rain.

- KM: There are several areas here [pointing along the Mākua shoreline] where ponds form. I guess this is the largest one, here by the church.
- WA: It's interesting that you mention that, because I think historically, the middle one has been known as the largest one. But in recent times, it's always been this one.
- KM: The one sort of on the 'Ōhikilolo, or Ko'iahi side of Mākua.
- WA: Correct, that seems to have held the most water.
- KM: Hmm. It's interesting, because you have Kūla'ila'i stone...
- WA: Right.
- KM: ...that sort of juts out over there, and the way the sands have built up. And there's another ponding area in the middle, sort of off Kahanahāiki Stream. Is there a third smaller ponding area also, down where this other little stream is?
- WA: Historically, there had to have been one. In my recollection, I've never seen the third pond. Historic records indicate that there was a third spring, if you will, back here. And I think you are well aware of the historical importance of that third spring, as being the spring that was held *kapu* [restricted or sacred] for royalty. Only they could bath in third stream [McAllister's Site 182].
- KM: Hmm. Where did you see that, do you recall.
- WA: There was some work done on 'Ukanipō, I forget who it was by. And I think McAllister also mentioned it [McAllister's "Archaeology of Oahu," BPBM Bulletin 104; 1933].
- KM: Okay. You had spoken briefly, about the relationship of streams, pond fisheries, and even, I think... Because when we spoke briefly a couple of weeks ago, you'd mentioned that you'd seen fish other than the 'o'opu *nākea* in here. And I understand that something like *āholehole* [*Kuhlia sandvicensis*]?
- WA: 'Ae, *āholehole*. Present day, there's *āholehole* and *awa'aua* [*Chanos chanos*] in both of the ponds that are fed by the streams.
- KM: Hmm. So there must still be this occasional exchange between the ocean and the fresh waters.
- WA: Yeah. In fact, I can even tell from first hand knowledge, last night, there must have been a pretty good sized northwest swell, and then with *Kona* winds coming in, there's been quite a substantial addition of salt water to those ponds. Over the past two weeks, actually, longer than that, about a month, I've watched the ponds sort of dry up, if you will, recede. But they're back to full capacity now, most of that salt water.
- KM: Hmm. If you speak about this fishery, and you've already shared that Mākua has been perhaps singled out by some of the *kūpuna*. Who are some of the people that you might have been speaking of, that shared this?
- WA: Uncle Ivanhoe, Albert Silva, Jay Landis [thinking]...
- KM: That's good, so the idea is that this is known as an important fishery. It has been, in the past.
- WA: 'Ae.

- KM: What kinds of fish? What are the transitions? And does it remain important today, or is it just something that people talk about, “That’s how it was?”
- WA: No. The area very much remains important. There is a significant amount of *akule* [*Selar crumenophthalmus*] and *halalū* [the Hawaiian name of a young stage of *akule* fish], that are being harvested even today. As they were harvested in ancient times. Because of the large schools of *akule* and ‘*ōpelu* [*Decapterus macarella*] that frequent this area, it is one of the few areas, close to shore that there are also one or two ‘*ahi ko ‘a* [dedicated fishing ground for the *Thunnus albacores* fish].
- KM: Ahh. Interestingly, Charles Bailey brought that up this morning, that ‘*ahi* came in fairly close to the shore.
- WA: Oh, I’ve been writing for Hawai‘i Fishing News for 15, 20 years now, and I recall writing several stories about people shore casting during these period when the *halalū* are close to shore, and the ‘*oama* [young stage of the *Mullidae* sp. fish], and catching small ‘*ahi* and *kawakawa* [various tuna fishes], and *ulua* [crevalle or jack fish].

Following his review of the transcript, William was asked about the seasons in which the various fish spawn, and/or run in the larger Mākua-Kahanahāiki Bay. Referring to early Hawai‘i fish and game laws, Hawai‘i Fishing News bulletins, and his conversations with native fishermen, William provided the following documentation:

- ‘*Ama ‘ama* (mullet) spawn generally between December to February.
- *Akule* generally spawn between February to May.
- ‘*Ōpelu* generally spawn between November to March.
- The *halalū* (the offspring of the *akule*) are generally in the near-shore waters between August to November.
- The ‘*oama* (the offspring of the *weke*) are generally in the near-shore waters between July to September.

All of these fish are important to the fishermen of the area, and are of importance to fishermen from around O‘ahu. Indeed, when the fish are near-shore, they can be found all along the shore from Kula‘ila‘i to Keawa‘ula.

I also remember hearing from my grandfather accounts of how in his time, the mullet would migrate around the island. Leaving Pu‘uloa [Pearl Harbor] the schools would split up and travel to the windward side—to places like the bays of Lā‘ie, Kahana, and Kāne‘ohe. The schools (fish balls) were so large, that from the points along the Wai‘anae shore, including Mākua, you could see them and tell how large the fish balls were, by the dark, cloud-like coloring in the ocean. Evidently, there hasn’t been anything like that since around the late 1940s (pers comm.).

- KM: Hmm, amazing. It’s interesting too, is there a relationship between what happens in a mountainous area, particularly for streams and pond systems, and the fishery?
- WA: Absolutely! The area continues to be productive today, but not as productive as in ancient times. I feel that one of the reasons is perhaps there is not enough stream flow, or this continuous stream flow. Because if you go back into the historical records, the *kūpuna* or the literature always suggest that these streams ran all year round. It may be that because of water management practices, either by the

military, or prior to that, by the ranching activities, that they have some how interfered with the natural flow of water to these ponding areas. And subsequently, the nutrient feed into the ocean is less.

KM: Sure. And your description of the *'ahi* coming in to feed off of the *halalū* and small fish like that. The small fish rely on the close shoreline resources, that big fish come and...

WA: Absolutely, absolutely. It's all related. The *hinana* [a *Gobidae* fish] from the streams coming down.

KM: Yes, if you don't have the water flow, there not going to come.

WA: Exactly.

KM: If we were looking at this shoreline here, could you place where you might think some of the *ko'a* or *ku'una* [fishing grounds] as they are sometimes called, but where the fish holes might be? Is there a particular area of importance to *akule*? You know how your *kūpuna* would go and feed, they would actually *hānai* [feed], and train the fish at a particular area.

WA: Sure.

KM: Are there areas that you know of? And maybe I better step back here for a minute. We're talking here, you are a native resident of Wai'anae District, but you also have a another role in the community, and your position?

WA: I manage the small boat harbor.

KM: Which gives you first hand knowledge of what's happening with the numbers of fishermen coming into this community. Both native and those from outside, yeah?

WA: Yes. It gives me a unique perspective because I am able to be, actually the beneficiary of many, many fishermen's *mana'o* [thoughts]. Regarding what has occurred in the past and what is occurring now. And sometimes, what may occur in the future. As well, I am a part time commercial fisherman myself.

KM: Okay. Now we were talking a little bit about the sea-based *ko'a*, the fishing spots or grounds, are there areas that are, say within the boundaries of this map [Register Map 2533]; and I know it's tough, you're looking at gray sheet basically. But basing it on...if this is the church here, and here's Kahanahāiki stream and the pond area, and the railroad. I believe, where I met you today at Mākua was basically in this area here?

WA: Yes, this is Kahanahāiki Stream.

KM: And we were just a little further over eh?

WA: Yes, westward. That area, the area fronting there, this past year... And this past year was sort of typical in terms of *halalū* schools. And later on in the year, having the *pā'ā'ā* [another stage of growth of the *halalū*, eventually becoming *akule*] size, both of them mixed up. Running back and forth from Kūla'ila'i or "pray for sex rock," all the way down to the telephone substation, and just working back and forth, those schools.

KM: Ahh. Fairly near to the shore.

WA: Very near to the shore.

- KM: Okay, I'm just sort of marking it generally here, and we're coming down to the telephone substation area. Roughly in here.
- WA: Just below 'Ukanipō.
- KM: Okay, so roughly in about this area here. So you said *halalū*, *akule*... [phone rings] Do you need to answer that?
- WA: No.
- KM: So they were running fairly regularly here?
- WA: Yeah, back and forth.
- KM: And were there a lot of people using the beach?
- WA: A lot of people using the beach and a lot of people fishing from shore.
- KM: Where do the people that fish here come from?
- WA: Many are residents of Wai'anae, but many, many are residents of O'ahu.
- KM: Uh-hmm. When I first met you, last November, you shared with me a very interesting observation, your *mana'o* about fishing and what O'ahu does when it goes fishing. Do you remember what you told me?
- WA: Yeah, I think my statement was to you something like, "When people think of fishing Wai'anae, Wai'anae really represents O'ahu in terms of the district being fished. Because we have so many other people from other *ahupua'a* coming to Wai'anae to fish because of it's clean safe and productive waters."
- KM: Yes, rich waters. Can I say what I think you said?
- WA: Yes.
- KM: It was like, "When O'ahu goes to fish, it comes to Wai'anae."
- WA: Yes, yes.
- KM: That's a great saying, that's why it just stuck with me.
[tape off – William's wife Melva and his youngest son returned home from school – tape back on]
You were just beginning to share with me a little bit about some of the fisheries and the perspective that you have. And we were talking about, as you'd said in November, "When O'ahu goes fishing, it comes to Wai'anae."
- WA: Yes.
- KM: We were then talking about the *halalū* and the *akule* along the shore line here at Mākua, and who were the people that come fish. You said it was both residents and...
- WA: Yes, both residents of Wai'anae and residents of O'ahu. Now in addition to the *halalū* and *akule* which inhabit the shore line from, say zero to about 15 fathoms. Then just immediately outside of that and more towards the guard shack area towards Keawa'ula and back towards this telephone substation, are '*ōpelu ko'a* [*ōpelu* fishing stations].

- KM: Ahh, so you would place some of the 'ōpelu *ko 'a*, basically from Kahanahāiki out towards Keawa'ula?
- WA: Right.
- KM: And about how many fathoms?
- WA: Between 15 and 40. So you have the *akule* and *halalū* near shore. Then beyond that, you've got the 'ōpelu.
- KM: That's great. What other types of near shore fishing do you think would be...?
- WA: Okay, Mākua is a very important Kona crab fishery area because of the amount of sand that's found off shore. Secondly, it's very important because of the flat papa, reef in front of Kūla'ila'i and down towards Kāneana Cave, is a huge flats area where there is a lot of *he'e* [octopus] that's harvested. The area is known for its *he'e*.
- KM: [pointing to the area on the map] So this section, roughly from where the beach ends, back towards Kāneana and the papa that sticks out there?
- WA: Right, and even out here [pointing into the ocean fronting the elevated *papa*], there is a flat reef outside Kūla'ila'i, and down on this end near the telephone substation there's a flat reef that comes out. And both of those areas are well known for *he'e*.
- KM: Okay.
- WA: Towards the cave, or east of Kūla'ila'i is a very good *menpachi* [the 'ū'ū (*Myripristis*) fish] and *mamo* [*Abudefduf abdominalus*] grounds. And right directly in front of the cave is an area of flat stones, coral stones that have been sort of tossed out there. And that area has long been known for the *kūmū* [*Upeneus porphyreus*], that inhabit those flat stone areas... I remember 10, 15 years ago, spear fishing for the 'ū'ū, *kūmū*, and the *mamo*.
- KM: 'Ae. And it was so interesting to hear your earlier description of the 'āweoweo. I forget, did you see them, or did someone tell you?
- WA: No, someone told me. I have seen the 'āweoweo once, about 20 years ago in Waimea Bay.
- KM: Ahh. So, you get out here, and you said the 15 to 40 fathoms is for the 'ōpelu *ko 'a*.
- WA: Right.
- KM: Are there specific areas or is it pretty much along the extent of the bay from what you recall?
- WA: Well, the 'ōpelu move. And the primary reason that they move is that somebody's always chasing, and trying to eat them. So the 'ōpelu move, basically throughout the whole range of this area [pointing to the Mākua to Ka'ena area on HTS Plat 2081].
- KM: Ahh, out to Ka'ena.
- WA: Yeah. And the morning after we built the *ahu* [altar], we went diving and immediately off shore, was a huge pile of *halalū* and 'ōpelu mixed. And they

were being pursued by the *nai'a* [porpoises]. So they were running every which way, and you could hear the squeaking sounds of the *nai'a* chasing them.

KM: Ahh, what an experience.

WA: Yeah it was.

KM: If we reflect back a little bit on history, is there something that you recall hearing of someone, and that might be a good description of native use of this fishery? Early, you know the time of your parents, grandparents, or earlier times?

WA: Well, I believe the *akule* was probably the most important fishery. Because it's a shallow water fishery, historically we have people like Albert Silva talking about a canoe house where he actually saw nets being hung to dry.

KM: Right.

WA: People mending nets. You know, if you want to extrapolate how much food an area like Mākua and Kahanahāiki could produce, Kamehameha tried several times to conquer Kaua'i from Mākua.

KM: Yes.

WA: So in order to provide food for an army, and it's not just show up one day and then get ready to leave the next day. There were many, many preparations to be made. The *kahuna* [priest] waited for the right winds, for the right tides, the right time of the year. So logistically, you have to have had an area that could support a huge amount of people.

KM: Thousands and thousands and thousands, yes.

WA: Exactly. And that's why I believe, Mākua was chosen. Not so much...I mean it was chosen because it was nice safe white sand beach to pull the canoes up on. But, also, it was chosen because strategically it could provide subsistence to these armies.

KM: Yeah. Have you heard anything about a shark or something? You know the '*aumakua* tie or some type of shark of traditional knowledge?

WA: There are...I've heard of two types. One is the traditional *mo'olelo* [story] that comes with Kāneana Cave. Of a shark god inhabiting the cave, and its... [thinking] ...consuming people in pre-historic times. I've also been told by my second brother, Manny, who...when my father and mother divorced, he went to live with my mom and step-dad. He told me of a time when they were out diving off of Mākua where he witnessed the shark that he identified as our '*aumakua* shark. The '*aumakua* is always a specific shark and I had never seen it, I felt it's presence. I've been diving, fishing, swimming you know many, many times. And the fact that my brother described this shark without having the benefit of [thinking] being with my great-grandmother who originally told me the stories about our '*aumakua*.

KM: What was her name?

WA: Mary-Ann Francis Ke'umi.

KM: Ke'umi?

- WA: Ke'umi was her maiden name, Tavares was her married name. But she shared with me her great-grandfather, Henry Kaha'awenui was the last known keeper of the 'aumakua in our family line. And this is back in Nāpo'opo'o. It's interesting that the name of the shark is a very specific name, Kamohoali'i.
- KM: 'Ae.
- WA: I find later on in many legends, it's mentioned as sometimes a shark god, sometimes other things. Kamohoali'i is something that she made me commit to memory.
- KM: 'Ae.
- WA: To memory. Very important. And as I grew up and she watched me take a path as a fisherman, she instilled upon me that the things like the first fish you bring in, you throw back. The respect for those deities.
- KM: 'Ae.
- WA: So I feel very comfortable.
- KM: Is it your understanding that anywhere you could go in the ocean...
- WA: Yes.
- KM: That you could call on Kamohoali'i?
- WA: Correct.
- KM: And that he would come to you, not just because he was at Nāpo'opo'o?
- WA: Correct, correct. In fact she told me of a story once of her brother fell into...he was working on the tug boat and he fell into the ocean off the tug boat. In the channel area, I believe it was between Lāna'i and Maui. She tells of a red shark swimming at a distance, and just maintaining it's presence.
- And then getting back to the story about my brother, diving off of Mākua, mentioning without even having any previous knowledge of the color of the shark. As having a reddish hue, or color to it.
- KM: How interesting, yeah.
- WA: It's very interesting. So, in those two circumstances I've had people tell me about sharks. I personally have seen huge tiger sharks along the area. Huge! Ka'ena Point, I've seen as many as five tiger sharks between twelve to fourteen feet.
- KM: Yeah, that weekend in November, when I met you and your wife them. That Sunday [November 23, 1997] I walked... In fact were you down there?
- WA: Yes.
- KM: Yes, that's right. You remember...
- WA: Your friend?
- KM: Yes, and Usha came by, yes. The shark was just incredible, a tiger as you said, maybe ten, twelve feet long, you know. And it was very interesting also to observe the community effort where people, all kinds of people just came together. Focused on getting that shark out of the net and getting it back to the ocean.

- WA: That to me, that was...the fact that they chose to release it and respect it, said a lot. The average person would probably have killed it and just left it on the beach.
- KM: Yeah.
- WA: Showing no respect, whatsoever.
- KM: Yeah.
- WA: So you know, to me those people were taught well. If you're not going to eat it don't take it.
- KM: Okay. If we talk a little bit about fishing, just to get some of this formally. Could you share with me what you think is the percentage? What are the percentages of fishermen, that are local from the Wai'anae District you think? And those from away? And how many families do you think in Wai'anae? If it's possible is fishing important to the livelihood and well being of families in this district? Is fishing important for sustaining and caring for families?
- WA: Fishing is important for the district as a whole and specifically to Mākua, for the amount of productivity that is still found here today. At many levels. One is the simple, subsistence level. Catch *kaukau* [food] to take home and we're going to eat. The other one is also at a spiritual level. You go to Mākua and you participate in fishing. As soon as you get to the area you just [pauses, thinking], you just know that you're at a place where things are special. As soon as you make that turn past Kāneana Cave, and you look down at the whole sweeping panorama from the cave to Ka'ena Point. You just can see the specialness about Mākua.
- KM: Hmm.
- WA: And then to have a nice white sand beach, which allows access to some of the most productive fishing grounds on the island, just adds more to the specialness about the place.
- KM: Uh-hmm, yeah. If we come on land then, and one of the things that you participated in...
- WA: Let me back up. One of things that... See, equally important as *'ōpelu* and *akule* are to historical fisheries and to present day fisheries. You have an *aku* [*Katsuwonus pelamys*] fishery immediately off-shore of the *'ōpelu* fishery. So, Mākua has always been known as an area where... Once again from Kāneana Cave to Ka'ena Point, that's the fishery area. It includes Mākua, but it involves the whole district. It has always been known as an *aku* and *'ahi ko'a*. And I remember...till today you still can fish 40 fathoms off Mākua and Kahanahāiki when there are no birds but run back and forth and you'll be able to catch *aku* or *kawakawa*. So it's a very special and important place.
- KM: Uh-hmm.
- WA: Presently and because of those species of fish, culturally...
- KM: Quite a bit of diversity eh?
- WA: Wow, diversity and because of seasons of abundance. You know, the *aku* were always in abundance when the *'ōpelu* were less abundant and vice-versa.
- KM: I see.

- WA: So that was very important to managing those particular fisheries.
- KM: So, protecting access to the shore line and to the fishery is an important issue?
- WA: Very important! Important, not just to native Hawaiians but important to fisherman of non-native ancestry.
- KM: Uh-hmm. Along the shore here, in fact you know you shared with me and you wrote an article in the October 1997, Hawaii Fishing News [Oct. 1997:31]. You participated with a group of people in construction of an *ahu* [altar].
- WA: Yes.
- KM: On the beach at Mākua. And if I were to look at this [looking at Register Map 2533], here's Kahanahāiki Stream. So this is where the railroad trestle can still be seen...
- WA: Uh-hmm.
- KM: The upright cement part of it?
- WA: Yes.
- KM: Just a short distance over, roughly I would say something like in about this area or so, of the beach, I think?
- WA: Yes, I would think.
- KM: You know roughly, the shore has probably changed a little bit you know since this was 1912. Interestingly that location, I believe, is fairly close to the division point between... Let me pull out one other map [pauses opening a map] this is HTS Plat 2081. This one shows us a little better the dividing line between Kahanahāiki on the Ka'ena side and Mākua on the Wai'anae side. Here's that area, here's the division line, basically running into the estuary, the *muliwai* [dune banked stream estuary] area here.
- WA: Yes.
- KM: And so we would place the *ahu* here [pointing to the locations on the map]. Share with me, if you can and I know that you're not speaking on behalf of anyone except yourself and your family. So it's not like, "Oh so and so said." What is your personal relationship, your personal *mana'o* [thoughts and feelings] relative to this *ahu*. It's placement. To where it is, what it represents?
- WA: To me, the placement of the *ahu*, signifies the center of... [thinking] ...where both valleys meet. And it's location provides a window, if you will, or an originating point... Because the *ahu* was dedicated to Kanaloa. A place to focus the energies, the energies of our ancestors who came before us. The energies of the [thinking] gods of the past. Gods first. Ancestors and *'ohana* [family] that came before us. The energies of the *kūpuna* that are still alive. The energies of the younger folks who have sort of taken the bull by the horns and said, "This *ahu* actually represents the starting point to locating the original *heiau* [temple] dedicated to Kanaloa." That is up in the valley somewhere.
- The people who are familiar with the protocols, tell us through legends and chants, that at one time, there was a *heiau* up in the valley that was dedicated to Kanaloa. So this *ahu* represents a starting point in that search for the *heiau*

dedicated to Kanaloa. It also serves as a starting point for notifying the powers that be, whether it be the United States government or the State government, or what ever entity that currently has the legal, perhaps not the moral right, but the legal right to use of the valley. That the people of Wai‘anae have made a conscious decision. And that decision being that it’s inappropriate to use the land in the fashion that it’s currently being used. And to put the powers that be on notice that in 2029, we expect, if not before that, the stewardship, the control of the valley, Mākua and Kahanahāiki to come back to the... I’ll say “local” people, because there are some non-native people who are also involved. But to the local people of the district of Wai‘anae. And that’s what the *ahu* means to me.

For me on a personal level, it means, again that origin, that starting point of the renaissance of myself and my wife, our renaissance of our own cultural quest for knowledge.

KM: ‘Ae. You’d shared with me, when we originally spoke in November, that it was like this “cultural restoration,” relearning.

WA: Yeah, of the cultural and the protocol... [end of Side A; begin Side B]

KM: I’m sorry, you mentioned protocol.

WA: Yeah. The protocol side of how things are conducted. Growing up in a family that was predominately taught on the western ideals side, with western ideals, I was always one to just jump in and do, without being taught that before you jump in there are certain things that need to be done. Or that there are certain acknowledgements that have to be made before attempting a project. Before completing a project. So it was a reawakening for both myself; and I don’t want to put words in Melva’s mouth, but I think for her too.

KM: Uh-hmm. May I ask you then, if you would share with me, was there a protocol that acknowledged or entered into and observed in the preparation of this *ahu*? And I assume the term *ahu*, is in this case being used to describe or to name an altar?

WA: Yes.

KM: Okay, so *ahu* as an altar.

WA: As an altar.

KM: [thinking] And examples of the protocol, were old people that are tied to this land contacted as an example? Or, what are some of the steps, the things that may have been done and that the altar symbolizes too?

WA: [thinking]

KM: Again, if I’m asking you something that you feel is inappropriate...

WA: No, I feel comfortable talking about it. I’m sure, I don’t know for a fact, that the people who were in charge of the protocol of setting up the protocol of choosing the location, had consulted with the *kūpuna* that they felt had the knowledge to consult in those areas. So the site was carefully chosen, not hap-hazardly chosen. The ceremonies that were chosen, were partly established ceremonies, I believe going back to Edith Kanaka‘ole. And certain chants were created specifically for the pre construction stage of the *ahu*.

- KM: Uh-hmm.
- WA: The fact that an *ahi mālamalama* [fire burned to shed light throughout the night] was needed, was requested to be made [pauses] and was created and burnt all night, especially during the construction of the *ahu*. Certain ceremonies such as the *'awa* [*Piper methysticum*] ceremony, and a ceremony, I believe it's called the *hi'u wai* [a ceremonial bath in the sea], the cleansing ceremonies. And for the more established, or more educated of our group, the *hi'u wai* consisted of...and as I become more culturally educated. It makes me respect those folks that had the knowledge earlier. You know, I had questioned the fact that it was done after sunset. But in terms of protocol, that was the correct way to do it. During the *hi'u wai* ceremony, some of the men who had been involved in other ceremonies pertaining to *heiau*, for them the *hi'u wai* was something that was natural. Natural to the point that they disrobed and walked into the water with no shame, with no...I would say, with full concentration on the task at hand.
- KM: Uh-hmm.
- WA: Myself being new at this, and the other friends of my who were new, weren't quite ready to concentrate in that particular of a manner. But that impressed me. What impressed me was the sincerity, the level of concentration. The *'awa* ceremony was done, and it was very solemn. It was an educational thing at the same time.
- KM: Uh-hmm.
- WA: We were taught the protocols of the *'awa* ceremony. Certain people were chosen to set rocks. Other people were then authorized to pass stones. But only certain people were authorized to set stones. A spear, a very nice spear, hand crafted spear, was produced specifically for internment in the *ahu*. Cowry shells of various types, various sizes were specifically procured. A *he'e* [octopus] of the appropriate size was specifically procured.
- KM: *'Ae*.
- WA: And some other things which I believe may have been of ceremonial importance and significance to the land...I'm not sure, were part of the protocol.
- KM: It's interesting in the selection of several things. The spear, to see the *he'e*, to see the *leho* [cowry], body forms, or *kinolau* of Kanaloa and deity.
- WA: Right.
- KM: So what you are describing is that there was serious thought taken into how it would proceed. Is it my understanding that the work on the *ahu* was done in one night's time?
- WA: Yes.
- KM: How many people would you say participated, and were all of those people of Wai'anae, or did people come from various areas? Come together to support and help in the process?
- WA: I would say about 75 percent of the people who participated were from Wai'anae District. The other 25 per cent came from other areas. *Pōhaku* [stones] for the *ahu* actually came from all parts of the state. There were *pōhaku* brought from Kaua'i,

pōhaku brought from the Big Island, from Maui, Moloka‘i, even one *pōhaku* from Kaho‘olawe was brought in.

KM: Hmm.

WA: And that to me was significant because it signified a coming together of many native peoples and non-native peoples from across the state in this action to say that “This is in an inappropriate use of the land.”

KM: And is that the bottom line?

WA: That is.

KM: Maybe that’s not the right term, but this is an important factor in... Some aspect of this demonstration to show that the use is inappropriate. Is that kind of your bottom line?

WA: Well, it’s not the bottom line... [thinking] It’s a significant reason for this coming together for this creation of the *ahu*. But, it’s a secondary reason. Or a secondary...yeah, for lack of a better word, a reason. I think the first and initial reason for this coming together is a reestablishment of cultural practice. People who are involved with the Kaho‘olawe ‘Ohana came. So it was seen as...or I saw it as a continuation of the cultural renaissance that began on Kaho‘olawe. Which is now tied to Mākua¹. Because there is this tie, this exchange of *pōhaku*, exchange of extended ‘*ohana* now. It is a bond that has been established. It’s a bond that we hope to establish in other areas with the eventual... Restoration is not a good word, but I’ll call it a reawakening for lack of a western word to describe the rekindling of an idea. Rekindling of practicing something. This bond will eventually be extended to ‘Ukanipō. The bond has already been extended to Kāne‘akī up in Mākaha. It will branch out and go to Pūnana‘ula up in Wai‘anae Valley. The bond is somewhat there with the heiau at Pōka‘ī Bay. So it is part of this webbing out that is not only occurring on O‘ahu, but in other areas too.

KM: Hmm.

WA: I think you’re seeing part of it on the Big Island with that State Park that you are working on.

KM: Yes.

WA: With Ho‘onā. You know, it’s like casting that pebble into that pond, the rings are beginning to spread and in doing so, encompass all the other points that at one time were encompassed.

KM: Hmm. [pauses, thinking] The next step then, what do you feel about the proposed use of this shoreline as a landing sight occasional Marine amphibious maneuvers or something?

WA: Well, I think the [pauses]... In this case, my personal opinion sort of rides on top of, or rides within the overall community feeling of those proposed uses. If the community feels that the existing use of Mākua, Kahanahāiki is inappropriate,

¹ For additional documentation on the relationship of the Kaho‘olawe movement to Mākua, see the interview with Auntie Frenchy DeSoto (January 8, 1998).

then an extension of that inappropriateness becomes the landing of resources on the beach to continue the inappropriate use.

KM: Uh-hmm.

WA: So the answer to that question is, "It's inappropriate."

KM: Are there specific sites that you would know of, or feel are of particular significance that... Obviously, I have no idea of what any outcome will be. I've been asked to come and help gather information, to gather some sense of what the community is feeling, just as you've shared. Are there sights or areas, whether they're in the ocean, some aspect of the fishery. Or something on land. And you brought up the word *iwi* [burial remains] earlier. Are there areas...we know that the cemetery, and this has become a sore point with members of the community because of the treatment, at the hands of the military...

WA: And the State.

KM: And the State. Of the cemetery and the church. Are there areas along this shore in other places that you...have you ever seen burial remains exposed through natural wave action or anything, along here that you know of?

WA: I have not.

KM: Okay. Are there other sites that... 'Ukanipō as an example is inland. Are there other sites that you could point out, or mark as being significant, as far as ceremonial sites, or sites of that kind of caliber?

WA: [thinking] Your question asks to be answered with another question. Are we talking historically, culturally important sites, or are we also including modern cultural sites?

KM: [thinking] Well, I'm going to ask you to say whatever comes to your mind.

WA: Let me begin with the modern cultural sites.

KM: Okay.

WA: The area immediately fronting the *ahu*.

KM: Okay, I'm going to mark roughly, this is approximate, okay. Of where the *ahu* is. [marking location on HTS Plat 2081]

WA: Is very important in terms of modern cultural importance. Because of the scattering of Israel's ashes. And in an earlier date, Skippy's ashes.

KM: I see, so both...did the scattering occur out in this area [pointing to the area fronting the *ahu*]?

WA: Yes.

KM: Okay, so not far from where the *ahu* is, or fronting the *ahu*?

WA: Fronting the *ahu*.

KM: So both Skippy and...

WA: Israel. So from a modern cultural standpoint, it's very... The area fronting that is very important. And when I say fronting that, I mean the entire portion because as the ashes were scattered, the currents distributed them along the coast line.

- KM: Sure.
- WA: Historically, I think the area is also important. I cannot point out specific sites, I can only tell you that my Uncle Ivanhoe has told me in the past of coming across *iwi* [burial remains] on the shoreline, or the area immediately back of the shoreline.
- KM: Uh-hmm, so the dune, where the sands start to raise up?
- WA: Yes, right, right. In those areas. But I do not recall specifically what areas. I can tell you I was cleaning the *ahu* area the other day, some branches and I came upon a stone, and... [pauses] It's hard to describe. To describe a feeling other than it's a sense. I was always told "Not to be afraid of anything." But, I was also told that, "If you get a sense that something is not meant for you to touch, then you will somehow know it." So the other day, my son and I were down there, we were cleaning and watering the plants. And we did some cleaning of some *kiawe* [*Prosopis* sp.] back of the *ahu* area and I came upon a very oblong shaped stone. And I got that feeling. Normally, any stone that I had found in that area, while cleaning up, I would just incorporate it into the wall.
- KM: The *pā pōhaku* [stone wall] that you're building around the *ahu*?
- WA: Right. But immediately, after touching this stone, I had the sense that that stone was to remain there. Now whether or not there is anything under that stone, I don't know. I didn't dig it up and look. But for me, I believe that there are areas back there... There had to have been. You know, people die. There were a lot of people living in Mākua prior to the 1800s.
- KM: Yes.
- WA: I'm sure if there was a big enough fire, you would come across, just as they have in Wai'anae Valley, extensive terracing back in the valleys. The area has long been known in stories of producing huge amounts of food. Taro and sweet potatoes, even in historic times.
- KM: Hmm.
- WA: Sweet potatoes, it was known as having the biggest sweet potatoes on the island of O'ahu. So for me, that's my personal feeling, that perhaps there is something there.
- KM: Yes.
- WA: I know when I get that feeling, you don't push, you just leave things alone. You go around it.
- KM: Uh-hmm. [thinking]
- WA: In addition to this, as happens in Mākaha when there are storms of above normal strength, I'm sure *iwi* will be unearthed. And fortunately, we have a protocol in place with the Hawai'i Burial Councils to take care of things like that.
- KM: Yes, uh-hmm. I'm just thinking back. Are there areas...I imagine that the old canoe shed, boat house area [looking at the map], about over in here. Were there other areas that you've heard from people, describing canoe landings or other places along the shoreline that may have been...or residence areas?

- WA: Well, if you go back to McAllister, McAllister talks about a large *heiau* in the center of the beach [McAllister's Site 179—Fishing shrine (*ko 'a*) at Makua], or the remains of a large *heiau*. And two *ko 'a* back towards the area that you describe here.
- KM: So the area close to where the canoe shed was?
- WA: Right. So I think those would be significant sites.
- KM: If we were to mark approximate locations on this map, this area to this area, are roughly the boundaries of the proposed landing area. It would be cordoned off and not... [phone rings] Do you need to answer that?
- WA: No, that's okay.
- KM: Okay. This is the area that's proposed for the landing, which brings it back with in the vicinity of the *ahu*. And I think you've shared with me, your *mana 'o* [thoughts, feelings] about the landing in general. The fact that the *ahu* is here, ashes have been scattered here, of people who were evidently beloved within the community as well. But that gives you an idea of what has been proposed.
- WA: Uh-hmm.
- KM: Is there something that I haven't asked you yet, or that you haven't had an opportunity to share in your *mana 'o* on this?
- WA: Well, one cannot help but emphasize the inappropriateness of the landings. I think everyone recognizes the military's need to be ready, to practice. I think the military many times, fails to recognize that it has other options readily available. The smaller forces that they are describing, Bellows is the ideal place. The part about the live fire exercises right after is, from a training standpoint, is sort of moot. In San Diego and most of these "charge the beach" type of forces are staged and they practice year round anyway. They have the ability to do it there. Also, the 14 day, and actually, it can be cut down, the ships can sail a lot faster than that to Hawai'i. Is not a good justification for describing, or justifying this need to practice, or have this intermediary practice before they head to the Persian Gulf or the Indian Ocean. Wherever they're headed.
- I think the reality is that there are other alternatives available. The overall detriment to the land, which is the community, 'cause it's hard to separate. Only in the western culture can you separate one from the other. The damage that is being done currently far exceeds any benefits that the military can squeeze out of these exercises. Especially when they had alternates that can mitigate the necessity for training, readily available.
- KM: Hmm. May I ask, what would you... Do you have a vision, if the military is not going to use the land? The landing area, the land, the valleys themselves, Kahanahāiki, Mākua? What happens to the land? And none of this is set in stone, we're talking story, yeah. So it's not going to be, "Well you know, William 'Ailā said..." And we'll make sure that it's not that you said... You're just contemplating, reflecting.
- WA: Well, let's add to that a set of variables. Let's say in an ideal situation, that the reclamation or the treatment of the land is successful in removing most, if not all of the ammunitions that have been left there. Under those circumstances, I think

the people that were on the land, should be given the opportunity to come back to Mākua.

Now, I'm not quite ready to say "You can come in again and it's yours fee-simple, to sell and do as you please." Because I think each piece has some sort of connection to the other piece. And the lower part of the valley connects to the other part of the valley.

KM: Yes, in fact, you can see in the *kuleana* [Māhele awarded property rights from c. 1848], some of them... Like here's Kalauli down on the ocean here, and Kalauli is *mauka* in taro or sweet potato lands, depending on its proximity to the stream. And here's another one here. Kuli on the ocean and Kuli in the back of the mountain.

WA: Yes.

KM: So what you're saying...

WA: There's a connection.

KM: Those types of relationship, shore to inland as well.

WA: Sure.

KM: Because people needed those varied resources.

WA: Right. My vision for Mākua would be one of restoring an *ahupua'a* [a native land unit and management system] on the leeward side of the island to as close as its natural state as possible. And then utilizing the valley as a teaching tool. The restorative techniques learned in the valley, bringing back the lowland trees, bringing back the *pili* [*Heteropogon contortus*] grass for which Mākua was known. Bringing back the *maile* [*Alyxia olivaeformis*] from Ko'iahi. Bringing that back, but also then utilizing the techniques to bring those back to restore other areas in the State.

KM: Hmm.

WA: I think, to me, that would be my vision. And then, not just Mākua Valley, but the *ahupua'a* into the ocean as well. There are a lot of coral resources that have been destroyed because of the fires and the siltation that has come down with the heavy rains.

KM: Hmm. You mentioned something about the grasses, when we were out at Mākua, that "when a fire goes..."

WA: Sure, because the grasses tend to burn very readily, burn very fast and burn to the level of the top soil. If you have a big, heavy rain after a fire of that magnitude, you have a lot of top soil, a lot of ash debris wash down into the streams and eventually into the water. Which then smoothers the coral that grows off shore there.

KM: That's very interesting, because you see that there's a relationship, as you said, in the *ahupua'a*. The inland to the fishery.

WA: Yes.

KM: And that's just as important because if the inland are stripped and all of that runs down...

WA: Yes. The coastal nursery and resources are so interdependent upon what happens *mauka*. We in the western way of looking at things make a distinction, when there really should be no distinction made. It should be treated as one piece *'āina* [land]. So restoration of *mauka*, but let's not forget restoration in the *kai* [ocean].

KM: *'Ae.*

WA: That would be vision.

KM: Good. Mahalo!

WA: Thank you.

KM: Is there something other that I should have asked, or something more that you feel that you would like to ensure on the record? I know it's kind of hard, just sitting and trying to talk, but we've covered a number of things.

WA: There'll always be something that we've forgotten.

KM: I'll send this transcript to you. The transcript is between you and I. If there's something you wish to add in, strike out, whatever. Mark it right on the transcript as a draft form. We'll get it all finished up so that way, when we get a final transcript that you are comfortable with, we would then include that as a part of the study that I am doing. To gather some oral historical information, memories from families.

It's really interesting, I think you will perhaps be the youngest of the people interviewed, but you are carrying on a tradition of stewardship of fisheries and resources and land. You see the relationship between the two. And up to the *kūpuna*, people at least in the late 70s, that are tied to the land. And there are many things that you've said, and you're going to be surprised, or you'll be pleased to see that much of what you say seems to mesh in with aspects of their stories. And then to hear the names of who these old people were.

You've mentioned McAllister several times, the *Archaeology of Oahu, 1933*; is a wonderful publication. When I went to his original field notes, and what are the names that I found? Ivanhoe's father, John Naiwi; an old man, George Washington Kaimiola; Jim Helenihi; Mrs. Bill Naiwi; and John Enos [BPBM SC McAllister Box 1.1, Vol. 1]; they were the native informants that gave McAllister his information. They speak specifically of several sites like the *heiau* and *ko'a, makai*. And those are wonderful things to see how you can talk to their descendants now.

And this information, while it might be fragmented in ways, it is still being handed down through the community.

WA: Well there are...we continue to learn as new information comes to light. New information tends to change the way we look at things. Unfortunately, new information always brings more questions, and that can be good and bad.

KM: Hmm.

WA: One thing that does disturb me, which we haven't mentioned earlier is this cable that is running off the beach. I'm real curious, it may be a military cable, it may be a communications cable...

KM: Where is this?

WA: [chuckles] It's immediately fronting the *ahu*.

KM: Is it really?

WA: Yeah.

KM: Was it always there, that you recall?

WA: I don't know. I guess because of the present condition of the surf and the waves, it's become uncovered

KM: Does it appear to be old, rusted?

WA: It appears to be, you know, when I say fairly recent, within the last 20 or 30 years.

KM: Hmm. Thick cable, about how big would you describe it?

WA: Oh, this cable is kind of [gestures with hand].

KM: So about a four inch diameter. And you say it's almost immediately in front of the *ahu*?

WA: The *ahu*.

KM: But running into the ocean?

WA: Running into the ocean. I'm curious, because if it's a communication cable then you would think it would be coming off shore from the telephone substation. So it might have some military application. I can recall diving off of Mākua at night, several...three years ago. And I guess the military having some night time operations with submarines et-cetera. I can recall some very loud sonar pings going on at night. You could just feel it go through your body.

KM: Hmm.

WA: So there's more operations going on in Mākua Valley than just the burning of ammunition. The practicing of artillery. The proposed landing. There's more going on there than the public is aware of. And like I said, for the record, my prediction is that Mākua valley will somehow end up in State hands before the year 2029. Because of the eventual, I think military...I'll call it the demilitarization of the State of Hawai'i, when Senator Inouye is finally out of the Senate.

KM: Retired.

WA: Yeah.

KM: I'm going to just touch bases on this one more time. Access to the shore line... And one of the things that would happen, should landings occur, the scenario might be that there could be 15 minute delays from access across the road to a full three days, cutting off access, no access to the ocean fishery in that area of time. But generally, you would say that protection of access to this shore line, to the fishery in this region is something that you are interested in?

WA: I would say that I am committed to it. More than interested. I would say committed to ensuring. I think for me, I can't speak for the other members of our *hui* [organization], but for me, I would think that because we have reestablished

the practicing of our culture. And it's been practiced for almost [thinking] five, six months now, there is a precedent to go into federal court, and sue under the Freedom of Religion.

KM: Yes, the Native American Religious Freedom Act.

WA: I think that that precedent has been set. With the building of the *ahu*, with the continued practices at the *ahu*... I'll be very up front with anyone that wants to listen to this tape. I've documented every day that I've gone down there. Why I went down there. In anticipation of having to say it in a deposition. Say it in an affidavit.

KM: Okay. Are the inlands...and I know that this is getting out of my limited scope of work, but are there resources inland that are important to the welfare, the well being of people in this community today? Is hunting an important resource?

WA: Hunting is an important resource, and hunting continues to go on in the valley, despite the no trespass signs. Despite the fences, despite the activity. I know many people that continue to hunt today.

KM: And is the hunting sport, or is it actual...?

WA: It's subsistence hunting. For me, I would...I think the resources *mauka* are very important. Especially reestablishing the stream resources. I think that, if it were up to me, I would, in addition to making the military clean the unexploded ordinances from the area, I would make them clean these two pond areas. Because of their activities, the fires et-cetera have allowed all of this top soil to come in now and basically become the bottom of the *muliwai*.

KM: What do they call that, it like a sump pond...?

WA: Yeah, it's become like a settlement pond. So the water quality of those two *muliwai*, where in the past, were brackish, but still yet palatable. Today, because of the activities of the military... Uncle Ivanhoe never mentioned anything about cattle ranching to the point where there was erosion of land. So based on that, I have to place the blame on the military's management of the valley as to the two reasons for the *muliwai* having suffered some economic damage. And that may be the reason that we don't see more 'o 'opu and *hinana* returning. I have not gone up into the streams, but I would hope that there would be *hihiwai* [*Neritina*] and 'ōpae [shrimp] up there.

KM: Man, that's going to be tough, because particularly with the *hihiwai*, they require this agitation, movement of the water.

WA: Yes. Kahanahāiki, it's possible. I don't know if anyone has... I'd be real curious, it's probably buried somewhere, but if there is any water being taken from *mauka*, and diverted *makai*. Or if there is any water being taken *mauka* from Kahanahāiki or Mākua and diverted to Schofield.

KM: Ahh. Well, Mr. McCandless had a great hand in the...

WA: Yeah, he built a couple of tunnels where there shouldn't have been tunnels.

KM: Yeah, at one point, it was all driven economically at that time.

WA: Sure.

KM: They were just working in a different value system.

WA: Yeah. Who is the *wahine* [woman] that did the work for the military earlier? Kelly?

KM: Oh, Marion Kelly.

WA: I think in some of her work, she mentions that a lot of these *kuleana* had their own wells.

KM: Yes, you can see it in the documentation for some of the *kuleana* as well.

WA: To me, that spoke of a water table that was higher than it is today. I see evidence of that around here, in this...the river that used to run around, behind this property, that fed into this reservoir, no longer runs. Why? Because up near Mount Ka'ala, they continue to dig wells and tap into the dikes that would have fed those streams. In Lualualei, the military doesn't have to report to anyone how many wells they've dug, how many dikes they've tapped. And I think our children pay the price for that. They don't see the waterfalls. They don't see all the wild ducks that...30 years ago, some of the old folks around here said the sky would turn black because there were so many ducks. It's a different Hawai'i.
[phone rings]

KM: Mahalo, thank you so much for taking the time to share.

WA: No, thank you for the opportunity to share.

KM: Yeah. This is wonderful.

WA: [William goes to answer the phone]

[end of interview]

A. Frenchy DeSoto

Interview with Kepā Maly

January 8, 1998 – at The Office of Hawaiian Affairs

A. Frenchy DeSoto (“Aunty Frenchy”) was a teenager when the military took over Mākua Valley. Drawn to Mākua with a group of young friends, she and her companions found respite on the shores of Mākua. With the advent of World War II, Aunty Frenchy witnessed the displacement of the native and non-Hawaiian families of Mākua, and as she calls it, the “desecration” of the homes and valley. In the interview she also provides readers with insight into the present perspective of a large number of Hawaiians regarding the “pain” of their displacement from lands throughout the islands.

After the end of the war, Aunty Frenchy was drawn once again to Mākua, and for more than 50 years she and her family have visited and even lived on the beach at Mākua. By the 1970s, Aunty Frenchy and her family had made a home on Mākua Beach. Many of the meetings that led to formulating the plans of the Protect Kaho‘olawe ‘Ohana, and restoration of the island to the people of Hawai‘i, were held in that house.

In part, her experiences at Mākua led her to the position which she now holds as the Chairwoman of the Board of Trustees of the Office of Hawaiian Affairs. Aunty also reported that her home was situated at the present location of the *Kūahu* (Altar) which was built on the shore of Mākua Beach, and dedicated to Kanaloa, a Hawaiian god of the ocean. She explained that the *Kūahu* was built:

...in recognition of the need to provide a place to go to, to acknowledge Kanaloa. To acknowledge that relationship of the land and the sea to the native people.

In her discussion of the *mana‘o* (thoughts and feelings) behind construction of the *Kūahu*, Aunty Frenchy noted that the *Kūahu* also marks the location where the ashes of Skippy and Israel Kamakawiwo‘ole and *kūpuna* (elders) who had family ties to the Mākua area have

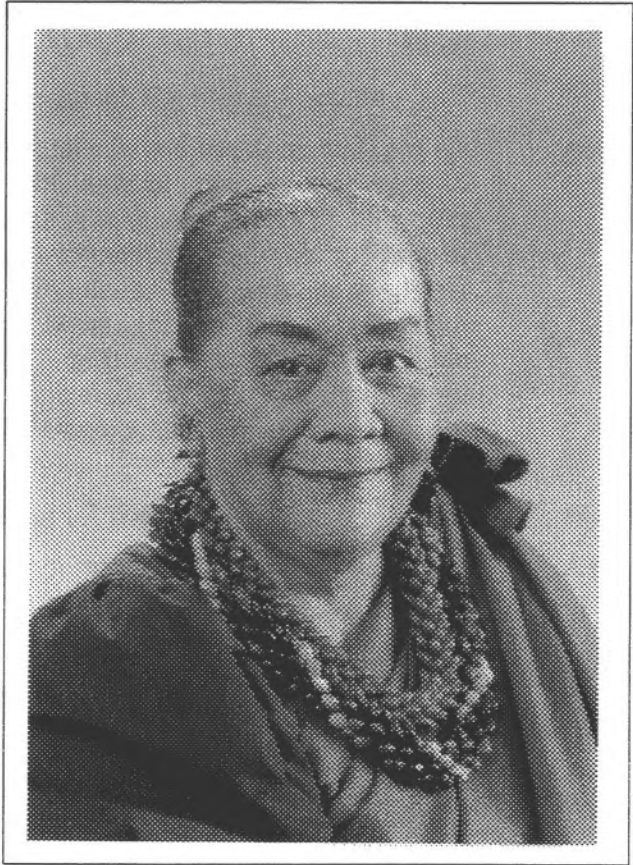


Figure 15. The Honorable A. Frenchy DeSoto

been scattered. Making the *Kūahu* was a step towards “asking people to take responsibility to *mālama* [care for]” Mākua.

When asked her opinion about the proposed amphibious landings at Mākua Beach, Aunty Frenchy responded:

...each ridge and everything [in Mākua], the configuration of this area has significance. You know, the *kūpuna* said, “This valley is *wahine* [female].” Not *kāne* [male], *wahine*. Mākua is a woman, parent. And they want to come through here, no. *Lawa* [enough], they get enough land for go desecrate. And I said to them, “Go to the Big Island.” But pretty soon, we’re going to say, “Enough for over there too.” Because they don’t have money to clean up. No, I don’t think, unless they... I have no problem with them walking through. Landing, is something else. It’s very aggressive, very hostile to the environment... No, not there, *lawā* [enough]! There is no room for compromise any more. Wrong is wrong.

During the interview reference was made to HTS Plat 2081, depicting the Mākua-Kahanahāiki area; and a Belt Collins Hawaii map, dated August 1997, titled “Figure 3-6, Makua Beach...” Also, during the interview, Aunty Frenchy drew a sketch map of her former Mākua beach home, a focal point in early planning stages of the Protect Kaho‘olawe ‘Ohana movement. A reproduction of the sketch map and other points referenced during the interview are identified on an annotated map at the end of this study (*Figure 3*). On February 3, 1998, Aunty Frenchy DeSoto gave her written release of the interview transcript (see *Appendix B*).

[Tape 1, Side A]

KM: It’s just about 11:10 a.m., January 8th, 1998. I’m here with aunty Frenchy DeSoto, and we’re to talk about Mākua. You’ve had a long history with this land, with the issues today that are important to the people of Wai‘anae and the Hawaiian community. I want to say – *Mahalo, aloha nui nō!*

FD: *‘Ae, aloha.*

KM: Could you please, just some basic background, if you would share your full name, date of birth, and we’ll come up and just talk story.

FD: Okay. My name is Adelaide Conneth Keānuenuēokalaninuiamamao French-DeSoto. *Hānau mua ana wahine Kahiki-lani-kaka ‘i-ka-‘ai-pua ‘a a me nā wahine hānau o Waikele* [First born of the woman Kahiki-lani-kaka ‘i-ka-‘ai-pua ‘a and the women born to Waikele]. My *kūpuna* [ancestors], *nā iwi o nā kūpuna kahiko noho ma nā papa o Hāna me Moloka ‘i, Kohala, Ka ‘ū, ‘Ewa...* [the remains of my ancient elders are found at Hāna, Moloka ‘i, Kohala, Ka ‘ū, and ‘Ewa...] So my ancestors go a long way without getting into my *mokokū ‘auhau* [genealogy].

KM: *‘Ae* [yes].

FD: That is briefly who I am. Nothing more, nothing less.

KM: Hmm.

FD: This is who I am. My relationship to Mākua has been a lengthy one, I agree. My children and my grandchildren have spent many segments and times of their

growing up on Mākua.

KM: 'Ae.

FD: And so we *aloha* [love, respect] that 'āina [land].

KM: 'Ae.

FD: I was... I saw when the military of the United States flew in to claim the valley when I was a very young girl. And I witnessed that they had painted white crosses on the buildings that existed. And as the planes swooped into the valley, they bombed the church, they bombed the structures that were there. And as I'm speaking, I see it. The structures that were there, and it caused a great deal of pain. Unfortunately, pain is passed on to generation after generation. The pain, the 'eha [pain] becomes almost a legacy that is passed on.

KM: Yes.

FD: And so people may wonder, "Why does the Hawaiian community insist..." in their view; "to keep bringing up pain?" And perhaps it is simply because that's all that we've experienced. And as we face contemporary times, might is often described by those who have power, as "Righteous." And those of us who perceive ourselves as not having equal status of power, will fight, you know. I remember that in Mākua, my children helped me to build *imu* [earthen ovens]. We had *imu* there. My *mo'opuna* [grandchildren], I have *māhoe* [twins], David and Don, and Leina'ala. Leina'ala is a practicing physician in Minnesota today. One of the *māhoe*, Don, is a clinical psychologist. So I've set it up so that contemporary times confuses our family, we have a doctor and a shrink.

KM: 'Ae [chuckles] *maika'i, e mākaukau*. [Yes, good, all ready.]

FD: [laughing] Yeah. So you know, they learned, and they tell me even till today, that when they used to get up, they'd go outside as they were taught, and welcome the sun. And as the sun *moe* [reclines] in the evening, no matter what they were doing, they would run to say "*Mahalo!*"

KM: 'Ae.

FD: For coming that day. And they learned to *aloha* the 'āina.

KM: 'Ae.

FD: Well, these twin grandsons of mine are now 27 years old. My son, my oldest son, John, loves that place dearly, is now 50.

KM: And as a baby, he was there with you too?

FD: As a very young child.

KM: Ahh, very young. So your time with Mākua, as you said, as a youth in the 40s, I guess?

FD: Yes.

KM: When they took over?

FD: Yes, yes.

KM: And you witnessed the bombing...

- FD: Yes, the desecration.
- KM: Desecration, okay. So your history goes back...
- FD: Goes back quite a ways. But what was important for me at that time was that there was a place on this earth that I could take my family and try to practice those things that memory remembered. You know, that there was in me, a ancestral memory that I could not deny. So preparing food, offering parts of the pig to the four corners of the earth. Giving praise to *ka lā* [the sun].
- KM: 'Ae.
- FD: Respecting and teaching the children about Kanaloa [a god of the ocean], all of it was... I had no experience, I was raised in foster homes.
- KM: Hmm.
- FD: As a very young girl. My father died when I was six. All my life was with foster homes, so family became very very important to me.
- KM: What drew you first to Mākua? Were you with a foster family, your parents, or...?
- FD: No. I went down there because I had run away, once again, I think it was number 13 or 14 foster home. And headed out there with some friends that I met. I was a juvenile delinquent.
- KM: All *kānaka* [Hawaiians]?
- FD: Yeah, all *kānaka*. And we went out there to go fish because we were hungry.
- KM: Were there still families living on the shore, by the church? John Naiwi *mā* [folks] or any of the old folks, Sam Pulu'ole?
- FD: Only Caroline. Only Aunty Caroline [Neill] was there.
- KM: Okay.
- FD: Everybody else had moved out. But I remember meeting people who described the little parcel by where there was a pool. And they described to me that there was a water sources there near the highway, near the mango tree.
- KM: Yes, yes.
- FD: And that their family owned 13 acres of it. I remember them telling me, it was Ivanhoe.
- KM: Yes, that's right. Did you folks...so early on, it sounds like you were going to Mākua, camping along the beach, the protected shore line area. Was the fishing important? Were you folks...?
- FD: To be totally honest, we were not very concerned about fishing, other than to eat. We were too young and *lōlō* [not too bright]. [smiling] Now, we're old and *lōlō*.
- KM: [chuckles]
- FD: But, you know, we weren't... [thinking] We figured that the bombing—at least I did, I better speak only for myself—I figured that that's how it was.
- KM: 'Ae.

- FD: You know, that they can bomb. It wasn't until I started to have children, and recognized that something is not right here, that I became [thinking] aware that this is not right.
- KM: Hmm.
- FD: 'Cause you know, as an orphan, I didn't have any roots, or anybody to teach me about *aloha 'āina* [love for the land] or anything else. All that was learned by experience.
- KM: Hmm. As you also said, and I think it's something that's important, this memory...
- FD: Yeah.
- KM: ...from the *kūpuna*. It's almost genetic, or handed down eh?
- FD: Yeah. You know, even to my work today [with emphasis], *Kepā*, I cry, you know. I say "I don't want to be here. Why must I be here? How long for this pain?"
- KM: Hmm.
- FD: But then I know, that I have work to do.
- KM: 'Ae, *mahalo!*
- FD: Then I always think, I refuse to be the *mōhai* [sacrifice]. [chuckles]
- KM: Yes, I know.
- FD: You know, I'm just so stubborn.
- KM: So that's why, Tūtū Ka'ōpūiki them said, "*Ka mea maika'i mālama, ka mea maika'i 'ole kāpae 'ia*" [Keep the good, set aside the bad].
- FD: *Pololei* [correct].
- KM: We have to...
- FD: We have to.
- KM: ...otherwise you're the *mōhai*, like that.
- FD: Yeah, that's right.
- KM: You feel like you're out there being offered eh?
- FD: Yeah. But lucky I'm half white, because my half white side is *po 'o pa 'akiki* [hard headed]! That's the German [laughs].
- KM: [chuckles] The *Kelamania* [German] eh.
- FD: 'Ae, *Kelamania ka Pāpā* [Yes, Papa was German].
- KM: Hmm. [pauses] When you...and share with me, *e kala mai* [pardon me] if it sounds like I'm asking the wrong question, but...
- FD: I will tell you.
- KM: *Mahalo*. But, the idea is that this is how minds sometimes work, particularly when they are coming from away [not of Hawai'i]. Is there a special place, as a youth, were there sacred places, along the shore? Do you remember, were there still

places where there might have been *kū'ula* [fishing deity, places where offerings were made]? What's proposed now, of course, and I need to ask your *mana'o* [thoughts and feelings] about this. The Marines—this is why we are doing this particular project. The Marines have proposed, and are trying to see if there is a way to do occasional landings on that shore line. So they want to know, are there sacred places?

FD: There are.

KM: I've brought a map along with me, that we may take a look at, and if you feel it's appropriate, that you can mark a particular area, or not. I would like to hear your *mana'o*. Is the land sacred, are there sacred places on the land?

FD: I think first, we'd be safe if we define sacred.

KM: Okay.

FD: I think that if we are able to articulate the relationship between the *'āina* [land] and the *kai* [ocean] to *nā po'e* [the people], then it becomes sacred. So that it is not like... [thinking] a cathedral that sits on a particular place and there that place is destined [determined] as sacred.

KM: Hmm.

FD: You see, it's the relationship. The relationship to the people. I have in my life been fortunate to know many people, known characters who have lived out there for what ever reason. I have my own speculation about that.

KM: Hmm.

FD: And I know many *kūpuna*, like Mr. Enos, *mālama* [take care] of the *ko'a* [fishing shrines].

KM: 'Ae.

FD: You know, the *ko'a* still exist today up in 'Ōhikilolo Ranch.

KM: 'Ae.

FD: ...But there are areas, and you see, I believe this sincerely [with emphasis]... I was just telling this to one of my sons, "I believe this [gesturing heavenward] *ke Akua*, the Supreme being, gave us a culture as he gave other people's cultures. And because we turned our back on our culture and tried to be something that he didn't want us to be, we're in *nui ka pilikia* [big trouble]." *Nui ka hewa* [much is wrong]!

KM: 'Ae, *huikau* [yes confused].

FD: *Huikau*! So he said, "Oh yeah, that's what you think ma?" I said, "Yeah. Because in my view..." And if I look at the *kūpuna kahiko* [ancient ancestors], *manamana ho'omana* [there were many beliefs and superstitions].

KM: 'Ae.

FD: So that, if you say there is a devil, well, we said that Kanaloa might have been one. Then if you said there was a god, well, Kāne was...you know. So that you can do this pairing off and not feel guilty about respecting your *kūpuna* or their beliefs.

- KM: 'Ae.
- FD: See [chuckles], and so we went through that. Now, I also tried to teach my children to watch around you. When the wind is heavy, stormy, you watch the *niu* [coconut]. The *niu* bends. If it doesn't bend, if it stands *po 'o pa 'akiki* [like a hard head], broken and *make* [it dies].
- KM: 'Ae.
- FD: So when the *makani* [wind] comes, *nui ka makani* [big winds], they bend. The tree is going to be bust up, but guess what, it's still going to be there.
- KM: *Ola* [it lives].
- FD: And of course, our spiritual relationship with the *niu* is important, you know.
- KM: Hmm.
- FD: But I never learned a lot of this until I was probably about 30, you know, when I really became committed to knowing who and what I was. You know, 'cause when I look in the mirror, I don't look like a German. I recognize my father, and his ancestors, and I appreciate that. But for me identity is tied directly to the native peoples.
- KM: 'Ae, *kulaiwi* [Yes, the native lands of your ancestor's bones].
- FD: 'Ae.
- KM: As you said, this is where your ancestor's bones are.
- FD: That's right. So you know, I mean, we have a chance to talk about the first people of the land down there [at Mākua], and what *lā* and what *lā* [and various things]. And we have tendency... I don't believe that it's only Hawaiians, I think that all people have a tendency to romanticize that relationship. In the earlier—in this century, it was—you could find peace out there and comfort. But the land, O'ahu is getting over crowded, so you're not safe anymore down there. So in talking with Michael Wilson [Chairman of the Department of Land and Natural Resources], I asked him to cut all the *kiawe* [a tree, *Prosopis* sp.]. You know, we went there, we built a *kūahu* [altar].
- KM: Yes.
- FD: And Glen Kila and them built another *kūahu* by the grave yard.
- KM: Uh-hmm.
- FD: They built it down in the runoff place, the little gulch. We built ours right on the beach. It took us...we had the ceremonies, but their choice was not to have those ceremonies. So you know, it was...they didn't want to even call it a *kūahu*, they called it a foundation, a *lele* [an altar or stand], you know. And in their mind it was to spring off, it was a foundation, a basis to spring off. And that's okay. My point is that, a culture that is *pa 'a* [set] in one way, is a culture that is doomed to extinction. It must evolve for contemporary times. It must [with emphasis]!
- KM: Hmm. So it's not, and this is an important idea, I think, because so often people try... Particularly when they are trying to work within historic preservation laws or things, you hear, "Well the traditional way was..."

FD: Yeah.

KM: So you're saying that "culture is evolving?"

FD: Evolves. Evolves, it lives. It lives, it's not for the museum shelf or to put, like the *iwi* [funerary remains] in the boxes and file 'um away.

KM: 'Ae.

FD: [with emphasis] It is living. It is evolving. It has *hā* [the breath of life]!

KM: These practices, you shared that you, and I've heard, in talking with William 'Ailā, who has so much *aloha* for you. He said, "Please talk with Aunty Frenchy, you have to." That you folks followed a protocol, that your *kūahu* was built as [pauses, thinking] a demonstration of this...?

FD: No, we built the *kūahu* in recognition of the need to provide a place to go to, to acknowledge Kanaloa. To acknowledge that relationship of the land and the sea to the native people. Those of us who practice that. Not everybody, not all Hawaiians think alike.

KM: Yes.

FD: And so that's why we built that. I brought pictures to show you, Kepā.

KM: 'Ae, *mahalo*.

FD: I don't know if you've been out there and seen the *kūahu*.

KM: 'Ae.

FD: You have?

KM: Yes.

FD: Recently?

KM: Recently, I was just out there two days ago.

FD: [excitedly] Really, and you see how nice the grass and everything is?

KM: Beautiful. And the *pā 'āina* [stone wall].

FD: Yes, yes [smiling]!

KM: I've been with Landis and...

FD: Oh, Landis is a darling. Oh, I'm so glad [with emphasis]!

KM: And William 'Ailā *mā* [folks].

FD: Oh, they carried all that *pōhaku* [stones] out there. And we were there overnight.

KM: Yes.

FD: Well, this is some of the pictures.

KM: 'Ae. When did you folks build this *kūahu*?

FD: I *poina* [forget].

KM: *Poina*. I think it was the last of August, beginning of September. One night? [August 31-September 1, 1997]

FD: Yeah, one night. But we were there a couple of days ahead of time in preparation.

KM: [looking at photographs] Ahh, here's Melva 'Ailā in this photograph. Beautiful.

FD: Uh-hmm.

KM: Is there a reason...? And I'm going to pull the map out now.

FD: Okay.

KM: Since you're talking about the *kūahu*. [opening map] This is HTS Plat 2081, from the Territorial Survey.

FD: [looking at the map] You notice this Kepā?

KM: 'Ae.

FD: Kahanahāiki. And Kona, what, Kohanaiki.

KM: Kohanaiki. Yeah, interesting eh. So what we see here, the *kūahu* that you folks built... [referencing locations on HTS Plat 2081] This is the first pond, and the church cemetery.

FD: Yeah.

KM: Right here.

FD: Yes.

KM: And there's a pond right on the side there. Then there's the pond, or the *muliwai* [dune banked stream estuary] eh that comes in over in this area.

FD: 'Ae.

KM: So here's the *kūahu*, approximately here. You see, interestingly, Kahanahāiki is [pointing to the location] the *ahupua'a* [a native land unit] boundary.

FD: *Pololei* [correct].

KM: Did you folks select...?

FD: That section.

KM: How did you come to select the area?

FD: This particular area?

KM: 'Ae, for your *kūahu*.

FD: That's where my *hale* [house] was before.

KM: Ahh, so you lived right in this place?

FD: Right where the *kūahu* is, in the back.

KM: In behind, ohh.

FD: And where the *kūahu* is, is where my *imu* [earth oven] was.

KM: Ohh!

FD: But that wasn't the only thing. When Skippy Kamakawiwo'ole, *hala* [passed away]...they used to live right over here, they used to camp.

KM: Okay, so just a little ways, Keawa'ula side of the...?

- FD: Yeah, of where the *ahu* is.
- KM: Okay, I'm going to just mark a little...
- FD: There's a road that comes in there, right on the right.
- KM: Yes, yes, okay.
- FD: More *makai* [shoreward]. And Skippy, when he *hala*, we went take him out here [pointing to location].
- KM: Okay so just *makai*.
- FD: Then when Israel went *hala*, we went take him out there [pointing to the same location].
- KM: Okay, so both of them.
- FD: So now, we're trying to *kapu* [restrict]... And other *kūpuna* have died and they have gone out here.
- KM: Ahh. So they *aloha* that place?
- FD: They *aloha* that place, yeah.
- KM: May I ask please, when were you living out here? And you had described that you had made your *imu* and things. When were you living out here?
- FD: Shee, I forget, wait. [thinking] Let me ask my son [picking up her phone to call].
- KM: Okay, I'm going to pause the tape. [Counter # 243; microphone off, section not recorded, but tape continued running to Counter # 306]
- FD: [describing why some people have chosen to try and live at Mākua] ... Practice the very basics of survival, which means you don't have the time, just to sit in front of the TV. You got to go hustle, you gotta go catch the *i'a* [fish], and pound the *kalo* [taro] and what. And that kind of lifestyle, I think, is very attractive to people who relate to the land, I believe. And the resources, the *kai* [ocean]. Because they're desperate.
- KM: 'Ae.
- FD: And the environment and all of our gods protect them while they are there.
[Aunty's *mo'opuna*, Whitney, came into the office asking if she was ready to eat] No, no, not yet, thank you. They worry about me, I'm diabetic.
- KM: 'Ae. Yes, well you take care. May I ask, and I'm sorry, need to just review for a moment, because I made a small mistake when we turned off for the phone call.
[reviewing aspects of the information Aunty Frenchy discussed prior to re-powering the microphone]
You shared that in the mid to late 1970s, you moved to Mākua. This house that you've drawn here [referring to the hand drawn site map, reproduced on the annotated interview map; *Figure 3*]...
- FD: I still maintained my residence. So I built a house down there for me to go study, to go away. To have the Protect Kaho'olawe 'Ohana, and the *kūpuna*, Uncle Harry Mitchell, Aunty Emma Defries, all come out there for meetings.

KM: Ahh, so that's why you had this house here. And as you said, there were some 18 *pūne'e*, or places where people would sleep...

FD: Yes.

KM: ...and a kitchen, a meeting room, like this [pointing to features Aunty drew on her sketch map], your *imu*. Where the *imu* roughly is, is approximately where the *kūahu* is toady.

FD: Yes, right by the tree.

KM: Skippy and Israel were living out here. You mentioned Adam Holburn?

FD: Holburn.

KM: 'Ae.

FD: Diamond Kyle. The Meyers family.

KM: 'Ae, and the Meyers are tied to Mākua.

FD: That's right.

KM: The *hale li 'ili 'i* [out house] was on the side.

FD: Yes, yes.

KM: If I can, maybe I'll redraw this little sketch.

FD: Okay.

KM: So the *muliwai* [dune banked stream estuary] was here. And you mentioned that this *muliwai*, the water was clean and it opened out [to sea].

FD: Yeah.

KM: And then *mauka* [inland] of the road, it's been blocked off since then...

FD: It's been blocked.

KM: ...so that's why it's kind of *pilau* [dirty] now.

FD: Yeah.

KM: And there were fish in here, you remember?

FD: *I'a li 'ili 'i* [little fish].

KM: Like little...

FD: There was life.

KM: 'Ae. Do you recall, did anyone ever fish along any of these *muliwai*?

FD: Yeah, my *mo 'opuna*.

KM: Ahh, Whitney them?

FD: Yeah. They used to go in there with their net, move the *pōhaku* [stones] and catch. But I made them stop if they weren't going to eat it.

KM: Ahh, yes. Was Hurricane 'Iwa the end...?

FD: It destroyed it.

- KM: It destroyed the *hale*.
- FD: I had a *hikie'e* [a Hawaiian couch] that was given to me by Dewey Allen's mother. It was about, almost 100 years old. It was so heavy, you couldn't put it in a regular house because it would break the floor eventually. So I had it in there, and it was destroyed along with everything.
- KM: 'Auwē [alas]!
- FD: During Hurricane 'Iwa, and it broke my heart.
- KM: Hmm.
- FD: But many people remember this because I opened it up to many, many people.
- KM: Hmm. It sounds like it was a congregating area. As you said, the 'Ohana [Kaho'olawe], Aunty Emma Defries...
- FD: Harry Mitchell.
- KM: 'Ae.
- FD: Walter Ritte, Laretta. Kawahine 'Ōhelo. You know, *kukapaila* [plenty] people.
- KM: 'Ae. So Kawahine too.
- FD: Yeah, she remembers. She used to come, because that's as...eventually Aunty Emma was getting *ma'i* [sick]. And so she would tend to Aunty Emma, as her *kāko'o* [supporter]. And so Aunty Emma used to love to come out here to Mākua.
- KM: Yeah.
- FD: I had windows [thinking and pointing to the sketch of the Mākua house]. One, two, three, and they were with... What do you call this kind of board, sheets?
- KM: Ply?
- FD: Plywood. And they would close like that [a sideways door], and you put one stick [angled out from the sill to the bottom of the plywood window cover], like that, and then it was just a screen eh.
- KM: Yeah.
- FD: So I had windows like that. Then I had one over here. And I had one, two, and the kitchen was a big one. And this was a big one. But I know how weak I am, and over here had another one, because the sink was here, and I had a work table, like that. And over here, I had the kerosene stove.
- KM: Yes.
- FD: Like that, and the refrigerator was over here.
- KM: Gas kind?
- FD: *A'ole* [no]. Every once in a while, we'd put on the generator. We had a small little generator.
- KM: Oh yes, uh-hmm.
- FD: So, I'd be working over, trying to get dinner ready or some *mea'ai* [food]. And over here, is the beach, right. And somebody would be on the beach, passing by.

And I'd go, "Dad, dad." He'd go "Yeah, what?" I said, "Come here, who is that on my beach?" [smiling, raising her eyebrows]

KM: [chuckling]

FD: You see, 'ānunu [greedy], eh. The *po'e ānunu* [greedy people]. See, 'cause I was so happy to have this [pointing to the house]. And then now, now we got this, the yard was manicured, and everything was taken care of. And now, I'm going like this [gesturing expanding out over a larger area].

KM: [chuckling]

FD: Then I'm going [smiling], you know [gesturing out to the ocean].

KM: Into the ocean.

FD: Into the kai [smiling]. I said [mimics mumbling about such-and-such]. Then I stopped and said, "You know, you old lady you [laughing]." *Po'e ānunu!*

KM: Hmm.

FD: But I think that after a while, it became dangerous. You know, people could come because of all the bushes eh.

KM: Yes, yes.

FD: And they could start shooting their guns and things like that. And some of them were our own people.

KM: 'Ae.

FD: And some of our own people today, desecrate this area.

KM: What do you think about the dunes themselves, and you know, those small motor vehicles, the things that people are racing up and down the dunes?

FD: They gotta stop. They gotta stop!

KM: Aunty, if I may, in your time, did you ever hear of *iwi* [burial remains]...you know how *pu'uone* [dunes] are so often...?

FD: Yes [with emphasis].

KM: Were *iwi* sometimes exposed in here [pointing to the Mākua-Kahanahāiki shore line]?

FD: Yes, yes. Yes they were. And then we would go to the *kūpuna* of the area, the older ones. That they could claim, or not.

KM: 'Ae, 'ae.

FD: You know, if they had connections there. But usually, we just put 'um back.

KM: Hmm. Somewhere a little more up...?

FD: More up, yeah protected. Because my mother told me, in her time, "You are responsible for taking care of the *iwi*, and if they were inadvertently discovered, and/or intentionally taken up. You are responsible to move 'um." They don't have to be put there, you move 'um to protect 'um. The key was to protect!

KM: Hmm. You were drawing on the Kea'au side of the *muliwai*, a circle here [see

Figure 3]. Is this a special place That you know of here?

FD: No, only that people lived there.

KM: Ahh, I see, there was another family there.

FD: There were a couple of others.

KM: Do you remember, did you ever hear... On the Kea'au side of this *muliwai*, and a little *makai* of where the church and cemetery are...?

FD: Where the *ah* [*Hibiscus tiliaceus*] tree is?

KM: 'Ae, yes. Did you hear about the old boat shed, or canoe shed that was there?

FD: I have been told that. I don't remember ever seeing one.

KM: Yes, uh-hmm. Were there...and as we look along the shore, were there... [pointing to locations on HTS Plat 2081] This is basically where McCandless' house was.

FD: Okay.

KM: The cemetery is here, the *hau* trees are in here, and there's the false *kamani* [*Terminalia catappa*] tree, the Indian almond, *kamani*.

FD: Yes, yes. That's the *kupuna* [elder] over there now, you know. Yeah, we ought to protect that.

KM: That's right, you're right. Did you hear of a *ko 'a* or *kū 'ula* [fisherman's shrine or fish god stone], or something along this area that you folks remember? Or that people were, or are still practicing at, perhaps?

FD: Down here, near the place where they used to call [thinking] Hale Mōhalu Beach, where they used to bring the lepers, down there to swim.

KM: Yes, La'ihau side.

FD: La'ihau.

KM: Okay, just below there.

FD: Over there, near that *papa* [flat area]. [pointing to the general location on HTS Plat 2081] By that *papa*, a little up *mauka*, used to be a *ko 'a*, fishing *ko 'a* [shrine].

KM: Okay, I'm going to mark it roughly, 'cause Kamaka's *kuleana* [Māhele property – LCA 5565] is roughly the location, according to some of the *kama 'āina* [natives], of La'ihau. So you remember...?

FD: Yeah, I remember only that Papa Kalā, there was an old man, *hala* [passed away] a long time ago. But Papa Kalā used to fish that area.

KM: Hmm.

FD: You know who else, Kamanā, the old man Walter. Walter Kamanā. And he's the one that was very upset with the guys occupying the area [leading to the 1997 eviction].

KM: Hmm.

FD: Because he went down there to go *moemoe 'upena* [set net], and then these *po 'e*

malihini [strangers—campers who were not from the area], told him, “*Hemo* [remove] your net, you can only take six fish. If you get any at all.” The rest gotta go to what they went build. And so he was furious. He came to us.

- KM: And these were *malihini*, that came down there and were camping?
- FD: And now are being looked at as sources.
- KM: Hmm.
- FD: You know, like that?
- KM: ‘*Ae*.
- FD: And then the *kūpuna* had a big meeting. They all wanted to come up to my house. They had a big meeting. And *kūpuna* who’d lived there for ever, and had *kuleana*. Like the Pililā‘aus [thinking]...
- KM: Ivanhoe Naiwi, perhaps?
- FD: *Hala* [passed away] already. His *iwi kanu* [burial] is there.
- KM: Yeah, in the graveyard there.
- FD: So they had a big meeting, and they invited Mike Wilson up. They told Michael Wilson, that “these people were violating protocol.” That they were “*maha ‘oi, nīele*, [impertinent, nosy]...” and what *lā*! Especially when they went to the *papa* [flats] over here and *hemo* [removed] that covering from the *ana* [cave] and hemo the *iwi* [burials].
- KM: Ohh!
- FD: And then they displayed it for the television camera.
- KM: That was where it was, by Kāneana side?
- FD: [nodding head, yes; slapping her hands] That *papa* down there.
- KM: ‘*Ae*. So below, *makai* of the road eh. *Aloha nō*!
- FD: So they were furious. You know, and so they said to Mr. Wilson, which of course, he transmitted their *mana ‘o* [thoughts] to the Governor, and they all felt strong about kicking ‘um out. That they had support. And I tried to explain, you just don’t fricken do that! Take the licken brah, your own people are fighting you.
- KM: Yeah, that’s right.
- FD: Because it was Glen Kila and Alika Silva who our committee, or our *hui* [organization], who were all *kūpuna*, empowered them, and charged them with getting the *iwi* from the SHPO [State Historic Preservation Office]... This was before the Burial Council was formed. The SHPO, they found *iwi* on Liopolo Street in Mā‘ili and what they were planning to do, the State Historic Preservation, was to *kanu* [bury] them back on Liopolo, under the *ala nui* [road] and the *kūpuna* got hysterical, and said, “No!” Because over there, they know people park their cars on top. When they come home like that, they get out of their car, they *mimi* [urinate] right there. So “No!” They almost had a fist fight. So SHPO backed off, Eddie Ayau them, gave the *iwi* to the *kūpuna*, and the *kūpuna* said, you two ‘*ōpio* [youth — Glen Kila and Alika Silva], you folks go *kanu* this.

So they came back and said, “There’s an *ana* [cave] over here, that has plenty *iwi* inside already, on shelves. So they went and put it back. They went bundle ‘um and put it inside there and they took one giant *pōhaku* and sealed it. Well, these *niele* [nosy] guys, from where ever they came from. Not from out there. They went over there, put the chain and *hemo* [removed] the *pōhaku* [stone]. They went inside, *hemo* the *iwi* and said, “Look what we got. That’s why the Marines no can come.”

KM: ‘*Auwē!*

FD: So I said to Sparky, you like act like you’re the *kahu* [guardian], be responsible then.

KM: Hmm. That’s an important thought, yeah. If you’re going to take that right, you have to take the responsibility.

FD: Take the responsibility. Yeah, that’s right. You don’t only *wala‘au* [talk], you know. And then when things don’t go your way, just [chuckles] *hua kūkae a pau* [oh shit, that’s it]!

KM: [chuckling]

FD: You know. And then we’ve gotta look at ourselves as people of this land. What are we doing to contribute to the *hewa* [transgressions or mistakes], you know? I witness it, I see them with the dune buggies, up and down. All my kind. I see them just *kūkae* [defecate] there, leave all the paper and everything right there by the beach.

KM: So it’s important for people to take care of the land?

FD: Care for the land! [with emphasis]

KM: You no can just *aloha* by talk eh? [pointing to the tip of his tongue]

FD: *Wala‘au* [talk]!

KM: ‘*Ae.*

FD: You know what I call that? *Pūhi‘u* [literally: a gust of wind from the tail, to let air]!

KM: ‘*Ae, kani ka pūhi‘u* [yes, the resonating sound of letting air]! [chuckling]

FD: [laughing] Yeah, *kani ka pūhi‘u!* All smell, no substance.

KM: [laughing] Ahh. [pauses] So, what do you think of this place? What is your vision of Mākua as you move into the future?

FD: I think that because of the alleged economic condition of the State... I *aloha* Michael Wilson, and I have told him, the \$400,000.00 that Mervin wants to do, to put in picnic tables. We don’t need that. Because what you want to do is put the parking lot over there. The *kūpuna* no can come down. How are they going to come? You’re making it hard for them [to have access]. It’s only the other people that can come over here.

But I think that first, we take care of the cave. You go clean the cave.

KM: Kāneana?

- FD: Kāneana Cave, and you make that nice. Then you come down here and you *hemo* [remove] all these bushes first.
- KM: The '*ekoa* [*Leucaena glauca*] and all that.
- FD: Yeah. You look at giving areas to communities who have vested interests. What do you achieve in that? You achieve commitment to protection.
- KM: Ahh, stewardship.
- FD: Stewardship, you know. And so that, even if I don't agree with Kaleo Patterson, that this *kūahu* should have been built inside that ravine... Because when the *ua* [rain] comes, it's going to wipe it out. That much we know about that terrain. But, we can coexist, you know.
- KM: '*Ae*.
- FD: And that it's okay. We can coexist. Those that think like me, have a place to do the rituals, that they feel they can go and do what ever they need to do. And so that everybody has a piece of the pie. And if you educate people about what that area is to be used for, they more or less respect it. I've been told by many people that many people, after Hurricane 'Iwa used that place. And I witnessed it, myself personally. Where they exchanged drugs and booze. You know, they get all loaded, and they go down on the bumpy road and they blast all over the place. Our own! Our own kind! We can not lie to ourselves, that we are all environmentally conscious and committed to protecting the environment. Because we cleaned up that place, *kukapaila 'ōpala* [plenty of trash]. Broken glass, tin cans. So I know first hand. You know, now it's decent, because we've got people watching it. We've got Landis [and 'Ailā] carrying water over there.
- KM: '*Ae*.
- FD: Now I hear that Hollis [Silva] is over there.
- KM: Yeah. Well, we're talking about native families and residents of the land, who need to take responsibility for caring for this place. May I ask, and please share your *mana 'o* about, what do you see? Does the military have a role, a future at Mākua, your personal opinion?
- FD: No, not there, *lawa* [enough]! There is no room for compromise any more. Wrong is wrong. And so when people say, "We gotta *ho'oponopono* [a process of discovery and resolution development]." *Ho'oponopono* what? In order for me to agree to *ho'oponopono*, that means right up front, that I'm willing to reconsider my position and forgive them for what they're doing. Am I ready for that? No, I'm not ready for that. Because if I compromise, what I'm saying is that "What you did is okay." I cannot play that game, you know. They're using my culture against me. *Lawa* [enough]! Go home! *Mahalo*.
- KM: So the proposed landings... [end Side A; begin Side B]
[Asks her opinion on the proposed amphibious landing maneuvers]
- FD: One of the reasons we were told that the landing was going to occur in this general area.
- KM: Yes, you can basically see it marked here [opens BCH map, Figure 3-6, Makua

Beach; marking general location of the proposed landing site]. This is a map of the exact...

FD: Oh, okay, I think Cynthia [Rezentes] showed me this, you know.

KM: [referencing BCH Figure 3-6] The cemetery is there. Just to give you an idea of where we are.

FD: Okay. Where is the *kūahu*?

KM: Here's the *muliwai*, and this is basically where the *kūahu* is, right there. And these arrows, this is from Belt Collins Hawaii; these arrows show...and that's the other tiny little muliwai with the telephone station up here.

FD: Yes, yes.

KM: Here's the *heiau* 'Ukanipō.

FD: 'Ae.

KM: And Kāneana, so you have an idea of the land.

FD: Yeah. So you know, we got this [gesturing to the contour of the valleys]. And if you remember, each ridge and everything, the configuration of this area has significance. You know, the *kūpuna* said, "This valley is *wahine* [female]." Not *kāne* [male], *wahine*.

KM: Ahh, Mākua...

FD: Mākua is a woman, parent. And they want to come through here, no. *Lawa* [enough], they get enough land for go desecrate. And I said to them, "Go to the Big Island." But pretty soon, we're going to say, "Enough for over there too." Because they don't have money to clean up.

No, I don't think, unless they... I have no problem with them walking through. Landing, is something else. It's very aggressive, very hostile to the environment.

KM: Hmm. As you'd mentioned, the dune buggy things and stuff like that, if that has an impact, you think that...?

FD: It does, it does. And I tell Mike [Wilson], "When the hell you guys going to enforce it?" Because when I was there that night, you know this papa [flats] over here? [pointing to the location on the map]

KM: Yes, the *pōhaku* [stone] that goes out into the ocean.

FD: Po'ohuna.

KM: Yes.

FD: And then there's a little cliff here.

KM: Yes, Kūla'ila'i.

FD: I've witnessed local people, local people, bringing tires, lighting them and throwing them down there into the *kai* [ocean].

KM: Ohh!

FD: I witnessed that. So they cannot bullshit this old lady [raises her eyebrows].

- KM: Yeah [chuckles].
- FD: You know, they're harming the environment just as much as the military plans to do.
- KM: Hmm.
- FD: And has done. And it's not because they are the military, they are all human beings. But where do we say *lawa* [enough]?
- KM: Hmm.
- FD: And for me *aloha* is a two way street. Because if it's not, then it becomes rape.
- KM: [pauses] Thank you. I know we're probably running into your time now, but do you have a long-term vision of what you feel then will happen here at Mākua? Will the military leave? Will they continue to train inland?
- FD: In my discussions with Senator Inouye, he says that that is the eventuality, they gotta leave. And I agree with him. I rather it be sooner than later. But it looks like they are settled in for a while. I think that if enough people, other than natives... Well, you've natives contradicting natives. And that just plays right into their hands, right? So you know, they should get out of there already. On O'ahu, where land is such a... You know, we're talking destructive land use here. And nobody is able to tell me, to my satisfaction, if we have this exercises once a year, all the equipment, the landing barges and these things that you need to cross the sand with, why can't you put the guys off the boat and walk in. Why do you have to bring all that damn equipment in? They're not able to tell me what environmental impact is there, if any. Other than you just saying, "There's no impact."
- Well, you know what, God never die yet [smiles]. So you're assuming that you're God. You know, now-a-days, we're a little bit more modern, you gotta show me. And I wasn't born in Idaho. Show me.
- KM: [laughs] Oh, *mahalo*.
- FD: So, like that Kepā, you know.
- KM: Yeah. I've been very fortunate to talk with members of some of the old families, people that are descendants of the land. And we're gathering these oral histories to try and provide, Belt Collins, who is doing the Environmental Assessment for the military, with enough information so that they can understand the ramifications, or the background behind their decisions. And with this interview, is there something that you feel that you have to say, that you want to be formally on the record, or have we done a fairly good job of covering...
- FD: I think that I have given you my *mana 'o i 'o* [true thoughts and feelings].
- KM: 'Ae *mahalo*.
- FD: And for whatever it's worth, one of the things that was very obvious when they renamed the reservation to Pililā'au, what they were trying to do, so we have that. And you know us Hawaiians, we fall in love with everybody. You nice to me, I *aloha* you. And so Aunty Aggie [Pilila'au] them are certainly an integral part of this. But they see what our own people do, you know. And in their view, the

military landing may not be that obtrusive. And some of us activists are saying, “You know what, enough already.” And Aunty Aggie and her sister and everybody else, are part of my *hui* [organization]. And then, I’ve gotta convince ‘um like hell.

And I’ve got to honestly say that the residents, not only Hawaiians, but the people who live here and use that area, don’t have respect for the area. They don’t have respect for the area, primarily, I believe, because of the way it looks. But, if we can take a small little piece and transform it so that there is respect for that area. God, can you imagine what the State could do?

KM: ‘Ae. So your *kūahu* is a step in part, in establishing this place of respect?

FD: You got it, you got it.

KM: Okay.

FD: And asking people to take responsibility to *mālama* [care for] this. You know, when I was pushing my wagon in the store, and this guy came and he said, “Hey Frenchy...” This is off the record [tape off at counter #707]

KM: Well, we’ve done the formal part of this – *Mahalo!* As I said before, this interview is between you and I. I will transcribe verbatim, which means that I will need a little more of your time. I will transcribe it, send it back to you, so that you can read it. Make sure that what’s in it accurately represents what you would like the people who are going to see this oral history report...and there’ll be other families, *kūpuna* and *mākua* for that place, that are all a part of this. But I’d like to ask, that when you review this, if you mark anything you want out. No one will see this until you and I are *pau*.

FD: Okay.

KM: And then it will be a part of perhaps eight or ten other interviews. And I’ve also translated some material out one of the Hawaiian language newspapers, that are the *kūpuna* who can no longer speak, but they spoke their oral history in the 1920s, thereabouts. Some wonderful stories about Mākua. So we will include all of this together to help provide this attachment, what the sense of place is for here.

FD: You know for those who lived in the valley, and who’s lands were stolen from them, by executive orders, they have many, many descendants living today. Not only Hawaiian, but po‘e Kepanī [Japanese people]. I believe, my own personal thought, they should be given a chance to get back their land. I believe that.

KM: Ahh, so the families that were of Mākua, whether...like Ushijima, Shiroma, as well as the *kānaka* [Hawaiians].

FD: As well as the *kānaka*. *Nā po‘e a pau* [All the people]. You know, I don’t... I tell you this with deep confidence, taking power from somebody and giving it to somebody else, that act in and of itself, does not guarantee justice. Moral kinds of things. Or aloha. You know, so I hear the hue and cry for turning it over to a nation, I believe that the people who originated... The people that were affected directly, should be given the consideration to have those parcels returned.

KM: Hmm. Well, you see on this map, the *kuleana* [Māhele lands]. ‘*Ohana* [family]

Pulu, that's the line that Silva comes from with Poe. There's Napu'upa'a, Kahueai, Pu'iwa, Kuli, Hoewa'a, and the old men Ka'imiola, Pulu'ole...

FD: Ohh.

KM: Various families that were all *kupa* [native]. Kamaka, Mo'o, Kana'e. They were all *kama'āina*, they were the natives of this area. In the Māhele, 1848, they received this. So you're right, what you're saying, there are many people. Kalauli, Nika, Kauhi, you know, Kalama. In fact Kalama is right here, right *mauka*... When you're at the old church lot, right *mauka* of the church lot is Kalama. Then Pulu, the Poe and Silva, Jay Landis' *kūpuna* on the mama's side are all those people. Naiwi comes with Kuli and of course the Andrews family.

FD: And these names are repeated again. You know where the first Hawaiian Bank property is?

KM: Yes.

FD: Before they built it, they went hang on the fence, this order, Mrs. Silva has it. She went there and gave it to me. Had names I never saw before in my life, ancient names.

KM: Oh yes, Albert was telling me about that, and that he went to see you because this paper was in the trees there.

FD: And so we gave it to Native Hawaiian Legal Corporation, and they couldn't trace 'um. But even when I was doing my *mokokū'auhau* [genealogy], man, some of our names have changed drastically. You know, my son said to me...when my mother *hala* [passed away] last year and we were trying to learn the *mokokū'auhau* so that we could '*oli* [chant] that at the wake. So my younger son said to me, "Ma, how come we get this kind names? First time I hear this kind names." And I said, "What do you mean?" He said, "I hear the names Kāka'e and Ka'aipua'a, you know. And then I hear the name Nālepo, you know, and like that." And I said "Well, my understanding is that during the wars, people hid with different names." And the Kāka'e was certainly a name.

KM: Oh yes.

FD: And Ka'aipua'a, so maybe that was a function that they did, shredding the *pua'a*.

KM: 'Ae.

FD: But we were basically people in the *kahuna* [priestly] line. So, like that. "Oh wow man, I was beginning to feel like – Oh ma!"

KM: May I please keep your copy of your map here...

FD: Oh yeah.

KM: ...and I'll retrace it and send you back a copy.

FD: It's nowhere near accurate.

KM: Oh, I understand, but it gives a general little historical reference.

FD: Yeah.

KM: And it's nice to see what was going on specifically in the area of the *kūahu*, in your time.

FD: It was really...we planted the grass that grows there now.

KM: 'Ae. *Mahalo nui* [great thanks]! And I ask you please, as Tūtū them said, "*Ka mea maika 'i mālama, ka mea maika 'i 'ole kāpae 'ia*" [Keep the good, and set aside the bad]. If I made a mistake...

FD: No.

KM: ...or if I *hewa* [offended you], *e kala mai* [forgive me]; you teach me, okay.

FD: No, no. One thing that I have not been accused of, and that's being shy [smiling].

KM: [laughing]

FD: About saying what my *na 'au* [gut] says.

KM: That's right. Well, you see, it gets it to the point, you no need to beat around the bush.

FD: No more time.

KM: That's right. *Mahalo – Aloha nō!*

FD: 'Ae, *mahalo!* [end of interview]

Glen Kila, Clarence DeLude, and Kupu ka 'Āina

Interviews with Kepā Maly

January 8, 1998 – at Mākua (review comments of Jan. 26, 1998)

February 4 & 11, 1998 – at Wai'anae (review comments of Feb. 25, 1998)

Introduction

Glen Kila's name was included with a list of names proposed by members of the Environmental Affairs Division of Marine Corps Base Hawaii-Kaneohe, as an interviewee candidate for the oral history component of the Mākua Beach Landings Environmental Assessment study. Upon the interviewer's speaking with Glen Kila, it was agreed that an initial interview could be conducted. Following the initial interview with Glen Kila on January 8, 1998, two follow up meetings with various people who work under the name of "*kupu ka 'āina*" (those who have sprouted from the land – individuals with genealogical ties to the ancient families of the Mākua-Wai'anae area – aboriginal Hawaiians) were held.

The interview records below represent the *manana 'o* (thoughts and opinions) of several people who participated in non-recorded interviews in conjunction with the present oral history study. Based on the past experiences of some of the families of Mākua and other locations in the Wai'anae District, some people are uncertain of the military's intentions and wonder if the military will to enter into meaningful dialogue with the native community of Wai'anae. Because the issues associated with military use of the land have caused pain in the families of Mākua and the larger district, the *kupu ka 'āina* were hesitant to step forward in the oral history process. But following the initial meeting of January 8th, the interviewees agreed to share some of their understanding of the history of the land and its' aboriginal families, and speak of some concerns they have about any use of the land by the military.

The background information below, provides readers with a limited overview of the family background of Glen Kila, who in the January 8th, interview spoke on behalf of the *kupu ka 'āina*. While Glen's background information is cited here, the group made it clear that the overall interview observations and recommendations were held in common by those who were "*kupu ka 'āina*."

Glen Kila

Born in 1953, Glen Kila is an aboriginal Hawaiian resident of the Wai'anae District, with family ties to several *ahupua'a* (native land divisions) in Wai'anae. He noted that three generations back, his family had residential ties to Mākua. Glen shared that his ancestor, Kahale'ula was one of the last *kahuna* (priests) of the Wai'anae District. This *kupuna* helped to care for *heiau* (ceremonial sites) across the entire Wai'anae District, including some of those *heiau* on the coast line in the vicinity of Mākua.

At Glen's request, the interviews were not recorded on tape, instead, detailed notes were taken as he and others spoke, and those notes were later expanded and returned to Glen and the *kupu ka 'āina* for review and comment. At the outset of the interview, Glen noted that over the years in his work with *kūpuna* (elders) of the region, they had told him, "Not to tape record, but to listen. What was remembered was meant to be, and that which was forgotten was not meant to be remembered." Glen noted that he is presently working with a group of *kūpuna* and family members with ties to the Mākua vicinity, to record the history of Mākua as handed down through their lines. This group, the "*kupu ka 'āina*" are doing their work to help ensure that what has been passed down will be remembered, and to help foster a greater

respect for the land, and to ensure the continuation of native practices. The group feels that their work will benefit the local Wai‘anae community and others around the world. They also believe that their work will continue the practice of their Hawaiian religion. Glen and the “*kupu ka ‘āina*” ask the military to respect the rights, history, and religious significance of the Mākua area.

The first part of the interview was conducted at the *paepae* (or foundation) called “Papa Honua,” rebuilt on August 30, 1997, near the northern boundary of the Mākua Protestant Church lot. The individuals who helped build the *paepae* represented various families with ancestral ties to Mākua, and also included friends of the families of the land. Glen noted that the *paepae*, in part symbolizes Mākua as the earth-parent foundation of our *kūpuna* (ancestors).

The *kupu ka ‘āina* shared that their selection of the location for the *paepae* had been given to them by their *kūpuna*, Ivanhoe Naiwi. Uncle Ivanhoe taught them that *kūpuna* Sam Pulu‘ole had had several *paepae* at that spot and in other areas of Mākua. The group also notes that some of the *pōhaku* in the present *paepae* are from the original feature.

During the initial interview, Glen referenced the overview questionnaire for the Mākua oral history study (Figure 2), and addressed questions which the *kupu ka ‘āina* felt comfortable speaking about. The interview notes reflect the primary points which the *kupu ka ‘āina* wished to record. A draft of the typed, expanded notes was forwarded to Glen on January 14th. Following a review of the original transcript in which corrections and clarifications were made, a revised transcript was forwarded to Glen on February 2nd. At that time, arrangements were also made to meet with Glen and members of the group of “*kupu ka ‘āina*,” for additional recording of information. During that meeting, Glen and the representatives of “*kupu ka ‘āina*” further expanded the scope of the interview transcript. On February 10th, the revised transcript was returned to Glen Kila and on the 11th, another meeting was held in which clarifications were made to the record. On February 25th, a few additional revisions were made, and the interview notes were released on February 28th, 1998 (see Appendix B).

Overview of Selected Points made by the Kupu ka ‘Āina

The group wishes to make it clear that the information below has been shared as an example of the depth of cultural beliefs and practices that are a part of Mākua. “These are among the things that have been taught to us by our *kūpuna* (elders):”

It is important for us to state that there are people in our community who will say, “We don’t know things.” You see, some of the cultural information and practices of our *kūpuna* has skipped a generation. Some of us were *haumāna* [students] of the older members of our parents and grandparents generation. They taught us things that weren’t popular to discuss when some of our own parents were growing up. And this is how some of our cultural information skipped a generation.

What we have spoken here, is some of what our *kūpuna* taught us, and this is what we practice². Our *kūpuna* gave us the responsibility to care for past ways and

² During the interview process, the interviewer was taken to see some of the “sacred stones,” physical forms of the deity that once rested along the shore in Mākua and vicinity, and which

beliefs, and it is our responsibility to share what is important—what needs to be protected.

In explaining their distrust of this process—giving out knowledge about sacred sites and cultural practices that are important to who they are—the group shared an example of what happened to one of the sacred sites, a *wahi pana*, that their *kūpuna*—Aunty Lei, Aunty Caroline, Grandpa Kolopano, Aunty Leihulu, Uncle Adrian, Papa Kamakaokalani, and Uncle Ivanhoe Naiwi—had taught them about:

In Mākua Valley, water was a very important and sacred resource. One of the famous springs, not far inland from the former Naiwi family residence, and the present-day Army Range Control Facilities, was the spring called “Mo‘o Punawai.” This spring was accessed by a hole in the side of a small *pali* (cliff) (see *Figure 12.*, Ivanhoe K. Naiwi at the entrance of Mo‘o Punawai). It was a significant water source for the families of Mākua, and is associated with stories of the *mo‘o* (water guardian) and the shark Nanaue. While trying to work with the Army, Uncle Ivan told the Army about the spring and showed it to them; telling them how sacred it was to the Hawaiians of the area. A while later, when Uncle Ivan went back to Mākua, the Army had covered the entrance to the cave, burying Mo‘o Punawai. This broke Uncle Ivan’s heart, and caused him great pain. It is because of experiences like that, that it is hard for us to just tell everything.

Then again, we wonder why it is that we have to give up all of our secrets to prove what we know, practice, and believe. This isn’t required of other native peoples. So why is it that the Hawaiians have to divulge everything?

Interview Narrative (continued)

KM: Do you have family ties to Mākua?

GK: In antiquity, my family was tied to Mākua, they belonged here. Indeed, I have heard the *kūpuna* say that “all Wai‘anae families—*kupu ka ‘āina*’ (those who have sprouted from the land)— belong to Mākua, and the *kupu ka ‘āina* families of Mākua are related to all the people of Wai‘anae.” It is important to remember that in ancient times, and even up to a couple of generations ago, that the families of Wai‘anae traveled throughout the district. They traveled back and forth, and fished and exchanged resources and goods.

Three generations back my family lived at, and worshipped in Mākua. My great grandfather came back to Mākua to pray. For my family, it was a part of their life, it was their practice. In the 1940s, the military stopped the Mākua families from returning to Mākua, thus, the practice was stopped for a while. But, we still remember those practices.

My family was not only evicted from Mākua, where they visited to continue their native customs, but they were also evicted from Nene‘u at Pōka‘ī. Where they lived, is now the Wai‘anae Army Recreation Center.

It is the aboriginal right of the *kūpuna*, the “*kupu ka ‘āina*,” that Mākua was, and

give spiritual guidance to the aboriginal people of the land. The *kupu ka ‘āina* relayed that these sacred *pōhaku* [stones] had been put in hiding by their *kūpuna* and *kumu*, so that they could be cared for and protected from military operations and other forms of desecration.

always continues to be, our home.

KM: Have you heard what the name Mākua means?

GK: Mākua has many different translations, but generally, it directs us to look godwards; *kua* is god. The name also represents our first parents, the progenitors of the Hawaiian race. And like our natural parents, the land of Mākua has always been a place that provides sustenance for our family. Even when I was young, my family and I would come here and camp for the summer and other vacations. We always came here, camping at the area just *makai* of the *paepae*.

Mākua was so significant to my father, that he wanted to be returned here upon his death. To my father, Benedict Kila, Mākua was the place of his ancestors, and before he died, he asked to be brought one last time to Mākua, and here he remains.

Today, there are families that continue to practice old ways of worship here at Mākua. Mākua is the center of those beliefs. Even though the beliefs and practices vary, Mākua is still held in high esteem, it is greatly respected by our families and those who love the *‘āina*. That is why so many of our elders want to return here, to the place of their birth. We believe that Mākua continues to be a living sacred land—*‘āina*. Mākua is important to our ancestors, important to those of us here today, and important to those who are yet to come. That’s why we restored this *paepae* or foundation. I say “restore,” because at one time, there were many *paepae* like this here. These were the foundations of the homes of our families, and where the *iwi* [remains] were buried nearby in the sand dunes and other areas. We named this *paepae* “Papa-honua” [see *Figure 3* for approximate location of the Papa-honua]. Papa, also called La‘ila‘i, is the earth foundation, the mother earth (La‘ila‘i’s name is also commemorated in the place name Kū-la‘ila‘i). And Papa-honua is one of the cultural practices which has been handed down from our past, and continues to be practiced today.

Culturally, this place has always been a living community, important, not only to aboriginal Hawaiians, but to all others who adopted practices rooted in Hawaiian beliefs. There are many visitors from around the world—people of the world community—who come here out of respect, to visit and learn about Hawai‘i. Various legends like that of the *mo‘o*, or earth spirit coming out of the spring waters here have been handed down through the generations. We aren’t just learning about these stories, they are a part of our lives.

Not all of these stories have been made known to the general public, because people didn’t feel safe doing so. They didn’t want to be hurt. But the renaissance, has helped people to feel safer about openly practicing their customs, and sharing their history. People are opening up and we aren’t condemned for our beliefs.

In the book that we are writing, we include the creation myth, and the place that Mākua has in our Hawaiian beliefs, in the cosmos.

KM: Based on what you’ve been sharing, it might be hard to look at specific sites, and identify particular areas of significance. But [looking at Register map 2533], in the study area along the shore here at Mākua, are you familiar with any sensitive sites or features?

GK: The sand dunes are important. The ancient villages were along the dunes, and

there are burials in the dunes.

KM: Have you seen remains exposed by wave action along the dunes here?

GK: Yes, but it isn't our custom to reveal the resting places of our ancestors. Even today, we work with families of the district in helping to care for the *iwi*, and have helped to reinter *iwi* here at Mākua. This is a responsibility that has been handed down from my father, grandfather, and on back.

This history and these practices still live among us. Even when I was young, the old people never expressed these stories as things of the past. They were, and remain, living practices, a way of life.

KM: What are your thoughts or recommendations regarding the proposed Marine Corps amphibious landings at Mākua?

GK: We've discussed this with the *kūpuna* and various families from this area. And our first request is that the military, the Marines, bring their proposal to the people. We would like the Marines to host an announced public meeting at which they would provide us with a complete overview of what is proposed, and what their plans are. We would also like to be able to share some of our *mana'o* [thoughts] about the land and its importance to us with the military. I note here, that we are not against the military, they are a part of our family. But, we wish that they would understand and respect the sacredness of Mākua. Today, there are still many families who come to Mākua to be home. They come here to camp and fish, and want to live here.

The proposed training maneuvers are so sacrilegious, and it's very hard for us to understand. Nobody can understand why they want to continue doing this to our land. Our ancestors are buried here, and to have the tanks and the military just doze over these dunes is very painful. What would they think if it was their grandparent's graves?

This entire area is a *wahi pana* [sacred place], from Ka'ena, Ka lae o ka Lā'au to 'Ōhikilolo and Kea'au. 'Ōhikilolo and Mākua is where our fishing gods were kept, they were here on the shore until my father's generation. In my father's life time, the *kū'ula* [physical representations of the fishing gods], were taken from the ceremonial sites on the shore, to inland Mākua and other locations to be hidden. This was done so that they would be cared for, and not desecrated.

Mākua and this entire region is sacred to us. It represents our relationship to the land, the gods of *ao* [light] and *pō* [dark], and our own life and death on the land. The whole area of the dunes here is important because of the burials. This is our history, the traditions of this place, Mākua. The land symbolizes our relationship to our gods.

KM: What do you feel about the proposed landings and training operations?

GK: We speak for ourselves and for the *'ohana* [families] we work with; we have said, over and over again, that we are against any desecration of burial places and other sacred places. Any military landings would be deeply, deeply hurtful [said with emphasis]. Especially for those of us who are continuing our Hawaiian beliefs, and who are continuing to care for the *iwi* of our ancestors that are in these dunes. As we said, our families before us cared for *iwi* which were exposed here in these

dunes. And as we grew up, I helped my family return the *iwi* to protected places on the shore and in the mountains. This is what we did, we returned the *iwi* to the land. When the waves at Mākua have exposed *iwi*, we have returned them to this land. It is our belief not to reveal the locations of the remains, but to protect our ancestor's bones.

[Glen speaking specifically of his family] ... My ancestor Kahale'ula was one of the last *kahuna* [priests] in the *moku* [district] of Wai'anae. He traveled the land from Kō'olina to Ka lae o ka Lā'au, to Ka'aumakua, Kūkaniloko, and Ka'ala. My line was responsible to *mālama* [protect, care for] the sites and ceremonial places of this district. That is the *mo'olelo* [tradition] on my father's side of the family.

We also have many other *kūpuna* who cared for the spiritual well-being and life of the land.

KM: What would you recommend about the proposed Marine training operations?

GK: Before meeting with you today, we asked the *kūpuna* and families that we work with, for permission to speak with you. They asked me to let you know that: we want the military to come and explain to us exactly what their proposal is. And importantly, we also want them to listen to us, to understand the *aloha* [deep love and respect] that we have for this land, Mākua. We believe that if they learn that this land is sacred to us, they will understand that what they are proposing is inappropriate.

What we share here, is what our *kūpuna* shared with us. They taught us these things so that we could take care of our ancestral lands.

As we've said, we are not against the military, but we ask that they RESPECT the land, and that they be RESPONSIBLE to our families and what they do on our land.

In our work, we have heard many people tell us that they want to return to Mākua when they die. Indeed, we have brought families back here to the cemetery and also scattered ashes of loved ones in the ocean fronting this land. Recently, two individuals have asked us to help facilitate the return of their whole burials to Mākua. We were very fortunate to witness and participate in the burials of our *kūpuna* here at Mākua.

All we are asking is that we be heard, and we are calling out for a little bit of peace. It is natural for us, the people to come back here to Mākua. This desire to return here tells you about our spiritual connection to Mākua. And we take care of all who want to be here, Hawaiian and non Hawaiian alike.

KM: Did families who are tied to Mākua help rebuild this *paepae*? [Figure 16]

GK: Yes, there were *kūpuna* from this land that helped to rebuild the *paepae*. You know, we are still centered here at Mākua, it is a living, cultural and spiritual place for us.

The military and others from away see this valley as "virgin land," waiting to be changed by them. We see this valley with its' open space as our mother. From the mountains to the sea, the land cares for us and provides us with what we need. These are our values—Mākua is our life, family, and the foundation of our people. It is the place for our bones, and a place of spiritual and physical healing.

It is our home and life.

[looking around him and across the valley] This is where we come from, looking at this land in a religious and cultural sense. [picking up a piece of coral from the *paepae*] This *ko'a* [coral] comes from the *pūko'a* [coral banks] in the sea here. Our *kūpuna* taught us that in the ocean, the *pūko'a* are the *pu'uhonua* [sanctuaries] for the small fish. To us, Mākua is our *pu'uhonua*, we are like the small fish, safe in the shelter of Mākua. Like the small fish who have life in the *ko'a mana* [branches of coral], we have life in the embrace of Mākua.

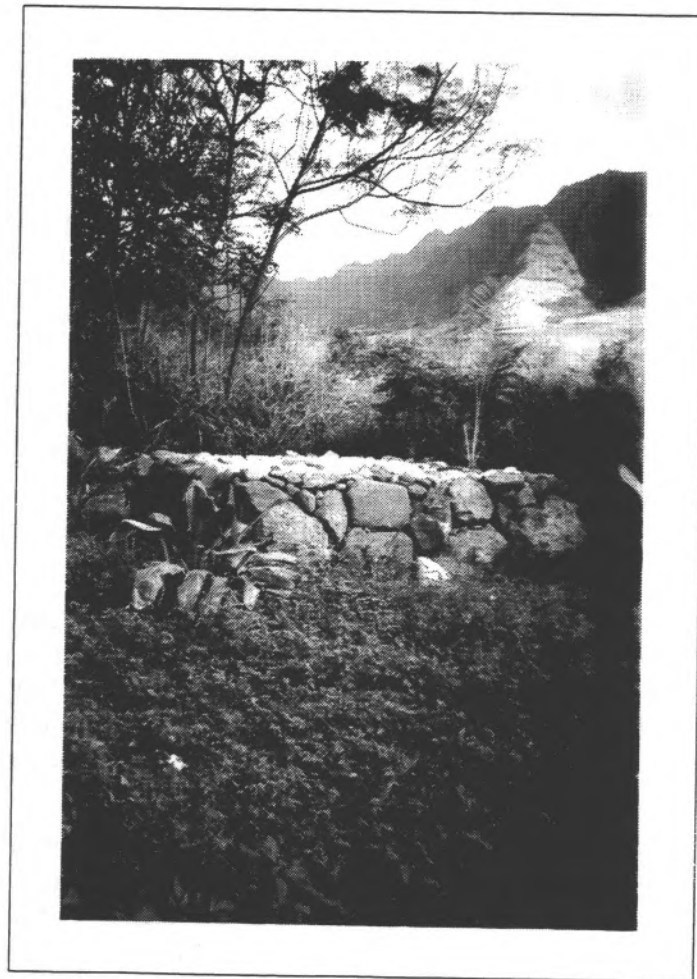


Figure 16. The paepae, Papa-honua. Built by Kupu ka 'Āina at Mākua, August 30, 1997.

KM: I realize that this interview is not complete, and is simply an overview of your *mana'o*. This is one of the reasons that I asked if we might record the interview, it allows the individual's own words to be recorded. But I will do my best to capture the spirit of your words today. Is there something further that you would like to include in this record?

GK: In summary of two of the important points which the *kūpuna* asked me to share with you, I note that: (1) we want the Marines—people with authority and knowledge—to come to Wai‘anae and share their proposed actions with us, including how they will clean up our land; and (2) we want them to learn from us, about how important this land is to us. We ask them to respect our land and be responsible for their actions.

Prior to, and at the end of the interview, Glen mentioned that an elder, Lucio Badayos, a Hawaiian fisherman, descended from families of Wai‘anae District, was perhaps one of the people most knowledgeable about the marine resources and fisheries of Mākua. He recommended that Uncle Badayos be contacted regarding the fishing grounds of Mākua.

At the end of the interview, we went *makai*, to one of the trees planted by the *kūpuna*; at an area shoreward of the Mākua Protestant Church lot, near the former location of the old boat house built by John Naiwi. There, we met Mr. Charles Reiny, and he and Glen reminisced about earlier times their families had spent at that location. Mr. Reiny agreed to sit with me for an interview in early February, with arrangements to be made as he is available (this was done on February 4, 1998—see transcript in this document).

Among the recollections shared between Glen and Mr. Reiny, was that when Glen was teaching at Wai‘anae High School, he and other members of *kupu ka ‘āina* would often bring students and teachers to Mākua and visit with Mr. Reiny and other *kūpuna*. Glen noted that they did this because Mākua is a place of healing, and Mr. Reiny and the *kūpuna* would share the history of the land and practices of the early residents with the students and others who visited Mākua. He reflected “Those were spiritual days—a time of being with, and learning from our *kūpuna*. And that is another reason that so many people feel attached to Mākua.”

In discussing the extent of the program of bringing people to Mākua, the *kupu ka ‘āina* reflected that they had been involved with these activities since the 1960s, and that their parents or *kūpuna* before them had done the same in their time.

And the practice continues—the *kupu ka ‘āina* have conducted educational programs for Wai‘anae High School—the Health Guidance, Science, Polynesian Literature classes, for the Alternative Learning Center, Special Education classes, and other classes as well.

Program participants at Mākua have included classes from the elementary and high schools along the Wai‘anae coast; pre-school students; Hawaiian Civic Clubs; Kamehameha Schools; the mental health program; Leeward Community College; and the University of Hawai‘i College of Education. The Hawaii State Teachers Association has included a Mākua site visit in its annual teacher’s orientation tours; and the Department of Education’s *Kūpuna in the Schools* program from O‘ahu and the island of Hawai‘i also regularly visit Mākua as a part of their historical education program. Over the years, we have shared the history of Mākua with more than 8,000 people students and educators.

Charles K. Reiny
Interview with Kepā Maly
February 4, 1998 – at Mākua

Charles K. Reiny (Uncle Charlie) was born in 1927 and is of mixed Hawaiian ancestry. His father, Sebastian Reiny, was one of the foremost cowboys in the Territory at the time, and when Uncle Charlie was about seven years old, he moved to Mākua with his family. It was at that time, that L.L. McCandless hired the elder Reiny to manage the ranch operations at Keawa‘ula, Kuaokalā, Kahanahāiki, Mākua, and ‘Ōhikilolo. From that time on, through most of World War II, Uncle Charlie lived at Mākua and later, ‘Ōhikilolo.

Uncle Charlie is an animated story teller, with an excellent memory of the families, sites, activities, and practices of residents in the Mākua-Kahanahāiki area, leading up to the 1940s. His recollections of the events around the outbreak of the war, and through the 1950s, are much like those of his friend, Albert Silva. Uncle Charlie was on the land most of the time and saw a great deal. One of the most interesting stories he tells describes the morning of December 7, 1941, in which two Japanese Zeros and an American P-40 had a dog fight just off-shore of Keawa‘ula. Uncle Charlie and the other cowboys had been ascending the Kuaokalā Trail when they witnessed this occurrence.

During the interview reference was made to Register Map 2533; a Territorial Highways Division Map of September 2, 1937 (*Figure 6*); and a Belt Collins Hawaii map, dated August 1997, titled “Figure 3-6, Makua Beach...” Selected sites discussed during the interview are identified on an annotated map at the end of this study (*Figure 3*). When asked about his thoughts on the proposed MEU amphibious training on Mākua Beach, uncle Charlie responded:

Well, I’ll tell you, I’m a military man, you know what I mean. I mean, if they don’t hurt... But the last time, they broke the grave yard, the grave yard fence... I’ll tell you what, I don’t go for that. They’re going to wreck everything through there. I don’t really go for that. I guess everybody in Wai‘anae is the same thing. You know what I mean?

On February 11, 1998, the first draft of the interview transcript was returned to Uncle Charlie. At that time, he gave his verbal release of the transcript, noting that what he said, was what he knew. The author asked him to take the time to review the transcript, and to make sure that it had been accurately transcribed. On February 23, 1998, Uncle Charlie gave his formal release of the interview record (see *Appendix B*).

[Tape 1, Side A]

KM: Aloha and mahalo.

CR: Any time.

KM: Would you please share with me, your full name?

CR: Charles K. Reiny.

KM: What year and date were you born?

CR: I was born in 1927, Christmas day.

KM: Oh yeah, December 25th.

CR: Yeah [chuckling].

KM: Wonderful. So you're 70 years old now.

CR: Not too loud eh [laughing].

KM: We're talking story about Mākua, and your 'ohana [family] has been here for a while, yeah?

CR: Yes.

KM: Who is your papa?

CR: Sebastian Reiny.

KM: Where was he from?

CR: Well, actually, he was from Leilehua. He was a cowboy at Leilehua, then he went to oversee livestock at 'Ewa Plantation. He used to go to the mainland and buy all the mules for the plantation and everything. And then, they had a lot of wild cattle over here, so McCandless would always go pick him up because I don't think anybody beat him as a cowboy yet. He was a roper and a good cowboy. Albert knows him.

KM: Yes, that's what Albert Silva said.

CR: Albert used to live with him before.

KM: They said he was one of the best cowboys they'd ever seen.

CR: That's right, he went all over the mainland, and all over here. So McCandless would go pick him up on weekends and bring him to Mākua to catch all the wild cattle before.

KM: Oh, down here at Mākua?

CR: Oh yeah, had a lot of wild cattle before. I hate to degrade anybody, but the cowboys were, you know... My dad used to come down over here and rope all the big wild cattle. And they had some big *pini* oxen. We'd rope them up there at Kuaokalā. [pointing to the mountain side] You see 'um up there?

KM: 'Ae [yes].

CR: We'd leave 'um overnight, and the next morning... You know, the neck is kind of soft, and the big steers, the oxen would bring right over to the ranch house [the old Andrews ranch house in the vicinity of La'ihau and the Waihoe stream; the cattle work pen was *makai* of the house]. Yeah, that was something.

KM: Amazing eh.

CR: Yeah.

KM: So your dad was out here at Mākua quite a bit eh?

CR: Yeah. Then, he got killed in an accident at Kapāpala Ranch. He had a big steer, and the horse did a summersault with him.

KM: Ohh! So out at Kapāpala?

- CR: Yeah, Kapāpala with Haole Sumner, and then after that, who came? I think Shatauer eh?
- KM: Well, Schattauer, and then Cran is out there now eh?
- CR: Yeah, Cran. But he was with Haole Sumner. Do you know what happened to his son?
- KM: No.
- CR: You don't know what happened to him?
- KM: No.
- CR: I wonder what happened to him. He was one rascal, a cowboy too.
- KM: Where were you born?
- CR: I was born at 'Ewa.
- KM: So when dad was working...?
- CR: Yeah, 'Ewa Plantation. Then McCandless went to 'Ewa Plantation and saw the manager, and told him that he wanted my father down here to take care of the wild cattle. Before, over here had all wild cattle. It was mostly all wild cattle. And you've got to know your stuff to handle them.
- KM: So all Mākua, *mauka* and Kuaokalā like that, Keawa'ula, was all cattle?
- CR: It was all cattle. All wild cattle. At my time anyway. At Kuaokalā and Keawa'ula, it was all wild cattle. And we had a trail we'd go up here [pointing to the Kahanahāiki side of the valley] called Punapōhaku. We used to ride the horse up there, and cut short. Cut short up there.
- KM: So it's on the Kahanahāiki side of the valley.
- CR: Yeah, right there. You can see it. But the trail is probably washed out by now though. So each guy would take two horses in the morning, ride one and lead one in the back. We'd go up there, and there's the Murphy waterhole. There's a gulch up there, we call Murphy. And then we change horses and go rope the cattle up there. Then we take all the oxen up there, we'd get 10 or 12 *pini* oxen. They're all tame, see.
- KM: Uh-hmm.
- CR: We tell them "*pili, pili*" [move close, close – gestures with two hands moving together], and they go up the mountain. They follow us up the mountain.
- KM: Oh yeah?
- CR: Yeah.
- KM: So you would just call out *pili*, and they'd know to stay close together?
- CR: Yeah, *pili*. And then when we get the big bull, we rope 'um and tie 'um up, [calling] "*Pili*." And they go right up to the bull and we had a big rope and a swivel so they wouldn't get tangled, see.
- KM: Yeah.

- CR: So we'd tie 'um up, and you'd be surprised, the next day, they're right home at the ranch. They'd bring the big bulls right home to the ranch.
- KM: Amazing.
- CR: Yeah, we'd hear them bellowing, and they arrived home. They want to come home and eat and drink water. And they were big oxen. Big oxen. Then the war time came, and they all had TB. The oxen all had TB, and we had to kill 'um all. But like my father said, "that was bad luck to kill them all."
- KM: Hmm.
- CR: Those oxen made a lot of money for the ranch. They made a lot of money for the ranch. You see that Kuaokalā?
- KM: Yes.
- CR: Have you been up there before?
- KM: No.
- CR: It's not like that [steep]. Up there is flat, it's a beautiful place up there. We go up that road...well, now they've got a road. But we had a trail go up. We would take three stops up there, 1, 2, 3 stops and we'd go up there. There's a lot of water up there too, you know.
- KM: Oh, on the flats?
- CR: Yeah, with the rain and it looks like a mountain, but when you go up there, it's a beautiful place.
- KM: Ahh. That's why you see, Kuaokalā Flats, all a level area on the map [Register Map 2533].
- CR: Yeah.
- KM: You know this Punapōhaku trail, did it go and stop *mauka*, or could you continue all the way to Mokulē'ia side?
- CR: You could, but you have to go to the other side. But Punapōhaku, is a short cut eh. The ranch house was over here [La'ihau vicinity of Kahanahāiki Valley], so we used to go up this way over there. Punapōhaku. Then the other famous place we'd go to over there is Ko'iahi Gulch. A lot of Hawaiian sweet oranges over there. But some lazy people go up there and they cut the whole tree down. To take the orange, they cut the whole tree down. That's really stupid!
- KM: 'Auwē! Aloha, if you take everything today, *pau*, you won't have anything left.
- CR: Yeah, you got it. They got some...I don't know, you know what kind of people I'm talking about eh?
- KM: Uh-hmm.
- CR: Yeah. So we used to go to school every morning. Had this old man Maeda, he passed away already. And we used to go to school almost every day late [chuckles]. He had an old Model T, floor board, 15 miles an hour paka, paka, paka [mimicking the sound of the engine]. [chuckling] We'd go to Wai'anae, and everyday, we'd get to school late. I can't forget that boy.

KM: Yeah. So when did you come out here to Mākua?

CR: When I was about 7 or 8 years old, I think. I was a small boy, yet.

KM: Oh. And the old man who would drive the Model T?

CR: Yeah, Maeda. The wife used to work for McCandless at the beach house. Clean the beach house and what ever. Actually, when I came down here, Lester Marks would come down. McCandless' son-in-law. I think he was a Land Commissioner wasn't he?

KM: Yes, I think you're right, something like Commissioner of Public Lands.

CR: Yeah, yeah. And he had his son, Lester Marks... well, Lester passed away already. But there was Tita [Elizabeth Stack], a couple of daughters.

KM: Yeah, Tita and Cynthia.

CR: Yeah, we were raised together. We had good fun.

KM: Hmm. Just going back to talk about your family a little bit, your mama was from where?

CR: Honolulu, she was half German, the Piper family. The Big Island has Piper too eh. But up there, they Piper [pronounced peeper]. You notice that?

KM: Yeah, I hear the name.

CR: Yeah, Piper [Peeper] was a cowboy up there too, but actually, it was Piper.

KM: So mama was half Hawaiian?

CR: Yeah.

KM: And dad was part Hawaiian?

CR: He was French, Hawaiian... I think he had Portuguese, but he said "No."

KM: Oh, so the Reiny is actually from the French tie eh?

CR: Yeah. His name was Donard Sebastian Reiny. But I think he had Portuguese, but he said "No, no." So I didn't argue with him.

KM: So early on then, you started working this land, from when you were a child?

CR: Yeah, I used to go... Then when had the war, in high school, each kid was supposed to get a job. You'd go to school only four days a week. So I worked for the ranch, just like agriculture. You know, for the war effort.

KM: Uh-hmm. And did you folks...were there areas where people were still planting things out here during the war time?

CR: Nah! It was so damn bad over here. The GIs were shooting horses and every thing. "Halt, who goes there?" Boom, one horse down. And shooting cows. The Federal Government ended up paying for that. [Details of the lawsuit between McCandless Estate and the United States of America in this matter, are located in the State Land Management Division files for Grant 1740.].

KM: For real?

- CR: Oh yeah. You know, when they bombed Pearl Harbor, we were up on the mountain there. We came home and all the military were here already.
- KM: That fast?
- CR: Yeah!
- KM: And you'd mentioned, when we were talking a little earlier, that on December 7th, 1941, you saw the planes...?
- CR: Oh yes!
- KM: Towards Ka'ena side?
- CR: They were fighting a dog fight. Actually, that morning when I saddled up my horse, I saw planes coming this way [gesturing north to south]. And I saw the rising sun, but I figured, that's nothing, only maneuvers or something. So all us cowboys up there, and had a retired colonel, or somebody that was up there. And then the planes were fighting, dog fight over the sea. And the plane was going wrr, wrr, wrr [mimicking the sound of the straining plane engine], and boom! The plane hit the water. And like I told my dad, this is the real thing, this isn't maneuvers.
- KM: So you were up at Kuaokalā?
- CR: We could have gotten killed. By the trail up there, had about 20 to 25 cowboys on the trail. If it wasn't for that P-40, they would have strafed us guys. Had two Zeros and one P-40. You know that P-40, I think it came from Waialua side, or Wheeler field. One of those places. And they were dog fighting. And our plane, went knock 'um down. Wrr, wrr, wrr, you know the sound, and then boom! With black smoke, it hit the water.
- KM: Wow!
- CR: So they were saying, "Hey this is not maneuvers, this is the real stuff." So we all came home and all them military guys were here already. All over here [gesturing along the beach], had martial law, see.
- KM: Yeah. Were they already using Mākua Valley, that you remember, before 1941?
- CR: No, it had all cattle up here.
- KM: All cattle. There were still some families living out here eh?
- CR: Yeah. Old man Pulu'ole and Kalā. Old man Nagata was a farmer. Nagata was over there [pointing inland above the church vicinity]. Fred Ushijima was gone already. And there was a section house, I think three houses. The Japanese, they'd fix the railroad track, and the section house was over there.
- KM: Was that sort of by the telephone transfer station?
- CR: Yeah, the one up by the hill. Had three houses over there.
- KM: Uh-hmm.
- CR: [thinking] Old man Pulu'ole and old man Naiwi. The ranch house was over there [in the vicinity of La'ihau].
- KM: Was there a Ka'imiola still out here?

CR: No, no.

KM: How about the old woman Amoe?

CR: Solomon family.

KM: Yes, that's what I was told.

CR: No. They were by Kea'au.

KM: Ahh, tōwards Kea'au side?

CR: Yeah.

KM: On the shore side?

CR: Where Albert Silva is living now, that's the house. They had three houses there. John Naiwi, Pulu'ole, and the Solomon. Three houses over there. The government made 'um houses. The lumber was all green eh [chuckles]. Even the ranch house. It was beautiful, but about three months later, the cracks opened that wide [gesturing c. 1 inch]. You know the lumber was green eh.

KM: So about an inch wide?

CR: Yeah. And this beach here, was all barbed wire. All barbed wire [pointing along the shore line], all the way, barbed wire. All the way, it was. Then Marshal Law, I kind of forget what color we had to paint our lights in the front.

KM: You had to black out the windows eh?

CR: You could see, but usually, you don't go out night time. And you get that gas mask and all that kind of stuff. Only if it was really important, then you'd go out. And the house all had to be blacked out. Paint the windows black. It was hell.

KM: So after the war, did you folks still stay out here for a little while?

CR: For a couple of years.

KM: So, do you mean that after the attack in 1941, you guys stayed out here a little longer, then eventually they moved everybody?

CR: Yeah, yeah. That's how. That's why I say, the cracks in all the new houses. I think the Army Engineers made the houses over there, then they moved everybody to 'Ōhikilolo. See, everybody went over there. John Naiwi, the Government bought the place from him for cheap eh. They bought 'um for a song.

KM: Hmm. What's your recollection of the church and old school house, or meeting house?

CR: When I was, the school house was down already, but the church, when the war came, that was the Army PX.

KM: Ohh!

CR: Us young boys would hang around the GIs, because they had soda water and candy eh. And then they'd get a projector and show a movie.

KM: So they just took over the church then?

CR: Yeah.

- KM: 'Cause the church was still private property eh?
- CR: Oh yeah. But when they say martial law, private property doesn't mean anything. When you say martial law, the Government takes over everything.
- KM: Yeah. So actually, in 1941...if you think about it, and the little map we were looking at [*Figure 6., Territorial Highways Division; Sept. 2, 1937*].
- CR: Yeah.
- KM: That map was from 1937. The Highways Divisions, showing the realignment of the road. It shows the church. When do you think...did the church burn down?
- CR: Well the Army wrecked it all up.
- KM: When did that happen?
- CR: Oh, way later, when the war was over, I guess.
- KM: So you think the war was over already?
- CR: Yeah.
- KM: Now old man...
- CR: Naiwi.
- KM: Yeah, Naiwi, John. He passed away in 1950.
- CR: The church was old already. And the son Ivanhoe, he was same age as me. Ivanhoe stayed with my dad, and he was a pretty good cowboy too.
- KM: [thinking] Aside from ranching, 'cause we're out here on the beach at Mākua.
- CR: Yes.
- KM: I see your 'upena [nets] out here.
- CR: Yeah.
- KM: And I heard that the old man Pulu'ole was a good fisherman.
- CR: Yes, with a throw net. He'd ride the horse and go down...most, I'd see him throwing net. He'd ride the horse, and go down. Old man Pulu'ole. He had a daughter Kalā, but I don't see her anymore. I don't know what happened to her.
- KM: What was the good fish out here?
- CR: 'Āweoweo [*Priacanthus* spp.] and moi [*Polydactylus sexfilis*], what ever. And before, by my time, we'd hardly go fishing. Seriously. We hardly go fishing. I don't know, then after a while, Willy Enos started going, he had nets. But before that, they used to go diving, just get *kaukau* [food] kind, for eat. That's about all.
- KM: Hmm. How about your 'ōpelu [*Decapterus pinnulatus*] and stuff out here?
- CR: Oh yeah, you get 'ōpelu, like that.
- KM: And I see you folks still go fishing out here today [pointing to Mr. Reiny's nets].
- CR: Oh yes, yes.
- KM: How would you compare the fishing then and now?

- CR: Oh, no comparison. This is nothing. Before, you have one piece of net, you'd get a whole cooler full of all kinds of fish; 'āweoweo, moi, mullet. Now, you have to lay four or five pieces of net and sometimes, you catch only about eight, nine, ten fish, sometimes. You know what I mean?
- KM: Hmm.
- CR: It's not like before. They brought this fish over here, the ta'ape, and they're eating all the baby eggs. And that's why, when they bring stuff in, they should study what that thing is going to do.
- KM: That's right. So there is a big difference now. But the fishing, what, why do you guys go fishing now?
- CR: To make a few dollars and eat.
- KM: So to make a few dollars.
- CR: Yeah, a few dollars and eat. Yeah. That's all our nets over here. That's all my stuff, but I let these guys use 'um.
- KM: Yeah, I think you're like the *kupuna* [elder] out here, the fisherman for these guys.
- CR: [chuckles]
- KM: You teach them eh?
- CR: That's my boys, they're my good friends, they listen.
- KM: Yeah. It's good when they can learn. You knew the old people like that.
- CR: Oh yeah.
- KM: You know, if we were to look at that little map [Figure 6]. You mentioned...
- CR: [reaches for a pair of glasses] This is Ivanhoe's glasses here [chuckles].
- KM: Oh yeah! So handed down eh?
- CR: Yeah.
- KM: Nice. You and Ivanhoe were born the same year yeah?
- CR: Yeah, that was my partner.
- KM: So sad he passed away young.
- CR: We went in the Army. He was in Korea and so was I.
- KM: Hmm.
- CR: [looking at Figure 6] What were you going to ask now?
- KM: Here's the church. So the church didn't get destroyed right away in 1941 then?
- CR: No, no, no. That was a PX, and a movie projector room. Yeah that's what it was.
- KM: Ohh! So after the war was *pau*, is when it burned down?
- CR: Yeah, yeah. And then they made a movie here. You remember the movie "Hawai'i?"
- KM: Yeah.

- CR: They made right by the church too.
- KM: Oh, so the village area and stuff like that was right out here at Mākua?
- CR: Yeah, yeah, right here [pointing to the grassy area where we were sitting]. Over here.
- KM: So this flat area.
- CR: Julie Andrews and them.
- KM: Were you involved with any of that?
- CR: No, I used to come down [chuckles], I knew all the guys eh.
- KM: So actually, where McCandless' house is on this map, that's the house here [pointing to the site on the map].
- CR: Yeah, that's right down there, on that side [pointing to the location on the shore].
- KM: Then there was a small guest house.
- CR: Yeah.
- KM: And then the canoe house, or boat house.
- CR: Yeah, that's where all... It was coconut leaves on top of that. I don't know what happened to all the canoes. Had nice canoes, you know.
- KM: So had canoes in there when you were young?
- CR: Oh yeah [with emphasis], nice canoes, *koa* canoes. Big canoes! Yeah, I don't know what happened to 'um.
- KM: I heard that the old man Pulu'ole...do you remember where he lived, if we are looking at this map?
- CR: [pointing to the area, *mauka* of the beach road]. I tell you right now, he lived right around this area in side here.
- KM: Okay, so was it this side, the 'Ōhikilolo side of the stream, or just across?
- CR: Just across.
- KM: Okay, I'm going to mark it generally [marking location on *Figure 3*]. Was it *makai* or *mauka* of the railroad?
- CR: *Mauka*.
- KM: Okay, *mauka* side of the railroad.
- CR: Yeah. And where is Helenihi's house? You saw that eh?
- KM: Yes, you showed me the picture. So Helenihi's house was...?
- CR: [pointing across the Kahanahāiki Stream] Down this side, by the main road over here by the railroad [see *Figure 7* in the interview with Albert Silva].
- KM: Okay. So we're roughly sitting around in this area now [pointing to the location on the map].
- CR: Right.
- KM: Because the stream is just a little further over here.

- CR: Right.
- KM: So this flat grassy area is kind of where they filmed “Hawai‘i” also, the movie?
- CR: Yeah, right here. Most was over here. Right this area over here.
- KM: Amazing.
- CR: They had everything, props and everything. They had the boats out there [chuckles], they had the make believe shark and everything.
- KM: Ohh! You can do anything in the movies.
- CR: But that movie went down the road. They didn’t... Two directors got fired, they had all kinds of trouble. That movie was hard luck.
- KM: Hmm. Do you remember if there was a *ko‘a* [fisherman’s shrine] or *kū‘ula* [stone form of a fisherman’s god] that they used to take care of out here?
- CR: You mean the *heiau* [temple] like?
- KM: Yeah, for the fish...
- CR: No, no, no. But I think, I kind of forget, that end, had about two *heiau*, on the other side [pointing towards the lower Kahanahāiki cliff side].
- KM: On the mauka side, Kahanahāiki?
- CR: Yeah. But I forget, it’s been a long time.
- KM: That’s above the telephone area?
- CR: Yeah, yeah.
- KM: So the one, ‘Ukanipō...
- CR: That’s right.
- KM: ...you can still see some of the walls.
- CR: That’s right.
- KM: Was there anything that you recall, along the ocean? Or along the *muliwai*, the stream area?
- CR: No, not that I remember.
- KM: Not that you remember in your time.
- CR: Down there [pointing north along the beach], had the station where they’d pick up the cows and take ‘um on the train.
- KM: Ahh, yes. [pulling out Register Map 2533] This map was made in 1912 by Kaho‘okele. It’s Makua Valley – Kahanahaiki... This one doesn’t show the trail you were talking about, Punapōhaku.
- CR: Yeah.
- KM: What’s neat is, there’s the church lot there.
- CR: Yeah, yeah.
- KM: And the old meeting house, school house area.

- CR: Yes.
- KM: [pointing to the terraced rectangular feature on the beach, just south of Kahanahāiki Stream] This is too far over to be McCandless' house here on the beach. But there is some sort of structure here. Here was Kauhi's *'āina* [land] here [LCA 9706:3], but I think they were gone by your time.
- CR: Yeah. Here's the train tracks over here.
- KM: *'Ae.*
- CR: O.R. & L. The track was right over here [pointing behind us], the train track. Right here, yeah.
- KM: And like you'd mentioned the Mākua Railroad Station.
- CR: Right.
- KM: That's what's marked over there.
- CR: Right.
- KM: Here's the little stream that we're sitting next to now.
- CR: Right over here.
- KM: This area, did it used to pond up and have fish inside, the *muliwai*, the pond area here?
- CR: Just when had big waves. Then they get *āholehole* [*Kuhlia sandvicensis*] and all that kind, would come in. When get the big waves.
- KM: *'Ae.* Do you remember *'o'opu* [*Gobidae*] ever coming down the stream in storms some time?
- CR: [thinking] Yeah, I think had. That's right, we used to go down to the stream over here. That's right. And I know in Kaua'i, get plenty.
- KM: Yeah, the *hinana* [*Gobidae*] like that.
- CR: And one time, way back, me and this old man... He's passed away. His name was Willy Pakū. So anyway, we were down the beach and he said, "Charlie, look, the beach is red, red." And we went down there, and it was all *'ōpae* [shrimp]. That was the first time I ever saw that at Mākua. We picked up bags and bags and bags of those things.
- KM: Oh yeah, all on the sand here?
- CR: All on the sand, the beach was read. But they said it probably came from Kaua'i. That's the first time that ever happened.
- KM: And you never saw that again?
- CR: Never saw it again. The old man Willy Pakū, he had one eye, and he patched all my nets.
- KM: This is the location of the old ranch house complex, I believe, right in here.
- CR: Yeah. See, had an old ranch house with upstairs and downstairs. Then the war came, and they made a new one. Like I said, the cracks were like...but it was alright.

- KM: Hmm. This is a nice map, yeah.
- CR: Yes.
- KM: I'll make a copy for you. [a copy was given to Mr. Reiny following the interview]
- CR: Okay.
- KM: I'm curious, right now, the Marines have proposed to do...
- CR: Training over here.
- KM: Yes training, beach landings along here [pointing to location on map].
- CR: Yeah.
- KM: If you look at this beach, do you remember was there a ceremonial site, or did *iwi*, remains ever come up, get exposed when the ocean was rough? Along the beach that you remember?
- CR: Well I was here when hurricane 'Iwa and 'Iniki. I was here. They moved everything, in fact, we lost a lot of beach over here. I even lost my boat.
- KM: Do you remember if *iwi*, burial remains were ever exposed, that you remember?
- CR: No, I never saw anything. Never saw anything.
- KM: Hmm. Roughly, the old canoe house is...in fact, if you look at the other map, you can see the curve, just like here [Register Map 2533], the way the road comes up. So this must be close to McCandless' house right here.
- CR: Oh yeah, yeah. The boat house, it was close, very close here. We used to play master and all that kind inside there. All the coconut leaves and everything. That's why I say, "What happened to all those beautiful *koa* canoes?"
- KM: So the canoes, you don't know where they went.
- CR: Well, the McCandless family used to have their disagreements too... So I don't know what happened. They were good people, but I don't know what happened. The mother passed away already? Mrs. Marks?
- KM: Yes, *pau*.
- CR: She died?
- KM: Yes.
- CR: She was a nice woman, she always used to take care of us guys before.
- KM: So it's nice to see this old map yeah.
- CR: Yeah. [looking at the map] Hoewa'a [LCA 9705].
- KM: Yeah. See in 1848, a lot of these families, Kawa'a, Hoewa'a, Pulu, Kalama, Kahue'ai, like that.
- CR: Hmm, all these people.
- KM: These were the families that all got Māhele *kuleana* [property rights], so they had this land here.
- CR: This is not ceded land eh?

KM: It is, the valley...

CR: Ceded land.

KM: ...is ceded land. But had *kuleana* that were awarded to the native tenants. To the families that belonged here in 1848.

CR: Yeah.

KM: That's-how the lease came up between the State and the Military.
[pause – one of Mr. Reiny's friends comes up to say hello]
These were all the *kama 'āina* down in here.

CR: Yeah.

KM: There's an old windmill, and I think there used to be a well...

CR: Keawa'ula?

KM: This is still Kahanahāiki.

CR: Well Keawa'ula had a big well. It was a big hole that goes up, and when had a big wind, it would go right up the tunnel.

KM: Oh yeah.

CR: That's at Keawa'ula. It was all brackish water.

KM: You know this *kamani* [*Terminalia catappa*] tree...?

CR: Yeah, had another one, but they burned it down.

KM: And I see one more over there. These are a little more 'Ōhikilolo side of where the boat house was, yeah?

CR: Oh yeah, yeah, way down over there, more. You see the river over there [Kahanahāiki Stream]?

KM: Yeah.

CR: More this side of the river.

KM: Okay.

CR: And had a big *kamani* tree that some ### burned it down when they went camping.

KM: Ahh, so that was the one. There's a picture of McCandless' beach house in 1939, and you can see the big *kamani* tree.

CR: Yeah, right. They burned it down, not too long ago too, them guys.

KM: So in your youth time, then, did you ever hear stories about like how they named this place, Mākua? What it means, or...?

CR: Well, Mākua means parents eh?

KM: Yeah, that can be.

CR: Something like that. Parents, yeah. I know in Hawaiian, you pray, "*Ka Makua, ke Keiki, me ka 'Uhane Hemolele, Amene*" [The Father, Son, and Holy Ghost, Amen].

KM: 'Ae, that's right. Did you ever hear about any *manō* [shark], or anything out here?

CR: Sharks. I catch plenty out here.

KM: Remember that day last November, that big shark in the nets? Did you hear about that?

CR: Over here?

KM: Yeah. They had the shark one Sunday...

CR: We just caught one two weeks ago, a ten-foot tiger shark. I used to catch bigger ones, you had to pull 'um up with the dune buggy. Sixteen footers I catch.

KM: Ohh! How about the cave, Kāneana side?

CR: Well, that's a legend. That's way back, I don't know. The people say, "This guy walk across the water..." I don't know [chuckles].

KM: That's their stories.

CR: There's only one man upstairs [pointing heavenward], he knows. They say, "Walk across the water right to Kaua'i." I say, "Yeah, that's right on." Yeah, the shark cave eh. I wouldn't doubt that. Don't play with mother nature.

KM: Yeah, you've got to respect.

CR: That's right.

KM: Even like you mentioned, how they cut the orange trees. When you go fishing like that, what? And like these young men you're teaching now, are you teaching them about how they take care?

CR: That's true, don't take more than you can handle. Sometimes, you get these guys, they have no money. I tell them, "Go sell them, make a few dollars."

KM: Yes.

CR: They go buy *poi*, whatever.

KM: So that's important for them today eh?

CR: That's right. That's right. The guys, they patch net, they do this, they do that.

KM: Uh-hmm. You know, looking at the map, along the shoreline. We're basically sitting in here. You see the railroad. And down here is the Mākua Railroad Station.

CR: Uh-hmm.

KM: So along this area, were there stone walls, or do you think these are fences that are marked here?

CR: Oh, that's stone walls, all on that side.

KM: On the *mauka* side of the road.

CR: Beautiful stone walls. And right by the ranch house, all the stone walls on the ranch house.

KM: So what happened to the ranch house and stuff like that?

- CR: Oh, the war came and everybody had to go.
- KM: Did they actually use anything, the buildings for target practice like that?
- CR: No, no, no. They just wrecked it down.
- KM: It got wrecked down though eh.
- CR: Yeah, yeah. That house wasn't worth crap anyway. The cowboy house ... Had one house right next to it. We used to pump, you know the water, with the hand pump. Pump, pump the water.
- KM: How was your drinking water out here?
- CR: Good. But not Keawa'ula, there was brackish. Oh man, it was brackish. Worse than 'Ewa Beach water before [laughs]. But the cattle drink 'um. Too bad you didn't see, we had a windmill in Keawa'ula, you know. Right up, underneath the ground with a big cave [see also the interview with Albert Silva for additional documentation on this site]. So me and Ivanhoe, we used to go trap cattle at night. Hoo! The mosquitoes could carry you away, big mosquitoes. And that time, the Army guys were stationed at Mākua. And you know that citronella?
- KM: Uh-hmm.
- CR: You rub 'um on your body. [chuckles] But that was stink them days, not like now-a-days. Oh, that thing was stink.
- KM: [chuckling] Well at least the mosquitoes didn't like you then.
- CR: Oh man, you could ride them they were so big.
- KM: Hmm. You can see that there was a lot of activity going on here, with the stone walls...
- CR: Oh yeah, beautiful stone walls. Before, our cattle pen was stone wall. All stone walls. Beautiful, big stone walls.
- KM: Hmm. It looks like most of the activity was *mauka* of the railroad, as far as residents and things eh?
- CR: Oh yeah. When I was here, when I was a kid, old man Pulu'ole was about the only one fishing. Nobody else went fish. My friend, Noa Kalama would go dive a little bit.
- KM: Hmm. You see the name Kalama right here, they had the lot directly *mauka* of the church [LCA 4236K], one big *kuleana*.
- CR: Hmm. This Noa Kalama, he's married to Willy Enos' sister, Hattie.
- KM: Yeah. And she was born out hear, yeah?
- CR: Oh yes.
- KM: And Noa too, was he born out here?
- CR: I don't know about Noa. I don't know if that's the same Kalama.
- KM: Hmm. Yeah, it's a big name.
- CR: I don't know if it's the same one. But Noa is married to Hattie. Willy Enos is buried up here too. Willy was a good cowboy too.

KM: Hmm. Do you remember an old man Palau?

CR: Palau?

KM: I see the name up in the cemetery there.

CR: No, that was before my time. I know a Palau from a Moloka'i family. Even Japanese are buried here too.

KM: Yes, I've seen the headstones.

CR: See, the section camp... You know, the Japanese farmers and the section camp. The section camp and the farmers.

KM: What were the farmers doing, what kind of crops?

CR: Sweet potatoes and papayas, that I can remember. This guy had nice papayas. Sweet potatoes.

KM: Hmm. You said, was there a Nagata?

CR: Nagata was down this side here [pointing *mauka*]. I remember, he had a big stone wall. A big stone wall around his place. But you know, Hawaiians make this, they don't have a fence, they make all stone walls. It's a big fence, high.

KM: Yeah.

CR: Have you been down to Keawa'ula lately, by the cattle pen in Keawa'ula?

KM: No. [site was visited on February 5, 1998 with Albert Silva—see interview notes]

CR: Oh, they've got a big cattle pen there. You ought to see it some time. And when had the bad fire out there, you could see 'um, it was just like an army fort. A big, high coral block fence.

KM: Oh, amazing.

CR: That's where we'd trap all the wild bulls and the wild cattle at night time.

KM: Uh-hmm.

CR: Me and Ivan used to go down, we had a long wire stretched across the entrance of the corral. And they'd come down grrr [mimicking the bulls challenging them], and we'd pull the wire fence up to trap 'um. Hoo! They hadn't seen man before, and they were mean! They were mean!

KM: 'Ahiu [wild] eh.

CR: 'Ahiu is right. They get Durham breed, you know, cross breed. Durham and all mixed breed. Of course, now a days, they get Charolais and all better breeds. Before, they were in-bred eh.

KM: Yeah.

CR: What else can I tell you?

KM: Well, I'm curious, if you look out here at this beach section, where they [Marine Corps] are proposing to do some occasional landings. What do you think of the military out here?

- CR: Well, I'll tell you, I'm a military man, you know what I mean. I mean, if they don't hurt... But the last time, they broke the graveyard. The graveyard fence.
- KM: Hmm. So they've got to take care if they're going to use the land.
- CR: And they've got some plants up here [gesturing back of Mākua Valley]. Up here the plants are really...they don't have anywhere else. There are really rare plants up here, you know.
- KM: Yeah, along the back of the mountain side.
- CR: That's right. Me, I notice, when the Army goes over here, they get fresh water, you know, when they kill the fire. But some marines, they dump the salt water up there. And if they do that, they're going to kill everything.
- KM: That's right. So they have to know about that and make a plan.
- CR: And this grass over here, that's guinea grass. My father brought it here at that time. And me and Ivanhoe, used to plant 'um. As soon as rain, we'd tie 'um up on our saddle and then we'd go up and just throw it out. This guinea grass. See all this grass here?
- KM: Yeah. It's good for the *pipi* [cattle] eh.
- CR: Yeah. And now, I see 'um at Wahiaiwā and all over the place, along the road now. The birds eat 'um and the droppings are there.
- KM: Uh-hmm.
- CR: You look along the road, it's all guinea grass. This is not the same Mākua. Before had all *kiawe* [*Prosopis* sp.] trees all up there.
- KM: Ahh, so it was kind of forested?
- CR: Oh yeah, yeah. It's not like now. Now, I tell you, it was beautiful. Before, *kiawe* tree here, *kiawe* tree there, all over the place. That was the real Mākua.
- KM: Hmm. If we look at this beach area here, to the best of your recollection, you said you don't remember a *heiau*, or *ko 'a* down on this side for fishing or something?
- CR: No. No, no.
- KM: How about when you go out to the ocean. You know how they have in the ocean, *ko 'a* or *ku 'una* [fishing stations], special places eh?
- CR: Yeah.
- KM: I know that the fisherman doesn't like to give away his spots, but...
- CR: Oh I show. I used to go by Yoko...well, not Yokohama, but Keawa'ula side. And I know all the channels out there. And where I'm at now at the ranch in 'Ōhikilolo, I know all the spots. But it's not like before, like I told you. Now, they Clorox the holes, you know what I mean?
- KM: Oh *aloha 'ino* [it's so sad] yeah.
- CR: Yeah? Everything goes. So the holes, it's not like before. Before, you take for *kaukau*. Now, they go over there and the hole is empty. No more nothing.
- KM: Out here, has *he 'e* [octopus] and stuff too?

- CR: Oh yeah, yeah. Has big *he'e* out here.
- KM: Did they used to get *honu* [turtles] out here?
- CR: Oh yeah, turtle, by my place is loaded, they stay in a cave. But you can't fool around with it, they have the law.
- KM: How about, did the *honu* ever come up on top of the beach here and lay eggs in your time?
- CR: Oh yeah. Yeah. And the big monk seals right by down here.
- KM: Even now?
- CR: Right now, they're on the sand, they're about 800 pounds. And the law is, you cant' go by them, you've got to stay 100 feet away. You can't go by 'um, 100 feet away.
- KM: Out of curiosity, did you ever hear if anyone ate that seal, in the old days?
- CR: Yeah, they ate 'um, but it doesn't taste too good, that's what I heard. This guy on Kaua'i caught one and went to jail eh.
- KM: Oh yeah, it's an endangered species too. But I was wondering if the *kūpuna* ate that.
- CR: That's what that guy was saying on Kaua'i, that he ate it because his old people ate it before. But I was talking to the game warden, and he told me, there are only about 1,500 of them over here, that's all. They come from the Necker Islands, and half don't reach over here. The sharks get 'um.
- KM: Yeah.
- CR: They say, there are no fish. I don't understand, supposed to get plenty fish, nobody fishes there. So they come down from the Necker Islands.
- KM: Yeah, the Leeward Islands.
- CR: Yeah, there are a couple of mothers, a big one over here, they go grrr, grr, grr [growling like the seals]. They're cocky buggars too boy! [mimicks the growling of the seals].
- KM: That's what I heard. [chuckles] And if you lay your net, what, they eat fish from your net?
- CR: They steal all the fish, the best ones. The best ones!
- KM: Ahh, they're smart eh.
- CR: You want to get the s.o.b. sometimes. You see the fish with all the guts hanging down and the seal looks at you, "Hi" [waving it's flippers].
- KM: 'Auwē!
- CR: Before never had that over here.
- KM: Hmm. [looking at Register Map 2533] I see, here's another little windmill on the side of Kahanahāiki.
- CR: Yeah, yeah.

KM: McCandless's ranch house over here; L.L. McCandless.

CR: Yeah, Likana. Hawaiians called the old man "Likana." That's the house that my father and us used to live in too.

KM: If you had the ability, and you said, you understand how come the military sometimes uses the place.

CR: Yes.

KM: But, should they...?

CR: I don't think they should come here, but... They've got a lot of other places to go eh. To me, they've ruined this place. You know, the military isn't going to give it back to the State now. 'Cause they've built a new fence, going right up to the mountain.

KM: Yes, that's what I heard.

CR: Right up here they built 'um. And don't think they're going to give it back, so many million dollars. And they were saying that to clean the duds up would cost millions and millions of dollars. Who is going to pay for that, the tax payers? You know what I mean?

KM: Hmm. So what do you think should happen to Mākua, if you were to look in the long-term? What do you think should happen to Mākua?

CR: Well, I would try to make it agricultural land, but you know who is going to be here...? [chuckles]

KM: [chuckling]

CR: I ain't going to say.

KM: How about, the old man Naiwi, he had a lot, and you don't think they really paid him a fair price?

CR: Oh, they paid him loose change.

KM: So what do you think, for the old families that used to live here?

CR: Well, they were gone before I got here. The only ones that were here, were Pulu'ole, and Naiwi, and Nagata was farming. And the section camp, so never had too many people. Then, we had a big gate by the grave yard in the war time. They had a big gate, and you had to open the gate to come inside here.

KM: Yeah.

CR: And you know the Hawaiians, they have all kinds of spooky stories eh.

KM: Hmm.

CR: They've got to throw the meat down from the car, and that stuff [laughs].

KM: [chuckles] Or the car won't go.

CR: I used to be scared the whole year. You know, I used to play football, right. I used to play basketball, baseball, I played all the sports. And I used to ride my horse to Wai'anae. Get to Wai'anae, I'd catch the bus to go to Waipahu School. I was going to Roosevelt first, but they found out... You had to go to the district you

belong in. So I went to Waipahu and I played baseball. So I'd saddle up... And I used to hate when the old cowboys were talking about the old days, throw the meat and all that stuff.

KM: Hmm.

CR: So I'd saddle up my horse, and I'd gallop, gallop. My old man would like to kill me. You know my horse was shaking, shaking.

KM: All *piulā* [worn out].

CR: Yeah, I was scared eh. So then I figured, I'm only going to play football, that's it. But come basketball season, the coach give me the sob story, asking me to play. So I played all kinds of sports, I played the whole year [laughing]. I was so scared, I would gallop my poor horse, and my old man got mad with me. Yeah. Well, the road, before, not like now. And when you're a young boy, the trees making noise. And then, I've got to pass the grave yard over here, that's another 100 miles an hour [mimicking a galloping noise]. When I get home, the horse is shaking, and my old man said, "What the hell?" And by that Mākua cave was kind of spooky too. The dogs go underneath the horse, get fire and all kinds of stuff, you know.

KM: Hmm.

CR: But my old man told me, "You don't be afraid of the dead, you be afraid of the living. Don't worry, the dead aren't going to do nothing." Probably they going tell you something, but that's about all.

KM: Hmm. Funny yeah, that's how sometimes, the old people said as long as you respect...

CR: Yeah.

KM: Like you just said, maybe they're going to tell you something.

CR: Yeah, yeah. Look at where I stay now. I stay at the ranch, and only me, down at the beach. I'm not scared of them. You scared of the alive, I've got my gun with me, and I'll nail 'um in a second [smiling].

KM: [chuckling]

CR: And these guys over here, they all know me, I don't play. [pauses, looking at the map]

KM: Nice yeah, that old map?

CR: Mākua.

KM: And Kahanahāiki. But mostly people just refer to the whole area as Mākua now.

CR: Yeah, yeah.

KM: In fact, pretty much where this stream, Kahanahāiki comes down, that's the boundary.

CR: Yeah.

KM: Kahanahāiki Valley side.

CR: Yeah.

KM: And Mākua Valley. Then you also mentioned Ko‘iahi over here.

CR: Yeah.

KM: Was that a nice place?

CR: Nice! Sweet Hawaiian oranges. Sweet Hawaiian oranges, and then had that rose bush. Like before, we used to use chaps eh. You no more chaps, your pants would get all ripped up.

KM: Hmm. Was the train still running till what, about 1947?

CR: Yeah, they used to bring pineapple and stuff. The brake man use to throw a couple of crates of pineapple off and the cowboys would make swipe [laughs]. So one day, my father made, one jug, or what ever of swipe for all the cowboys. And we had a jackass, a donkey, and I don't know how the hell he got in the saddle room, but he drank the whole dam thing. He went re [mimicking the sound made by the donkey], but he went nuts! He was drunk, he went down the main road and the Army truck came and hit him, killed him [chuckling].

KM: ‘Auwē!

CR: But like I said, we had big oxen.

KM: So they were important for working the plantation and stuff like that?

CR: The oxen were for wild cattle up here. Cars can't go up the mountain before, they no can go up there. So the oxen bring ‘um all the way home. Big bull now, some 1,800 pounds, and the next day they'd be right by the pen, calling out grrrrr! They wanted to drink water, after they brought the bulls home.

KM: So the oxen would lead the bulls down the mountain?

CR: Yeah, we'd tie the wild bulls to the oxen. We had a big swivel around the neck of the oxen, so they wouldn't get tangled. The ropes go, and they pull ‘um, pull ‘um. Had one Kālena, ‘Ōkolehau, and Blackie. All the names, I cannot recall. Had Naiwi too, had one Naiwi.

KM: So you'd tie the bulls to the oxen with the swivel like that and they'd just bring ‘um down.

CR: Yeah, bull or cow, anything. Because cars cannot go up there. In a day, day and a half, they'd be right by the ranch house, right by the gate, calling out, they wanted to drink water. They were told to bring the bulls home, they bring ‘um home.

KM: Amazing. You know, that's the first time I heard that story like that. So that's how you used the oxen?

CR: That's right.

KM: You couldn't drive ‘um down like that eh?

CR: Oh, no can. It was only one small trail, and those Durham bulls were 1,800 to a ton. Durham breed, Hereford, breed, Angus, Black Angus. Oh, they were mean. Gee, I don't know [thinking] I was a cowboy too. I was a pretty good cowboy. And the Big Island cattle... [end of Side A, begin Side B]

[describes them as more docile than the Mākua vicinity cattle] ... Up there is hot, and when they paw, as soon as they start pawing, look out. But the worse one,

see. You've got to watch the cow. A cow, when it chases you, the cow looks at you [moving his head side to side like the cow keeping the rider in sight]. A bull, puts the head down. But the cow, she chases you looking like that [moving head side to side]. Guys, they don't understand that. Me, I'd rather rope a bull than a cow. A cow, they're chasing you, they turning left, they're turning right.

KM: So they follow you where you go?

CR: Oh yeah, yeah. But the bull he puts the head down. And the bull, he's going to fake you. They first time he's going to fake you. The second time he charges, he ain't faking you, he's coming. Yeah, the big bull, the wild cattle, he's going to fake you the first time [snorting]. But the second time, look out. He's coming.

KM: So all this valley, had plenty *pipi* [cattle] and stuff?

CR: Yeah.

KM: And they went *mauka* along the trail, going up to Kuaokalā?

CR: Yeah, and goats up this side too. And plenty of wild pigs, domestic breed.

KM: Hmm, so they got away from old homestead areas like that?

CR: Yeah. You see red pigs, black and white, all domestic pigs. And they're good eating pigs. Not like Kūnia, you get that fern smell, it spoils the pig.

KM: Oh yeah, you get that *uluhe* [*Dicranopteris*], and not 'ono [good tasting] eh.

CR: Oh, you know the *uluhe* eh? You're right. Except, the Filipinos, they put plenty vinegar.

KM: Yeah, make *adobo* [chuckling].

CR: Yeah, yeah [chuckling].

KM: So interesting. So how do you feel about this land out here, Mākua, 'Ōhikilolo?

CR: [pauses] Well, I love this place. But what the hell are we gonna do? This, that, this, sooner or later...you can't stop progress, I don't care what. Right, you no can stop progress. I hope they do something good with this land. They can make one park. They've talked about a park how many years. And what, no more nothing yet.

KM: Hmm, so all along this beach side, like that?

CR: Yeah. But they've got to make a bath house and all kinds of stuff like that.

KM: How about all the guys camping out here before?

CR: I'll tell you what it was. People think they owned the place, and that was bad. You know, you come with your family, and they look at you. Well, they don't own the place, and the tax payers get mad, right.

KM: Uh-hmm.

CR: If you paying tax, and you bring your family, then the guys, they think they own 'um. You don't do that bruddah.

KM: You've got to *aloha*, take care.

CR: Yeah. But no, they were blocking up the road like they own the place. Hey, that crap ain't going bruddah. If I'm paying big taxes every year and I bring my family...ahh, they can't do that. And they're in the bushes too, no more toilet. Bacteria and all that, dysentery.

KM: So you've got to take care of the land.

CR: At least make one outhouse or something. There's all kinds of ways, there's good and bad.

KM: That's right, that's how it is in everything, yeah.

CR: Yeah, good and bad, good and bad.

KM: So when you left Mākua...but you've been out her most of the time since you were 7 or 8 years old eh?

CR: Oh yeah. But when I was playing ball, I was a professional athlete. I used to play base ball in town. Me and Bill Whaley.

KM: Oh, I knew Bill Whaley, I worked with him out at Kualoa.

CR: Yeah, that's my running mate.

KM: And the wife.

CR: Yeah, Fasi. Bill and I used to play ball together, the Hawai'i League. So you knew Bill Whaley?

KM: Yeah, he and I worked together out at Kualoa.

CR: The park.

KM: 'Ae.

CR: Oh Bill, yeah.

KM: Now you mentioned that you... Were you in the military also?

CR: Yeah, the Army.

KM: When were you in the Army?

CR: When had the Korean War.

KM: Oh so the 1950s, 1953, something like that.

CR: Yeah.

KM: Do you have children?

CR: One son, Charlie Jr.

KM: That's what I thought, I wondered if that was your son, because I see he's listed in the phone book. Charles Reiny.

CR: Yeah, that's my boy. He's a big dude too, but he's a golf fanatic eh. He loves golf.

KM: Hmm.

CR: [looking at the map] This is right on though.

KM: You keep that map okay.

- CR: Okay. I've got to find out what Kalama that is. Noa always comes down to see me. Noa Kalama.
- KM: So Noa is still alive then. And that's the one married to Hattie Enos?
- CR: Hattie, yeah. Noa is a health bug. He's a jogger, he's almost 80 years old and he's still jogging yet. He's in good shape.
- KM: Sorry, I'm going to ask one more time.
- CR: Go ahead.
- KM: What is your gut feeling about they're using this beach for landings like that?
- CR: Well, I'll tell you what, I don't go for that. They're going to wreck everything through there. I don't really go for that. I guess everybody in Wai'anae is the same thing. You know what I mean?
- KM: Yeah.
- CR: But like I see in the other way too, they're training to help us too, so, either way, it's hard eh.
- KM: Hard yeah.
- CR: I'm a military man. You were in the service too?
- KM: No, I just missed the Viet Nam draft. It just ended when I graduated.
- CR: What's your last name?
- KM: Maly. But I grew up on Lāna'i.
- CR: Oh, Lāna'i. Lāna'i is a beautiful place now. They've got a nice golf course eh.
- KM: Yeah, if you like golf [chuckles].
- CR: When I first went to Lāna'i, when I played basketball, we went on a sampan from Lāhainā. And that island was full of guinea hens before, still get?
- KM: Yeah, and the axis deer, goats...
- CR: [laughs] The guinea hens were all over the town. Had one store, Chong Store. I don't know, maybe different now. That was back when I was in high school...
- KM: Well good. *Mahalo*, thank you so much for taking the time to talk story.
- CR: Okay.
- KM: The idea is to get a little bit of your recollections of the history.
- CR: Yeah.
- KM: It's good when you are *kama 'āina*, and you have the opportunity to speak.
- CR: Yeah.
- KM: If you feel strongly about something, or the use of an area.
- CR: Yeah. I don't think the Marines, the Army, or anybody for that matter, over there [pointing into the valley] is enough already. A couple of years ago, they came in with a big landing, the Marines from Kāne'ohe.
- KM: Hmm.

CR: They came out and landed over here, wow! They broke the grave yard fence too.

KM: Hmm, that's when they broke the fence, that time?

CR: Got to be them, because I saw the track going through eh.

KM: Charles Bailey thinks that some of the headstones like that, even Albert Silva, they say that some of the headstones got shot up.

CR: Maybe, maybe. I can't say. I can't say no, but maybe. Ivanhoe wanted to built one house and stay over there to take care of the grave yard. See, Ivanhoe' grandfather is Sam Andrews. You know about that eh?

KM: Yes.

CR: A missionary, from what I hear. They wanted to built a house in that grave yard. And Ivanhoe's wife, Caroline, said, "No way I'm going to stay in the grave yard." [laughing]

KM: Hmm. Well, *mahalo*. Thank you so much for taking the time to talk story.

CR: Oh, anytime.

KM: I'm going to transcribe this and I'll come back and I'll bring you the transcript so that you can make sure the story is right, and that it's okay. And to share your *mana 'o* [thoughts and feelings].

CR: I'm just thinking now, maybe I missed something. But bumbye we're going to talk again anyway eh.

KM: Yeah. And when I give you the transcript...

CR: Yeah.

KM: ...you can write anything down on it, or scratch off what you want.

CR: Yeah.

KM: And if there's something you want to add, you write the main word and then we can talk about it.

CR: Right.

KM: Hey, *mahalo*!

CR: Okay, pal. [holding the map] This is mine eh?

KM: That's yours. [end of interview]

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APPENDIX A:

He Mo'olelo Ka'ao no Hi'iaka-i-ka-poli-o-Pele — A Legendary Tale of Hi'iaka who is Held in the Bosom of Pele

One archival resource of particular interest to the study area, and not previously available to researchers, is a recently translated legendary source (ms. Maly 1995, 1997). It is a native Hawaiian version of the legend of Pele and Hi'iaka, which includes a great deal of information not mentioned in the Emerson version of the legend (1915). It will be seen that the texts offer rich descriptions of the communities, natural resources, beach, shoreline, and near shore fisheries of the Mākua-Keawa'ula vicinity.

The excerpts below, are from the epic account of the journey to Kaua'i, made by Hi'iaka-i-ka-poli-o-Pele (Hi'iaka), the youngest sister of the goddess Pele. Titled "*He Mo'olelo Ka'ao no Hi'iaka-i-ka-poli-o-Pele*" (A Legendary Tale of Hi'iaka who is Held in the Bosom of Pele), this account was published in the Hawaiian newspaper, *Ka Hōkū o Hawai'i* (September 18, 1924 to July 17, 1928); and was compiled by Julia Keonaona, Stephen Desha Sr., and various contributors. While this version of the legend has yet to be translated in its entirety, the following English translations (by Kepā Maly) provide a synopsis of the Hawaiian texts, with emphasis upon the main events of the narratives.

He Mo'olelo Ka'ao no Hi'iaka-i-ka-poli-o-Pele

The goddess Hi'iaka traveled from the island of Hawai'i to Kaua'i with her companions Wahine-ōma'ō and Pā'ū-o-Pala'ā. The purpose of her journey was to fetch the chief Lohi'au-ipo (Lohi'au) from Hā'ena, Kaua'i. On the journey, Hi'iaka and her party visited numerous locations on the islands of Hawai'i, Maui, Moloka'i, and O'ahu. Having reached Kaua'i she found that Lohi'au had died, and following ceremonies, she revived him and began her journey to return with Lohi'au to Pele's domain at Kīlauea, Hawai'i. The following narratives come from the section of the legend which describe the companions journey from Kaua'i to O'ahu:

... Having departed from Kaua'i on their canoe, Hi'iaka chanted a greeting to her family at Kīlauea, on Hawai'i. When her *mele* (chant) was finished, the canoe was near *ka lae o Ka'ena* (the point of Ka'ena). It was then, that Hi'iaka saw her elder relatives Ka-lae-o-Ka'ena and Pōhaku-o-Kaua'i, and called out to them:

<i>Aloha 'olua e Ka'ena me Pōhaku-o-Kaua'i</i>	Love to you Ka'ena and Pōhaku-o-Kaua'i
<i>E noho mai la i ka lae kahakai 'ai 'ole</i>	Who dwell at the point, of the foodless shore
<i>I ola nō ho'i i ka ehū a ke kai-e</i>	You live by the mist of the sea
<i>E inu ana i ku'u wai kumu 'ole i ka pali e</i>	Drinking my water which has no source dripping from the cliffs
<i>Eia mai ho'i wau a pae aku e</i>	I shall land here

Finishing her chant of affection for her elders, Hi'iaka then turned their canoe to the Waialua side of this famous point of Ka'ena. It was near the place called "Ka-leina-a-ka-'uhane" (The soul's leap). Hi'iaka leapt from the

canoe, and then told Wahine'ōma'o and her companions that they were to continue their journey by sea, while she would travel overland...

My fine readers of the wondrous tale, this account differs from some others which hold that Hi'iaka departed from the canoe at Ka'ena. But in this account she departed at the place described above, and then traveled overland to Wai'anae. It was while on her journey overland that she did a wondrous thing at the sheltered place near the sea, a little to the north side of Keawa'ula. Let us look at this event as we continue our journey in this story. At this shoreward place, mentioned above (Keawa'ula), is a place called Kilauea, and it was there that Hi'iaka caused the sweet water to appear, thus Keawa'ula had fresh water.

As she continued her overland journey, Hi'iaka met with her elders Ka-lae-o-Ka'ena and Pōhaku-o-Kaua'i, and asked them where the canoe landing of this land was... [November 16, 1926] They told her that it was there below, where the canoe could be seen in the canoe shed...Hi'iaka bid here relatives *aloha* and then continued her journey overland, till she reached the place called "*Kīpuka kai o Kilauea*." There she saw that there were men and women resting at the place, and some of the people were adorned in garlands of 'ilima. The activity of many of these people that had gathered there was *lele kawa* (leaping and diving into the sea).

As Hi'iaka drew near to the diving spot of these people of Mākua, they saw her beauty and their voices rose in speculation of where this beautiful stranger had come from. As Hi'iaka drew near to the diving place, called "*Ke-ki'o-kai-o-Kilauea*," the people became quiet, then some of them called out, inviting her to join them in the sport. Hi'iaka declined the kind invitation of the natives, and at that time, one of the beautiful young women of the place, adorned with a *lei* of 'ilima, drew near to the leaping spot and leapt. When she fell into the water, she struck a large rock that appeared to push out into the sea. This stone was of a supernatural nature (*kūpua*), and the girl was killed in the water.

Seeing the tragedy that had befallen the young native woman, a result of her careless leap, Hi'iaka leapt into the water to retrieve her body. Having gotten her, Hi'iaka swam to the shore at a place close to Mākua. The people saw this tragic event and that the stranger had leapt into fetch the body of the girl. The natives drew near to the place where Hi'iaka came on shore, and the girl's family lamented the loss of their cherished child. Hi'iaka instructed them not to cry, telling them that she would try to restore life to their daughter who had carelessly leapt upon the stones. Setting the girl down, Hi'iaka called out in a prayer to restore life to the dead girl:

<i>E ka pua o ka 'ilima e,</i>	Oh blossom of the 'ilima
<i>Hōnai ana ho'i he ola</i>	Let life descend
<i>E Mākua i ka nu'a o ke kai-e</i>	Oh Mākua of the ocean swells
<i>Ha'awi mai ana ho'i ua ola-e</i>	Grant life
<i>E ola ku'u kama i ka hu'a o ke kai-e</i>	That my child of the frothy sea may live
<i>A ola ho'i iā Kāne i ka wai ola-e</i>	That life may be gained by the living waters of Kāne

Completing the prayer, Hi'iaka stood up and held her supernatural *pā'ū* (outer skirt) in her hand and struck the girl on her right side and left side with the *pā'ū*. Hi'iaka then kneeled down and breathed into the girl's mouth, and she was revived. Some parts of the girl's body were bruised from the fall upon the rock, and Hi'iaka called to the girl's family instructing them in how to care for her wounds. Hi'iaka told them:

There are many leaves in the forest, in the uplands of the mountain, these you must get to apply to the girls wounds. This must be done quickly to lengthen her life. And here is my task, to get the body of the stone which rises out at the place where you leap.

Hearing these words, some of the people were troubled, and asked how Hi'iaka could remove that large stone which rises out of the depths of the sea. Hi'iaka told the multitudes of Mākua, "Do not worry about how I will remove the stone, it is for me to do. This stone which brings death will be destroyed. Now, here is what you should do, take the girl to the house, and I will go to destroy this impertinent stone which rises out of the water to your leaping place..." The name of the stone was Pōhakuloa, and he was a supernatural being who dwelt in the waters of Mākua. He was a stone which destroyed canoes and killed people, and at times, he himself also took human form. It was because the young girl had refused his advances, that he caused her death at the leaping place...

Hi'iaka then stood up and the girl's family took her to the house, doing as Hi'iaka had instructed. Hi'iaka went forward, and the multitudes followed quietly behind her. Hi'iaka stood at the edge of the cliff where the rock was, and she spoke out so that the people who followed could hear:

This place is *ka pōnaha wai o Kilauea* (the swirling water of Kilauea). It is one of three places called Kilauea. The second one is Kilauea on Kaua'i, and the third one is Kilauea on the island of Hawai'i-Hawai'i of the green ridges, in the bosom of Kāne. This thing which causes tragedy here among the stones, actually has the body of a man, and his true name is Pōhakuloa. I am going to leap in and fight him so that he will end his treachery at this place. That is, the destroying of canoes, and killing of people. When you look and see the ocean rise in a spout and fall upon Kulaokalā (Kuaokalā), then you will know that I have killed the human form of Pōhakuloa.

Finishing these words, Hi'iaka then leapt into the sea of Kilauea, where the water swirls. The ocean then rose up, as never before, rising upon the shore, with waves breaking upon the land, and the coral washing up with the waves onto the land. On the promontories the roar could be heard, and the people had never before seen such violent seas. When Hi'iaka fell into the swirling sea at Kilauea, she was lost from sight. [November 23, 1926]

The people of Mākua thought that this stranger, the woman, had died in the violent sea. They did not know that she was the supernatural being of Kilauea, the youngest sibling of the great goddess and ruler of Kilauea. They felt much

compassion for this woman who had been lost to them. While they were there discussing this among themselves, the people saw the water spout rise out of the sea and go directly above Kulaokalā. They saw this and then understood that the woman had not died, but the things that she had spoken of prior to diving into the swirling sea of Kīlauea had come to pass.

Then, a strong earthquake shook the entire island of O‘ahu, and the people of Mākua heard a great roar from something nearby their place. Looking to the swirling water of Kīlauea, they saw a great black mass rise out of the swirling water of Kīlauea, and the people of Mākua cried out at the wondrous sight. This great black thing seemed to fly in the direction of the point of Ka‘ena.

Now what had happened was that when Hi‘iaka leapt into *pōnaha kai o Kīlauea* (the swirling water of Kīlauea), she met with the shark body (*kino manō*) of Pōhakuloa. This Pōhakuloa was one of the evil dual formed deity of the ocean of Wai‘anae. A great battle raged between Hi‘iaka and the shark form of Pōhakuloa. The two moved out into the depths of the dark sea and Hi‘iaka was victorious over the shark form of Pōhakuloa. Hi‘iaka then returned to *pōnaha kai o Kīlauea*, where she thrust her hand down into the core of that supernatural stone and tossed it into the sky. That is how the earthquake came to shake the whole island of O‘ahu. Being thrown from the sea, the stone flew and fell upon the land. Hi‘iaka then returned to the shore at *pōnaha kai o Kīlauea* and stood near the people of Mākua. Everyone was filled with awe at what this woman, the stranger had done.

The stone fell on the side of the point of Ka‘ena, near to Waialua. To this day, the people of Waialua and Wai‘anae still call the stone “Pōhakuloa.” The people who ride the train can see the long stone among the multitude of stones near the point of Ka‘ena... At the time when the ocean became very rough, Wahine‘ōma‘o and Lohi‘au landed at the shore of Keawa‘ula, and that is how they were saved from the rough seas. Hi‘iaka went to meet her companions and then she spoke to the natives of the area, telling them to:

...take the girl who had lost her life and been revived, to bath in the ocean five time—that is *kua lima* [doing something in fives, symbolic of a full hand, a complete task]. Then, you are to bath her five times in fresh water. In completing the bathing ceremony, take a crab, the *‘ōhiki-maka-loa*, and bury it at the foundation of the door to the house in which the girls lives.

Having finished her instructions to the natives of Keawa‘ula, one of them spoke out and said:

Ohh! The great trouble of this place, is that there is no water. We have only brackish water which we drink. This is a *‘aina wai ‘ole* (waterless land) in which we live, and it has been this way since the time of our ancestors.

Hearing these words of the native, that there was no fresh water on their land, Hi‘iaka spoke to them:

This is a waterless land. When one travels from Waimānalo to Waialua, there is water at Waimānalo, water at Wai‘anae, and water at Waialua. Waialua, that is that land of Waia, the child of Hāloa and Hinamaouluae. The water of this place is there below the surface of the sandstone flats (*papa one*). Follow me, and I will show you a place where you can find water for yourselves, a water source that is unknown to you.

Hi‘iaka lead the natives of Keawa‘ula to the place that she had pointed out, it was on the side of the cliff at Keawa‘ula. Upon reaching the place, Hi‘iaka told them, “Break open this sandstone and dig a little below it, then you will find sweet water. But indeed, so you will not be burdened in digging, I will dig to the water for you.” Hi‘iaka then pulled up her supernatural *pā‘ū* (outer skirt), and drew it above her right shoulder, she then struck the base of the sandstone flats, and everyone heard the rumbling as a deep pit opened in the place where Hi‘iaka struck. All of the people of that place, spoke in hushed tones among themselves at the astonishing thing done by Hi‘iaka. Hi‘iaka then told the people:

Here is the mouth of your *hue wai* (water gourd). You can hear the murmuring of the water below. This water flows below the surface of the land and reaches out to the depths of the sea at Ka‘ie‘iewaho. This stream branch, and the stream branches of the four mountains of Ka‘ena, join together at this spot. Now, I will continue my travels, but don’t forget what I told you concerning the girl. Fulfill my instructions for her bathing in the sea five times, and then in the cold fresh water five times.

Finishing these words, Hi‘iaka then bid *aloha* to these people and went to join her companions. [November 30, 1926]

She told them, “It is good for you to go by sea, and I by the inland route, to the place where we will meet again.” Now, the natives of this place, Keawa‘ula, had followed, and met with Hi‘iaka at the canoe of Lohi‘au. These people told Lohi‘au, “Get on your canoe, and we will carry you into the ocean.” Wahine‘ōma‘o agreed to these pleasant words of the natives of this place, and the people took up the canoe, carried it, and floated it in the ocean.

When the canoe was in the water, Wahine‘ōma‘o took up her paddle at the stern of the canoe and Pā‘ū-o-Pala‘ā took up her paddle at the bow and they set off to continue their journey... Hi‘iaka then continued her journey over land, and came to the “*one ‘ōpiopio o Mākua*” (clean white sands of Mākua). Hi‘iaka then saw the people of this place, and they were adorned with the *maile lau li‘i o Ko‘iahi* (small leafed maile of Ko‘iahi). They were indeed beautiful to behold along the shore, adorned in the famous *maile* of this mountain. Drawing nearer, Hi‘iaka also saw her relatives in the uplands, Mailelauli‘i and Ko‘iahi, and her love for them overflowed. Hi‘iaka called out in a chant to them:

*Aloha wale ho‘i ‘olua e nā
wahine—e
E nā wahine noho kuahiwi,*

Love to you two women

The women who dwell on the mountain

noho kualono—e
 E Mailelauli'i me Ko'iahi ho'i—e
 I ke kilikili hau o Ka'ala e
 'A'ala mai ana ka maile lau li'i
 Ho'olalawe i ke kino o ke aloha
 Aloha 'olua e noho mai la i ke anu,

Eia nō ho'i wau la ke ho'i nei—a
 Aloha 'olu—e, a aloha mai ho'i a

slopes and ridges
 Oh Mailelauli'i and Ko'iahi
 In the fine dew of Ka'ala
 With the fragrance of the small leafed maile
 Bearing affection to one's body
 Greetings to you two who dwell in
 the coolness
 Here I have returned
 Love to you, greetings of affection

Then continuing her on her way, she went to the place where the people had gathered on the shore of Mākua, and she greeted them, “Affection to you who dwell here upon the clean white sands of this land (*ke one 'ōpiopio o kēia 'āina*) — Aloha!”

The people then asked Hi'iaka, “You are a stranger, that has come to visit us here at Mākua?” Hi'iaka confirmed this, saying, “Yes, I am a visitor from Hawai'i, having gone to Kaua'i, and now I have arrived here...I travel across the land, while my companions travel by the sea.” ...The people then inquired “What land do you come from?” Hi'iaka answered, “My land is there in the east, in the fragrant *hala* (pandanus groves) of Kea'au. It is like the place that you call Kea'au. My land is at Puna with it's walls of *hala*...”

The people the asked Hi'iaka to call her companions to land on the shore and partake in a meal before continuing on the long journey. It was agreed, and before long, Wahine'ōma'o drew the canoe near to the shore and the people of Mākua helped to carry the canoe inland. Looking upon the visitors, the natives of Mākua recognized the beauty of their guests, and the most beautiful among them was the one whom they had first met, Hi'iaka... The people of Mākua were skilled and quickly had a pig ready for the *imu*, along with chickens, broiled fish, and mixed bowls of *poi 'uwala* (sweet potato *poi*). Others of the men and women went diving for *wana* (urchins), while others went to gather 'ōpihi (limpets), and 'ina and *hā'ukeuke* (other varieties of urchins). The *inamona* (*kukui* nut relish) was set out in a bowl, and the people of Mākua had their welcoming feast prepared...

Calling to the *Ali'i wahine* [Chiefess] and people of this land, Hi'iaka said that she would first offer a prayer of thanksgiving for the foods that had been set before them. Hi'iaka chanted:

O Mākua 'āina o Maile-lauli'i,
 'Āina aloha o Ko'iahi i ka uka
 Ma uka ho'i ka'u hele ana mai
 I ka no'pu hulili a ka lā
 Lā o lalo o Wai'anae e
 O ku'u nae aloha i ke oho o
 ke kupukupu,
 O kupu o lāua ka mana'o e ai,
 E 'ai i ka 'ai a ke aloha
 Ua 'ai iho la wau e ke hoa e
 I ko ai leo 'ole, he ho'okāhi no leo

O Mākua, land of Maile-lauli'i
 Land loved by Ko'iahi in the uplands
 My journey takes me over land
 In the dazzling heat of the sun
 Sun which descends below Wai'anae
 The fragrant sprouts of the *kupukupu*
 fern are loved by me
 The thought of them two is to eat
 Partake in the food made with love
 I have eaten my companions
 Of the food without a voice, there is
 only one voice

He mai, he ma-i ho'i e.
E kāmāu a hele a'e ke kamāhele,

Ua 'ike iho la nō ho'i i ke
one 'ōpiopio.

Come, come partake
That the journey of the companions
may be continued
So seen are the fine clean sands
[of Mākua].

Finishing her prayer, Hi'iaka invited Lohi'au to eat to his contentment. She called to him to eat of the generosity of the *Ali'i wahine* (Chiefess) of Mākua, 'Ōhikilolo, and Kea'au. Lohi'au then partook of the feast... [December 7, 1926]

...The Chiefess inquired, and learned that her beautiful visitor was Hi'iaka-i-ka-poli-o-Pele, the woman with the lightning skirt of Halema'uma'u. The Chiefess herself was very beautiful, and Hi'iaka compared her beauty to the fine clean sands of Mākua (*ka u'i o ke one 'ōpiopio o Mākua*). Hi'iaka called out in chant to the Chiefess:

Onaona wale ka maile
lau'i'i o Ko'iahi
He ahi ke aloha, he 'āpā i
ka paukū kino...

The *maile-lau'i'i* of Ko'iahi
is very fragrant
Love is like a fire, rolling over
the body...

As Hi'iaka chanted, the sweet fragrance of the *maile* and *hala* surrounded the people who had gathered for the feast at Mākua. The fragrance of the *maile* came from the uplands of Ko'iahi, and the sweet essence of the *hala* came from the land of Kea'au, which is there on the south side of Mākua, next to 'Ōhikilolo... Everyone partook in the feast that had been prepared by the natives of the land. And as they ate the *poi 'uwala* (sweet potato *poi*), the pieces of pig, the *wana* (urchins), the *'ina* (small urchins) in their gravy, *poke uhu momona* (raw fish made of the rich parrot fish), and various foods that had been prepared, three beautiful women arrived at the gathering.

One woman was completely covered with garlands of *maile lau'i'i*. Another woman was adorned in garlands of *lehua*, *lehua* of every color. And the other woman was adorned in garlands of *hala* and *hinano*. These women with all of their adornments were truly beautiful, but the beauty of Hi'iaka surpassed them. Hi'iaka knew that these women were her relatives, who dwelled in the uplands. These women had heard Hi'iaka's chant, and had descended from the uplands to greet her. Hi'iaka called out to her relatives in chant:

O 'oukou 'ia e nā wahine
kūpāoa i ke 'ala
Onaona hala o Kea'au me
Maile lau'i'i
Ku'u lehua nēnēhiwa pua
ho'ohihi a ka manu
He manu ke aloha, a'ole lālā
kau 'ole
Eia wau la o Hi'i
Hi'i pū no me ke aloha o ka ipo

O ku'u ipo, na'u anei?

So it is you, the women surrounded
in fragrance
The fragrant *hala* of Kea'au and small
leafed *maile*
And my cherished *lehua* blossoms
admired by the birds
The birds are beloved, and there is
no branch that they don't land on
Here I am, Hi'i
Hi'i together with the loved one, the
sweet heart (Pele's lover Lohi'au)
My sweet heart, is he for me?

The three women then entered the area of the feast. They were Mailelauli'i, Ko'iahi, and Hala-i-ka-ipo of Kea'au, Wai'anae. They greeted one another with kisses. Hi'iaka then spoke the following words to Hala-i-ka-ipo:

Hala mai la no 'oe ma kēia 'ao'ao o kāhi pu'u one o 'oukou ae nei, o ka 'anapa mai la no ia o ka wai li'ulā i ke kula o 'Ōhikilolo, a kau mai la ho'i ke one o Mākua nei i ka 'ōlapalapa? (Did you perhaps pass by the side of the sand dunes, that glisten like the mirage forming waters on the plane of 'Ōhikilolo, and walk on the rumbling sands of Mākua?)

When Hi'iaka said these words to one of her relatives, the Chiefess of Mākua then spoke to Hi'iaka... [December 14, 1926]

Hear me oh kind stranger, this is the place of my birth, where my food has been cooked, and I, along with the natives of Mākua have never seen the resonating sands of Mākua; sands like those of Nōhili, Kaua'i. If we go, and see it as you have said, it will truly be a great mystery, for we the multitudes of this land, have never before seen the sands that you describe...

After completing the feast, Hi'iaka took the Chiefess of Mākua along with her people, to see the *one kani* (resonating {barking} sands) of Mākua. When they arrived at the *pu'uone* (dunes), Hi'iaka climbed to the top of the dune. As Hi'iaka climbed up the dune, everyone was startled because of the ringing and sounds like purring, that rose from each place where Hi'iaka stepped. It was like the growling of a dog. Then, from atop the dune, Hi'iaka called to the Chiefess of Mākua, inviting her to climb up to where she was standing. As she ascended the dune, everyone heard the same sounds as when Hi'iaka had ascended the dune. Seeing this mysterious characteristic of the sands of their land, the natives of Mākua began to follow their Chiefess up the dune. From the very top of the dune, Hi'iaka said to the Chiefess:

Say, oh Chiefess of Mākua, if you will lay down with your head above and your feet below, I will call the chief (Lohi'au) to come and pull you by your feet, then you will hear a different sound. This sound can be discerned as being different from the one heard when we climbed up the dune.

Hearing this, the chiefess of Mākua laid down, with thoughts of pleasure, at being pulled by the *ali'i* of Kaua'i. Hi'iaka then called to Lohi'au, to get the Chiefess of Mākua and to pull her by her feet:

Oh Lohi'au-ipo, from the *hala* groves of Naue by the sea! Take the chiefess by her feet and pull her down. You will hear again, the resonating of the sands of Mākua (*ke kani o ke one o Mākua*), and indeed, you will think that it is the sound of the sands at the land of your birth... With pleasure and desire for the Chiefess of the fine clean sands of Mākua, Lohi'au pulled the Chiefess down the *pu'uone* (dune). A ghostly sound, like that heard in the night (*hanehane o ka pō*) rose up when the chiefess was pulled down the dune.

Now Maile-lau-li'i, Ko'iahi, and Hala-i-ka-ipo, adorned in their finery saw this, and in them arose the desire to also be touched by the handsome chief of Kaua'i. So they ascended the resonating dune of Mākua (*pu'uone kani o Mākua*) and laid down, asking Hi'iaka to call Lohi'au to pull them as well... Hi'iaka cautioned her relatives not to become enamored with Lohi'au, for he was chosen for Pele, and no others could enjoy his affections... Lohi'au first took Maile-lau-li'i and as she was pulled down, her garlands of *maile* were ruffled. He then took Ko'iahi, followed by Hala-i-ka-ipo who was adorned in garlands of *hala* and *hinano*. As each of the Chiefesses were pulled down the dune, the soft crying of the dune (*ka 'uwē hone o ke pu'eone*) was heard by all.

Hi'iaka then descended the *pu'uone*, joining the women and said to them:

You have truly been blessed by the handsome child of Kaua'i, but I say to you that it is well to remember the words spoken by our ancestors, "*He 'imi loa'a a na ha'i na'e e inu ka wai*" (Searched for, it is found, but indeed, the water will be tasted by another).

Hi'iaka then asked the Chiefess of Mākua if she had been mistaken about the resonating sands of the land of her birth. She responded that yes she had been wrong in denying the presence of resonating sands of Mākua. But from her youth, she had played at the dune, and leapt down its slopes, and never heard the mysterious sounds... [December 21, 1926]

Most of the group then returned to the Chiefess' compound, though some of the people of Mākua remained at the dune playing in the sands, with fond thoughts of this wondrous place... The Chiefess of Mākua invited Hi'iaka to spend the night at Mākua so that they could rest prior to continuing their journey. This was agreed to, and while they were talking, everyone was startled at hearing the sounds of wailing coming from along the *ala loa* (trail), from the Wai'anae side. This voice filled with pain, was the cry of a man. His hands were clasped behind him and he was crying out. Hi'iaka asked the people to bring the man to the house, so that they could inquire if they could be of help.

Brought to the house, Hi'iaka asked, "Has someone died?" The man wiped his face, looked at Hi'iaka, and with a trembling voice he said:

Yes, it is I who will die. I have been on a journey seeking knowledge. I have traveled around O'ahu, and not found that thing which I seek. I then thought that perhaps I would find life at the hill of Hā'upu, Kaua'i. Yet traveling around Kaua'i, I did not find that which I seek. I have also been to Maui, Lāna'i, and Moloka'i, and not been able to find that which I seek.

Hearing this, Hi'iaka asked, "Is it a riddle that someone has spoken to you that you seek the answer to?" Surprised, the man confirmed this and told Hi'iaka that she was the first one to discern the trouble that had befallen him. "So here perhaps is the place where I can be rid of this trouble, and I will escape the death that awaits me..." [December 28, 1926]

...Hi'iaka then asked the man to tell them the riddle that he had been given. The man said, "Let me tell you a little story and then I will tell you the riddle."

Hi'iaka said, "Before starting your story, let me tell you, 'You are perhaps Kaulana-a-ka-lā, a chief of Moloka'i.'" Astonished, the man confirmed this, and asked, "Are you a native of Moloka'i, that you should know my name?" Hi'iaka simply told him that she had traveled through out the islands. She then told Kaulana-a-ka-lā:

It was at Waipi'o, Hawai'i, that you received this riddle. And, if you can answer it, you will be awarded one half of Waipi'o, but, if you are unable to find the answer, you will be killed. Is that not so?

The *Ali'i* of Moloka'i confirmed this, and he was filled with awe at the wisdom of Hi'iaka. Hi'iaka then continued:

You have journeyed around Hawai'i, and yet found no one who could explain the riddle to you. You have traveled around Maui, Kanaloa Kaho'olawe and found no one who could answer it. Now arriving at O'ahu, at the point of Koko, you have traveled and met with us here.

The man confirmed that all of this was true. Hi'iaka then asked Kaulana-a-ka-lā to tell them the riddle. Standing up the *Ali'i* of Moloka'i began to chant, offering a prayer first. He then spoke the riddle. Hi'iaka then said that she would inquire of the natives of this land, if they could answer the riddle, and found that none could. Hi'iaka then asked the Chiefess of Mākua, "Is there not a fishpond at the side of the cliff of Ka'ena, and its name is Manini?" The chiefess answered:

Yes there is a fishpond on the cliff side of Ka'ena, and it is named as you said. In that pond, I have seen all manner of fish, and there is one large fish, Moanawaike'o'o (That is the *moanakai* as it is known from here to Kahuku).

The editor then notes that the paper with the next part of the story has been lost. And he observes that there is perhaps someone still living today, who remembers the riddle, and they might share it with us at *Ka Hōkū o Hawai'i*... [January 4, 1927 – a reader replied to the request on Jan. 18, 1927]

The account continues in describing a game of *kilu*¹ that was played between the Chiefess of Mākua and Lohi'au. In a conversation during the contest, the Chiefess mentioned a place called Pu'uohulu. Hi'iaka asked:

¹ *Kilu* is a game in which a small coconut or gourd cup (quoit), is tossed at an item in front of an opponent, if the quoit hits the item, the one who tossed the *kilu* wins a kiss from the other contestant.

“Where is this place called Pu‘uohulu, is it in Wai‘anae.” The Chiefess of Mākua responded that it was indeed in Wai‘anae, a place with which all of the people were familiar. ...Hi‘iaka then chanted:

<i>Lele ka huna kai</i>	The ocean mist flies
<i>Pii a'e la i ka makalae</i>	Rising upon the coastal point
<i>Aloha wale ka lae o Ka'ena i ka ehū kai</i>	The point of Ka'ena greets the sea spray
<i>Kai o lalo o Wai'anae</i>	The sea of Wai'anae is there below
<i>Ke he'e nei i ka pu'eone</i>	Sliding across the dunes
<i>'Oia one aloha o Mākua e</i>	It is the beloved sands of Mākua
<i>Mai ho'omakua ke aloha o hewa au – e</i>	Don't let this affection (for Lohi'au) mature lest you be found at fault
<i>O kou inoa ia la e Pu'u-o-hulu</i>	Your name is Pu'u-o-hulu
<i>Ua 'i-ke-a ho'i e...</i>	So it is now revealed... [January 11, 1927]

Hi‘iaka’s chant brought great pleasure to the people at Mākua, and the game continued for some time... The next day preparations were made, and Wahine‘ōma‘o Pā‘ū-o-Pala‘ā, and Lohi‘au boarded the canoe to depart from Mākua and continue their journey through Wai‘anae. With one dip of Pā‘ū-o-Pala‘ā’s paddle the canoe was out in the deep sea beyond the clean sands of Mākua.

Hi‘iaka then turned and looked to the uplands of Wai‘anae and turning around, she saw two of their cherished elders, Kua and ‘Aleikapōki‘i. These were shark-formed elders (*kūpuna manō*) of her family. These elders saw Hi‘iaka, and Kua said to ‘Aleikapōki‘i, “Behold, here is our descendant (grandchild), Hi‘iaka-i-ka-poli-o-Pele.” The other shark agreed with the words spoken by its companion. The two continued to speak among themselves, and they feared that perhaps Hi‘iaka would be angry with them. [Earlier in the account, these two sharks had tried to stop Hi‘iaka from going to get Lohi‘au at Kaua‘i because they did not believe that a human was a good companion for Pele.]. The two sharks were afraid that Hi‘iaka might try to kill them, and that they would have no way to escape from her great power. Kua told his companion, “We will not die if we go and hide.” The two sharks at first thought that they might go hide in their caves, but then they knew that they could be found, so they then thought that perhaps they should go and hide upon the land (*pae i kula o ka 'āina*). So the two sharks agreed and went inland, where one lies on one side and the other lies near by [to this day]. Hi‘iaka saw her shark elders swim away and hide, she called affectionately to them in a chant:

<i>A makani Kaiāulu o lalo o Wai'anae</i>	The <i>kaiāulu</i> breeze blows to the lowlands of Wai'anae
<i>Ke wehe aku la i ka poli o ka hoa</i>	Making known what is in the heart of the companions
<i>Ha'i ka nalu o Kua me 'Aleikapōki'i</i>	The waves are broken by Kua and 'Aleikapōki'i
<i>I hiki i moe aku i uka ka luhi o ke kai...</i>	So that they may rest in the uplands away from the burden of the sea...

Hi'iaka's chant was carried to the shore and heard by Pōka'i, who saw that Hi'iaka was drawing near. Pōka'i bent her head down and thought that perhaps Hi'iaka would kill her. The canoe with Hi'iaka's companions then landed on the sandy shore of Wai'anae, at the landing place called Ke'a'ali'i. Joining them, Hi'iaka looked all about this famous land of the wind *lau-niu*. Hi'iaka's tears then fell from her eyes down her cheeks, and Wahine'ōma'o inquired why Hi'iaka was crying. "*Ea! He mau waimaka aha ho'i kēia e helele'i wate mai no i ka lihilihi o ka lehua makanoe?*"—[Why are the tears falling from the fringes of the dewy centered *lehua* blossoms?] Hi'iaka responded to her companion, you have asked a good question, and the reason is that this is the land of the *kaiāulu* breezes which cause the coconut leaves to sway back and forth, and it is greatly loved. Here before me, I have had a vision, there will be great treachery here, and the saying of the children shall be fulfilled. The saying is this, "*No ke kai ka hale, e noho ia e ka puna, no ka puna ka hale e noho ia ana e ke kai a mōhala ka lau ke na 'ena 'e*" (The house is on the shore, situated there on the coral, the house is on the coral rocks there on the shore and the leaves of the *na 'ena 'e* bloom forth). This is the reason that my tears are shed, my companion.

Hi'iaka stopped speaking for a moment, then resumed her explanation of the prophesy, "*Ke ku ka makaia a ke Ali'i o O'ahu nei i kēia wahi maluna o ke kanaka o ke akua, alaila, lilo kēia 'āina o O'ahu nei i 'Āina one 'ai ali'i*" (The chief of O'ahu will bring forth treachery upon a man of the gods here, thus this land of O'ahu will become a land in which the sands consume the chiefs)... [January 18, 1927]

Now some people say that this name Pōka'i is a recent name, given from the time when Mo'ikeha traveled from Tahiki, when he left his relative Olopana; but it is not so, because it is from the time when Pele came to these islands. Hi'iaka then went a short distance inland, and the *kūpua* (supernatural being) Pōka'i of Wai'anae came face to face with her and they met with *aloha* (affection). Pōka'i instructed her people to go to the uplands to gather *lū'au* (taro greens) and *kalo* (taro) from the taro lands of Lehano in the uplands of Wai'anae. She also commanded that some of her people bake a pig and prepare food for the chief of Kaua'i and Wahine'ōma'o. The sweet, tender *lū'au* of upper Wai'anae was gathered and cooked in the *imu* along with all the other foods. The baked pig, *poi 'uwo'uwo* (thick poi) of Wai'anae, were among the foods eaten by the Lohi'au and his companions.

Pōka'i then said to Hi'iaka, "My lord, I have no other gift to give you." Hi'iaka responded, telling her that her hospitality had been more than adequate, for great indeed is the food which you have prepared for us to satisfy our hunger. And this is what I give to you o Pōka'i, "Your dwelling upon the land shall be relieved by the gentle *kaiāulu* breezes. Your name shall be spoken by the generations which are yet to come. And I also tell you that Wai'anae shall become the corner post (*pou kihi*) for this land of O'ahu which consumes its chiefs (*'Āina 'ai ali'i o O'ahu nei*).

There will be a day when one who betrays the gods shall stand here [this is a reference to the chief Kahahana who in betrayal ordered the death of his priest and bard, Ka'ōpuluhulu, at Nānākuli (cf. Kamakau 1961:134)]. Hi'iaka and her companions then prepared to depart from Pōka'i. She told Lohi'au and Wahine'ōma'o, that they would travel by canoe, while she would travel for a while over land, and that they would meet again at Kou [Honolulu]...
 ...Hi'iaka then continued her journey along the upland trail. Now the trail upon which Hi'iaka chose to travel, is the trail which passes above Pōhākea. Hi'iaka passed along the *kula* (plain) of Mā'ili, and then turned to look at the uplands. She saw the dazzling light of the sun on the uplands of Lualualei and Hi'iaka chanted:

<i>Wela ka lā e!</i>	The sun is hot!
<i>Wela ka lā e!</i>	The sun is hot!
<i>Ua wela i ka lā ke kula o Lualualei</i>	The heat of the sun is on the plain of Lualualei
<i>Ua nau ia e ka lā a 'oka'oka...</i>	The sun chews it up entirely...

Hi'iaka then continued her ascent on the trail in the stifling heat of the sun, and she chanted:

<i>A Waikonene i ke alanui</i>	The path is at Waikonene
<i>Ka pi'ina i Kamoā'ula</i>	Ascending at Kamoā'ula
<i>Ka lā wela i ka umauma</i>	The heat of the sun is upon the breast
<i>Waha ka 'Īlio i ke kua o Pūhāmalo'o</i>	'Īlio is born upon the back of Pūhāmalo'o
<i>Ke ho'ohaehae mai la i ka nāulu</i>	The nāulu winds rage
<i>Moku kahawai, miha ka poli o Pūhāwai</i>	Breaking the stream, but the breast of Pūhāwai is quiet
<i>Ua hākākā, kipikipi ke kaiāulu</i>	The kaiāulu breeze seems to fight and rebel
<i>me ke kanaka</i>	against the people
<i>Ua ku'iku'i wale a hā'ena nā ihu</i>	Striking and causing the noses to rage
<i>Ua kā wale i ka hūpē</i>	The mucus flows freely
<i>Ka lā wela o Lualualei e</i>	In the hot sun of Lualualei

Hi'iaka then continued her journey onto the plains of Lualualei... [January 25, 1927]

APPENDIX B:

Personal Release of Interview Records

<i>Jay L. Landis</i>	• B-1
<i>Albert H. Silva</i>	• B-2
<i>Charles K. Bailey</i>	• B-3
<i>William J. 'Ailā</i>	• B-4
<i>A. Frenchy DeSoto</i>	• B-5
<i>Glen Kila, Clarence DeLude and Kupū ka 'Āina et al.</i>	• B-6
<i>Charles K. Reiny</i>	• B-7

**Personal Release of Interview Records:
Mākuā-Kahanahāiki Oral History Study**
Prepared in conjunction with an Environmental Assessment
for Amphibious Training in Hawai'i (Mākuā Beach)

I, Jay E. Gander, participated in an oral history interview with Kepā Maly, as a part of the work being done in conjunction with the preparation of an environmental assessment (EA) for the proposed Marine Corps amphibious training program at Mākuā Beach (Wai'anae District). The interview was conducted under a contract between the Institute for Sustainable Development (ISD), and Belt Collins Hawaii (BCH), for the Department of the Navy, and Marine Corps Base Hawaii-Kaneohe Bay (MCBH-KB).

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." The full "released" interview and/or quoted excerpts from the "released" interview may be used as a part of the final report on historic and cultural sites and practices in the vicinity of Mākuā Beach. I further agree that the United States may use and release my identity and address with the "released" interview information, both oral and written, for any purpose, including releasing such information in the 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), interview transcript(s), interview summary notes, and accompanying photograph (if one taken) will be curated for reference use in the offices of MCBH-KB, the Navy-PACDIV, the office of ISD, and by Kepā Maly.

CLARIFICATION OR CORRECTIONS:

Transcript as typed with personal family comments and nonrelevant narratives removed.

CONFIDENTIALITY—SPECIFIC OBJECTIONS TO RELEASE OF INTERVIEW MATERIALS — RESTRICTIONS SET BY INTERVIEWEE:

Interview Background and Release:

Recorded Interview(s) made on Date(s): Dec. 21, 1997

Interview Notes Made on Date(s): Jan. 7 : 30, 1998

Written Text Transcriptions of Interviews Received Date: Jan. 7, 1998

Jay E. Gander
Interviewee

Kepā Maly
Interviewer-Witness

Address: P.O. Box 357

Waiānae, Hawaii 96792

1/30/98

**Personal Release of Interview Records:
Mākua-Kahanahāiki Oral History Study
Prepared in conjunction with an Environmental Assessment
for Amphibious Training in Hawai'i (Mākua Beach)**

I, Albert H. Silva, participated in an oral history interview with Kepā Maly, as a part of the work being done in conjunction with the preparation of an environmental assessment (EA) for the proposed Marine Corps amphibious training program at Mākua Beach (Wai'anae District). The interview was conducted under a contract between the Institute for Sustainable Development (ISD), and Belt Collins Hawaii (BCH), for the Department of the Navy, and Marine Corps Base Hawaii-Kaneohe Bay (MCBH-KB).

I have reviewed the "released interview transcript" and agree that said documentation is complete and accurate to the best of my knowledge. The full "released interview transcript" and/or quoted excerpts from the "released interview transcript" may be used as a part of the final oral history report on historic and cultural sites and practices in the vicinity of Mākua Beach.

I further agree that the United States may use and release my identity and address with the "released" interview transcript," for the purposes of the oral history study and EA prepared in conjunction with the proposed Marine Corps amphibious landings at Mākua. Such information in the report 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—RESTRICTIONS SET BY INTERVIEWEE."

Additionally, the "released interview transcript" and accompanying photograph may be curated for reference use in the offices of MCBH-KB, the Navy-PACDIV, the office of ISD, and by Kepā Maly.

CLARIFICATION OR CORRECTIONS:

- * The final "released interview transcript" supercedes the tape recorded interview.

CONFIDENTIALITY—SPECIFIC OBJECTIONS TO RELEASE OF INTERVIEW MATERIALS — RESTRICTIONS SET BY INTERVIEWEE:

- * The interview tapes and notes which were collected prior to final release of the interview transcript are restricted, and may not be distributed.

Interview Background and Release:

Recorded Interview(s) made on Date: December 21, 1997.

Interview Notes Made on Date(s): February 5 and 27, 1998.

Written Text Transcriptions of Interviews Received Dates: January 30, February 11, & 28, 1998.

Albert H. Silva
Interviewee

Kepā Maly
Interviewer-Witness
Mar. 3, 1998

Address: P.O. Box 311
WAIANAĒ HI 96792

**Personal Release of Interview Records:
Mākuā-Kahanahāiki Oral History Study**
Prepared in conjunction with an Environmental Assessment
for Amphibious Training in Hawai'i (Mākuā Beach)

I, C.K. Bailey, participated in an oral history interview with Kepā Maly, as a part of the work being done in conjunction with the preparation of an environmental assessment (EA) for the proposed Marine Corps amphibious training program at Mākuā Beach (Wai'anae District). The interview was conducted under a contract between the Institute for Sustainable Development (ISD), and Belt Collins Hawaii (BCH), for the Department of the Navy, and Marine Corps Base Hawaii-Kaneohe Bay (MCBH-KB).

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." The full "released" interview and/or quoted excerpts from the "released" interview may be used as a part of the final report on historic and cultural sites and practices in the vicinity of Mākuā Beach. I further agree that the United States may use and release my identity and address with the "released" interview information, both oral and written, for any purpose, including releasing such information in the 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)~~, interview transcript(s), interview summary notes, and accompanying photograph (if one taken) will be curated for reference use in the offices of MCBH-KB, the Navy-PACDIV, the office of ISD, and by Kepā Maly.

CLARIFICATION OR CORRECTIONS:

pages 3, 7, 5, 8, 14; noted modifications

CONFIDENTIALITY—SPECIFIC OBJECTIONS TO RELEASE OF INTERVIEW MATERIALS — RESTRICTIONS SET BY INTERVIEWEE:

Tape recording withheld from release of records

Interview Background and Release:

Recorded Interview(s) made on Date(s): Jan. 5, 1998

Interview Notes Made on Date(s): Feb. 4, & 21, 1998

Written Text Transcriptions of Interviews Received Date: Jan. 7 & Feb. 11, 1998

Charles K. Bailey
Interviewee

Address: 67-123 LOPICAWA ST.
KĀIWAŪE, HI 96792

Kepā Maly
Interviewer-Witness
Feb. 21, 1998

**Personal Release of Interview Records:
Mākua-Kahanahāiki Oral History Study**
Prepared in conjunction with an Environmental Assessment
for Amphibious Training in Hawai'i (Mākua Beach)

I, William J. Aila Jr., participated in an oral history interview with Kepā Maly, as a part of the work being done in conjunction with the preparation of an environmental assessment (EA) for the proposed Marine Corps amphibious training program at Mākua Beach (Wai'anae District). The interview was conducted under a contract between the Institute for Sustainable Development (ISD), and Belt Collins Hawaii (BCH), for the Department of the Navy, and Marine Corps Base Hawaii-Kaneohe Bay (MCBH-KB).

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." The full "released" interview and/or quoted excerpts from the "released" interview may be used as a part of the final report on historic and cultural sites and practices in the vicinity of Mākua Beach. I further agree that the United States may use and release my identity and address with the "released" interview information, both oral and written, for any purpose, including releasing such information in the 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), interview transcript(s), interview summary notes, and accompanying photograph (if one taken) will be curated for reference use in the offices of MCBH-KB, the Navy-PACDIV, the office of ISD, and by Kepā Maly.

CLARIFICATION OR CORRECTIONS:

[minor transcript corrections made 1/30/98] KM

CONFIDENTIALITY—SPECIFIC OBJECTIONS TO RELEASE OF INTERVIEW MATERIALS — RESTRICTIONS SET BY INTERVIEWEE:

Interview Background and Release:

Recorded Interview(s) made on Date(s): January 5, 1998
Interview Notes Made on Date(s): Nov. 22, 1997 ; Jan. 30, 1998
Written Text Transcriptions of Interviews Received Date: Jan. 29, 1998

William J. Aila Jr.
Interviewee

Kepā Maly
Interviewer-Witness

Address: 86-630 Luaukaeai Hmsd Rd.
Waiānae, Hi. 96792

1/30/98

**Personal Release of Interview Records:
Mākua-Kahanahāiki Oral History Study**
Prepared in conjunction with an Environmental Assessment
for Amphibious Training in Hawai'i (Mākua Beach)

I, A. DeSoto, participated in an oral history interview with Kepā Maly, as a part of the work being done in conjunction with the preparation of an environmental assessment (EA) for the proposed Marine Corps amphibious training program at Mākua Beach (Wai'anae District). The interview was conducted under a contract between the Institute for Sustainable Development (ISD), and Belt Collins Hawaii (BCH), for the Department of the Navy, and Marine Corps Base Hawaii-Kaneohe Bay (MCBH-KB).

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." The full "released" interview and/or quoted excerpts from the "released" interview may be used as a part of the final report on historic and cultural sites and practices in the vicinity of Mākua Beach. I further agree that the United States may use and release my identity and address with the "released" interview information, both oral and written, for any purpose, including releasing such information in the 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), interview transcript(s), interview summary notes, and accompanying photograph (if one taken) will be curated for reference use in the offices of MCBH-KB, the Navy-PACDIV, the office of ISD, and by Kepā Maly.

CLARIFICATION OR CORRECTIONS:

With corrections as made to original transcript.

CONFIDENTIALITY—SPECIFIC OBJECTIONS TO RELEASE OF INTERVIEW MATERIALS — RESTRICTIONS SET BY INTERVIEWEE:

None

Interview Background and Release:

Recorded Interview(s) made on Date(s): January 8, 1998

Interview Notes Made on Date(s): 2/3/98 by corrections to original transcript

Written Text Transcriptions of Interviews Received Date: Jan. 28, 1998

A. DeSoto
Interviewee
Office of Hawaiian Affairs
Address: 711 Kapiolani Blvd., Ste. 500
Honolulu, Hawaii 96813

Kepā Maly
Interviewer-Witness
Feb. 3, 1998

**Personal Release of Interview Records:
Mākua-Kahanahāiki Oral History Study**
Prepared in conjunction with an Environmental Assessment
for Amphibious Training in Hawai'i (Mākua Beach)

w2 X. Kupu Ke āina _____, participated in an oral history interview with Kepā Maly, as a part of the work being done in conjunction with the preparation of an environmental assessment (EA) for the proposed Marine Corps amphibious training program at Mākua Beach (Wai'anae District). The interview was conducted under a contract between the Institute for Sustainable Development (ISD), and Belt Collins Hawaii (BCH), for the Department of the Navy, and Marine Corps Base Hawaii-Kaneohe Bay (MCBH-KB).

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." The full "released" interview and/or quoted excerpts from the "released" interview may be used as a part of the final report on historic and cultural sites and practices in the vicinity of Mākua Beach. I further agree that the United States may use ~~and release my identity and address with the released~~ ^{the} interview information, ~~both oral and written~~ ^{our identity and} for any purpose, including releasing such information in the 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 ~~typed~~ ^{final} interview transcript ~~interview summary notes, and accompanying photograph (if one taken)~~ will be curated for reference use in the offices of MCBH-KB, the Navy-PACDIV, the office of ISD, and by Kepā Maly.

CLARIFICATION OR CORRECTIONS:

as reviewed on Feb. 28, 1998

CONFIDENTIALITY—SPECIFIC OBJECTIONS TO RELEASE OF INTERVIEW MATERIALS — RESTRICTIONS SET BY INTERVIEWEE:

The final interview transcript supersedes all previous notes; prior documentation has been destroyed.

Interview Background and Release:

~~Recorded Interview(s) made on Date(s):~~ _____ Kepā

Interview Notes Made on Date(s): Jan. 8, Feb. 2, 4, 11, & 28, 1998

~~Written Text Transcriptions of Interviews Received Date:~~ _____ see interview.

Carina de Luch
Interviewees

Kepā Maly
Interviewer-Witness

Address: _____

**Personal Release of Interview Records:
Mākua-Kahanahāiki Oral History Study**
Prepared in conjunction with an Environmental Assessment
for Amphibious Training in Hawai'i (Mākua Beach)

I, Charles Reiny, participated in an oral history interview with Kepā Maly, as a part of the work being done in conjunction with the preparation of an environmental assessment (EA) for the proposed Marine Corps amphibious training program at Mākua Beach (Wai'anae District). The interview was conducted under a contract between the Institute for Sustainable Development (ISD), and Belt Collins Hawaii (BCH), for the Department of the Navy, and Marine Corps Base Hawaii-Kaneohe Bay (MCBH-KB).

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." The full "released" interview and/or quoted excerpts from the "released" interview may be used as a part of the final report on historic and cultural sites and practices in the vicinity of Mākua Beach. I further agree that the United States may use and release my identity and address with the "released" interview information, both oral and written, for any purpose, including releasing such information in the 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), interview transcript(s), interview summary notes, and accompanying photograph (if one taken) will be curated for reference use in the offices of MCBH-KB, the Navy-PACDIV, the office of ISD, and by Kepā Maly.

CLARIFICATION OR CORRECTIONS: *Transcript supersedes tape with minor corrections to narratives discussed Feb. 11, 1998. (residence location: comments)*

CONFIDENTIALITY—SPECIFIC OBJECTIONS TO RELEASE OF INTERVIEW MATERIALS — RESTRICTIONS SET BY INTERVIEWEE:

None

Interview Background and Release:

Recorded Interview(s) made on Date(s): Feb. 4, 1998

Interview Notes Made on Date(s): Feb. 11, 1998

Written Text Transcriptions of Interviews Received Date: Feb. 11, 1998

X Charles Reiny
Interviewee

Kepā Maly
Interviewer-Witness

Address: Ōhikilolo Beach

Feb. 23, 1998