

**Final Report:
Mōkapu Peninsula Oral History
Study
Pu'u Hawai'i Loa Family Housing
Project Site**

Marine Corps Base Hawaii
Lands of He'eia and Kāne'ohe
Island of O'ahu

Contract No. 62472-93-D-0502
Delivery Order No. 0015

ACKNOWLEDGEMENTS

In a traditional Hawaiian manner (*he mea ma'a mau*) of living and working in a community, large tasks were often completed through a process of *laulima* (joint action)—a joining together of many hands and skills to complete a project for the good of the community. Without the help of many people, descendants of Hawaiian families who at one time called Mōkapu “home,” and without the help of caring Hawaiians and island residents who share a unique *aloha* and bond with Mōkapu, and those who have previously written about Mōkapu, this study would not have been completed. The author wishes to say “*alohanui nō*” to: Mrs. Helen Kalanika ‘uleleiaiwi Nāwahine-Wahineokai, Mrs. Kekau ‘ilani Defries-Kalama, Mr. Mitsuo “Mits” Uchibori, Mrs. Paige Kawelo-Barber and Tutu Mileina Onehā Ka ‘aipōhaku Kaina, Mrs. Agnes McCabe-Hipa, Mr. and Mrs. Jack (Georgiana Bishaw) Williams, Ms. Edith Auld, Mr. and Mrs. Joseph (Carmen) Ha-ia, Mr. and Mrs. George (Mary Furtado) Davis, Ms. Anita Kahanupā‘oa Gouveia and Ms. Toni Auld-Yardley, Mr. and Mrs. Henry (Colene) Wong, Mrs. Lucia White-Whitmarsh, Ms. Margaret Date, Mrs. Carol Shimada, Mrs. Shizue Okihiro (and Dr. Mike Okihiro), Mrs. Dorothy Beyer, Mr. Paul Johnston, Mr. Norito Tokushige, Mrs. Kawaonahelepā‘ī‘ī Durante, Mrs. Puluelo Park, Mrs. Dorothy Barrere (Historian—Author), Ms. Noenoe Zuttermeister-Lewis, Uncle Freddy Kalani, Mr. Carl H. Zuttermeister Jr., Mr. Aaron Chaney, Mrs. Dorothy Kamaka-Ka‘eo, Ms. Dorothy Barrere, Mrs. Robin Williams-Makapagal, Mr. and Mrs. Kana ‘iaupuni (Jerine Kekua) Doo, Mrs. Muriel Seto (Hawai‘i’s Thousand Friends), Ms. June Guttmanis (Historian—Author and Curator of the T. Kelsey Collections), Mr. and Mrs. Sadao (Minnie) Haisuka, Mrs. Lani Joaquin, Ms. Angeline Luke (Hopkins) Adams, Mrs. Ellie Hutchinson (Kailua Hawaiian Civic Club), Mr. Manu Gay, Mr. Miton Pā, Mr. and Mrs. Ted W. Maly, Mr. Walter Kaiapa Pomroy, Betty Kam, Stuart Ching, and staff of the Bishop Museum Archives, Ron Tsuji (Real Property Tax Office), Marvin Ting (State Survey Branch), Midge Louaillier (transcriber), and to Dr. Diane Drigot (MCBH). The author would also like thank all others who shared in the tying together of this *lei* of history, and ask “*o nā mea maika‘i mālama, o nā mea maika‘i ‘ole, kāpae ia*”—keep that which is good, and set aside that which is not good, or does not properly reflect your *aloha* and memories of Mōkapu.

—Kepā Maly

EXECUTIVE SUMMARY

This oral history study of Mōkapu Peninsula has been conducted by Paul H. Rosendahl, Ph.D., Inc. (PHRI), under Contract N62472-93-D-0502 with the Department of the Navy. The study has been conducted in conjunction with planning phases for the Pu‘u Hawai‘i Loa Family Housing Project, located at the Marine Corps Base Hawai‘i (MCBH), Lands of He‘eia, and Kane‘ohe, Island of O‘ahu. The overall purpose of this project was to meet the requirements of the National Register Bulletin 38 and Section 106 of the National Historic Preservation Act of 1966. The specific tasks of the project were to: (a) conduct both oral history and archival research to assess the eligibility of Pu‘u Hawai‘i-loa as a traditional cultural property, (b) to identify other traditional cultural properties on Mōkapu Peninsula, and (c) to show a good faith attempt at determining the nature and antiquity of the Hawaii Loa tradition.

The archival research for the project was conducted January 16 - February 28, 1995. The informant interviews were conducted February 20 - April 24, 1995. Approximately 70 people were identified and contacted as a part of the study, and 21 formal interviews recorded in 15 transcripts, and 20 informal (not recorded) interviews were conducted. As a result of the archival research and interviews, a moderate amount of new information pertaining to the significance of sites, practices, beliefs, and the landscape of Pu‘u Hawai‘i-loa and the greater Mōkapu Peninsula has come to light.

Based on a critical assessment of the findings of the current study, Pu‘u Hawai‘i Loa does not qualify for inclusion on the National Register as a traditional cultural property. While Pu‘u Hawai‘i Loa is a tangible property, the site is lacking in integrity of both relationship and condition, and cannot be demonstrated to possess traditional cultural significance in terms of any of the four basic National Register Criteria. Several other properties on Mōkapu Peninsula, however, were identified as potential traditional cultural properties needing further study and evaluation. Finally, the information produced by this study has not altered the previous conclusion that the Hawai‘i Loa tradition was not an authentic Hawaiian tradition.

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INTRODUCTION

PROJECT BACKGROUND

This oral history study of Mōkapu Peninsula has been conducted by Paul H. Rosendahl, Ph.D., Inc. (PHRI), under Contract N62472-93-D-0502 with the Department of the Navy. The study has been conducted in conjunction with planning phases for the Pu‘u Hawai‘i Loa Family Housing Project, located at the Marine Corps Base Hawaii (MCBH), Lands of He‘eia, and Kāne‘ohe, Island of O‘ahu (*Figure 1*). The overall purpose of this project was to meet the requirements of Section 106 of the National Historic Preservation Act of 1966 and National Register Bulletin 38.

This project has been preceded by two earlier studies of the same general area. The first, conducted by Tuggle and Hommon (1986), was an inventory of historic properties within Marine Corps Base Hawaii (then Marine Corps Air Station, Kaneohe Bay). During the project, several historic properties were identified, including an agricultural complex on the slopes of Pu‘u Hawai‘i Loa (State Inventory of Historic Places Site 50-80-11-1433). The second study was conducted by Cleghorn et al. (1994) and was included in an Environmental Assessment (EA) study prepared for the Department of the Navy. The Cleghorn et al. study comprised a pedestrian survey of the entire Pu‘u Hawai‘i Loa, test excavations, monitoring, and oral history interviews. The project documented Site 1433, and assessed the site as significant for information content. Information within the portion of the site within the family housing development area was recovered, and this portion was considered no longer significant. The portion of the site outside of the housing development was still considered significant due to its potential information content. The oral history component of this study was to determine whether, based on informant testimony, Pu‘u Hawai‘i Loa was a traditional cultural property. This component of the study, however, was unsuccessful, as no informants could be found.

Subsequently, PHRI was contracted to conduct the current additional oral history study. The ethnographic research and oral history interviews for the study were conducted by PHRI Cultural Resources Specialist Kepā Maly. The Conclusion section was written by PHRI Principal Archaeologist Paul H. Rosendahl, Ph.D.

SCOPE OF WORK

The scope of work for this project is presented in its entirety in Appendix A. A portion of the scope is presented below, as it helps to define the major focus of the project:

A16.3 Specific Services

1. The Contractor shall conduct oral historical research to document and evaluate the traditional cultural significance of Pu‘u Hawai‘i Loa and, if any, other properties on Mōkapu Peninsula. The research shall consist of oral interviews, and review of written oral accounts and other historical documents. An analysis of all data collected shall be conducted.

A16.4 Stipulations

1. The Contractor must conform with National Register Bulletin 38, *Guidelines for Evaluating and Documenting Traditional Cultural Properties* in the collection and evaluation of information.

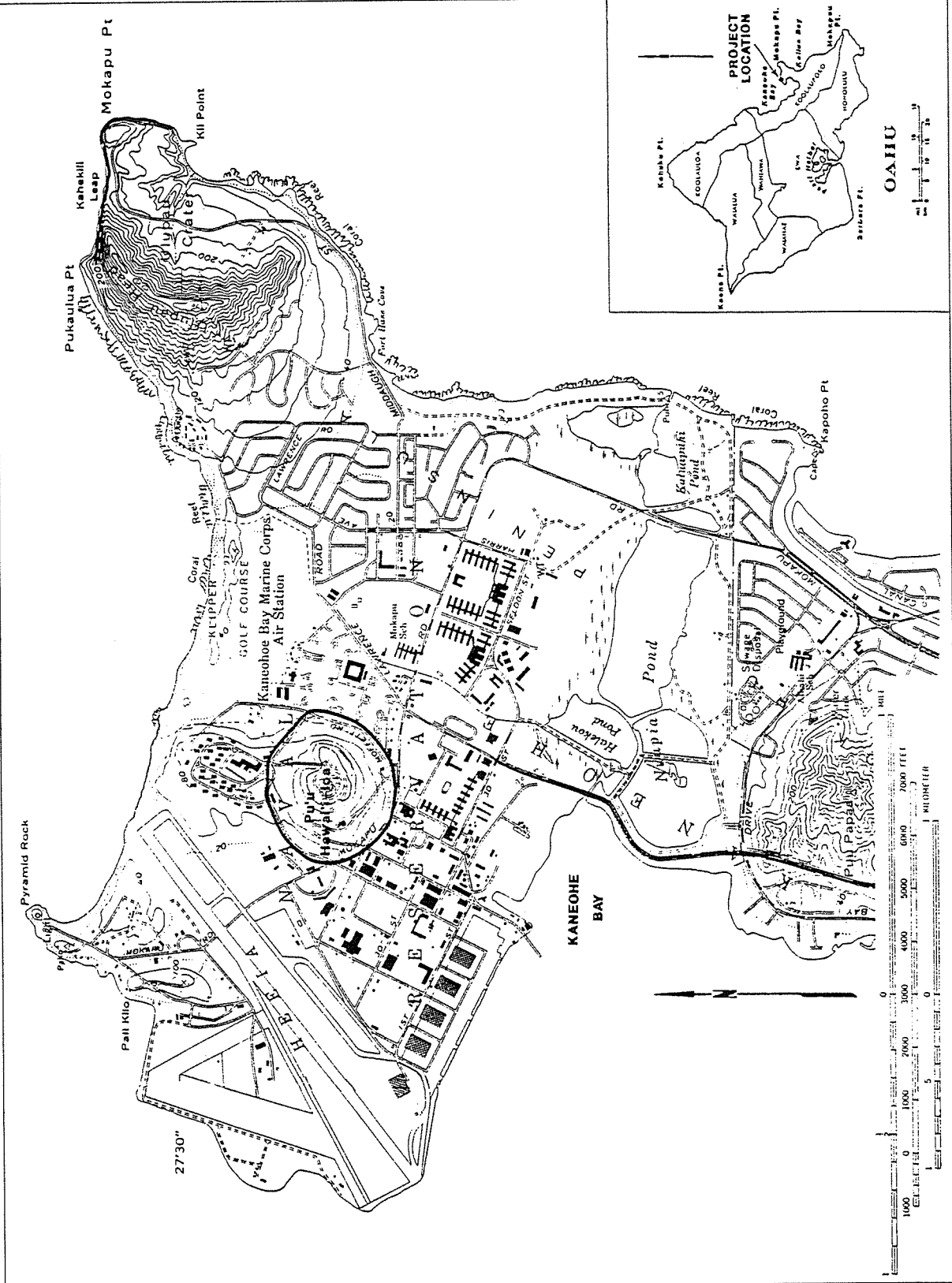


Figure 1. Project Area Location

STUDY METHODS

This project was conducted from January through June 1995. The documentary research for the project was conducted primarily from January to February 1995. The informant research was conducted primarily from February to April 1995.

The informants were interviewed in conformance with guidelines presented in National Register Bulletin 38, "Documenting Traditional Cultural Properties: General Considerations." In order to identify interviewees, the author initially contacted members of the author's wife's family, and long-time acquaintances and personal friends. Many people contacted were either old-time He'eia-Kāne'ohe families with ties to the peninsula, or former residents of the Mōkapu subdivision. Approximately 70 people were contacted. Twenty-one formal interviews (in 15 transcripts), and 20 informal (not recorded) interviews were conducted between February 20-April 24, 1995. Later, additional individuals were identified and agreed to be interviewed. It is anticipated that about 20 more interviews could be conducted with individuals knowledgeable about lands and features of Mōkapu Peninsula*.

* *Additional interviews of people with family ties to Mōkapu Peninsula have been, or will be conducted, but because these exceed the scope of work for the present project, only excerpts of selected interviews collected after April 15, 1995 are included with this study. The other interviews may be part of additional work being planned by MCBH and the Navy.*

STUDY FINDINGS

THE SETTING: MŌKAPU PENINSULA

The project area is situated in the district of Ko'olau poko, in the *ahupua'a* of Kāne'ohe and He'eia. Pu'u Hawai'i Loa (interpretively translated as Hill of long or distant Hawai'i) is situated in Kane'ohe, in the *'ili* of Heleloa. Mōkapu is an *'ili* in the *ahupua'a* of He'eia. "Mōkapu Peninsula," based on the texts of the Māhele 1848, appears to be a later historic name, dating from post 1850 (*Figure 2*).

In describing the resources of the *ahupua'a* of He'eia and Kāne'ohe, Hawaiian historian Samuel Kamakau writes:

The *ahupua'a* of Heeia and its sources of foods such as the sea pond of Heeia, the large mullet of Kalimulua and Kealohi, the reef of Malauka'a where the octopus were found, the travelling uhu and ohua fishes, and the wooden bowls of Mokapu belonged to Maui-kiikii (Top-knot Maui) (Kamakau IN Sterling and Summers 1988:198). The *ahupua'a* of Kane-ohe and its sources of foods such as the pond of Ka'opulolia, the nehu fish of Waihaukalua, the ponds of Palawai and Nu'upia, and the bird islands of Mokulua, these belonged to Maui-waena (Maui-middle) (Kamakau IN Sterling and Summers 1988:206).

Though Mōkapu Peninsula had only limited fresh water, Land Commission Award (LCA) texts indicates *'uala* (sweet potatoes) and *ipu* (gourds) were cultivated there. It is also likely that other mulched dryland crops such as *kalo* (taro), *kō* (sugar canes), *niu* (coconuts), *'ulu* (breadfruit), and the *pia* (arrow root) also grew there. However, the most important resource of the peninsula were its *loko i'a* (fishponds). Ethnographic resources name at least five *loko i'a* on Mōkapu Peninsula, including Ka-lua-pūhi (literally: The eel pit), Nu'u-pia (interpretively: arrow root mound), Hale-kou (interpretively: House surrounded by *kou* trees), Hele-loa (literally: Distant travel), Muli-wai-'ōlena (interpretively: Turmeric [yellowish] estuary), and Pā-'ōhua (literally: Fish fry enclosure).

The importance of Mōkapu is in part evidenced by the legends associated with the area, for example, the creation legends discussed in detail later in this section. In 1896, thirty years after Samuel Kamakau published an account of the legends, another Hawaiian writer submitted a series of articles to the Hawaiian language newspaper Ku 'Okō'a, titled "*Huakai Pokole ia Koolau*" (A Short Trip to the Windward Side) (IN the Hawaiian Ethnological Notes of the Bishop Museum). Standing at the heights of Nu'uānu, the author poetically described the view towards Mōkapu, commenting that the rains seemed to move in rows from Kekele towards Mōkapu. Continuing his journey, the author arrived at the plain of 'Ālele in the Kailua area. When he looked across the plain towards Mololani, he briefly recounted the story told by Kamakau about man being made at Mokapu:

When we reached there [*'Ālele*] we turned to gaze at the pali of Mololani standing above and thought of the story told by Hawai'i's noted historian, S.M. Kamakau. He told where the first man was made here in Hawaii, thus;

Mokapu was the district then and Mololani was the mountain. The land stretched from Kualoa to Kaneohe and that was the physical appearance of the land that was planned by the triple gods. On the east side of Mololani, facing the sunrise, close to the seas, the earth is red mixed with some darker soil. There the first man was made. The spot was named Kahakahakea in ancient times and Pahonua today. There Kane drew the image of a man in the earth and made him in the image of the gods... (Hawaiian Ethnological Notes; newspaper files July 31, 1896).

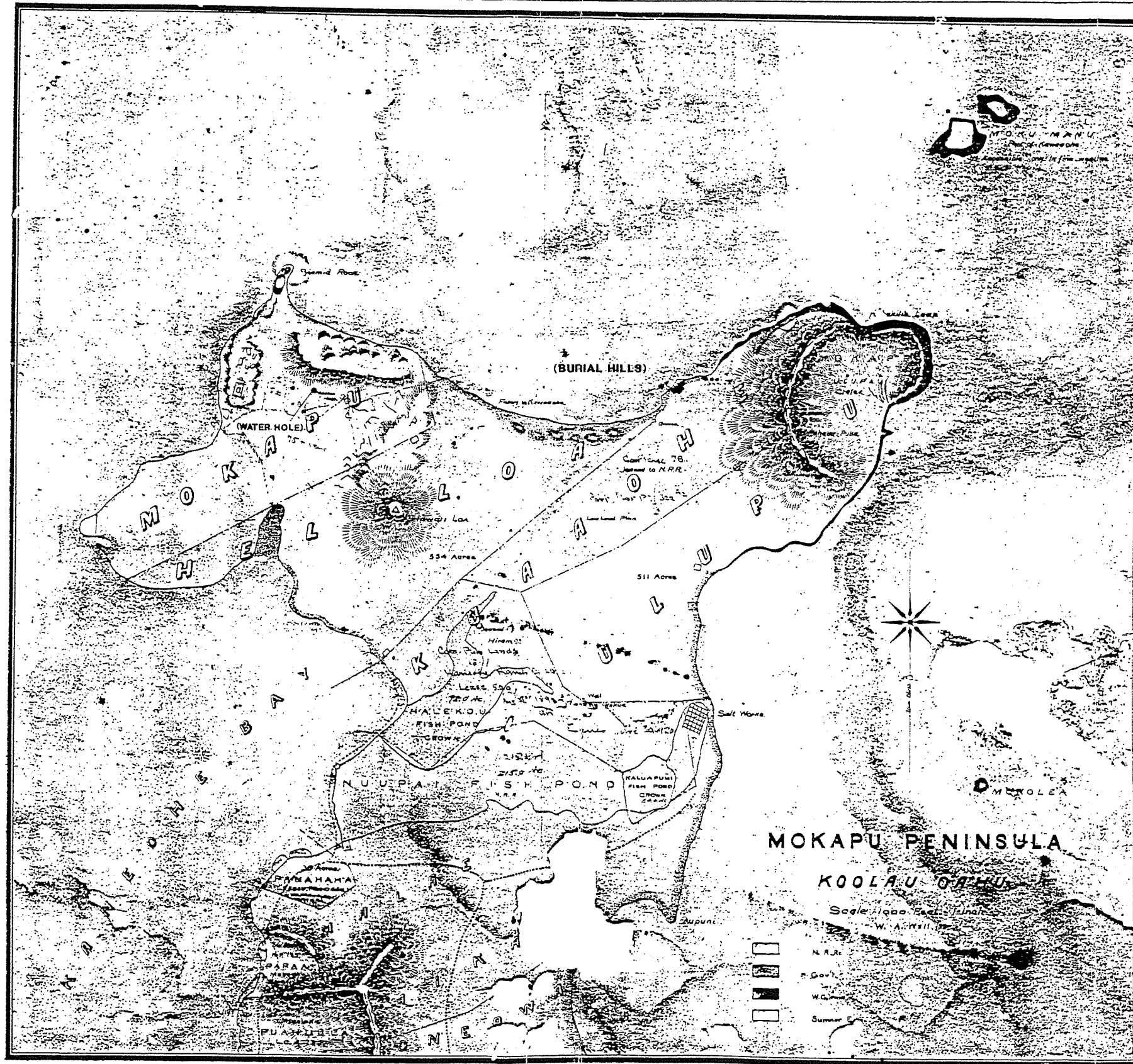


Figure 2. Map of Mōkapu Peninsula, 1899; W.A. Wall Surveyor

As will be further explored later, there have been questions raised about the antiquity of the creation legends. It is believed that some of the legendary accounts are Biblicized and reflect teachings of the mid 1800s. Aside from the Hawaiian appreciation and understanding of the multiple levels of meaning to words, it may never be understood how the Mōkapu Peninsula was chosen as the setting of some of these historic “legends” of creation. But, it is noted here that the very fact that the Mōkapu Peninsula was selected as the site for the telling of these historic legends is significant in itself. The stories are the expression of a people, culture, and way of life in change, they reflect the dynamic situation in which the Hawaiian people had found themselves thrust following the arrival of westerners (1778) on their island shores. It is clear that of the major events over the last c.220 years which have had a significant and profound effect on the Hawaiian people, their culture, and practices, the arrival of the Christian missionaries, both Protestant and Catholic, has been significant. Hawaiian historians themselves chose lands associated with the Mōkapu Peninsula as the backdrop for narratives which were to influence both Hawaiian history and missionary bias.

Samuel Kamakau (1976), gives us a traditional perspective as to the value of lands such as at Mōkapu Peninsula:

Fishponds, *loko i'a*, were things that beautified the lands, and a land with many fishponds was called “fat” land (*'aina momona*). They date from very ancient times...The making of fishponds and their walls is very ancient. It is known which chiefs built some of them, but the majority of their builders is not known. However, one can see that they were built as “government” projects...*Pu'uone* ponds and taro patch ponds, *loko i'a kalo*, belonged to commoners, land holders, and land agents, the *maka'ainana*, *haku*, and *konohiki*. The ponds cultivated for a chief, *pu'uone haku ko'ele*, belonged to the holder of the land, *haku 'aina*, as did the taro patch ponds [on *ko'ele* lands].

The *pu'uone* ponds near the sea (*loko kai pu'uone*) were much desired by farmers, and these ponds were stocked (*ho'oholo*) with fish...the “native sons” (*keiki papa*) of places that had taro patches and *pu'uone* fishponds loved the lands where they dwelt...(Kamakau 1976:47-50).

In recent years, archaeological and geological research on the antiquity and nature of the *loko i'a* of the peninsula has begun (Cordy 1984, Hammatt et al. 1985, Tuggle and Hommon 1986, Price-Beggerly 1987, and Charvet-Pond and Rosendahl 1992). There is growing evidence that prior to formalization of Hawaiian pond development, the peninsula was separated from the rest of O'ahu by a narrow shallow channel of water, or an open embayment off of Kāne'ohē Bay. Use of either natural or artificial ponds and subsequent development of *kuapā* (walled) ponds and Hawaiian resources management practices, may have been a factor in the build-up of the dunes lying between Kailua and Kāne'ohē bays (Dr. John C. Kraft, geologist, University of Delaware, and Dr. Patricia Price-Beggerly, Navy archaeologist; through pers. comm. with Dr. Diane Drigot, 1987, and further discussed in Price-Beggerly's pre-final report “Archaeological Monitoring at Nu'upia Pond Improvement Project, submitted to Pacific Division, Naval Facilities Engineering Command, prepared by International Archaeological Research Institute Inc., April 1987). Hammatt et al. (1985) collected pond sediment from the Halekou-Nu'upia area for study. The sediment dated to 1010+-95 B.P.; although it was not associated with a cultural layer, the sediment apparently settled following pond development and indicated early development of the pond complex (Hammatt et al. 1985:41).

DOCUMENTARY RESEARCH

There have been several previous studies on legends and historic references for the Mōkapu Peninsula region (McAllister 1933; Barrere 1969; Sterling and Summers 1988; Devaney, Kelly, Lee, and Motteler 1976; Cordy 1984; Tuggle and Hommon 1986; and Cleghorn et al. 1994). The following presents information from these earlier studies, and also includes information from new sources (including from Hawaiian language newspapers and from Ms. Emma Defries in 1974).

Many of the place names, locations, and features identified in the following text have been recorded on various historic maps. *Figure 2*, “Mokapu Peninsula,” has been in the collection of Mr. Henry Wong for nearly 50 years, and Mr. Wong graciously provided the map to the author for use in this study. Although the map has deteriorated in areas, it still provides excellent detail. *Figure 3*, “Koolau Bay, Oahu” (HTS Plat 2043), is another historic map dating from 1882 (with subsequent tracings in 1892 and 1916). Certain place names, sites, or features, not identified in *Figure 2*, are depicted in *Figure 3*.

Legends

Fornander (1919) recorded a legend concerning Nu‘upia and Halekou ponds, and a supernatural fish that lived there. The legend is summarized here:

Puniakai‘a was born in Kāne‘ohe, his father was Nu‘upia and his mother was Halekou. Puniakai‘a’s parents were of the royal bloodlines of Ko‘olau loa and Ko‘olau poko. Puniakai‘a was very handsome and well cared for. One day, Puniakai‘a and his mother Halekou went to the shore to fish, and Puniakai‘a caught a small fish which he took home and cared for until it grew large. Puniakai‘a named the fish Uhumāka‘ika‘i (Traveling or site seeing parrot fish). Puniakai‘a and Uhumāka‘ika‘i went fishing together and when Puniakai‘a called out, Uhumāka‘ika‘i would drive the fish up to the shore. Puniakai‘a’s fame as a fisherman and as a handsome man spread about the country, and he secured Ka‘alaea, the most beautiful woman of the district as his wife...

The legend describes a disagreement that arose between an aunt of Ka‘alaea’s and Puniakai‘a, and how he left O‘ahu for Kaua‘i. While Puniakai‘a was on Kaua‘i, Uhumāka‘ika‘i remained at the ponds of Halekou. Sometime after his arrival on Kaua‘i, Puniakai‘a entered into a fishing wager with a chief of that island. Puniakai‘a sent some men to his mother Halekou on O‘ahu, with instructions to have Uhumāka‘ika‘i come to help him in the contest. The men arrived before Halekou and were warmly greeted, as Halekou was happy to learn that her son was still alive (Fornander 1919 Vol., V:154-160).

The following text from the legend provides a glimpse of the inhabitants and their living quarters in the Mōkapu area:

...Halekou gave unto them a large piece of land, together with a house full of kapas, one house to eat in, one house for fish, and one house for them to sleep in. Upon receiving these gifts the men decided to live there and to abandon their old homes and at the same time they vowed that they would live and die serving Puniakai‘a...Halekou after this went out accompanied by the chiefs, until they came to the pool where Uhumakaikai made its home. This pool is at Nuupia to this day... (Fornander 1919, Vol. V:160-162).

As cited in Barrere, Kamakau wrote two versions of the Biblicized creation stories, one in 1865 and the other in 1869 (Barrere 1969:3). These stories reference sites at Mōkapu. Barrere worked closely with Mary Kawena Puku‘i in translating and editing the writings of Kamakau. As a result, she had access to Kamakau’s writings as published in the Hawaiian language newspapers *Ka Nūpepa Ku ‘Oko‘a* and *Ke Au ‘Oko‘a*, and it is from these sources that the following excerpts are taken:

From Kamakau’s 1865 Version

Ololo-i-mehani was the name of the land, Kahakahakea [a sandy area reportedly below the crater of Ulupa‘u] the place, and Hiki-au-ola at the spot where the god sat to watch...The god commanded, “Make a man resembling yourselves.” Ku, Lono and Kane took up the work, and

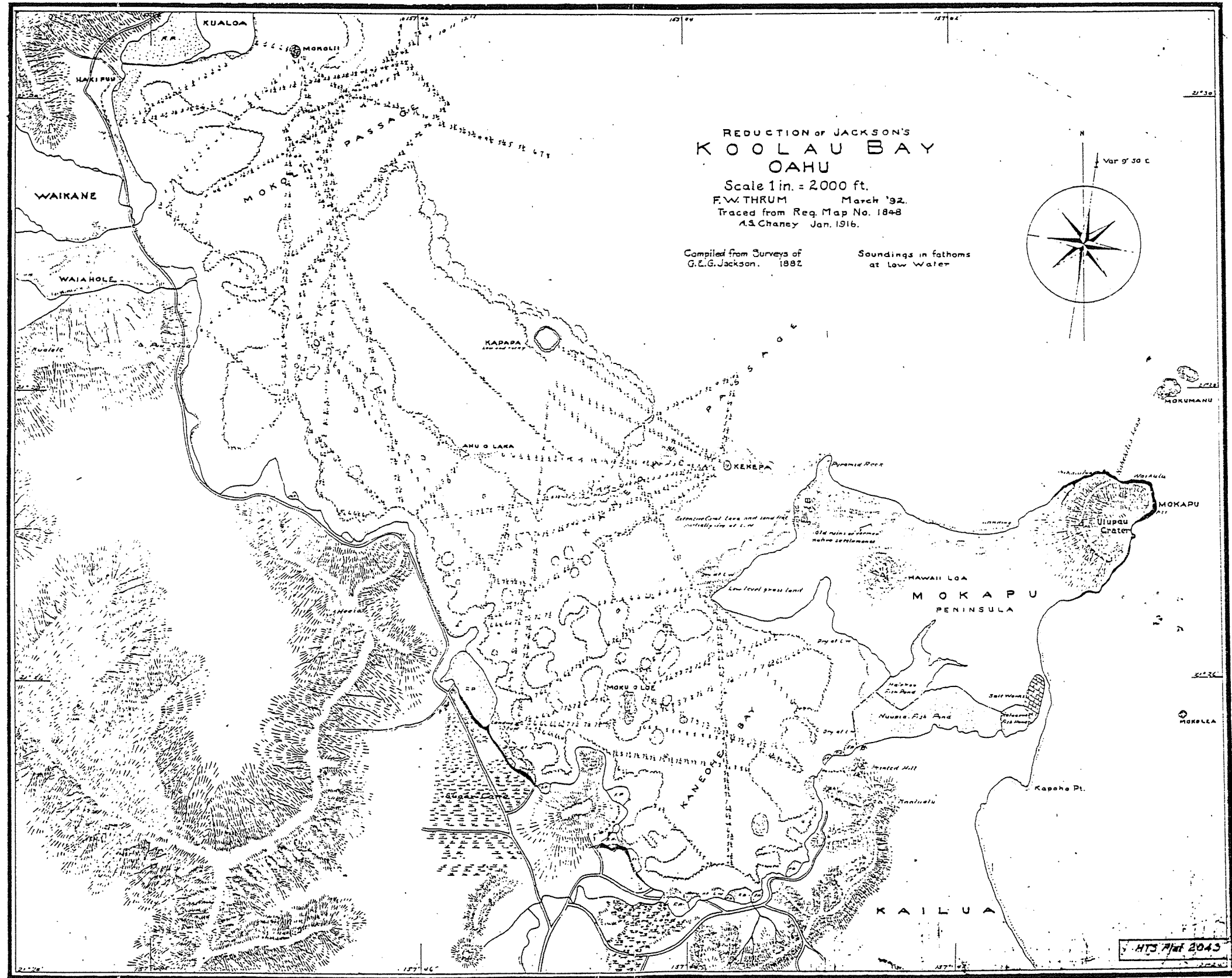


Figure 3. Koolau Bay, Oahu (HTS Plat. 2043)

drew the figure of a man on the sand. Kane said to Lono, "It is for you to listen, and for Ku to raise him up. You two heed my words." (Kamakau 1991:33).

From Kamakau's 1869 Version

Mokapu (on Oahu) is a peninsula, and Mololani (the crater thereon) is almost a mountain... There on the eastern flank of Mololani, facing the sunrise, and near to the seashore, the soil is red earth mixed with dark, blackish earth. There is where the first man was made. That place as called Kahakahakea in olden times, and Pahonua now. There Kane drew the form of a man in the earth, in the likeness of these gods—with head, body, arms, legs, and with features like theirs.... When the first man was made, the gods took him to the house they had made, called Halekou, and there the first man lived. There was no woman. However, the man saw how his shadow followed his body, going outside the house and coming into the house, and when he ran to the beach of Nu'upia and Oneawa,* he found to his surprise that his shadow stuck to him. When the man had fallen asleep, and awakened suddenly, a pretty woman was sitting beside him, and he thought it was his shadow that was sticking to his side. The gods had changed his shadow into a wife for him, and so he named her Ke-aka-huli-lani, Shadow-changed-by-heaven. The name of the first man was Kane-huli-honua, because of his form (the gods having changed the soil of the earth into man)... (Kamakau 1991:130)

In 1974, one of the authors of this report, Kepā Maly, lived with Emma Defries (Aunty Emma), who was a priestess-descendant of the Kīwala'ō blood line, and the curator of Hānaiakamālama (Queen Emma's Summer Palace in Nu'uanu). While living with her, the author learned some of the lore and practices taught to her by her *kūpuna*. Aunty Emma related how certain place names, such as Mōkapu, and names of the larger Hawaiian Islands came about. Collected nearly twenty-one years ago, the following summary of notes from a conversation provides what might be a localized (family interpreted) variation of the "Kumuhonua Legends":

The god Kāne was also known by the names Iō, 'Iā, 'Ī, and Ō, but at one time these other names were too sacred to be spoken alone. Kāne was the most powerful and sacred of the gods, and it is because he dwelt for a time at Mōkapu, that that area came to be called Moku-kapu (Sacred section or district). The name has now been shortened to Mōkapu. When Kāne was at Moku-kapu he was joined by his companions Lono, Kū, and Kanaloa, and it was from the soil of Mōkapu that Kāne made the first man. Kāne instructed Lono, Kū, and Kanaloa in their ceremonial responsibilities. Even though Kanaloa refused to do as he was instructed, man was created, but the relationship between Kāne, Lono, and Kū, and Kanaloa was broken (*moku*).

Kanaloa chose to fight against Kāne, and angered at the circumstances, Kāne turned away and trudged towards the Ko'olau mountains. The island O'ahu, the *ahu* (altar) of Ō or Kāne, had been defiled. O'ahu was named because it was the altar of Ō. It was because Kāne sadly trudged away that Kāne'ohē was named. The original name was Ka'ohē'ohē-a-Kāne (translated as: The trudging along of Kāne), it was only some time later, that the name was changed to Kāne'ohē.

Kāne found rest for a while on the precipice of Kāne-hoa-lani (Royal companion of Kāne), at the heights of Kua-loa (Long back), so named because it served as a resting place for the long back of Kāne. But, Kanaloa persisted in following Kāne, and the battle continued. The names of the larger island of the Hawaiian island group record the story of the battle. At Kaua'i, 'Ī or Kāne fought a battle—*kaua-'Ī* ('Ī's battle). At Moloka'i, 'Ī was entangled (*molo*) in battle. At Lāna'i, 'Ī was restful (*lana*) or at peace. At Maui, 'Ī was persistent (*mau-'Ī*), and at Hawai'i the battle was finished and 'Ī, the alpha and omega (*hā-wai-'Ī*), and remains forever powerful (pers comm., Emma Defries, c. October 1974).

* Halekou, Nu'upia, Oneawa: lands on either side of the base of Mokapu Peninsula. D.B.

The above *mo'olelo* (history) was Auntie Emma Defries' personal knowledge, rather than book knowledge. Auntie Emma Defries has since passed away.

Historic References

In the Hawaiian Ethnological Notes (HEN) of the Bernice Pauahi Bishop Museum are several excerpts, from Hawaiian language newspapers and oral history interviews, that describe the Mōkapu area. One such excerpt is from the newspaper *Ke Au 'Oko'a*. The article, entitled “Huakai Makaikai ia Koolau” (A Site Seeing Tour to Koolau) describes the view of Mōkapu and the Kāne'ōhe area from Nu'uauu (*Figure 4*):

Ka Pali O Nuuanu

I ka hiki ana ilaila, pau loa kahi manao kaohi o hope, no ka mea ua hooinuia na onohi i ka nani o na pali hauiliuli o ke Koolau, me ka uliuli pu hoi o Kaneohe, a me na aina e pili ana. Alawa ae na maka ma ka Hikina Hema, ike ae la ia Konahuanui, ku hooahale ana ma na poohiwi o ke ao o ka lewa, me ka inu pu hoi o na ipuka-ihu i ke ala onaona o ka hala o kekele. A i ka hoohele ana o na onohi ma ka Hikina a ka Akau pono, halawai hou mai la na kiionohi, me kekahi pali i kapaia o Ke-loi-a-ke-anuenue, a ike pu aku la hoi i ka ohuku o Ulupau a me Kuaohe, e paonioni ana ko laua mau ano, me he mea la he mau ao opua i ka lewa; mau ae no na onohi i ka hele ana, a aia hoi, halawai koke aku la me ka puu i kapaia o Hawaii Loa; i ka nana ana 'ku ia ia, me he mea la e hilinai ana oia i luna o na poohiwi o Mololani. O keia mau wahi a pau i haina ae la maluna, ua uliuli maikai, a me kekahi mau wahi no hoi, he kipona lepo ula, me he mea la i hoike ia mai ia lepo i kumu e ike 'i ka nani hiwalua o na mea ulu e hoopuni ana ia mau wahi... (Hawaiian narrative collected from Ke Au 'Oko'a; May 29, 1865).

The Cliff of Nuuanu: Upon reaching there, all thoughts [of what had been passed] were pushed behind, as the eyes drank in the beauty of the green cliffs of the Koolau, and the greenness of Kaneohe and neighboring places. My eyes glanced up to the south east and saw Konahuanui with its shoulders reaching up to the clouds in the sky. My nostrils also drank of the fragrance of the hala of Kekele. My eyes moved from the east to the north and looked upon the cliff Ke-loi-a-ke-anuenue (Observing-rainbows) and also the rising forms of Ulupau and Kuaohe, as if they were quarreling with each other reaching to the clouds in the sky; and as the eyes continued moving they shortly met with the hill named Hawaii-Loa; which appeared to be reclining on the shoulders of Mololani. All these places mentioned above, were perfectly green, and in some places there were spots of red earth as though letting all know that it was the earth that gave them the beautiful greenness to the plants that surrounded these places.... (Ke Au 'Oko'a May 29, 1865) (translation adapted by the author from the HEN–Place Names of O'ahu files).

It seems that Hawaiian newspapers, following the turn of the century, took an increased interest in trying to perpetuate traditional Hawaiian knowledge, values, and language. Microfilm copies of other newspapers such as *Ku 'Oko'a*, *Ka Hōkū o Hawai'i*, and *Ke Au Hou* contain a wealth of legends and general interest articles. Another newspaper article that describes the Mōkapu area is entitled “*Huakai Makaikai I na Wahi Pana o Kini Kailua*” (A Site Seeing Journey to the Famous Places of Kailua of the Multitudes):

...The eyes looked with eagerness on the plain of Alele where the chief Kakuhihewa vacationed. It was beautiful from the flats of Alala to the coast of Puuna'o and Kalaeohua, from the place of the drifting sea weed of Kuahine of the place of the lipoa sea weed of Oneawa. We saw the heiau of Lelewi; pleasant Kapaa in the mist; Halekou*, the pond of fat fish; Kaluapuhi (Eel-pit); Waikolu; the famous pond of Kaelepulu where Makalei, the fish attracting stick

* All of the underlined place names on this page and the following two pages are on Mōkapu Peninsula



Figure 4. View of Mōkapu as Seen from Ha'ku Ridge
(B.P.Bishop Museum Photograph 112,977) (Neg. 4800:19)

stood. The necks of the birds appeared on the pond of Kawainui among the rushes... (*Ke Au Hou*, August 9, 1911; IN HEN-Place Names of Oahu).

Our host urged us to go to see the sand of Kahakahakea near Waikulu Point and Muliwaiolena. The visitors went down to see the sand. It is reddish and shiny sand like dust from the iron works and it glitters like gold. It is not a very large sand bed and different from those of other places... (*Ke Au Hou*, October 25, 1911; IN HEN-Place Names of Oahu).

The following is an excerpt from an article in the Hawaiian language newspaper *Ku 'Oko'a*. The article is entitled "Huakai Pokole ia Koolau" (A Short Trip to the Windward Side) (IN the Hawaiian Ethnological Notes of the Bishop Museum). Standing at the heights of Nu'uano, the author poetically describes the view towards Mōkapu, commenting that the rains seemed to move in rows from Kekele towards Mōkapu. Continuing his journey, the author arrived at the plain of 'Ālele in the Kailua area. When he looked across the plain towards Mololani, he briefly recounted the story told by Kamakau about man being made at Mokapu:

When we reached there ['Ālele] we turned to gaze at the pali of Mololani standing above and thought of the story told by Hawai'i's noted historian, S.M. Kamakau. He told where the first man was made here in Hawaii, thus;

Mokapu was the district then and Mololani was the mountain. The land stretched from Kualoa to Kaneohe and that was the physical appearance of the land that was planned by the triple gods. On the east side of Mololani, facing the sunrise, close to the seas, the earth is red mixed with some darker soil. There the first man was made. The spot was named Kahakahakea in ancient times and Pahonua today. There Kane drew the image of a man in the earth and made him in the image of the gods... (Hawaiian Ethnological Notes; newspaper files July 31, 1896).

Samuel Kamakau (1961) relates a few narratives that refer to sites, events, and individuals associated with Mōkapu. Among them is an account of the chief Paumakua (c. AD 1060 [cf. Fornander 1919 Vol. VI, part II:313]). Kamakau tells readers that the chief Paumakua was born at Mōkapu, and references several important sites of Mōkapu in a *mele*:

Here is the *mo'olelo* of Paumakua:

<p><i>O Paumakua, 'o Kekumakaha; 'O ka maka 'ia o Puna 'o Kekumakaha. 'O ke 'li'i o Ko'olau, o Mokapu, o 'Ulu'pau; I hānau no i Kua-a-'ohe, 'O Ki'i la ke kahua, 'O Mololani ke ēwe, 'O Halekou ka piko, 'O Mahinui ke a'a. I Kapa'a i Holoholomakani, I Pu'iwa la i Waihaukalua, I Moelana la i Luluku, I Kāne'ohe la i He'eia; Ha'ule i Lāna'i, i Kaunolū; I ka pali o Kaholo, i Ke-ana-a-ka-noio, Waiho no 'o Paumakua.</i></p>	<p>Paumakua, Kekumakaha; A “bud” of Puna was Kekumakaha. The chief of Ko'olau, of Mokapu of 'Ulu'pau; He was born at Kua-a-'ohe, Ki'i there was the site, At Mololani the placenta, At Halekou the navel cord, At Mahinui the caul. [He lived] at Kapa'a, at Holoholomakani, At Pu'iwa there at Waihaukalua, At Moelana there at Luluku, In Kāne'ohe there, at He'eia; He died on Lāna'i, at Kaunolū; In the <i>pali</i> of Kaholo, at Ke-ana-a-ka-noio, Paumakua was laid away.</p>
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It is clear in the *mo'olelo* of Paumakua the land he was born in, the lands on which he lived, his deeds, and the place where his corpse was laid – on Lāna'i in Ke-ana-a-ka-noio. This *mo'olelo* was given to me by the Maui experts according to their traditions. The traditions of the O'ahu people who have skill and knowledge place the *mo'olelo* in the genealogy of Puna.

Many other things are told of Paumakua – of his deeds, of his journey to the lands of Kahiki, and of the people he brought back from Kahiki... (Kamakau 1991:150-151; Paumakua's birth at Kua-a-'ohe is also referenced pages 96 and 101 of the same publication).

Another narrative from Kamakau (1961) ties Paumakua, a chief of traditional times, to what have been interpreted as Biblicized narratives of the mid 19th century—accounts which took traditional events and modified them by adding historic knowledge (cf. Barrere 1969). Kamakau briefly mentions Paumakua in this passage:

The Jewish religion it is believed was brought here during the time of Auanini, ruling chief of Oahu, by a ship that arrived at Mokapu under the captain Ulupau accompanied by his wife Maria (Malaea [an 'ili next to Nu'upia]) and others who were called Olomana, Aniani, and Holomakani, names to be found today in Ko'olaupoko and which were given to these people from the meaning of their foreign names. “A sailor has dragged his anchor in all

Ports” (Kauo ulupau ka holo Kahiki), was an ancient saying. The young people today use the words without knowing their connection with the people who came from Kahiki and landed first at Mokapu in Ko’olaupoko... Paumakua the chief of Oahu, grandson of Auaniani, was a famous traveler... (Kamakau 1961:325 and 1991:113 and 118).

Kamakau (1961) also mentions Mōkapu while describing a meeting that occurred on O’ahu in c. 1737. The events that led to this meeting occurred in c. 1736, when Alapa’i, the ruling chief of Hawai’i, met in conflict with Ka-pi’i-o-ho-o-ka-lani, ruling chief of O’ahu, on Moloka’i. Having killed Ka-pi’i-o-ho-o-ka-lani, Alapa’i then moved with his fleet to O’ahu. The battles between the forces of Alapa’i and the warriors of O’ahu occurred on the lands of Kāne’ohe (Kamakau 1961:71). Kamakau records that Alapa’i was on the coast of Waihaukalua, when Peleioholani, ruling chief of Kaua’i arrived to help the forces and people of O’ahu. Peleioholani and Alapa’i were of sacred genealogies and blood relations, and a meeting was arranged between the two *ali’i* (chiefs). Kamakau writes:

It was the custom, when blood relatives went to war with each other and both sides suffered reverses, for some expert in genealogies to suggest a conference to end the war; then a meeting of both sides would take place. So it was that Pele-io-holani and Alapa’i met at Naoneala’a in Kane’ohe, Koolaupoko, on Ka’elo 13, 1737, corresponding to our January. The two hosts met, splendidly dressed in cloaks of bird feathers and in helmet-shaped head coverings beautifully decorated with feathers of birds. Red feather cloaks were to be seen on all sides. Both chiefs were attired in a way to inspire admiration and awe, and the day was one of rejoicing for the end of the dreadful conflict. The canoes were lined up from Ki’i at Mokapu to Naoneala’a [at Waikalua], and there on the shore line they remained, Alapa’i going to shore alone. The chiefs of Oahu and Kauai, the fighting men, and the country people remained inland, the chief Peleio-holani advancing alone. Between the two chiefs stood the counselor Na’ili, who first addressed Pele-io-holani saying, “When you and Alapa’i meet, if he embraces and kisses you let Alapa’i put his arms below yours, lest he gain victory over you.” This is to this day the practice of the bone-breaking wrestlers at Kapua and Naoneala’a*. Alapa’i declared an end of the war, with all things as the were before... (Kamakau 1961:72).

In 1883, nine years after King Kalākaua was elected to the throne, he and Queen Kapi’olani, were formally crowned King and Queen of the Hawaiian Islands. The coronation took place in front of the recently completed ‘Iolani Palace, and all around the palace were celebrations and presentations of *mele* and *hula* (Kuykendall and Day 1976). Pukui and Korn (1973) offer readers two *mele* which were *haku ia* (twined together or composed) in honor of the Queen, and which reference places on and around Mōkapu†. The *mele* are entitled “He Mele Hulu nō Ka-pi’o-lani i Waimānalo” (A Feather Chant for Ka-pi’o-lani at Waimānalo) and “He Mele Hulu nō Ka-pi’o-lani i Mololani” (A Feather Chant for Ka-pi’o-lani at Mololani). The following are excerpts (translations edited by the author):

* *Nā-one-a-La’a* (literally: *The sands of La’a*), reportedly a place where the ancient navigator-chief *La’a-mai-Kahiki*, landed on the Kāne’ohe shoreline, is situated in the ‘ili called *Wai-ka-lua* (*Water of the lua expert*). As noted in Kamakau’s text cited above, *lua* is a form of fighting in which the masters were skilled in bone-breaking techniques.

† The tradition of honoring the land, people, and resources of Hawai’i with chants and songs is still practiced today, and there are several recent compositions which extol the majesty of Mōkapu Peninsula. In a March 1995 video presentation in Washington D. C., Hawaiian kūpuna Kawao Durante, Lehua Weatherwax, and Milton Pā performed a Mōkapu song and hula. Their presentation was part of a program in which MCBH was chosen as the Marine Corps recipient of the Secretary of the Navy Natural Resources Conservation Award for 1994. Brigadier General R.F. Vercauteren, commanding general of MCBH was among those to whom the Secretary of the Navy, John H. Dalton, presented the award (cf. *Hawaii Marine* April 13, 1995:1-10) Also, in the most recent Merrie Monarch Hula Festival, one hālau hula (school of Hawaiian dance) from Kaua’i (Nā Hula o Kāohikūkapulani) performed two mele that spoke of Mōkapu. One of the mele was of the monarchy period, and another mele was a recent place name chant describing the various resources of Mōkapu Peninsula.

He Mele Hulu nō Ka-pi'o-lani i Waimānalo

<i>Aia i Waimānalo kō nu'a hulu,</i>	There at Wai-mānalo is your feather mound [figuratively, an offering],
<i>E haku ia mai la e Mololani...</i>	Twined together [arranged or composed] by [the people of] Mololani...
<i>Ho'ohihi ka mana'o e 'ike aku,</i>	The thoughts are entranced upon seeing
<i>E kilohi i ka nani o Moku-manu*</i>	and glancing on the beauty of Mokumanu.
<i>Pōhai a ka manu i ka lewa lani,</i>	Birds circle above in the sky,
<i>Kīkahakaha mai i ka 'ili kai...</i>	and glide along the ocean's surface...

He Mele Hulu nō Ka-pi'o-lani i Mololani

<i>Aia i Mololani kō nu'a hulu,</i>	There at Mololani is your feather mound [figuratively an offering]
<i>Kāhiko kapu iā nou e kalani...</i>	Sacred adornment for you o heavenly one...

(Pukui and Korn 1973:159-164)

Mololani (Well cared for; also the name of a mist rain) is a place in Mōkapu, in the area also called Ulupa'u Crater (Kamakau 1991:130 and Pukui et al. 1974). The rain of this place is called Puakea—a light mist rain in the sheltered portion of Mololani (cf. Kāne'ohe IN Elbert and Māhoe 1970:61).

In 1916, Thomas G. Thrum published an article entitled "Completing Oahu's Heiau Search" (Thrum 1916). Based on the following text, it is possible that Thrum may actually have seen the *heiau* ruins of both Sites 365 and 368, although there is nothing definite to conclude this:

The name of Mokapu's once prominent *heiau*, the site later of a Catholic Church, and reported as having been of the husbandry class for the once Populous neighborhood, with Hina and Ku as its deities, appears to be lost to the old people of the district, as is also the one at Hawaii'loa [Editor's note: We believe this refers to Pu'u Hawai'i Loa], of which nothing but foundation tracings now remain (Thrum 1916:90).

In 1917, Vaughn MacCaughey, professor of biology at the College of Hawai'i, was asked to "pioneer a Trail & Mountain tramp from Honolulu to the Mokapu Peninsula" (IN Mid Pacific Magazine, August 1917:181-196). His narratives vividly describe the panoramic vistas and sites of Mōkapu Peninsula as it was seen in 1917:

Mokapu Plain

...the landward end of the Hale-kou wall,... We are now on the brackish flats of Ku-waa-ohe. There is first the broad zone covered at high tide; then the saline mud-flats where the salt-weed luxuriates; then a band, a trifle higher than the others, where the grass growth begins, and finally the pasture-land proper. The treeless pasture is crossed by numerous cattle trails, and we could see here and there in the distance herds of cattle and bands of horses and mules.

To our left rose the smooth and symmetrical cone of Hawaii Loa. Its almost perfect geometrical form is marred only by a great shoulder of dark basalt that protrudes from the southern flank of the ancient volcano....Ahead of us, to the northeast, rose an impressive line of sand dunes,

* *Moku-manu*: 'Bird-island', islet off Mō-kapu. The Mō-kapu region, in the Ko'olau-poko division, was a sacred kapu area, as the name indicates. A native myth claimed it as the place where the first man was created by Kāne, Lono, and Kū (Pukui and Korn 1923).

and towards these we bent our steps. Our trail passed a large windmill and well that furnished water for the cattle troughs. Although the water was somewhat brackish and not suitable for drinking "raw," we knew that it would suffice when made into coffee, and for cooking rice...

The Hau Tree

Banked in the lee of the sand hills was a long hau [*Hibiscus tiliaceus*] jungle, the only tree besides the ki-awes that this bare plain supports. The much-trampled ground skirting the tangle of netted branches testified as to the cattle's appreciation of this shade... We then climbed the cattle-trailed contours of the Hele-loa dunes.

These dunes are sufficiently grassed on the leeward slopes to exclude them from the typical "white" class, although their seaward faces are glaring white. So far as we could observe, their movement with the wind is not great, and they did not appear to be encroaching further upon the plain... (MacCaughey 1917:187).

Uplifted Limestone Plain

The full significance of these picturesque dunes comes only upon recurring [referring?] to the recent geologic history of Oahu...The Mo-kapu peninsula is an outlying part of the fringing elevated limestone plain, which is so well exposed at such places as Waialae, Honolulu, the entire Pearl Harbor region, the Ewa district, Wai-anae, and Kahuku... (ibid.:188).

Hawaii Loa Crater

This crater is situated in the west central portion of Mo-kapu, which is here a trifle over a mile wide. The symmetrical cone rises directly from the lime stone plain to an elevation of approximately three hundred feet. Its steep slopes are treeless; coarse grasses cover much of the surface, but much is also exposed, revealing the brown tufaceous character of the soil... From the summit we had a magnificent view of the peninsula, that lay spread out like a map below us... To the north rose the deeply-eroded wall of Ulu-pa'u, cut at the base by naked sea-cliffs; the Moku-manu rocks, barren volcanic remnants, separated by a mile wide channel from the peninsula; and the long line of dunes.

Looking westward we examined the irregular shore-line; the black headland designated Pyramid Rock; the uplifted coral reef; the squat islets of Ke-kepa and Ka-papa; distant Mokoli'i, and the "point" beyond it, Lae o ka Oio. To the south lay many-hued, reef-spotted Ko'o-lau Bay, Moku o Loe mirrored in its placid waters. Beyond the muddy fishponds stretched the brown hills [Kea'alau and Kalāheo] of yesterday's journey...

Of all this varied and beautiful cyclodrama, however, the portion that most commanded our attention was the plain between us and Pyramid Rock

As we scanned these brown and black volcanic sheets we perceived a scattering meshwork of low stone walls, irregularly spread over the plain and in ruins. The longer we looked, the more extensive we found the ruins to be. Later in the morning we traversed this tract, and satisfied ourselves that in the days of ancient Hawaii, Mo-kapu had been the site of several villages.

We made several exposures from the summit, and then descended the hill on its westerly slope. The soil in this portion of the plain is apparently fertile, and if there were sufficient water available, would yield liberal crops. We passed fields of cotton, onions, and melons. The two latter were in good condition; the cotton was unpicked and abandoned.

A shallow, muddy lagoon extends for a quarter of a mile into the southern shore of the peninsula; it is bordered by marshy flats. Here we came onto the rude wagon-road that lead to "Wally Davis'." "Wally" is a well-known part Hawaiian who has long held sway over Mokapu. His establishment consists of several unpainted wooden native houses, far out on the wind-swept flats. There is no shade from the glare of sand and sea. The cabins are surrounded with the litter usually found in such places—several patched outrigger canoes, a broken down "brake," wandering disheveled, fowls, noisy pigs and dogs, nondescript odds and ends.

Leaving Davis', we walked on along the narrow coral beach. To our right were weedy and neglected cotton fields; to the left the shallow bay; afar the long white rollers foaming against the reef...Further along the beach we encountered heaps of lichen-crusting lava boulders, partly the lava-beds seen from Hawaii Loa, and partly the ruins of former habitation. In some places the inshore shallows were spotted with numerous half-submerged lava-boulders, varying in diameter from two to ten feet (ibid.:188-189).

The Western Shore

Of special interest to us along this shore was a conspicuous hill of coral origin. Its highest point indicated a total elevation of ninety feet above sea level. In some places it sloped somewhat steeply towards the sea, in others it was cut off abruptly, forming bluffs fifteen to thirty feet in height. Its structure was that of ordinary marine limestone, massive and weather worn (*Figure 5*).

On the flat summit of this elevated part of the coast, several hundred yards inland, we found a veritable maze of old ruins—walls in the form of enclosures and irregular patterns. Among the ruins are the traces of a native temple or heiau. According to Thrum it was of the husbandry class, and Hina and Ku were its deities (ibid.:190-191).

Fish Gods

[From Kū'au or Pyramid Rock]...we climbed down to the white coral beach. Near the base of the black headland, and back from the beach, we found the two stone "fish gods" that Mr. Rowell, some weeks previous, had informed us of. These ancient divinities (au-makua) appear to the untrained eye to be nothing more or less than ordinary black lava blocks, each about two feet high, and each standing upright upon a low rude platform.

Old-time Hawaiian fishermen had many peculiar beliefs and customs, and formed an almost distinct community. Their small temples or *ku-ula*, like this of Pyramid rock, stood on nearly every promontory. The *ku-ula* was a mere rude pile of coral stones, and not a pretentious structure like the *heiau*. The altar itself was called *ko'a*.. The worship of Ku-ula, the chief fish god, extended through all the islands. To him the fishermen prayed for abundant catches. Aiai, the son of Ku-ula, first revealed to fishermen the location of the deep-sea fishing grounds.

The two miles from Pyramid Rock back to our camp of last night were hot and glaring. To our right stretched the shimmering white dunes, shutting off the landward view; to the left throbbed the surf. About midway we turned inland on a short detour over the lava, to inspect some more ruins, but found nothing of note. The scattering walls lie here and there, like those that we had examined before lunch, in a confused and unintelligible manner. We clambered about over the tumble-down stone works for a time without special edification, and then returned to the beach (ibid.:192).

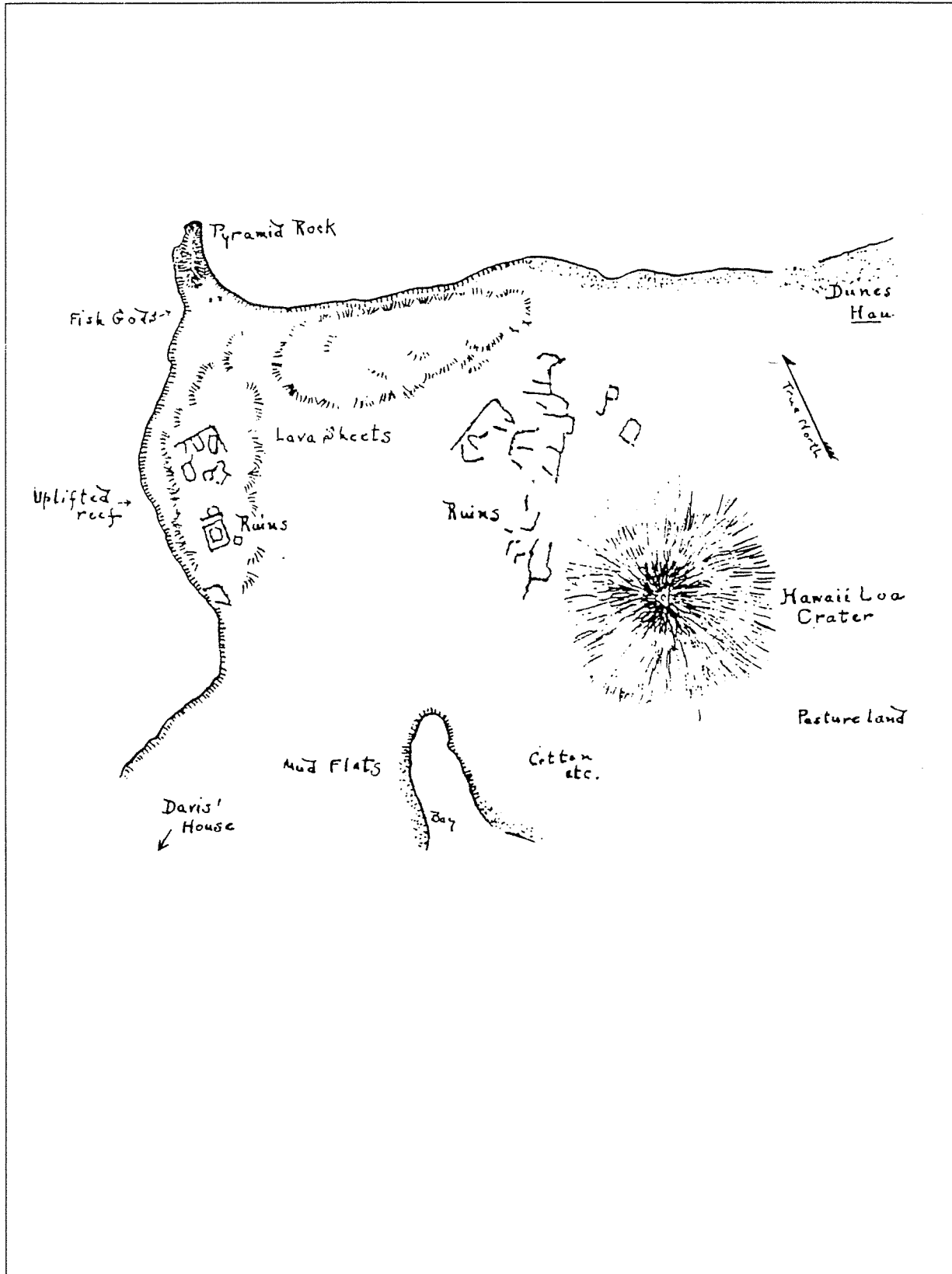


Figure 5. The Westward Portion of Mōkapa Peninsula

Ulu-pa‘u

The two divergent lobes of Mo-kapu possess distinctive features. The left lobe, as has been described, is marked by Hawaii Loa crater, the coral bluffs, lava sheets, Pyramid Rock, and stone ruins. The right lobe is dominated and terminated by the Ulu-pa‘u crater. This is a broad, shallow, saucer shaped vent, a truncated hollow cone, very similar in appearance and structure to Le-ahi... The erosion gullies are arranged in a symmetrical manner, converging toward the center like the corrugations in a funnel. Here and there the walls are pitted with caves, mostly formed by the breaking down of the steep strata. Some of these caves are very small, mere niches; others are large enough to serve as sleeping places for several persons... (ibid.:194).

The Crater’s Rim

The ascent from the floor of the crater to its highest seaward rim was not easy. The slope was steep and scarred, the tufa crumbled treacherously beneath the foot, the breezeless air of the hollow was hot and heavy... At last...we mounted the rim and gazed out over the empty sea.

The precipice at our feet dropped a sheernaked four hundred feet into the cruel and huge-waved surf. Terns and other sea-birds flew in and out of hidden caves far below us...

Ka-hekili’s Leap

...we sat down on a little ledge, overlooking the channel and Moku Manu...I unfolded a the large map of Oahu, and...inquired of Austin concerning Ka-hekili’s Leap. That was the tragic title of the cliff we now overlooked, but I was ignorant of the legend...With the prismatic compass we took a series of bearings, and worked out a crude sketch map of the crater proper (ibid.:195).

Ancient Salt Works

At Ka-lua-puhi we paused to observe the remains of the ancient native salt works or “pans.” The method employed in the construction of these evaporation vats was very simple: a suitable area was leveled and then by means of low earthen banks was laid off into shallow rectangular plots. The salt water was easily conducted into these plots, and the salt deposited through evaporation. These primitive salt-works also occur at such places as Ka-lihi and Puu-loa, on Oahu, where the proximity to the sea, cloudless skies, and abundant sunshine combine favorably (MacCaughey 1917:196).

In 1930, J. Gilbert McAllister (1933) conducted a survey of Hawaiian sites on O‘ahu. The work, which included a survey of associated stories, was done for the Bernice Pauahi Bishop Museum (*Figure 6*). The following are excerpts from McAllister’s work:

Site 364. Halekou, Kaluapuhi, and Nuupia, three adjoining fishponds on the Mokapu Peninsula. Kaluapuhi on the east covers 24 acres and is connected with Kailua Bay by one outlet (*makaha*), by means of which it can be flooded at high tide. It was separated from Nuupia by a wall. Halekou, of 92 acres, and Nuupia, of 215 acres [*Figure 7*] are in the west, separated from Kaneohe Bay by a long wall. MacCaughey (58) writes:

We walked along the wall that separated the pond [Nuupia] from the bay. This wall, like those of other fishponds, is four to six feet wide about eighteen inches above the water; its average total height is some five feet. It is made up of two laid stone walls. The central part between the walls is filled with earth and loose rubble. The path lies

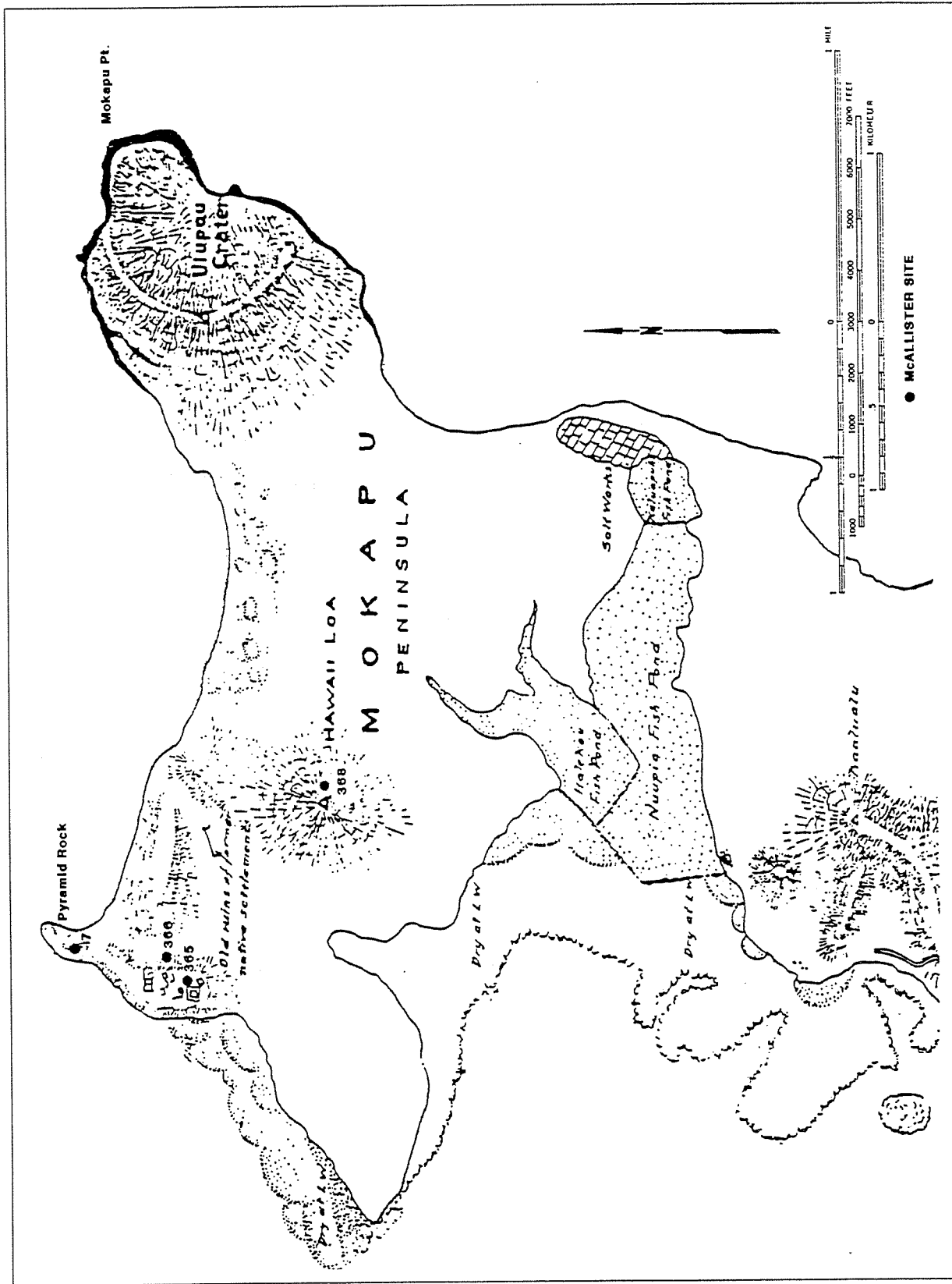


Figure 6. Map of McAllister's Mōkapu Survey Sites

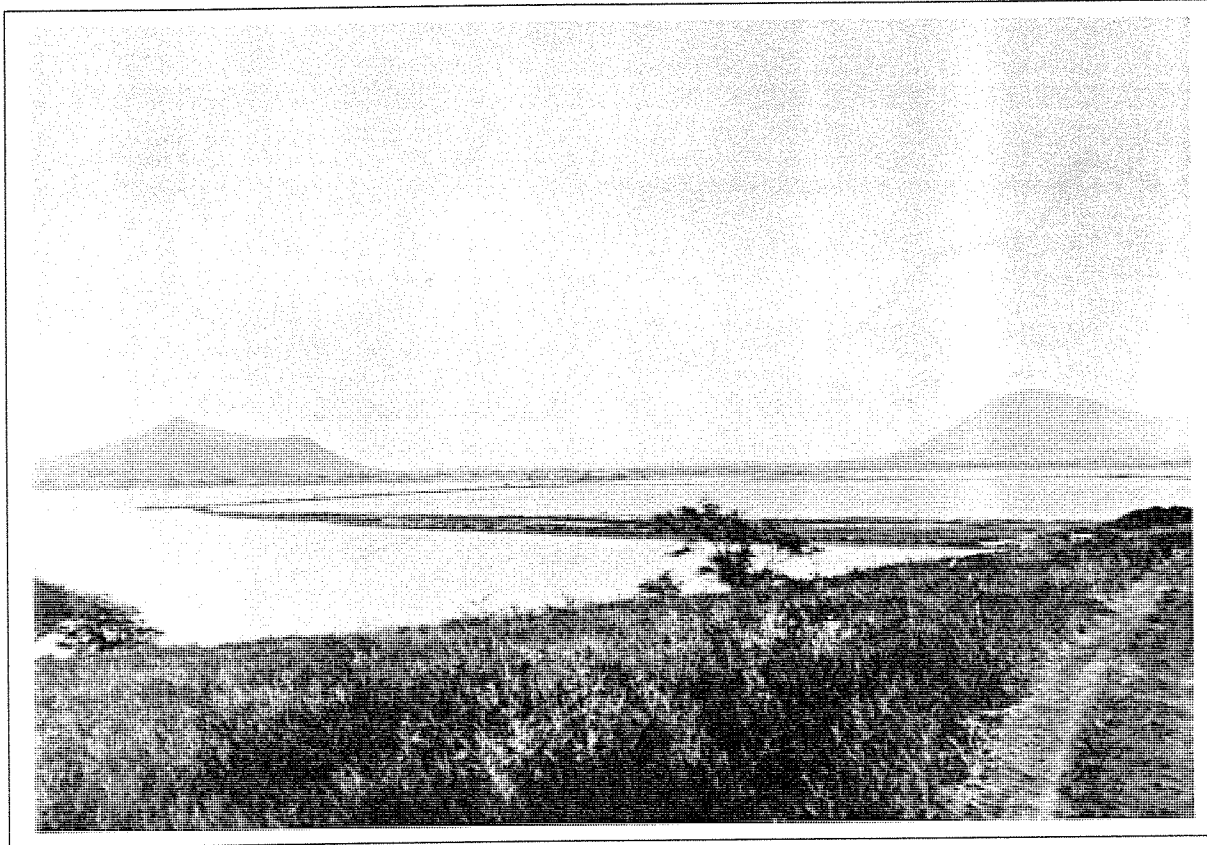


Figure 7. Nu'upia and Halekou Fishponds (B.P.Bishop Museum Photograph 15366) (Neg. 4800:6)

along the middle of the wall, and owing to inequalities in the settling and packing of the rubble, it is very irregular, with abrupt pits and knolls.

Solomon Mahoe tells me that there was formerly another pond here called Muliwaiolena. Fornander (38, vol. 2, p. 262) mentions this as the name of a little brook near which the commander of the Oahu troops was shot by Kaeo's foreign gunner when Kaeo was not allowed to land in Koolaupoko. MacCaughey (58) describes the salt pans which were formerly located here:

At Ka-lua-puhi [at the site called Kapoho] we paused to observe the remains of the ancient native salt works or "pans." The method employed in the construction of the evaporation vats was very simple: a suitable area was leveled and then by means of low earthen banks was laid off into shallow rectangular plots, and the salt was deposited through evaporation.

Site 365. Heiau, Heeia portion of Mokapu Peninsula on the elevation overlooking Kaneohe Bay [Figure 8].

A large *heiau* which became the site of a Catholic church. The ruins within the inclosure are those of the church, but the surrounding walls have the appearance of greater age, and may have been the walls of the *heiau*. These walls average 3.5 feet in height and width and approximate



Figure 8. Heiau with the Stones of Kāne and Kanaloa, and with the Stones of Kū and Hina in the Foreground (Bishop Museum Photograph 15329) (Neg. 4800:8)

a rectangle 115 by 300 feet in extent. The name of the *heiau* is not known. Mahoe suggested Ulupau and Kalani suggests Kuau, both names of elevations in the vicinity. Thrum (76, 4) says, "A large *heiau* of husbandry class; Hina and Ku its deities" (McAllister 1933:184)

Site 366. Lu o wai o Kanaloa [*Figure 9*], an old brackish well in the gully between Keawanui and Keawaiki, Mokapu Peninsula in Heeia (pl. 9, *B*).

The water appears at the end of a lava tube, the top of which is now about 4 feet below the soil level. The earth surrounding the mouth of the tube has been evenly faced in a semicircle with stones of various sizes. The well is approximately 10 feet deep and, 4 feet of which is occupied by water. It is now used for washing and for watering the garden which surrounds it. As the seepage is slow, the level of the well is affected by rapid dipping and removing of water (ibid.:104).

Site 367. Fishing shrine (*ko'a*), foot of Keawanui, Mokapu Peninsula, Heeia (Fig. 63). A small platform on which the stones of Kane and Kanaloa stand upright [*Figure 10*]. The legend connected with this site, as told me by John Bell and affirmed by Sam Kailiwai, is as follows:

Keawanui and Keawaiki were two Hawaiians living at Mokapu. One day they were visited by two men, strangers who came from across the bay, one of whom was lighter in color than the other. While they were guests of Keawanui and Keawaiki these two men built the small

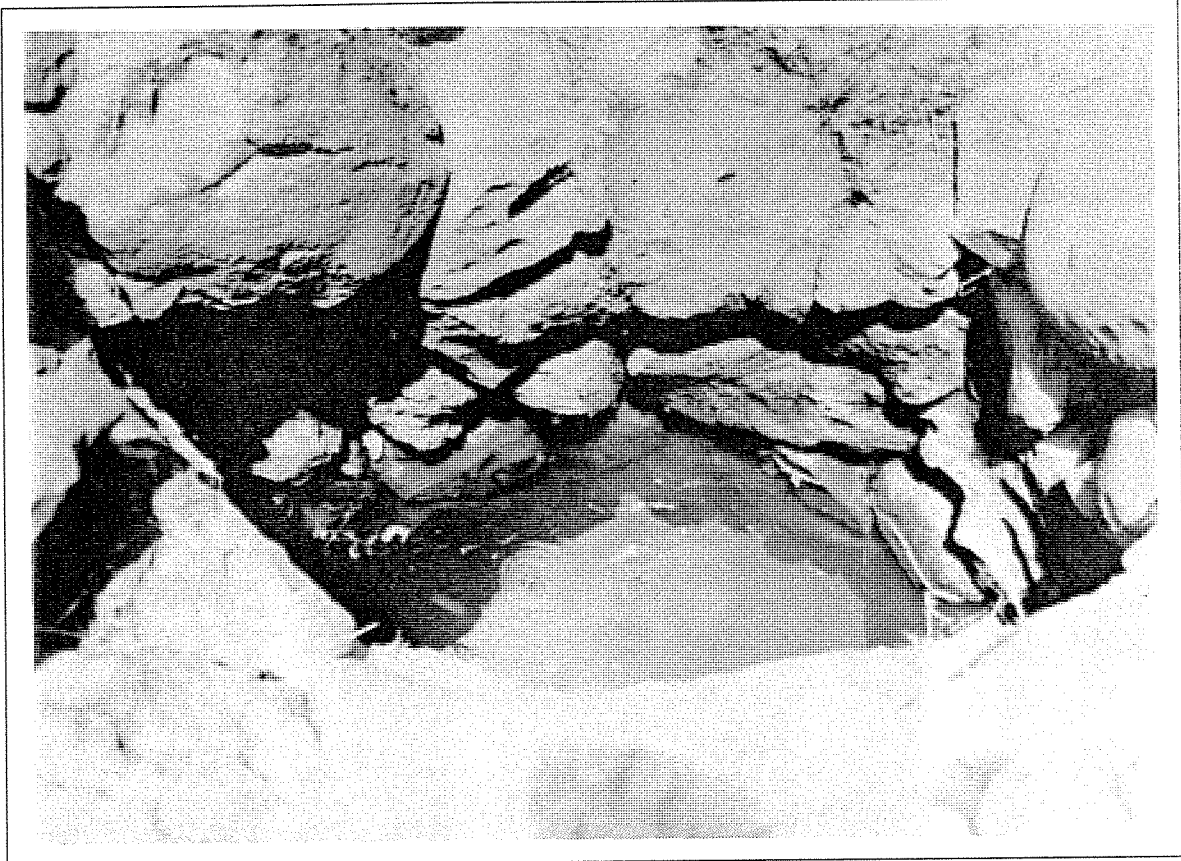


Figure 9.
The Well Called Lu-o-wai-o-Kanaloa (B.P. Bishop Museum Photograph 15386) (Neg. 4800:9)

fishpond known as Paohua. This is a low line of stones completely covered at high tide which only partially incloses an area of not more than 30 feet across. Once the *ohua*, the fish usually caught here during the spring months, enter into this area, they seem unable to get out, and today this is the most famous fishing place in the region. On the beach just above Paohua is a large rock with a shallow depression in which the fish are placed after being caught. It is said that they can not flop out of this bowl. After being hospitably entertained by Keawanui and Keawaiki, the strangers took their departure; and as the hosts watched their guests leave they saw them walk over the water into the distance. This was their first indication that they had been entertaining the gods, Kane and Kanaloa. The fishing shrine (*ko'a*) with the two stones, one lighter in color (Kane) than the other, commemorates this visit.

In the vicinity of Paohua, about 75 feet from the beach, the stones of Ku and Hina were formerly located. They are said to have been removed some years ago by George Moa and thrown into the water. Shortly after this act, according to Hawaiians, Moa became insane and died. Both Ku and Hina, lying on the beach though covered at high tide, were pointed out by Kalani after some search [Figure 11]. Pohaku hauau a Kuau (disappearing stone of Kuau)* is a rock which can only occasionally be seen, just off Kuau (Pyramid Rock) (Figure 12). The two small elevations southwest of Kuau are known as Keawanui and Keawaiki, respectively (McAllister 1933:184-185).

* Written "*pohaku hanau a Kuau*" (literally birth stone of Kuau) in McAllister's Field Note Book II:71.

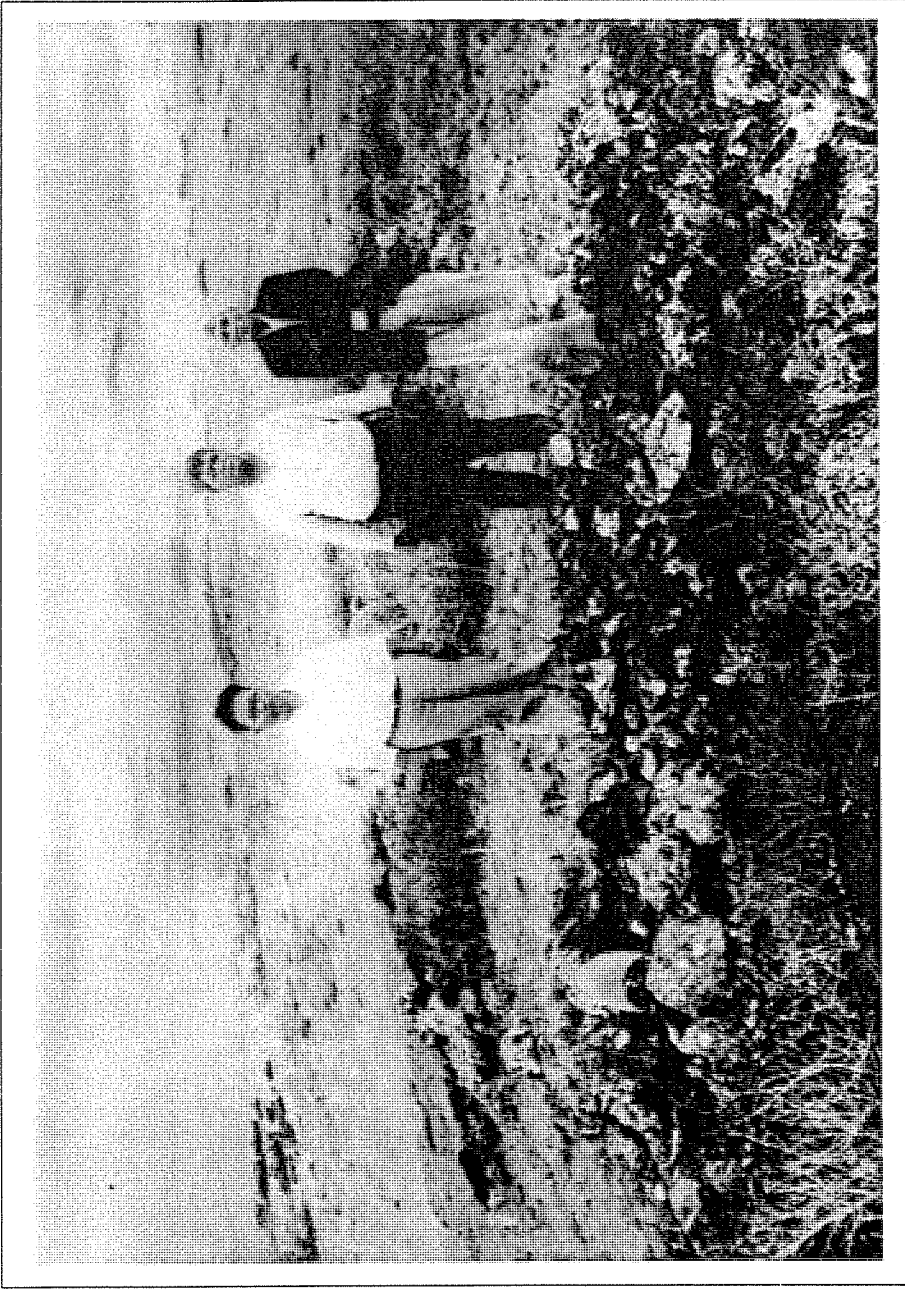


Figure 10. Ko'a on Mōkapu Peninsula (Neg.4800:20b)

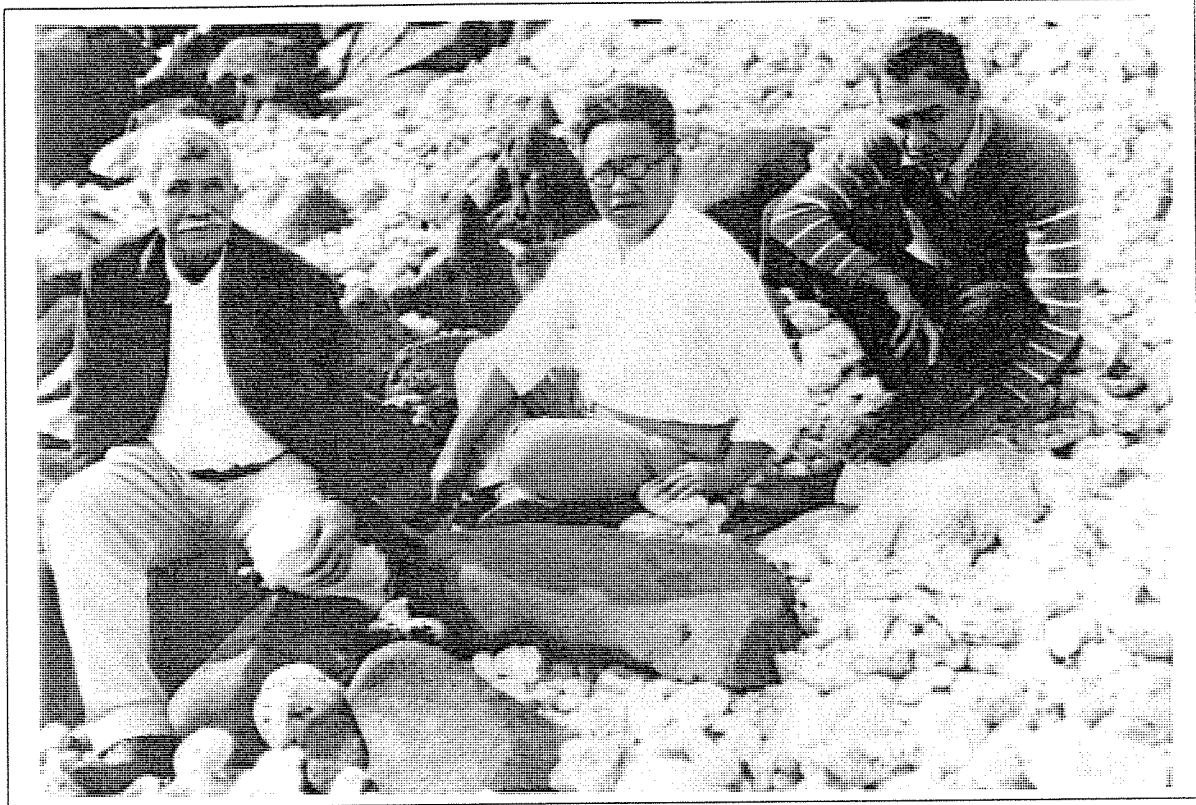


Figure 11. J.K. Jones, Akimo, and William Kalani Around the Hina Stone (Neg.4800:5)

Site 368. Spring, once located near the top of Puu Hawaiiioa.

From this spring the old Hawaiians obtained water. Kalani remembers going with one old Hawaiian who was a cowboy in that section and getting water from the spring which he said was very difficult to locate. The hill took its name from the spring. Thrum (79, 2) lists a *heiau* in the vicinity, but now the site is not known (McAllister 1933:184-185). [Author's note: Based on the above, McAllister apparently didn't personally observe the spring or the *heiau* but seems to have gotten his information from Kalani and from Thrum.]

There is only limited information on the Catholic Mission of Mōkapu, mentioned above in McAllister. The following was found in "Pioneers of Faith" (Schoofs 1978):

...[A]lready in 1837 to 1839 Koolau had its Catholic importance. A large number of Hawaiian Catholics had sought refuge in this district from the vexations and persecutions in Honolulu... The refuge Catholics had a difficult time settling in Koolau, and it was only through Father Walsh's untiring efforts that at long last they found living quarters and occupations in Heeia, where their good example and attachment to their faith made a great impression and worked many conversions... (Schoofs 1978:102)

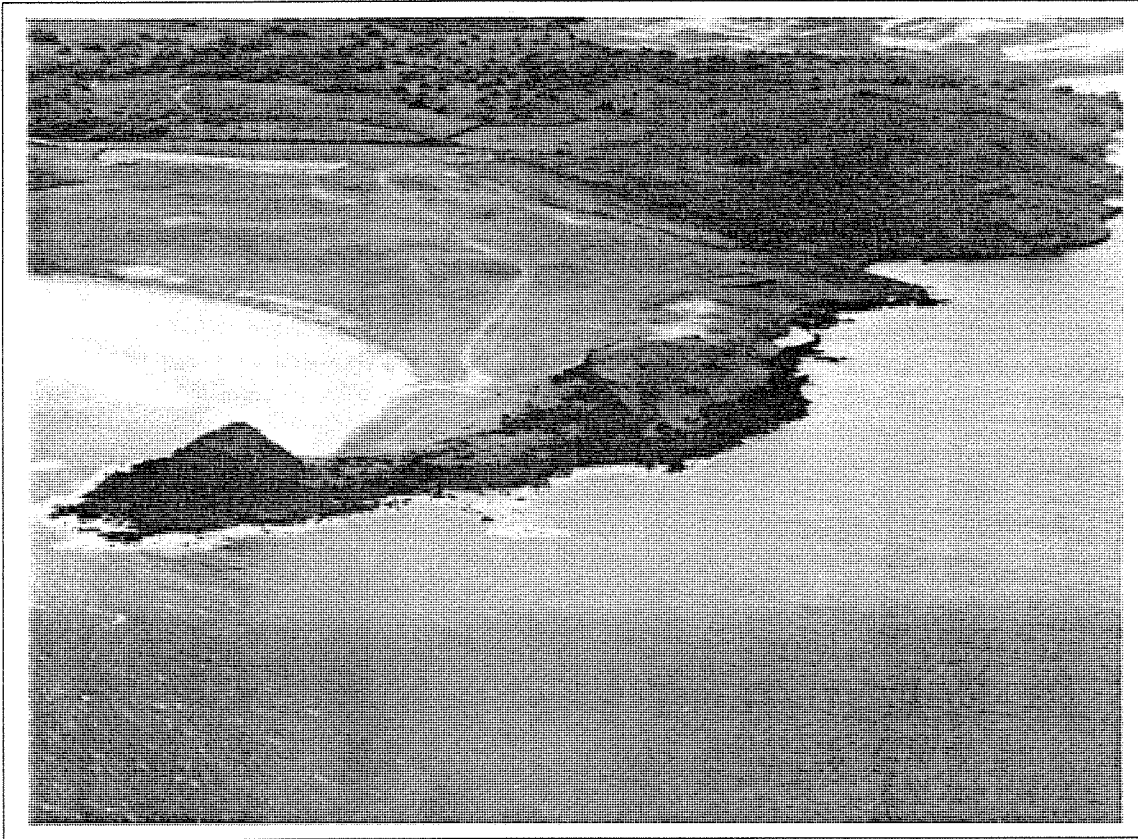


Figure 12.
Overview of the Ku'au (Pyramid Rock) (Bishop Museum Photograph CP86003) (Neg. 4800:20)

Heeia was not the only place of intense activity. There was Mokapu at Kaneohe Bay, where there lived a good number of fervent Catholics. Their little *pili* grass chapel having collapsed, Father Martial decided to try his hand at building his first stone church, with the help of lay brothers and the many ready hands of the Hawaiians.

The church, which was completed and solemnly blessed in 1844, was dedicated to St. Catherine. It was beautifully situated on a hill overlooking the bay. Father Martial so loved the spot that half of the time he kept his residence there, for two good reasons. First, he had always been edified by the fervor of the Mokapu Catholics, and secondly, the place afforded greater facility for visiting his various missions by canoe, rather than overland.

For more than 20 years Mokapu was a flourishing religious center. Then, through plague [small pox epidemic of 1856] and migrations, it disappeared in the span of a few years, leaving only a fragment here and there of the church's foundations... (ibid.:104)

A 1931 study by John W. Coulter, reported on the population and land use practices in Hawai'i in 1853. His study includes a reference to McAllister's Site 364:

On the east coast of the island [O'ahu] the nature of the relief and presence of perennial streams permitted irrigated taro to be raised in abundance. Large quantities of wet land taro are still

raised on this part of Oahu. Furthermore much of the offshore water was suitable for aquiculture. Nuupia, Halekou and Molii [in Hakipu'u] fish ponds which were in Kaneohe Bay in 1853 still supply part of the Honolulu market (Coulter 1931:20).

Coulter's accompanying map (*Figure 13*; Coulter 1931:18), indicates that approximately 150 individuals were living at Mōkapu, around the Nu'upia-Halekou pond areas at the time.

Hawaiian historian, researcher, translator, and author, Theodore Kelsey (Papa Kelsey) spent much time speaking with elderly Hawaiian people, collecting their stories, and translating their writings. June Guttmanis is the curator of Kelsey's works; while talking to Muriel Seto, cultural chair of Hawaii's Thousand Friends, the author learned of one of Kelsey's translations that had annotated notes that included references to Hawai'i-loa*. Kelsey translated an article written by G.W. Kahiolo and published in the Hawaiian language newspaper *Ku'oko'a*, between May 2-June 13, 1863. Entitled "Ka Mo'olelo o na Manu o Hawaii Nei" (A Story About Birds Throughout Hawai'i), one section of Kahiolo's texts speaks of the *nēnē* (the Hawaiian goose). While translating, Kelsey made brief notes about the place names used in the older text [Author's note: It should be noted that the references to Hawai'i-loa are by Kelsey, not Kahiolo]:

Hualalai, a volcanic mountain in N. Kona, Hawaii. Hu, issue forth, Alalai, alai, obstruct. Hualalai was the wife of the Hawaiian discoverer Hawaiiolo, whose steersman was Makalii.

My special Hawaiian friend and instructor of Hilo, Mr. James A. Iokepa interpreted Hualalai as Hua alalai – Fruit (hua) that Hides others from view (alalai). The wife was a very beautiful woman that hid others from view.

Mauna Loa – Long Mountain. I [T. Kelsey] believe it commemorates Hawaii Loa, also Ha-loa, famed son of Wakea.

Mauna Kea – White Mountain – commemorates Wakea, I believe

— (Kelsey notes, page 39; June Guttmanis, Curator)

In 1939, Mary Pukui and Kenneth Emory of the Bishop Museum collected oral history interviews from Mrs. Charles Kealohanui Alona. These interviews provide background information on Mōkapu:

Mrs. Alona was born in Makawao, a valley in Kailua, Oahu... [from Alāla] We looked out at the sea from here to Popo-i'a, a small island not far from the shore and then out to Moku-manu (Bird island) much further out. On one side of Moku-manu is a cave where Kuhaimoana, a shark god lived. Leaving this place [from Waile'a] we went on until we came to a place where we could have a good view of the "turtle head" of Mokapu. That place is Ulupa'u and was one of the places where the Hawaiians went to gather salt... [from the residence of Captains Jones] We then went on. As we came to Mr. Robinson's home, Mrs. Alona said, "This place is Neawa and as far as Nuupia pond. Across the way (mauka) of Neawa is Kapa'a which extends a good way inland.

Nuupia pond is a very large one and on one side is a smaller pond used for salt evaporation. This pond is called Kapoho. The tallest peak on Mokapu is called Puu-o-Kaha'i'. A man by that name came to Mokapu from Lahaina, Maui, in the olden days. Before he died, he asked to be buried there. His last resting place is known as Kahai's hill.

* Kelsey's notes could be in reference to previously published sources, as the information essentially coincides with that presented in Formander (1916-20).

† Presumably, the peak of Ulupau

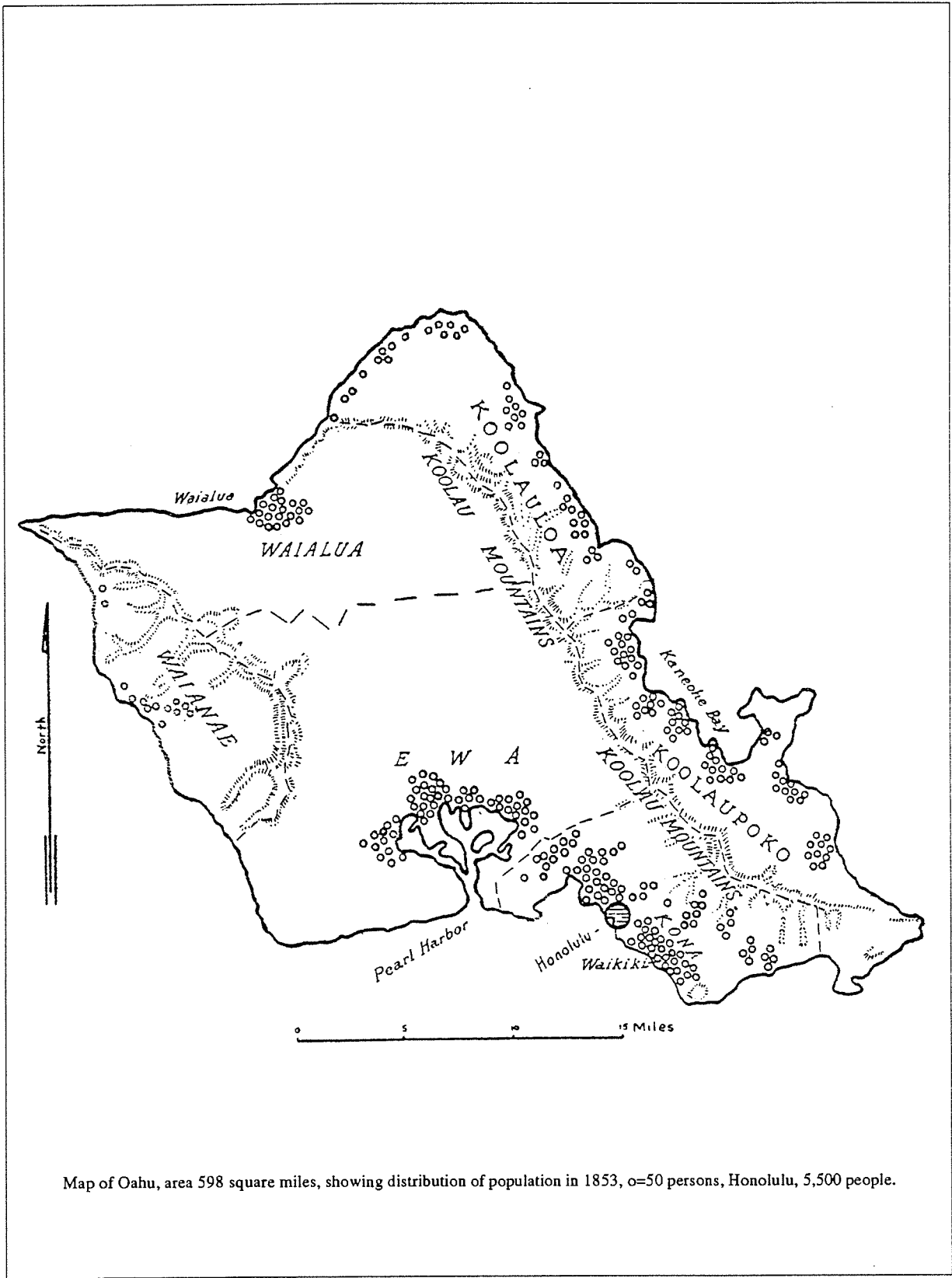


Figure 13. Map of Oahu Showing Distribution of Population in 1853

Below the hill stands a house at a place called Ka-lua-puhi or Eel's pit. This is a hole where many eels were caught. When foul smelling fish were let down here, the eels came up and were caught. She used to catch eels here in her youth. The land back of Nuupia is called Malaea. (HEN I:1314-1318).

U.S. Marine Corps Technical Sergeant Frank Fiddler conducted a study of legends and historic period references to Mōkapu Peninsula ("Mokapu, a Study of the Land" 1956). His work brought to light numerous narratives, but questions about the antiquity of certain Hawaiian narratives have arisen regarding the cultural context of certain statements he made (this is discussed further in another section of this report). Excerpts of his work are offered below. The excerpts document the first use of certain "traditional" citations, and also provide a summary of post military occupation and use of the peninsula (excerpts of the narratives are also presented in Sterling and Summers 1988):

The sea around Mokapu peninsula was tabu in olden days. The right to fish was given only to the high chiefs and servants of the King. These fishing grounds were called ko'a. Fishing was confined to certain types of fish native to certain sections of the ocean. Persons were assigned to areas with the task of feeding the fish two or three times a week. Seaweed would be gathered up in baskets and taken to the fishing grounds in canoes. It was hoped that by this kind of treatment the fish would remain in the area, and be available for consumption when needed.

When an important person and his retinue were expected or a feast planned, selected fishermen would carry specially prepared food to the grounds. The food was a concoction of seaweed mixed with crushed candle nuts [kukui], a type of nut that has an extremely laxative effect. Two days before the occasion, the fish were fed the mixture with the result they expelled all food matter from their systems.

The next day, fishermen threw their nets and baited hooks over the sides of their canoes and were rewarded with schools of hungry fish. The fish were so hungry that placing a finger in the water was an invitation to having it bitten. This type of fishing is as old to the Hawaiians as their culture (Fiddler, Mokapu, a Study of the Land 1956:2 and Sterling and Summers 1988:213).

Mokapu peninsula was sub-divided into six sections. The tip of the left lobe of the peninsula was called Mokapu and was in the Heeia Section, while Heleloa, Kuwaaohē, Ulupau, Halekou-Kaluapuhi, and Nuupia, rested in the Kaneohe district....

The portion of Mokapu peninsula lying within the district of Heeia is identified by Pyramid Rock and the runway section. The right lobe contained the ilis of Kuwaaohē and Ulupau, where Ulupau Head is located.

The land between, cutting through the peninsula, was the 'ili of Heleloa, marked by Hawaii Loa crater. Halekou-Kaluapuhi is the land bordered by Third street, Mokapu road, and Nuupia fishpond. Nuupia was considered to be a separate piece of property and did not automatically become assigned with the adjacent land. It was assigned individually like the ili (Fiddler "Mokapu, a Study of the Land" 1956:3-4 and Sterling and Summers 1988:212).

Two temples [Sites 365 and 367] once stood on the Pali Kilo bluffs. A small *heiau* was erected for worshipers to pray to the gods for the replenishment of the sea with fish. A larger one was devoted to the replenishment of the land with taro and potatoes and other food products. The entire area was a place for worship with the exception of a lookout tower which scanned the sea off-shore for fish as well as intruders (Fiddler 1956:5 and Sterling and Summers 1988:203).

According to legend, two rocks jutted up out of the ocean below Pyramid Rock. They were the gods Ku and Hina. They are said to have been removed some years ago by George Moa and thrown into the water... Hina and Ku bore two children, a son and a daughter. Tiring of Mokapu, the gods went to Kona on the Big Island, taking with them their son. The daughter, named Kuau, remained, maintaining a lonely, watery vigil. The daughter came to be known as the disappearing stone of Kuau (Pyramid Rock) because it could only occasionally be seen. It gave birth [*hānau*] to pebbles, which grew into larger rocks, and in this legendary manner, held back the sea from washing away Mokapu peninsula (Fiddler 1956:6 and Sterling and Summers 1988:204).

These last remnants of Hawaiian culture were wiped out in 1939-40 to make way for concrete runways, the longest of which is 7,700 feet. Along the Pali Kilo bluffs winds a road (with the same name) through ammunition storage bunkers. This is the land on which Hawaiians of old prayed to their gods for abundant catches and a land of plenty (Fiddler 1956:7 and Sterling and Summers 1988:203).

Lying across the dividing line between the Heeia section of Mokapu and Heleloa, a Hawaiian village once teemed with activity. It is the location now known as Hilltop and is occupied by senior officers quarters. The burial grounds of Heleloa might also have been the final resting place for residents of the village (Fiddler 1956:9).

Kuwaaohe, which is the north face of Ulupau, means to “stand and wait.” The significance is that the sector was a lookout point where sentries waited for invaders who never did arrive (Fiddler 1956:12 and Sterling and Summers 1988:215).

In her wanderings through the Hawaiian Islands, Pele chose for her Oahu landing place, Ulupau, where she scooped out the crater before going elsewhere... (Fiddler 1956:12 IN Sterling and Summers 1988:214).

... Here [Halekou-Kaluapūhi], in the 16th century [DLNR review comment: 16th century is too early for Peleioholani’s court], the royal palace of King Peleioholani was the scene of gay court pageantry. His impressive estate sat in the area adjacent to Nuupia fish pond, and bordering Kaneohe Bay. In the following century, Kamehameha the Great (the Lonely One) selected the site for use as a royal meeting place with his aliis. It became “the sacred land of Kamehameha,” from whence the peninsula got its name. The name was originally Moku-kapu, and is derived from two Hawaiian words. Moku is a small island or peninsula, and kapu means sacred or keep out... (Fiddler “Mokapu, a Study of the Land” 1956:12 and Sterling and Summers 1988:212).

Fiddler (1956) reports that Lu-o-wai-o-Kanaloa (McAllister’s Site 366), situated between Keawaiki and Keawanui, had been buried under “Runway 22” by 1956 (Fiddler 1956:6). He states that:

...wells such as this supplied water for the natives of the Hawaiian village, but Hawaiian royalty drank only fresh water, carried in gourds from the mountains of the Koolau range (Fiddler 1956:6-7).

The presence of *nā iwi kānaka* (human burial remains) along the extent of the dunes of the Mōkapu Peninsula has been well documented. Indeed, the 1899 map of Mōkapu Peninsula (*Figure 2*) identifies the dunes of Heleloa, below Pu‘u Hawai‘i Loa as “Burial Hills.” It should be noted that during McAllister’s 1930 survey, he took at least one photograph of exposed remains on the Mōkapu Dunes (BPBM Negative No. 15392), but he did not report on the identification of burial sites at Mōkapu. While employed at the Bishop Museum, Sir Peter Buck, an ethnographer of Maori and English descent, wrote about Hawaiian and various Polynesian cultural practices and beliefs. Buck (1964) offered the following comments regarding the Mōkapu Burials:

An extensive sand burial site was revealed at Mokapu, Oahu, in 1937 when the sand dunes were being leveled for house sites and other developments. The University of Hawaii and Bishop Museum collaborated on a survey of the burials to save the skeletons from being broken up and dispersed promiscuously by bulldozers. This survey—conducted by Gordon Bowles of the University, assisted Kenneth P. Emory and a number of students... (Buck 1964:570).

Mr. Buck includes a brief account of the disposition of the remains, and notes:

Their unknown descendants may rest assured that these mortal remains of past generations are treated with care and respect and are secure from future molestation (Buck 1964:571).

It should be noted that the *pu'uone* (sand dunes) of the He'eia, Heleloa, and Ulupa'u shores of Mōkapu Peninsula are designated as National and State Register Historic Sites (Site 50-80-11-1002, the Mōkapu Peninsula Fishpond Complex, also called the Nu'upia Ponds [deemed eligible for listing on the National Register in 1984] and Site 50-80-11-1017, the Mōkapu Burial Area [listed on the National Register in 1972 and listed on the Hawaii Register of Historic Places in 1981]).

In reference to the fish trap at Keawanui (Site 367, McAllister), Margaret Titcomb (1972) notes:

Makapu'u, Oahu, is a favourite place of *uhu*... A special kind of trap was built for *uhu*.. Watson describes one built by his own parents in Kane'ohe Bay. It was 8 feet square, built in a spot where the depth of the water was from 18 inches to about 5 feet. It had two gates, and was built in a channel in the reef where the fish habitually file through, called a *ku'una*. When the season came—May, June, and July—the outer gate was opened, allowing the leader to come in with his followers... The trap was called *ahu*, the gate *ohi'a*. At Mokapu, at one end of Kane'ohe Bay, is a spot called Keawanui, where *uhu* used to come to feed, and Hawaiians used to keep it in order by eliminating seaweeds inedible to *uhu* (Titcomb 1972:149).

Sterling and Summers (1988) provide excerpts of numerous legendary and historical references for the island of O'ahu, including the lands of He'eia-Kāne'ohe. The authors conducted an exhaustive review of known resources of documentary research, and also benefited from oral history interviews with several of the remaining "old-timers" (conducted up to the 1950s). In conducting their study, Sterling and Summers did not evaluate the antiquity of the more recent resources. The following are excerpts from Sterling and Summers manuscript; in most cases, the primary sources are cited instead of the Sterling and Summers summaries, as they provide readers with greater detail:

Mokapu-He'eia

Heiau site obliterated by Navy about 1941. Information (through K. Davis) from David Kamakapele, 70 years old, 30-year resident of Kailua. Navy building was put on the site. Near the base of the black headland, and back from the beach, we found the two stone "fish gods" These ancient divinities appear to the untrained eye to be nothing more nor less than ordinary black lava blocks, each about two feet high, and each standing upright upon a low rude rock platform (Barrere informant interview 1952, and MacCaughey "A Footpath Journey," Mid Pacific Magazine Vol. 14, August 1917 IN Sterling and Summers 1988:203).

Ko'a Kane and Kanaloa destroyed. Area filled in with pohaku, part of runway. From Kamakapele (Barrere informant interview 1952 IN Sterling and Summers 1988:203).

Lu o wai o Kanaloa [McAllister's Site 366]: "nalowale" (disappeared)— information from Kamakapele.

Kamakapele confirms the story re George Moa [cf. McAllister's Site 367]. Ku and Hina were visible in McAllister's time, but since then the Navy dredging activities have changed conformation of the area and Ku and Hina are no longer visible, being in deep water. (According to Kamakapele they still "live" because this is so.) (Barrere informant interview 1952 IN Sterling and Summers 1988:204).

Mokapu, Disappearing Stone of Kuau

She (Mrs. Alona) mentioned Kuao [Kū'au], a female stone on Mokapu that "gave birth" like a human being. Every now and then a "baby" stone was born and dropped into the sea. Any one who found and carried a "baby" home was only able to keep it for a short while. It would disappear at night and go back to Mokapu to be near its mother... (Mrs. Charles Alona interview 1939 IN Sterling and Summers 1988:204).

Kaluapuhi, Nuupia, and Halekou Ponds

As modern-day visitors enter the main gate to the Marine Corps Air Station, Kaneohe Bay, the first sight to greet their eyes is an expanse of water seemingly coming in from Kaneohe Bay, lying on both sides of Mokapu road.

Today it is referred to as Nuupia fish pond, but in the earlier days of the century, the area was covered by 297 acres of water, an area which embraced three fish ponds, Halekou and Nuupia to the left of the present road, and Kaluapuhi on the right (Sterling and Summers 1988:213).

[Regarding the "salt pans" of Kapoho, in Kaluapūhi] Nu'upia is a very large one and on one side is a smaller pond used for salt evaporation. This pond is called Kapoho.

[Note: Sterling and Summers also cite the MacCaughey (1917) and Fiddler (1956) manuscripts, both of which are included as primary sources in this study. One additional narrative regarding the Nu'upia and Halekou fishponds is referenced by Sterling and Summers; it is the legend of Puniakai'a recorded by Fornander (1919, Vol. V:154-163). The legend is summarized in the section titled "Legends and Narratives of Mōkapu and Hawai'iloa."]

Ulupa'u

...Ulupa'u was one of the places where the Hawaiians went to gather salt.

Kahua Maika at Ulupau

#516, 517. Ulu maika bought July 13, 1886 of Meemano of Kaneohe, Koolau, Oahu. They were made in the time of Kamehameha I by his father Maawe and were used by him on the kahua olohu [field on which stone disks and tripping stones were rolled for practice and competition] at Ulupau in Kaneohe near the sea (J.S. Emerson IN Sterling and Summers 1988:214).

Wai-kulu

The native name for the Ulu-pa'u platform is Wai-kulu, the "dropping water", perhaps fancifully referring to the shining spray which rises as a radiant cloud above each breaking roller, and then falls in iridescent shimmer back again into the surf. Beyond Waikulu is the four-hundred foot precipice, sheer and impassable (MacCaughey 1917 IN Sterling and Summers 1988:215).

Kahekili's Leap

While attempting to determine the origin of the name "Kahekili's Leap," the many sources checked yielded little. However, one version offered [Henry Kekahuna was the informant] is the use of the location by spies of the Maui army.

Kahekili was a crafty and shrewd monarch. He dispatched spies from Maui or Molokai, who mingled with the people of Oahu. After gaining information on the strength and equipment of the Oahu army, the spies would descend to the cove where, with great signal torches, they would send messages to lookouts posted on Molokai. "Kahekili's Leap" was a particularly advantageous spot because this kind of activity could be carried on unobserved (Fiddler 1956:11 IN Sterling and Summers 1988:215).

Sand of Kahakahakea

...near Waikulu Point and Muliwaiolena...It is reddish and shiny sand like dust from the iron works and it glitters like gold. It is not a very large sand bed and different from those of other places... (*Huaka'i Māka'ika'i* 1911, IN Sterling and Summers 1988:217).

Moku-manu Island

On one side of Moku-manu is a cave where Kuhaimoana, a shark god lived (Mrs. Charles Alona 1939 IN Sterling and Summers 1988:218).

On the leeward side of the South Island is a cave which is the legendary home of the shark god and our Hawaiian boatman told us that he was taken there and ceremoniously baptized in his youth to ensure his growing up a strong and fearless swimmer (Stearns 1935:91-100 IN Sterling and Summers 1988:218).

The following is a composite (pieced-together) excerpt, from Sterling and Summers (1988), pertaining to the He'eia and Heleloa sand dunes of Mōkapu. From the time that McAllister conducted his survey, several intrusive excavations have been made into the dunes (i.e., Emory 1961, Bowen 1961, Snow 1974):

Sand burials in the dunes along the windward coast of Mokapu Peninsula have received considerable attention in the past 30 years. Over 500 burials have been unearthed...Artifacts from Mokapu were first accessioned in 1912 and the first skeletal remains were reported in 1921... The Mokapu dunes were probably established burial grounds used for...[interment]...by the inhabitants of the several villages which existed on the windward half of the peninsula (the ruins of these villages were seen by MacCaughey as late as 1917). The fact that sand burials have been found extensively throughout the Kailua, Bellows Field, and Waimanalo areas indicates that the Mokapu burials resulted from a populations living close to the Hee'ia and Heleloa Dunes (Sterling and Summers 1988:216-217).

Land Tenure and Land Use

Transitions in Land Tenure: the Māhele of 1848

Within a year following the death of Kamehameha I (1819), the traditional religious system of Hawai'i was rejected by the new King (Liholiho) and his advisors, and American missionaries arrived in Hawai'i, offering a religious alternative to the people. By 1824, the destruction of *heiau* was ordered, and western values, beliefs, practices, and economic interests gained increasing influence over the people. One area in which this was most

noticeable was in land tenure. As foreign business interests began focusing on ranching and the cultivation of sugar, the demands for private ownership of land increased.

In ancient times, all land and natural resources were held in trust by the high chiefs, and their use was given at the prerogative of these chiefs and their representatives. In 1848, during the reign of Kauikeaouli (Kamehameha III, 1833-1854), the traditional Hawaiian land distribution system was replaced with a Western-style ownership system. This radical restructuring was called the Great Māhele (Division [of land]). As a result of the Māhele, all land was placed in one of three categories: Crown Lands (for the occupant of the throne), Government Lands, and Konohiki Lands. These were all “subject to the rights of the native tenants” (Laws of Hawaii 1848:22). The native tenants (*hoa‘āina*) were the common Hawaiian people who lived on the land and worked it for their subsistence and for the welfare of the chiefs. The native tenants were required to prove that they either lived upon, cultivated, or used the land in some other way, and they were required to submit documentation of those activities. This documentation was the basis of a series of register and testimony volumes that today provides readers with descriptions of various land use activities. Once a commoner’s claim was confirmed (based on registering a claim and testimony offered in support of the claim), a survey was required before the Land Commission was authorized to issue any award. The commoner’s lands became known as “Kuleana Lands” (ibid:30). By the time the Land Commission was dissolved, on March 31, 1855, it had issued 8,421 *kuleana* claims throughout the islands, totaling 28,658 acres of land (Kame‘eleihiwa 1992:295).

Mōkapu Peninsula is situated in Kāne‘ohe and He‘eia. The entire *ahupua‘a* of Kāne‘ohe was awarded to Hazaleleponi Kalama (1817-1870), a member of the *kaukau ali‘i* (a chiefess of lesser rank than that of the high chiefs). She was the grand daughter of Nāihe, who had served both Kamehameha I and Liholiho. Her rank was elevated by her marriage to Kauikeaouli (Kamehameha III) (Kame‘eleihiwa 1992:263). The entire *ahupua‘a* of He‘eia was awarded to Chief Abenera Pākī (1808-1855), descended from the high line of Maui chiefs, and married to Konia, of the Kamehameha line; he was also the father of Chiefess Pauahi Bishop (Kame‘eleihiwa 1992:265, 267).

Aside from the two claims made by these *ali‘i*, it appears that only a few native tenants or individuals of lesser blood lines applied for, or received *kuleana* on Mōkapu Peninsula. Because of the small number of native tenant claims for land in the Mōkapu area, there is only limited documentation of how the land was used in the mid 1800s; none of the claims reference Pu‘u Hawai‘i Loa:

LCA 4452 to Hazaleleponi Kalama. The *ahupua‘a* of...Kāne‘ohe, Kailua, and Hakipu‘u..., Ko‘olaupoko (Native Testimony 10:187).

LCA 10613 to Abenera Pākī. The *ahupua‘a* of He‘eia, Ko‘olau poko, O‘ahu... (Foreign Testimony 10:239).

LCA 5820 to Kapunae

Aloha ‘oukou e nā Luna Ho‘onā Kuleana ‘Āina. Ke ha‘i aku nei au i ko‘u kuleana ‘āina o 2 o‘u lo‘i, aia i Ke‘a‘ahala i Kāne‘ohe, o Pauala ke konohiki. Aia i ka ‘āina o Kekalumoku [?]. 2 o‘u mo‘o pa‘akai i ka ‘āina o Kekai i Ulupa‘u. He kula ‘uala, aia i Heleloa, he kula ipu ‘awa‘awa. Loa‘a ia‘u i ka wā ia Keaniani (Native Register 5:149).

Greetings to you Commissioners who quiet title land claims. I hereby tell you of my claim, I have two taro pond fields there in Ke‘a‘ahala at Kāne‘ohe, Pauala is the land overseer, it is in the land of Kekalumoku [sp.?]. I have 2 salt making sections in the land of Kekai at Ulupa‘u. There is a sweet potato garden there at Heleloa and a cultivated section of bitter gourds. Obtained by me in the time of Keaniani*.

* *Keaniani had served as konohiki (land overseer) for the chief Boki until c. 1829 (ibid.:90).*

LCA 5822 to Ko'olau

Nā Luna Ho'onā Kuleana 'Āina. Aloha 'oukou. Ke ha'i aku nei au i ko'u kuleana 'āina. 16 a'u māla 'uala, 4 māla ipu, 2 a'u lo'i pa'akai, o Panalā'au ke konohiki. He lo'i, he kuleana hale. Loa'a ia'u i ka wā ia Kamakahonu (Native Register 5:149).

Commissioners who quiet title land claims. Greetings to you. I hereby tell you my land claim. I have 16 sweet potato gardens, 4 gourd gardens, and 2 salt making ponds. Panalā'au is the land overseer. There is also a taro pond field and a house lot. It was obtained by me in the time of Kamakahonu*.

LCA 5759 to Kāne

Aloha 'oukou nā Luna Ho'onā Kuleana 'Āina. I ka 'āina o Panalā'au, 7 māla 'uala i kai o Kua'a'ohe i Kāne'ohe. Aia i ka 'āina o nā Kahuna[e], he kula i Ulupa'u, 2 a'u māla 'uala. Aia i Heleloa 4 a'u māla ipu, 4 a'u pūhala, i Kāne'ohe, Mokupuni O'ahu. Loa'a ia'u i ka wā o Kamakahonu (Native Register 5:131-132).

Greetings to you Commissioners which settle land claims. In the land [over seen] by Panalā'au, I have 7 sweet potato gardens along the coast of Kua'a'ohe. There in the land of Kahunae on the *kula* of Ulupa'u, I have 2 sweet potato gardens. There at Heleloa, I have 4 *ipu* gardens, and 4 pandanus trees. It is in Kāne'ohe, island of O'ahu. Obtained by me in the time of Kamakahonu.

Foreign Testimony 11:101

Kuiaia testified that Kāne's claim was in three parcels. Section one was five *māla 'uala* (sweet potato gardens), in the land called Kua'ohe [Kua'a'ohe]; section two was two *māla 'uala* in Kua'ohe, and section three was a house lot, also in Kua'ohe. Section one was surrounded on all sides by the land of Kekai. Sections two and three were bounded, *mauka* by the house of Kuiaia, and *makai* by land of Kuiaia, on the Ko'olauloa side by the house of Punahale, and on the Kailua side by the house of Ko'olau. There are also four *pūhala* (pandanus trees) in the land of Kekai in the section called Heleloa. The land was in the possession of Kāne from the time of Liliha, before the year 1839.

LCA 5881 to Kuiaia

Ko'olau Ho'o: Ua 'ike au i kona 'āina ma Kāne'ohe.

'Āpana –

1.4 loko pa'akai ma ka 'ili 'āina of Kaluapūhi.

2.4 'ili 'uala ma ka 'ili o Ulupa'u.

3.4 mo'o 'uala ma ka 'ili o Kua'ohe.

4. Pāhale ma ka 'ili o Kua'ohe.

5.4 māla ipu 'awa'awa ma ka 'ili o Kua'ohe.

6.1 lo'i ma ka mo'o 'āina o Panalā'au.

7.2 lo'i ma ka mo'o 'āina o Moanauli... (Foreign Testimony 11:101-102)

Ko'olau Sworn: I know his land in Kāne'ohe.

Parcel –

1.4 salt making ponds (*loko pa'akai*) in the lands section of Kaluapūhi.

2.4 [cultivated] sections of sweet potatoes in the land of Ulupa'u.

* Kamakahonu was a grandson of Nae'ole, the chief who had saved the newborn Kamehameha I in c. 1753, when it was rumored that Alapa'i would have him killed (ibid.:263). By c. 1830 Ahu'ena-i-Kamakahonu had been given numerous lands, including the sacred lands of Kualoa, situated across from Mōkapu. But, at the time of the Māhele, all but four of his lands were taken away (ibid.:265). It is likely that the individuals who received their right to the land from Kamakahonu, did so between c. 1830-1840.

- 3.4 cultivated sections of sweet potatoes in the land of Kua'ohē.
- 4.A house lot at Kua'ohē.
- 5.4 bitter gourd patches in the 'ili of Kua'ohē.
- 6.1 taro pond field in the land section of Panalā'au.
- 7.2 taro pond fields in the land section of Moanauli.

The 'ili (land units with an *ahupua'a*) of Kaluapūhi and Halekou with their valuable *loko i'a* (fishponds) were retained as Crown Lands for the Mō'ī. Three additional awards (LCA No.'s 3706B to Nāwai, 3432B to Kāne'ililepo, and 4238B to Kauhi) reference Kaluapūhi, but they are in an inland section next to Waikalua and Mahinui.

Land Use and Transitions in Land Ownership Following 1848

In 1976, the Department of Anthropology of the Bishop Museum published a report on history and land use in the Kāne'ohē region (Devaney, Kelly, Lee, and Motteler 1976). Entitled "Kaneohe: A History of Change" (1778-1950), the report is a detailed recording of changes in land use and the impacts which the changes have had on the region's natural and cultural landscape.

Devaney et al. report on the growth of endemic sandalwood on Mōkapu Peninsula, another natural resource which would have added to the value of the land at the time:

The Oahu Sandalwood...is now to be found only in one place, called Kuaohē where it grows on the slopes of hills close to the sea" (Seeman 1853:83). Thrum (1905b:72) suggested "Kuaohē" might in fact be Kaneohe, But St. John (1947:18), although unable to identify the place, rejected Kaneohe as being too dissimilar a name and too wet a region for sandalwood. It seems likely that Seeman was referring to Kuaaohē, an 'ili of Kaneohe at Mokapu, which fits the description well (Devaney et al. 1976:89).

As noted above, Chief Abner Pākī, had received the *ahupua'a* of He'eia during the Māhele of 1848. In 1856, following Pākī's death, c. 434.6 acres of his He'eia-Mōkapu land holdings and fishing rights were sold to John and William Sumner for \$870.00 (Bur. Of Conv. Book 7:356). Fiddler (1956) reports that John Sumner established a trust managed by Bruce Cartwright, which gave the land to John Wyllie Davis (Fiddler 1956:4). Davis had a home at Mōkapu which "stood on a site near the present GCA unit late in the present century" (Fiddler 1956:4). Fiddler continues his description of land tenure in the He'eia section of Mōkapu:

Through various transactions most of the land wound up in the keeping of the Kaimuki Land Company, who in turn passed it to Mokapu Land Company.

The 464 acres comprising the Heeia section were taken from Mokapu Land Company "and others" in transactions which were finally settled on January 27, 1941. A smaller section within the Mokapu ili was taken on Sept. 8, 1939. It consisted of a 34 acre plot. Through negotiations begun in early 1939, the U.S. Government paid a total of \$1,097,736.04 for almost 500 acres (ibid.).

By the late early 1930s, sales agent Samuel Wilder King (who would eventually become Governor of the Territory of Hawai'i), Bishop Trust Co., Ltd., and A.H. Rice & Co., Ltd., had joined into partnership and subdivided nearly the entire developable portion of the 'ili of Mōkapu into a c. 350 lot subdivision which he began selling in c. 1932 (*Figure 14, at end*). A review of Real Property Tax Office files (e.g., Files 4-4-8A, 4-4-9, Land Court Applications 1015 and 677, Civil No. 413, and Trust Owner's Certificate of Title 10602) revealed a series of maps and documents pertaining to the development of the Mōkapu subdivision and disposition of other peninsula lands. In 1932, the Kaimuki Land Company Limited, on behalf of M.B. Henshaw, Trustee of the "Mokapu Land Trust," recorded agreements of sale and lot numbers for c. 48 individuals who had purchased lots

in the Mōkapu subdivision. In 1934, King, Bishop Trust Co., Ltd., and A.H. Rice & Co., Ltd., promoted the Mōkapu subdivision with a two-sided marketing brochure (*Figures 15a* and *15b*). The May 16, 1934 report indicates that c. 41 lots were sold at the time, and the report extols the variety of landscapes and private fisheries which lot owners would have access to. Many of the individuals contacted as a part of this report's oral history study were one-time residents of the Mōkapu subdivision.

In 1975, Marine Corps Staff Sergeant Al Steele provided readers with descriptions of the Mōkapu section of the He'eia *ahupua'a* after development of the subdivision, and other facilities in the Kāne'ōhe section of Mōkapu:

...beach resort houses began to spring up on Mokapu. The residents of Honolulu found it fashionable to have a "country place" at Mokapu. They constructed their beach homes near the Davis residence in the Heeia section. The Castles favored Heleloa. Straub preferred the coastal breezes and bird-shooting spots of Ft. Hase and Nuupia Pond. Harold Castle built a great home near North Beach. Dr. George Straub owned a small plot of ground near fort Hase where built his summer home—a house built of shipping containers placed on stilts—a fashionable home in those days. It could well be called the first "ranch-style" home on the island. Whenever the doctor wanted to add a room, he simply acquired another crate, nailed it to an existing "room", cut a hole for a door and a new room was there. He eventually added a second floor in the same manner...(Steele 1975:19).

One additional development of the early 20th century—the Pan American Radio facility—found its home in the 'ili of Mōkapu. By c. 1930, a radio facility was built on the crest of the dune between Kū'au and the present MCBH runway 22. The facility was used by Pan American as a link between its mainland-Hawai'i flights, and former Mōkapu residents recall that the Kāne'ōhe Bay side of Mōkapu was even considered as a landing site for the flights. It is believed that negotiating the turn within the Ko'olau Range proved too great a challenge for the flights, and the Ke'ehi-Pu'uloa landing site proved more accessible (cf., oral history interviews with George Davis, Joseph Haia, and Jack Williams).

Queen Kalama's Kāne'ōhe and Kailua holdings, including land, livestock, tools, and fishponds and fishing rights were sold by her heir, Charles Kana'ina, to Judge Charles C. Harris (Bur. of Conv. Book 34:52) (Devaney et al. 1976:29). The sale included the 'ili of Heleloa, Kuwa'a'ōhe, Ulupa'u, Halekou-Kaluapūhi. These lands became a part of the Kāne'ōhe Ranch Company in 1894 (pers. comm., Mr. Henry Wong, April 2, 1995), which played a significant role in reshaping the environment of Mōkapu Peninsula. Devaney et al. (1976) provide readers with a summary of the ranches' history:

One of the largest ranching interests on Windward Oahu has been the Kaneohe Ranch Company. Its lands were originally part of some 20,000 acres belonging to Queen Kalama. Title for this land passed to Judge C.C. Harris and is said that, in a transaction "consummated March 24, 1876...he...bought the districts of Kaneohe and Kailua for the sum of \$750.00 (Fiddler Ms.:7). His daughter Mrs. Nannie R. Rice inherited the land from him. About 1890, J.P. Mendonca leased lands for cattle raising. Angus cattle were bought from J.I. Dowsett, marking the beginning of the ranch. In 1907, James B. Castle bought stock in the ranch, and ten years later his son Harold K. Castle, purchased the property from Mrs. Rice. That portion of the ranch in the Kaneohe Bay Region was confined to the southern section and included part of the Mokapu Peninsula, especially the Heleloa tract...In those days [early 1900s] Mokapu was a grazing ground for resting horses. Twice a year a leader rides a horse and drives the horses from around the Bay out to Mokapu. People who owned horses had to pay \$1.50 per month to have their horses grazed on Mokapu. Robert Davis...had a ranch on Mokapu.

After [wards] they stopped sending horses to Mokapu because it was too dry...Ahlo had a place on Mokapu and...they raised pigs and chickens. Next to Ahlo's, Castle had pasture land,

MOKAPU

The Ili of Mokapu lies at the western end of the peninsula sometimes designated by the same name, although comprising six different lands. The property faces both on the ocean and on Kaneohe Bay, having nearly three miles of water frontage. It contains over 500 acres of land in all, of considerable variety, with high sand dunes on the ocean, rich soil along a portion of the bay frontage, and a flat sandy plain extending into the bay. A private sea fishery is an appurtenant to the land, in which lot owners are given the privilege of fishing for personal use. The property is covered by a registered title under the Torrens system, issued by the Land Court of the Territory.

To get there, go to Kailua, then through Kalama to the junction of Kalaheo Avenue and Kaneohe Bay Drive, which is the present end of the paved road. The Mokapu Road branches off to the right at this point and traverses the peninsula. It is a government right-of-way to the western boundary of the Fish and Game Farm. Across the intervening land of Heleloa, Mokapu has an easement or right of passage. The whole of Mokapu however is private property. Its roads and easements are open only to lot owners and friends, and its beaches and sea fishery reserved for their use. Every lot owner has access to both the ocean and the bay, making available to them the surf bathing on the wide sandy

ocean side or the swimming in the still waters behind the reef, and the boating in Kaneohe Bay.

Put on the market in 1932, Mokapu has met with exceptional success. A considerable number of lots have been sold, many houses have been built and many more are going up. Water is available to every lot as a part of the same government system that supplies Kailua and Lanikai; but there is no electricity nor telephone as yet.

Beach lots are offered for sale from \$1,000.00 and up; and second tier lots with rights of way to the beach for \$500.00 and up. A down payment of 10% of the purchase price is required, but may be made in three payments. Monthly installments of 1% of the purchase price are payable on an Agreement of Sale over a ten year period. These installments include interest at the rate of 6% per annum on monthly balances. The term of the Agreement of Sale was determined in order to permit the balance of the purchase price to be paid up in full by the regular installments, provided no delinquencies occur. The current year's taxes are paid by the seller, together with all expenses for drawing papers, only the recording fee being paid by the buyer. For those who are able to pay cash, a discount of 10% of the purchase price is given. There are no building restrictions, and no resubdivision restrictions after the lot has been paid for in full.

BEACH LOTS

Lot No.	Area	Price	Lot No.	Area	Price
5	16,700	\$1,675.00	86	30,900	\$2,000.00
7	16,200	1,625.00	93	36,000	2,400.00
8	16,400	1,650.00	94	36,400	
9	16,500	1,650.00	95	35,500	1,200.00
10	16,500	1,650.00	108	28,600	2,850.00
11	16,350	1,625.00	109	29,500	3,000.00
12	16,000	1,600.00	110	30,100	3,000.00
14	15,350	1,525.00	112	29,300	3,000.00
15	15,200	1,525.00	113	29,200	3,000.00
16	15,400	1,550.00	115	30,250	3,000.00
17	15,700	1,575.00	116	30,500	3,000.00
18	16,500	1,650.00	117	30,200	3,000.00
49	15,350	1,500.00	119	29,900	3,000.00
50	15,400	1,500.00	120	29,500	3,000.00
51	16,300	1,500.00	121	29,400	3,000.00
52	10,250	1,000.00	122	28,700	3,000.00
53	10,300	1,000.00	123	28,000	3,000.00
54	10,350	1,500.00	124	29,000	3,000.00
68	12,900	1,300.00	126	30,100	3,000.00
74-B	16,920	1,650.00	127	29,500	3,000.00
75	27,900	1,400.00	128	28,700	3,000.00
76	30,100	1,500.00	129	28,000	3,000.00
77	36,200	1,800.00	130	27,900	3,000.00
78	36,700	1,800.00	131	27,650	8,000.00
79	33,400	1,650.00	132	22,500	2,250.00
80	28,550	1,425.00			

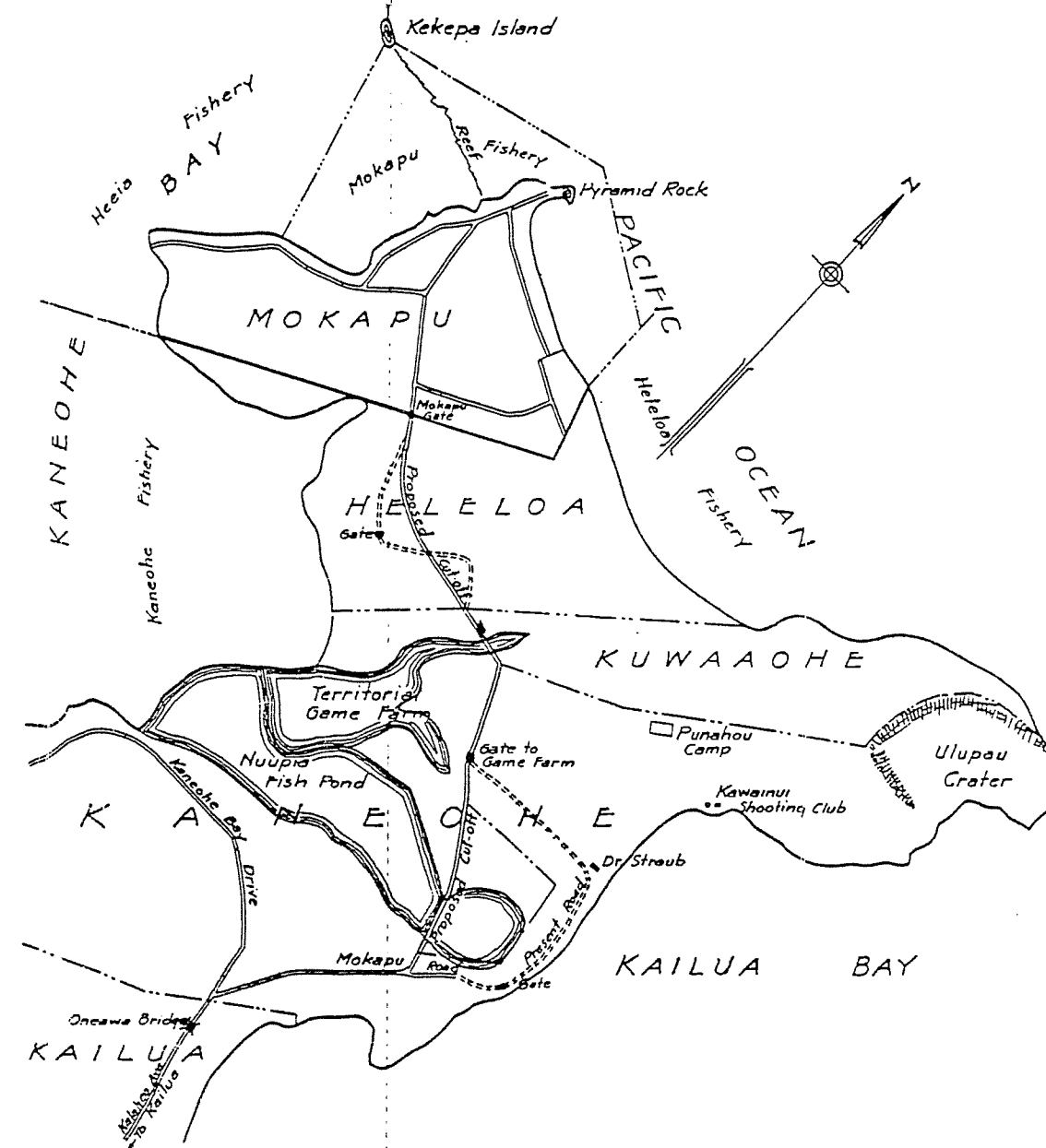
REAR LOTS

Lot No.	Area	Price	Lot No.	Area	Price
135	22,113	\$ 900.00	143	19,410	\$ 750.00
136	15,000	750.00	144	19,913	750.00
137	15,000	750.00	145	20,415	750.00
138	15,000	750.00	146	11,424	500.00
139	15,000	750.00	147	11,250	500.00
141	15,564	750.00	148	11,250	500.00
142	17,996	750.00	149	11,272	500.00

Prices subject to change without notice.

MOKAPU

The Fisherman's Paradise



SALES AGENTS
SAMUEL WILDER KING
 221 South King Street Phone 2814
BISHOP TRUST CO., LTD. A. H. RICE & CO., LTD.

MAY 16, 1934

Figure 15a. Mōkapu: the Fisherman's Paradise

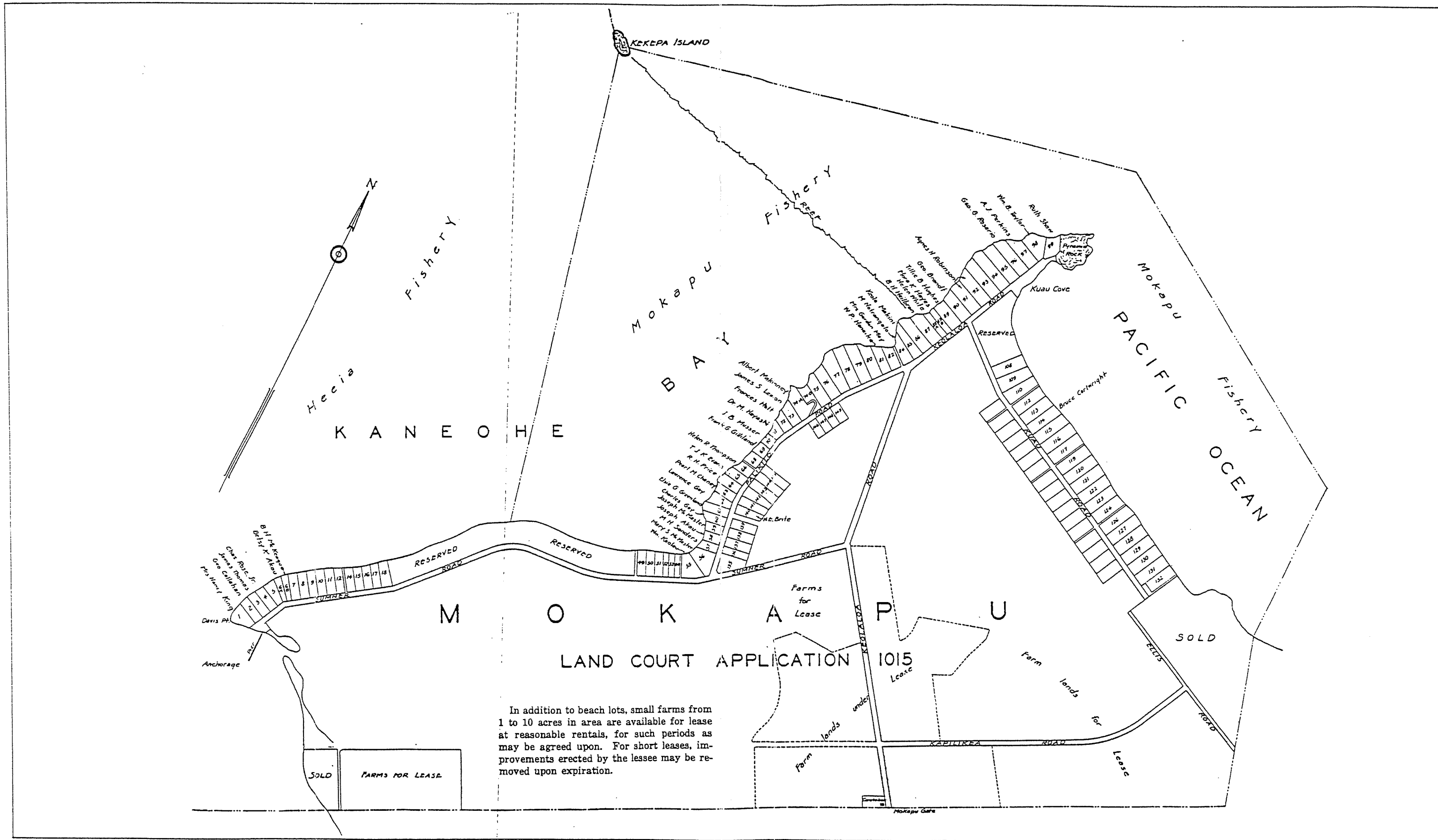


Figure 15b. Land Court Application 1015

Kaneohe Ranch property. Castle had turkeys and cows. A fence marked the boundary between the two lands [Interview with Mrs. Polly Ching by Marion Kelly, 1976].

While crossing Mokapu in 1917, MacCaughey remarked on the “treeless pasture...crossed by numerous cattle and bands of horses and mules” (MacCaughey 1917a:187). He also noted that there was “a large windmill and well that furnished water for the cattle troughs” (ibid.) That tract of land upon which the Mokapu Game Farm was developed (see pp. 95-97) was described in 1929 as “an arid waste, barren, silent, almost desolate” (Honolulu Star Bulletin Oct. 31, 1929). At the end of 1930, 185 acres of the land had to be fenced to protect it from “wandering stock” (Hawaii, Terr., Bd. Comm. Ag. & For. 1931:118) (Devaney et al. 1976:72).

The oral history interview conducted with Mr. Henry Wong (included in this study), who since 1931 has worked as a land manager, Kāneʻohe Ranch Superintendent, and in numerous official capacities for Harold K.L. Castle, also provides valuable insight into the history of regional land use over a fifty-year period. The interview should be consulted for further information on this period of peninsula history.

The following notes on land tenure in Mōkapu are from Fiddler (1956), who in his work provides a summary of post military occupation and use of the peninsula:

Heleloa – In a deal consummated March 24, 1876, Mr. Charles C. Harris bought the districts of Kaneohe and Kailua for the sum of \$750.00...On July 21, 1939, the Heleloa tract of 557 acres was condemned and taken from Harold Kainalu Long Castle for addition to the U.S. Naval Reservation. The proceedings were finally closed in 1943 when the government paid Mr. Castle \$300,000 for the land (Fiddler 1956:7).

Ulupau and Kuwaaohē – Fort Hase is one of the oldest bases on Oahu. It was commissioned in 1918 at half its present size. It was known then as the Kuwaaohē Military Reservation [Figure 16] and comprised 322 acres. With war clouds dotting the horizon in 1941, cannoneers began to arrive in the area which was known as Camp Ulupau until it was designated Fort Hase in February 1942. In Oct. 1945, the Army acquired an additional 474 acres from Mr. Harold Castle.

President Woodrow Wilson signed executive order 2900 on July 2, 1918. This order transferred Kuwaaohē to the Army. From this humble beginning on the windswept and desolate north side of Ulupau crater, Fort Hase achieved World War II eminence... (Fiddler 1956:10)

...Executive order 112 ear-marked the [Halekou-Kaluapūhi] area for the Territorial Fish and Game Commission. This was canceled by Executive order 977, which made the land property of the Navy Department on March 3, 1942 (Fiddler 1956:13).

In 1921, the Territory of Hawai‘i established a game farm on Mōkapu Peninsula. The farm contained c. 350 acres, which included Halekou and Kaluapūhi fishponds (Devaney et al. 1976:95). As a part of the farm program, the Territory of Hawai‘i also initiated a reforestation program at Mōkapu in which c. 5,000 trees had been planted by the end of 1930 (ibid.:97). Additionally, in 1932, 2,000 coconut trees were also planted in a grove (ibid.). While it is true that the ranching had a significant impact on the surface features of Mōkapu Peninsula, military activities have by far had the most significant impact on both the natural and cultural landscapes of the peninsula. Devaney *et al.* report:

The great bulk of all the reef material dredged in Kaneohe Bay was removed in connection with the construction at Mokapu of the Kaneohe Naval Air Station (now Kaneohe Marine Corps Air Station) between 1939 and 1945 [Figure 72–1927].... A bulkhead was constructed on the west side of Mokapu Peninsula, and initial dredged material from the adjacent reef flat was used as

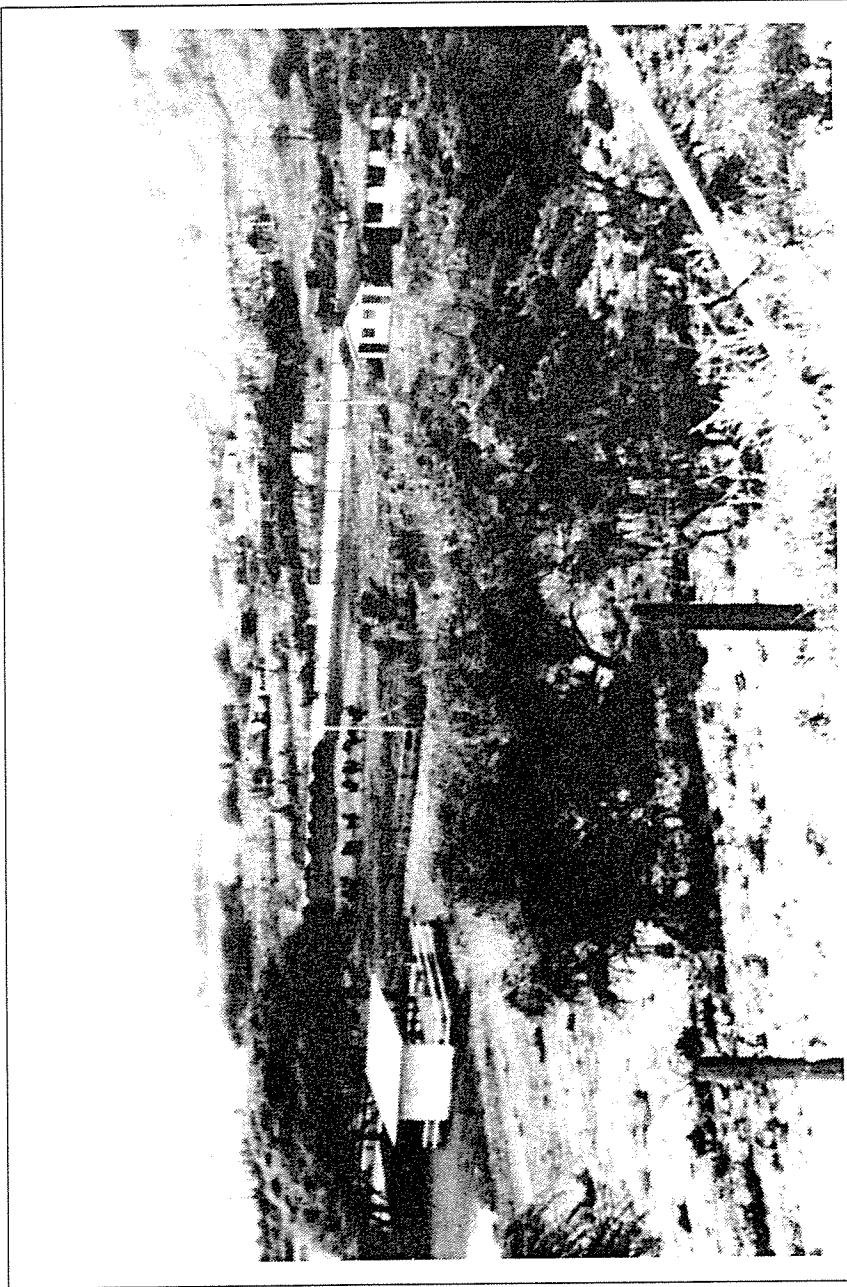


Figure 16. Fort Kuwá'á'ohē c. 1925 (Neg.4800:19b)

fill behind it...In November 1939, the patch reefs in the seaplane take-off area were dredged to 10 ft (later most were taken down to 30 feet), and together with material from the 30-ft channel, over 200,000 cubic yards were "deposited into deep areas 40 to 60 ft. below M.L.W." adjacent to the dredged areas...Other early dredging was just off the northwest tip of the peninsula, near the site of the "landing mat" (runway)... By June 1, 1941, a total of 1,579,000 cubic yards of borrow had been used for the main fill area, and another 380,000 for the landing mat... (Devaney et al. 1976:115-116). ...During the war [World War II] there had been some modifications of the ponds on Mokapu Peninsula, particularly Halekou, which was partially filled... (ibid.:117).

ORAL HISTORY RESEARCH

Prior Informant Interviews

Included in this report (as Appendix B) are excerpts from previous oral history interviews. These are included because they contain information on place names and cultural practices in the Mōkapu area. The interviews, conducted by Terri Lee Keko'olani, were collected in 1981 as a part of a study done for the Kāne'ōhe Marine Corps Air Station. The interviews were obtained through Dr. Diane Drigot of MCBH Environmental Department. Dr. Drigot allowed the author access to MCBH facilities documents and also made the author aware that excerpts from the interviews were in an earlier study (Barrera 1981; Barrera's report is summarized below). The author located the interviews, and included here are greater portions of the texts than those provided by Barrera.

Barrera's Oral History Interviews of 1981

In 1981 William Barrera reported on an "Archaeological and Ethno-Historic Reconnaissance and Assessment" of Mōkapu Peninsula; this work was prepared for the Pacific Division, Naval Facilities Engineering Command. Barrera reports: "the purpose of the project was to investigate and assess the nature of the archaeological, historical and cultural values of the project area" (Barrera 1981:2).

As part of the project, twelve individuals were contacted and asked about their recollections of the history, sites, and activities associated with Mōkapu Peninsula. Only the following short synopsis of the information collected was included in Barrera's 1981 report:

The vast majority of the information gathered concerned the period of the 1920s and 1930s and revolved heavily around economic activities. The only large-scale commercial [sic] venture was apparently cattle raising, for which much of the peninsula was fenced off. Large numbers of cattle used to roam the slopes of Puu Hawaii'loa, and at infrequent intervals were driven into the water and winched onto an interisland boat for shipment to the Honolulu slaughterhouse.

Not unexpectedly, marine resources were relied upon heavily. The Ulupau area, a good place to collect *wana* [a type of sea urchin], was also a favorite *hukilau* area in the 1920s when thirty to forty people at a time would gather for that purpose. A lot of the net fishing was done at Sumner Cove. Mokapu was also well known for its squid, the *konohiki* rights for which were held by the Lemon family. They would camp on the Pali Kilo bluffs and leave their boats tied up at Keawenui [Keawanui]. One informant reports using a boat to go fishing in the fishponds, where they caught *oio*, *awaawa*, mullet, balloon fish, *manini*, and *aholehole*. A pier at Davis point was used by Japanese *aku* boat fishermen who came to catch *nehu* to use for bait.

Farming appears to have been a small-scale enterprise carried on by individual families, most of whom were Japanese. Four families were farming Ulupau Crater in the 1920s, where watermelons were grown for sale in the Honolulu market....

One informant recalls a *heiau* on the Pali Kilo road southwest of Keaweiki [Keawaiki] which was made of two different types of rock. It was flat, stood to a height of about four feet, and was surrounded by *haole koa* bushes 8 to 10 feet high. He was just a child at the time and had only observed the structure from the exterior of one side, and may have been mistaken about its nature.

Information concerning the Catholic church mentioned by McAllister...was not readily available. One informant, a Catholic priest, said there were no historical data on file and that what could be very useful records of the first baptismal ceremony at Mokapu in 1841 were confidential. Off-hand he knew that the original church that had been built at Heeia was eventually moved to the present site of St. Ann Church in Kaneohe. A second priest located an 1860 list of building dates for Catholic churches on Oahu which included a St. Katherine's at Mokapu, Heeia, that officially opened on January 19, 1845. It was briefly described as measuring 30 by 60 feet (Barrera 1981:55-56).

The 1981 transcripts of the interviews (see Appendix B) provides readers with additional detail on sites and features on Mōkapu Peninsula, and activities that took place there.

Current Project Informant Interviews

Twenty-one (21) formal interviews in 15 transcripts, and 20 informal (not recorded) interviews were conducted between February 20 - April 24, 1995. Pursuant to the scope of work and contract executed between the Department of the Navy and PHRI, the author formulated a series of questions to be asked of the interviewees and developed two release forms which the contract required be provided, and if possible signed by, individuals contacted during the study. On February 7, 1995, during meetings and a Pu'u Hawai'i Loa site visit with Annie Griffin (PACNAVFACENGCOCM Archaeologist), Nathan Napokā and Holly McEldowney of the Department of Land and Natural Resources-State Historic Preservation Division, and Dr. Diane Drigot and Ron Yamada of the MCBH Environmental Affairs Division, the proposed questions and release forms were reviewed, and both Nathan Napokā and Dr. Drigot suggested a few names of possible informants. The scope of the questions was acceptable, but it was felt that the wording and multiple release forms suggested by the legal division of the Department of the Navy were too intimidating. As a result of the meeting, Ms. Griffin agreed to allow the use of one release form, which would be completed upon the close of the interviews and informant review of the typed transcripts.

The questions included a basic review of the interviewee's background (name, date of birth, where born, and where raised, who the interviewee's parents were...), inquiry about the interviewee's personal knowledge of, and experiences at Mōkapu, answers to which provided direction for the formulation of other detailed questions. Among the other questions asked were:

1. (If not born in the Mōkapu area) How did you become familiar with the historic sites, or events associated with Mōkapu?
2. Are you familiar with place names of Mōkapu? They are... (HTS Plat 2043; a map of the Mōkapu Peninsula, and, when appropriate, historic photographs from the 1930 McAllister collection of the Bishop Museum, were used during the interviews).
3. What stories have you heard about the place names or sites of Mōkapu—origins, events which occurred there, or sites that are associated with the places; did you hear the stories and from whom (knowledge acquired through personal conversations or from reading books)?
4. What traditional accesses, gathering, and use practices did you participate in (e.g., fishing [shore, ocean, pond]; salt making; gathering plant materials; and burial...)?

5. Of particular interest to this study is the hill or crater called "Pu'u Hawai'i Loa." Are you familiar with any legends, history, sites, or families which are, or may have been associated with Pu'u-Hawai'i Loa (knowledge acquired through personal conversations or reading books)?

Overview of February–April 1995 Oral History Interviews

Extensive transcripts of the February-April 1995 interviews are included in this report as Appendix B. An unprecedented amount of cultural and historical information was collected during the interviews. The information collected pertains to sites around Mōkapu Peninsula and documents the relationships that both native Hawaiians and more recent residents share with the peninsula. It had been previously thought by many individuals that little new information could be gathered through oral history interviews. This study has indicated, on the contrary, that there are many people—with familial, cultural and residency relationships to the land—who have retained various histories concerning the peninsula. Each person contacted added their own *manana'o* (observations or recollections) to this study, as when pieces of *lehua*, *'a'ali'i*, *palapalai*, and other forest greens, are arranged and woven piece by piece into a *lei*.

Some individuals interviewed have generations of familial ties to Mōkapu. Other individuals of Hawaiian ancestry who were interviewed called Mōkapu home between the 1920s-1940s, and although they did not have a pre- or early-historic period relationship with the land, they were brought up with the traditional cultural values, practices, and observances. Another small group of individuals who were interviewed were not of Hawaiian ancestry. These individuals resided on the peninsula from the 1920s, and worked the land and managed the fishponds. Their recollection of events, sites, features, and changes on the peninsula help to document how traditional resources in the area were used.

Table 1 identifies themes of cultural significance which interviewees and archival resources documented. The table also identifies how many people shared common knowledge about specific subjects. While many resources and cultural attributes were identified across the peninsula, the scope of work specifically called for the study to: "show a good faith attempt at determining the nature and antiquity of the Hawaii Loa tradition"; and to "assess the traditional cultural values of Pu'u Hawaii Loa and identify other traditional cultural properties, if any, on Mokapu Peninsula."

As a part of the oral history component of this study, the author spoke with William Kalani's son (Tutu Freddy Leialoha Kalani) and two of his grandchildren, Carl H. Zuttermeister and Noenoelani Zuttermeister-Lewis. Tutu Wm. Kalani lived till he was almost 104 years old (passing away in c. 1956). There was mention of a spring or water source near the top of Pu'u Hawai'i Loa among family members through the 1940s, and this was also shared among members of the Pā'oa-Kea-Lono families (cf. oral history interviews with members of the Kalani-Zuttermeister family and Anita Kahanupā'oa Gouveia). Four individuals had limited personal family knowledge about the spring named Hawai'i-loa, but locational information could not be provided.

There is concern about maintaining the view plane surrounding Hawai'i Loa; some informants note that there are significant linkages among view planes to and from Pu'u Hawai'i Loa in relation to other land marks and features within the district of Ko'olau-poko. Other statements made by the individuals interviewed address the importance of Hawai'i Loa as a *pu'u* (land mark), and as a place of importance in contemporary Hawaiian culture and ceremonial observances. These concerns are shared by informants who range in age from c. 40 years old to c. 90 years old. The following are examples of their statements regarding Pu'u Hawai'i Loa:

Anita Kahanupā'oa Gouveia, descendant of families who have been closely tied to Mōkapu since at least the late 1700s noted that Pu'u Hawaii-loa was an important land mark; one which was also observed by the families living in upland 'Ioleka'a and He'eia.

Table 1. Mōkapu Peninsula, Interview and Archival References of Site and Resource Significance

Source	Prominence of Pu'u Hawai'i-loa in the Mōkapu Cultural Landscape and as a Significant Linkage Among View Planes	Lu-o-wai-o-Kanaloa	Hawai'i-loa Spring	Legends of Hawai'i-loa the Navigator	Other Legendary Resources	Hawai'i-loa Heiau	Other Heiau	Deity	Ceremonial & Spiritual Significance	Iwi — Hawaiian Burial Remains	Aloha 'Aina: Love and Respect for the Land	Fishponds & Pā'ōhūa	Fishing Practices	Archaeological Resources	Harvesting Resources	Salt Making	Participation in a Community Stewardship Partnership	Familiarity w/ the Name Hawai'i Loa
Anita Gouveia & Toni Auld-Yardley	X		X			X		X	X	X	X	X	X	X	X	X	X	X
George & Mary Davis	X	X			X		X	X	X	X	X	X	X	X	X	X	X	X
Henry and Colleen Wong		X					X	X	X	X	X	X	X	X	X	X	X	X
Jack & Georgiana Williams	X						X	X	X	X	X	X	X	X	X	X	X	X
Edith Auld	X	X					X	X	X	X	X	X	X	X	X	X	X	X
Lucia Whitmarsh							X	X	X	X	X	X	X	X	X	X	X	X
Agnes McCabe-Hipa	X	X					X	X	X	X	X	X	X	X	X	X	X	X
Joseph Haia							X	X	X	X	X	X	X	X	X	X	X	X
Aaron Chaney					X		X	X	X	X	X	X	X	X	X	X	X	X
Margaret Date							X	X	X	X	X	X	X	X	X	X	X	X
Jeri Kekua-Doo	X							X	X	X	X	X	X	X	X	X	X	X
Noenoe Zuttermeister-Lewis, Carl H. Zuttermeister, & Freddy Kalani	X		X			X		X	X	X	X	X	X	X	X	X	X	X
Carol Kapuaika 'i'u Shimada							X	X	X	X	X	X	X	X	X	X	X	X
Shizue Okihiro								X	X	X	X	X	X	X	X	X	X	X
Mitsuo Uchibori								X	X	X	X	X	X	X	X	X	X	X
Helen Wahineokai					X			X	X	X	X	X	X	X	X	X	X	X
Archival Resources	X	X		X	X			X	X	X	X	X	X	X	X	X	X	X

Note: The "Xs" on this table indicate only that the noted items/places were mentioned during the interview.

...I feel that this is our connection with all of Polynesia, to Kahiki... That the whole of Polynesia is Hawai'i-loa. (Toni Auld Yardley)

...Based on knowing Hā-wai-ʻī is a sacred term, to say "Hā-wai-ʻī-loa" is adding emphasis! And when you look at the hill, it is a dominant feature...a dominant feature...on what is considered a sacred district. "Mōkapu." Hā is the spiritual breath. Wai is the spiritual waters that flow from ʻī, the supreme Universal Being. It tells you how powerful it is. It has significance... (Toni Auld Yardley).

Another concern was mentioned by Carl H. Zuttermeister, grandson of William Kalani (McAllister's 1930 informant about Hawai'i-loa). He emphatically stated that it is important to "...have some kind of landmarks to talk about our heritage. If we knock that down [author's interpretation: block it from view] we knock everything down."

Jack Nāpuaokalāokalani Williams expressed his *aloha* for the *pu'u* and surrounding land by saying, "You know the one thing...that where that crater is, that used to be all open before, and I used to enjoy just looking up there and see this empty land over there. Not desecrated with houses."

Copies of the individual tape(s) and full transcripts have been given to the interviewees. Releases to use the information in this study were obtained from all recorded interview participants.

FIELD RECONNAISSANCE

As a part of this study, Cultural Resources Specialist Kepā Maly was allowed access to Pu'u Hawai'i Loa. On April 15 and 16, 1995, in the company of Dr. Diane Drigot of MCBH and Makanalani Maly, Mr. Maly walked through a portion of the *koa-haole* thickets that cover most of the *pu'u*. While walking along the slope of a portion of the lower rock outcrop and cliff, in the section near the one-million gallon subsurface water tank in the vicinity of Building 622, several rock features and an important Hawaiian resource plant were identified. A review of previous archaeological studies for the area indicated that the features were within the boundaries of Site 1433 identified earlier by Cleghorn et al. (1994)(see *Figure 17* for approximate locations of features and plant).

The rock features consisted of dry stone that appeared to have been set on the rock outcrop (*Figure 18*). It appeared that there had been some facial collapse of the rocks (*Figure 19*). The area has apparently been affected by construction of the adjacent water tank in c. 1940-41, particularly on the western side, towards the tank (see excerpts of the narratives from the oral history interview with Joseph Haia). Close examination and comparison of *Figure 19* (Register Map 734, Jackson 1872) and *Figure 20* (Hawaii Loa Hill, courtesy of MCBH Archives) indicates that the area in question, situated on the southeast side of the outcrop may retain some structural integrity. The outcrop, with its southeast view towards Moloka'i-Hawai'i, along with at least one other area on the *pu'u*, would have been a good place to erect a *heiau*.

The important resource plant, located on the southern side of the outcrop, was an old growth of *wauke* (*Broussonetia papyrifera*) (*Figure 21*). The presence of *wauke* in this arid environment is unusual, as the plant usually prefers wetter locations, so the presence of the plant may indicate that there was once water nearby. *Wauke* was specifically cultivated for use in making *kapa* (bark cloth); the plant cannot be spread by birds, so it perhaps was intentionally planted in the area. The native use of *wauke* declined during the historic period and was eventually abandoned, so this may indicate the plantings are quite old. Hawaiian historian Samuel Kamakau (1976) provides some insight into the planting of *wauke*:

...To cultivate *wauke* the planter first gathers mulch and spreads it. When it rots and turns to mulch, and the field becomes damp from it and from rain, then the planter goes to ask for *wauke* shoots, *huli wauke*, from his friends... The most suitable length for a *huli* [shoot] is from an *anana* to *ana anana iwilei* [three to six feet]... In prying the *huli* one must be careful not to tear the junction of the shoot... Before planting, soften the soil in the planting holes, *makalua*, until it is fine. When the *huli* have sprouted roots, keep the place free of weeds and grass until the 'ae and the *ohi* shoots start growing. Then leave the *wauke* alone until it matures. In a year and a half or two years it will be matured and be ready to cut (Kamakau 1976:39-41).

Along side the *wauke* in the current project area was what appeared to be at least one clearly modified pit lined with a one- to two-course rock wall (*Figure 22*). It was thought by Mr. Maly that this wall was cultural. Based on the findings, and the personal experiences of Mr. Maly, it was thought that the rock features and *wauke* perhaps represented the remains of a *heiau* reportedly situated in the vicinity of Pu'u Hawai'i Loa (cf. Thrum and McAllister above).

The area was revisited on April 25, 1995. In attendance were Scott Henderson and Ron Yamada of the Environmental Department, MCBH Kaneohe; Dr. Tom Dye and Holly McEldowney of the SHPD, and Navy Archaeologist Annie Griffin. The purpose of the trip was to relocate and inspect the plants and rock features Mr. Maly had identified and marked on a map of the area. The field trip was summarized in a fax transmittal dated April 25, 1995 to P.H. Rosendahl, from A. Griffin:

...We found a cluster of "wauke" plants growing in crevices and underneath boulders. The "planting pits" were also seen, but these "features" could not be definitely confirmed as "cultural" or to have been used for planting....We also searched the area marked on the map where the "modified outcrop terrace/platform is supposed to be located but found no evidence of a feature modified by humans....Recommend that these "features" ..be presented in the report in a descriptive manner, and no inferences should be made without solid supporting evidence.

The fax transmittal concluded that the area still needed to be searched for the feature referred to as a "modified outcrop terrace/platform."

A follow-up field trip to the area was made on May 12, 1995. In attendance were Holly McEldowney, Tim Denham of BioSystems, Chuck Streck of the Army Corp of Engineers, Annie Griffin of PACNAVFACENGCOM, Kepā Maly and Alan Walker of PHRI, and members of the Marine Corps Base Hawaii Environmental Department staff. During this field visit, Kepā Maly showed the others in attendance what he believed was the corner of a remnant platform and, therefore, possibly the *heiau* at Pu'u Hawai'i Loa mentioned by Thrum. Subsequent to the field visit Ms. McEldowney, in a memorandum (dated 12 May 1995, to DLNR files) noted:

Although small areas within the talus show signs of modification or rearrangement by humans, we feel that the probability is relatively low that this area is a remnant platform or *heiau*. Natural processes could easily explain a number of instances in which boulders appear aligned or piled as similar formations are common on many boulder slopes in Hawaii. In some of the more formalized cases it is difficult to separate potential human alteration from those arising from the natural, downslope movement of talus boulders. Determining which are the result of human activity is especially difficult because most do not lie directly on soil deposits which could provide clues as to the presence or absence of human use in the immediate vicinity. If this area had been a platform, and a *heiau* in particular, we would expect a greater range of smaller stones to remain among the boulders than is the case here. Most *heiau* platforms are not constructed only of larger stones and boulders. Although clearing brush from the talus might clarify the presence and nature of human modification of the talus, we believe that these results would not significantly alter the current evaluation of historic properties located above the proposed housing project or change the determination of effect.

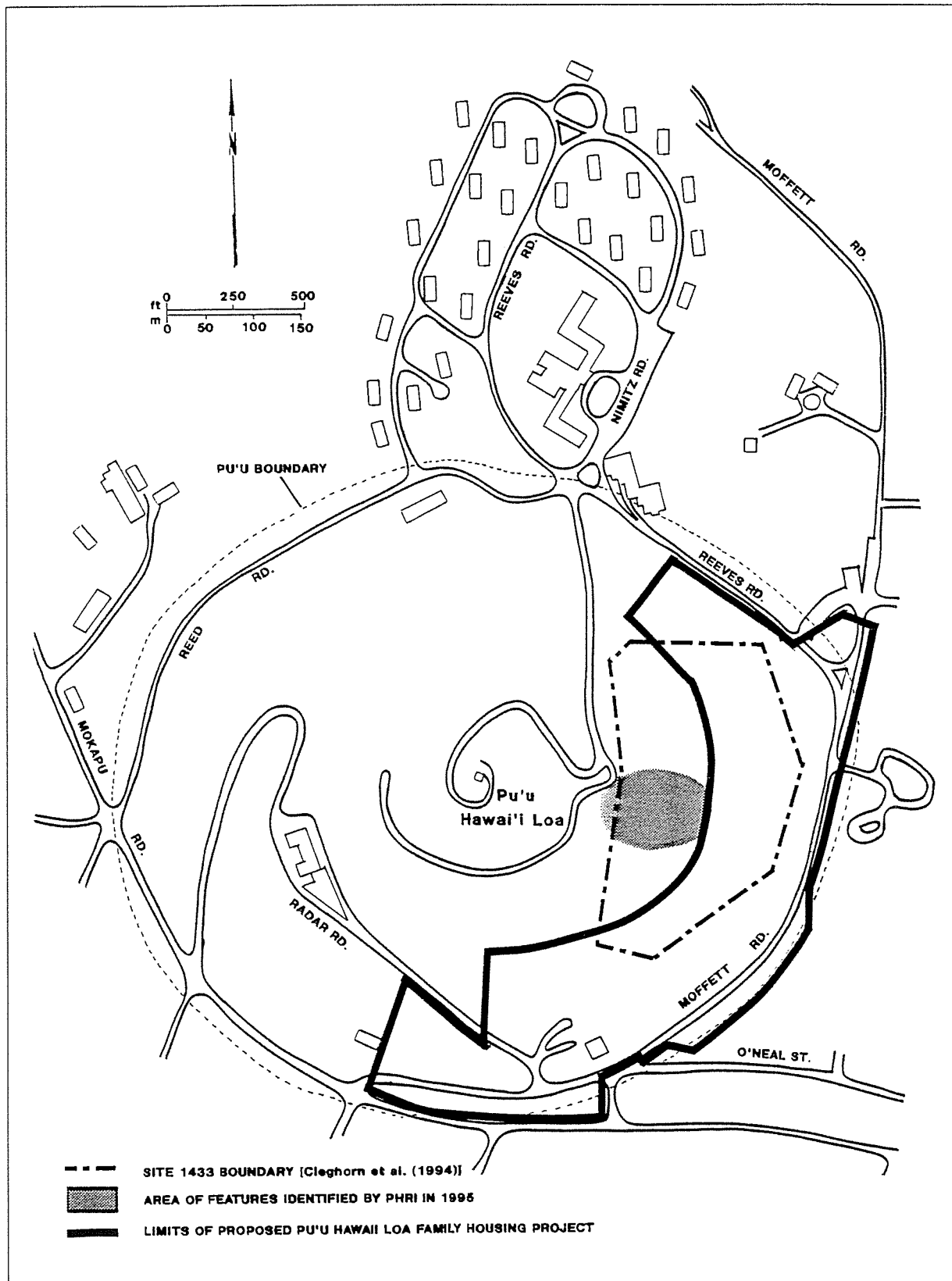


Figure 17. Plan View of Pu'u Hawai'i-loa



Figure 18. Possible Structural Remains on Pu'u Hawai'i-loa (Neg. 4860:7)



*Figure 19.
Rough Surface of Possible Structural Remains on Pu'u Hawai'i-loa (Neg.4860:8)*



Figure 20. Photograph of Pu'u Hawai'i Loa



Figure 21. Wauke (*Broussonetia Papyrifera*) on the Southern Flank of Pu'u Hawaii'ioa (Neg.4860:11)

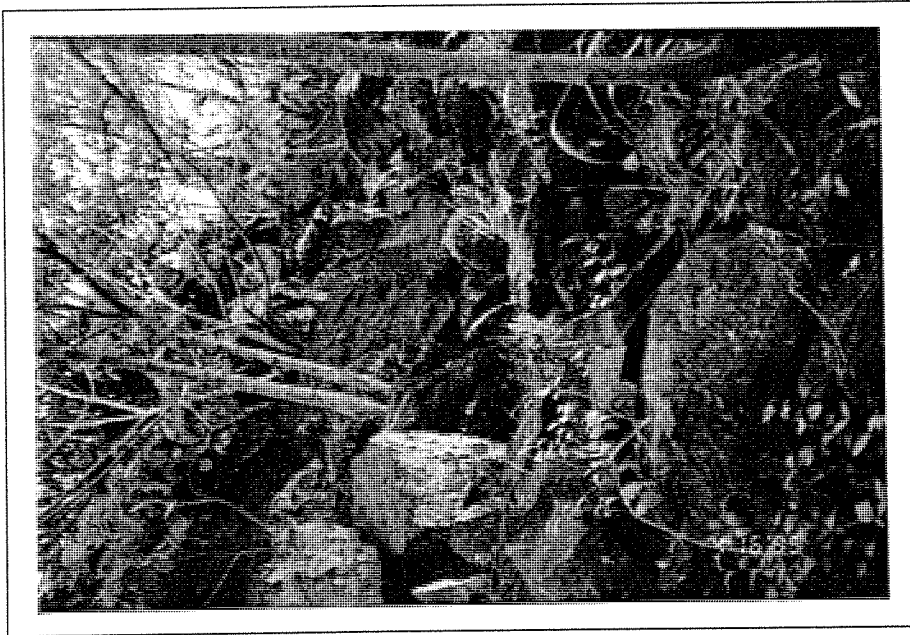


Figure 22. Dryland Planting Pit (Neg 4860:14)

DISCUSSION OF THE HAWAI'I-LOA LEGEND AND PU'U HAWAI'I LOA

THE LEGEND

Hawaii-loa, according to legend, was an ancient chief who came with his retinue to settle the Hawaiian Islands. Legend has it that Hawaii-loa was the original member of the Hawaiian race (Fiddler 1956:10). Martha Beckwith (1970) summarizes two versions of the legend here:

- (a) *Fornander version.* Hawaii-loa is born on the east coast of a "Land of the yellow sea of Kane. He makes long fishing excursions, sometimes of months at a time, with his chief navigator Makali'i (Eyes of the chief) who is an expert in star lore (kilo-hoku), and on one of these they steer east and find a fertile land where coconuts and awa grow. Sometime after their return he migrates with his family and a great following, but as he alone takes his wife and children, the whole Hawaiian race is descended from the one stock. From time to time he voyages south to bring back mates for his children out of his brother Ki's* family. He brings Ki's oldest son Tunui-ai-a-te-atua as husband for his favorite daughter Oahu, and their son Tu-nui-atea is born at Keauhou on Hawaii and the district of Puna named for the father's district, Puna-auiā, in Tahiti. He brings Te-arii-tinorua (-double-bodied] from Tahiti to become a wife for Tu-nui-atea; Ke-alii-maewa-lani (Kauai) is their son, from whom the Kona people are descended. Hawaii-loa's wife Hualalai bears her last child Hamakua and is buried on the mountain of Hawaii that bears her name... (Fornander IN Beckwith 1970:363-364).
- (b) *Kepelino version.* Hawaii-nui is a fisherman from lands adjoining Kahiki-honua-kele. He knows the sea called "Sea where the fish run..." which used to lie where these islands now lie. He sailed from Kahiki-honua-kele and discovered these islands, first Kauai, then Oahu, the Maui group, then Hawaii, which he named after himself. The other islands he named after his children, and various land divisions after his eight navigators who sailed with him, of whom Makali'i was chief. To return to Kahiki they sailed west guided by the star Hoku-loa (Kepelino IN Beckwith 1970:364).

In 1969, Dorothy Barrere, Bishop Museum ethnographer and editor, investigated the origin of the legends. She carefully detailed the circumstances around the evolution and publication of the Hawai'i-loa legends. Barrere (1969) writes:

In the Hawaii Loa legend(s) Fornander's informants departed from Biblically-inspired tales and entered into the realm of pure invention in their attempts to account for the peopling of the Hawaiian Islands. Kepelino's story as written in 1868 is a plausibly told legend, but the "biographical" material found in Fornander's notes (1919-1920, 6(2):271, 275, 278-279, 280-281) reveal the extent of the invention. They also disclose a knowledge of Pacific geography and of an ethnic relationship among Polynesia peoples that were unknown to the Hawaiians before western contact, and so could hardly have been incorporated in an authentic tradition (Barrere 1969:37).

* *Ki*, also written as *Tii* in Fornander's texts, is a name also handed down in Tahitian legends as an ancestral chief (Fornander 1969:161). The name *Tii* is written as *Ki'i* in its Hawaiian form, and in Fornander's Kumuhonua genealogical chart, he identifies *Ki'i* as one of the sons of Hawai'i-loa and Hualalai; among the names of *Ki'i*'s siblings are found *Kanaloa* (*Kaho'olawe*), *Maui*, *O'ahu*, and *Kaua'i* (*ibid.*:183). It should be noted that a prominent eastern-facing cove and point on the Mōkapu Peninsula also bear the name *Ki'i*. Though not specifically referenced, based upon the the Hawaiian and Polynesian customs of naming geographical locations, it is possible that this additional Mōkapu place name is associated with the narratives and traditions of Hawai'i-loa as well.

During a conversation between PHRI Cultural Resources Specialist Kepā Maly and Mrs. Barrere, she shared some insights into the origins and context of the Hawai‘i-loa legend. Mrs. Barrere noted that the story was collected by Fornander while he was superintendent of schools and was spending a great deal of time on Maui. During this time (c. 1850s-1860s), Hawaiian historian Samuel Kamakau was also living on Maui, and was in regular communication with Fornander. She first suspected the legend’s antiquity because Fornander recorded it in English, and even noted that it had not been written out in Hawaiian. It is Barrere’s opinion that the intention behind using the name “Hawai‘i-loa” in the legend in the c. 1860s was to celebrate a Hawaiian legacy of chiefs and navigators. In this context, Hawai‘i-loa was not named after one man, but with the memory of the fact that ancestral people had migrated from Kahiki to Hawai‘i. Barrere also noted that it was Fornander who inserted the name Hawai‘i-loa into the authentic Hawaiian genealogies, as recorded by Kamakau and others, and it is at that point that the name became a person—the progenitor of the Hawaiian race (pers. comm. Dorothy Barrere; March 11, 1995). Barrere, then, contends that the legends are of historic origin, intertwined with aspects of ancient knowledge and lore (Barrere 1969:37).

Barrere notes the Kepelino legend is “clearly patterned on Genesis 1:1-10 (Barrere 1969:6). Of Fornander’s account, Barrere concludes that “there are few points of similarity between Kamakau’s and Kepelino’s own written stories and.. [Fornander’s] ...adaptation (Barrere 1969:16).

Barrere indicates that various “Hawaiian” legends have a remarkable similarity to stories of the Bible, and are filled with contradictions to the vast body of Hawaiian lore and historical accounts published during the 19th century. Barrere’s 1969 study documents how Hawaiian history may have been modified in order to facilitate a higher degree of acceptance of Hawaiian “traditions” by the foreign residents and powers; she notes that “In writing about the Kumuhonua legends in the c. 1860-1870s, Kamakau and Kepelino were working on fitting themselves [and their histories] into the Christian concept” (pers. comm. Barrere and Maly, March 11, 1995).*

Another former staff member at the Bishop Museum, Kenneth Emory, wrote an article entitled “Origin of the Hawaiians” in which he critically examines the legend of Hawai‘i-loa. Emory states that, though Kamakau mentions Hawai‘i-loa, neither the writings of Malo nor Ellis “a quarter of a century earlier” mentioned Hawai‘i-loa (Emory 1959:32). He states:

Kamakau’s oft quoted ‘tradition’ incorporates much knowledge of geography gained by the Hawaiians through European contact and runs counter to earlier recorded traditions. It has every appearance of a post-European neo-myth, of which there are many composed in answer to questions and suggestions made by foreigners. As representing reliable ancient Hawaiian traditions, and therefore as having significance for historical reconstruction, it is valueless (Emory 1959:32).

As Barrere implies above, the similarity of Hawaiian legends to biblical stories does not mean that the entire legends are fabrications, but rather, that the original legends have been modified. The legend of Hawaii-loa the navigator is perhaps related to earlier Polynesian legends. S.P. Smith, writing in 1913, discusses the relationship

* *It is almost impossible in this generation, to begin to understand the depth of the impact which western culture had on the native people of Hawai‘i. The world was literally turned upside down. What had been culturally acceptable and required—that which gave the Hawaiian mana—was thrown out, and new rules were set in place. Within a year following the death of Kamehameha I (1819), the traditional religious system of Hawai‘i was outlawed by the new King (Liholiho) and his advisors, and American missionaries arrived in Hawai‘i, offering a religious alternative to the people. By 1824, the destruction of the remaining traditional heiau (ceremonial sites) was ordered, and western values, beliefs, practices, and economic interests gained increasing influence over the people. At the same time that these events were occurring, the people themselves were also subjected to diseases which were killing tens of thousands of Hawaiians at one time. The future of the people was in jeopardy, and the message of the new teachers, was basically one of change. Set aside the old ways and live the new way in order to have “life everlasting” (cf. Kamakau 1961, I‘i 1959, Kuykendall 1968, and Kame‘eleihiwa 1992). In order to survive, the Hawaiian people had to adapt and conform to new ways of thinking, living, and being. In this setting, even the history of the people was modified in order to gain a foothold of acceptance with the new order.*

between Maori, Hawaiian, and other Polynesian legendary accounts of a legendary chief-navigator and settler of Polynesian islands*:

Seeing how ancient this canoe 'Uruao' is, according to Maori traditions, it is not surprising that we have so little about it and the voyages of its Captain Tama-rereti. It is, nevertheless, the case that he is renowned as a voyager, and taking all other things into considerations we are justified in concluding that Indonesia, at any rate, if not other lands in eastern Asia, was the scene of his nautical exploits. I have already hinted at the possibility of Tama-rereti being identical with Hawaii-loa (Hawaiki-roa in Maori). According to both the Hawaiian and Maori traditions there were the earliest known voyagers of the Polynesian race, Fornander says of him (loc. Cit., Vol. I., p. 25):—"This chief was a noted fisherman and great navigator, and on one of his maritime cruises, by sailing in the direction of the star Iao (Jupiter, when a morning star) and of the Pleiades, he discovered land which he called after his own name [Hawaii], and other islands after his children. Delighted with the country, he returned to his native land after his wife and family, and having performed the same eastern voyage in the direction of the morning star and the Pleiades, crossing the ocean which is called by the diverse names of Kai-holo-o-ka-ia [Tai-horo-o-te-ika in Maori] 'the sea where the fish do run,' Ka-Moana-kai-maokiokia-Tane [Te-Moana-tai-maotioti-a-Tāne in Maori] 'The spotted, many coloured ocean,' and also Moana-tai-popolo [Moana-tai-poporo in Maori] 'the blue, or dark green sea'—he arrived the second time at the Hawaiian Islands, and he and his family and followers were their first human inhabitants... (Smith 1913:21).

In 1929, Bruce Cartwright of the Bishop Museum, who also managed a trust for John Sumner (see page 37) (Cartwright 1929), wrote an article in which he also supported the idea that the legend had its roots in earlier legends of Polynesia [Ed. note: Cartwright, however, never mentions any association between the character Hawai'i-loa and Pu'u Hawai'i Loa]:

In studying the legend of Hawaii-loa as translated by Fornander (B.P. Bishop Mus. Mem., Vol. 6, No. 2, 1919) several things become apparent that may have an important bearing on the history of the Hawaiian race.

Judge Fornander says that the translation of the legend of Hawaii-loa was "compiled and condensed in English from Kepelino and S.M. Kamakau." This legend seems to be a summary of statements contained in many other Hawaiian legends and genealogies. At the time it was recorded in writing many Hawaiians had become Christianized and were familiar with Biblical history. The temptation to interpret certain incidents similar to those in Biblical history as being in fact the Hawaiian rendering of Biblical events seems too have influenced the translators. This unfortunate condition has more or less discredited the ancient Hawaiian legends on which the legend of Hawaii-loa is based, branding them, in the opinion of many modern students, as "doctored accounts, influenced by Christianity." On the other hand the fact that many of the persons mentioned are and have been accepted by Hawaiians of chieftain rank as their ancestors, warrants a thorough study of the history of these chiefs and of whatever ancient definite statements can be gathered... (Cartwright 1929:105).

Cartwright proposed that Hawai'i-loa indeed reached Hawai'i and established people under him who were responsible for peopling and governing the islands, and that Hawai'i-loa himself left the Hawaiian Hawai'i for another Hawai'i or "Hawaii" (Cartwright 1929:115). Cartwright notes that:

* It should be mentioned that Smith's work has been critically examined since 1913 and the validity of some of his data and conclusions have been questioned (review letter, LOG:15104, from H. McEldowney, DLNR, to M. Kaku, Dept. Navy).

Hawaii (Invoked space that filled) was of undisputed prestige among the islands in ancient times and is still the proudest island in all the Society group, being the center of their history, their religion and their heraldry... Hawai'i exercised a political and moral sway as the emporium of all the Maori tribes of Polynesia [cf. Ancient Tahiti, by Teuira Henry, JPS Bull. 48, p.116, 1928]... The Hawai'i-loa legend seems then in fact to be a scrap of the ancient history of Ra'iatea and Tahiti which has been preserved in Hawaii although apparently lost in Tahiti and Raiatea (Cartwright 1929:119).

RELATIONSHIP BETWEEN THE LEGEND AND PU'U HAWAI'I LOA

Pu'u Hawai'i Loa is not mentioned in the Kepelino or Fornander legends. In fact, the Fornander text specifically associates portions of the Hawai'i Loa legend with Kona and Kohala on Hawai'i Island and the islands of Nihoa and Lehua. Pu'u Hawai'i Loa is also not mentioned in the writings of Malo (1951) and Kamakau (1961, 1968, 1976, and 1991) (cf. Barrere 1969). Further, McAllister (1933) and Sterling and Summers (1988) do not associate the personage Hawai'i-loa with either Mōkapu Peninsula, or the *pu'u*. It appears that the earliest historic reference to link the *pu'u* with the personage was published in 1956, by Marine Corps Technical Sergeant Frank Fiddler who prepared a report entitled "Mokapu: A Study of the Land." In the study, Fiddler cites an interview with Hawaiian historian, Mr. Henry Kekahuna (Bishop Museum researcher and writer) as the source of the information.

Dorothy Barrere, also, has been unable to locate any accounts which associated the personage with the *pu'u* or Mōkapu Peninsula (pers. comm., Dorothy Barrere; March 11, 1995).

During the current informant interviews, informants were asked if they were familiar with the legend of Hawai'i-loa, the navigator. Two people answered affirmatively, and these two were interviewed together and evidently had discussed this topic together sometime earlier. The informants were also asked if they were familiar with the name "Pu'u Hawai'i Loa." Only three of the informants knew of the name.

OTHER ASPECTS OF PU'U HAWAI'I LOA

Fishing Marker

Pukui and Elbert (1965), who translate Pu'u Hawai'i Loa literally as "distant Hawai'i hill" (1965:p.196), note that "Hawai'i-loa" is the name of an *uluu* (crevalle or jack fish) fishing line used in more than 17 fathoms of water (i.e., water deeper than 100 feet). Because the ancient Hawaiians were keen observers of their natural environment, it is possible that the *pu'u* (hill) which bears the name Pu'u Hawai'i Loa, may have served as one of the land-based *ko'a* (fishermen's triangulation points) for identifying a particularly important deep sea *uluu* fishing ground. Once in line of sight with the *pu'u* and some other land marker, the Hawai'i-loa lines may have been required for fishing that particular spot.

There is, however, no written documentation linking Pu'u Hawai'i Loa with such fishing practices. In addition, as part of the informant interviews many informants mentioned the importance of Mōkapu as a fishing area, but few noted the *pu'u* was associated with fishing. It is no doubt that fishermen at sea did use the *pu'u* as a locational marker at some time, as even today any prominent landscape feature is used; based on the evidence, however, it can not be said that there is a continuing tradition of it being used in association with fishing (cf. oral history interviews with George Davis, Jack Williams, Noenoe Zuttermeister-Lewis and Carl Zuttermeister Jr., and Anita Kahanupā'oa Gouveia for additional details).

The Spring: Pu‘u Hawai‘i Loa

There are numerous instances throughout the early literature of the Hawaiian islands in which the names of places and people, and Hawaiian words in general are spelled in unusual ways. In “A Gazetteer of the Territory of Hawaii” (1935), John W. Coulter presented a detailed discussion of how place names of the islands of Hawai‘i came to be used on the standardized maps of the Territory. Coulter states:

The gazetteer was compiled primarily from the maps of the Hawaiian islands made as a result of the work of the United States Geological survey, that of the Territorial Survey, the survey of Oahu by the United States Army, and the re-survey of Oahu by the United States Geological Survey. The surveys were carried on intermittently from 1909 to 1930 (Coulter 1935:7).

Coulter notes that the spelling of many place names on early maps was different than the spelling used on later maps (Coulter 1935:9). Perhaps of most importance to the immediate discussion, Coulter explains how at the decision of an apparently small group of non-natives, so many place names came to be omitted from maps and records of Hawai‘i:

The names of many geographical features in the islands known to the Hawaiians are not given in the gazetteer. There are in the office of the Surveyor of the Territory maps of parts of the Hawaiian islands with unimportant features identified by name. The Hawaiians named outstanding cliffs, rocks, small streams and gulches, and some trivial landmarks. Such names were thought not to be of enough importance to include in the work. Mr. A. O. Burkland, during his supervision of the United States Geological Survey, visited the office of the Surveyor of the Territory frequently, and compared his nomenclature with that on maps in the surveyor’s office, then chose the more important features to be named on the topographic sheets and the most authentic names (Coulter 1935:10).

As noted earlier in this report, the name “Hawai‘i-loa” (although not associated with the hill) has been used in writing at least since 1865. Seven years later, in 1872, J. Brown surveyed Register Map 734 (*Figure 18*), and specifically identified Pu‘u Hawai‘i Loa on the map. Brown’s 1872 map is the earliest cartographic mention of the name of the *pu‘u*.

For the most part, the errors in spelling of place names are due to the ears of listeners who were unable to discern various phonic sounds. Even today, examples of mispronunciation of Hawaiian words are easy to hear; three instances of improper pronunciation are Kaniōi for Kāne-‘ohe, Kaelua for Kai-lua, and Hawai for Hawai‘i. Though in these examples the mispronunciations are made up of real Hawaiian words, and the seemingly insignificant changes may go unnoticed by someone unfamiliar with the Hawaiian language, the slightest deviation in pronunciation makes for significant changes in meaning. This author therefore poses a question which may never be answered:

Is it possible that when early recorders of Mōkapu place names on “Matau Bay” (cf. Wilkes 1840 IN Devaney et al., 1976:113), heard the place name “Puuhawaiiloa” that they were actually hearing “Puuhawaiioa?” If written with diacritical marks which identify emphasis of pronunciation “Puuhawaiioa” could be written as “Pu‘u-hāwai-loa,” and could be literally translated as “Long-water-trough-hill,” and interpretively as “Hill from which water is drawn, or flumed far.”* But, because the “hawai” sounded like “Hawaii” as in the

* Following completion and submittal of the prefinal draft of this study (April 28, 1995), the author was doing additional research at the Bishop Museum. During the additional study, it was found that at least one earlier writer had already discussed the Hawai‘i—hāwai translations. Thos. Thrum recorded “Ha-wai-‘i (old water flume) (nd. Thrum Place Name File H-106). Thus, the possibility that the place name of the pu‘u may also describe a spring-related feature is even greater.

name of the southernmost island of the archipelago, the place name came to be written Pu'u-Hawai'i Loa.*

If, as was pointed out to McAllister in 1930, there was at one time a spring near the top of the hill, which was the source of the hill's name, the spring would have indeed been an important resource for the people—especially because it is in an area with limited fresh water. Such a spring perhaps could have irrigated lower fields—it has been recorded that dryland crops such as the *'uala* (sweet potatoes) and *ipu* (gourds) were cultivated on the *kula* (gentle slopes and flat lands) below Pu'u Hawai'i Loa.

Site 50-80-11-1433 (Site 1143), on the flank of Pu'u Hawai'i Loa, is a complex of stone terraces, cupboards, and a wall. The site is interpreted as for temporary habitation and agriculture, and includes a feature which may have directed water run-off. Tuggle noted that these features may be associated with the spring mentioned by McAllister (Tuggle and Hommon 1986a:52). In 1986, Tuggle and Hommon also recommended that Site 1143 be nominated to the National Register of Historic Places (Tuggle and Hommon 1986b:18).

As a part of the oral history component of this study, the author was able to speak with William Kalani's son (Tutu Freddy Leialoha Kalani) and two of his grandchildren, Carl H. Zuttermeister and Noenoe Zuttermeister-Lewis. Tutu William Kalani lived till he was almost 104 years old (passing away in c. 1956). The story of the spring or water source near the top of Pu'u Hawai'i Loa was told to family members through the 1940s, and was also shared among members of the Pā'oa-Kea-Lono families (cf. oral history interviews with members of the Kalani- Zuttermeister family and Anita Kahanupā'oa Gouveia).

PHRI recently received review comments on the pre-final report on this project from PACNAVFACENGCOM. An attachment to the comments included a geologist's analysis of the geologic possibility that there could have been a past-reported spring on Pu'u Hawai'i Loa. (The analysis is presented as Appendix D in this report.) According to the geologist (who is unnamed), it is possible a spring once existed in the vicinity. This spring would have been fed by ground water collected in a "perched" area comprising "dike or conduit type" rock. The spring would have yielded perhaps 2,000 gallons per day. The geologist also notes that it is possible that the spring was destroyed by construction of the large subsurface water tank in the area.

* *In the Hawaiian Ethnological Notes of the Bishop Museum are a few references from the work of Thos. Thrum, among the papers are found the following hand written notes: "Hawai'i—Ha-wai-'i, old water flume; Ha-wai'i (Hawaii-loa) is the Noah of the Hawaiian Race, ask Fred Beckley to explain further" (nd. Thrum Place Name File H-106).*

OTHER POTENTIAL TRADITIONAL CULTURAL PROPERTIES IN MŌKAPU VICINITY

The current research identified numerous other potential traditional cultural properties in the Mōkapu vicinity. These properties are listed in *Table 2* and their approximate locations are shown on *Figure 23*. *Table 2* also includes PHRI's sources of information on the properties. Most of the properties are well known sites on Mōkapu; others are lesser known and have been identified through informant sources only. While all of the properties listed in *Table 2* could probably be considered to be of cultural significance to the Hawaiian community because of beliefs, values, or practices currently associated with them, some may not qualify as traditional cultural properties because it may not be possible to demonstrate the essential integrity of relationship—the direct and substantial continuity of association, between traditional beliefs or practices and a specific property, that has survived and been passed down through generations. Further investigation and critical evaluation of each of the potential traditional properties listed in *Table 2* would be necessary to determine which ones would qualify as traditional cultural properties and which ones would not.

Of particular and immediate concern is the stone which for generations, families have identified as a physical form of Hina, a goddess, and in some forms, a mother of the islands. In other forms, Hina is partially responsible for the abundance of food crops and marine resources, and until the late c. 1920s, she was situated on a bluff in the Pali-kilo-Keawanui area of Mōkapu. Additionally, the presence of Hina on Mōkapu was still ceremonially acknowledged till c. 1937, and members of the Pā'oa-Kea-Lono family are once again making pilgrimages to Mōkapu to honor Hina and the other deity or ceremonial sites of importance to native residents of the district.

Hina is now lying close to the water's edge in the cove of Keawanui (*Figure 24*). Members of families that share both genealogical and cultural ties with Hina wish to restore her to an area as close as possible to her original location in order that she may be preserved and protected. Hina is one of the few such images that remain on Mōkapu today, and the families feel that caring for her is important. Anita Kahanupā'oa Gouveia, whose family for generations paid tribute and honor to Hina, a practice which she maintains to this day, feels that there is no question that she should be restored to a place of honor. Colonel Michael Boyce, MCBH Deputy Commander, agrees that this community stewardship partnership is an important component in the relationship of MCBH with its host community (pers. comm. March 8, 1995).

There are at least seven places on the Mōkapu Peninsula, that bear place names that do tie the land to activities associated with the ocean or procuring marine resources. These names include: Pali-kilo (literally: Cliff lookout; documented as being a sight on shore from which fish spotters directed net fishermen); Pā-'ōhua (literally: Young fish fry enclosure or trap; recorded as being a type of fish pond); Ke-awa-nui and Ke-awa-iki (literally: The large and small [canoe] landings); Puka-'ulua (literally: 'Ulua or Jack fish hole); Ka-poho (literally: The hollow or depression; a site know for its "loko pa'akai" or salt making ponds); and Ka-lua-pūhi (literally: The eel pit; one of at least four traditional fishponds of the Mōkapu Peninsula, and a part of the nationally significant Mōkapu Fishpond Complex). In both traditional and recent times, the wealth of marine resources harvested by, and ocean activities practiced by, Hawaiian families of the He'eia-Kāne'ohē *ahupua'a* have been very important to the well being of those families.

Table 2.
Other Potential Traditional Cultural Properties on Mōkapu Peninsula

Name and Type of Site	Reference	Interview No.*
1. Pali-kilo Multiple Resource Complex		
Ancient Village	MacCaughey 1917	6,7,17
Burial	Buck 1964	5,6,7,9
Heiau and Shrines	MacCaughey 1917	5,13
Hina and Ku Stones	MacCaughey 1917	5,6,7,19
Keawanui Heiau	MacCaughey 1917, McAllister 1933	5,6,7,19
Pā'ōhua Fish Trap	Titcomb 1972, McAllister 1933	5
Fish Spotting (kilo i'a) Bluffs	—	7,18
Historic Residences	MacCaughey 1917, McAllister 1933	
2. Lu-o-wai-o-Kanaloa (well and site where offerings were made through the 1930s; now buried under the runway)	McAllister 1933; Sterling and Summers 1988	7,17
3. Mōkapu-He'eia and Heleloa Dunes (Burial Complex, NR Site 50-80-11-1017)	MacCaughey 1917, McAllister 1933	6,7,9,12
4. Kuwa'a'ohe-Ulupa'u Salt Works	Sterling and Summers 1988	7,17
5. Ulupa'u-Mokumanu (Feeding The Shark God And The Sharks Cave)	Sterling and Summers 1988	6,10
6. Ulupa'u-Kahekili's Leap	MacCaughey 1917, Sterling and Summers 1988	—
7. Ki'i Bay and Bluffs (fish spotting)	—	6
8. Pōhakupuka (Kuwa'a'ohe 'Ulupa'u boundary marker)	—	Identified by K. Maly during May 20, 1995 site visit
9. Mōkapu Peninsula Fishpond Complex: (NR Eligible, Site 50-80-11-1002)		
Fishponds	Fornander 1919, McAllister 1933, Sterling and Summers 1988	5,12,14,16,18
Kaluapūhi-Kapoho Salt Works	MacCaughey 1917	5,6,7,12,14
Ulupa'u Burial Dunes	Buck 1964	—
10. Mōkapu Cove (Davis Point) Fishery and Salt Works (buried under runway and hangar facilities; evidence of subsurface remains documented)	Charvet-Pond & Rosendahl 1992	6,7,12,17,18

* Site is referred to in this interview

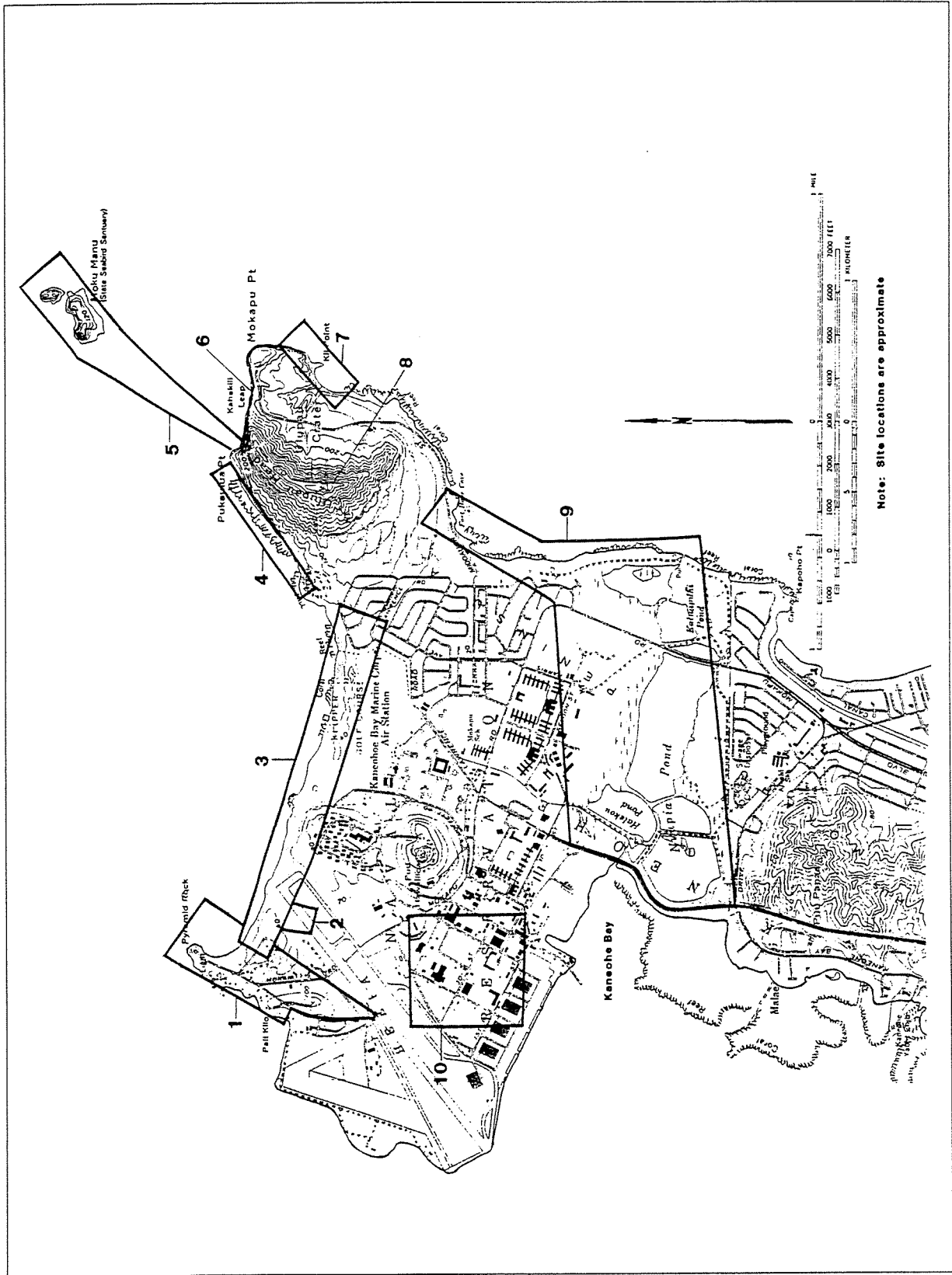


Figure 23. Locations of Other Potential Cultural Properties in the Vicinity

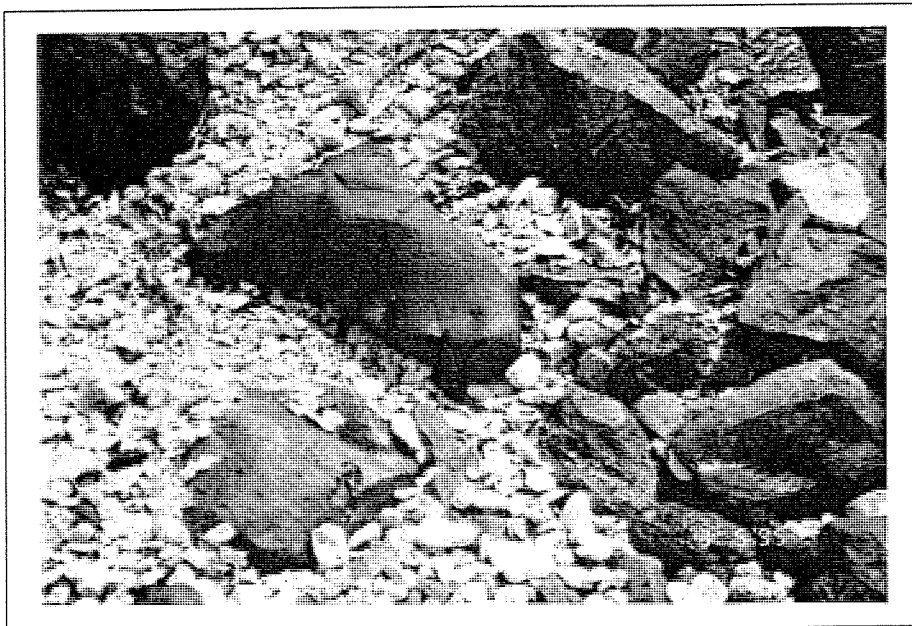


Figure 24. The Stone of Hina, March 1995 (Neg.4833:22)

CURRENT CULTURAL CONCERNS AND STEWARDSHIP OF MŌKAPU PENINSULA

Here we would like to briefly mention one of the difficulties of this, or any other study which seeks to isolate and define traditional Hawaiian cultural properties. In essence, the terms *traditional cultural property* and *traditional cultural values* are foreign to the Hawaiian way of thinking. To Hawaiians, it is like asking someone to choose which finger on their hand is their favorite, and then cutting off the rest. It takes all fingers to make a complete hand; how does one choose a favorite or most significant finger? There is a Hawaiian phrase *piha ke kualima* which literally means a full hand with five fingers. In the same way, when Hawaiians are asked to pick and choose which part of their island home—ocean, land, river, hill, plain, valley, mountain, *waihona kānaka* (human remains) or cultural property—is more significant than another, it is not an easy task, as all parts are significant. This difference in cultural viewpoint has been expressed to the Department of the Navy and United States Marine Corps in communications from various Hawaiian organizations (i.e., Hui Mālama i nā Kūpuna o Hawai‘i Nei and the Office of Hawaiian Affairs) and the families who have come forward to address repatriation of ancestral remains which belong to the Mōkapu Peninsula. Considering this then, it could be stated that the National Register criteria for evaluating cultural properties are not absolutes for assessing significance because significance to one culture is not necessarily the same as significance in another.

It has been shown in this informant study that the public, specifically, the Hawaiian public, is greatly concerned about the *pu‘u*. The informant interviews for this project document this concern. *Table 1* shows that the people have great love and respect for the Mōkapu area in general, and are especially concerned about the view planes associated with the *pu‘u*. Twelve individuals feel strongly about the prominence of Pu‘u Hawai‘i Loa in the cultural landscape of Mōkapu. There is strong sentiment that Pu‘u Hawai‘i Loa is a significant landmark, and that additional construction on the slopes of the *pu‘u* is undesirable. Pā‘oa-Kea-Lono family members and Ka Lāhui Hawai‘i, have reinitiated ceremonial observances on the peninsula. Pu‘u Hawai‘i Loa is one of the important features in those observances (cf. the oral history interview with Anita Kahanupā‘oa Gouveia and Toni Auld Yardley). In addition, the documentary information compiled during this study has shown that the Mōkapu area was very important in early times—this fact should be considered in relation to the *pu‘u*, because although the *pu‘u* does not figure prominently in written or oral histories, it is still a major geographic feature of the area.

In addition, the name Hawai‘i-loa, as in the past, is still alive and resonant today despite the fact that there is little documentation concerning the connection between the *pu‘u* and the personage. Historian and ethnographer Stephenson Percy Smith, founder of the Polynesian Society, in a series of articles in the *Journal of the Polynesian Society* presents much information on the significance of the place name Hawai‘i throughout Polynesia (1898). Smith observes:

Of all the names in Polynesian traditions, that of Hawaiki, in some one of its forms, is the most important. It was the father land from whence the race sprung, where their gods lived, and to which the spirits of the dead returned after death. And this name has been carried by the people in their migrations, and applied over and over again to their new homes, so that we have in the Pacific at this time certainly seven places so called, if not more. These are—Savāi‘i, the largest of the Samoan Island; Hawai‘i, the ancient name of Ra‘iatea; Havaiki, the ancient name of Fakarava Island, Paumotu group; Hawai‘i, the largest of the Sandwich Islands; besides the following, which are probably new to our members. The general name given by the Rarotongans to Tahiti and all the islands about there is Avaiki-runga, or windward-Avaiki; the general name used in their traditions for Samoa, Fiji and Tonga, &c., is Avaiki-raro, or leeward Avaiki. Again, their ancient name for New Zealand, with which they were well aquatinted, was Avaiki-tautau... (Smith 1898:185-186).

The above text is particularly important because it shows that in the 1800s, historians and writers were receiving information about, and coming to the conclusion that, places which bore the name Hawai‘i were of significance in the mind and lore of the native Hawaiians and their Polynesian relatives.

In the years following 1898, Smith, in tracing the migrations and origins of the Polynesian, again mentions use of the name Hawai‘i. One example is found in the journal of the Polynesian Society (1913), where Smith addressed lore and traditions of the Maori, as written by H.T. Whatahoro. The stories are among those handed down from Maori elders regarding migrations to and settlement of the Polynesian Islands. Smith also referenced the writings of historians such as Fornander, Fenton, and Gudgeon, while explaining the extent of the Polynesian’s knowledge lands and features beyond the area of Polynesia* (Smith 1913:8).

In a 1913 article, Smith continued his discussion on the importance of the name Hawai‘i in its various forms, and posited on the locations of ancient lands through which the Polynesian forebearers traveled. Smith reports that a group of Maori who dwell on the east coast of New Zealand, identify a traditional land by the name of Irihia at which Hawaiki or Hawaiki-nui are also included (Smith 1913:9). The place names are written as “Hawai‘i” or “Hawai‘i-nui” (another variation of the name Hawai‘i-loa), in the Hawaiian language. Smith cites numerous other important places or individual names which are also shared in common with Polynesian—Hawaiian geographic areas, among them are Wairua (Wailua), Whiro (Hilo), and Whangarei (Hanalei) (ibid.).

In a discussion on the importance of place names as a record of Polynesian migrations, Smith emphasizes the significance of the use “...of the frequently occurring names of Tawhiti and Hawaiki... [Kahiki and Hawai‘i]” (Smith 1913:12). Smith also provides readers with information use of the place name Tawhiti-roa, which in the Hawaiian language would be pronounced “Kahiki-loa” (literally Long or distant Kahiki). Smith states:

The people of all the canoes that they came away from Tawhiti-pa-mamao and Te-hono-i-wairua... on arrival at Tawhiti-roa the affection and regrets of the migrants were directed to the land from which they sprung, and in consequence they named the first land they came to Tawhiti-roa [in remembrance of their old home]. And afterwards [probably after some generations] when they abandoned that part where they first landed and came away to another island, they named it Tawhiti-nui [for the same reason]. And so it continued; as they reached other places, or other islands, they still continued to lament Tawhiti-roa and Tawhiti-pa-mamao (Smith 1913 15-16).

Smith then cites Fornander’s narratives (1969 Vol. I) which name a strait or channel through which early migrations passed. As cited in Smith, Fornander gave the name of the straits as “*Ke kowa o Hawaii-loa*, the Straits of Hawaii-loa,” which were situated between Sumatra and Java (Java being one of the Hawa-ikis identified in the traditions of the Rarotongans) (Smith 1913:16). Smith concurs with Fornander that it was through this strait that ancient people traveled from Tawhiti-roa to Tawhiti-nui (ibid.). Smith also credits his elderly informants with giving him the name of an ancient canoe in which the Maori ancestors traveled, it was “Uruao,” and Tama-rereti captained the canoe (Smith 1913:18):

...Tama-rereti, who, in the words of one of the traditions had “explored a large part of the world”; that is the world known to the Polynesians of those times. There are no names of places mentioned, indeed there are no further particulars of this voyage, or voyages, excepting that we know this very migration we are treating of were “following the directions of he who had

* In Volume 96 (June 1987:161-200) of the *Journal of the Polynesian Society*, Babayan et al. Report on the voyage of *Hōkūle‘a* to Aotearoa (New Zealand). In the article, readers are told that “recent scholarship” has raised questions about certain details of Smith’s accounts. Citing Margaret Orbell (1974), the authors note that “Orbell (1974:185) explicitly denies that the migration stories have any historical content. They should be appreciated...as myths: “powerful religious narratives which shaped human lives and made the world meaningful” (Orbell 1985:66 IN Babayan et al. 1987:162). Even though contemporary researchers have questioned some of the earlier interpretations of Smith and his peers, they maintain that there is cultural, even religious significance in such stories and they are of noteworthy importance to the Polynesian people.

come back” (without mentioning the name of the voyager) who may have been Tama-rereti, or perhaps Hawaii-loa, mentioned by Fornander as the first voyager to the east, and as so often occurs the latter name may be another for that of the first individual, for different branches of the race often preserve the records of certain events under the record of different individuals, which are not known to other branches. This arises from the old custom of people changing their names on the occurrence of some notable event, as a death, or disaster (Smith 1913:18).

Following a chant about the canoe Uruao, Smith’s discussion regarding the relationship of Maori, Hawaiian, and other Polynesian legendary accounts of a legendary chief-navigator and settler of Polynesian islands, continues:

Query: Is Tama-rereti Identical with Hawaii-loa?

Seeing how ancient this canoe ‘Uruao’ is, according to Maori traditions, it is not surprising that we have so little about it and the voyages of its Captain Tama-rereti. It is, nevertheless, the case that he is renowned as a voyager, and taking all other things into considerations we are justified in concluding that Indonesia, at any rate, if not other lands in eastern Asia, was the scene of his nautical exploits. I have already hinted at the possibility of Tama-rereti being identical with Hawaii-loa (Hawaiki-roa in Maori). According to both the Hawaiian and Maori traditions there were the earliest known voyagers of the Polynesian race, Fornander says of him (loc. Cit.. Vol. I., p. 25):—”This chief was a noted fisherman and great navigator, and on one of his maritime cruises, by sailing in the direction of the star Iao (Jupiter, when a morning star) and of the Pleiades, he discovered land which he called after his own name [Hawaii], and other islands after his children. Delighted with the country, he returned to his native land after his wife and family, and having performed the same eastern voyage in the direction of the morning star and the Pleiades, crossing the ocean which is called by the diverse names of Kai-holo-o-ka-ia [Tai-horo-o-te-ika in Maori] ‘the sea where the fish do run,’ Ka-Moana-kai-maokiokia-Tane [Te-Moana-tai-maotioti-a-Tāne in Maori] ‘The spotted, many coloured ocean,’ and also Moana-tai-popolo [Moana-tai-poporo in Maori] ‘the blue, or dark green sea’—he arrived the second time at the Hawaiian Islands, and he and his family and followers were their first human inhabitants... (Smith 1913:21).

While discussing Fornander’s account of the legend of Hawai‘i-loa, and the settling of the Hawaiian Islands, Smith also notes that in 1897, he was told of a place on Kaua‘i which bears the name of Hawai‘i-loa:

...On the north coast of Kauai (formerly Tauai) island, the north-west island of the Hawaiian Group, is the pretty bay of Hanalei (Whangarei, in Maori, identical with the name of the beautiful harbour north of Auckland), and on its western headland, named Makana, is a rock named Hawaii-loa, so called, I was told in 1897, after the navigator;... It seems unlikely that this rock at Makana would have been called Hawaii-loa if that celebrated navigator had not had some personal connection with the place (Smith 1913:22).

The above texts are important to the discussion regarding the naming of Pu‘u Hawai‘i-loa for several reasons: (a) readers are provided with a discussion on the importance of place names in recording the history and migrations of the Hawaiian and Polynesian navigators—Hawai‘i-loa, Hawai‘i-nui, and Tawhiti-roa record the legacy of the people; (b) it gives us a specific example of use and importance of the name Hawai‘i-loa; (c) the older texts and comments of Gouveia and Yardley (see informant interviews) exhibit that there is a continuity of memory in Hawaiian cultural knowledge and value—i.e., the significance of the name Hawai‘i-loa in 1897, is remembered by Hawaiian informants c. 100 years later in 1995; and (d) the texts tell us that other sites which bear the name Hawai‘i-loa may also be significant for their association with the early history of the Hawaiian people. And, as noted in Smith’s Maori example above, is it not also possible, that the great antiquity of Hawai‘i-loa or Hawai‘i-nui narratives could be a reason that so little information about them has been recorded?

It has been documented that Hawai‘i-loa was a name used in the past. In Cleghorn et al. (1994:6-7) are copies of communications between Mr. Melvin Kaku, director of the Environmental Planning Division, Pacific Division, Naval Facilities Engineering Command, and Mr. Kūnani Nihipali, Po‘o Hui Malama I Na Kupuna ‘O Hawai‘i Nei (April 5 and 20, and May 5, 1994). Mr. Kaku initiates the contact, requesting “...input on Native Hawaiian concerns regarding the proposed family housing project at Pu‘u Hawai‘i Loa” (April 5, 1994:2). Mr. Nihipali responds to Mr. Kaku in part:

... Hawai‘i-loa was the name of an ancestral navigator. His name symbolizes the perpetuation of Hawai‘i and its people. Moreover, this *pu‘u* is located in a place considered to be quite sacred. An ancestor of one of our members carries the name Kapu-kalani-ke-kahili-lilani-‘O-Hawai‘iloa...” (see Appendix C; April 20, 1994 communication between M. Kaku and K. Nihipali).

As noted above, Mr. Nihipali made reference to a Hawaiian family name which included Hawai‘i-loa. Hawaiian names of people and places are among the rich legacies of our island home, they often record history and tell the future generations about the unique qualities of traditional places and people. Between the years 1975-1978, the author spent many hours with Hawaiian historian and author, Dr. Mary Kawena Puku‘i (the *kupuna wahine* of the author’s wife on her paternal side). In one of those discussions, in 1976, Dr. Puku‘i described traditional practices associated with naming children. Dr. Puku‘i noted that among the different types of names traditionally given were “*inoa ho‘omana‘o*” (names which recall an event which occurred at, or near the time of the child’s birth) and “*inoa kupuna*” (names of an ancestor which are handed down to a child of the present generation).

In the case of the ancestral name referenced by Mr. Nihipali, if written and pronounced as “*Kapu-ka-lani-ke-kāhili-lī-lani-‘o-Hawai‘i-loa*,” the name may be interpretively translated “The *kāhili* Hawai‘i-loa unfurls in the heavens for the sacred royal one [chiefess].” It appears that this particular name may have originated as an *inoa ho‘omana‘o* which recalls that as a new born child, the ancestor was born on the day (c. 1812-1818) that the great *kāhili* Hawai‘i-loa was displayed in honor of the chiefess Ka‘ahumanu at the feast given for her by the *mō‘ī* Kamehameha I (cf. Kamakau 1961:183; as cited above). In subsequent generations the name, or portions of the name would then be handed down to following generations as an *inoa kupuna*. In this instance, Hawai‘i-loa may also have been a symbolic play on words, signifying that “the expanse of, or all Hawai‘i” (Hawai‘i-loa) was to be Ka‘ahumanu’s (cf. Kamakau 1961 and I‘i 1959).

As a part of this study, the author had an opportunity to speak with a number of Hawaiian *kūpuna* or elders. Among the *kūpuna* spoken with, was Mrs. Kawaonahelepā‘ī‘ī Durante (Aunty or *Kumu Kawao*). Mrs. Durante is an educator by love and training, and since retiring has been a coordinator of the Ko‘olau-poko, *Kūpuna*—Hawaiian Studies Program. *Kapu-ka-lani-ke-kāhili-lī-lani-‘o-Hawai‘i-loa* is the *kupuna kualua* (great, great grandmother) of Aunty Kawao on her paternal side who came from the Kona District of Hawai‘i. The above discussion of her family’s *inoa kupuna* has been made following conversations with *kumu Kawaonahelepā‘ī‘ī—aloha ‘oe*.

Samuel Kamakau (1961) references a *kāhili* (feather-standard emblem of royalty) which was named “Hawai‘i Loa,” but none of Kamakau’s associated narratives refer to the lands of Mōkapu. In one account, readers are told that in the time of the chief Lono-i-ka-makahiki (the late 1500s), “the chiefly emblem of Hawaii was a large feathered staff (*kahili*). Hawaii-loa was the name of Lono-i-ka-makahiki’s *kahili*, and these feathered staffs were not common among the chiefs of the other islands (Kamakau 1961:52). In another account, Kamehameha respected his wives and gave them wealth and honor. He once gave a feast at Kailua (between c. 1812-1818) in honor of Ka-‘ahu-manu, the wife he loved best of all, a feast which was the talk of the time. Many beautiful ornamental objects were made for this feast, such as a huge *kahili* called Hawaii-loa... (ibid.:183). Also, at the dedication of Kawaiaha‘o Church in 1829, her [Ka‘ahumanu’s] *kāhili* Hawai‘i-loa was among those used for the ceremonies (Kamakau 1961:293).

Places and houses were also named Hawai‘i-loa. There are three LCA testimonies that include Hawai‘i-loa as a place and house name (LCA 4025 and 9280 to Kawainui, LCA 4083 to Kealaiki, and LCA 597 to T.C.B. Rooke, the father of Queen Emma). (Testimony for LCA 597 notes that the land had been held by the Chief and Governor Kaikioewa, and was bounded on one side by a property of the King [Kauikeaouli], which contained a house called Hawai‘i-loa (Native Testimony 2:114 and Foreign Testimony 2:356, and pers. comm. M.Seto and V. Creed, April 26, 1995). Hawai‘i-loa is also the name of a channel northwest of Nihoa Island, and a surfing area in Hanalei (Pukui et al. 1974). There is also a rock formation on the cliff of Makana (near Hā‘ena, Hanalei) so called Hawai‘i-loa because of the navigator (Smith 1913:22).

Today Hawai‘i-loa is the name of a Hawaiian voyaging canoe. At the time of this writing, the canoe is returning with her sister canoes from a voyage to Kahiki (the ancestral homelands). Historian and author, June Guttmanis is preparing a book on Hawaiian ethnoastronomy (interpreting the skies); she provides further explanation of the symbolism of the name Hawai‘i-loa. Guttmanis’ research indicates that the stories like that of Hawai‘i-loa are—the following paraphrases what she said—meant as records, and that such stories can record voyages, stars observed, and lands visited. She believes that many of the narratives of voyages are instructional and that the story surrounding Hawai‘i-loa is perhaps symbolic of many navigational stories (pers. comm. June Guttmanis, April 23 & 25, 1995; cf. “Morning Star Rises” M. W. Makemson 1941).

Finally, irregardless of the authenticity of origin, to many people, the name Hawai‘i-loa is still associated with the navigator. As an example of this, at the request of the author, Kawelo Barber spoke with her *tutu* Helen Mileina Oneha Ka‘aipohaku Kaina (Tutu Mileina), who was born in 1901, about stories of creation and Mōkapu. As a result of that discussion Tutu Mileina shared the following recollections with her grand-daughter Kawelo Barber:

We were not encouraged to speak about Hawaiian legends, like the stories of Kāne and the creation of man. Our Christian upbringing did not allow that kind of discussion. I do not know why our kūpuna did not want us to know these things, maybe they were afraid for us. But, when I was in Normal School [c. 1914], J.M. Poepoe’s daughter was my teacher. She did tell us about Hawai‘i-loa, that he came to Hawai‘i with his family and people. We were told that Hawai‘i-loa brought many of the plants which were important to the Hawaiian people, and we were so interested in hearing about this study (pers. comm., Kawelo Barber, April 2 & 24, 1995).

With the above in mind, it is hoped that prudent and informed judgements can be made concerning the *pu‘u*, and that the *pu‘u* will receive the utmost respect and consideration in relation to the people native to the land.

As evidenced through the land use documentation in this report, there have been substantial changes made to both the natural and cultural landscapes of the Mōkapu Peninsula. While many cultural resources have been impacted as a result of land use since the late 1930s, it is clear that the potential of even greater impacts existed. For example, had the planned subdivision of the *‘ili* of Mōkapu actually been completed, many of the areas now preserved or in conservation would have been developed. Samuel King subdivided the *‘ili* of Mōkapu in to more than 350 house and farm lots (cf. *Figure 14*). One example of how much greater the impact could have been, is evidenced along the Mōkapu-He‘eia sand dunes (the Mōkapu Burial Area, Site 50-80-11-1017, was listed on the National Register of Historic Places on November 15, 1972). King’s subdivision included a road way (Kū‘au Road) along the crest of the dune, with c. 65 house lots facing both ocean-ward and inland. Also, because of the dramatic setting of the peninsula, it is very likely that resort development would have played a significant role in reshaping the peninsula.

Today, there are areas of the peninsula which retain aspects of cultural and natural integrity that may otherwise have been lost. In some cases, resources are even being restored as a direct result of military activities and stewardship of the peninsula. Partially as a result of the oral history interviews conducted as a part of this study, it has been learned that there are many families who share cultural and familial, or residency bonds to the

lands of Mōkapu. While there is still pain among the families, as a result of their being forced to leave the land in c. 1941, the people interviewed and contacted all have a great *aloha* for the land. These families still feel closely connected with Mōkapu, and, along with members of the Kailua Hawaiian Civic Club, have expressed an interest in participating in stewardship responsibilities for the cultural and natural resources of Mōkapu—helping plan for the future care, protection, preservation, and interpretation of the history and resources of Mōkapu.

On March 8, 1995, Kepā Maly met with Colonel Michael H. Boyce, MCBH Deputy Commander, Major George M. Wheeler, Director of Environmental Compliance and Protection Department, and Dr. Diane Drigot, Head, Environmental Affairs Divisions, Environmental Department, regarding preliminary findings of this study and the idea of working towards formalizing a community stewardship partnership with families of Mōkapu, and those individuals who are concerned about the future of the peninsula. Colonel Boyce and his staff are enthused by the possibilities of a community stewardship program, and have urged the author to further explore possibilities of such a partnership.

CONCLUSION

by *Paul H. Rosendahl, Ph.D.*

The purpose of this section is to assess the study findings—most importantly those from the oral historical research—with reference to National Register Criteria for Evaluation (36 CFR Part 60), and in conformance with Guidelines for Evaluating and Documenting Traditional Cultural Properties (National Register Bulletin 38). This study has been done in order to accomplish the following objectives:

1. Assess the nature and antiquity of the Hawai‘i-loa tradition, as expressed in written oral accounts;
2. Determine if Pu‘u Hawai‘i Loa is culturally significant and eligible for inclusion on the National Register as a traditional cultural property; and
3. Identify other properties on Mokapu Peninsula which appear potentially eligible for the National Register as traditional cultural properties.

NATURE AND ANTIQUITY OF THE HAWAI‘I-LOA TRADITION

Critical assessment of study findings, both documentary and oral historical research, indicates the absence of any significant new information regarding the nature and antiquity of the Hawai‘i-loa tradition (this tradition relates to a legendary personage named Hawai‘i-loa, an ancient Polynesian chief/navigator who first discovered and settled the Hawaiian Islands some 60 generations ago and was thus progenitor of the Hawaiian people).

The information produced by this study has not altered the conclusion reached previously by Barrere (1969), and concurred with by others (Emory 1969; see also Emory 1959), that the tradition of Hawai‘i-loa was not an authentic Hawaiian tradition. This assessment is based primarily on the following points:

1. No new written documentary information was identified;
2. The general lack of knowledge of the Hawai‘i-loa tradition among the oral historical study informants, with the exception of a few who had apparently read and/or were aware of the 19th-century written accounts considered by Barrere (1969) in her critical assessment, and/or had encountered those written accounts in the course of education; and
3. Several sources referenced in the present report discussion (e.g., Smith 1913; Cartwright 1929), and which do not appear to have been noted by Barrere (1969), apparently all utilized the same source (Fornander) that has been discredited by Barrere.

Additionally, it might be suggested that, with regards to the determination whether Pu‘u Hawai‘i Loa is culturally significant and eligible for the National Register as a traditional cultural property, a definitive assessment of the nature and antiquity of the Hawai‘i-loa tradition is not really essential. This conclusion is based on the following points:

1. The lack of any direct association of any tradition of Hawai‘i-loa, as contained in written oral traditions or in oral historical information provided by informants interviewed during current project, with the hill on Mokapu Peninsula referred to as Pu‘u Hawai‘i Loa;

2. A similar general lack of direct association of the hill itself, in the oral historical information provided by informants interviewed during the current project, with the specific name Pu'u Hawai'i-loa; and
3. The lack of any apparent basis for the association between the legendary personage Hawai'i-loa and the hill called Pu'u Hawai'i Loa prior to statement of such association in a document written in 1956 (Fiddler 1956:10).

EVALUATION OF PU'U HAWAI'I LOA AS A TRADITIONAL CULTURAL PROPERTY

This assessment to determine whether Pu'u Hawai'i Loa is culturally significant and eligible for the National Register as a traditional cultural property has been done with reference to the National Register Criteria for Evaluation (36 CFR Part 60) and in conformance with the Guidelines for Evaluating and Documenting Traditional Cultural Properties (NR Bulletin 38). Generally speaking, to be found eligible for inclusion on the National Register of Historic Places, an entity of purported historical significance must satisfy a three-fold test of (a) being a tangible physical property, (b) having integrity (the ability to convey significance), and (c) meeting one or more of the four basic National Register Criteria.

Perhaps the most important aspect stressed in NR Bulletin 38 regarding evaluating and documenting a traditional cultural property with reference to the National Register Criteria is the importance of traditional cultural beliefs or practices that have strength and continuity through time. A property may be found eligible for the National Register when, on the basis of the evaluation process outlined below, it is found likely to possess "traditional cultural significance":

"Traditional" in this context refers to those beliefs, customs, and practices of a living community of people that have been passed down through the generations, usually orally or through practice. The traditional cultural significance of a historic property, then, is significance derived from the role the property plays in a community's historically rooted beliefs, customs, and practices....

A traditional cultural property, then, can be defined generally as one that is eligible for inclusion on the National Register because of its association with cultural practices or beliefs of a living community that (a) are rooted in that community's history, and (b) are important in maintaining the continuing cultural identity of the community (NR Bulletin 38:1).

Within the framework outlined above, the assessment of Pu'u Hawai'i Loa as a traditional cultural property involves three basic aspects:

- 1 Determine whether the entity under consideration is a tangible property—i.e., a physical property with definable boundaries;
2. Consider the integrity of the property in terms of *relationship* (the nature of the connection between the property and the intangible cultural values providing the traditional cultural significance) and *present physical condition* (the extent of alteration); and
3. Evaluate the property, from the viewpoint of the group to which the property may have traditional cultural significance, with reference to four basic National Register Criteria.

With these points in mind, Pu‘u Hawai‘i Loa can be evaluated according to the National Register process to determine whether it might be eligible as a traditional cultural property.

The Entity as a Property

For purposes of National Register eligibility consideration, an entity must be a tangible property—that is, a district, a site, a building, a structure, or an object—having definable boundaries. Rising to a height of c. 335 ft above sea level, Pu‘u Hawai‘i Loa is a weathered volcanic cinder cone situated on Mokapu Peninsula, in the Heleloa Section of the Land of Kane‘ohe, Ko‘olau-poko District, Island of O‘ahu (*Figures 1, 2*). For the purpose of the present evaluation, the entity referred to as Pu‘u Hawai‘i Loa is that site, a location comprised of a natural feature called a *pu‘u* (hill), which is generally defined by several existing roads—Mokapu Road, Reed Road, Reeves Road, and Moffett Road—which encircle the base of the hill roughly in concert with the 20-ft elevation contour (*Figure 17*). Thus, the entity under consideration would appear to satisfy the requirement of being a tangible property referred to as a site.

Integrity of the Property

For purposes of National Register eligibility consideration, a property must have integrity, the capability to convey its significance, in terms of seven different aspects—location, design, setting, materials, workmanship, feeling, and association. Obviously, the applicability and relative importance of these aspects would vary according to the nature of the potential significance of a specific property. Evaluation of integrity of a potential traditional cultural property involves two basic issues: “First, does the property have an integral relationship to traditional cultural practices or beliefs; and second, is the condition of the property such that the relevant relationships survive” (NR Bulletin 38:10)?

With regards to the consideration of Pu‘u Hawai‘i Loa as a traditional cultural property, probably the most important aspect for consideration in the evaluation of *integrity of relationship* would be that of association—more specifically, a substantial and direct association of demonstrable continuity within the local Hawaiian community—between (a) any traditional cultural belief and/or practices related to the legendary personage referred to as Hawai‘i-loa—or any other traditional cultural belief and/or practices for that matter—and (b) the physical property known as Pu‘u Hawai‘i Loa.

Critical assessment of study findings, both documentary and oral historical research, indicates a failure to reveal the existence of any such association. With the exception of two informants who were interviewed together at the same time, none of the informants interviewed as part of the oral historical research demonstrated knowledge of any such association. The two informants who affirmed knowledge of such association were close friends, involved as activists in Hawaiian cultural issues, and apparently had discussed the topic together sometime earlier. Additionally, it was apparent that they had not received the information as an oral account passed down through prior generations, but rather had received the information from written sources.

Furthermore, lack of any continuity of association is indicated by the fact that most of the informants interviewed as part of the oral historical research—particularly the oldest, those who had lived the longest and/or spent the most time on Mokapu Peninsula—did not even know that the *pu‘u* was named Pu‘u Hawai‘i Loa, much less have any knowledge of any legendary personage named Hawai‘i-loa or any association to the *pu‘u*. Neither did any of the informants mention any other specific cultural beliefs or practices associated with the *pu‘u*.

Finally, there is the lack of any apparent basis for the specific association between the legendary personage Hawai‘i-loa and the hill on Mokapu Peninsula called Pu‘u Hawai‘i Loa prior to 1956, when it appeared in a written report entitled “Mokapu: A Study of the Land” that was prepared by Marine Corps Technical Sergeant Frank Fiddler (1956). As the source of his information, Fiddler cited an “interview with Mr. Henry Kekahuna, expert of Hawaiiiana” (Fiddler 1956:10).

With regards to the consideration of Pu‘u Hawai‘i Loa as a traditional cultural property, probably the most important aspect for consideration in the evaluation of *integrity of condition* would be that of setting, the physical environment of the property—more specifically, the extent to which the physical features of the property have remained in earlier, unmodified conformation. While the extent of any substantial prehistoric or pre-early 1900s historic period modification of natural features cannot be identified, critical assessment of the existing present-day physical environment of Pu‘u Hawai‘i Loa indicates extensive recent-historic period alteration to the property.

Much of the *pu‘u*—particularly the top and the northern, eastern, and southern slopes—has been altered by military construction activities. Between c. 1939-1942, the military did extensive work on portions of the *pu‘u*, installing first a one-million gallon water tank near the southeastern promontory at the c. 200 foot elevation, and the air craft control tower, now called Kansas Tower, at the top of the *pu‘u*, at the c. 330 foot elevation. Construction of the road to the summit, leveling the summit, and excavating for the water tank all significantly altered the natural topography of the *pu‘u*, as has subsequent construction of additional roads and water tanks, fortifications, magazines, and other facilities on the slopes. As well, immediately adjacent areas around the base of the *pu‘u* have been extensively modified by roadways, housing, offices, and other military support facilities.

The continued presence of all these recent-historic period military features, as well as the alterations to the natural topography done in the course of their construction, certainly represent substantial modification of the prior natural physical environment of Pu‘u Hawai‘i Loa. While it is not possible to ascertain the exact extent to which any traditional cultural significance might have been reduced or damaged by these modifications, it seems obvious that such degradation would also likely have been considered substantial. Despite the substantial modification of specific portions of the *pu‘u*, the essential outline of the geological formation of Pu‘u Hawai‘i Loa remains basically intact, especially when viewed from a distance, and thus the *pu‘u* may be considered to retain some degree of physical integrity.

National Register Criteria

For purposes of National Register eligibility, for a property to be considered as a traditional cultural property it must—in addition to possessing integrity—be characterized, from the viewpoint of the group to which the property may have traditional cultural significance, by one or more of the following four basic National Register Criteria:

- (A) It must be associated with events that have made a significant contribution to the broad patterns of our history; or
- (B) It must be associated with the lives of persons significant in our past; or
- (C) It must embody the distinctive characteristics of a type, period, or method of construction, or represent the work of a master, or possess high artistic values, or represent a significant and distinguishable entity whose components may lack individual distinction; or
- (D) It must have yielded, or may be likely to yield, information important in prehistory or history.

Criterion (A): Association with events that have made a significant contribution to the broad patterns of Hawaiian history - To satisfy this criterion, the direct association of Pu‘u Hawaii Loa with a significant event in Hawaiian history (either written documentary or oral traditional history) would have to be established. However, critical assessment of study findings, both documentary and oral historical research, fails to reveal the existence of any such association for Pu‘u Hawai‘i Loa. This assessment has been discussed already with regards to the personage referred to as Hawai‘i-loa in the discussions of the authenticity of the Hawai‘i-loa legend and the integrity of relationship.

Criterion (B): Association with the lives of persons significant in the Hawaiian past - To satisfy this criterion, the direct association of Pu'u Hawaii Loa with a person significant in Hawaiian history (either written documentary or oral traditional history) would have to be established. The National Register Bulletin 38 notes that the terms "persons" can mean both "persons whose tangible, human existence in the past can be inferred on the basis of historical, ethnographic, or other research," as well as legendary and mythological "persons" who exist only in the cultural traditions group. Critical assessment of the study findings, both documentary and oral historical research, fails to reveal the existence of any such association for Pu'u Hawai'i Loa. This assessment has been discussed already with regards to the personage referred to as Hawai'i-loa in the discussions of the authenticity of the Hawai'i-loa legend and the integrity of relationship.

Criterion (C): Must (1) embody the distinctive characteristics of a type, period, or method of construction, or (2) represent the work of a master, or (3) possess high artistic values, or (4) represent a significant and distinguishable entity whose components may lack individual distinction - While the first three elements of Criterion (C) do not seem relevant to the consideration of Pu'u Hawai'i Loa as a traditional cultural property, it is conceivable that Criterion (C)(4) might be relevant if it could be established that the *pu'u* were an otherwise indistinguishable component of a significant traditional cultural belief or practice of demonstrable continuity. However, critical assessment of study findings, both documentary and oral historical research, fails to reveal the existence of any traditional cultural belief or practice of demonstrable continuity which involves the *pu'u* as an otherwise indistinguishable component.

Criterion (D): Must have yielded, or may be likely to yield, information important in Hawaiian prehistory or history - With regards to this criterion, National Register Bulletin 38 notes that properties having traditional cultural significance frequently have already generated, or have the capacity to generate, important information through a variety of studies, but that this situation alone would not usually be sufficient justification to qualify a property as a traditional cultural property:

Generally speaking,...a traditional cultural property's history of yielding, or potential to yield, information, if relevant to its significance at all, is secondary to its association with the traditional history and culture [i.e., cultural beliefs and practices] of the group that ascribes significance to it (NR Bulletin 38:12).

Critical assessment of study findings—both documentary and oral historical research, as well as field reconnaissance visits to Pu'u Hawai'i Loa—has failed to reveal, or indicate potential for revealing, any information of such importance as to be sufficient justification to qualify Pu'u Hawai'i Loa as a traditional cultural property. At the same time, however, study findings did identify a number of potentially significant archaeological features situated on the southeastern upper slope of the *pu'u* (see Figure 17).

During the course of the current project, PHRI Cultural Resources Specialist Kepā Maly visited the Pu'u Hawai'i Loa area. During his visit, he identified what appeared to him to be several possible archaeological features, including a portion of a modified outcrop or terrace/platform, and several stone-lined pits with associated *wauke* (paper mulberry) plants. Mr. Maly interpreted the *wauke* plant as a possible cultural indicator, and further speculated that it perhaps had been planted in the area and was associated with a former *heiau* and spring purported to have once been located in the general vicinity.

The area was subsequently revisited on April 25, 1995, by archaeologists from the Hawaii State Historic Preservation Division/State Historic Preservation Office (Dr. Tom Dye and Ms. Holly McEldowney) and the Navy (Ms. Annie Griffin), and then again on May 12, 1995 by archaeologists from the Hawaii State Historic Preservation Division/State Historic Preservation Office (Ms. Holly McEldowney), BioSystems Analysis, Inc. (Mr. Tim Denham), the Army Corps of Engineers (Mr. Chuck Streck), the Navy (Ms. Annie Griffin), and PHRI (Projects Director Alan Walker). The general consensus among the archaeologists was that definitive identification of the nature and function of these features could not be made without more detailed archaeological study,

but that while such work would be an appropriate course of action, the absence of any impending threats to the features would allow for their continuing preservation.

Further consideration of the apparent nature of these features, and review of the report on the archaeological survey and testing conducted on Pu‘u Hawai‘i Loa in 1993-94 by BioSystems Analysis, Inc. (Cleghorn et al. 1994) for the Navy, strongly suggests that these potential features would most likely be component features of previously identified and studied Site 1433. Initially designated in 1986 by Tuggle and Hommon (1986), this site was identified as a complex of dryland agricultural and associated temporary habitation features. The subsequent work done in 1993-94 by BioSystems Analysis, Inc. substantially expanded the extent of Site 1433, and the site was determined to be of archaeological significance under National Register Criteria (D).

Therefore, those features found during the most recent field reconnaissance of Pu‘u Hawai‘i Loa are deemed to be part of Site 1433, and thus already by consensus are archaeologically significant and eligible for the National Register under Criteria (D). More definitive assessment of functional nature and significance would require further archaeological investigation; however, since this portion of Site 1433 would not be impacted by the proposed housing project, the features will be preserved, and need not be further investigated immediately.

Concluding Assessment

Based on a critical assessment of the findings of the current study, and upon evaluation with reference to National Register Criteria and in conformance with National Register Bulletin 38, it has been determined that Pu‘u Hawai‘i Loa does not qualify for inclusion on the National Register as a traditional cultural property. While Pu‘u Hawai‘i Loa is a tangible property, the site is lacking in integrity of both relationship and condition; despite a contemporary cultural significance, within the local Hawaiian community it lacks a substantial and direct association of demonstrable continuity of a traditional cultural belief and/or practices related to the legendary personage referred to as Hawai‘i-loa. In addition, the present-day physical environment of the site indicates extensive recent-historic period alteration. Finally, Pu‘u Hawai‘i Loa cannot be demonstrated to possess traditional cultural significance in terms of any of the four basic National Register Criteria.

OTHER POTENTIAL TRADITIONAL CULTURAL PROPERTIES

The current study identified ten other sites or areas on Mokapu Peninsula as potential traditional cultural properties needing further study and evaluation (*see Table 2, Figure 23*). While the existence of some of these sites and areas are previously known and affirmed through the documentary research, as well as the oral historical research, others were newly revealed in the course of the oral historical research. Two of the areas, both multiple site complexes, already have National Register status—though not explicitly as traditional cultural properties, being either on the National Register (Mokapu Burial Area), or found eligible for the National Register (Mokapu Peninsula Fishpond Complex).

A preliminary assessment of these ten sites and areas suggests that while all would appear to have potential, the degree of likelihood they would qualify as traditional cultural properties varies. All would appear to be tangible properties, though in several instances the actual physical boundaries would have to be defined. Consideration of the integrity of potential properties indicates a need for particularly careful assessment of the integrity of relationship, in order to document associations of demonstrable strength and continuity between individual properties and specific cultural beliefs and practices. Assessment of integrity of condition would also need to be carefully done, as several of the potential properties appear to have been extensively altered from their original condition, and their abilities to convey significance would be questionable. For example, Items 2 and 10 on Table 2, due to lack of integrity, although they still may have archaeological value, may not qualify as traditional cultural properties. Upon initial review, many, if not all, of the potential properties would appear to possibly qualify under one or more of the four basic National Register criteria. Careful assessment of each

property, particularly the individual components of multiple-site complexes, would need to be done in terms of each criteria.

FINAL ISSUES

In closing, two final issues need to be addressed because they clearly relate to genuine concerns of cultural significance and should be considered within the proposed housing project impact assessment process even though they fall beyond the purview of the National Register eligibility evaluation. These two issues are the sentiments of former residents for the physical and cultural landscape of Mōkapu Peninsula, and the contemporary symbolism of the name Hawai'i-loa to some members of the Hawaiian community. Given these two concerns, it would certainly be desirable to minimize the visual impacts of the proposed housing project upon the general outline of Pu'u Hawai'i Loa so far as possible.

The recollections, thoughts, and feelings of many former residents expressed in the oral history interviews clearly demonstrates the strength of attachment and sincerity of sentiment these people share for the physical and cultural landscape of Mokapu Peninsula. The interviews present a wealth of information relating to patterns of land use and local lifestyles present in the early decades of this century prior to WWII, but no longer surviving today. The strength of attachment and sincerity of sentiment is further evidenced by the interest expressed by many of the informants in taking part in future cultural stewardship activities that are currently being discussed with the present military "residents" of the peninsula.

Finally, even while concluding that Pu'u Hawai'i Loa does not qualify as a traditional cultural property, it is important to acknowledge the current cultural significance of the *pu'u* to the Hawaiian community (significance that is derived from a presumed association with a traditional navigator). The cultural significance of Hawai'i-loa to many contemporary Hawaiians in a living and evolving Hawaiian history is demonstrated by the journey of the voyaging canoe named Hawai'i-loa. The modern-day Hawaiian voyages of rediscovery and the revival of traditional skills celebrate the legacy of a legendary Hawai'i-loa and the reawakening of a Hawaiian identity. Thus the cultural significance of Pu'u Hawai'i Loa to the contemporary Hawaiian community is of importance, even though the association is largely symbolic, and lacking the time depth and continuity of specific association needed to qualify as a traditional cultural property.

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APPENDIX A: STATEMENT OF WORK

REVISED
HPS-SOW NO. 16 TO CONTRACT N62742-93-D-0502

STATEMENT OF WORK
FOR MOKAPU PENINSULA ORAL HISTORY STUDY
IN CONJUNCTION WITH THE PU'U HAWAII LOA FAMILY HOUSING PROJECT
AND BRAC-RELATED PROJECT
(FOR THE SCHEDULED CLOSURE OF NAS BARBERS POINT)
MARINE CORPS BASE HAWAII

30 DECEMBER 1994

A16.1 INTRODUCTION

In conformance with the basic statement of historic preservation services, this scope of work directs the Contractor to conduct an oral history study on Mokapu Peninsula, Kane'ohe, O'ahu in conjunction with the proposed family housing project at Pu'u Hawaii Loa and several proposed BRAC-related projects within Marine Corps Base Hawaii (MCBH) (Attachment 1).

A16.2 BACKGROUND

1. In 1986 Tuggle and Hommon (reference (a)) conducted an inventory of historic properties within Marine Corps Base Hawaii (then Marine Corps Air Station, Kaneohe Bay). Several historic properties were identified, including an agricultural complex, site 50-80-11-1433, on Pu'u Hawaii Loa.
2. A nature trail guide through Nu'upia Ponds (reference (b)) refers to unidentified sources linking the legendary navigator, Hawaii Loa, to the hill. In a study of late 19th century stories of Hawaiian creation and origins, reference (c) raises doubts as to the antiquity of the legend of Hawaii Loa.
3. Contemporary Native Hawaiian organizations have made claims that Pu'u Hawaii Loa is a sacred area. In response to the Navy's request for comments on the proposed family housing project, Hui Malama I Na Kupuna O Hawai'i Nei claimed that the *pu'u* was named after the legendary navigator, and that one of its members is a descendant (reference (d)). A newspaper account (reference (e)) of a two-day ceremony organized by Ka Lahui Hawaii and recently held on Mokapu Peninsula mentioned Pu'u Hawaii Loa as one of four landmarks believed to be sacred.
4. In compliance with Section 106 of the National Historic Preservation Act of 1966, as amended, an archaeological survey, testing, and oral history study was conducted by BioSystems Analysis, Inc. (reference (f)) for the proposed family housing at Pu'u Hawaii Loa. The archaeological survey and testing was designed to inventory the previously identified site 1433.

Reference (f) also included a brief overview of the traditional history of Mokapu Peninsula. The oral history study was conducted in compliance with the State Historic Preservation Officer's recommendation to collect information to identify whether or not Pu'u Hawaii Loa is a traditional cultural property. The oral history study, however, was unsuccessful in eliciting

information to enable determination whether or not Pu'u Hawaii Loa is a traditional cultural property (Appendix A of reference (f)).

5. Due to the inadequacy of information collected to determine the significance of Pu'u Hawaii Loa, an additional oral history study will be conducted to gather all available documentation from both oral interviews and written oral traditions:
 - a. to show a good faith attempt at determining the nature and antiquity of the Hawaii Loa tradition; and
 - b. to assess the traditional cultural value of Pu'u Hawaii Loa and identify other traditional cultural properties, if any, on Mokapu Peninsula.

A16.3 SPECIFIC SERVICES

1. The Contractor shall conduct oral historical research to document and evaluate the traditional cultural significance of Pu'u Hawaii Loa and, if any, other properties on Mokapu Peninsula. This research shall consist of oral interviews, and review of written oral accounts and other historical documents. An analysis of all data collected shall be conducted.
2. The interviews shall be conducted in two phases:
 - a. Phase I: Preliminary Interviews - Up to 20 individuals developed from a list of potential informants under item A16.4.2 shall be contacted to identify those who will be interviewed in detail or greater length (Phase II). Potential informants will be informed of the purpose of the interview and the nature of the proposed family housing project. Biographical information to allow assessment of the extent of the informant's knowledge about Mokapu Peninsula shall be collected. Consent Form I as described under A16.4.3.a shall be signed by each potential informant. These contacts need not be taped, unless determined necessary by the Contractor and with the concurrence of the informant.
 - b. Phase II: Detailed Interviews - Up to 15 individuals who are determined to be knowledgeable about the Hawaii Loa legend and the traditional history of Mokapu Peninsula shall be interviewed in a semi-structured format. The Contractor shall develop a set of questions for the interviews in consultation with the PACNAVFACENGCOM archaeologist and appropriate staff members of the State Historic Preservation Officer. All interviews shall be taped with a high-quality sound recorder, except in cases when informants refuse. In untaped interviews, the Contractor shall take notes to be expanded in written text as soon as possible. The Contractor shall allow the informant to review, edit and concur with the written text before using the information in the report. Consent Form II as described under A16.4.3.b will be signed by each informant.
3. Written oral accounts on Hawaii Loa shall be critically reviewed to assess the nature and antiquity, if possible, of the Hawaii Loa tradition. This critical review shall address the findings presented in reference (c). If the Center for Hawaiian Studies completes a proposed study and produces a report by mid-December, 1994 (reference (g)), this report shall also be reviewed if made available to Marine Corps Base Hawaii and PACNAVFACENGCOM.

4. The Contractor shall also consult MCBH Environmental Department's staff and files on previous field visits and requests for access to historic resources within the base to identify those groups or individuals and the areas that were visited.
5. Findings from the interviews and written oral accounts, interpretation, and conclusion shall be included in a report. With the exclusion of informants who have requested their identities to be kept confidential, the report shall include as an attachment the informants' biographical sheets with assessments of the extent of their knowledge.

A16.4 STIPULATIONS

1. The Contractor must conform with National Register Bulletin 38, *Guidelines for Evaluating and Documenting Traditional Cultural Properties* in the collection and evaluation of information.
2. The Contractor must use the services of a Hawaiian culture specialist and a trained oral historian. These specialists shall submit a list of potential informants with their brief biographical background to PACNAVFACENGCOM prior to conducting interviews. Hui Malama I Na Kupuna O Hawai'i Nei, Ka Lahui Hawaii, and Office of Hawaiian Affairs shall be contacted for names of potential informants. Other possible sources of potential informants are the Department of Education's Kupuna-in-Schools Program and MCBH Environmental Department.
3. The Contractor shall prepare the following consent forms and shall submit to PACNAVFACENGCOM (a) the proposed consent forms for review and approval prior to the commencement of the interviews and (b) copies of the executed consent forms (previously approved by PACNAVFACENGCOM) upon completion of the interviews:
 - a. Form I - A consent form to be executed by all potential informants, which will serve as evidence that the informant clearly understands the purpose of the study and either agrees or refuses to be interviewed. In the event that any potential informant refuses to execute the consent form, the Contractor shall note on such form the name of the potential informant and the date of the refusal.
 - b. Form II - For those informants who agree to be interviewed, a second consent form shall be executed by each such informant, stating that he or she has reviewed the written documentation of the interview, that it is complete and accurate, and that he or she agrees to the Government's use of such interview information, including the release of the informant's identity and address in the report to be made public, as well as the fact that the information is attributable to that informant. A copy of the interview documentation approved by the informant shall be attached to the executed consent form. The Contractor shall take all reasonable actions necessary to obtain the informants' agreement to the release of the maximum amount of information. In the event that the informant refuses to agree to the release of information, he or she shall execute the form, but indicate his or her refusal to authorize release.
4. Field inspections of Pu'u Hawaii Loa and other potential traditional cultural properties on Mokapu Peninsula may be conducted, if requested by the informants and if determined by the Contractor as necessary and appropriate to verify information. If such requests are made, the Contractor shall notify PACNAVFACENGCOM prior to conducting the field inspection. The Contractor shall arrange field inspections through the Environmental Department at MCBH (Point of Contact: Dr. Diane Drigot at phone number 257-6920).

5. The Contractor must maintain an interview log containing the names of the individuals, dates/times/locations of the interview, and results of the interview. All unsuccessful attempts to contact potential informants shall also be noted.
6. The Contractor shall consult with the Army Corps of Engineers' contractor, BioSystems Inc., who is conducting a project entitled "Land Use and Land Importance Studies of the Mokapu Peninsula Fishpond Complex." In the event the Contractor desires to interview one or more individuals who will also be interviewed by BioSystems, Inc., the Contractor shall coordinate these interviews with Biosystems, Inc. so as not to duplicate efforts or overly burden these individuals.
7. The Contractor shall notify PACNAVFACENGCOM within 72 hours of any problems or difficulties encountered during the study.
8. Transcriptions of the taped interviews is not required. Only pertinent sections which contain relevant information to be quoted in the report will be transcribed.

A16.5 SCHEDULE AND DELIVERABLES

1. The Contractor is authorized to complete project fieldwork (interviews and field inspections) by March 21, 1995.
2. Deliverables will be submitted to the Contracting Officer or the designated representative according to the following schedule:
 - a. Field Summary Report by March 28, 1995.
 - b. Prefinal Report by April 28, 1995. The Prefinal report must be a complete and thoroughly edited product.
 - c. Final Report by June 15, 1995.

A16.6 REFERENCES

- (a) H. David Tuggle and Robert J. Hommon (1986). *Historic Property Inventory, Marine Corps Air Station, Kaneohe Bay: History, Survey, and Site Descriptions*. Pacific Division, Naval Facilities Engineering Command.
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- (c) Dorothy B. Barrere (1969). *The Kumuhonua Legends: A Study of Late 19th Century Hawaiian Stories of Creation and Origins*. Pacific Anthropological Records Number 3. Department of Anthropology, Bishop Museum, Honolulu.
- (d) Kunani Nihipali (April 20, 1994). Letter to Melvin N. Kaku of Pacific Division, Naval Facilities Engineering Command.
- (e) Kris M. Tanahara (April 11, 1994). "Hawaiian New Year Begins: Rite signals cultural, spiritual renewal," *The Honolulu Advertiser*.
- (f) Paul L. Cleghorn, Joseph Farrugia, Francis Eble, and Tim Denham (1994). *Archaeological Survey and Testing, and History Investigations Conducted at Pu'u Hawaii Loa, Marine Corps Base Hawaii, Kaneohe, Hawaii*. Biosystems Analysis, Inc.
- (g) Ronald Jackson (October 7, 1994). Letter to Major P. A. Sivigny, Marine Corps Base Hawaii.

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The 1981 transcripts of the interviews provide readers with additional details pertaining to sites associated with Mōkapu Peninsula. The following are excerpts of interviews conducted by Terilee Keko'olani.

PRIOR INFORMANT INTERVIEWS

Interview No. 1 - James Akau

- TK: When you were living here [Mōkapu] were there other Hawaiian families?
- JA: None permanent [c. 1936-1941], they were all the same like us with beach houses...The only permanent ones was the Davis Family.
- TK: How many other Hawaiian families were around you?
- JA: There was the Boyd family but he passed away. Representative Kinau Boyd, her father had a place next to me. The other side, I don't know, only the Boyds next to us and the people below me were never around. I think we were the only ones really using our place.
- TK: Did you ever hear of or see any ceremonial rituals or practices during that time?
- JA: No.
- TK: Did you hear of any stories?
- JA: No, the only one we talked to was the old man Wally Davis but he never spoke about all these temples, heiaus. He never spoke of these things. I think it was kind of a prohibited thing and they don't talk about it... (James Akau transcript; July 17, 1981:5).
- TK: Did you know any Hawaiian names for places along the Pali Kilo bluff side or did you just fish?
- JA: We didn't care about any names, but this one guy...old man Johnson [Johnston] who travelled and fished in the area, he knew. He must have passed away. His son, Paul Johnson [Johnston] is with the Park and Recreation with Kaneohe.
- [Mr. Akau was then asked if he knew the informants McAllister took out with him in 1930: Kailiwai, Akimo and Jones. He said he heard of Kailiwai mentioned by other people but never met him. He never heard of the others. It was pointed out that Puu Hawaiioloa had cattle walls. Mr. Akau said he never went to the area. the farthest he travelled up to was Pyramid Point, not beyond.]
- JA: The entire area was covered with heavy brush. I know because we used to have to pass along the beach to avoid the brush. You can't penetrate the brush. It's too heavy... (James Akau transcript; July 17, 1981:6-7).

Interview No. 2 - Henry Thompson

- TK: What years are you living on Mokapu?
- HT: Early 1930s to the late 1930s.
- TK: Why were you out here?
- HT: We stayed with my uncle [on his mother's side]. His name was Jimmy Lemon.
- TK: Could you point out on a map where you stayed?
- HT: It was on the Pali Kilo road and there was a *heiau* just above the property.
- TK: Southwest of Keaweiki [Ke-awa-iki]. Would you describe the *heiau* for me?
- HT: Yes, it was made of blue stone rock and lava rock, mixed, rather high, about four feet high and it was flat. Of course we were frightened being young in those days because we were threatened that if we played around that place the menehunes would get after us, so we viewed it from a distance.
- TK: How many stones did you see?
- HT: Hundreds of stones, all piled neatly in a wall-like structure...and a platform, filled area. It was constructed, not natural rocks piled up. I can't tell you how long the wall was. We only viewed it from one side, partially from the right and the face of the *heiau* but we never walked around it.
- TK: Are you familiar with how people place offerings at heiaus...they tie the offering in a bundle with ti leaf...did you see anything like that?
- HT: I've heard of it. I've seen offerings.
- TK: Okay, did you see this kind of offering at this *heiau* your describing?
- HT: No we were instructed as children to respect it. That was taboo area for us not to play there. We could it but never play there...
- TK: So you were never close enough to see if there were offerings.
- HT: Right.
- TK: Are there bushes around? How high are they?
- HT: At that time I'd say 8 to 10 feet high *haole koa*... (Henry Thompson transcript; July 19, 1981:11-12).
- TK: Do you remember seeing cattle around this Puu Hawaiioloa area?
- HT: Yes, cattle and fences, wire fences. Right across the property, this was all sand road, they used to have different fences. These little Japanese boys used to sit on the fence and they would open the fence for us if we gave them an apple or an orange...toll gate... (Henry Thompson transcript; July 19, 1981:16).

Interview No. 3 - James Ako

- TK comments: Mr. Ako said he worked for the City and County in the 1930s and was assigned to get sand from the Heleloa sand dune area; as the crew was digging they found a lot of skeletons. They piled the bones up in a heap and put them in boxes...At the Heleloa dune his *tutu* told him that a great village was once there. A disease hit the people and they fell down and died; some people were rolled up in mats; there was no ceremony to bury them... (James Ako transcript; July 19, 1981:18).
- TK: [In reference to *Kū'ula* and *Ko'a* fishing shrines, sites, and ritual observances] So your family never practiced that?
- JA: No, we didn't practice that...no way.
- TK: Did you know of anyone that practiced these ways on Mokapu, like they had a *Ku'ula*, families, or individual Hawaiians who would go out and pray to their *Ku'ulas*?
- JA: No...I heard people talk about it, that's how I know. My granduncles used to talk about why the Hawaiians used to keep the *Ku'ula* rock and why they worship the *Ku'ula*.
- TK: So do you recall seeing any fishing shrines or temples on Mokapu...?
- JA: Like I told you, the *Ku'ula* shrine of Hina and Ku is here [McAllister's Site 365].
- TK: Who told you the names of Ku and Hina? Your *tutu*?
- JA: Yeah, my grandmother, my granduncle, that's what they called it. The people of Kaneohe, everybody knew it was Hina and Ku. Whoever went fishing on Mokapu, that's what they named it by...
- TK: And do you recall seeing a *heiau* anywhere?
- JA: Yes it's up on a hill [see map]. I don't know if that's a *heiau*. It's a square area with a lot of stones around but nothing like...I know what a *heiau* looks like. I've seen a *heiau*, I've been around a lot of heiaus and it don't look like a *heiau*.
- TK: It looks just like a wall...and it has shrubs, overgrown...
- JA: And there is a ruin of some rocks built like a stone wall only it's broken. It's like a little fenced area so maybe the Bishop Museum would have a record. If I remember I was told when I was a kid by my relatives, they had an old Hawaiian church in here...
- TK: I looked at records that say there was a Catholic Church here in 1841.
- JA: There you go, that's what I mean... ... (James Ako transcript; July 19, 1981:20-21).
- TK: Do you remember seeing anything around Puu Hawaiiiloa? [conversation getting our bearings]
- JA: I did not go on the Pu'u until I worked for the government.
- TK: So you never traveled on the land near the Pu'u...you're just traveling on the coastal waters for fishing.

- JA: Yeah... ..sometimes two or three families they camp down Mokapu...then when they go they make their Hawaiian salt. They go during the summer when it's hot like this and they go *makai* close to bird island. They have lava flats... [he points to the lava flats along the coastline of Kuwaaaohe]...During the summer the Hawaiians used to take their families and pick bags and bags of salt and load up the wagon. And instead of going to the salt pan because it was closed...they go down [to the pockets] and can pick it...it's like crushed ice. So they gather the salt on top, because underneath is dirty...white salt...just like the haole salt. They pick them by the bags...of course it's still damp so they bring it home and put it out on paper and dry it out in the sun for days until they get all the moisture out...
- TK: Did you see cattle walls near Pu'u Hawaiiioa?
- JA: Cattle walls? They had a corral out there ... (James Ako transcript; July 19, 1981:23).
- TK: Would you go more into your understanding of the Great Village?
- JA: I don't know too much...all I know it that this burial area, when I asked my grandmother, she said they were as many as 5 to 6,000 Hawaiians that lived there and suddenly they had some kind of plague that hit the whole area and they said the plague was so bad, it was just like the black plague, the bubonic plague, they just sit up and all of the sudden they die. They got to bury them up...that whole place was wiped out. That's all I know...
- TK: Did you ever see any bones in the sand dune area?
- JA: Yeah, I saw lots of bones...a lot of skulls of Hawaiians with perfect dentures...we'd put them in a box and bury them...We were working for the City and County and hauling sand out there. As we dig to load our truck, the bones come out of the sand so we strain them and put them on the side and bury them...otherwise we were told we not suppose to mess around with the bones when you find them...don't rough [touch] them...so I pick 'em up with my shovel.
- TK: Whatever happened to those bones...you put them in the boxes, what happened to the boxes?
- JA: They buried it...whoever was in charge...I don't know ... (James Ako transcript; July 19, 1981:25-26).

Interview No. 4 - Margaret Date

- TK: [In a discussion on ranching activities] The cattle is coming from Castle's land [c. 1923-1925]?
- MD: No, from Rice's land...The Castle's had Black Angus in the [Heleloa area]...But the Rices [had most of the Mokapu '*ili* area] except the Davis area. So the Rice's cattle roamed freely up the mountain [Puu Hawaiiioa]. And so the cattle was rounded, put into the corral and then driven into the ocean and picked up the winches [and put into the interisland boats for transporting to Honolulu]... (Margaret Date transcript July 23, 1981:31).
- TK: [Questions about features in the vicinity of the Davis' parcel in the '*ili* of Mōkapu.]
- MD: No-one lived nearby...then here were graves.

- TK: The Kahulas [the only Hawaiian family remembered by M. Date] told you about it being a grave?
- MD: No, we knew it because the stones were there...my mother told us.
- TK: Would you describe the stones?
- MD: The stones were little black ones, marked into a 3 by 6 square. There was a small [grave] and two larger ones. The smaller one they said was a child's grave. I remember because when we slept we spread our mats out [within it]....
- TK: What were you doing in this area [looking at Sumner Cove]?
- MD: Well, Sumner cove was protected from the wind...my parents went fishing for *he'e*...
- TK: We're going towards Keaweiki [Keawaiki]. I asked you last week if you recall seeing or if anyone told you about a *heiau* here and you said no.
- MD: We knew a *heiau* was here because you could see it. This whole area was full of rocks... (Margaret Date transcript July 23, 1981:32).
- TK: [This part of the tape we move along to Puu Hawaiiioa...]
- MD: From the Castle house [at Heleloa] there were no hills [looking *mauka*]. It's all flat lands because all the cows and horses were roaming freely...The gate that is the entry for the Rice's is where they grew corn and had cattle.
- TK: You've marked the map here that there are farmers?
- MD: The farmers are growing watermelons and sending it to the produce people. There are fences around their property, [She wrote down the names of the farmers]. Heleloa didn't have farmers... (Margaret Date transcript July 23, 1981:35).

CURRENT PROJECT INFORMANT INTERVIEWS

Interview No. 5 - Anita Kahanupā'oa Gouveia and Toni Auld Yardley, Interviewed on April 15, 1995, 3:00 p.m.

Anita Kahanupā'oa Gouveia (Aunty Anita) was born in Honolulu on June 12, 1934. Her mother, Domitila Lono, was the daughter of Sam Lono [Sr.] and Kāmeha'ikū Kea*. Part of the family had resided in the 'Ioleka'a-He'eia area of Ko'olau-poko for generations, and can trace their ties to the land back to at least the c. 1770s. For generations, the family retreated to the 'ili of Mōkapu (situated within the *ahupua'a* of He'eia) to exercise traditional ceremonial rights and resource harvesting and recreational practices. The *kahuna lā'au lapa'au* (Hawaiian medicinal healer) Sam Hoapili Lono [Jr.], was Aunty Anita's maternal uncle. Aunty Anita is presently residing on old family *kuleana* land in the valley of 'Ioleka'a. She has reinitiated her family's practices of observing traditional rights on the Mōkapu Peninsula, like her uncle Sam Lono did in c. 1980 [cf. Honolulu

* *Kāmeha'ikū Kea* — Aunty Anita's grandmother's first name "*Kāmeha'ikū*," ties her family closely to the goddess *Hina*. *Kāmeha'ikū-Hina* are deity forms of the woman or mother-earth of Hawaiian genealogies.

Advertiser, October 12, 1980:A-3; “Lono Hawaiian Rites Attract 200 at Base”]. She is also the president and founder of He ‘eia Historical Society, and is working on programs with Native American Graves Protection and Repatriation Act (NAGPRA), Ka Lāhui Hawai‘i, Hale-o-Papa of Hālawā, and various other Hawaiian organizations.

Toni Auld-Yardley was born in Honolulu in 1948. Like Auntie Anita, Toni has been active in Hawaiian politics and reclaiming traditional customary rights that were previously exercised by native Hawaiians. Toni is a researcher and interpreter of Hawaiian history. She was drawn to Auntie Anita as a result of community efforts to preserve the Hale-o-Papa (Women’s Ceremonial site) and other cultural and natural resources of the Hālawā Valley (resources threatened by the development of H-3). Both Toni and Auntie Anita have joined together with other members of the Hawaiian community in an observance they call “*Ho‘aka*” in which they have reestablished the traditional ties to cultural and ceremonial sites and practices on Mōkapu. Among the sites of ceremonial and spiritual significance to these practices are Pu‘u Hawai‘i-loa, Mokumanu, Kū‘au, Pali-kilo, Pā‘ōhua, and the deity Hina, Kū, Kāne, and Kanaloa.

At the request of both Auntie Anita and Toni, excerpts from two articles (“Hawaiian New Year Begins: Rite Signals Cultural, Spiritual Renewal” Honolulu Advertiser–April 11, 1994, and “Hawaiians Conduct Annual Religious Ceremony on MCB Hawaii Beaches,” Hawaii Marine–April 6, 1995:A-3) regarding Hawaiian ceremonial observances and celebrations at Mōkapu are included here. The articles represent the thoughts and statements of individuals descended from native Hawaiian residents of the Mōkapu (He ‘eia-Kāne‘ohe) area, and the Native Hawaiian Organization, Ka Lāhui Hawai‘i:

“Hawaiian New Year Begins: Rite Signals Cultural, Spiritual Renewal”

Honolulu Advertiser–April 11, 1994 (Kris M. Tanahara, Advertiser Staff Writer)

KANEOHE – At a seaside ceremony yesterday on Mokapu Peninsula, a small army of native Hawaiian and supporters gathered for what many said was the first time in more than 70 years to mark the end of the *makahiki* – an armistice period of sorts – and the beginning of the Hawaiian New Year...

Located at Kaneohe Marine Corps Air Station, Mokapu Peninsula – also known as *Kahakahakaea* – is considered a sacred area replete with burial grounds, *heiau* and ancient fishing grounds... This whole area is the *Kahakahakaea* – the breath, the breath of sovereignty...” [Keali‘i Gora, Ka Lāhui Hawai‘i].

...The last time native Hawaiian gathered at Mokapu to close the *makahiki*... was in the 1920s, before the military took over... “We feel it is very important we once again revisit this area” [ibid.]. It is also vital, he added, for native Hawaiians to revive their culture and spiritual heritage...

[In preparation for closing the ceremonial observances] ...At noon, 35 group members reconvened to dismantle the *lele* or bamboo altar erected for the occasion. The 10-foot tall structure stood on a grassy bank a few feet from the beach. Toni Auld Yardley likened the *lele* to an antenna pulling spiritual forces from the four landmarks believed [to be] sacred that surround it: Pyramid Rock, Puli [sic., should be “Pali”] Kilo (the cliffs overlooking the beach), Puu Hawaii Loa (site of a KMCAS radar installation) and Moku Manu (an island a mile offshore of the Mokapu Peninsula...

“Hawaiians Conduct Annual Religious Ceremony on MCB Hawaii Beaches”

Hawaii Marine–April 6, 1995:A-3 (Cpl. Wanda Compton, Staff Writer)

The lonesome wail of a conch shell is picked up by the swirling breezes at Pyramid Rock and carried to the people who have gathered to present offerings as they celebrate the new moon

of the new year with a traditional Hoaka (a ceremony to connect the people with their ancestors). The people of Ka Lahui Hawai'i, a native Hawaiian organization, joined together in a spiritual gathering on the sacred site of Mokapu, O'ahu which is located aboard MCB Hawaii, Kaneohe Bay, near Kuau (Pyramid Rock)...

...A ceremonial Lele (altar) was erected near Kuau and the beach of Ka-Ha-Ka-Ha-Ka-Ea which was in view of the temple of Hawai'i Loa (Kansas Tower). Hawai'i Loa was a famous Hawaiian Navigator. The term Hawai'i Loa is also used to convey the connection of all Polynesia. At this time, Hawai'i Loa is also the name of the double hull canoe which will be returning from her Polynesian Voyage.

The ceremony was coordinated by Anita Gouveia and Toni Auld Yardley... Ka Lahui Hawai'i also celebrated their connection with all of Polynesia and their support of the voyage of Hawai'i Loa...

...This spiritual gathering was very important for us," Yardley explained. "We are a small group, however, there was much mana (power) from the representation of three generations and the family line of Paoa-Kea-Lono. These family lines are still connected throughout Polynesia. The ceremony helped to gather the family and was a chance for us to share knowledge, and for the younger generation to learn about and participate in a very important part of their heritage..." [Toni Auld-Yardley].

The following narratives are excerpts from the oral history interview in which Aunty Anita and Toni participated, and also include notes from conversations and articles about the *Ho'aka* observances and the Pā'oa-Kea-Lono family connection to sacred sites of He'eia-Mōkapu:

KM: We've been talking a little bit about family and Mōkapu, could you... Where were you born please?

AG: I was born in Honolulu.

KM: In Honolulu. But your *'ohana* is...

AG: Here.

KM: All here at He'eia and 'Ioleka'a.

AG: At He'eia and 'Ioleka'a. But we had homes, both here and down town. Down town was for work and over here was to come home and at least be with your roots, you know. We never forgot that. And I think it was only a matter of time before we all came back home. But, we want to talk about Mōkapu and its relationship to the family, and as I recall being told about it. Mōkapu was a place that most families, not because it was so sacred, but because it was a food basket, it was a supermarket. All of Mōkapu was that. With the fishponds and the deep sea fishing that could be done at that particular time. But let me give you a scene of what Mōkapu was like say in 1900.

In 1900 the reef system around Mōkapu was wide. Very wide. You look at Mōkapu today, and you don't see any...especially if you go to Kū'au side; you don't see any of the vast sand beaches that were there. That connected with this reef that went out maybe about 300 yards or so...all outside. Even Kū'au, there was around Kū'au there was a little sand beach, a sand area outside of Kū'au, with a little canoe, ah...

KM: Landing?

AG: A canoe landing, yeah.

KM: You remember that canoe landing then?

AG: I don't remember that, my mother is telling me about that, because every summer they would go there. There were coconut trees galore over there [The description of Mōkapu was handed down from grandmother and great-grandmother to Anita's mother; AG: 4/21/95]. And that all along the reef along the western side of Mōkapu was for *he'e* and for the white crab. But mainly, it was a...for me anyway, the way I get the story, and it's because there were not too many men involved, that during the summer, it was like a woman's time. You know, they talk about all the women going with the *keiki*, the children, and they would camp out there, say like from June to maybe about September. Even October. But, they would stay there and they would fish. And the women did not fish with poles or anything because of this underwater fishpond...

Called Pā'ōhua. That was their real trip to Mōkapu. In that these women would just squat at the *mākāhā* (gate) of the Pā'ōhua, they time it for when the tide was going out. But they'd stand there with their nets, and many women indeed, just with their *mu'umu'u* would just squat right at the *mākāhā* and as the fish were trying to come out of the Pā'ōhua during low tide, they would catch their share. And all the women from the different families took turns...

KM: 'Ae. You were talking about the women fishing at Pā'ōhua.

AG: Yeah, I think that basically from what my mom said, they had so much fun there, and it was...she never...there were men there I'm sure, but mostly when she talked about it, it was always with Freddy Kalani's mother, Tutu 'A'ahulole. Have you heard about her?

KM: 'Ae, 'ae.

AG: Okay. She, my Tutu, Kahanupā'oa, the Kukahiwa matriarch, which was Lilia Kukahiwa, and the Ahuna...next to the church [St. Ann's] is that family Ahuna... and this woman, actually, the Ahuna would be Tutu lady, I want to say Kekio, but its not Kekio... anyway, it was that ah... and I like to use the word, "the friendly alliance" of these women who would do this every year. They would go there, and it sounded like such a beautiful time. The sun was out, they had enough wind to dry their fish right on the rocks, you know, and crab. My mother used to say that when she was little, they would go there and eat their fill of the white crab that was there. I don't know what they called it. But it was a white crab especially for He'eia. I'm going to give you a name, his name is Leonard Kea. Now my uncle Leonard must be in his 80s also. But he could tell the name of all of the reefs in Kāne'ohē Bay. He could tell you some stories. Talk about connecting [landscapes and resources].

Another thing [it] is noted for was the Disappearing Rock of Kū'au. That is where the lobster was. And when it was calm and the tide low, my *tutu* used to row out with the boat with my uncle Sonny and my mother on the boat, and they would go around Kū'au where you could see this rock at low tide, and my *tutu* would throw the big rock for her boat, you know to anchor it. And then she would just say to my mother and my uncle, she would just say, "be prepared when I come up." Okay, and of course, the trip is that they were always when she came up, they were not prepared. But, my *tutu* would dive down and she would pick lobster one at a time, and she would put each lobster one on top of the others back until she maybe about a dozen, and she would come up and she would throw the lobsters in the boat. And of course, my uncle and my mom were never prepared [chuckles] they'd

all scamper around, but they would put the lobster in the bag. That's how she caught lobster. She would dive, get the lobster... And that's what I thought was interesting, because you know, as a little kid you're always saying, "How can she not get hurt? The lobster is going to bite her." But, it was this trick of putting them one on top of the other and they held on to each other... But the white crab was one of the delicacies that they would eat to their heart's content.

Yeah, but you know always too; it was always the first that was caught, that they put one for Kū and one for Hina. And there also was, you know, my mom said that there was a big rock that had a bowl in it, and that's where they would throw all the fish, it would hold it. And then...

KM: Was this... do you know about where, what area...

AG: Where Kū'au, where its... you know where they have that beautiful house now?

KM: That's the one, up top [General's cottage]?

AG: The beach used to be right there, all sand.

KM: So on the Kāne'ohē-He'eia side?

AG: Yeah.

KM: Not the...can... If we look at the map [HTS Plat 2043]. I brought this map along, its Plat 2043, it was first drawn in 1882, but... So here's Kū'au.

AG: The Pā'ōhua would have been around here.

KM: That's right, in around here. See here's Kū'au, and there's the little dip, and there's the other hill, and that's where the general's house is there.

AG: This is where the general's house is. But all this stuff was over here. All that...

KM: And this was all white sand in here you said?

AG: Yes! Yes! That's why this was [Pā'ōhua] so valuable. Because only during the high tide would fish be able to come in from here [pointing towards the natural deep water channels], you know.

KM: There's a natural channel or something yeah?

AG: Yeah. See this part here was all sand [pointing to the shore line between Kū'au and Pali-kilo] and right around here was a little beach, and you'd hit it but, when you came around this way, the sand beach went all the way out here, and the canoe landing was here [pointing to the ocean side of He'eia-Heleloa beaches]. Over here was the canoe landing.... Oh the canoe landing and the sand. [Pointing to the map] See all of this? Well all of this was sand.

KM: Out here. So sand out along this area here?

AG: That reef yeah. And then it would...you know, see now the water breaks closer to Kū'au because they dredged out this side here. They dredged, they dredged all of this. This is all

gone [pointing to the previous location of the *papa* {reefs} which ran between Kū'au and Davis Point], all gone. Yeah, its all gone, you know. And its really sad because what it did when they started dredging, it created a new... all new, and that's how come today this is a good surf spot. Wasn't here, was no surf spot here in 1900. Only after the dredging began did they lose all of that. But basically, you know, nobody ever taught me that Mōkapu was sacred, it is only recently that I've gotten that. How sacred it is you know. Because I've done more work. But most of my research has been on the families of He'eia, and land connected.

- AG: ...My mother was Domitila Lono, but she is the direct line to the Pā'oa and the Kea.
- KM: So her father was Lono.
- AG: Her father was Sam Lono [Sr.] and her mother was [pauses, thinking and chuckles] Kameahaiku Kea, or you could say Kāmeha'ikū.
- KM: Oh, oh! Kāmeha'ikū. Oh, oh. So its a close connection to Hina...Kāmeha'ikū and Hina with the growth of the breadfruit...
- AG: That's my grandmother.
- KM: So Kāmeha'ikū is your grandmother.
- AG: You would say Kāmeha'ikū?
- KM: That's how I heard Tutu Kawena mā, yeah. But I may be...and I'm sorry I'm pronouncing it the way that I've heard it.
- AG: Well the name... See we have never known. I kind of likened it to Kāmeha'ikū, because there's a cave in here that is supposed to be for the...sort of a demigoddess that is called Kāmeha'ikāne.
- KM: 'Ae, well they were *pili* [related].
- AG: ...[W]e always thought that maybe that was what my grandmother was named for. Because it is so, so different, don't you think?
- KM: 'Ae, well that name...and I'm sorry, I'm not trying to be bold or forward, but that name reveals a great deal about the family's genealogy I think. Just that association with Papa, Hina, Haumea, they're all... Kāmeha'ikū and the story of the breadfruit. Kū in Nu'uaniu when she saves her husband; in one of the accounts of... Kāmeha'ikū and the 'ulu the breadfruit, "*ka 'ulu o Kāmeha'ikū*" is a neat story, but see, she is all a body form of Hina or Haumea, Papa, all the woman earth, they're all tied, *pili* together.
- TY: ...Have [you] heard that her son turns into a *honu* [turtle], and like rescues her and they are supposed to tie in with Mōkapu? And there is a *pōhaku* [stone], but where it is I...the *nai'a* [dolphin or porpoise] is on top, riding on top of the *honu*..
- KM: ...So papa's family, Lono, came from Kohala, Kona, Hawai'i. Hoapili eh?
- AG: Uh-hmm.

- KM: Mama's people were closely tied to here ['Ioleka'a], He'eia...
- AG: But, I think that our people, the Pā'oa line and the Kea line, came at the time when Kahakili defeated Kahahana and brought his people from Maui here. because from that point, at the time of the Māhele [1848], you could see there were a lot of Maui names here in He'eia, Kāne'ohe, and Kailua. And I think that although at the time of the Māhele, there was a Pā'oa family here, they were down near the 'ili of Kīkīwelawela [situated below 'Ioleka'a Valley], which was strictly for the *ali'i*. So around that area is where Pā'oa got there *'āina* during the time of the Māhele. But I think the Pā'oas...we go back to Maui, and I think that some how, my *tutu* was sent here to marry this man Kea for a reason. But I don't think I can say to you that we go back generations and generations, and generations. I don't know...
- KM: Just the Kahakili tie, ties it to [c.] 1780, you know...
- AG: Yeah. Yeah. But there's a very interesting thing... [the discussion covers the arrival of the ancestral navigator La'a-mai-Kahiki in c. 1256 A.D., and the naming of various sites in the bay fronting Mōkapu. Sites associated with this period of migrations between Hawai'i and Kahiki {the ancestral homeland} include Nāoneala'a and the *heiau* of La'amaikahiki situated in the Kāne'ohe 'ili of Waikalua, and the islet of Ahuolaka.]
- KM: Did you hear mama them, or did you recall hearing them talk about La'a-mai-Kahiki, and his landing? Because the timing that you've mentioned is close to that time when La'a-mai-Kahiki brought the *pahu* "Hāwea" from Kahiki.
- AG: They talk about this now, a half a millennia? Any way this canoe called Ra'a-mai-Tahiti went to Kāne'ohe with a *pahu* to leave a message, "*Aroha no Hawai'i-nui* for all the nine islands of the chain." Nine islands in the Hawaiian chain [looking at a pamphlet in Tahitian, which she and Toni brought back from Tahiti two weeks ago]
- TY: Do you have, remember the small one [pamphlet] ...
- AG: This is what they gave out. And we went crazy with all the touch points. All the connections...
- TY: Luluku [a place in Kāne'ohe] and Rurutu...
- AG: All the names are the same as what we have here. So it was really interesting to me. But you know, it is unfortunate for me, being 61 even that our folks did not talk much about...
- TY: It wasn't in our time, the things were all *kapu*.
- AG: ...our folks never really talked to us about stuff like that. About the history, mostly the culture and how they themselves were living at that particular time, you know. And you would hear once in a while, "Oh this is how *tutu* did it. So you know this is why we do it this way, because *tutu* did it that way." But as far as Mōkapu, I do have that memory... mainly, what they said was, "That it was a time for them to go out during the summer months when they could fish, when they could go and... Because even men you know, you have to remember women were not allowed to do fishing per se "fishing." They had their thing to do, which was the Pā'ōhua. That's all that they could catch. Of course, it was quite a supermarket, because it had *humuhumu*, *weke*, you have the *moana*, you have the *manini*, you have the *humuhumu*, the *hīnālea*, all that.

KM: Did you hear of *uhu*?

AG: Oh yeah! They fished for all of that, because even in our time when my uncle would... We couldn't go to Mōkapu any more, I think it was actually...when you say in the 40s, there were still people living there, I find that hard to believe. Because my mom remembers, and told me that after 19...I think it was 1937, they couldn't go there any more.

KM: I understand why I think. And so tell me if you heard something... see cause the subdivision, Sam King made the subdivision right? In the Mōkapu, in the 'ili of Mōkapu, basically here on this map, was subdivided into 350 house lots [see Figure 22]. Starting number one from here, all the way around here, out to Kū'au; houses, 65 houses facing the ocean or inland with what they called Kū'au Road was situated on the top of the dune. And so what they had done is anyone that had been coming out here using it as their family, as their *tutu* had before, were no longer welcome right, because the lots were being sold [also note that as dredging of the bay was also occurring at the time, this would have further impeded access to fishing grounds and shoreline retreats].

AG: See, well they had...My family had nothing to do with those lots. What it was for them, was that every year they had the right to go there to do their fishing, and to do their worshipping of their gods. And that was very heavy because my mom always impressed on me that Kū and Hina were the principal reasons you know, and the people [deity] that they would share with was Kū and Hina.

KM: And you said that there was also a stone bowl...

AG: There was a big stone bowl that would, that they would put all their fish in and...

KM: Was that by Pā'ōhua or Kū'au?

AG: It was on the beach between the Kū and Hina and between the Kāne and Kanaloa. Remember that they had the Kāne and Kanaloa to commemorate the Pā'ōhua? And that big stone with the deep bowl in it was sitting right on the beach, approximately between these two features. Now, supposedly Kū and Hina was way over here near Kū'au, you know, a little bit on the hill. And then there is the Kāne and Kanaloa little place of honor [shrine]. Because of the building of the Pā'ōhua there. And that big bowl was somewhere in the middle.

KM: Okay. You'd mentioned in the story about Pā'ōhua and how Kāne and Kanaloa were commemorated there. And there were two names, this cove was called Keawa...nui

AG: Keawanui.

KM: And Keawaiki was on this side over here evidently.

AG: Yeah, let me see, where's my glasses? See the features are still there. See this is...this is Keawanui, this is Keawaiki. Yeah, it's the small hill. This one over here is Keawanui.

KM: Okay. When you look at the photographs that McAllister took in 1930 and then that aerial photograph [Army Corps October 2, 1930] that I was mentioning, that's shot from here...

AG: Looking in.

KM: You can see...and when you were out there the other week...I'm sorry, I'm just going to ask you, because if you know, when you were out there the other week for the closing of the Makahiki; there are those white balls, the radar... The furthest one out here towards the ocean side... The furthest one out here. You know how the road goes at the low point underneath there, the road you drive in? Well it appears from the photographs that you have the enclosure below... the *heiau*, below that ball area. Its looking out to the area called Keawanui. Did you... I'm trying to figure out what happened to the land there. If they graded it and knocked everything out?

AG: Oh yes! Oh definitely, there's nothing here. Absolutely nothing.

KM: You think, even under the *koa haole* and *kiawe* and everything?

AG: Yeah, all. The extensive bulldozing and dredging...see actually, what they did also, when the dredged, the dredger would dredge, put it all on this barge and the barge would go out here and fill this part up. They would continuously refill, and indeed they created over 300 acres right in here [pointing to the filled area which supports the hangars] with all the fill that they made. This is a...and the only reason they did that was because of the runway. But it did you know, it ruined everything. And then the dredging that they did in here, you know because all you've got is nothing but boulders [pointing to the Keawanui-Pali-kilo shoreline]. There's a small little area, there's a small little area over here with a little beach.

KM: That's right, there's a small little area where Hina lays on the water's edge now...

AG: But, that's the only...and it's only a small spit of sand, maybe about five feet wide, that's it. The rest is all boulders. And I got just sick when I looked at it, because it was not so. It was all sand, a sand beach that extended out. You know like Kekepa is there? The reef went out to here you know. And this is all newly created. So really, the only connection and the only stories I can tell you is really what they did every summer until they were told they could no longer go back, which I think occurred about 1937.

KM: That's interesting. So you think that there's...and actually, it fits in perfect timing with the formalization of the subdivision that [Sam] King made.

AG: I don't...my parents, my mother never did talk about housing. She knew about Davis, but did they...actually, they didn't build? That subdivision never really went through?

KM: No, because by...

AG: Yeah, because of the war.

KM: ...I've got the names of about 75 families that had bought lots out there.

TY: Were they given their money back at the time of condemnation?

KM: They were given some money, not, not what... All of them say it was inadequate. They...it was take it or leave it. And a lot of change has occurred here [pointing back to the area of the Kū – Hina sites and shrines]. I'm hopeful that if you look around where that last white dome is out there and below; I'm hopeful that there may be actually some *koena*, some remnant, something there you know. I would hope, and I know so much has occurred...

AG: See, another thing too is that when you do go down to that little area where there is some beach left, where you go down hill now; before, you would be walking on the sand.

KM: You think the hill is... Pali-kilo, the high hill is a more steep ascent now because they've taken off...?

AG: Yes because there's nothing but boulders down there. Because you can see now how the sand just went away. Every time they dredged, the sand just went down, and so you've got all these boulders now. But if you were to use a vision and like how my mom said, when she tells me how beautiful it was, and I go there and I see nothing but boulders. You can just see the difference in land structure and what happened.

KM: This area here [pointing to area below Pali-kilo headlands]?

AG: Its all boulders here. Nothing but boulders all the way through.

KM: So by opening it up, the sands washed out?

AG: Every time when they dredge the channel, they dredged that channel right through here so that the boats could come in, it took all the sand with it. See, and this side [pointing to Kāne'ōhe Bay side], they started dredging this side first, and throwing...Actually, at first, they threw the matter back into the bay. Until they decided to fill in the land and make more land mass area. Then they started dredging this side [pointing to the ocean side shore line] bringing it in and filling it over here. Now my uncle, Daniel Kea told me a lot about stuff that happened, because he actually was working with Pearl Harbor, he was in that kind of business.

KM: Your uncle Daniel has passed away?

AG: Daniel Kea, yeah. And besides my mom telling me so little, you know, he filled in all the rest as far as the family was concerned. You know, he is the one that confirmed what my mom said about going there every summer and drying the fish.

KM: Where did the families gather salt, do you remember?

AG: On this side.

KM: Was it this area here?

AG: No, no, no. Here's the salt ponds.

KM: Okay, in Kaluapūhi-Kapoho, the salt works area here. A number of the families told me that prior to the filling in of all this, this cove was actually deep and there were slat beds all along here also.

AG: Probably so.

KM: Do you remember if they specifically said one area or another that they may have gotten salt for drying their fish?

AG: Well they always used to say that they used to go to the fishponds. But, they probably did go here too. You see the thing about going, I think it was like, it was an agenda okay. You

went here for certain things, you went there for certain things, and you went here for certain things. It might be that they did go here, but I remember her saying that on their way to get salt, they would stop at Nu'upia... they would stop at Halekou, because different types of fish was in those ponds. And I often talk about the people now that are clearing the fishponds from the mangrove, I ask them if they are going to put back the *pia*. That grew at Nu'upia.

KM: Did you hear mama or somebody...

AG: Because my mother would say that they would get...that that was for pregnant women.

KM: And so we're talking about the regular *pia* for like arrow root for making starch. And so it was grown.

AG: That has a direct connection to lactose. You know, I think it produced lactose. Pregnant women would drink it, and women that were...that had just given birth. Yeah, the *pia* was another thing.

KM: Did you hear how it was planted? Was it on flat ground? Planted in mounds?

AG: It grew right on the walls of the fishpond. And the reason for that is because I... When my mother said, and my uncle said *pia*, I never associated it with arrow root. I thought it was some kind of wild plant that they liked. But since talking with the people who are now restoring it, and talking to the ah... What's his name? I forget his name. [Chuck Streck] He was the guy... cause I bent down, and I knew that *pia* like to grow in sandy soil. And he said yeah and this is perfect, because he and I dug into the wall and that's what it is, its a lot of sand with some dirt, but a lot of coral. And it is said that the *pia* likes this. But it has a kind of a connection to the fact that women... there were a lot of women in this area here, more so than men. I don't know why I keep getting on this woman thing you know. Maybe it was just because too, there were not so many men. You know in the 20s, 30s, all the men were down town some where. It was left to the women to really take care... But I think mainly too, it was part of the *ahupua'a* of He'eia and the people there were just applying their cultural, doing their cultural things.

KM: What had been handed down from the families, because it was a right yeah, that the people that lived in the *ahupua'a*... And you think that about 1937, that for your mama, those people were stopped from doing that.

AG: Uh-ha, yeah. They like to say because of the war. But my mom says, "Nah, it was before the war." But they had already been building bases. They had already started... But there is a definite connection. There is too for my intent and purposes that some day this will be returned to us. And we go there, Toni and I not only to make a spiritual connection, it's sort of like we go there to maintain and keep a vigil on it you might say because we are saying that these are one of the places that we would like to have back, you know.

KM: The 'ili of Mōkapu?

AG: All of it.

KM: The peninsula.

AG: Heleloa, Kuwa'a'ohē, Ulupa'u and all of that we would like to have back. These are all ceded lands with the exception of this [pointing to the 'ili Mōkapu] here. See, its too bad too that this was one of the first lands that they sold from Pākī after he died. But you know, at that particular time too, you have to understand, the He'eia Agricultural Company, which was the forerunner of Kāne'ohē Ranch it self, they were doing a lot of misdealing, a lot of stuff was going on. And I have...even tracing the title to Coconut Island, there's a lot of *hukihuki*, and a lot of *hākākā*.

KM: You brought up Kāne'ohē Ranch and Castle, so I'd like to ask you a question and give you some names; if perhaps you've heard them. In the Māhele, four or five native tenants of the land... whereas Kalama received the Kāne'ohē portion, the 'ili within Kāne'ohē of Mōkapu. Pākī received the 'ili of Mōkapu itself. There four or five *kuleana* that were awarded. One was to Kāne, one was to Kuiaia, another to Ko'olau... I went and found the texts which I think is important...

AG: Yeah.

KM: And I want to ask you too as we go... You know there's a beautiful Hawaiian saying, "A'ohē pau ka 'ike i ka hālau ho'okāhi" (Not all knowledge is in one school). So some people will have different stories and things. And what I think is of great importance in doing this study is that everyone is given an opportunity...not everyone, but at least the people that we are able to contact and speak with; each individual has the opportunity to speak and share their *mana'o*, what they understand from their *kūpuna*. We're not just necessarily telling one story. We are telling that there are many stories about how the people related to this land, and how the *aloha* or what ever.

So when I went back through the Māhele texts...so I was curious if you'd heard the name Kuiaia...

AG: I've heard the name Kāne.

KM: Kāne. Okay. Ko'olau? And I'm sorry, there's other name, and I don't remember right now. But, I heard an interesting story that when Kāne'ohē Ranch...when Castle began sort of sealing off areas of this after his acquisition, that they were actually removing some people from the land. That they said were squatters, that had claimed that this was their land. Now for some reason, your right, you know. You go to the old maps at the Survey Branch, the Real Property Tax [Office], you see Queen Kalama's name, you see Pākī's name, you don't see any of the *kuleana* like you see in other maps...

AG: Yeah, yeah.

KM: Well you look at the other maps... you mentioned Kāne'ohē [Devaney et al. 1985] and the maps that are in there. You look at the map that brings you through Kāne'ohē-He'eia, you see all of the...well not all of, but many of the *kuleana* that were awarded at that time. You don't see it for Mōkapu, but when you go to the texts you find that these awards were claimed to I believe four individuals. They specifically reference Heleloa, Kuwa'a'ohē, Ulupa'u. Growing 'uala, ipu 'awa'awa, one in one...and gathering salt at Kaluapūhi. So there are three, four 'ili that are referenced. Heleloa, Kuwa'a'ohē, Ulupa'u, and Kaluapūhi, gathering salt.

AG: So you found *kuleana* awards there, and now you're saying that there are some on Mōkapu?

KM: No, there is none. So that's what's difficult today. Till the time of the Māhele, the *kūpuna* were not referring to this land as the Mōkapu Peninsula.

AG: Uh-hmm. It was just there [pointing to the 'ili of Mōkapu].

KM: That's right, just this 'ili.

AG: They were all called by their individual names before that. That's why we get very confusing. It gets confusing about Mōkapu, and then you say, "But only the western most part is called Mōkapu." They said it's all Mōkapu. I said, "No, no, no, it's all 'ili with their own names." And that was known way before. My uncle, my mother, my grandmothers never called it Mōkapu. They called it the 'ili of Mōkapu, or the 'ili of Heleloa, they called it by their real place names.

KM: You did hear them talk about Kū'au?

AG: Oh yes!

KM: You know, not many people remember... Did you hear your mama them talk about other... You've heard of Pā'ōhua which is important, because no one else that I've spoken with heard of Pā'ōhua. From a personal family memory.

AG: Oh yeah. [end side one, start side two] Pā'ōhua, I knew about Kū'au, I knew about the disappearing [stone of Kū'au]...actually when I first heard about Kū'au, it was in the context of that. The stone that disappeared, you know. The hidden rock, *pōhaku* of Kū'au. But as I grew up of course, I said yeah that's Kū'au, but the disappearing rock is part of Kū'au. But yeah, that one there, my uncle talked of many, many times during the summer and that my great grandmother, Kahanupā'oa was indeed a known fisherwoman in the *ahupua'a* of He'eia. That she you know, people used to be amazed at her being able to fish very well, and she had the eye to for *he'e*. You know that certain people do have the eye for it and are able to gather all this. But mostly, it was that, and I think that maybe one of the reasons that this...we can't say that...one of the reasons I think that there were no *kuleana* at the 'ili of Mōkapu is because it was so sacred. Because it was a center of religious worship, way before any of us. Way before my... We know this from Kamehameha's time, when after winning O'ahu, he came here. He came here and divided up his lands in the bay of Kāne'ohe. But I picture as, not as it is today. not barren at all. But they say that there were thousands of coconut trees at Mō... Indeed all of the peninsula, all over here, and that it was busy place.

It must have been really... It must have been really beautiful out there. And they never talked... They talked about the bones like it was not important to them. Like my uncle said that he used to go walking along over here [pointing to the He'eia-Heleloa dunes], walk all around, and every now and then he'd find a limb or a head and I'd say, "What did you do with it uncle?" And he'd say, "Oh, you just take um and bury it deeper." So he would always be digging and putting them back because of the sea churning up all of this kind of stuff. But yeah, Kū and Hina were the deities that they worshipped while they were there and that's really about it for me as far as Mōkapu.

KM: The 'ili of Mōkapu?

AG: Well, not only the 'ili, but the way that my *kūpuna* went there. What they went there for, and what they did there. And to me that's... and they did that up until modern times. Until they were told not to. Yeah.

KM: Did you hear the name on this side, "Ulupau" or "Ulupa'u?" Do you remember talking about it?

AG: Only as part of this, only as part of Mōkapu. And Ulupau, you know is really where the birds at, you know. But not really, I think that by the time, by the time... I was too young and they were already in their 40s and 30s, all ready there was not too much going on. They could have, they could have told us a lot, but they didn't.

KM: Were people going out and still honoring Kū and Hina in your mama's time?

AG: In my mother's day? Yes, definitely.

KM: So up until 37 or so, your mama them were still actively going there and when they caught fish, some were placed back?

AG: The first, the biggest of the catch. One would be put for Kū, and one would be put for Hina.

KM: Did you ever hear the last name Mōa as a family?

AG: [Chuckling] You know what my uncle says about Mōa? That his name was Moore. M-o-o-r-e. And that he was a black guy.

KM: Oh, so this George...

AG: About this guy throwing.. George Mōa. See now...

KM: Your grandpa or your uncle?

AG: My uncle, my uncle Sam Lono.

KM: Oh, uncle Sam.

AG: Says that the person that they say George Mōa, was not a Hawaiian. He was a black man and his name was Moore. M-o-o-r-e. And that he, I guess he was a drinker. He was associated actually with the army when they had Italian prisoners on Waikalua Road, near where the police station is. You go further down, they had little are where they barb wired it off, and believe it or not, there were Italian prisoners of war there. And this supposedly, he had come to work for the government, taking care of these Italian prisoners, but he was a drinker. And that for lack of a better reason, they blamed this guy. But ahm... and you know my uncle says, he doesn't even know whether or not this guy Moore pushed the stone in the water. Because it would have taken quite a bit, quite a feat. They were not small stones. They were big stones.

KM: Have you seen, you've seen Hina?

AG: No.

AG: No. But my uncle said they were big stones. Can I ask you a question? If you were... what would you feel about.. perhaps since 1930 or little before, Hina may have been... Because I think that William Kalani mā said that Hina had already... It was recorded in fact in 19.. McAllister, 1930-1933, that Hina and Kū had been taken and thrown over the side by the time that McAllister did his work with Kalani, Ka'iliwai, and Māhoe them, in 1930. I don't

think so, because even in McAllister, they couldn't point out the Kū and Hina stones. The only thing that they could point out was the Kāne and the Kanaloa part, because the Kū and Hina were gone already...

AG: Toppled.

KM: Toppled over. Because you see, she was up right. When you look at the picture where they pointed by Kāne and Kanaloa and the *heiau* that was to them there. She was up on the land on the slope at Keawanui, right? And so, what would your feeling be about people gathering together to return her closer to where she belongs?

AG: If she's still there.

KM: She is still there.

AG: I'd sure like to see her [chuckles]. The Hina, you say Hina, not the Kū.

KM: 'Ae.

AG: [Speaking to Toni Yardley] The Hina stone is there he's saying.

AG: We put a *ho'okupu* [offering] of white coral I brought from Taputapuātea and put it back in the cliffs up there, where the *heiau* is supposed to have been.

KM: Would you...And the reason that I'm asking this is... and I've spoken with the other families about, because like you know... their parents told them that they never needed to be afraid in this land because Hina was there watching and caring for them. And they honored and respected her [Hina]. I'm not... I don't want to offend, and I don't want to lead you to something, but my gut feeling is that all of these years, Hina has been sitting there waiting for a time when people will once again *aloha*, you know? ... It's my feeling, and if I'm wrong, please tell me what you feel. I believe that the time has come, that we now have this opportunity to... Finally, people are... perhaps not going back to *ho'omana* [worship] in the old style, some people are, some are not. But there's this opportunity to finally... To take her and save her before she actually does disappear as the land changes. And perhaps return her close to where she came from.

AG: Well, where she's lying, there's no water?

KM: She's right on the edge.

AG: Of the water?

KM: Actually, she's not far from Pā'ōhua was. It's all coral and black rock now right. The general's house, here. Keawanui is the dip. And there's the house here on Pali-kilo. Now there's houses in between right? Okay, general's house, Keawanui, Pali-kilo. Hina sits right in the... on the edge, right on the... five feet away from the water's edge.

AG: Gee we were there. We were right there and it never...I mean, the destruction it self was enough for me to say there's nothing left. Nothing left, but if she's still there, wow! That's heavy. We should, I mean there's no question that she should be, that she should be honored.

KM: She is what is left you know. And again, its the earth, whether its Kāmeha‘ikū...

AG: Have you gone to see it?

KM: Yes. And I’m sorry, I don’t have the picture...

AG: They allowed you to go in? How did you go in?

KM: Well see, this project is being done...

TY: By the Federal Government.

AG: Oh, I see by the Federal Government.

KM: It’s under Federal requirements. And the whole goal is to collect the stories and information. Hopefully...and I believe that they can be better planners, not only mentally, but [pointing to the *na‘au*, or gut] inside. But if they don’t know, it’s easy to be ignorant and do all kinds of things when you don’t know. So what we’re doing is we’re collecting and gathering. And this comes back to what we were talking, we just spoke briefly before recording, a little bit about Hawai‘i-loa and this project is being required because of some of the plans they’ve got going. They need to know, “Is Mōkapu important to the Hawaiian people?” Well you and everyone else we’ve interviewed has said “Yes.” So we’re going to have an opportunity, groups of families to gather together once again as they did on Mōkapu, and share their stories, their history, and their relationship. And I believe work towards stewardship and caring for revitalizing the land. And you’ve said you have a goal at some point, that perhaps some day, “all of this...”

AG: Uh-hmm. I would, I would like to see Mōkapu restored as much as possible, restore some of the things that are sacred to us. And we tried last year, when Toni and I began our annual “*Ho‘aka*” at Mōkapu, we wanted to go to Hawai‘i-loa first, you know. The significance of Hawai‘i-loa has to do with our navigation eh. Didn’t you say so Toni?

AG: What have you read about Hawai‘i-loa? I know about the spring and I know that Tutu Kalani talked about the spring. But ah, it was on the side eh?

KM: Somewhere, actually, he wasn’t real clear you know. An I even went to look in McAllister’s field notes, just if by chance he had marked it. He didn’t. But you see, Thrum in the 1880s, 1890s [*Hawaiian Annual* 1916] recorded that there was a *heiau* some where on the side...

AG: Yes, there is. There is a facing up there [on Hawai‘i-loa] that you can see.

KM: That’s correct, that cliff area is on this side [pointing to the location on the map] here. Unfortunately, no one identified where the spring was. You know...no one said “X marks the spot, that’s where the spring is.” But there are some interesting things here. There are agricultural sites, and perhaps some habitation or temporary habitation sites still existing around this area here, below here.

So...did you hear Tutu Kalani, or Tutu ‘A‘ahulole them also. Did you hear from them about the spring at all? Or you heard that it was them that recorded that there was a spring there?

AG: Well my uncle talked about them.

KM: Is that Daniel Kea?

AG: Uh-hmm, uh-hmm. So he knew a lot about what they were doing, but we as younger kids, we were never told a thing. Just go sit down in the corner, eat your cracker [laughs]. But yeah, basically, they never really told us anything.

KM: What do you feel about Hawai‘i-loa as a land mark, or as a place and its significance to Mōkapu, or the people of He‘eia–Kāne‘ohe or even greater?

AG: Well first of all you gotta realize that Hawai‘i-loa is not in the *ahupua‘a* of He‘eia. Okay, its outside of it. Any kind of... I‘ve never really gotten any kind of information on it myself. You know, I think that I was just... we were just too modernized already, so all of this was really lost to us. Even the name of the beach, Ka-hā-ka-hā-ka-ea, I mean that‘ s...

KM: Did you hear that name from your *tutu mā*?

AG: Uh-uh, uh-uh. This is all stuff we‘ve learned... Yeah McAllister, Fiddler, all those guys...

KM: Well, Fiddler was interesting.

AG: But if Hina is there, and you have a mind to honor her once more, you should go ahead with that. I‘d like that.

KM: I think my role is simply as... that I‘m a facilitator... So, what I‘m hoping and... However, I *mahalo ke Akua* because the path is being opened up. All of the families have said, “If Hina is there, and if we have an opportunity to save her...” Maybe its like the path has finally opened up, if we don‘t go...

AG: Boy, does he hit close to home or what! These are the same words we‘ve been using with each other since we came back from Tahiti, “That the path is opened.” Yeah, I‘d like to see something like that happen. I really would. I think that that stone, if it is still there, it is the last link, you know.

KM: She is and that‘ s why it‘ s important.

AG: You know, that‘ s why she‘ s still there eh.

KM: I feel that if we miss this... That‘ s right, exactly...
See, if we miss... If we do not take this opportunity now... My other gut feeling is, its been given to you... and I‘m going to help facilitate that a little bit...

AG: Uh-hmm, that would be wonderful.

KM: But if we don‘t take that opportunity, she will indeed be taken.

AG: Uh-hmm.

KM: And then it will be too late. Because our children won‘t know.

TY: Where is the *pōhaku* [stone]?

KM: She sits... if Pā'ōhua is around this area here.

TY: Very good, what does she look like? Does she look like a *nai'a* [porpoise] at all or what?

KM: Yes.

TY: Thank you. YESSS!!! [shouts out]

AG: [Laughs] A *nai'a*.

KM: Now that you say it, yes it does. Because you see, what happens is [motioning with hands while describing the Hina stone] her base is broad, because she was probably standing upright.

AG: Standing upright yeah.

KM: She's laying on the ground her base is broad. If you were to set her up she is curved, flat, there is a notch where the mouth would be and her body comes down, and there are eyes. So yes it does.

TY: She is crescent shaped.

KM: Now I would not have said that... the *nai'a* connection unless you had said. But, yes. My first impression was that we do have an *i'a* [fish bodied form] of some type. Some ocean form whether it be you know a water form or *kino lau* [multiple formed deity] of some kind. So, but you see, broad based to stand up. She's [a] crescent, flat nosed, the mouth cleft and back down.

TY: Whew!!!

KM: So anyway, it's so clear that this is her. There's no doubt from the pictures, and its because McAllister, Bishop included one picture of her in the book [McAllister 1933]. I went and got the other picture which is a better picture to me, because Kalani, Ka'iliwai, and this Akimo who some people thought might have been Pāhia or somebody... Or Jones, I'm sorry, J.K. Jones, not Ka'iliwai. So I guess, Akona's...

What do you feel about Hawai'i-loa and you've heard I think that they would like to build some housing for the military on the slope of Hawai'i-loa, and I'm marking it on the map here. 300 housing units.

AG: They're never going to get it. We don't like stuff like that. See, the reality of Mōkapu and not Mōkapu, but Ulupau and all this peninsula here, is that they have been building houses for years. Going on five, six years steady. They're still building, and they want to, they want to create more housing, but the thing about Mōkapu, the peninsula is that the federal government; anything that they have been doing here they haven't been letting the City of the State know. They just go ahead and do it. And they don't have to go by law. [pause tape]

KM: So we were talking a little bit about Hawai'i-loa, about the military use of the housing and stuff like this.

- AG: Well, one of the things about the peninsula is that it's ceded. They [the lands] go back to the sovereign entity. It goes back to the Hawaiian people. This is the ultimate goal... There are portions of over here that they own in fee, but the majority of it is ceded. This is the only part that is in fee [pointing to the 'ili of Mōkapu], that we can say is not ceded. And some maybe a little portions in here around in here [pointing to the central area of Mōkapu Peninsula], that are not ceded. And I have a feeling that part of that is the *kuleana*. The *kuleana* that are excluded, you know from any part of the big ceded portion.
- KM: Oh, Kapuna'e is the other name. Kapuna'e or Kapunae, so I'm glad... I'd said there were four. You have Kāne, Kuiaia, Kahuna'e, and Ko'olau. Four individuals who received lands in the Kāne'ohe portion of Mōkapu.
- AG: Yes. What do you think about the name Mōkapu.
- KM: That's my question, I'm supposed to ask you that [laughs].
- AG: Okay. Well you know, I tend to think of the peninsula as very female, you know. I believe that ahm... being connected with the birth place of man and woman, on Ka-hā-ka-hā-ka-*ea* Beach, there's also the portion of red and black sand some where around here, where supposedly they were made. But Mōkapu belongs to the Hawaiian people and I think that when the military finds out that they no longer need it for defense purposes of any kind they will give it back. Its okay if they build housing now, its okay cause we're going to take.
- TY: Not on Hawai'i-loa.
- AG: But Hawai'i-loa, no can. Absolutely not, I doubt it. I don't think that *Akua* will allow that. This is a very... This is one of our most sacred areas . If we're going to talk about Mōkapu.
- KM: I need to ask you to explain that to me... I need to ask you to share with me, how do you feel this sacredness? What is it that sets Hawai'i-loa aside from the rest of the land? Or that makes it so important on the landscape.
- AG: Toni explains this very well you know, because I didn't have any exposure to Hawai'i-loa, except that I know that its very highly sacred and that indeed, all of this place was. And the fact that it coincides with ah... We have information and legends that lead us to believe that man, the first man was created here with woman. But what is it you said about Hawai'i-loa? [speaking to Toni]
- TY: I feel that that is our connection with all of Polynesia to Kahiki. That Hawai'i-loa, the whole Polynesia is Hawai'i-loa. Hawai'i Loa the navigator discovered Hawai'i.
- AG: Uh-hmm, you hear that all over Polynesia. In Tahiti, Raiatea was called Hawai'i...
- TY: Hawai'iti-nui, but I think our term is Hawai'i-loa. And for that reason. I think that is the big anchor with the rest of our home. The *piko* [umbilical or center] of the *honua* [earth]. See, my connection to Mōkapu is through my family, and the experience that I know that they went through was that little portion of going fishing and using that as their place during the summer where they would do all of these chores, including *hala* [pandanus trees], there were a lot of *hala* there. My mother used to say that her grandmother used to go over there and they used to make the baskets right out of the coconut trees and the *hala* that was growing there.

- KM: One of the claimants here [in Heleloa] did claim five *pū hala* [pandanus trees] also, going back to 1848–1850. Which to me, that’s an interesting connection also.
- AG: Uh-hmm, yeah and that there was *hala* growing there, because my mother would say that her *tutu* would go out there. And they needed to make baskets for the fish to haul back after they were *pau* for the three months that they were there, and it always lasted three months. But interesting too is that before they would go to Mōkapu, they would stop at Moku-o-Lo‘e [Coconut Island] because we had an uncle there, Kawika, and they would have to spend a couple of weeks with him and then they would take him and his, I forgot his wife’s name, but they all would go pick them up and they would all go over here [Mōkapu].
- KM: Where was the family staying do you think? Along the Keawanui area above Pā‘ōhua.
- AG: Yes.
- KM: In that sheltered cove.
- AG: Yeah, always on that side. Always here on Kū‘au. You know my uncle remembers that better, because he used to play when he was a young boy, and going off with them, he would play. This was their play area.
- KM: Is this Leonard Kea, or Daniel?
- AG: Leonard Kea, Sam Lono, Daniel Kea.
- KM: Okay, I’m gonna just... you know, this section of the dune here has been cut, there is a runway that goes through here now... Oh!
- AG: But here is where the heavy dunes are for the bones to be returned.
- KM: ‘Ae. The road runs across that you drive. So this is the road that goes across the runway. Comes down into Keawanui into the valley. And it cuts around here like this. So there’s the parking lot there and then there’s the other section so that you can get up around to those areas there.
- AG: Right.
- KM: This is a sheltered cove between the *pu‘uone* [sand dunes]... on this side and Pali-kilo on this side... that name Pali-kilo ties in with perhaps that idea of *kilo i‘a* [fish spotters].
- AG: So sure, it makes sense cause right out here was already all the deep water. There is a series of reefs out here... Right out here about where Kekepa is. But all over here was blue... All out here is blue water already. But yeah, the *kilo* would be over here somewhere because it overlooks all this are in here.
- KM: There are a lot of... I’m going to go back, is Hawai‘i-loa, the *pu‘u*, is it an important land mark, do you think? Does it have significance in its... I hate that word [significance]...
- AG: Definitely! If you look at, I feel it very strongly. Because if you, certain parts from ‘Ioleka‘a, if you look at Hawai‘i-loa... And the fact that we put our rock over her which is now the farthest north, I... that is what I liked is that we put our rock here from Raiatea to the northern most point we felt to the tip of the triangle. But ahm, Hawai‘i-loa is what? What kind of history do you get from it?

KM: There are... and I'm sorry, I'm trying to [pause tape... discussed why I should not bring my understanding of the history into the conversation. then began a discussion about Tutu Komomua and the establishment of the Catholic church at Mōkapu, movement of stones from Mōkapu to St. Ann's on Ha'ikū road, and the demolition of the old coral stone church.]

AG: ... the most beautiful thing was spending Easter and Christmas, I couldn't find any other place that would have been better, than to sit in that little church. Because, let me tell you, it was always so beautiful, full of flowers and candle light and greenery.

KM: So you remember that it was all built with the coral?

AG: Yes, all coral and we knew the story about the coral coming from Mōkapu, yeah. That the old church was built on the *heiau* [Pali-kilo side], everybody knew that story.

KM: Did you remember...Did mama them... The '*ili* of Mōkapu sort of cuts around like this for He'eia. And then Heleloa with Hawai'i-loa sits on the side. In about this area here, there was a water hole. Did you ever hear mama them...

AG: Oh, I thought it was more over here.

KM: It may have been a little further over.

AG: But it was in between Hawai'i-loa and Keawanui.

KM: That's correct. In between Hawai'i-loa and Keawanui. It was a water hole with solid rock around it...

AG: Yes, just like that feature down there, I told you [speaking to Toni]. Its got facing, yeah. There was water there, brackish.

KM: That's right, Lu-o-wai-o-Kanaloa. There was Tutu Lizzy Wahinekapu Ka'eo... Tutu Lizzy Wahinekapu Ka'eo still made offerings at this spring [c. 1930s] which is now under the runway, and that's how you get an idea of where it is. Cause that runway that runs up here, the runway you drove across, well the spring or pond Lu-o-wai-o-Kanaloa...

AG: Was there.

KM: Did your *tutu*... What did they do, do you recall what did they do for water?

AG: They took water. Oh yeah, that was what my uncle Sonny... my uncle Sam Lono, and Leonard Kea, that's what they were, the kids, the two young boys in the boat, that would ferry stuff across. Like our house, our *hale* was right over here. Yeah, our *hale* is right over here [in the area below King School]. See, and then the kids would just row back and forth you know, to do what ever they had to do. That's what their job was. Their job was if anybody needed, somebody needed anything, whatever, they would go on the boat and go. Seemed to me though that I thought it was further away... But right now, you know its buried.

KM: I know that it is under the runway and for the way the runway cuts across there. It wasn't in the dune. It was below.

- AG: Yeah, yeah. It was kind of down in the gully yeah.
- KM: Yes... Aunty Emma had a story about Kāne, Kanaloa, Kū, and Lono out at Mōkapu. And how... It ties back to the making of man which is a story that Fornander recorded through Kamakau and Kepelino... Sometimes, there are some thoughts, or stories...beliefs by some people, that some of the stories that were recorded at that time had a biblical tie or relationship...
- TY: Yeah, I hear that's how they're trying to down play these areas [pointing to map of Mōkapu Peninsula].
- KM: Ah-ha. I don't know... In fact, let's look at it from the other side for a second. If Kāne, Kū, Lono, the biblicized sort of Holy Trinity, with Kāne being the figure head... Kanaloa becomes Satan because he rebelled against Kāne's creation and tried to make his own. The fact that the *kūpuna* selected Mōkapu as a peninsula, the lands of Mōkapu for the setting of that story in a period of great turmoil and change that was accosting the Hawaiian people was greatly significant also. You know if that's, you know... Say it's not an ancient, ancient tradition. Say its something that the *kūpuna* took and they adapted old genealogies and things. The *tutu* were such prolific writers, I mean boy, once they started writing their histories, they just wrote and wrote, and wrote there is such a wealth of things sitting in the Hawaiian newspapers. So you know there are.. I don't believe that it will down play the significance. Because it shows the dynamic, the overwhelming change, and how the Hawaiians [adapted]... They could have selected...
- AG: Anywhere, uh-hmm.
- KM: Anywhere in Hawai'i to make [the legend]...
- AG: You see now, I'm acting like you know, oh well okay, we're talking about Mōkapu. Now nothing is really going to sink in until I'm in bed tonight then its going to go Pow! [laughs] Its going to go Pow! before then eh. Oh well see, this is so interesting for me and for Toni.
- TY: [Laughing]
- AG: Its because our going to Mōkapu, you know when we first talked about it, I said, "We gotta got to Mōkapu. We've got to go there." And you know I feel that I must go there. Its a place where my grandmother, my mother, my great grandmother, and my great great *tutu*... They all did something here, they all lived a part of their lives here.
- And so when this started little did we dream that we would get all of this feed back. Your part of this feed back. Your part of what we feel the opening of the path also for us. Because Mōkapu is so important to us. You know as a place too... Maybe a lot of people expect bigger and more elaborate stuff from us, but its not so because we are there for one purpose only, to keep in touch with our ancestors. And for me its a little bit more, because of the connection with the...my *'ohana*.
- KM: 'Ae.
- AG: How this thing is evolving is just so funny, because you know, here you are. You know, and actually, it was really not meant to be, but, because you know, you took the bull by the horn and so this has happened. So now, another way has opened. [speaking to Kepā] Did uncle talk about when he was a boy at Mōkapu?

KM: No, he didn't. He did talk to me about... he didn't call it Moku-manu that I remember... What he called it was Moku-manō [Shark Island], and he told me about the cave and the shark. Do you have any recollection? And I know that there is a cave here and that Kūhaimoana the shark god [end side two of tape one, start side one tape two]. So, I did not hear uncle speak too much about Mōkapu. We were talking about many other things. It's so funny, I mean he took me out to Pu'u-o-Mahuka...

This place here, we were talking about how, its possible, it doesn't diminish the value, it just simply changes the time frame. [pointing to the map of Mōkapu] Ki'i this point here and this cove here... ...in one account is the place that the image was drawn of man. This area here along the Ulupa'u shore line towards Kaluapūhi and the Kapoho salt works... To this day... and so I spoke with Thomas Kekua's daughter. Thomas Kekua was living out at Mōkapu in the 30s. Now he was native of Maui, but he had come here and was caretaker of these lands for Castle. And fronting their home where they lived on this side was the sands that glittered like gold, that are talked about in some of the accounts that were gathered for ah... And see, another way that its said is "Kahakahakea" and in some accounts its been identified as being this shore here.

AG: Oh, not here? [Pointing to the He'eia dune section towards Kū'au]

KM: So I am not saying... I'm only sharing with you now another story.

TY: Another variation.

KM: That's correct. I believe... I'm sorry, who am I? I think that the fact, even if the story of Kāne, Kū, and Lono breathing life into the first man patterned so closely after a biblical story... Even if it, and it has, let's say been inserted into ancient genealogies to validify, to give it... Let's say its not *kahiko loa*, very, very ancient but it is still significant because of what was happening. It was the people's efforts. Kamakau and Kepelino *mā* to position themselves, because they were being judged continually. The *kūpuna* were... I mean, these guys [Fornander and other foreigners] acquiring all that they had and still deriding and denigrating, what ever the word is, making rubbish of what they believed and what they were. It was fashionable to collect a few cute stories and things.

Here and there, and a lot of things were... the place, just by... You asked me earlier, "What does the name Mōkapu mean?" Kind of, that was kind of the question, and I said, "Oh, that's my question for you." What do you think, what is the symbolism of that name Mōkapu?

AG: Mō-kapu to me, is feminine. It is "*Mo'o kapu*." And a lot of people have their own version, but if you look at Mōkapu from either the western end or the eastern end, it is not a *honu*, it is a *mo'o*.

KM: That's what uncle told me. And I've written that up in the report, because your absolutely right.

AG: And even my mom, certain times, she would say "Mo'okapu."

TY: I'd like to say that's a variation, because I believe in the *honu*. I see the *honu*. So I would like to say, I wouldn't say that its not, cause I see the *honu*.

KM: It depends on where you see it from yeah.

AG: But supposedly, the *mo'o* begins here [pointing to the Ulupa'u side and motioning around the map] and it goes all... its body becomes Kāne'ōhe Bay, and its tail is Mokoli'i.

KM: 'Ae.

AG: Okay, the tail is right there. And that ahm I think that, you know I tend to look at things in a feminine way any way. I don't know if its because of the suppression of women you know and what we've been through in all our lives for equal... Fair and equal distribution or whatever you want to call it. But *wahine* [women] do not have any real say in this world, and I've been brought up to be independent and free thinking. But ah, that is one of the things, you know the *kapu* [restriction or sacredness of the *mo'o* – a dual formed water goddess] which is significantly female. And from what I understood, a warrior type female.

And I look at that as the protective, in a protective way for this part of the bay. Because you know you read the history of pre-contact, and you realize how productive Kāne'ōhe Bay was. And when you look at the two most sacred points, which would be the 'ili of Mōkapu and Kualoa. The two areas that close or protected all of that.

And I don't think it was just because it was spiritual. I think that just looking at the lay of the land and what was in it, was enough to put in awe anyone that was in Kāne'ōhe. That was in the area of Kāne'ōhe Bay. When I have a vision of it, I can not explain to you how beautiful it would be, because all of this was a beautiful clear water, coral gardens. Oh, I mean you know... and you look at all the coconut trees all over [pointing to the Mōkapu area] and the acres and acres of *kalo*, banana, I mean everything in it... I can see why everyone, including the landing of canoes were always on the windward side. It has lot to do... I understand completely why they would go completely to the windward side, because that's where all the water was. Yeah. And Mōkapu, I believe was even more sacred and more *kapu* at the time of Kamehameha [I], and that may be this part here, while it was productive, this was the religious center right here [pointing to the 'ili of Mōkapu].

KM: [In conversation about the *leina ka'uhane* {leaping or departing place of the spirits from He'eia, and the burial dunes of the Mōkapu Peninsula} ...I believe Kamakau, Malo, perhaps I'i, and Fornander, who relied very heavily on Kamakau *mā*, that He'eia-uli was the leaping spot of the spirit, of the 'uhane after it left the body, when it was going to its other realm. Did *tutu mā*... Now do you recall, now this is He'eia, as you've said very clearly Mōkapu, the 'ili of Mōkapu is He'eia... Is there a tie? Did you hear *tutu* them associate anything with [the leaping spot and the burials of Mōkapu]...

AG: [Shakes her head.]

KM: No. Okay.

AG: The only thing that my uncle Dan, my *tutu* told him that is where, when people *make*, they would take them there so there spirit would come out and they would... Well that's how as you said, the old folks always used to go over there.

KM: Well, that's very important. So we're talking about Ke'alohi [Point – Ulumau].

AG: But he always used to say that's what the old folks would do, and if they couldn't take the body itself...

KM: [Breathes] *Hā*. [the breath of life, or transference of one's *mana* to another]

AG: That somebody would *pule* and the *hā*, yeah, the thing about the *hā*, and they would go there if they couldn't take the body itself, but the spirit. Yeah, I didn't really pay too much attention to it, this is why its such a big shock right now. But I do remember him saying that about that. You said leaping, but he said the spirit would go up.

KM: They called them "*leina, ka leina 'uhane*." *Leina* are leaping or departing places. Like "*ka leina a Kahekili*," now is this an old name or not, Kahekili's leap? This may be a figment of Fiddler's imagination in 1956.

AG: You think so?

KM: I don't know. I say it may be.

TY: It could be.

KM: I'm going to share with you... there are... And that's why what you share with me, what you share with all of those who are going to read this report, is your tie. Your relationship, your sense of the land. Because I am being challenged to record everything that I can, I have gone and I have looked through the Hawaiian newspapers. I've looked through the writings of Kamakau, Kepelino *mā*, you know. I looked through... Its wonderful, in 1865, a Hawaiian writer who goes unidentified in the Hawaiian newspaper, *Ke Au 'Oko'a*, described the beauties of Mōkapu, the lands of Mōkapu as seen from Nu'uānu... And I'm sorry I don't have the text with me, and I'm going to need to come back to and ask you to review the transcript of this interview...

But what's important is that we collect and record this information and say, "You're not *pau* with this yet." They're not *pau*, they gotta go back and interact with their community. Because of what we're doing here and with all the other people that we've interviewed, all these Hawaiian families are going to come together and we're going to out to the base [Note: This refers to the Community Caretaker Partnership Program]. We're going to talk about Hina, we're going to talk about the land, about caring for her...

...and about the other places that are important. So in 1865 Hawai'i-loa was identified as a hill out here, resting on the shoulders of Ulupa'u and Mololani, which reached up to the heavens...

TY: Mo-lo-lani. Where is Mololani?

KM: Mololani is this large breast of Ulupa'u [Anita is coughing tape paused]... Okay, why is Hawai'i-loa so important? ... Does it have value, is there depth to it or is just another place on the landscape? What is the land to the Hawaiian people? What is it? Can you- It's not just something to use and abuse and set aside when your done?

AG: Well every place though, every place that has a name has a meaning.

TY: Place names! Molo-lani means district which is a foundation for the heavens.

AG: It does have some significance.

KM: Just that it has a name alone then, is that what you're saying?

AG: Well not only... But the name, see the name that is given it is for a special reason. And I think that Hawai'i-loa was not only just a spot there, since we've been to Tahiti and back, it just navigationally, you know. Who is Hawai'i-loa? Why Hawai'i-loa, why is it so

significant that it connects within the Polynesian Triangle. Many, many famous places with the same name. A connection point.

TY: You know, I'd like... you ought to turn that off for a little [pause tape; back on in discussion, as Anita describes how Toni has helped her put the pieces of history together].

AG: ...has been opened up by this woman. The connection that she has made with me, its almost like waking a sleeping giant you know. And she's been with me all through this and I am not of a... Have not nee of a spiritual nature, and she has brought this to me. This is her gift to me. Is to teach me and make me aware of certain things. And its so funny you know, cause from the very first time we started to go to Mōkapu and do our *Ho'aka*, things have been coming up and exposing themselves like all the time. It a reawakening really, you know. Of that small part that I know that my ancestors played on Mōkapu. But because of our association, things have been... And you coming as you are and validating everything that she has been saying, is just wondrous to me. I'm in awe here. If I seem like I'm hesitant or that I'm just kind of stupid about it, its because these things are coming up, and I'm in awe, in absolute awe. And the more we do, the more people come in or things – *hōailona* [signs]...

All of that started coming... and so I know, with you coming here, its even bigger than what I even... What I'm in awe of is even bigger, that I even can dream about because I feel this thing coming. I feel this something so huge for me, as a small little player in this, the significance of what all of this is about, and coming from Tahiti, its really awesome how Mōkapu right now is connecting all of this together. The triangle, the fact that Hawaiians would like some of their freedom back. They'd like their sovereignty back, you know and all of this that you're bringing up, it connects to our sovereign status.

You know, when you ask me about Hawai'i-loa, immediately when you say, "What does Hawai'i-loa denote to you?" I gotta run back to the three corners of the triangle, because there is a Hawai'i-loa on Rapa-nui (Easter Island). There is a Hawai'i-loa at Aotearoa [New Zealand], and we have a Hawai'i-loa here. Hawai'i-loa is connected by navigation, and how we as a one people [Polynesians] were together all these years, and some how that got broken up, but now we are realigning again. And I don't know why, but this was our last... Going to Mōkapu last week, the week before, was the culmination and end of something that had been going on for maybe the last year, that has taken such a huge... Its become so significant and huge and all important to what happens to us in the future as a people of one nation. And we keep coming back to Mōkapu, why? And all the catch names that she's been throwing out here. I don't know what the hell she's talking about half of the time, but when you say Uli, you say Tea, and you say all of that. I mean there is something definitely going on here. The fact that you're here, you're validating what she has been espousing for a long time, is giving me more goose bumps. You know, I rest my case. Go ahead Toni.

TY: Okay, let me back up a little bit. First of all, I would like to say that Anita and I both met through Hālawa. We are both women of Hale-o-Papa. I don't think that that was a coincidence that we met through that event. I was personally drawn to Hālawa in 1992, it was a dispute over the freeway going through the women's Hale-o-Papa... In Hālawa, it is like figures of rock formations appeared to us that the scientists had not seen or paid attention to. And I'm talking major rock formations, like of a *pueo* [owl], very clear and significant on the cliff. We were led to other sites along the stream bed, and some of the reoccurring signs were of the *honu* and the *nai'a*. One *pōhaku* stand alone as a complete *honu*. There is one *pōhaku* that has a crescent shaped *nai'a*, a symbol of Hina. So in one case, there was a *pōhaku* that had the crescent shape and when the scientist came in to study

the petroglyphs, I asked them to take a look at that *pōhaku*. They thought, “Oh that’s just from road construction, it was just scraped.” And I said, “Please just look at it.” I had to ask about two, three, four times, “Could you please look at this?” And when she got up to it, she apologized, she said “Oh, I’m so sorry, you’re right...” It turned out to be a large petroglyph because it was all carved up and down with individual strokes. So I said, “Mahalo.” So there’s an example of cultural perspectives, cultural beliefs, meeting up with scientific beliefs... I’m currently a cultural monitor in Hālawa...

...I believe that Hālawa is the home of Papa-hānau-moku, Mother-earth [the goddess who gave birth to the islands]. Legends do record this is where Papa turned in[to]... Hina, Haumea, the different transformations... were from Hālawa. It’s part of Waolani, the meeting place of Papa and Wākea. What’s interesting is a rock formation in Hālawa looks similar to the island of O‘ahu. In the portion which would be Mōkapu is a nai‘a and a honu. I believe that Mōkapu and Hālawa are connected.

And its like many things are being corrected, our history, we are rewriting our history, And I believe that the *mana* is in our *koko* [blood]. Some how in our blood line, the *mana* is coming through to us. And I think that in the place names [is much of our history]... Hā-la-wā means like [exhales in the *hā*] like the space dedicated to the essence of life, the space ore area designated to the essence of life.

...my interpretation of Mōkapu is, it is a Sacred-district. Mō is a short form of *moku*, and that’s what I think it is a *kapu* district.

AG: For that *moku* [the district of Ko‘olau-poko].

TY: ...But I feel that Hālawa, Mōkapu, Hā-wai-loa and with the whole *honua* [earth expanse] is very powerful.

KM: Hmm. I want to [clarify something]... You are saying Hā-wai-loa.

TY: Yeah.

KM: Hā-wai-loa, there is an emphasis on the “*hā*, *wai*,” and “*loa*.”

KM: ...Well...I was wondering if... your saying it, “Hā-wai-loa.” I was wondering if... As Tutu Kalani had said, if there was a spring here, “*wai*.” There is a Hawaiian term in dryland agricultural... And the term “*hā-wai*” is the term that the *kūpuna* used for these dryland water conduits. To carry it from one to another. So I was playing... And I only [chuckles] pose it as an... To show that that their is great wealth in the language.

They need to know that there is not just one, but that there are many ideas or thoughts about the... Some are recorded perfectly. But you hit it on the head... Both of you I think. Auntie [Anita], when you were talking about specifically, just about the fact that there was a place name...

TY: But you know, as a little aside here, when I wrote a report to the base [MCBH] people, what was his name? The general at the time? I wrote a letter to him and then they wanted to know specifics about Mōkapu and what we knew about it and what not. I had specifically said that at Ka-hā-ka-hā-ka-ea, when man was created and then woman was formed, and then the people began to live... I said that that spring was very significant at Hawai‘i-loa, because it was the spring that nurtured the first people that lived there.

It's what I said, because I believe that. That spring was there for something. It was to nourish and nurture someone.

KM: Well, and now this is what you talk about... This is that cultural relationship or affiliation you know. You have the...

TY: The cultural interpretation.

KM: But, so I was curious is it possible than a Hawai'i-loa in this case... Were they talking... And I think its interesting because of what you've just said because of that spring, "Hā-wai-loa," Water-carried-or-drawn far, down to care for and nurture the crops that were down. And there are remnants today of what's left of the agricultural complex that was a part of this *pu'u* [hill].

AG: Yeah.

TY: I'd like to say that the name, "Hā-wai-'Ī" that we have taken for our home here is held to be sacred... Throughout Polynesia.

KM: That's important to know. And you'd mentioned that at Rapanui and Aotearoa, there are...

AG: Hawai'i's in different islands...

TY: Even Samoa, Savai'iti.

AG: Yeah, even Samoa, that you find that all over. I've heard it so many times.

TY: Raiatea was called.

AG: Raiatea was called Havai'iti.

TY: Yes. Havai'itinui. But in all of Polynesia, their legends confirm... Either it would be speaking about a certain place, or it would be speaking about a sacred place. And it can be... Like I think that the Tongans believe that perhaps its a floating island off to the east or... Its a legend... But no matter what all through out Polynesia, Hā-wai-'Ī is a sacred land

AG: As a destination. And Kahiki is a part of the word "Hā-wai-'Ī."

TY: ...Based on knowing Hā-wai-'Ī is a sacred term, to say "Hā-wai-'Ī-loa" is adding emphasis! And when you look at the hill, it is a dominant feature,... a dominant feature...on what is considered a sacred district. "Mōkapu." *Hā* is the spiritual breath. *Wai* is the spiritual waters that flow from 'Ī, the supreme Universal Being. It tells you how powerful it is.

It has significance whether or not it has to do with the wai. Wai is sacred, it is a gift...

Ka-hā-ka-hā-ke-*ea* literally means "The-breath-the-breath-of-life," *ea*. All of this is... You know, they say things go in cycles or periods of time, every one is seeking *ea*. *Ea* is a term for life, for sovereignty when... You're in control of your life. It is very important that all of these... This awareness is coming to be. I think it was only less than four years ago, people thought that our culture was almost dead. But I would say in the last three or four years, somehow as I said through the *koko* it has come to be so alive.

...By the way, I would like you to include this newspaper article about our Ho‘aka for you study [an article in the April 6, 1995:A-3, Hawaii Marine Newspaper, written by Cpl. Wanda Compton; cf. Introduction to this interview]. It shows were we pay tribute to Hawai‘i Loa in our annual ceremony and believe it connects us to all of Polynesia. This year is particularly important with the voyage of Hawai‘i Loa the canoe, taking place....

Last year, the *lele* was constructed at the same point, It is set up at the base of Pali-kilo, the four corners are set up... One is to Kū‘au, one is to Hawai‘i-loa, Pali-kilo, and ...

AG: Mokumanu. [A voice calling “High *tutu*.”]

KM: *Eia ka mo‘opuna.*

AG: This is Aaron, my grandson... [introductions continued, *tutu* {Anita} kisses her *mo‘opuna*...] But perhaps you even at the end of your report, put in something like this; “*Something new, modern, and very, very spiritual in its own way is happening at Mōkapu!* It is a... you know it should be said too that it is very, very spiritual there. Which is the main reason why nobody should put anymore houses on it.

KM: Hawai‘i-loa?

AG: [Nods her head in agreement]

TY: I don’t even see how they’re thinking of doing it. I mean we are not even given access to go up there, or go near there. They don’t need that equipment any more?

AG: And they want to put housing now, all of a sudden?

KM: The housing as I was drawing in this section here, so and when you look at it, you can see [end side one tape two, begin side two, tape two]...

AG: ...you can see it now, because they are giving a lot of money out here.

KM: Well that’s where this idea of community curatorship, stewardship that the community has...

AG: They know that I want that.

TY: Anita is the president and founder of He‘eia Historical Society. We have applied for a grant with NAGPRA to document the Mōkapu Repatriation...

KM: May I ask? Are you folks participating in the efforts to return the *iwi*...

TY: I’m a claimant, as a descendant of the Kamehameha-nui line and believe that all ali‘i lines are connected and share a spiritual connection with Mōkapu.

Interview No. 6 - George Davis, Mary Furtado-Davis, and Edith Auld, Interviewed on March 8, 1995, 12:00 p.m.

George Davis (Uncle George) was born on January 31, 1912, in Kona, Hawai‘i (*Figure B-1*). He was the *keiki hānai* (adopted son) of Wally and Kealohanui Davis. George Davis was raised mostly on the Mōkapu Peninsula, in the ‘*ili* of Mōkapu which had been at least partially owned by his family since c. 1856. The Davis family also

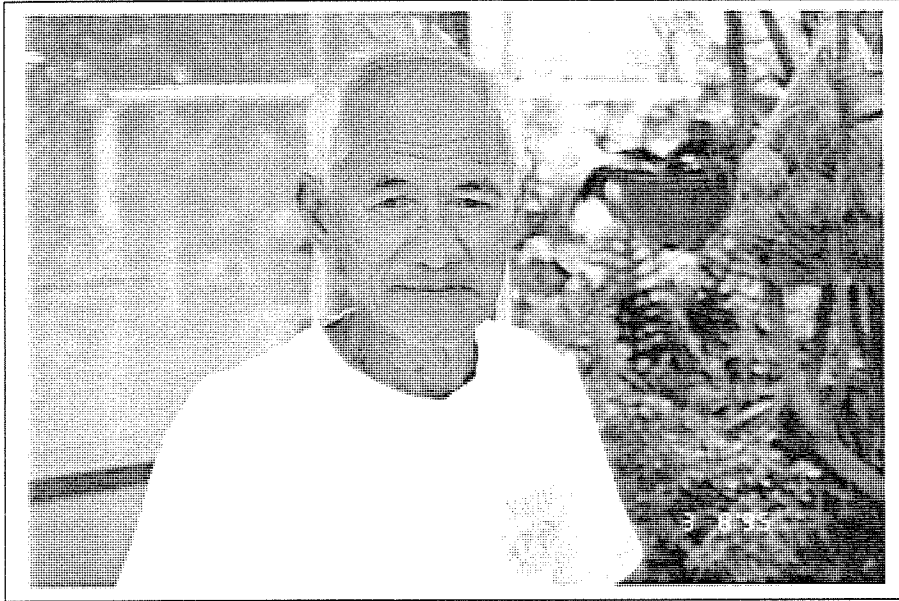


Figure B-1. George Davis (Neg. 4834:15)

owned *konoiki* fishing rights in the 'ili of Mōkapu, as a part of their land tenure rights. Though the United States government condemned Uncle George's family land in the 'ili of Mōkapu in c. 1940, Uncle George has continued exercising his rights as a native Hawaiian fisherman by returning to Mōkapu on a weekly basis, since leaving the peninsula in 1941, under a Navy issued life-long pass; uncle also worked on base as a civilian until his retirement. Uncle George married Mary Furtado (born July 27, 1924 in Honolulu) in 1941 (Figure B-2). Mrs. Davis' (Aunty Mary) family also lived in the 'ili Mōkapu between c. 1934-1941, having purchased a lot there when the land was subdivided and sold by Sam King. Living among the Hawaiian families such as the Davis', Aulds, Haias, and Ka'eos, Aunty Mary learned many things about Hawaiian values and the relationship they shared with the land. Ms. Edith Kenoi'āina Auld (Aunty Edith) was born at Mōkapu on July 26, 1937, while her family was living at Mōkapu (Figure B-3). Born to Hawaiian parents, Aunty Edith was surrounded with the history and beliefs of her people. Aunty Edith's parents and other relatives had purchased lots in the Mōkapu Tract Subdivision, where they lived between c. 1930-1941.

Following the initial interview of March 8, 1995, a subsequent interview was done on March 31, 1995. In addition to the two formal interviews with the Davis', Uncle George, Aunty Mary, and Aunty Edith also participated in various informal conversations. Excerpts of the various interviews and conversations are included here, as the information provides rich detail on the wealth of natural and cultural resources on Mōkapu Peninsula, and how the Mōkapu resident families shared in caring for each other and these resources. It also provides significant statements about their adaptation to changes on the peninsula and in their lifestyles and how their Mōkapu experiences strengthen their feelings of care and concern for proper management of these resources (e.g., Pu'u Hawai'i-loa) by the Marines for the future and their willingness to help in this process. The following narratives begin with asking about important places on the peninsula:

KM: ...Do you remember...you know one of the things they're trying to find is where there are stories, where the families, where there's special places, you know where...like *heiau*, that the families didn't go to or...

GD: Hum, yeah.



Figure B-2. Mary Furtado-Davis (Neg. 4834:18)

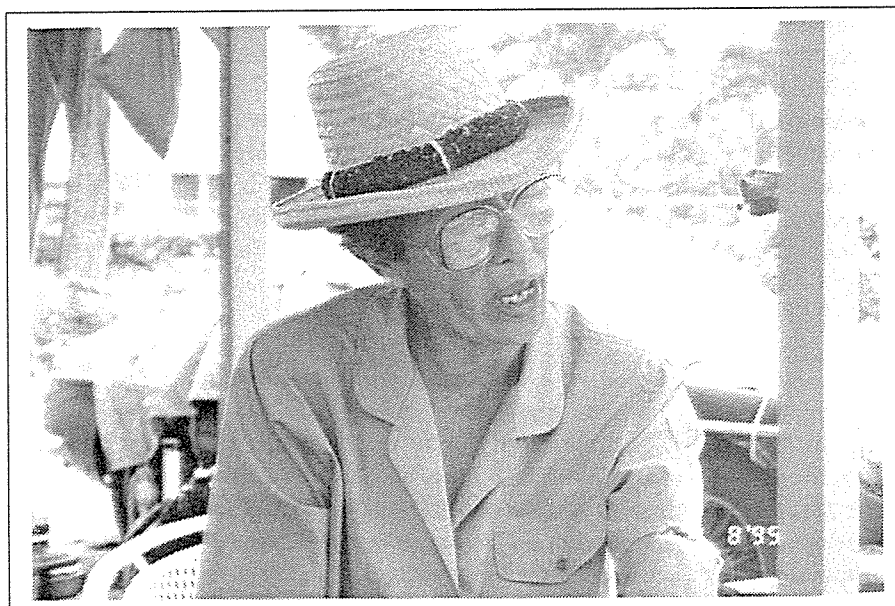


Figure B-3. Edith Kenoi'āna Auld (Neg. 4834:17)

MD: In the back of their place [Edith Auld's], I remember when we went to live in Mōkapu [c. 1934] there was in between your place and the Ka'eos. There was a fern grotto [the well Lu-o-wai-ō-Kanaloa; Site 366], I remember, and they used to put offerings, food there.

KM: Can you show me...

GD: Oh, I don't know.

KM: [Speaking to Aunty Edith Auld, and pointing at the map]. Is that...and you can mark on the map and show me where they had the little grotto.

MD: It was in their place.

GD: Right by the mat [runway] area. In that area eh.

EA: Yeah but in...

KM: Here's the dune, here's the big dune [everyone getting their bearing on HTS Plat 2043].

MD: Okay, so the big dune, so you folks [the Aulds] were right around here. And the sand dunes were here.

EA: No, the sand dunes was here...

KM: Just inside...

EA: This is Davis Point, because the road...

KM: Draw the road, you can draw the road.

MD: I'm trying to figure out on the road. This is the fish pond yeah?

KM: Here's the salt pond side over here.

EA: Somewhere, that's the road how we...

MD: Yeah, I remember the road, you know how the road went in, and the road is still there which is now a high-makimaki district.

KM: Yes, that's right, Kapoho.

MD: Then the old Bank of Hawai'i was there. There was only one bank.

KM: Oh yeah? Down by here, by this point.

MD: Yeah, just before, just before you go in to Mōkapu there was a bank, Bank of Hawai'i. And, see I'm trying to figure out how that road went...and then we went, turn like that. And then there's fish ponds and fish ponds and then you go in and there was the gate and Mr. Chinen used to be the gate keeper, old man Chinen.

KM: Was he...

MD: Japanese. And they did laundry too for the people. For I think the rich people.

EA: Wasn't us.

MD: No, wasn't us because we had to wash clothes.

KM: Let me borrow the pen back so this is the point, Kapoho. Now here's...

MD: Is that the place, Kapoho, that's where they have all those fancy houses.

KM: That's it.

MD: Yeah.

KM: Okay, so the bank was...

MD: The bank was someplace in here before you even got to the fish pond.

KM: Okay, and you said Bank of ...

MD: Bank of Hawai'i. I remember that was the first bank in Kailua that got robbed [laughs].

KM: Oh yeah? And so the road came in between?

MD: Then the road, yeah, the road.

GD: It was on the beach side eh?

KM: Right around this side.

MD: No, no it wasn't on the beach. I mean it was right, before you get to the point, the old Mōkapu Road, you know Mōkapu Road goes like that. And then it went into the base. I think there's a close off gate there if you rode down there.

KM: Still yet.

MD: I think so.

KM: Now Mr. Chinen...

MD: Mr. Chinen was the gate, the Mōkapu gate keeper.

KM: Did they do anything with the fish ponds that you remember? Was anyone working the fish ponds?

MD: No...I think it was leased yeah the fish pond.

GD: Yeah, it was leased.

MD: I don't know by who, because they had mullet in there. Yeah, George.

EA: Well those fish ponds actually comes from the *ali'i* when they used to make all these you know, block in the areas for the *ali'i* to have fish year round, right?

MD: Uh-hum,

KM: So...now you know what Uncle Kepa [Joseph Haia] said was the road he remembered came around like this and sort of around here and it came up around the side of Hawai'i-loa, this hill here...

MD: That's right.

KM: ...here and then went in.

MD: And then it went in, let's see...

KM: You can draw it, no draw it on the map. That's okay.

MD: Where is this? Is this where Davis Point?

KM: This is Davis Point right there.

MD: Okay, it went around and then it went down like that and then it went down to this whole peninsula, little small road that different people like Dr. Nakatani...they all had places. I could remember those old people. And then, before you get to the turn they was the store, the old Mōkapu store.

KM: There was a Mōkapu store out there?

MD: Yeah, grocery store. I just told her, I just gave the picture and the picture, Angeline, Angeline Luke. And...which is Hopkins. Okay, the father was [Cy] Hopkins. And they had the store there [Figure B4]... Storekeepers right. They're still...Mrs. Hopkins is still living... [Figure B-5]

GD: The Ka'eos was next to you folks eh?

EA: Right, Ka'eo, Ho'olulu.

GD: Yeah.

KM: And so you were inside the...

MD: Are they gonna give us the land back [laughs]?

EA: [Laughing]

KM: What do you think about that?

MD: My house, our house was on...is on the landing mat. It would cost us a lot of money because you know where Kansas Tower is, it was right below down that way. So that's why we were all around by that section.

KM: You folks were sort of in this area here?

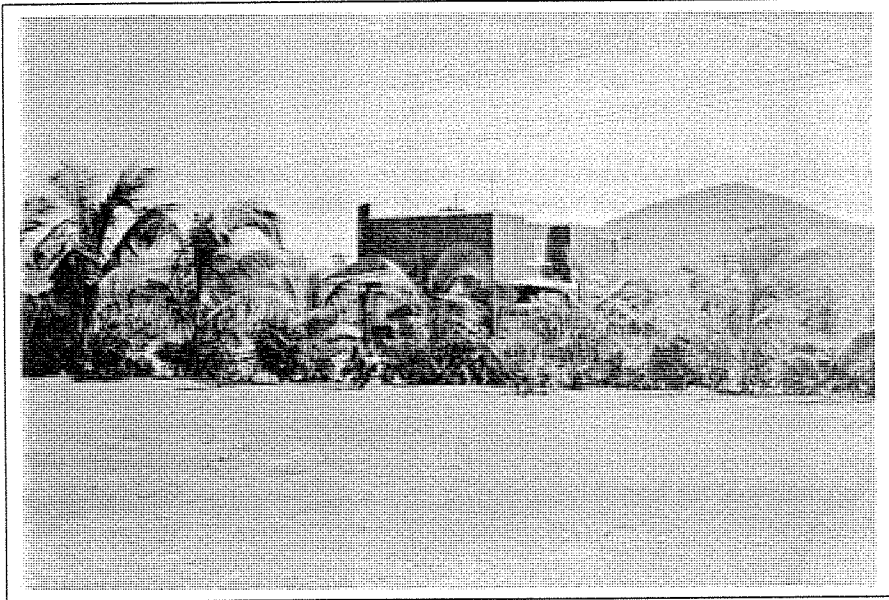


Figure B-4. The Old Mōkapu Store. Note the Slope and Summit of Pu'u Hawai'i-loa in the Background c. 1935. From the Collection of George and Mary Davis



Figure B-5. Children of Mōkapu Standing in Front of the Mōkapu Store. From left to right, the Children are Ronald Auld, Angeline Luke Hopkins, and Elisabeth Auld. (Photograph Courtesy of Angeline Luke Hopkins-Adams)

MD: Yeah, uh-huh.

KM: Okay, now I...Mrs. Davis, I want to go back to something you were saying though. So this is basically Auld's house here.

MD: Um-hum.

KM: You were a little further over?

MD: Across the street.

KM: Across the street, okay. So the street, there was a street along the edge here, do you remember?

MD: The one from...

KM: This one came around here and Uncle Kepa said had a street...

MD: Well yeah because it went up on the hill, the Maskies, I think if you remember the Maskies was right on the corner.

MD: And then there was the hill that went up.

EA: But you know what Mary, I vaguely remember for the simple reason, but maybe come back. Only for the simple reason, remember when we moved out, we all had to get out?

MD: Yeah.

KM: You brought up an interesting thing. This area here, do you remember, have you heard the name Keawaiki? Or Keawanui?

MD: No, all I know it was across the mountain.

KM: Well here's Pyramid Rock

MD: Yeah.

KM: Okay, you said something that was very important here. That there was a place were it was sort of a grotto like.

MD: That was across the street from us.

KM: So here's your house, here's the Aulds.

MD: So it was right in here, yeah. The Aulds.

EA: That was the well yeah. Yes!

MD: Okay now you remember huh?

KM: So there was a well here?

MD: Yeah. And then they used to put... ah, Mrs. Ka'eo used to put offerings there. And then she didn't want us kids go near it because they made a small little...

GD: They was authorized at that place, they leased that place from ah, Castle.

KM: So there was, was it, do you remember the well? Was it like a *puka* in the rock?

MD: Yeah, it was a *puka* in the rock and it had the rocks around and they had like ferns going up like that. I remember that.

KM: [Shows McAllister's 1930 picture] This is one spring. It was called Kanaloa or Lu-o-wai-o-Kanaloa.

MD: Yeah, was something like this.

GD: That one down there was all sand eh?

MD: All made...no was rock. Was all rock around.

EA: That's where we couldn't play. I remember...

MD: And grandma used...grandma Ka'eo used to put these things [pointing to an imaginary four corners around the pond], and she used...

KM: On each side, four sides?

MD: On each side, yeah.

KM: Ah, because you were pointing to four sides.

MD: Yeah you know it was like that you know the top. So it was like that. And that's when the Marines were over watching and I think that when they broke it they were shooting one another. Because, I mean it was something that they should have never gone there.

KM: So it was *kāpulu* or *hana 'ino*.

EA: Yeah, they did a lot of things that wasn't supposed to be ruined. Because...

MD: That's right. They just went in and BOOM!

KM: So you think that the spring is underneath the tarmac now too?

MD: Oh yeah. It would be definitely under.

KM: Okay, good. So actually that's this area in here just as you've described [see also Figure 2. Mōkapu Peninsula, Wall 1899, identifying the location of the waterhole].

GD: That's where the landing mat is eh?

KM: Yes, that's right.

GD: But it all filled in now.

- MD: Yeah that's what I said you, know. Cause I remember you know, on this side, I have to go inside to find one of those pictures. I wish I had known earlier. Cause I had a picture of the sand dunes [Figure B-6].
- KM: [Asking George Davis] Did you, how did your family get Mōkapu? Cause you owned, the Davis' owned all of this land.
- GD: The Davis owned it. I think was an inherit by the... actually the Davis family.... We used to live down Kāne'ōhe too eh, when it was Kāne'ōhe Bay, way down this side [at Waikalua]. Used to travel by the boat eh. We used to go right along side. From Mōkapu we used to go with boat eh. We go to the shore...
- KM: That's what he said. You guys went movie and you had put one lamp, lantern [on the Davis Point pier] so you could see back eh.
- KM: You know this place here, the hill that Kansas Tower is? You know that, where the radar is, the... did you hear the Hawaiian name of that hill?
- GD: No, I forget that name.
- KM: Hawai'i-loa?
- GD: Yeah, something like that.

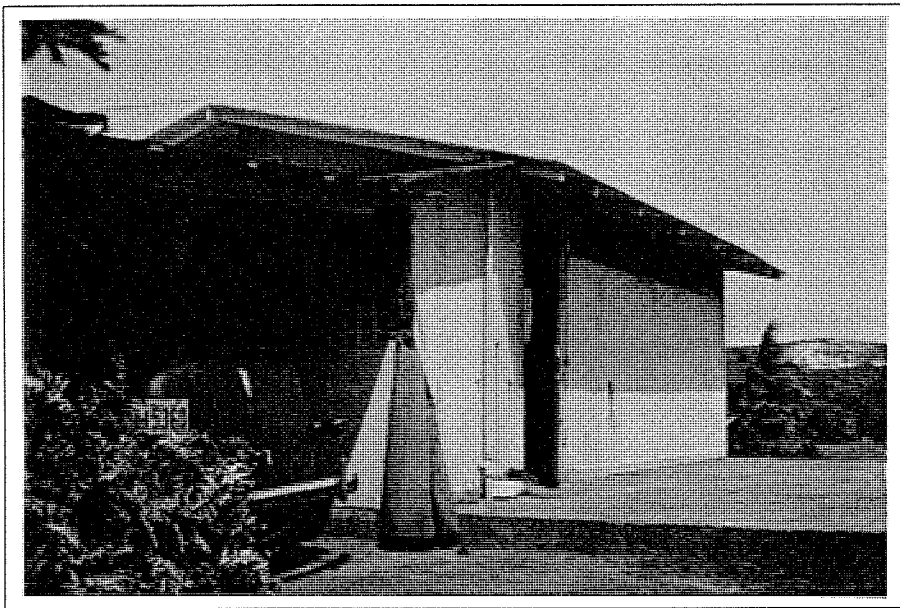


Figure B-6. Side of the Furtado Home at Mōkapu, Showing the He'eia Sand Dunes in the Background (From the Collection of George and Mary Davis)

KM: Uh huh. Did you hear any stories about the place.

GD: No.

KM: No, no stories.

GD: Those days we mostly fishing, fishing. All we think is fish.

KM: You had *konoiki* rights, your family for fisherman?

GD: Oh yeah, they had *konoiki* rights for the ah, squid.

KM: For *he'e*.

GD: Yeah. Anybody come in there they cannot catch any.

KM: They gotta talk to you first.

GD: Yeah. I think even with the *nehu* too for the *aku* fishing.

KM: Oh yeah. You know this has all been filled in [pointing to Davis Point on map] from your house going along to where all the hangars are now. Did you ever see...like when you folks went fishing, did you gather salt and dry fish with salt from Mōkapu or...

GD: Oh yes, yeah they had salt. They had salt bed right on the mat. Right by the mat where the...

KM: The runway like?

GD: Yeah. They had a building, what you call, just like a fish pond but shallow eh, pour the salt water.

KM: This was not far from your house?

GD: No it was right by the mat, landing mat.

KM: [Pulling the map closer] If we look, this is your house here...and see how this lagoon like came in yeah? Is this where the salt work was here? You had salt out here or more close? See the runway would run up through here yeah?

GD: Yeah I forget already. Where's the runway, right here?

KM: Yeah would be right about in here.

GD: Yeah, well I guess they get the salt water from the bay eh. And it poured all into those small little ponds. They had a pond but way up. When low tide then see when she dry that's how they get their salt.

KM: You think that's this one here? See how this comes way up like this. Now it's filled in though, more recently. After 1940's filled in. So is this how you would get your salt.

GD: Yeah, yeah.

KM: You folks would gather salt and you could dry fish or whatever.

GD: Yeah, used to get salt up the other side too.

KM: Yeah, that's right, here, Kaluapūhi.

GD: When big waves come and came right on the big pukas you know. Nice salt too.

KM: ...Good salt. How did you do. You would gather the salt and let it dry?

GD: Yeah they would let em dry because you're not put em in the bag. You carry em it's too heavy. So dry all the... Nice clean salt too, white. But the one by the mat was I don't know was, I never see that but they told us when we was...many, many years before that. Like I said had lot of Hawaiians living over there. We had graveyard up by where Pyramid Rock was.

KM: Here's Pyramid Rock.

GD: There's another point coming this way. On the beach side, come down round here, that's a little hill.

KM: See this little hill is right here. Had a *heiau* up here I think.

GD: Must have had. They said they had the Catholic church over there before.

KM: That's right. See that's this area here. Did you hear about that?

GD: I heard about that but I didn't see it. Cause too much bushes and trees. But below here I think they had some graveyards over here too.

KM: This area here.

GD: Now going to us this side.

KM: Coming towards your house.

GD: Yeah. Right close to that hill. They had some graves over there.

KM: You know the sand dunes here yeah. Had plenty burials.

GD: Oh plenty, plenty bones on the hill.

KM: You saw them. Were they exposed sometimes?

GD: Yeah, the heads exposed. Get little crack on the head...a spear or whatever. Had a war ground over there [In conversation on April 16, 1995, Uncle George restated that he had seen many skulls with fractures or holes which he understood were from spears or weapons].

KM: You used to go surfing or fishing out this side.

GD: Fishing over there yeah. I still go over there but you gotta walk way down this side to walk down that side. Here's the beach eh. And the mat over here someplace. Yeah we cannot cross the mat. But you can go round this way, come inside. Cannot cross the mat, although no more jet now eh. So I'm waiting for that... If they say you can cross all right. Right in front there, oh lot of 'ōpihi. Low tide...oh when the low tide then the sand fill up over there, come up the rock oh, you gotta dig underneath. The 'ōpihi all underneath oh, pohō. You gotta come home you gotta clean all that sand.

Oysters yeah... right in the bay where the pier was [the old Wilson Pier, used by the Territorial Game Farm was situated near the location of the present H-3 interchange]. Right in front that pier. That's where had a lot of oysters. That's when we used to get for your father [Edith Auld's father] and the boss. His boss, our boss, Bert Close. Loved his oysters so we used to go. Dive in the morning. About 3:00 in the morning sometime. Pick up bags and then take em up to you folks house and then clean em over there. Before never had the road the people from Kāne'ōhe, they come around...Kāne'ōhe, the buggy, horse and wagon. When low tide you can cross, go [pointing along the Nu'upia wall]. When high tide [chuckles]...

KM: Around the pier, around the fish pond side.

GD: Yeah, yeah, cause no more road those days over here, from Kailua [referencing Kāne'ōhe Bay Drive].

KM: So low tide they would go on the *papa* with the horse and buggy.

GD: Yeah, past the pheasant farm [Territorial Game Farm].

KM: And so they would be able to come on the side of the fish pond wall or what?

GD: Yeah, pass the pheasant farm, and coming down.

KM: Oh amazing. How's ah...you know there were a lot of ...like had you mentioned you saw a lot of bones, burials yeah...that had been exposed in the dune and stuff like that. Did you ever hear any stories about like that?

GD: Yeah we had all kind stories. Guys would be sitting by the beach, you know camping. Pretty soon they hear the rocks flying in the water right next to them. Said ghost like that throwing in the rocks anyone stay over there. They want you get out of there. They own land.

KM: So sometimes they would hear them *kahea* or something...call.

GD: Yeah, we had a lot of burial ground over there, near the Pyramid Rock. That's where the *ali'i* was over here before. Hina and Kū.

EA: Yeah.

GD: But now it's all covered up over magazine area.

KM: So this, that's right here, not far from where the Catholic was too, is that right? Or a little ways down?

GD: Way down, closer to the Pyramid Rock.

KM: Oh, close to, so maybe in this area here. Have you seen Hina, the Hina stone?

GD: I think we did. I forgot.

KM: They threw it out.

GD: Yeah, they threw em out.

KM: That's right. See here. And this was taken in 1930. An old man, William Kalani and Sam Ka'iliwai.

GD: Oh, they found that over there?

KM: And it's still there. We were talking about this because this is important to the past, to the *kupuna*. Did you hear the *tutu* say any story about Hina or Kū?

GD: Oh I forgot all about that.

KM: But you said they were the *ali'i*, like the gods for that place eh.

GD: Yeah, Hina and Kū. Yeah, so had that guy go over there pray. Who that, Lono?... [referencing that he'd heard about Sam Lono's visit to Mōkapu in the 1980s]. Yeah, that's a big rock then [looking at a McAllister picture of Hina]. The only one they got, or two?

KM: One. Kū, they said...there was an old man called George Moa and he took them from where they belonged on the ground below, below the magazine?

GD: Yeah, yeah, yeah, yeah. Right by the magazine area.

KM: Okay, right by the magazine area. He took them and threw them over in the water before 1930. And Kū is in the water somewhere. Hina though is on the edge, still just like this. Did you hear about that *heiau* that was there?

GD: No, no I never.

KM: Never heard.

GD: Cause that's way up the hill. We never think about going over there. You can not see it, it's full of *koa* trees eh.

KM: You know this hill, Hawai'i-loa, where the Kansas Tower is? Did you ever go around the hill?

GD: No we never went up there.

KM: You never went around. Supposed to have had a spring...

GD: We never bothered about going around there.

KM: You never bothered.

GD: They say, those days you not supposed to go around eh...otherwise... So we never go around there, we just stayed right by the beach. Fish, fish, fish that's all. In those days I never go fishing this side.

KM: You didn't.

GD: All this side [area between Davis Point and Pyramid Rock].

KM: Had the *papa* all over here yeah. So it protected the cove like yeah.

GD: Yeah. Over here was a little island over here?

KM: Yeah. Here's Kekepa.

GD: That's the Turtle Island yeah?

KM: Yeah, Turtle Island.

GD: That's where I went fishing, all inside here, all in the bay. We used to lay traps.

KM: How did you get your *he'e*?

GD: Oh just spear.

KM: You spear. So you go dive down with the *puka*.

GD: Sometimes we dive, sometimes we're on the boat eh. From the boat we just poke em. Low tide. Low tide you can walk around. Yeah, the *he'e* used to be able to come right up shore, near the *papa* [reef flats] just out.

KM: They just come out on the *papa*.

GD: Yeah, when low tide they're sleep eh. So we go out. Um, lot of fish there those days. They sleeping on there, come right on shore. Not any more.

KM: Yeah, fishing you go out at Mōkapu now? How? You go on your boat or...

GD: No, go right through the base. Get the permanent pass eh.

KM: You get permanent pass.

GD: I used to work over there, the Navy eh? So when we retire they gave us permanent pass [speaking of a family which lives across from him] ...Tom Kekua used to be the watchman over there. He was a former policeman so when he retired he became a watchman for the Castle's horses, cows...

...[Authur] Rice [had a ranch too]. He leased that place over there before. He had a lot of pigs eh [in conversation on April 4, 1995, Uncle George mentioned that there were many walls and enclosures out on the Pali-kilo slopes and neighboring flats, he thought it was possible that some of them had been used to coral Rice' pigs and other livestock]

KM: Out on Mōkapu?

GD: Yeah, he had a lot of pigs and cattle.

EA: And the horses yeah.

GD: [Aunty Mary went to look for some of their pictures of Mōkapu from the 1920s-1930s. She came back with one photograph] Yeah, that's where I used to live over here [Figure B-7].

KM: So this, this was your house?

GD: No, no.

KM: Callahan?

GD: Callahan, yeah.

KM: Who was Callahan?

GD: George Callahan. He used to be a... he used to work up 'Aiea, sugar mill. The foreman up there. All friends.

KM: So this is by your house here though, Davis Point [see Figure 23b].

GD: Yeah, that's the corner. The pier is this side, with this tree here.

KM: Oh the Ironwoods.

GD: This is where the pier is and the road going up this side.

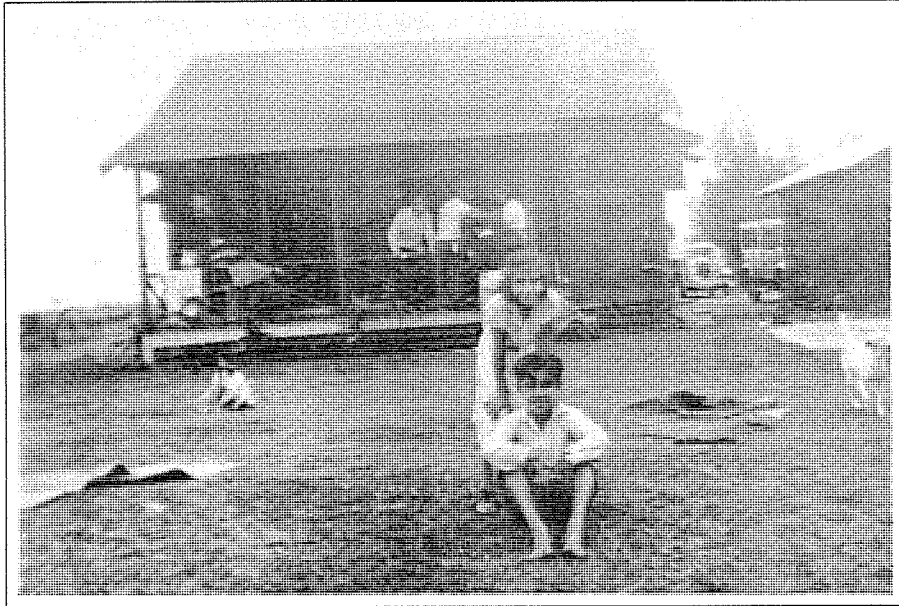


Figure B-7. George Callahan's House (lot No. 2) at Davis Point c. 1932. George Davis is sitting on the verandah playing the guitar. (From the collection of George and Mary Davis)

MD: George, who is this?

GD: Oh that's a that's Callahan's friend. That's a Marine. But that's his kids, Johnny Gomes.

MD: Too bad they didn't put the name.

GD: This is Happy.

MD: Is this, is this the Boyds? [Mrs. Davis talks to the child Alana, who wants a drink...]

GD: No, no this one. Gomes. That's the Gomes. That's Mrs. Gomes. That's me in the background with the guitar and he's in front of us. He lives up the corner. Happy, that's what I call him. He was always Happy [chuckles].

GD: That was nice place. The guy was single eh. I stayed over there, take care of his place. I go fishing all the time.

KM: Did Callahan buy the land from you folks?

GD: Yeah. He bought the land from the Mōkapu Land Company.

KM: How big was your land.

GD: Oh that land was big. Our place we was staying over there bout ten acres I think. But this one all small. The guy bought the land right close by over there, he put down 15 cents down payment, 15 cents down payment [laughs].

MD: Yeah, it's just like your father them [Aunty Edith's Father]. They put a dollar down and build on the property. Those days are gone forever.

KM: [Speaking to Mary Davis] You know, since you lived below Hawai'i-loa,

MD: Is that what they called, Hawai'i-loa?

KM: That's what they call Hawai'i-loa, Kansas Tower yeah.

MD: Oh yeah, Kansas Tower. Oh I didn't know that's what they called it.

KM: Oh, so you didn't hear the name.

EA: No.

MD: No, all we said was "up mountain." You know just like, "street car, the bus" eh.

KM: Did you ever hear any stories or did you hear, or see...any like, were there any rock walls. Did you see you know ruins before.

MD: Yes they were. Right in between of our place and my uncle's. There was rock walls.

KM: Your uncle lived... Who was your uncle?

MD: We lived over here. Souza, but they're gone, they're deceased. And they were right along side of here. Our house was here because you came up this little winding road and then our house, and it had the rock wall. And then across I think...Munsons, and all the *kiawe* trees and they had rock, you know rock wall too. And they used to like...I think from the heiaus, they said the menehunes, they used to sing. And they go down, they always told us when we heard singing, do not look out the window.

KM: Oh, night time?

MD: Yeah, night time. And then we had looked out once and then we had a tent and the lantern fell down. The place was caught on fire. They told us not to look out but we didn't listen.

KM: Did you ever hear about...you were talking interesting story about the pond or the spring yeah. And how Mrs. Ka'eo...and she was, you called her *tutu* or grandma

MD: Tutu.

KM: Tutu Ka'eo. So she would place an offering...

MD: She would place offerings.

KM: Do you remember?

MD: I don't...some kind of food.

KM: Did you hear about... Uncle was saying, oh he heard about Kū and Hina.

MD: Yeah he did but I didn't hear. No, no.

KM: I brought a picture, this is from 1930 and it's from Bishop Museum. So just like so good cause you gave that picture to Bishop Museum. This was from 1930 collection at Bishop Museum and this stone here... ah, some older people, William Kalani, Sam Ka'iliwai told the guy who took the picture that this was Hina, this was the stone that they called Hina, who used to be up, somewhere up in this area here on the *heiau*.

GD: Yeah, two together.

MD: Yeah, I don't remember this.

GD: Where's this, on the beach?

KM: Yes it's on the beach now.

GD: Oh they put em over there, suppose to have been on the top.

KM: That's right, it was suppose to be on top. See this here? This is where Kū and Hina were suppose to be. And see this wall enclosure here? That's where the *heiau* and the church...the Catholic church was suppose to be.

MD: Yeah, I remember seeing a rock like that. You know on, you know cause walking on the beach. And we couldn't go up on that hill so we used to go around picking up and

go catch crabs. We used to go up along side of the beach. Cause I can remember the caves too. When we go down, I seen them. Yeah, I remember. That's how it used to look on the beach area.

KM: Clear yeah.

MD: Yeah. Very much so.

EA: So you still go there Uncle George? You still go down to the bay, Mōkapu, fishing?

GD: Yeah.

EA: Oh my. Anyway that was your favorite ground yeah?

GD: Yeah. [pulling a picture out of his wallet] That's the kind *moi* we catch.

KM: Oh my, look at this *moi*, big yeah?

GD: Yeah. Some 8 pounds. Big ones they run away from me.

KM: How you catch em?

GD: Throw net. I try to hold em. I'm holding this one, I'm trying to get the big one from outside.

KM: The net must bust eh?

GD: No, big net, big throw net. But was too deep, I couldn't stand and the waves kept coming and I'm trying to hold this and I'm trying to catch the other one too eh. Bring um in the shore.

KM: Were you in this side, fronting your house or out on the ocean side?

GD: Outside here.

KM: Oh outside, along the big beach? Castle?

GD: No, Fort Hase.

KM: Oh, Fort Hase side.

GD: Yeah, but not Fort Hase, this side.

KM: This side, Ulupa'u, just below here, oh.

GD: Yeah, this is where all the *mois* used to be, all inside there. I still go over there. [shows a picture] This the *he'e*, this is the squid. 15 pounds. They catching the small ones now... Yeah you see that. Look at that *he'e*.

KM: 15 pounds you said. From Mōkapu?

GD: Mōkapu. Used to catch a lot of that. Get a big gunny sack and can hold on the tip, all of them inside there.

KM: ... you never heard the name Hawai'i-loa?

MD: No.

KM: Supposed to... now see has some walls and areas here because there were some areas where you could grow like 'uwala or maybe some kō, sugar cane and things like that, from the old days, from before. Did your mama them grow vegetables?

GD: Nobody go out there. There was lots of lantana bushes over there. Nobody want to go over there.

KM: Yeah. I was asking your husband, and since you folks lived closer in this area, the dunes are a known place where there were a lot of iwi yeah? All the bones and things from the...

MD: Yes. Who used to go there with the Bishop Museum, was ah?

KM: Emory.

MD: Emory and what's brother's name that became a priest?

GD: Who?

MD: Brother Jones.

KM: Oh that's right, the Jones family.

MD: Yes, and one day he went and they took some stuff, I think it was Halloween, and his hands all swollen up and he had to take it and bury the bones back because...

KM: Oh so he took some bones.

MD: Yes. Mrs. Maskie said, "take those bones back."

GD: Buddy Jones.

MD: Um-hum, Buddy Jones.

GD: He came in, he came to a, he became a monk eh?

MD: Yeah.

KM: Did you hear stories about...how...what did you folks feel about you know, if you saw bones being exposed or something like that, would you go...

MD: I'd cover it up.

KM: You would go cover it up. That was the thing to do...

MD: Because, especially if you lived near the shore line where the heiaus was here. And so the ocean had to push that when the ocean push out the bones would come up, unless somebody went digging. And from what I understand, the Hawaiians died from Malaria fever.

KM: Oh, had a bad disease yeah.

MD: That's right.

KM: Oh that was during the Catholic church time... ..I was with Tutu Hipa on Saturday [March 4, 1995] she said that...and cause you mentioned how after the disease came, plenty people died yeah. And so they buried them in the dune.

MD: No, from what I understood, the legend, that the *tutus* used to tell us, that they were up there in that area. That used to be where they used to live, by the dunes. So when they died, the ocean just covered them up.

GD: There was a war ground over there.

MD: No that was not a war ground. That's where they have, that was their place that they built, their *hales*.

KM: Well, you can see on this map, the map is 1892, it shows ruins here, and down here it says more ruins, even by your folks place. So it matches how your telling about the walls and stuff, still here. But now a lot of that by your house is under the runway. (End of side one)

MD: Yeah under the mat. You know where the master...the little people made the stone wall...

KM: Did you ever hear that name used, Kū'au?

GD: No.

MD: No, was Plymouth Rock.

KM: Plymouth Rock you called it, Pyramid Rock?

MD: Pyramid, that's what everybody called, and the water, the rough surf, they said don't go in because you can get drowned because you don't know the tides. And we used to you know, because my brother, my brother was casting and he picked up some guy. Oh gee big fish we have on the line now ahh... we saw was a human being.

KM: Oh you're kidding. Had *make*?

MD: Well you know you don't know the turbulence you know. Cause too many what, too many tows yeah George? Down by Plymouth Rock, for swimming. Down Mōkapu.

KM: Pyramid Rock side.

MD: Pyramid Rock side. The undertow is big.

GD: Yes...

MD: My cousin used to surf out there with Duke Kahanamoku and he saved Duke Kahanamoku from getting drown, because I mean my cousin lived there he knew the tides. So he'd say go out with it, don't try to fight...

KM: What's your cousin's name.

- MD: Joe Furtado but he just passed away.
- KM: Your family lived out there and you bought the property out there and, oh...
- MD: Uh-hum, my mother bought the property out there. And we were just beginning to expand our house when the government said we gotta condemn the land and take it.
- KM: How did you feel when the military took the land? What did you think?
- MD: Well, at the time, I mean...we felt very sad because we were one of the last to go. But then we felt if they needed it for the country's sake then you know, we must go. But I felt after they should have gave it back. But you know once they take, they don't give back. But it was such a lovely place to live. Lovely place.
- KM: So when you folks were growing up, you never heard too much, like how come this area's called Mōkapu? Did you ever hear?
- MD: No we...I don't think anybody talked about the place. I mean they were more interested in coming in and raising their families and building. That's what I think. And we were too busy to go down the swamp and watch you know these small planes come in see if we could catch a ride too. They used to give us a ride [Andrews Scenic Flights were run out of 'Aikahi field, pers. comm. Mary Davis April 16, 1995].
- Someday maybe I'll marry the commander on the base and then I'll [laughing]... I'll tell em, "Move it you guys." Yeah, but they could never re...you know, once it's gone it's gone. That's that. But for this, for history, it's great.
- KM: That's right, and that's what it is. Actually you know, the *heiau*, kind of you were talking about over here, it may still be there because there's plenty that *haole koa* all over there. Has the bunker or what, magazine you called it yeah, has the magazine up on top of the hill but there's an area on the side. And see how this comes down off the side [looking at a McAllister photo], this is suppose to be Hina and Kū, the stone areas over here. This is the old what's left of the wall, so let me look again. So what you are is, well this is the Ko'olau Mountain in back, you know so the ocean is, the bay is across there. This drops back down, I guess it comes around
- MD: Towards our place.
- KM: Yes, towards your place.
- MD: Because, I remember the rock wall like that. I never took one rock from there. Because the old Hawaiians used to tell us if we take the rock, put it back. Don't take it from here and put it someplace else. And if you go across to the little island [e.g. Kekepa], don't bring the rocks from there back to shore. You going have plenty problems. And sure enough, I've seen people with...
- KM: Sure. Did you folks...in thinking about it you know just in story, you know you go diving like that, how do you feel about the *manō* the shark out there? Nothing, no problem.
- GD: No, they don't bother us.
- KM: Did you see the cave on Mokumanu? There's suppose to be a cave out there.

GD: Yes.

MD: Yes, we went in there one day with the boat. Yes. And then he told us feel the water. And the water was so warm. And he said don't make noise. He said, "because the sharks are in here."

GD: Clear water.

MD: Oh let's get out of here [chuckling].

GD: Yeah the water clear, about 60 feet or 80 feet. So clear the water.

KM: Inside the cave?

GD: Yeah, about 60 feet in.

MD: Yeah, we went in it. But he used to go in it all the time.

KM: You heard about that shark god in there?

GD: On the side yeah. Guys used to go over there in the morning, catch the fish and feed em. That's why when they go fishing all day, they're protected yeah. Keep the outsiders [foreign or man-eating sharks] from coming in.

MD: Is the shark still there? He's believed to be huh!.

KM: Yeah, believed to be. That kind they, they *akua* like yeah. They're gods like you know.

MD: Oh I know, I mean when he told us, "be quiet you guys..." All this boat has to do is run out of gas and we would be stuck in this cave [laughs]. Like that guy paddling you know.

KM: I was just going to check with you one more time. So in all your time living at Mōkapu, you never went to this hill...

GD: No.

KM: ...and you didn't hear the name Hawai'i-loa yeah?

GD: No.

MD: No.

KM: No, it's like...it's interesting. What was happening at the time. You folks didn't...like especially Uncle, didn't speak Hawaiian, but the old Mrs. Ka'eo and the other *kūpuna*, the elders spoke Hawaiian. What...were you encouraged to speak...

GD: No. You know we just pick up whatever the old fishermen's...

KM: Did you see any of the old fisherman, did they ever leave an offering. like for Kū'ula stone or anything you know?

GD: No.

KM: No special practices, just, but they take how much?

GD: I think before that yeah.

KM: And you still go throw net now?

GD: Yeah I still do.

KM: That's wonderful.

GD: But ah, with the Marines in charge now, its pretty hard eh.

MD: He'll go back to Mōkapu till he's 90.

EA: Oh, that's wonderful.

MD: Sure as long as you can go back in there, you know. Sometimes they just...

GD: But you don't see big mois like these now days. Because ah, too many surfers now, they spoil that beach.

KM: Oh. You said 8 pounds about.

GD: Yeah, that one 8 pounds but the big ones outside the net, big, about 15 pounds. Big, they look like sharks... Gee, you know what, because when they come eh, they come in big schools, as big as this yard. There's big ones inside there. And like before, down the Fort Hase side, the guys they go surround in the bay, Fort Hase Bay, surround the school [of] *moi*... Selling at 30 cents a pound. Those days fish cheap eh. Not any more now. Five dollars a pound.

KM: You see this crater, you see Fort Hase over here, this big hill over here. Do you know the name of that big hill?

GD: Ulupa'u that's all.

KM: Ulupa'u. Did you ever hear the name Mololani?

GD: No. We were more concerned with fish. Night time come, when come morning we climb the hill over here when we look out, we would look down. One place over here then another place, this guy over here, and this guy like that, and he tell him, "the fish over here." And they call out. Watch the spot.

KM: And so they would watch. Sort of like *kilo* [spotters].

GD: Yeah. He tell them where to go surround. And the guys.

KM: How do you feel about Mōkapu. What's...you know...what's...you *aloha* that place?

GD: I...no more already all *pau*, all gone already. They all changed, everything changed. Those days the living was different.

KM: Plenty change you saw yeah?

GD: You build up a tent lay on beach.

KM: What I would like to do is, so you were raised from 10 years old on Mōkapu? I want to ask you cause...and I asked your husband, how do you feel about Mōkapu. What's, you know what, like a favorite recollection your *aloha*. Now know how do you feel about this place?

MD: I thought Mōkapu was the most beautiful place to live in where we could roam and beaches and have no fear. Just go out fishing, you can ride your horse, you know, and everybody was just wonderful. It was different kind of living then what we have right now. But if we could ever go back there I'd drop everything to go back.

KM: So that's what you would kind of wish, yeah if you could go back you folks would.

MD: Yeah, I would yeah. Because it was so peaceful there, peaceful, peaceful. And I know speaking too for not only for us but how strongly my parents...you know cause they could always leave us and we were with a safe place. It was so safe you know. People were just wonderful.

EA: Everybody looked out for them

MD: I really feel that way. And I would gladly go back there. Even if I have to live on Kansas Tower and made *puka* through the mountain [laughs].

KM: It's beautiful yeah. The view from there. You folks ever went up on top [of Hawai'i-loa]?

MD: Yeah, we did and then look. Well I don't think he did.

KM: How did you go up?

MD: There was a path. There used to be a path.

KM: So you did. So you walked up to the top?

MD: To the top, right. And especially I think somebody must have made it, you know, some kids. Especially there were a lot of boys, like McNerny boys, I mean you know cut, make a trail going through yeah.

KM: So now you bring up something interesting. So when you were young, this is before had a tower up there.

MD: Oh yeah definitely.

KM: No more water tank?

MD: No water tank, there was just a, that's funny, I wish I could find it... Yeah and when you folks were living there wasn't any tank on top there eh? [speaking to Edith Auld]

EA: No, no.

MD: There was just that, just the mountain.

KM: So you, can you give me an idea about how old you were you think? You walked up one time you remember or you walked up a couple of different times maybe.

MD: Oh only one time.

KM: It was a hard walk eh?

MD: Too much mosquitoes.

KM: Oh yeah. Now, so you walked up to the top...

MD: We walked up and you know, a whole gang of us kids, young Herby McInerny, me and the Boyds, one of the Boyds kids, I think was Ernie, and we all walked...

KM: When you walked, was there over growth like the *haole koa* and stuff all over?

MD: Oh yeah, *haole koa* all around cause just you know just these kids, they made a path were we just could go up yeah.

KM: Did you, by chance, did you see any rock walls in there along the edge or anything?

MD: No. We saw the mountain, maybe the sides if they were cleaned, they could have been along the other side, I don't know.

KM: Did you ever hear anyone talk about water up on that hill?

MD: No.

KM: [Referencing William Kalani and the spring Hawai'i-loa] ... He said the old timers told him the way this hill was named was because there was a spring there.

MD: Okay. I remember when we lived on old Mōkapu Road. At first we got property. Your dad too [Edith] got property on the main drag and for no reason at all the land got flooded. So that's why we all went up on the hill. You know we were just right around and one the top. And nobody ever told them if that was a spring or what. The place looked like a lake. The land.

KM: You mean, Kansas Tower?

MD: Below Kansas Tower. The whole place got flooded. So maybe that was...

KM: Had big rains?

MD: No. We came down once from town and my father was going put the tents up because we hadn't built the house yet and so the place was all filled with water.

KM: Oh so that was before you built your house.

MD: Before we built our house so we moved from that place and Sam King was the real estate yeah. And he told us take the higher land and then there was all rocks like that.

KM: Oh, interesting.

MD: There was many rocks there. I meant big boulder rocks too that like a big vein and then these small rocks that looked like somebody was trying to border off the property. So now that's the Hawaiians.

KM: Oh, yes that's right. So that was around your lot.

MD: Right. And that's why sometimes we would see like little feet the next morning. Yeah, so there'd be...so that's why I said the little people. And the old people used to tell us about the little people, that they'd come across and then it would be, they'd follow a path like where we lived. They would go over the rocks and they go down this road.

KM: You know because of all the burials there, did you ever hear...

MD: We heard music.

KM: You heard regular kind music or chant kind?

MD: Kind of like chanting. And that's why the old people told us don't look up. Because I mean you have to respect, the people they said that originally lived there. Who used to tell us...? Oh, I know Grandma Via... she was Hawaiian...

KM: ...*Mahalo*. Thank you so much.

MD: Oh, you're welcome eh.

KM: We really appreciate it. [turn off tape...turn back on tape in conversation; Uncle George describes the Pan American Radio Station he helped build on the dune above Keawanui facing towards Hawai'i-loa]

KM: So there's a Pan American about 1937 they built, what did they build?

GD: I think 1937.

MD: They built an emergency landing yeah, and they...

GD: No, they build a control tower... Yeah, they had a station, control station for when the flight come, they'd monitor it from down there.

KM: So they had like a small control tower yeah. Do you remember where that control tower was built? If you look at the map here remember there's the *heiau* yeah, up on the side of this low hill.

GD: No it's more down this side.

KM: So the control tower was, oh the *heiau*.

GD: More close to the *heiau* [the site of Kāne and Kanaloa, McAllister's Site 367] on the hill, going toward that side.

KM: So going back towards you wife's side actually.

GD: Yeah. It's all along the beach side. Right close to Plymouth Rock, right about... Used to be a station over there, Pan American station. Pan American world airway system. Was the first one ever built. Was before the big clippers used to come down here. China Clipper and Hawai'i Clipper. But there was, they landed down Pearl Harbor side.

KM: So it was a radio station?

GD: Yeah, yeah.

KM: Did they stay out of the *heiau* area?

GD: Oh yeah. They was all on the sand. All on the sand place. That's why when they built it, they found a lot of bones over there [chuckles].

KM: What did they do with the *iwi*?

GD: Oh, I guess they buried them.

KM: You think they reburied em.

GD: Then a friend of mine, we built a big cesspool way down close to the Pyramid Rock. That was a job.

KM: Was all sand and then had rock.

GD: All sand, all sand. No more rocks. The place was all filled in buy the beach eh. Certain times a year that goes out but many years that went build up high so they never touched that. But now and then when certain times the ocean come up, eat up the land way inside. And when a stop then start coming back again. Sand move way down the Ulupa'u crater side and then it moves back again.

KM: Oh so the beach sort of shifts.

GD: The sand shifts. Now it shift this side. Pretty soon they be shifting back this side. [turn off and turn back on, in conversation about a visit by President Roosevelt to the base c. 1934]

MD: ...all us kids waving at – Oh the President and then didn't take long, and then "Oh you guys all move out of here."

EA: Yeah, they condemned the land.

MD: Yeah but that was... I can't remember when Roosevelt got over here, my father and Vic Boyd you know...and I mean they're kind of, the kind of security they had was just local boys eh, on the side of the old ford. I think Victor Boyd and my father weighed more than the President.

KM: So you said when they built that tower [Pan American Tower] they had more respect because they never put on top the *heiau* eh [Pali kilo – Keawanui].

GD: Yeah.

MD: I don't know. We were talking about Mōkapu and nobody we talked to remembered the grotto eh. But it was right there by the Ka'eos and the Aulds over here.

EA: That's right.

MD: Even your mother used to scold us. Don't go over there. Got no business over there.

EA: Grandma was, grandma was always watching us. *A'ole, a'ole!*

MD: They had lot of the *laua'e*, you know fern.

EA: And maiden hair. That's the good days...

KM: Aunty Edith, maybe just sit, would you mind sharing how you feel about Mōkapu. I mean that was where you were born, that's...

EA: And if I, well let me put it this way. I, if at any time the land was converted back to our State and we had a change to go back on the land, I would love that. Back there. And like he said, just a simple life, very, very, very...there was so much love, right Uncle George, so much love. Everybody was like a big *'ohana*. Regardless whether you were Portuguese, Kepani or whatever. Everything, the humbleness. So when we...strange, when we moved away from there, but my dad always took us back there...right, just to visit, you know. But no longer. And sometimes I go to golf down there at Marine base and I feel like that's home. I am a *nīele* person. But anyway...that's all I have to say.... [in a followup conversation with Aunty Edith on April 4, 1995, she shared her feelings about build the new houses on Hawai'i-loa: "About building these houses and things, I don't know. *A'ole*—leave it alone!"]

MD: And you want to move back there?

EA: Yes! You know even Ronald, sister...my sister, Elizabeth and Ronald, they've been talking about it.

MD: Then we can make our own colony.

EA: Right.

GD: Some day might be.

MD: We take Kansas Tower so we can watch them [everybody laughs].

KM: *MAHALO!*

**Interview No. 7 - George and Mary Davis,
Second Interview, March 31, 1995, 12:30 p.m.**

KM: Once again, *aloha!* Thank you for taking the time to talk story and record the histories, the family memories of Mōkapu. You know as we were saying, we've been talking a little bit, you know, there's a housing project yeah... See Hawai'i-loa, and we mentioned this last time. See now they are required by law to learn the history and know what are important places to people so that they can make better plans, so they're not going to...

MD: Destroy.

KM: ...destroy, that's right.

MD: That's right.

KM: And one thing that I wanted to talk to you about...see there's a housing project, some 300 units planned over here on the side of Hawai'i-loa. Now we're looking at this map, HTS Plat 2043, the one we looked at a week and a half ago also. I want to talk to you a little bit about that. We were just using an example before we started using the tape, what they did before, how they just went in and took what ever they wanted right?

MD: That's right, absolutely.

KM: Uncle, when we were talking earlier about your house over here, and we were looking at the map from the Real Property Tax Office that showed King's subdivision, the 350 lots; you looked up here [pointing to the Pali-Kilo, high point area] and said, "Oh yeah, that's..."

GD: Pali Kaholo.

KM: "...Pali Kaholo." or, then we were talking about "Pali-kilo..."

GD: Uh-hmm.

KM: ...Is an other name that they've got for that.

GD: That's where we used to stay over here right on the hill, we look for the fish. All the fish. The fish used to come in and the guys go down with the nets, and tell them to open up.

KM: Oh, so from up top, standing here...

GD: I would guide them.

KM: You would direct them. See, and that's what's interesting about that, cause Pali-kilo...just *kilo*...

GD: Yeah.

KM: Like how you look for fish; spot and you point the canoe or the fisherman down below.

GD: Yeah.

KM: So interesting, that you, you folks still did that.

GD: Yeah. But not now, all houses over there.

MD: This is before it became a base.

GD: Yeah.

KM: Now one of the examples of how, like why we're doing this project is that...I was telling you that last evening, I was...I got together with an engineer who worked out on the base in 1979. And in '79 he spoke with a sergeant, a master sergeant who was in charge of public works, for the base, who was working at the base in '53 around the time that they were building the golf course. He was telling me about the dunes, and when they were digging the golf course, he said that they literally took dump truck loads of sand and *iwi*—bones to Kapa'a Dump and dumped them just to get rid of them. And you folks were telling me a little story about what happened over there.

GD: I thought was a war in the old days, they had a war eh. Come from canoes you know, all the warriors. They said it was a war ground over there.

KM: So this white sand beach [pointing to the Heleloa-Mōkapu Dunes] this side?

GD: That's what the legend said, They had a war ground over there. But I don't know.

MD: But when we were there, they told us, the old Hawaiian people, that this used to be...

GD: It was a village over there.

MD: But it was a village. The Hawaiians lived on that side because the air and the water came nicer on that side than on the other side. So that's why they put their village, and that's why they have [pointing at the map] that well.

KM: The well [Lu-o-wai-o-Kanaloa], that's right. We're right over here, and we showed a picture of that and you said, "Tutu Ka'eo..."

MD: Tutu Ka'eo used to go and Mrs. Auld, well we used to call her grandma and grandpa because they were older...

KM: So Mrs. Auld...

MD: Yeah, they all used to go over there and pray. Yeah.

KM: Umm. Now one of the other things that happened though is that I was asking, since you worked on the base after they removed all your families from over there. If you had seen them as they were digging up the remains and things out of the dune here. And you were telling us that they were actually...kept you guys out.

MD: Oh yeah.

GD: Yeah.

MD: They had it all closed up.

KM: So all the dune where they were putting the golf course they didn't let you folks in

MD: Nope.

GD: All guards, Marine guards.

MD: You couldn't even go to that beach. They wouldn't let us go down you know. Cause we used to go up you know; go down and come up by Plymouth Rock, because our friends were living near that area. Even they were barricaded from going down to the water.

GD: Had a grave over here too [pointing to the map] on this side.

KM: Yes, that's what you mentioned before. And actually, since we're looking at this map, I going to go ahead and mark it. It was at the base of the Pali-kaholo, or Pali-kilo cliff.

GD: There was a hill...

KM: The *heiau* yeah, and around this area?

GD: It must be. They said the old days they had a church over there [pointing to the hill top].

MD: A Catholic Church.

GD: A Catholic Church, but I never see umm.

KM: See was *pau*.

GD: I think maybe all buried eh... And we couldn't go up there...

MD: See, that's why we said it was a malaria and where they fell, the water covered them up. And they covered them up as much as they can. That's why everything is shallow.

GD: They had some grave over here, you know we came upon some grave. Stone walls you know.

MD: Yeah.

GD: Mark the grave, and had a lot of plants over there...what the hell that...oh smell... ...Like mint, mint trees. The smell, not stink, but sweet.

MD: Very fragrant.

GD: All burnt too.

KM: So the graves were on the lower section over here, or up on top?

GD: No, no lower section.

KM: Yeah, this area over here, marked with stone and stuff.

GD: Where the Maskie used to live? They lived down here eh?

MD: Yeah they lived down the corner.

GD: Was close to Maskies' place.

MD: Ah-ha. So that place. I mean, you know, if you can get back in there and go up in that area to look. I'm sure that there must be something left there on that side, because they didn't damage that side of the hill. They did all this side.

GD: Up there still the same, but nobody can go up there, the Marines eh.

KM: Well, we're going to talk about that to in a little bit, about something that...how families can get together and...

MD: Yes.

KM: ...actually go out there and help the military know what's special and how to take care of what's left.

MD: That's right.

KM: I want to come back to the burials and the dunes for a minute though.

MD: Sure.

KM: Because you shared an interesting story of what had happened. So Uncle, you said they kept... while they were digging all this stuff up...

GD: Yeah.

KM: They kept people out. How come?

GD: I don't know, because ah...

MD: They didn't want everybody up there. That's all they told people, and I guess they didn't want the people to see what they were doing. So in the long run, they got punished you know.

KM: I was told last night that 50 to 100 dump truck loads of sand and bones were all taken to Kapa'a Dump when they did that...

GD: Day and night they hauled.

KM: You saw them hauling day and night?

MD: Day and night.

GD: You can not see them going, but.

KM: Yeah, you couldn't go over there...

GD: No.

KM: ...but you saw the trucks going in and out all the time?

GD: Yeah.

KM: The guards Aunty, you said something happened to the guards over there.

MD: Well the guards, I mean they used to, they'd say they saw something and they'd shoot at one another. Because, I guess assuming maybe, that person was a ghost on the horse [the guards were on horse back].

GD: The guy coming on the horse this side, and the other guy coming this way.

MD: Yeah, so you know what? They would pass one another and this thing wouldn't go...

GD: They should have had some signal yeah. But no signal.

KM: So they were kind of shooting at one another? And you said uncle, the horses, the guards would ride horses and the horse would stop?

MD: Right on the beach and the horse used to stop.

GD: He wouldn't go no further.

MD: And they'd let out, you know that sound. And we always used to think, "What are they doing" you know. So you know, and on the dirt road we used to see... And my father used to say, "How come the little feet, we don't have people with little feet." So that's like the menehunes, like what they call the night people, come and do the stone walls and things like that. But they see these feet, because certain places on the land was like big rock, big volcanic rocks and I know the people used to put dynamite so that you know, to blow those rocks apart. But they were just the dark black rock. So what did they do? They just built on top of them, they couldn't break the rock so it was there for a purpose.

KM: You worked on the runway over here too?

GD: Yeah.

KM: And you said they pulled a lot when they put Runway 22 and that stuff in there. There was a lot of remains and stuff too.

GD: Well they strained them all.

MD: What did they do with the bones that they strained? Did they take it back?

GD: Some, the one they find, they took them back. Ah others they were thrown in the crusher and mix it all in...

KM: So the cement buildings themselves...

GD: Yeah.

KM: ...get bone inside.

GD: Must get yeah.

KM: Must get.

GD: Oh that's a lot of sand. How many hangars over there? Six hangars...

KM: Oh, that's what you were saying, "They took all the sand from out of there to go over to build all the buildings and..."

GD: To build the runway.

MD: And then the runway, because they used to load that place up.

GD: That's a lot of sand. Build the ramps you know for the sea plane come up.

KM: ...[w]hat did you call this hill? Didn't have Kansas Tower when you were young.

MD: No, no.

GD: We just call umm "The hill."

KM: The hill.

GD: We hardly go that side, mostly down the beach side eh.

KM: What do you feel about this hill though? As a land mark, as a feature? You know?

GD: Yeah its a land mark...

MD: I think its a good land mark. I really do. I mean, that's part of what was there. And I hope they never knock it down, but then with the government, that's stupid...

GD: No that's...

MD: But you never know George, they take all...they have hill they break down. It's just like the *pukas* in the tunnels eh. I mean if they want to do it, they're going to do it.

GD: Good hill that, but they can not put a lighthouse over there. Ships come in [chuckles], they crack up. Unless maybe by the point here eh.

MD: Oh, let's suggest that they put a lighthouse...

KM: Oh I love...you see in your transcript that we brought back today from the last meeting, how you said, the last, last statement was...

MD: That what I would like the tower [Hawai 'i-loa] for myself so I could look at, watch them... Absolutely. It was nice going up, you know. Because there was a trail on... you know.

KM: You were back here, your house area was here.

MD: Yeah, we used to come across and you know we used to come with the horse and the McInernys, ride the horse around the place. We would ride to Kailua and then there was a trail that...I don't know whoever made the trail, but we found the trail, so we went up on the hill just to look around. It is, it's beautiful. Even up on top of Plymouth Rock, its gorgeous to look out and see; and the air is so crisp.

KM: There's a plan, they're going to try, there's a plan to build 300 some-odd houses on this side...

GD: Yeah.

KM: ...you know the club house now, well up on that area now. Do you have any feelings about this hill?

MD: I don't think they should build anything around the mountain, It should stay like that. I really do. They have other places that they can put the housing. And what do they need more housing for? The government is cutting back...

GD: Too many people [chuckles]. Coming in.

MD: I mean its so ridiculous, some service guy got one place for them...

GD: Its a nice view. I used to work for the fuel farm and deliver diesel up there for the plant. Oh you look around, oh beautiful, nice view.

KM: When you were out fishing, you never used Hawai'i-loa as a...

GD: No, no...

GD: [Discussing the Game Farm and Wilson Peir area along side Nu'upia Pond] And in front had a long pier, and we couldn't go over there fish because the fish were so tame, and they'd always watch for people come.

KM: The fish?

GD: Yeah right by the pier.

KM: The pond? This side here?

GD: Yeah.

KM: You mean Nu'upia side? the fish were all tame, they would just come up?

GD: No right where the bird farm is. A long pier out there, so we couldn't get in. We try to sneak in there [chuckles]. So two guys go, only the head [above water] go inside, going, going. Oh all the mullets you know. We'd cross that fence start putting...

MD: And then there was a shrimp pond too. Remember the 'ōpae.

GD: A lot of shrimp was right by the corner, you know where the Searles used to live [the eastern cove and salt flats, just past the Davis' house site]. Nice, nice, a lot of shrimp in that little pond.

KM: Oh, let's see...

GD: That's where they used to make all that salt. All that salt there you know, right by the mat, the landing mat.

KM: So the landing mat is in here, Searle lived down this side by you then.

GD/MD: Ah-ha, right.

KM: And so there was like a little lagoon that cut in here or something.

MD: That's right, there was a little lagoon and that used to have all the little...and they had a little bridge too that used to go to the Nakatani's.

KM: Oh, that's what Margaret Date was saying, that had a little bridge.

MD: Yeah, it had a little bridge and it was too Nakatani's...

GD: Bye and bye, the next time you come see when the *wahine* [Angeline Luke (Hopkins) Adams] bring the pictures [Figure B-8].

MD: And then we used to go get 'ōpae. You know I remember the two bamboos [motions like with the net tied between the bamboo poles].

KM: Oh yeah?

MD: Oh plenty, fill up.

KM: So were they in the little lagoon area?



Figure B-8. Children Playing in the Water Fronting the Davis Point Pier. The Two-Story White House in the Background Belonged to the Searle Family. Note Pu'u Hawai'i-loa in Background. (Courtesy of Angeline Luke Hopkins-Adams)

MD: In the low lagoon.

GD: When low tide, they all come up.

KM: 'Ula? Red kind?

GD: No, they were regular white kind...

KM: ...You know, do you remember, particularly young time, because your family you know, from Pākī's Estate, Sumner got the land and held it in trust for Davis, you had it from the 1860s almost I think. You know, long time it was in the Davis family.

GD: Yeah.

KM: Did you grow up out here some of the time, you lived out here?

GD: Yeah most of the time.

KM: As a child. Do you remember Hawaiian people coming out at all and...did you ever...like did any one ever come out...

GD: No.

KM: ...and have chant or ceremony or...

GD: No. Only they come out on the boat and go fishing. That's all. On their canoe or... But nobody come inside our land eh. And nobody could come across, because never had road, and if you like come in, you gotta go through the water.

KM: How about, do you remember, we were talking about Sam Lono, and you'd mentioned, I think that they had come out. You heard eh?

GD: Yeah I never see them but ah...

KM: Did you folks ever...you heard... Tell me about Kū and Hina, what you had said, that there was a *heiau*...

GD: Oh, all we knew was that right over that corner there.

KM: This area here below the village area yeah? By where the *heiau*... up here you said.

GD: Yeah some place around there.

GD: Somebody threw Kū down. Through him in the water, either Kū or Hina. And that person got sick. So the family told him you better get the rock and put him back. So they brought him back. And he got well.

MD: Who was that guy?

GD: I don't know his name, was some Hawaiian guys. Fishermen's you know they go *nīele* around there.

KM: Right now, we had looked at a picture of Hina. The stone yeah. Cause see he had threw um down and its on the shore now; Hina sits on the shore over there. We're thinking of; wondering you know, do families have a sense? Is it okay, I mean, some day she's going to disappear. The stone will disappear, because the ocean will come and take it.

MD: That's right.

KM: Well, we've been given an opportunity in a way to talk with families like you and stuff if...

MD: To lift the stone up and...

KM: Yes.

MD: ...and put it back where it belongs.

KM: That's right.

MD: Yeah, I really, I'm for it.

GD: Uncle How do you feel?

MD: To take that from...that's right, the water will take away...

GD: Leave it there... [In conversations on April 15 & 16, 1995, Uncle clarified his interest in helping to protect Hina and restore her to the land]

MD: No, no, not leave it in the water, pick it up and put it back.

GD: Yeah.

KM: See, cause this is what happened yeah. Kū and Hina, they threw and so Hina is still down there...

GD: She's in the water or on the land?

KM: Right on the edge. She's on the edge there, see this coral area. You remember Lucia White? The White family?

GD/MD: Yeah, yeah. Bill White.

KM: That's right, Bill White. A little bit below their place...

GD: They dropped the...

KM: So that's where Hina is below the...in fact I interviewed her [Lucia Whitmarsh]...

GD: Yeah she [Hina] was supposed to be up near the top you know. That's where they build the magazine over there. Yeah.

KM: You're right. Well see, that's what we were wondering. We have the opportunity now to kind of make something right.

MD: Umm-hmm.

KM: Let's bring it back up maybe if the families think...

GD: Umm-hmm.

MD: That's right.

KM: So that we don't lose that part of your history.

MD: That's right.

GD: Yeah, they got a road go right up down where they were.

KM: See, this is her three weeks ago and this is McAllister's picture in 1930.

GD: So she's still down there.

KM: So you know, one of the things as we're working on this project is the idea that maybe families like you folks who have lived it...and you Uncle your tie to Mōkapu is generations.

MD: That's right.

KM: Maybe you folks would get together, and maybe we could help these guys, the military them take care of what's left.

MD: That's right. Demand, like you know, they demand everything.

GD: Boy she's big yeah [looking at a picture of Hina].

MD: Yeah, because its not fair, if they take that.

KM: Well see, that's what I'm afraid. Some one may end up taking it. Or...

MD: Just like you were telling us that they took the rocks from the church yeah. No, that should be put back. Somebody else had problems with rocks that they took... What's on that land stays there.

KM: Is that what you feel for Mōkapu? What belongs there is there?

MD: Absolutely [looking at Uncle George]. Don't you think so, I mean that other rock, the two there, it should be brought back and placed exactly where it was. Then they won't have any problems, they'll be happy.

KM: Well, we have an opportunity now to...

MD: Go back there and live... [laughs]

KM: Go back there and live again?

MD: We go now.

KM: We have an opportunity I think to influence the future. We can't undo the wrong or what ever...

MD: That's right.

KM: Things happened yeah.

GD: Happened already.

KM: But, by you folks sharing your feelings and what you feel about Mōkapu; we have an opportunity to make a difference. Now Uncle, and particularly because you are 'ohana, you are *pili* to that place for at least three generations or so. How... Did you ever hear a story about Kāne or Kū and Lono making man at Mōkapu? Any kind of legend?

GD: No. Ah, I for got all ready. I don't remember. The Hawaiians used to talk all kinds of stories, but we never take it in [chuckles]. Yeah that, I don't know, I forgot. Yeah.

KM: Yeah. How come they called it Mōkapu, do you know?

GD: Gee, that I don't know. Why they call it that name.

KM: But interesting, how come Mōkapu was given its name. You don't remember any old Hawaiian families going out...

GD: No.

KM: ...and taking care of ceremony, or stuff like that eh?

GD: No, not that I know of.

KM: ...I was talking with Aunty Georgiana [Williams] this morning. If there was an opportunity to get together and talk with people in charge at the base, would you folks you know...

MD: Go down.

KM: Be interested in talking with them and sharing with them, and helping them become better managers?

MD: Yeah sure. That's right.

KM: How do you feel about land that's been pretty much left alone? Should it be left alone? Like they want to build on the side of Hawai'i-loa.

MD: I think it should be left alone.

KM: Uncle what do you think?

GD: Yeah.

MD: Do you think the military should build more housing around here?

GD: They are gonna build. You can't stop umm.

MD: No, but if they've got people's opinion, cause they've got other properties that they can. You know, there's other open land that they can build on. Because once that's gone and they build around it, it's ruined.

KM: Hawai'i-loa is a prominent land mark you know. You look from Nu'uaniu side, you look from any where along the bay, any where out.

GD: No, I don't think they can build anything around there, that's the main hill to look out. They get houses all down below though.

MD: They can build it on the golf course, they don't need a big golf course.

KM: [Laughs] Oh, don't talk to the golfers about that.

MD: Tell umm I said that. But its true you know. Everything is for the golf course [laughs]... Yeah, I really think that they should leave that open. I mean, like you say, "What is done is done." They can not put back, but some things like the stone [referring to Hina], they can put that back, because that's one piece. I'll go there and help take it up, if they don't want to help.

KM: Families feel a lot like that. Cause you folks have a close *aloha* to that land.

MD: To the land. Yeah Kansas Tower is mine.

KM: You like Mōkapu eh Uncle, you love Mōkapu?

GD: I love umm, just for fishing that's all... [laughs]

MD: No but ah...if they could turn everything around, who knows, some day the whole thing might turn upside down.

GD: I don't think they will ever give that place up, unless the Army, the military go bankrupt [laughs]. Ah, can not.

KM: You were saying down by this side where they had 'ōpae, that's where they had the salt pans.

GD: Yeah.

KM: You folks, the families made salt down there, some of them yeah?

GD: Yeah, when low tide you can see all the beds, you know.

KM: But now its all buried eh?

GD: Oh yeah.

MD: Yeah, up over here, you know when you go around, there was some salt pans here [Ulupa'u]. Yeah, we used to go out.

GD: Right by the edge.

KM: Oh so you used to go out there too.

MD: Yeah, salt ponds.

KM: And then see, the fishpond here [pointing to Kaluapūhi–Kapoho side] had the big salt works too.

MD: Yeah.

GD: Right on the side here by all those big rocks, had big holes, that's why all this salt stay in there. Clean salt, white.

KM: What did you use your salt for?

GD/MD: Salt fish.

MD: And they used to put the fish on the clothes line with pins. And then if nobody knew about the fish and the squid like that, and they'd use it for their clothes [laughs] they'd smell like a [laughing]

KM: So they'd smell like a squid or something.

MD: That's right, but oh gee, used to be beautiful seeing all these squids drying. Cause you know the ground was flat and you could walk way outside.

KM: Never have flies like that?

MD: Not too much, no. Cause the winds ah. Like up on the hill when the wind used to blow. The flies don't have a chance to sit.

KM: So that's one of the interesting things we were talking about the military. Uncle, you had driven past here recently, the work they're doing around the fishponds?

MD: No I haven't seen.

KM: Because before when you were young, the fishponds used to be all wide open eh?

MD: That's right.

GD: Yeah, yeah, yeah.

KM: Now all mangrove and everything yeah.

GD: Oh yeah.

KM: Well the military got a special grant to...

GD: Yeah, to clean out all those bushes yeah. That's for the birds, the stilts eh.

KM: That's right, the *āe'o*.

GD: And when you go in there you can see them.

KM: That's wonderful. That's one of the things that can be done, a partnership can come...

MD: That's right.

KM: ...the community can come and share expertise, skill, and knowledge. They have some funding available.

MD: Use it to better these places.

KM: That's right. Fix these ponds, you can get fish again.

MD: That's right.

KM: Did you ever... Uncle when you were walking along the beaches, along facing the ocean, North Beach, He'eia-Heleloa like that, did you ever see any Hawaiian stones or anything?

GD: No.

KM: You didn't see anything?

GD: All we see is glass balls [chuckles].
[End side A; pick up in conversation regarding the marker to the Japanese pilots from WWII, and thinks that there should be a monument to Hina and the Hawaiian places on Mōkapu]

MD: ...We were fishing one day and I told George push this rock down [laughs].

KM: Oh the monument.

MD: The monument yeah.

KM: To the Japanese pilots.

MD: Yeah...

KM: ...So what did you think, you'd mentioned something about the monument.

MD: Oh the monument there? I don't think they should have it. I really think it should have something Hawaiian.

KM: For the Hawaiian...

MD: That's right.

KM: ...like Hina or something to take care.

MD: Yeah, to take care. Put her back on a hill where she can over look the sea. because she was where she could see the water. So she should be back, instead of the Japanese monument. I mean, what's... I, you know really, its something...

Interview No. 8 - Joseph Haia (with Karmen Haia) and Edith Kenoi'āina Auld
First interview, March 8, 1995, 10:15 a.m.

Joseph Haia (Uncle Kepa) was born in Honolulu, on August 1, 1920 (*Figure B-9*). His father was Moses Haia, originally of Lāhaina, Maui, and his mother was Sarah Ko'olau, originally of North Kohala, Hawai'i. Uncle Kepa was one of 26 children. Moses Haia was in construction, and in 1934, he went to work on the construction of the Pan American Radio facilities which were being built on the crest of the He'eia dune on the Mōkapu Peninsula. Falling in love with the peninsula, Moses Haia moved his family to the 'ili of Mōkapu, where they lived on the western, shoreward slopes of Pali-kilo (see *Figure 23b*). The Haia's lived at Mōkapu between the years 1934-1941. As a young man, while still living at Mōkapu, Uncle Kepa also operated a bulldozer during construction of the roadway and subsurface water tank situated on Pu'u Hawai'i-loa. While working on international construction projects, Uncle Kepa met and married his wife, Karmen Haia, a native of Greece. Ms. Edith Kenoi'āina Auld (Aunty Edith), was born July 26, 1937, while her family was living at Mōkapu. Born to Hawaiian parents, Ms. Auld was surrounded with the history and beliefs of here people. Ms. Auld's parents and other relatives had purchased lots in the Mōkapu Tract Subdivision, where they lived between c. 1930-1941. Aunty Edith is also descended from the Ko'olau line, and is a cousin of Uncle Kepa's.

Following the initial interview of March 8, 1995, a subsequent interview was done on April 4, 1995; excerpts of the interviews are included below. Uncle Kepa provides rich detail into the wealth of history and cultural resources on Mōkapu Peninsula, and his role and reactions to changes that have taken place. The following narratives begin with asking about how his father came to move the family to the Mōkapu Peninsula:



Figure B-9. Joseph "Kepa" Haia, Karmen Haia, and Edith Kenoi'āina Auld (Neg. 4834:12)

JH: ...[W]e moved there because my dad had a job to build a radio station. A beacon station for Pan American. That was in 1934. When he seen the place he fell in love with the place and

KM: So in 1934 you said you dad came out to Mōkapu to work and he was building...

JH: And he didn't come home for one whole week, everybody was worried. So when he finally came back he said, well I was working in Mōkapu and he just loved the place. Stayed down there. Them days to get there you had to open five gates to get in.

KM: What were the gates for?

JH: Just like each *kuleana* or each land, each ranch had their own gates.

KM: Oh, so there were cattle out on the grassy area and plain like that.

EA: The fish pond was still in existence.

KM: Someone was still working the fish pond?

JH: Well ah...the CC Camp took over that area that became the what you call...raising birds and all that?

KM: Oh the wildlife, the game farm.

JH: Yeah, the game farm. CCC took over that and that's how the government first moved in.

KM: Was that around the pond area also?

JH: Well there was a camp in there, they built a camp. You see they needed quarters for the boys' to go...they were planting trees all along the Pali and all that.

KM: You mean out in Mōkapu?

JH: No. Pali side, all around there. The CC boys were planting the trees and they were living down there.

KM: I brought a map along [HTS Plat 2043] and we'll be able to look at the map and maybe as we go along you could mark some of the areas like

KM: Aunty Edith is talking about fish ponds that you folks ah... Do you remember..?. Here's the big hill...

JH: Yeah, that's ah...

KM: Hawai'i-loa... This is Ulupau or Ulupa'u.

JH: Ulupau. Oh yeah, I see this and there's a water tank there now [on Hawai'i-loa]. Then Pyramid Rock. Then CC Camp was right in here somewhere [pointing on the map].

KM: So...go you can mark em.

JH: Right through here and you go down here and then this is the only way you could get in that roadway.

KM: This is the roadway, came in along the side over here.

JH: I forgot who owned this piece. And then it went down here see.

KM: And then the CC Camp was somewhere in this area?

JH: In here somewhere. And then it would go straddle here through here.

KM: So if we're pointing at Hawai'i-loa or this hill here, Kansas Tower eh, they called it. Has the radar on top of it. That was later of course.

JH: Yeah. That was in '40, in the '40's about, I think around '42 right after the outbreak of the war. And then they put that up. The first thing they put up there was the water tank.

KM: OH. Where was the water tank, do you recall?

JH: They put the water tank right on the top. I was involved in grading it all.

KM: You were. On Hawai'i-loa. Did you hear the name of this hill ever?

JH: No, we never did, never did.

KM: You never did. It's marked on some of, this map is from 1892 and it says Hawai'i-loa. You don't think you ever heard the name.

JH: [Pointing towards Pali-kilo] There's a *heiau* up there.

KM: Would you, go ahead and circle that area. So...and you see what it says on this map, it says old ruins of former native settlements. And so in this area there was a *heiau*?

JH: Yeah, that's what my mom said, that was the *heiau*.

KM: Did your mom tell you anything about the *heiau*?

JH: No. See we lived...we lived right in this corner here right in this cove. That's where we lived.

KM: You had a house there.

JH: Yeah, we had a house there. My dad built the house and I got the names of all the people, a lot of the people who lived down there.

KM: Good, we'll talk about that a little bit because that's really important. So you were 14 years old about by that time yeah?

JH: Yeah, I was in the intermediate school then.

KM: How did you feel about moving from the city out to Mōkapu?

JH: I really liked, it because living in Pālolo I used to go to school on horseback. And when I got to intermediate I had to walk all the time.

KH: Had to catch the truck sometimes...

JH: When we moved down here we got our horse back down with us. So I rode the Pali. We had two horses. Twice I rode the...two horses, I rode them all the way from Pālolo to Mōkapu.

KM: Oh you're kidding. Wow. How long did the trip take you? Do you recall?

JH: Eh...about 8 hours. Took all the back roads and all that;

KM: How was the wind when you come down? Big wind? Not bad?

JH: No wind.

KM: Was this area, you said, do you remember about what year you did the bulldozing, the dozing, the top for the water tank on Hawai'i-loa?

JH: Yeah it was in the '40's.

KM: Early '40's?

JH: Yeah, because the ah...the...I think we put the...leveled it off for the first tank in '41, started it anyway in '41. And then they put a temporary controlling tower up there...early '41. And then back here is the what you call, officer's...

KM: That's correct. You're right, yes, sort of like club or something.

JH: No well housing. I forgot what the area is called. Before that down here we used to call Castle Beach.

KM: Right in this area here?

JH: U-huh. Cause he had a house down there. And then, while they were building this part, they put the quarry down here [area below officer's club and housing, on the ocean side slopes of Hawai'i-loa].

KM: What were they, sand?

JH: Quarry for concrete for all these buildings.

KM: So they were taking hard rock out of this area? So it was in around this area here.

JH: Yeah. It was ready mix that I was doing it.

KM: You know when you did the dozing up here and around the side, I guess you folks had to make a road?

JH: Yeah.

KM: You made a road. Did you see any old walls, any...notice anything?

JH: No. I can say this much, when the air strip was put in there was a lot of...they found a lot of bodies, a lot of, all along that sand dunes. Some of us, we picked it up, got it together and buried it in the place.

KM: How did you feel about that?

JH: Oh I was taught...my grandfather taught us every time we find some new bones, put them together and bury them someplace else.

KM: Did your papa tell you to...did you think you know...inside something like, did you have a prayer? Did you feel somebody just you know, please go back to rest or...

JH: Well my grandfather did teach us about you know that people been there long time, respect them. So he used to make us dig everything up and put em in a...box, bury em somewhere else.

KM: So this was during...when there was construction of the runway yeah?

JH: Yeah.

KM: About what year was that, if you recall?

JH: About '40, '39 or '40.

KM: In 1930, now see that was just a little bit before your time, there was an old, a couple of older gentlemen, that, an archeologist from Bishop Museum did a survey of this area and he met with an old man, two old gentlemen, one was Sam Ka 'iliwai.

JH: That name sounds familiar.

KM: He was also a sheriff or policeman...Kāne 'ohe side. There was also one other gentleman was William Kalani.

JH: The only one I knew when we started going down there, this old man, Mr. Foster. He was the caretaker of the gate. Old Samoan, old man.

KM: Part Samoan?

JH: No, he was Samoan. Foster, his last [name] Foster. And he took us in line.

KM: Kept you in line. Did your mama them, how did, say anything about the *heiau*. Do you recall what it looked like at all? Was it a wall or platform?

JH: Yeah, a lot of walls. And originally how we got to go up there, they put the service, this area with water, they put a wooden tank up there. We went up this side to that wooden tank. So

KM: It was at the high point? Did you ever hear the name Pali-kilo for that area?

JH: I really don't know... You see the road went around here see. The road going around here.

KM: Oh, so the road was shore side, *makai* of where the water tank was.

JH: Yeah, right along the cliff side and then another road, well this one went down anyway and ended up at the...ended up at the Pyramid Rock, yeah the Pyramid Rock. And then it came back on this side until the gate, where the gate was. And then another road went all the way down to the point. This was Davis Point.

KM: And is this where George Davis' father had a house.

JH: Yeah. There's a coconut grove down there that's still there, they call it Davis Point.

KM: Did you know the William's family? Jack Williams?

JH: Ah—I think so yeah. They were on the slope of this one here, on the *mauka* side of this roadway. The roadway was right on the edge like... used to be Greenland, Gays... this was Lawrence Gay... And his sister who was married to Greenland, sister's name was Pua. They lived down there. Just about up there in this corner. And then right across the street I think that's where the roadway, that's where the Williams was staying...I think.

KM: So you were saying there was a water tank put up here. Was it close to the *heiau*?

JH: Right in the middle.

KM: Right in the middle of it. So the *heiau* was sort of like, was it walls, enclosed area, like

JH: It was walled in.

KM: Do you remember about...if you were to compare it like to the length of your house, was it...

JH: The tank, the walls around the tank.

JH: I think it would be bigger then, bigger than my property because

KM: Maybe 100 feet long? And that's what your mama said was a...?

JH: *Heiau*. So when you folks go up there you folks take your time, don't you move anything. You folks can go up there go look but don't move anything.

KM: Who put the water tank in there, do you know?

JH: I think the...they were the people who were selling the property, that was Samuel King. You know, eventually he became the governor. He was the salesman selling property down there. Think he had something to do with it.

KM: So you folks had running water at your house here.

JH: At the beginning we didn't.

KM: Catchment.

JH: Yeah. After they put up the tank then... Another one who is staying close to where Gays was, in fact the neighbors to Gays, Chaney, you know Chaney, you know the real estate man, his mom used to own the place, right next to the Gays.

KM: Was she part Hawaiian or *haole*? *Hapa*? get Hawaiian?

JH: Yeah, I think she had Hawaiian. And even the Thompsons, Nainoa, I think his parents... You know the old timers, Mr. Lemon. Lemon had a sort of a squidding rights, that's what he had. That's what they told us, he had the squidding rights in that area.

KM: So you folks couldn't go get *he'e* without permission? Did you go talk to him first or you just kind of *malu*-underneath?

JH: No, no. We didn't over pick. If you had a grandfather like I did you don't overdo things. I learned one time, I went out, my neighbor and I went out to dive for squid.

KM: What area did you dive for squid?

JH: All in this area, all on this reef.

KM: That's Kekepa?

JH: Yeah, ah Turtle Back. We were back all this area here, fishing area . Anyway, I picked up some squid and coming back I seen this water rippling, went home get throw nets. We caught so much fish that day, you know that '*oama*'; came home, told my grandfather I going give the neighbors. He said no. Cause had so much you stay there and start cleaning em [chuckling]. And I cleaned from 9:00 in the morning to 7:00 at night. Never did stop. And I learned when he told me, "When you get something you make use of all of it." And he wouldn't let me go. I had to stay there and clean fish and he wouldn't let me go give the neighbors. That's how we learned, "Don't over do it."

KM: Did your grandpa... You know *Kū'ula* [make offerings]?

JH: Yeah, I did.

KM: Did you grandpa you know sort of give back to the ocean. Did he observe...

JH: You see, here's another thing you can remember, he didn't speak English. He only could speak Hawaiian.

EA: You talking about Tutu Ko'olau?

JH: Yeah, he only spoke Hawaiian, but you could see he was all fair.

EA: He and Tutu Leeloy. You remember Tutu Leeloy

JH: Yeah.

EA: He *wala'au* all in Hawaiian and children should be seen and not heard.

JH: He taught us how to take care the ah...

EA: You only gather what you can and not...

JH: Or what you need.

EA: But what he's talking about is giving you know...during the old days they used to have a shrine, whatever catch you catch, you give to the shrine. In other words like

JH: *Ha'awi iā...*

KM: *'Ae, ha'awi i ke Kū'ula.* Did *tutu* still do that when you were...

JH: Well, every once in a while he would do it.

KM: Was there a special...and this is very important because of, those are special places to your *kūpuna*, to you *tutu* them. Did *tutu* have a special place where he maybe set the fish out?

JH: No, no. He would be right in the, in our property.

KM: Right in front of you folks property. And this was your house yeah, here.

JH: Right on the coast...

KM: Did your mama grow *'uala* [sweet potatoes] or anything like that, around your land, sweet potato like that.

JH: My grandfather did. It was nice.

KM: Did you folks salt and dry fish out here also [pointing to the map and their Mōkapu house site]? Did you bring salt or did you gather salt?

JH: No, we brought salt in.

KM: You brought it in.

JH: Like I said, when we first moved in, we had to haul our own water down. Every time we went in we would have barrels of water going in with us. But it was really nice place... [W]hen I first moved there George [Davis] was the only one that lived there and was about our age. So by going fishing I used to meet him out there, squidding and we became friends. He was older than I, you say he's 82. I'm 74. So we just about them days we about the same age. We used to go from Mōkapu here [pointing to Davis Point] to Kāne'ōhe here, to go to the movies. We didn't have any lights here. We would go around... Coconut Island. We'd come here, come in between the reefs, this was the bad one. This was a bad reef.

KM: So you'd go come around this way?

JH: We'd come around this way and then... you know, the mountain.

KM: Oh yes, yes, yes, you would spot by the mountain.

JH: Yeah, on the other side...from Kalihi side, you'd have the glare of the lights, and he and I would...once we got past this reef, we got all the way down inside here [Waikalua side]. Right where this fish pond is, we'd head for this corner right here. Land in there and then

we'd walk all the way to Kāne'ōhe [town]. For the movies. But a lot of guys used to have a lot of fun with us, "You two guys really take a chance." But before we start off we leave a lantern on the pier, time for go home, you know site one side and the light was there. It would go so long and then cut back and we go around... right at the end of Davis' Point, there was a pier there, where we'd head for.

KM: So the road came in, like you were saying earlier around, did you, this was a *loko pa'akai*...did you...

JH: Yeah, yeah this was called a flat, it was something like down here, that air strip, temporary strip, was coral [pointing towards the low flat lands between Mōkapu-Heleloa]. And the water would dry there and it would get salt.

KM: Did people go gather salt.

JH: I don't know, not during our time.

KM: Not during your time. How about the fish ponds. Earlier, I think before we, at the beginning you were mentioning, was someone sort of using these fish ponds. Like did you folks ever get anything?

JH: Well no. The only thing, this [Territorial] Game Farm [Executive Order 112, October 17, 1921], gee, I really don't remember exactly the year but they started raising oysters out here [ibid.], you know Japanese oysters. And oh shucks, there was a pier that went out from here...the Wilson Pier, that's the Wilson Pier [points on map].

KM: About that area?

JH: Yeah just about this area. That's where just about where that road going into the base now, that's just about where that Wilson Pier was. You know where H-3 now goes come down to go in. I just off on the mauka side of that road used to have Wilson Pier, the old pier. Just like the Hanalei, Hanalei's pier, just like that.

KM: So that was along the edge of...kind of...did you see any of the fish pond walls or anything out here?

JH: Yeah, the fish ponds were still good then.

KM: No one was taking care that you saw, no old Chinese man or anybody?

JH: Not that we knew of, no.

KM: Did you notice were there any lean to or small house shacks or something around here?

JH: No, there were no houses up here.

KM: Was this area pretty much cattle or just?

JH: All cattle and farm land all around here, papaya, watermelon. That's one thing I was going to say you asked if planting 'uala. Well one year they had some watermelon growing and I just happened to walk in front of the yard and I heard this "POP" so when I looked it was

the watermelon. So she soft. I went grab the watermelon and I was gonna take em and go eat it. I got scolding for doing that. My grandpa said you leave em right there, leave em go. I went to get the horse that evening, he went and got it and gave it to the horse. Gee but, we could eat it. He said no, that's for the horse. He said if you like, you go get that other one you know, he would go knock on it, take it inside, try cool em off and then we ate that. But the one that popped in the field, we save em for the horse and the horse comes home.

EA: I remember that, as little as I was...the watermelon field where my dear brothers used to go and steal the watermelon and roll it underneath the fence. [laughing] And then go home and get good lick...spankings.

KM: Was that, do you remember the Tams. They lived sort of in the area where the runway is now. They had a big watermelon patch and stuff...

JH: What's the name, Kam.

KM: Tam. Thomas Tam.

JH: Gee I remember the Tam family. Lives in Kāne'ōhe. In fact, ah shucks, I got to know the old man [Wapun]. He used to have the squidding rights too in the bay.

KM: So Mr. Lemon and Mr. Tam

JH: Tam from this side [towards Kekepa], Lemon from this side [inner bay and Davis Point side]... But yeah, you know all that watermelon patches and all that...

KM: You know, you were mentioning there's this *heiau* here [Keawanui-Pali kilo]. Did you ever hear about a stone called Hina or Kū, the Kū or Hina stone?

JH: Yeah, yeah, I think I did hear about it but I didn't pay any... You know the Pyramid Rock, and coming back on the road there's another hill with the red dirt on top, I think that's where [the *heiau* is].

KM: You never, you don't think you saw this [Hina] stone?

JH: No I don't think I seen it... Right, this Pyramid Rock and there's another mountain up there, it's right in between there... Perkins used to live in the corner. She would watch us when we go through here. We could go inside there fish. She wouldn't let us go through there.

KM: I wonder if this will help you. And I know, I'm sorry the glare is a little hard, but can you see the wall there [looking at the Air Corps aerial photograph of October 1930]?

JH: Uh-hum...this is this one.

JH: Now I see. This is where this, Hawai'i-loa, I think this one... shooting across here. yeah that would be the pali...they really got all the *haole koa*.

JH: I have dove out here in this water, it's deep [pointing to the open ocean of He'eia-Heleloa].

KM: You dove out there.

JH: There's a stone wall that goes out this way, it's about 60 feet, 30 to 60 feet. It starts off, you pick it up about here. It heads straight for the [end of side one].

KM: About here where you've drawn on the map. Straight to Mokumanu. Is that what you call that island?

JH: Yes Mokumanu. Well we didn't go out on it, but this wall to Mokumanu, and then she faces off to Moloka'i. But what this is...but we used to dive too. One guy go down spear, spear the *uhu* – big [the length of one arm span]. He comes up other one go down pick it up and come back. Big *uhu*. Any way, them days we didn't have any of that lung. We used to have a lot of fun.

KM: How about *manō*, do you ever talk to...do you see *manō* or anything?

JH: Yeah, once in a while, most of the time you see em in here, by Pyramid Rock.

KM: So did *tutu* ever talk to you about the *manō*, about the sharks.

JH: I tell you what, on my father's side it says that, 'aumakua on my father's side the *manō*. He...Maui, Lāhaina, uncle, my father's sister married that 'ōpelu fisherman. We call em Jacob...he's more or less our fisherman. I seen him go out, seen the *manō* chase the 'ōpelu. The *manō* would show him. He would follow and the *manō* would start circling, start throwing the bait.

KM: Oh he'd be on his canoe, follow the *manō* out.

JH: All the old timers...in Lāhaina...the 'ōpelu fishermen... Keahi, Jacob Keahi. He's from Moloka'i.

EA: Yeah, we have a lot of family in Maui.

JH: I've seen my cousin swimming and the shark was right back of her and she keep swimming, Cousin Emma. She'd swim, she wasn't afraid of the sharks.

KM: Uncle, you mentioned that this wall...did it look like, was it a natural cliff lying wall or do you

JH: Just like somebody built the wall, you know it's all boulders.

KM: Now did ah...you said someone told this about you...or told you about this wall.

JH: Well when they take us over there go dive and they'll tell us. That wall was headed straight for Mokumanu.

KM: Suppose to be... had a cave over here on Mokumanu.

JH: I never did go to Mokumanu. I dove all around this.

KM: So the *manō* would sometimes be around this section here though where they'd swim around [Pyramid Rock].

JH: They'd never come over the reef [on the bay side]. They'd stay outside there. They'd never come over.

KM: This is the reef area? Here's Kekepa, like you said, the Turtle Rock, so that's the reef. And so you folks would get *he'e* and fish, go fish inside here. But you said the *uhu* was really big up here.

JH: Big, big, big...

EA: ...The Hawaiian way was always you only take what you gonna use. That's why we used to have a lot of *limu*, used to have a lot of fish, '*ōpihi* because the families used to go and just take what they need. Don't be greedy, even on the outer islands. Even like Ka'ū I grew up you know on the Big Island.

KM: So ah...let's see, you ah...this is your house area here on the cove, *heiau*—the enclosure, walls up here. Oh earlier you mentioned that you had seen particularly, you know kid time you maybe went down to the shore. Did you see the *iwi* exposed, just out in the sand.

JH: No, no.

KM: You didn't, so it was sitting pretty stable there. Only when...

JH: Cause this is sand dunes, this is high. So when we dozed it to the runway, knocked the solid sand dunes, then we started finding bones. Some of us used to pick it up. Like me I was on night shift, swing shift and we come by we see at night when we pick it up.

KM: And you would rebury it. Let me ask you as question when you mentioned nighttime. I was talking with Tutu Wahineokai. You know Helen Wahineokai?

JH: The name sounds familiar.

KM: Well she was saying that before the families would come to her ah "*Huaka'ipō*," get night marcher or you know or get sound, you can hear the *kahea* and stuff like that. Did you ever hear stories about anything like that over here.

JH: Well, no I didn't hear. But my mom and my grandpa they really took care of things.

KM: They *pule* and take care of stuff yeah? When you built this runway, was there a *puka* where there was water in an area? Do you remember?

JH: It was just flat land.

KM: Had lava rocks anywhere?

JH: No, no. It was all coral. Actually it was something about in this area something like that. And it's all coral, coral base.

KM: You don't remember a spring over here?

JH: No never did see any spring.

KM: How about the windmill. Do you remember there was a windmill out here. Now it may have been a little before your time.

JH: No, I think there may have been one. It should way up here somewhere. I didn't see any windmill.

KM: I'm going to show you this. There's ah...this [photograph] was recorded by McAllister in 1930 as a spring that was pointed out to him, brackish water. This is about 4 feet deep here. And it was called Lu-o-wai-o-Kanaloa. And it was about in this area, somewhere, but under the runway now, you know Runway 22. They said that the spring is underneath there. But by chance, so you never see that yeah.

JH: It would have been closer to where you folks were staying.

EA: That's right. There was a spring.

KM: Where was your house? Uncle, can you show me where Auntie Edith's house was? You can draw it...here's your place.

JH: It would be right in here in this area, right on this side of the sand dunes.

KM: That was your place. So you folks were up more.

JH: On this side of the sand dunes. So one side was sand dunes and then this side, high here all dirt.

KM: So there house was maybe around here.

EA: Yeah, us the Ho'olulus, the Ka'eos, Furtados...

JH: May I see something [taking the map closer].

KM: This is Nu'upia fish pond. You're right. That's the hill Hawai'i-loa, that's Ulupau...did you hear them say Ulupa'u?

JH: No, Ulupau.

KM: Ulupau. What do you think Ulupau means? You get any idea?... This is 1924 [Army Corps aerial photo] and here's the old road you were talking about. You come in around here. See that old dirt road? Around there yeah.

JH: This way where they had the skeet shooting.

KM: You're right. The skeet shooting was right, Kapoho they call this area.

JH: And the road and then it's, you know came from Kailua. You had to drive on the beach right over here, on the sand dune and then come around and then and come through here. You remember Kam School used to have a overnight place Kalama. Right next to their property, the road used to go down and into the beach and across the sand dune.

KM: Did you ever get fish out of the pond here. You ever saw mullet or anything

JH: Never.

KM: You never did.

JH: That's enough from out there [pointing to the ocean].

KM: Yeah, 'ono kind yeah.

JH: My brother and I we had a spot out there... Friday nights. I was going to high school then. Just roll up our pants and set the net. There was sand, a sand channel, wasn't too wide. Set the net there and the next morning pick up, when we'd pick up the *awakalamoho*, deep sea *awa*, and...

KM: So *awakalamoho*?

JH: Yeah. Some old timers ask us where we picked that up, and we showed em. It's all shallow water. "How can you catch that inside there?" And one guy came up and he said, "Oh I know what it is." This reef, this reef here there was one channel, deep channel. The fish would come through, the fish would come through there...and then, I don't know how, some way in there they came in and anyway, they went through this sand channel to get into Kāne'ōhe Bay. *Awa*, this kind size [length of your arm]. Yeah, three feet. Better than that. That's what this one guy said. "Oh that's *awakalamoho*, that's from the deep sea." So he said this comes from the deep sea and come in for spawn and then go back out. My mother used to get mad with me. I wouldn't even change pants, just get home from school, roll up the pants and go out there and put the net out and then go home. You know, put it out before it gets dark. And was just, I say the channel wouldn't be wider from here to the parlor... Fifty [feet] maybe, and we'd hit them every time. I think that's why that's what it is. I think they come through that channel because that's the only deep channel with deep water. Cause the other channel inland to get into Kāne'ōhe go over here, the other side and then you come down.

KM: Uncle, I'd like to ask again a little bit if you would describe...you were talking about Hawai'i-loa, about the hill. And actually you never heard the name you said.

JH: No. Actually it's two hills.

KM: That's right, yeah.

JH: The tall one is the tower. Down here is where we started with that first water tank.

KM: So a little below the top.

JH: On the first hill, and then they built the road way on top to get to the control tower. Actually the first control tower was over here [on Pali-kilo].

KM: Oh, down below by you folks house.

JH: Yeah, by this *heiau*.

KM: Oh so there was a control tower there.

JH: But it was just a small one. It wasn't in the *heiau*, it was outside where they overlook, just look the ah...

KM: So on the side of the hill looking out.

JH: Yeah.

KM: Where was that runway?

JH: Right in here. It was just a small temporary one.

KM: And you mentioned you folks graded the top area for a water tank?

JH: For the water tank. And then...

KM: Did anyone ever tell you had a spring anywhere up on top that hill?

JH: No.

KM: No. That older gentleman, William Kalani, in 1930 had told the man that used to have a spring up here. That's how he said get the name Pu'u Hawai'i-loa. But you know, today hard yeah, cause families... You never heard you mama them talk story, tell. Did anyone tell you what Mōkapu meant, the name, what Mōkapu means?

JH: No.

EA: Was sacred. Oh yeah, I knew it was sacred ground... I heard when I was younger that it was a sacred place. But nobody elaborated on it. You know children should be seen and not heard so we didn't ask our parents because that was a no-no. Don't. They tell you one thing and it's like don't pursue it.

JH: That's true.

EA: But they were really strict in their ways, very very set in their ways.

KM: What's your favorite memory? What do you feel...you know, Mōkapu has gone through a lot of change now yeah. What do you feel most *aloha* about. You know for...

JH: What I miss--Body surfing.

KM: Body surfing. Where did you body surf?

JH: Right along here [He'eia--North beach].

KM: Right in there yeah. Wow, that was one of your favorite past times yeah. When you folks left this place, was it because you wanted to?

JH: The Navy moved us out.

KM: The Navy moved you out. Do you remember, how much money did you get for your land? What did you feel, what did your mama them feel, what was

JH: I think was only about \$3000.

KM: How did your mama them feel about leaving?

JH: Well, felt bad but she had to go. See my dad, my mom, well my mom was a school teacher in fact for a while. She was well educated, she could see you know, understand. See my mom from the country, my dad was from the country so she felt at home down there. So when the time to move out...said, "find a place here" so stay closer to...

KM: So they could be close to where they loved the country out there. Did papa still go out fishing around Mōkapu and all or...

JH: Well when the war came along no we stopped going fishing. I used to go outside here diving a lot after that.

In a follow up discussion with Aunty Edith Auld (April 4, 1995), she expressed a very strong interest in working towards helping preserve Hina with other families from the Mōkapu area and participating in the "stewardship" group. In reference to the proposed Hawai'i-loa housing project, Ms. Auld said, "About building these houses and things, *a'ole*, leave it alone!"(pers. comm. April 4, 1995 c. 12:30 p.m.)

***Interview No. 9 - Joseph "Keʻa" Haia, Second Interview,
April 4, 1995, 10:00 a.m.***

KM: Now when we had spoken before we...talked about this hill on Mōkapu. And we're looking at the same map we had before, plat 2043. And it has the Hawaiian name of the hill, Hawai'i-loa yeah.

JH: Hawai'i-loa.

KM: But you called it Kansas Tower?

JH: Yeah, something like that.

KM: At least, something like that, yeah.

JH: Navy, ah sort of named it that but...

KM: One of the things, as we said, was this hill Hawai'i-loa... Carl [Zuttermeister] remembered that his grandma them told him had a spring up there... Now Uncle you bulldozed, you were one of the machine operators yeah?

JH: Right ah-ha.

KM: And if I recall in your interview, it was something like the late '30s. Where did you put you water tank? You said you put a water tank up here.

JH: It was ah, well the water tank is still there. But it was closer to this side [pointing the location of HTS Plat 2043].

KM: So closer to the Fort Hase side or Kailua side. Now, see there's a big tank... and I'm, I'm just going to draw on the map. But you put a water tank over on...

JH: Yeah, on this side.

KM: Somewhere on this, okay, so I'm going to mark this area here and I'm going to put an X through it. So that shows, now you bulldozed a road, and this was for the Navy?

JH: Yeah, officer's.

KM: Okay, here's the officer's club

JH: Officer's quarters up on top there. So we came around here and then came up.

KM: You went all the way around or did you come around the other side?

JH: Well no, it was a circle like.

KM: So you went around kind of like this and you put a water...

JH: Tank up there.

KM: Now, on Hawai'i-loa, on the hill, there's like two levels yeah? One is higher...

JH: Yeah, lower yeah.

KM: The water tank you put in was by the lower.

JH: The lower side.

KM: ...[D]id you see any water, did you have a problem that you remember with water when you were bulldozing?

JH: No, no we never did. See we were on night shift. We did... guys start in the...you know during the day time and night time we go out there level off and little work up there but...

KM: And did you ever here anyone story... was there, out of curiosity, you know sometimes you go to certain places and there's problems, the machinery won't run or something. Had there ever been a problem?

JH: No, for a true fact I never did and even the master mechanic used to tell me, "Shee, run the machine all night long and no trouble with this?" I said "No." I know what you're trying to say. But like I said, my grandfather and my grandmother...they were really right into old Hawaiian things, they never did let us fool around.

KM: Well they taught you to respect.

JH: To respect.

KM: Okay. Now you also... is this right? Did you also ah doze the area where the Kansas Tower is now, where the radar is now?

JH: No, no.

KM: You didn't do that, no, okay.

JH: When we finished this one we came down to the ah...there was a building there they had a school like for the, like for that tower. That tower came up later. That's right along the highway next to the tower, existing power plant. There's a building on top there.

KM: Okay, so you put the tank and you worked on the other building where they trained...

JH: Grading, we were just grading the place.

KM: Okay, grading areas. And you don't remember, if I recall, did you see any walls or anything...

JH: No.

KM: ...there in, cause was, how was the plant growth? Thick or...

JH: No, ah, well had little more vegetation then what there is now.

KM: Oh, oh, oh, *haole koa* like that?

JH: Yeah, *haole koa*.

KM: Umm...ah, let's see. So you don't, you don't remember ever seeing any water or, standing water or anything up here yeah?

JH: No.

KM: ...[W]hen did you leave? That's how you met your wife, in Greece and stuff?

JH: Yeah. Well you see, returned the station over to the Navy and we moved out in '43. From there I went up to Haiku, built the Haiku radio station.

KM: Oh yeah? Oh. How about Pan American? You remember Pan American?

JH: Yeah but, that's how we moved down there. I told you my dad used to build the radio station. That was for Pan American.

KM: Oh what year was that again? Do you recall?

JH: '34.

KM: '34. So you went, dad went then and the radio station. Now...Pan American didn't land planes there did it?

JH: No, no.

KM: It was simply a radio transmitting...

JH: Yeah. It's with a beam, radio signal yeah. The head of that place then was for Pan American, was Mr. Hobdy... Yeah he was a Pan American boss.

KM: Here's Pyramid Rock. Could you draw about where the Pan American site was? This is Pyramid Rock.

JH: Well this is about up here in these sand dunes. Just about up here.

KM: Okay, and it was high towers, had towers.

JH: No, no. It just was buildings like this.

KM: Oh house like.

JH: And well had telephone poles outside.

KM: Uh huh, and the telephone poles had wires and they, that's how they transmitted or...

JH: Well yeah, they had a disc like.

KM: Dish like, disc like. Oh, oh uh huh. How about, and we had, I think we spoke a little bit about this. You folks did find some *iwi* yeah, some bones, at the time?

JH: Well, when we worked that one, ah I mean I didn't go up there but we...

KM: Oh that's right, that was you dad's time, I'm sorry.

JH: But in our property down here we found them.

KM: Um hum. Your property was down..

JH: Yeah, right in this cove [points to location on map].

KM: Right in the cove here. Okay.

JH: Yeah we found bones and a...

KH: Oh, you found bones in there? Some people had been buried then.

JH: We would go and [re]bury them. Grandpa was with us, but you know the area I said while we were making an air strip. It was in this area that we ran across all them bones.

KM: Up by the sand or across the whole area?

JH: Yeah, in the sand.

KM: So in the sand area here. Not far from where Pan American had been.

JH: Right below it.

KM: Right below Pan American. Was Pan American sort of situated up on, up on

JH: Up on the top...

KM: The top of the dune, okay, okay.

JH: It was right above what you call? Edith's...

KM: Yeah, Aunty Edith Auld's place and Mary Furtado them yeah?

JH: Yeah, it was right above that, Pan American station. See, I think Pan American originally had planned, wanted to land in Kāne'ōhe Bay. And the lagoon...ah... Ke'ehi side wasn't, it was all flat, all mud flats and, but I think because of the Ko'olau they had hard time landing. I think that's why they went down...

KM: So they went to Honolulu because it was more open.

JH: Yeah, more open space... In fact, they used Pearl Harbor... Receiving station right Pearl City peninsula. That's where they're receiving station, where the planes tied up right in the peninsula... Pearl City Peninsula. Well they had an officer's club there at one time. That's where they were. That officer's club was a, was, Pan American had a place first and then the war came along, they made officer's club there.

KM: Okay. Did you do [construct] the runway that was out here?

JH: Ah-ha.

KM: You worked a little bit.

JH: Yeah.

KM: ...This is a picture I got after, after you and I were talking story. Here's the spring here. [and] This is a picture that was taken in 1930 by the Army Air Corps. Here's Pyramid Rock yeah. Here's the hill, the next hill over.

JH: I see the *heiau* and then this was another hill and we, Mrs. Perkins wouldn't let us go up there.

KH: The small one [hill]?

KM: Yeah, yeah, wouldn't let you guys go up.

JH: She'd let us go around here.

KM: Pyramid Rock side.

JH: Throw net or swim in here. But she wouldn't let us get up that hill.

KM: Yeah, well, yeah steep in the cliff along some of that side there. So Pan American, now this is 1930 so it predates, so Pan American was...

JH: On top here.

KM: Right on top there. Good, okay... cause the road runs right along side and you can see a little *pu'u*, right in there. And see, there's the walls.

JH: Just like this is the old road and was sitting right on top here and look down. This is the cove we lived in. We had a temporary air field in there.

KM: Oh, so there was another air field. Not only this one.

JH: Yeah, oh yeah. Well, before this one never came in there was a temporary air field.

KM: Oh okay. So I'm marking this on the map too. So there was a temporary air field here. This one was first.

JH: Yeah, um-hum. This one was way back in the '30s.

KM: Okay, now '30s. This one was about when?

Yeah. Now this, the reason I was curious, this air field here buried a spring. Do you remember that water hole?

JH: Well, I think that this was back where you know where Edith and them lived.

KM: That's right. Right in this area here.

JH: I can't remember. A guy had a, what you call, like a ranch like down there.

KM: Umm. What they had said is, ah like ah, ah, Aunty Mary them remembered that *tutu*...Tutu Ka'eo used to make offerings, used to go leave offerings or things. But do you remember seeing anything...

JH: Well no, I never... well I remember, recall George Ka'eo's mom going back there. That's George and...

KM: Ernest and George are both passed away now.

JH: Eh?

KM: I heard they both, George and Ernest both have passed away. Yeah, and so this spring or well was, is now under the runway there.

JH: Yeah, under the runway.

KM: Yeah. Um, these were...these were just pictures. These are some walls. Your folks house down here, and had walls up on the hill above you yeah?

JH: Yeah.

KM: You remember that.

JH: I remember that.

KM: And so Mrs. Perkins lived where? Do you remember?

JH: Down, down in this corner here [lot #97].

KM: Towards Pyramid Rock side.

JH: Right next to Pyramid Rock.

KM: Okay. And she was part Hawaiian?

JH: Uh-hmmm.

KM: And so in between you and them had the hill and that was all the old walls and things.

JH: This, this sort of you know can see this mark [looking at McAllister's photograph of the Kū and Hina sites with the *heiau* behind] and then sort of remind me of that, my mom said it was a *heiau*. She wouldn't let us go... she'd let us go up there but "don't touch nothing."

KM: Did you folks ever hear, you know it's night time, sometimes there's marcher or something.

JH: No I never here. I really respected that place and I really liked it.

KM: How do you think people should treat it today? Out of curiosity.

JH: Well, I'm glad that the Navy never did nothing you know, never did go up there and knock anything down. Although they had put a small station here...

KM: So there was a little radio station on the side of the hill yeah. And this was Navy you said yeah?

JH: Yeah. Was just a temporary one.

KM: Yeah. But they did, this one I think you were saying was kind of inside the *heiau* or on the side of it yeah?

JH: Well it's on the side of it. The water tank was in the *heiau* but, the first water tank we had, the wooden, it was a wooden tank.

KM: Was that put in by King or was that after the subdivision, do you remember, or was that Navy?

JH: Well, after, you know, after we moved there, then after that they put the water in. But they didn't have, when we moved there they didn't have any water tank.

KM: Ah, you know when we were talking a couple of weeks ago, we'd mentioned a part of the study is being done because there are federal laws and things required. Well the Marines, the Navy are looking at building. There's a proposal to build 300 housing units along the side of... Pu'u Hawai'i-loa. What do you think about that?

JH: I think ah it would be...

KH: Nice to leave it alone.

JH: Ah...wouldn't be... the homes you know, cause of the slope. I don't think, maybe towards the golf course side. You see the road go down here. Maybe towards the golf course side you could but not up on this hill.

KM: Well primarily, one of the things that they're looking at you know is like, of course when you get over to the golf side, if you get into the sand, all the *iwi* in there yeah, so no good to just...do you...is it...they...no good to disturb the burials eh?

JH: Oh yeah, no.

KM: They did that or, so you know, and that's why you know I mean...

JH: See the officer's quarters are up here? Right below it...

KM: It's an open area.

JH: Yeah, open area.

KM: Yeah, you're right.

JH: They can use, you know it's right in the golf course and ah the officer's quarters... This is...better slope there then this slope. This slope is too steep.

KM: Pretty steep yeah. They'd really have to modify it. You know Uncle, while you were fishing, you know how sometimes when you go out ocean and you look at the land here and here and how you come and you know where your fishing spot is. Was there any place on Mōkapu that you kind of used as a place to spot or mark your fishing or as a land...is Hawai'i-loa a prominent land mark? Or what are prominent...

JH: This was a prime one [pointing to Kekepa]. This is prime and then, well like I said, we look at Kalihi valley... It's something like this you know. And then over here gets high over here gets high, you only get the glare here. So while we out here fishing, you know where the Turtle Back is, then we site, site for that hill eh. But this was back a long time when we brought in... When Hawaiian Dredging brought in a second dredge. They had me go out there and meet the tug and bring them through the channel. Usually they going way [to] the Pākē-pāpale and come around but the Captain, Edith's Uncle, Chief Captain, told me you go out there and meet the tug and bring them in. It was tricky, it was tricky to come in here, this channel. You couldn't come in straight. You go down and then, you more surf it in and then come this way.

KM: Skirt around eh?

JH: And then go back in. A lot of Sampans got hit on the reef and all that. But you know, I give George cr...Davis credit for teaching me all those things when we go out fishing. That was a nice ah *papa* inside there, two of them. All rocks about this size. And that's were the mullet used to...choke mullet.

KM: That's about rocks, you know hand size kind rocks, uh huh.

JH: Wasn't coral, was just rock, rock. Two beds.

KM: So you think they were built up?

JH: No, I don't know maybe it was just current, just brought up cause they all small size.

KM: And the rocks built up you said sort of in two beds though yeah?

JH: Yeah with the channel in between.

JH: George Davis and I used to... it was mullet season we'd be out there, go for squidding.

KM: Was that area fronting your house side or...

JH: No, was way down here.

KM: More down.

JH: In this area here.

KM: Ah so buried maybe now cause the land had extended out here yeah?

JH: Oh they covered it.

KM: They covered it, okay.

JH: That's where this air strip goes out this way now.

KM: That's right the section goes out there.

JH: The last air strip they built covered all that.

KM: Filled a lot of land. You know when they were building, did you build any of the hangars or fill the land up there.

JH: Well I did, for a while I did what you call steel worker man. You know, war broke out they...since pipe welders were having me to work with them every once in awhile so they made me go welding. They took me away from there.

KM: Did you folks...did they mine sand out here, for construction out here? Do you remember?

JH: Ah, well like I say, had a ro[ck]...put a quarry down here.

KM: There was a rock quarry okay.

JH: In fact, you go, when I went down there play golf cor..., golf, I could see part of the cliff.

KM: Okay, so it's the cliff below Hawai'i-loa that goes out towards the ocean yeah?

JH: Yeah.

KM: Get the officer's houses are up here too yeah?

JH: Yeah.

KM: Okay, okay. Sand, you don't remember if they took or they did.

JH: Ah, I remember when we first moved in the 30s, '34, they used to... well, say in the '30s, they used to be, you know, haul sand from here to ah you know where that, Humane Society is on Mō'ili'ili, Kapahulu? Humane Society that's where used to haul the sand. Used to be Mōkapu Sand. Trucks... they would stock pile it there and sell it. That was one way I used to get to town.

KM: Oh yeah, oh would ride, catch ride with the trucks. I was young yeah, I was ah...going school but to catch the truck, we had to go help em load. Shovel. All shovel, no machinery. In fact down the trench like, then we shovel from the side.

KM: Uncle, when you were ah...

JH: Ah, about 15, 16 years old.

KM: When you were shoveling, you saw bones sometimes?

JH: No.

KM: You never see?

JH: We were...everything was from the beach. The driveway into the sand was to the beach.

KM: Oh, on the sand itself.

JH: Not on the dunes.

KM: Not on the dune. Oh, okay.

JH: All down on the beach.

KM: Okay. Well that's really good. Did you... so as a fisherman, if you were out in the ocean, particularly if you went out, say towards this side here, did you ever spot from Hawai'i-loa where you were or how to come in from this hill? Do you remember?

JH: No, no, I never did, never did use this.

KM: Never did. Okay.

JH: Them days we didn't go out too far. Always can see land.

KM: How do you... and I think we spoke a little bit about this before, but I'm going to ask again since we're here. How do you feel about Mōkapu? And what's particularly... how do you feel about the areas that are left pretty much as they were before, you know. Should people take care or is it, you know...

JH: Well, the last time I went down there I did travel this area.

KM: Pali-kilo side.

JH: I feel, the feeling you know they didn't disturb it that much. But on this side, well, this was all...

KM: Fort Hase.

JH: Was all farm land, ranch land. Well that's where all the housing coming up inside there. Ulupau and Hawai'i-loa. There's where most of the building is going up. But I'm glad they didn't you know, change much down here.

KM: You *aloha* Mōkapu?

JH: Yeah, I do... I found out a lot of names of people who were living there [gives a list of c. 37 family names].

JH: There's a Mr. Lemon.

KM: Jack Lemon. Jack, yes, yes. That was Chaney's Uncle. Yeah, so Jack Lemon. And somehow he, what I understand is that ah ... Jack Lemon had the *he'e konohiki* rights. You remember that?

JH: Yeah, uh huh.

KM: So people had to go ask him before they could take *he'e* or...

JH: No. He knew we lived there.

KM: Oh, if you lived there it was okay.

JH: Yeah.

KH: Strangers.

KM: What did he do if strangers came in?

JH: Well if a boat come in and he'd go out. Like us, he'd see us swimming out, he'd know we were right there. Old man Lemon... He was just, he lived just about here.

KM: Oh. So up on the slope. So it was above you yeah?

JH: Well no, he was right on the beach too. But his lot is up the hill so you could be sitting up on the hill.

KH: And he watching everybody.

JH: Oh he was nice.

KM: Would you folks be interested some time if a number of the families that lived out there were to get together and to go out to Mōkapu as a group of people...

JH: I would, I would yeah.

KM: ...to go talk and help to make sure that they take care of the land you know? And reminisce yeah...

JH: Ah [stands up to go get something, comes back with a cookie tin and opens it] All from in there.

KM: Oh my goodness, look at you. 'Ulumaika yeah, throw game?

JH: Yeah, and this too.

KM: Look at what you got here. [end of side one]

KM: Uncle just brought in a little treasure can. May I see the white 'ulumaika too please? Look at this [Figure B-10].

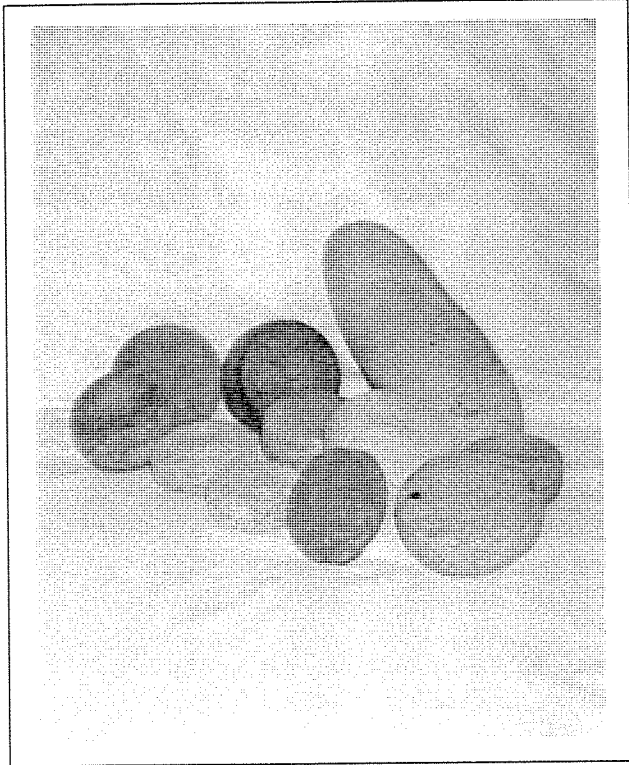


Figure B-10. 'Ulumaika and Lūhe'e Stones from the 'Ili of Mōkapu
(From the Collection of Joseph Haia)

- KM: Oh and so all of this came from Mōkapu by your house side eh? By around your house or...
- JH: Yeah, well along the beach.
- KH: Yeah we're keeping this.
- KM: Gee, yeah, that's beautiful.
- JH: It was at my mom's house, and I saw it and I said "Oh! I better pick it up."
- KM: Yeah that's right. See at least you folks can take care. Good. Thank you so much Uncle for bringing this. You're the first person that's brought something out like this.
- JH: You know for bowling
- KM: Yeah, beautiful, how they work that yeah, to make the sand, or the stone, polish it.
- JH: Polish it. They didn't have grinders then.
- KM: ... the cowry was put on top. The rock was put on the bottom and they lash it down. Oh one more. Three are white. Three and nine and then the *lūhe'e*, the squid stone. Yeah, so there's 9, 3 white and 6 stone. Oh beautiful. So you had these all these years though.
- KH: Um hum.

KM: Mama found some or she you know, this was from mama's time too you know when...?

JH: Uh huh. We find it take it home show her. She'd keep it.

KH: I think they're pretty, they're very pretty.

JH: She used to have em all over the house, remember?

KH: Um hum, plenty.

KM: ...so would be good maybe get together, you know your cousin them...

JH: Yeah, I would.

KM: ...and the Davis' them and stuff. We could get together go out and talk story yeah. You know, and remember...

JH: Would be good, you know like George you know and he could remember you know a lot of places.

KM: You know when I was with Uncle George last Friday, I went over talk story with them, he remembered. He said as a kid, remember we said the name of this cliff they called Pali-kilo? And *kilo* like for *i'a* yeah, spot fish. As a kid that's what he said. He said as a child they would take him up there. He would stand on top the hill and look down and tell them where to go lay net.

JH: Well like I say, he and I were...you know especially ah, mullet season, gotta be September, around there. He and I ... we'd just wait. We could see the water rippling. Ai! The mullet down there. Off we go [laughs].

KM: Off you go. You know you were talking about these stone mounds [on the papa between Davis Point and Sumner Cove] that were down here and small stones...

JH: About this kind size.

KM: 'Ulumaika size, okay, now the reason I'm curious if you think about it, if those were made by people or natural.

JH: Well I don't know, I wouldn't know.

KH: Maybe they did.

KM: But I'm curious. Did you ever hear your papa them or somebody talk. You know, there's a thing called 'umu. 'Umu was mounds of stone that they would make in the water as a protect place for fish to come and feed like that.

JH: Maybe that was it. There's two see.

KM: There's two of them, that's why I'm curious.

JH: Big one.

KM: That would be about...

JH: The length of this house.

KM: You mean this room here.

JH: No, no, the whole house.

KH: The whole thing.

KM: So we're looking from the garage here, 70 feet, 50 feet?

JH: 60, 70 feet.

KH: Wow, it's a big one.

KM: 60,70 feet, okay. So, and all small stones.

JH: All small stones.

KM: And not coral, just the loose kind...

JH: Not coral.

KM: Stone. But to the best of your memory, the runway...the new... how they filled in the land. They came out here like that yeah?

JH: Well they, they started pumping from here into here, start covering them and all that.

KM: So this is all buried. So a lot of you *he'e* ground and stuff...

JH: All gone!

KH: Something yeah [turned off tape, general discussion continued about the rock fish beds].

JH: It was like this.

KM: So stones are basically hand to hand size. All just piled up. It's like the wall that you were talking about that ran from this side out towards Mokumanu.

JH: Yeah, Mokumanu.

KM: And you had said you even thought...they...some old guys told you ran...

JH: That the wall goes out there, goes to[wards] Moloka'i, facing Moloka'i.

KM: Towards it facing. Like you know...

JH: But I, I didn't go out that far. I stayed right in here. *Uhu*.

KM: *Uhu* so big yeah?

JH: Yeah, *uhu*. It's good them days.

KM: And all built up, mounded up one line.

JH: Yeah, it's just like, just like rock wall you know, stone wall.

KH: Somebody did it.

KM: Yeah, hard work yeah.

JH: Could have been one time this was all land the beach, and then it sank. Say this crater was operating and it was land and vibrating.

KM: ...You folks didn't go in the fish ponds, is that right?

JH: No, couldn't go cause had the CC Camp and all that in there. Did George Davis tell you about picking up oysters in there [laughs].

KM: You guys underwater, yeah, sneak go in or something yeah.

JH: Yeah, yeah, scoop nets. But like this people took care. Oh we know these two guys. You guys only going take one, two scoop and he goes home.

KH: Just take enough for you to use.

KM: Well thank you... By the way, you know, when you were out here, did you ever see a couple people...did you ever see anyone go out, chant or go take care *heiau*. You know any, anything.

JH: No, no I never did see.

KM: No one, yeah.

KH: You mean to take care the place yeah.

KM: Well like you know, sometimes people you know, they'd go out, they'd go to the *heiau* or... You know like below here.

JH: They not allow now.

KM: Below here, I was up here, not on Pyramid Rock but just the next hill over. Pyramid Rock is here, the next hill over there's a house on top of there now, the general's house.

JH: Oh, didn't have any before.

KM: Now get. Not Pyramid but the next, the next little hill over.

JH: Yeah that's the red hill.

KM: That's correct. Got the general's...

JH: That's were Mrs. Perkins wouldn't let us go.

KM: Oh yeah, she wouldn't let you go up there. How come?

JH: I don't know. "You folks get out of there. Go around this way."

KM: I was out there. I walked around the edge on Saturday and I was, I saw like what to me looked like some cut shell and things. Like I think that, before old Hawaiian time, I think people had a little fishing spot or some, you know, fisherman's place there. You know because I looked at that and you know you see, they call that midden like or you know the, you know when you work, make fish hook or something and little bit 'ōpala goes down you know from the shells or bone like that yeah. Yeah so over here, but Mrs. Perkins, she just didn't want you going up there.

JH: No she didn't want us kids... ah she'd let us come over this side.

KM: You could go this side by the beach.

JH: Go down here throw net.

KM: But she let you go to Pyramid Rock. So it wasn't a safety thing yeah? Sounds like it wasn't not because safety because Pyramid Rock is just as treacherous.

JH: Yeah, yeah. But it was a nice hole out there for *moi*... When we were there, living there, all the people who lived there, took care the land. They didn't, you know waste anything. Maybe that's why we sort of remember all the people. There was nothing wasted down there.

KM: And they took care, respect.

JH: Took care, um hum.

KH: Respect is important.

Interview No. 10 - Tutu Freddy Kalani, Carl H. Zuttermeister, and Noenoe Zuttermeister-Lewis, Interviewed on April 2, 1995 , 11:10 a.m.

Tutu Freddy Leialoha Kalani was born in He'eia on May 20, 1920 (*Figure B-11*). He was *hānai* (adopted in the Hawaiian custom) by William and 'A'ahulole Kalani, and is descended from families who have dwelt at He'eia for generations. Tutu Freddy's father, William Kalani, was one of the native informants who led Bishop Museum archaeologist, J. Gilbert McAllister to cultural sites on the Mōkapu Peninsula in 1930 (McAllister 1933). Tutu Freddy's sister was Aunty Kau'i Kukahiwa-Zuttermeister, who in her life time was acknowledged as a National Living Treasure. Aunty Kau'i dedicated her life to the perpetuation of Hawaiian *mele*, *hula*, and culture. Tutu William and 'A'ahualole Kalani lived with Aunty Kau'i and her children until the early 1950s when both of the Kalanis passed away. The elder Kalanis lived until they were approximately 103 and 97 years old.

Tutu Freddy's nephew, Carl H. Zuttermeister, was born in December 1929, and his niece, Noenolani Zuttermeister-Lewis (Noenoe), was born March 15, 1945. As a child, Carl was taken to Mōkapu by his Tutu William and 'A'ahulole, and carried on Tutu 'A'ahulole's back while fishing the waters of Mōkapu. Following the outbreak of World War II, the family moved to Mōkapu (because Carl Zuttermeister Sr. was a radio man and decoder) and lived for a while on the slopes of Pali-kilo, below the ruins of the ancient community and *heiau*.



Figure B-11. Freddy Kalani, Noenolani Zuttermeister-Lewis, and Carl H. Zuttermeister (right to left) (Neg. 4859:5)

Both Carl and Noenoe were very close with the elderly Kalani's, and shared an intimate relationship with their *kūpuna*, who were always talking to them about Hawaiian life, practices, and beliefs.

The following narratives are excerpts from the oral history interview with Tutu Freddy, Uncle Carl, and Noenoe. Their memories of the love of Mōkapu and the land itself, which their *kūpuna* expressed to them add greatly to the understanding of the importance of Mōkapu to the Hawaiian people. These excerpts have additional significance considering they reflect the views of a family whose cultural practices are nationally recognized as truly representative of Hawai'i's people today (interview in progress; looking at McAllister's photographs of Tutu Kalani, Hina, and Mōkapu):

KM: [Speaking to Tutu Freddy] Your papa is sitting right next to a stone here on the beach. Tutu Kalani said that this stone was Hina, the goddess Hina. Did you ever hear papa talk about Hina. No, you don't think so. Well...

FK: Oh, [shakes head] I was too small.

KM: Too small eh. Let's see. We have some other pictures that a... oh, now see this is another picture when papa Kalani took the archeologist McAllister from Bishop out to Mōkapu. Papa Kalani showed the archeologist this enclosure here. See this rock wall here? And see there's arrows drawn on the picture. Papa said that this was where Ku and Hina came from. There was an old Hawaiian man named George Moa. Did you ever hear of George Moa? No.

FK: No, I was too small yet.

- KM: ...[P]apa Kalani said that George Moa took Kū and Hina, threw them off the cliff by the, where the magazines are now, the high cliff, they call that Pali-kilo. They used to spot fish from there yeah. Well he threw them into the, over the cliff onto the rocky and the coral area down here. So this is Hina who is on the beach sitting here. She was up here before. This is what papa Kalani had said, and is written up in the archeology of Oahu by McAllister, 1933... Hina is still there, that stone. I just saw her a few weeks ago, still sitting there. Kū, the stone, was thrown further, a little further over into the water. It may still be there but people don't, we're not, we don't know where Kū is now, you know, which stone exactly was Kū. Papa also showed him this place here. See this wall here, this is here. That wall there is here. Did you ever see any old walls out in Mōkapu?
- FK: Yeah, yeah.
- CZ: Was something like a wall but...
- KM: Yeah, yeah. See, inside this, where papa is here, papa Kalani, now he's with Sam Ka'iliwai. Do you remember Sam Ka'iliwai? He was a policeman too, I understand.
- FK: He used to be on the highway. Right across where had a roadway to lead right down there.
- KM: Okay. Well see, in this picture, there are two different stones. This one and this one. Papa them said, and Māhoe. Did you know Solomon Māhoe senior?
- KM: Well these pictures here, these stones here are supposed to be Kāne and Kanaloa. And they, there's a story that was told by some of the old families and papa Kalani confirmed that story. That Kāne and Kanaloa had come to Mōkapu, the 'ili, yeah. Mōkapu is not the whole peninsula. Before times there were 'ili. Like we're looking at the map, HTS plat 2043. This section was the land of Mōkapu. This section that Hawai'i-loa, the hill is in, was the 'ili of Heleloa, Kuwa'a'ohe, Ulupa'u and then the Nu'upia-Kaluapūhi area, all small 'ili, subdivisions of land. Mōkapu is a part of He'eia. These others were in the *ahupua'a* of Kāne'ohe. Well, papa said that Kāne and Kanaloa came to Mōkapu in human form and they met two old fisherman. Now, see, and so, I'm just... Uncle I'm trying to tell you place names and things in case if maybe if you remember, okay? And so if you remember something, you just tell me okay. One of the fisherman, now as we're looking at the map, here's a cove, a bay like here and there's a hollow, an opening between the sand dune and the high hill, yeah...Pali-kilo, this area here. That bay is called Keawanui. On this side, so Kāne'ohe inland side, is Keawaiki. These two men, Keawanui and Keawaiki took care of Kāne and Kanaloa and when they left they told them that they would always have abundance and fish and growing things. You know, that they would never need to worry. So from that time, supposedly, this is what papa them were saying, you know Ka'iliwai and Kalani mā said this is how the story came about. And so when they lived there, they never needed to worry.
- NZ: Provided for.
- KM: Yeah, that's right. And Kū yeah, for fishing also Hina for fishing. You know, they would call on Hina either for agriculture or fishing, things like that. And so these are some of the stories that they told. Now Uncle, I want to ask you a question. This hill here, it's the big *pu'u* yeah.
- NZ: The light uncle. Get the light on the top.

FK: Oh, the lighthouse.

KM: Yeah, like that.

NZ: That's the one. In the middle of Mōkapu they have the big *pu'u* with the light on the top.

FK: I don't know that one. But I know about there used to be a light house.

NZ: That's the one, that's the one, uncle, that's the one.

KM: That's the one, cause you drove the bulldoze..., you made bulldozer yeah, you operated the machinery. Did you flatten the top of that hill?

FK: Not all. Yeah

KM: Not all, but some though. Because they made the tower. Okay. Well this hill, your papa said was named Hawai'i-loa, Hawai'i-loa.

NZ: That's the name of the *pu'u* Uncle.

CZ: That's the name of the hill.

FK: Maybe I know.

KM: Did you ever hear that name, do you recall?

FK: No. I cannot remember

KM: No. What year, what year did papa Kalani, William, what year did your papa die?

NZ: Grampa Kala[ni]... ah... I don't know. He died very old like hundred three. And then one more week he would have made hundred four, so he lived a very long life.

KM: Oh, see, in 1930 he was 70 something years old.

CZ: Yeah he was.

NZ: Because I think he died in the '50s only because my father died in 1956 or something like that and he died not that much longer before my dad did.

KM: Okay.

CZ: On that, I remember my grandmother talking about this, about what you was talking about.

KM: Uh huh, the village or the *heiau*...

CZ: But as young kids we didn't pay any attention. But me and my grandmother used to go fishing all the time over there.

KM: So you folks... along Davis Point area and along where you used to go fishing. Well this is a very interesting... and just if you folks remember, if as you think about it, your papa said that this hill, Hawai'i-loa, was named because there was a spring or a water [source]

close to the top of that hill that the old Hawaiian people used to use. And the name of the spring was Hawai'i-loa. And so I was curious if you folks, if you think you know with your grandma or your grandpa them.

CZ: I think my grandmother did tell me something about that hill, water coming down. That's why they were having a hard time up there.

KM: Ah, during the bulldozing time like that, yeah. So you think that maybe you remember something like that?

CZ: I remember my mother, my grandmother telling me some... but as young kids I, I didn't pay real good attention. I just said, "Yeah, yeah, okay," cause when me and her used to sit in the house [talk story]...

NZ: Because my grandmother used to always take my brother fishing and she used to carry him on her back. Because you know how you bundle the child on the back, so they did go a lot of times

CZ: I used to hear my grandmother saying something to my mother and I was sitting there just listening but I didn't pay any atten...and even what the story that you've been saying about over here, I've heard something like that [Kū, Hina, Kāne, and Kanaloa]. And I've heard something about the water.

FK: Yeah.

KM: Yeah, well you see, this is what's so interesting about it. This is the... You know, I went to look in, in 1930, when McAllister was talking with your *tutu nui* or *papa nui* them, he was keeping notes. And the museum has McAllister's field notebooks. And sure enough has William Kalani's name, has Sam Ka'iliwai, and he drew, he drew this *pu'u* here, Hawai'i-loa and he showed the ruins down around... see there were old walls and ruins down below yeah.

CZ: Right, right. Well, when I saw it was...had rocks.

KM: All rocks, yeah okay, so, and I was, and he wrote the story in the book but you know, his notes were so bad, no more nothing. I was, like I was hoping... Maybe when Tutu Kalani said had a spring here he would have...

NZ: He would have noted it.

KM: ...noted it on the hill. No more nothing. So now, no one knows. No one has any idea where that spring or the water was.

CZ: I wouldn't know too.

KM: Yeah. Now of all of the, all of the old Hawaiian sites [on Pu'u Hawai'i-loa], all the old walls and stuff around this area, everything has been destroyed except for one place. Back here, so I'm drawing on this map the general location. You know the officer's club house?

CZ: Right, right, right.

KM: Okay, a little bit on the hill side of the officer's club house, remember there's one big solid rock, out cropping? The hill is in like two yeah, one is a little higher, the other's lower, the lower one is the solid rock outcropping. Well below there are some old agricultural features, terraces, little walls enclosing an area and stuff where maybe 'uala, sweet potato, or kō, something could have...

FK: Watermelons.

KM: Oh yeah, they grew, yeah, lot of Japanese yeah, and like the Tams were out in this area here. But they left so they were gone by the time the military came in to. Everyone was...

CZ: When I went there everybody was gone.

KM: Gone yeah. About 1940...

CZ: '40, '41, someplace around there.

KM: '41, yeah. How did you go out to Mōkapu, cause you father...

CZ: ...Was in the Navy.

CZ: Gee, seems longer than '40, '41. In the 30s I was out there I think. Seems longer you know.

KM: Well see the military, the Navy was taking a lot of Mōkapu by 1939. But Fort Hase, the Army base like, had already been there from the '20s.

CZ: Cause I think must have been '39 when it first opened. But on this side, all of the families were gone.

KM: Oh, your house you said was , if Davis Point is here...

CZ: Yeah, someplace around here.

KM: So you were close to here. And this was before they did any filling in yeah?

CZ: Yeah.

KM: Okay.

CZ: All the old houses were still up and gradually the military families stayed in, stayed for a little while until the housing was finished, then they moved to the new house.

KM: Oh, so they were staying in the housing until the other housing was finished.

CZ: Right, right.

KM: I mentioned to you that Aunt Lucia Whitmarsh had said that her grandfather, Poepoe's house was situated about in this area here.

CZ: Right.

KM: Had burned down and the family...

CZ: I remember that. Yeah, and everybody in it died. I don't know what happened but it was a cigarette and everybody in there past...

KM: ...Ah, Uncle, we were talking about Hawai'i-loa here and your nephew remembers *tutu* saying something, and what was your grandma's name?

CZ: Virginia 'A'ahulole Kalani.

KM: In this place here on the *pu'u*, has some old Hawaiian agricultural features here. That's been found...

NZ: Wait, Uncle, on top this *pu'u* get where the Hawaiians use to plant, make garden...

FK: They grow watermelon, plant watermelon.

NZ: That's planting on top this *pu'u*. That's what that kind of area he said someplace still get where they show before people used to plant.

KM: Yeah, old walls.

FK: Get watermelon...

NZ: Oh all kinds.

FK: ...Down to the beach, on top see the land kind adjacent slope see. I used to be small go down there. My mommy go catch fish. We used to row boat go and come home.

KM: Oh yeah, from this side, Kāne'ohe side, you rowed boat to go? Oh.

FK: Never had... we used to be...after that at Wally Davis, he had a big boat. He used to take my mommy go out there. Go out catch fish, '*ōpihi*, ah was good..

CZ: Oh, that's how grandma knew so much about that place... Mr. Davis used to take em over on the boat, fishing. When we lived there grandma...

NZ: She was familiar then that's why to the land. That's right.

CZ: I used to wonder how come she knew so much about the place.

KM: Where the *he'e* was, yeah, yeah. Tutu Hipa said they used to go get *pokipoki*, this crab, *pokipoki* out there...

CZ: They had so much over there. I mean everything, *loli*, anything you want. And she just knew where to pick it up. Like lobster. Had lots of lobster. They go out, dive, come out with two bags, coming home.

KM: ...Well suppose to be that they told a story to some people and it's recorded. There's a legend about *uhu* fish here. And this place in here is suppose to be real famous for *uhu* also, good *uhu*. And they talk about surfing here and fishing. You know there are shark stories like the Davis' and the William's talk about the shark and things like that you know. But no one knows where the spring or where the water is. And so your papa.. and you don't, you don't think you ever heard papa talk about the water up there?

FK: [Shakes head]

KM: Okay. Did you folks ever hear a story how come it was called Mōkapu, do you, the name Mōkapu, you know?

FK: I only know when my dad and mom used to take us to Mōkapu but I don't know how...

NZ: The name.

KM: Ah, here at Hawai'i-loa, at this hill has ruins, had ruins below here. Uncle, this shows you the hill. That's Hawai'i-loa.

FK: Right.

KM: This is the hill here. You recognize that hill, on Mōkapu? Hawai'i-loa. And...

NZ: With the lighthouse Uncle.

FK: Yeah, the lighthouse, the lighthouse.

KM: And this lower section is, it's below there where there's still, where they used to plant food like that below there, old Hawaiian places.

FK: Right, all kind. Coconut, all over.

KM: Okay, so.

CZ: You know what I used to remember about this hill, about the water? When they were bulldozing over there, that's when I heard my grandmother talking to my mother about it. So what they had to do was put a spigot inside there. Was someplace on top, someplace on top but, to, because when they level it, the thing used to be all muddy afterwards. And so they, that's what I heard my grandmother, my mother said well they had to put one pipe inside there now, that's why they get the water up there...

CZ: I...in the back here used to have farm lands, I know that much.

KM: That's correct. Yes.

CZ: That's all I know from that.

KM: The Ulupa'u side of Hawai'i-loa was farm land.

CZ: But when you're talking about the water, that's why my grandmother was talking to my mother about. Because my mother was saying, "Oh up there got plenty water, them guys no can stop the water." And then later my mother said oh they went put pipe inside there now. Now stop. That's all I know about it.

KM: Well, you know there are a lot of things about Mōkapu, well everywhere. There are some things you know, one of the things in the write-up that I've been doing so far is, today the way the law is written, it's like well, is this important? Is it not important? What do you feel about the land? What is the land to the Hawaiian people?

CZ: You see, the whole problem was, during my Uncle and my time we had... if we knew about Hawaiiana, it's old fashioned. They thought we were stupid thinking about Hawaiiana. You had to live with the time. You know what I mean? And you had to be up on the time. Now if you told them about Hawaiian stuff, they looked at, they would look at you and say, "What's wrong with this guy? He's nuts. This is past that." But now that we're gettin' older and the younger people try to get into this, I mean during our time, when our parents used to tell us something...

NZ: It's not fashionable to really listen. Today people are really more aware.

CZ: We could care less about it.

KM: Well see, that's the things, I mean. Like for mama, you know, thank God that your father, yeah, said, "You go and learn from Uncle Pua."

NZ: Yeah, if it wasn't for that she would never have been a *hula* teacher.

CZ: We have five children in this family. Only my sister, my mother was lucky only my sister but for me and my big sister, we didn't want to have nothing to do with Hawaiiana.

NZ: Or even *hula*.

CZ: Or even *hula*. But we did *hula*, we would win a lot of competition and stuff like that but when my father got into the Navy, again and we just got out of it...

KM: ...Yeah. We were talking like with Tutu Hipa and here's just an interesting story you know. Cause this place, remember had the village area you grandma, I think you were saying said used to have village or the *heiau*, Ku and Hina like over here. Well in 1841 there was a Tutu Komomua, came from Kohala. Now this Komomua lived down He'eia, the pond right across from Tutu Kalani where you lived down by He'eia pond yeah.

NZ: Yes.

KM: So Uncle, that's where you lived yeah, with papa?

CZ: Yeah, yeah

KM: Oh, so Tutu Hipa, Agnes yeah, was... and I read, there's several books that have been put out by the Catholic church. What happens is that in 1841 the Catholic priests established a community, a church at Mōkapu, in 1841. In 1845 a coral structure with a thatched roof was dedicated. They called it Saint Katherine's Church. In 1856 Small Pox epidemic and other things happened. By 1860 all of the Hawaiians out at Mōkapu, almost everybody had died.

CZ: I heard about that too.

KM: Okay. So the church was moved... Saint Ann's is what I heard.

CZ: Right there, right there.

KM: It moved to Saint Ann's. See now had other churches. Had 'Āhuimanu Church, had other, but like even the Kailua church never come up...

FK: Ah not long.

KM: Not that long yeah. So what Tutu Hipa said and then Henry Wong remembered it after I asked him, Tutu Hipa said that John McCabe, that was your grandpa them,

CZ: Right.

KM: That their generation, or Komomua them, took the stones from Mōkapu, took stones, coral stones from Mōkapu, hand carried it down to the water, made it across, and built Saint Ann's church.

NZ: The church is built only with coral.

CZ: Somebody said that, I remember.

KM: How interesting yeah, now oh I know, and like Tutu Hipa, Henry Wong, a lot of people were so sad when they...

NZ: Big mistake, my brother can't get a...

CZ: Tear the whole thing down.

NZ: He's just so upset.

CZ: I couldn't get their logic out of it.

KM: Yeah. Well *tutu*, that's Tutu Hipa here, that's a picture I took of her a couple of weeks ago. I was just with her on Friday afternoon also.

NZ: Yeah, that's her.

KM: This is *tutu* [she] has two stones that came from Mōkapu. Now this stone, it's just a coral block but it's two, maybe the only two stones left.

NZ: Of Saint Ann's church.

KM: Yeah, or of actually the Mōkapu church before that because they didn't get put into the church. The father kept them, or the grandpa John, kept em. And so she has the stones.

NZ: I think he did you know. He kept them outside the yard.

KM: Yeah, that's right, he kept, you're right. And so *tutu* has two?

CZ: Wash house.

KM: Yes.

KM: ...She has it with her in Kailua. So it's said that the Catholic church, in the 1840s to the 1860s built pretty much on top of the old Hawaiian village and *heiau* that was there. Did you ever hear about an old *heiau* or anything at Mōkapu?...

CZ: I heard of the *heiau*, I heard my grandmother talking, but I don't know where though.

KM: Yeah, see well that was the thing like we were saying, the stones Ku and Hina and there's the photographs from McAllister and...

CZ: She used to say, "Son, all of this used to be *heiau* over here someplace." And... but we were on this side of the mountain facing the ocean over here and this is over the other side.

KM: So if we look at the map, you were, you're down this side here.

CZ: This side. It's inside, she was pointing up that side someplace [along Pali-kilo towards Keawanui].

KM: Oh, okay. So you were in your house already over here?

CZ: Yeah, yeah.

KM: Okay, so you were in your house, so this is in the late '30s at least.

CZ: Um hum.

KM: So grandma... cause grandma lived a long time too yeah?

NZ: 97.

KM: Yeah, so pointing up towards the hill yeah?

CZ: Over this side.

KM: This place is called Pali-kilo, is the old name that was recorded by your papa Kalani them. Pali-kilo. And even George Davis, he says as a young boy he would stand up on top of this hill, and it's a high point yeah, stand there and watch for the schools of fish. And he would point the lay net guys where to go lay net like that. So interesting yeah the name, *kilo*.

NZ: My mom's *kumu*, Uncle Pua was *akilo i'a* but he used to go by Crouching Lion and he used to fold the handkerchief and let the fisherman below know by how... the way he folded it would tell the fisherman where the fish were and where... and how to surround the net. So I know that, the fish spotter.

KM: Yeah. It's really amazing yeah, how they watched the land and things and how they lived within... Well there's a lot of, there are a lot of burials out here at Mōkapu too yeah, yeah. This whole dune side here and then this whole section. Did you go out there?

FK: I didn't go.

KM: Yeah. Well all out in this area here still has a lot of burials. A lot have been taken out and there's a lot of problem you know. They're, it's being worked on, there's federal laws like the Native American Grave Repatriation Act you know, that are facilitating getting the *kupuna* back where they belong. It's said that when the Catholic, when the Small Pox like that 1856 about that time came, that so many people died that...the dunes.

CZ: Yeah my grandmother was saying something like the whole of, almost all of Mōkapu past away on that one.

KM: Yeah! Did you, I'll just ask again you know, did you folks hear any stories, do you think, do you, did you hear any stories about Mōkapu?

CZ: Everything you're saying that's all I heard about. It comes back. But I know it's been said but where it was, I don't know where it is.

FK: I want to know... remember we used to go pick up watermelon, that's all.

NZ: Well it would obviously...that water's [on Hawai'i-loa] probably what supplemented all of these gardens and...

CZ: Because when I was there it was just a hill over there with grass on top of the top portion. And the bottom was rocks and the *haole koa*.

NZ: I think there's still a lot of *haole koa* on... I know, it's just loaded. My mom had base privileges and we would go all the time into the commissary and everything down there [end side A].

At this point, there was a recording glitch and portions of the interview were not recorded. Discussions included a family story of a shark *kupua* member of the family at Kahana and how the family did not need to fear being anywhere in the ocean, that the shark guardians would care for the family members. There was one exception though, because the ocean at Kahana had a great love for the family children, it wasn't safe for the children, because the ocean would take them if they weren't being watched.

During the discussion about the hill Hawai'i-loa, Noenoe mentioned the importance of the land to the Hawaiian people and why it was important to take care of what remains. She said, "The land is very valuable." I asked her, "do you mean financially, or..." and she immediately responded, "No not money value. It's much more than that, you can't buy it, or put a price on this kind of value."

The following section of the interview comes back on line when we are discussing how the land has changed, and what the family feels about development on the side of Pu'u Hawai'i-loa.

[Begin side B]

NZ: ...Everybody looks at it as a scenic point but because of the view, now we going build apartments on the Pali.

KM: So land marks...

NZ: Are important!

KM: ...like we were talking, Hawai'i-loa, it's important.

NZ: And must be done, I mean must be kept so that people can enjoy the beauty. You cannot enjoy the beauty when it's just... the beauty has been taken away.

CZ: Because later on they gonna come, they said, "Oh you folks got it easy coming right through the mountain."

FK: Ahh [frustration]!

KM: Yeah. You know, so as we talk about land marks, we talk about the relationship with people have with the land, you're close to it yeah. I mean that's how it is yeah.

NZ: But you know, you can never explain that to someone that's not of our culture. You cannot!

KM: That's right. You know you're right.

NZ: Because you know, they look at you like, "Hey, it's a property, I sell it tomorrow I move to another house." But we were raised differently. You know, when we used to go to Kaua'i and go to our home on Kōke'e, arriving on the airplane, and all you saw was red dirt and that sugar cane field. My mom and I would cry because there's so much love, some much *aloha* for the land and for the... then with the land comes the house, the people around it, the feeling of love for this place. I don't think you can explain that to someone in the federal government.

...So it's hard. That's why you know, we know cause we were raised like that. But you cannot expect someone else to know when they were never raised like that. And that's the whole bottom line.

KM: That's the value of doing something like this. Because if they hear it often enough, and you know not too many people can come here and not be touched by some part of the land, you know. But as you said, it's so easy... and so looking at Hawai'i-loa it's an important landmark you know. Do we build houses, you said, you know, well people have to have a place to live but you know...

CZ: But why there.

NZ: They can find maybe...

CZ: Enough is enough.

KM: They can find another...

NZ: Yeah, another option. There must be another choice.

CZ: Because you have to have some kind of landmarks to talk about our heritage. If we knock that down we knock everything down.

NZ: Flatten it. Then what?

CZ: Who are we to talk about our heritage. We tell you something and you're a *kama'āina* from the Big ah, Mainland or someplace, and then we tell you about this, he say, "What you talking about, we building homes over here." How can it have been so and so and so and so.

NZ: It's like us of this generation. You talk about Saint Ann's church and people who have lived in Kāne'ōhe community. They so *aloha*. They talk about, "Oh that was the nicest church, was so, the altar, everything." But now, I tell my daughter, Oh before there was Saint Ann's Church over here. Right now there's the school cafeteria and, they don't have any appreciation or any *aloha* because they were not exposed to it. And why are they not exposed, cause it's no longer there. But if they grew up seeing it and knowing it was there, they would have some attachment to it.

KM: Well, I've... you know, thank you very much, you know, we've taken the time. I'm going to review a couple of things just to make sure as we've been talking about. Your folks, you folks lived over here [pointing at low land on Mōkapu Peninsula near Davis Point]. Now was this an old house that someone else had lived in before?

CZ: Right. Yes.

KM: So it was one of the old houses okay.

CZ: It was way up on the hill.

KM: So I'm marking, so it was a little higher area, it wasn't right down by the water.

CZ: There was a road and we were living up here. We had to walk up. There was a path. There was a four bedroom house up there.

KM: Now see I'm curious... it's... was... George Davis' house is here, right by the point. Your house, see this is all flat level land here where we've just pointed to.

CZ: Yeah, this wasn't flat level land.

KM: So was it? Do you think... cause this is the one hill on the ocean, side of the ocean.

CZ: We weren't on that side. We were facing Kāne'ōhe Bay.

KM: Okay. So, and you know how the road came. It came like this, and one went down to Davis, the other one came up like that.

CZ: Well over here then. Someplace around there.

KM: Okay, okay. That makes a little bit... when you say that you were on a hill, you were on the slope of the hill and you looked out toward Kāne'ōhe.

CZ: But the water wasn't too far away.

KM: Not too far. Okay. But you see, that's the thing too, you look now, from here the land extends out here, almost like that, they made all of this. See when they did all the dredging and filling in like that, this whole area has been changed over here now. They've bust up all of the reef, they took all sand dune areas, so you know all the *iwi* and everything too eh. They busted that, like George Davis, Joseph Haia them say, they pulled out when the Hawaiian workers were there, they pulled out what they could find. But a lot of it went into this place down here where they did the filling. So somewhere

CZ: Somewhere around there.

KM: Okay, somewhere around there.

CZ: Because the beach, let's say from here to the church [c. 300 yard]...

KM: And *tutu*, when you would go with *tutu*, she did tell you behind here, up on there, had a Hawaiian...

CZ: See, we were living there and had a knoll in the back.

KM: The knoll, and that she said had *heiau* and stuff.

CZ: Yeah.

KM: And you remember mama talking about, we had spoken a little earlier about Kūhaimoana.

NZ: Oh definitely.

KM: At Mokumanu, the caves there. And mama said like, and I understand, you know, and that's right, part of the reason that it was deified, you *ho'omana* yeah? When people call, when they acknowledge those things are there. But it was this cave side, yeah, on Mokumanu, that's where Mama said...

NZ: She said there's a cave under this rock, a fairly large cave and the water went in and that's where it lived, in there. It wasn't like along the edge of the rock, there was an actual cave that was in the rock formation that had like a pool, almost a bay. There was like a bay. And she said that's where he...the...it lived [in section of interview not recorded, Noenoe recalled that mama had said she felt that Kūhaimoana had left the area because there was no one to *kahea* (call out) to the shark-god and care for it any more.].

KM: Yeah, so let's see, and along this side, on Ulupa'u side, you said you used to go along the rocks here and had the flats, and so there were the pools where you folks would gather...

CZ: Salt. [in the unrecorded section of the interview, Uncle Carl related that they would go gather salt from the hollow (*poho*) areas in the rocks on the ledge around the base of Ulupa'u. They would gather salt and take it home to dry, and then use it for salting fish.]

KM: Salt like that. And you used to fish out here too?

CZ: Yeah. My Uncle Gabriel and myself used to go over there. He used to throw net outside there.

KM: Oh, on that lower side, Ulupa'u.

CZ: And used to catch that fish, ah... *kala*... And [other] fish, but most of the time he caught *kala*.

KM: Do you remember...by the way when you were living out here, the fish ponds right? Were...did anyone take care of, were there people fishing, do you remember? The fish ponds? Not that you remember.

CZ: No, nobody was out there. Just had that small little rush, bullrushes that what you call...

KM: Ummm. Yeah, *'aka'akai* like, yeah?

CZ: Right, right. And that's all they had, and mud. That's all there was. And on this side, this side I think had *haole koa* and stuff like that.

KM: Ummm. On the Kailua Bay side. And when you were going with your *tutu*, with grandma, you said that you remember that she was saying something about the water.

CZ: She was saying something about this because they were having a hard time on this hill.

KM: At Hawai'i-loa. And it was because of the construction that she had mentioned the water.

CZ: The water. Cause she told my mother, "Yeah, it's because that place stay water, that's why." And then one day my mother came back and she said, "Oh yeah, now they have the pipe, they fixed it." And that's when they built that tower up there.

KM: Uncle Freddy, we've been talking about your papa, yeah, William Kalani. How did you feel about living... you know young boy that time, your papa them. You love your papa them.

FK: [Nods his head in agreement, eyes tearing]

KM: Yeah. And you must have done a lot of things with them I think yeah.

FK: Oh yeah! You can say that again.

KM: Yeah, a lot of things yeah. Times have changed yeah? You *aloha* the 'āina, you loved, you loved this place yeah? How do you feel about the changes?

FK: Nothing is the same, the same thing you know what I mean. Only that place change that's all.

CZ: Why he thinks that way I think it's because it's the same way I think too. It's because during our time we didn't care about anything. I mean we could care less about anything. Somebody came and told us, the only thing we listened to was spooky Hawaiian stories. And that would cling to our mind. Other than that, nothing, nothing else. So I think my uncle is just like me.

KM: Well the generation time yeah. Uncle, they didn't encourage you to talk Hawaiian?

FK: No. Only I understand that's all.

CZ: We understood.

KM: You mentioned spooky stories. So let me ask you, if you remember, particularly out here right?

CZ: Ah huh.

KM: Tutu Wahineokai and some people have spoken that you know sometimes you could see night time even the lights come down the hill. Or like when they were bulldozing and making the golf course here, they took so many *iwi* out... Do you remember hearing anything, sort of like, you know, stay out of this area or hear *kahea* night time, *pō Kāne*, get, you know the night marcher or something.

NZ: I think my mother did say that my grandmother said that you know, that that side wasn't the good side but the side they were on was the good side. And so I think by his comments...

KM: The dunes yeah?

NZ: ...that he remembered, I think says a lot about just what you said. If grandma said, “Stay on this side, this is the good side and that side stay away from,” I mean, that’s a warning there, for some reason.

KM: Yeah, sure. Well thank you folks, thank you so much yeah.

FK: All right.

KM: *Aloha*, thank you.... [talking about the sites around Pali-kilo–Keawanui while showing pictures of the Hina and Kū shrine, and Kāne, Kanaloa, and Tutu Kalani *mā*]

NZ: These are the two stones Kāne and...

KM: No. Let’s see. There, this one here, Kāne and Kanaloa. This is where Ku and Hina were and here...

NZ: And they went over the cliff.

KM: ...here is Kāne and Kanaloa here but...

NZ: I think I would like this one.

KM: Okay, I’ll get picture for you...

NZ: I think that’s real interesting.

KM: This one with them and I’ll get this, I’ll make a duplicate of this one for you also. So there’s these three pictures here.

NZ: Oh, *mahalo*. But I do know that the story would really tie in with the plentiful fish that surround that area.

CZ: They had plenty fish, I mean of anything. You name it, seaweed, anything.

KM: Would you folks, and I know this is just like one more thing but, I was talking with the Deputy Commander a few weeks ago, at the Base as I was in the process of doing this, and telling him, I tried to share with him what I understand a little bit about you know, the land... You’re related to it, Hawaiian and the land. You can’t separate it you know. It’s all important. In other words, not this more important cause it’s the biggest hill or oh no more *heiau* here so that’s not important you know. And we were talking about a community stewardship. The Base has a federal mandate to care for what’s left of its cultural resources. We’re gathering this information to help them understand and its going to be available through the State archives and things like that, to help people understand how important, say like Mōkapu was to the families there.

The Commander, or Deputy Commander was saying you know, if the families want to come to Mōkapu, those that lived here before, all they need to do now is ask. It’s a different time you know. And he said, and I told him I says “You know, one way to help you folks take care of this place is to get to know these people.” The word we used was a “community stewardship partnership” where if they want to talk about the land, if they want to know, how do we tell a story about this place, or should we preserve this place, should we build

houses on Hawai'i-loa? Talk do your community. That's how you going, it saves, by talking story right, it saves a lot of grief, it saves a lot of...

NZ: Misunderstanding!

KM: That's right, yeah. And so anyway, there, you know maybe someday there'll be an opportunity for families to get together and actually help them say, "This is important to us."

NZ: You know Hawaiians are not one to stand alone and go and talk to...

KM: I know.

NZ: ... but if you can get a group of them together.

KM: A group, that's right.

NZ: Then they feel comfortable, they around... It's hard you know, like you expect, I mean not expect, but some of these people, for them to go talk to a commander, it's just overwhelming. They don't even feel comfortable just being, you know, what are we going to talk about. I don't know what we're gonna say. I mean I know. My brother was like, I don't know what I'm going to tell him. He said, "You know Noe, I'm only doing this because you asked me to." But I told him, I said, "Lala, just try. I don't know what he's gonna say. I wasn't even around," I said, "If you can remember something, he can log it down, Uncle remember," I said, "Just try it." I said "If you don't remember it's okay, it's just we don't remember."

CZ: You know before I used to think, "Ah it's just another thing." I have no interest in it. But when you sit, and you think about it and you think about all the heritage of Hawai'i and things like that, what's gonna happen to it?

KM: That's right.

CZ: If we're going to have only homes over there? It'd be long gone. Nobody would know nothing about Hawaiians. I think you folks are doing a damn good job.

NZ: That's why I think if you get families together like Aunty Agnes you know and then, this, cause I know. I see them when my mom passed away a year ago, they all came to the house, they all came, all the old timers and they talked and they reminisced about Saint Ann's church, the priest, Father Marsh, Father Timothy... I mean, I got a...you listen to them, they have some much *aloha* for the place that they live and the people that they knew. And when they're in a group, they're very comfortable, but if you ask one family at a time to go meet with this Commander, I don't think it's going work, they're not going to open up.

CZ: It's like you talking about, talking about Hawai'i here [-loa and a meeting with the Base people]. It's good to have a lot of people there, and talk about certain things because certain people bring up things that you remember and you can fill in and things like that.

NZ: Spark the memory.

Interview No. 11 - Agnes McCabe-Hipa, Interviewed by Kepā Maly and Kawelo Barber, March 4, 1995, 10:30 a.m.

Agnes McCabe-Hipa (Tutu Hipa) was born May 22, 1912, and raised in He'eia (*Figure B-12*). For generations her family has lived in He'eia, and played a significant role in the evolution of the community. In c. 1842, her great grandmother, Ko'a-mokumoku-o-He'eia, married Komomua, a native of Kohala, who had come to He'eia to help build the Catholic Church at Mōkapu (St. Katherine's). Following the demise of the Mōkapu congregation (as the result of a smallpox epidemic in 1856), the Catholic church was relocated to its present site on Ha'ikū Road (St. Ann's), and *tutu's* family, under the surname of McCabe, worked actively in the development of the St. Ann's Church and School. As a child, Tutu Hipa was taken to the 'ili of Mōkapu, where her family carried on traditional fishing practices. The following narratives are excerpts from the oral history interview with Tutu Hipa, and she shares her recollections of family stories about moving the stones of St. Katherine's at Mōkapu to St. Ann's in inland He'eia. One of these Mōkapu stones graces the grounds of her current home—tangible evidence of the real and continuing relationship between Mōkapu Peninsula and the homeland of her family and the Catholic church in Hawai'i. (Tape recording begun and discussion in progress):

KM: ...*Tutu*, do you remember, you were talking about the stones that were brought from Mōkapu. Were they from the old church that was... there was the Catholic church...

AH: I don't know if Mōkapu had a church there. Because I didn't see no church in Mōkapu. But that was just the rocks from Mōkapu [in a subsequent conversation with Tutu Hipa, she said that Tutu Komomua had come to build the Mōkapu church {pers. comm. March 31, 1995}. For additional information on associated events, see also the interviews with Henry Wong and Freddy Kalani mā].



Figure B-12. Agnes McCabe-Hipa (Neg. 4833:3)

KM: You know what we've found is that in 1841 there was a church on Mōkapu at He'eia called Saint Katherine's.

AH: Oh, maybe, maybe.

KM: And that church was built first [dedicated in 1844], but in about 1856 there was a small pox epidemic and everybody *make*. And so that's what the church left. And so we've found...there are a couple of publications about the history of the Catholic church, you know. And so it says that it was after Saint Katherine's, Saint Ann's then became the mother church.

AH: So it looks like the rocks from that church was taken over because they hand carried it and then they... I have one of the rocks out here [Figure B-13]. I gave one to my son.

KM: Did they carry it to the water and on a boat and then, or did they carry it all the way do you think?

AH: I don't know. Must be from the boat or whatever. However their passage was to get...you know to Kāne'ohe, to He'eia. But that's how it was.

KM: When you were growing up then, you said that you went to Mōkapu, as a child?

AH: Oh yeah, that's when Wally Davis used to live there. The wife used to stay there. We used to go.

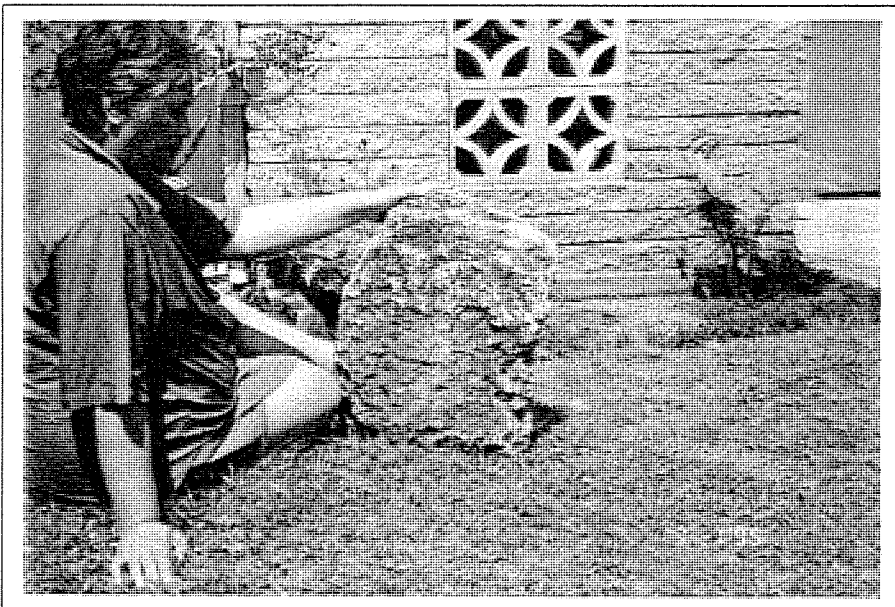


Figure B-13. Kawelo Barber with a Coral Block from St. Katherine's Church on Mōkapu, at Tutu Hipa's Home (Neg. 4834:2)

KM: Do you remember the wife's name?

AH: I think it was Kealoha. Kealoha Davis.

KM: What did you do at Mōkapu?

AH: [Chuckles] We used to go out to catch some crab, you know cause the tide was low.

KM: What kind crab? Do you remember?

AH: The *pokipoki* crab [a gray hard-shelled crab]. You know the *pokipoki*, that's the one with the hard shell.

KM: 'Ae.

AH: Yeah, *pokipoki* crab... And another thing they used to get, they call it the '*ōkole* [sea anemone]. And it was like the flower, you know. Oh that was my mother's favorite. Oh she used to like the '*ōkole*. There used to have a lot of that.

KM: Did you go travel around on Mōkapu when you went out there?

AH: Well it was just a flat land eh. So we went around.

KM: Do you know...if I were to say some place names...did you hear any places out at Mōkapu?

AH: All we knew was Mōkapu.

KM: Mōkapu, ah.

AH: There was no other name that we heard about; that I heard about.

KM: Ah. So like the hill, maybe the hill "Pu'u Hawai'i-loa?"

AH: No, no

KM: No. Palikilo?

AH: No.

KM: No? Can I show you a map [HTS Plat 2043]?

AH: Yes.

KM: And I think where Wally Davis...so did you stay at his house before?

AH: No, we never stayed, we just went for the day time.

KM: Oh, just for the day time.

AH: Only for the day.

KM: So, here's the fishponds. Nu'upia is the big one. Here's...I think, well this is the low flat land. Here's Kū'au.

AH: Kū'au.

KM: Pyramid Point yeah, or rock. Pyramid Rock. Now there were houses from around the 1930s.

AH: [Looks at map] Hmm.

KM: Hard to tell yeah.

AH: Yeah its hard.

KM: This is Ulupa'u, the big crater the big mountain yeah. [pointing at Hawai'i-loa] They call this hill Hawai'i-loa. It was the one hill that stands up on the flat lands over there. You folks didn't go *holoholo* along there?

AH: No. No. I used to remember...you know Wally Davis used to like the, you know the mullet fish.

KM: Oh.

AH: And you grate the coconut, you squeezed the coconut milk, and you squeeze a little lemon in and you eat it with the mullet.

KM: Just on top, raw like that.

AH: Yeah raw mullet. You *poke* [cut] the...you know. You don't know how 'ONO it is with the coconut milk, coconut juice [in a subsequent conversation with Tutu Hipa on March 31, 1995, she said that Wally Davis had gone to Tahiti, and that was how he had learned to prepare mullet in that way].

KM: 'Ono yeah. Where did his mullet come from? The pond areas?

AH: Well-right out there.

KM: Right there.

AH: Right there, he used to catch his mullet.

KB: You knew any other families that lived on Mōkapu?

AH: No.

KB: Just the Davis'

AH: Only the Davis' You know, I never seen no other people out there. Maybe later on, or you know.

KB: You seem to remember the name of this rock, Pyramid Rock.

AH: Pyramid Rock.

KB: You guys called it that before.

AH: Yeah, it was Pyramid Rock.

KM: Oh. Did they call it Kū'au also?

AH: I don't know, I never heard Kū'au, it was always Pyramid Rock.

KB: Nobody ever told you what name this little mountain, this little hill was [pointing at Hawai'i-loa]?

AH: No.

KB: Where there old Hawaiians that lived there a long time ago when the Davis' lived there, and you used to visit?

AH: I don't know. I never seen no other old ...

KB: You'd never seen no Hawaiians.

AH: The only ones I saw was Davis and the wife.

KB: Did she tell you stories about the place when you were a child?

Did she ever have time, that she told you anything about Mōkapu or the families who lived there?

AH: No, no. I don't think that she knew too much about Mōkapu itself.

KB: When you were growing up, were there any other people who went to *holoholo* at Mōkapu, that you knew of? Besides you and your aunty?

AH: There was other people who went there, even today.

KM: When you were growing up, did...did they encourage the children to speak Hawaiian? Did they tell stories about before, or was it pretty much just amongst the old people?

AH: Just amongst the old people, you know. They never used to say too much.

KM: And again, the time when you went to Mōkapu, no one ever said anything about a *heiau*, or...

AH: No, never heard about a *heiau*.

KM: You folks just went to go fish.

AH: And they used to have the '*ōkole*. Something white. Its white. Its like a little flower in the water.

KM: Does it sent out little runners?

AH: I don't know. It used to be white, and when you pick it up...and my mother used to like to eat that.

KM: Well, again, we want to thank you so much for taking the time.

AH: That's all I can say.

KB: That's plenty.

**Interview No. 12 - Henry H. and Colene Wong, Interviewed by
Kepā Maly and Kawelo Barber, March 16, 1995, 10:00 a.m.**

Henry H. Wong was born at He'eia, near Ke'alohe on March 18, 1913 (*Figure B-14*). Mr. Wong's father was of Chinese ancestry, and his mother (Lucy Scott) was of Hawaiian Caucasian ancestry. The Hawaiian side of the family is descended from native Hawaiian residents of the *ahupua'a* of He'eia, who can trace their ties to He'eia for more than 150 years. Uncle Henry's great-grandparents were Komomua (a native of Kohala) and Ko'amokumoku-o-He'eia (a native of the He'eia region). Komomua came to He'eia from Kohala in 1842, he was a carpenter, and a Catholic convert. Family records show that Komomua came to build the Catholic Church at He'eia; at that time, the Catholic congregation was building its church in the 'ili of Mōkapu, in the sheltered Pali-kilo-Keawanui area (McAllister's Site 365); the Mōkapu church, St. Katherine's was formally dedicated in c. 1844. Following an epidemic, the congregation was drastically reduced, and by c. 1860, the congregation had relocated from Mōkapu to St. Ann's, situated on Ha'ikū Road. Coral stones and blocks from the Mōkapu church



Figure B-14. Henry and Colene Wong (Neg. 4837:9)

were carried by hand and canoe to the site of St. Ann's by family and congregation members. Uncle Henry's family shares a close familial and land relationship with many of the Hawaiian families of the He'eia-Kāne'ōhe region.

Uncle Henry graduated from high school in June 1931, and on June 16, 1931, he went to work for Harold Castle on Kāne'ōhe Ranch. He eventually oversaw Castle's c. 17,000 acres of land and business operations in the Kāne'ōhe-Kailua region, and worked c. 50 years on estate projects, and also served as an estate trustee. He has played a significant role in the growth and evolution of the community, and has a great deal of information to share regarding land use in the 20th century; he also graciously provided the author with an 1899 map of the Mōkapu Peninsula (Figure 2), which provides great detail of the area. Uncle Henry and his wife Colene reside on Kāne'ōhe Bay in clear view of He'eia-Mōkapu.

The following narratives are excerpts from the oral history interview with Henry Wong, and we enter the discussion where he is describing his family's relationship to the lands of He'eia:

HW: I was born in He'eia. My mother was born here, my grandma was born in He'eia and my great grandparents. My great-great-grandparents, I don't know how far long...

I was born there [He'eia]...and raised there. Then I went to work for Castle. And that was in 1931, Kāne'ōhe Ranch. And I graduated high school in June, 1931. Four days after high school I went to work for Kāne'ōhe Ranch. That was June 16, 1931... As time went along, I think 1935, he [Castle] asked me if I wanted to be manager of the cattle ranch... Kāne'ōhe ranch [was] started in 1894. J.P. Mendonca and a fellow by the name of Molty formed this Kāne'ōhe Ranch in 1894, and they leased all of the lands. They leased all of the lands from Nani R. Rice...she was the original awardee for C.C. Harris. Anyway, Nani R. Rice end up with both Kāne'ōhe and Kailua. From Queen Kalama and she [Queen Kalama] didn't have any children, it went back to an uncle, I forget his name now, it came down to Nani R. Rice....

KM: ...So they had the land and so it included the Mōkapu parcel as well?

HW: You see, Mōkapu is the tip of the peninsula out there. It's part of the *ahupua'a* of He'eia, you know.

KM: So when they call it the Mōkapu peninsula today, that's not how it was identified in earlier times.

HW: No, no, we just called it Mōkapu.

KM: Because Mōkapu was an *'ili* yeah?

HW: Yes, it would be an *'ili* because from the *ahupua'a* it would go down to the *'ili*.

KM: 'Ae, 'ae. So did you use the other place names for the peninsula, also? Do you remember? If I say some names would that would be okay?

HW: Yeah.

KM: Heleloa

HW: Oh Heleloa is way up next to Mōkapu. Umm, Heleloa.

KM: Kuwa'a'ōhe...

HW: Might as well get the maps. Excuse me... Yes, this from back in 1932. Here's Mōkapu here, and you see uh, the Nu'upia pond and Kuwa'a'ohe, that's uh, the government had reserved that for the...the United States government had this 'ili. Ulupau was part of the holdings of Nani R. Rice. Heleloa [looking for Heleloa].

Oh yes, the He'eia [boundary] is right here. Heleloa, then Kuwa'a'ohe, then Ulupau, then Ulupau Crater right here. You see, I spent a lot of time there diving catching fish and lobsters [chuckles].

KM: You know, in Heleloa, there's this *pu'u* here and they have the plane control tower on top of it now.

HW: Yeah, you can see it down there to the left. You can see it to the left of that building [pointing out of his window].

KM: From the window here? Yeah.

HW: Sitting up high above the roof.

KM: Do you know remember the name of that *pu'u*? Or did you ever here it? The hill, that *pu'u*, do remember a Hawaiian name for it?

HW: Oh, umm, I can't think of it.

KM: It is marked on the map here.

HW: Yeah, let me just try, this... is Kuwa'a'ohe, this is Ulupau.

KM: So this is 4-4-09 from 1932, you said.

HW: ...They started the tax map system back in 1932, the tax office. I had to do with it 'cause they were starting it then and we spent a long time doing this.

Heleloa was condemned by the Federal government about right after the outbreak of the war. You see they moved into Mōkapu which is the tip of that peninsula. I don't know the history of it. But, except it's part of He'eia and Bishop Estate owned it. And don't remember how Governor Sam King, got a hold of it some how. By some arrangement, but he must've bought the fee. Because uh, right after that he sub-divided it and the local people buying lots...I don't remember exactly what it was. But they were either leasing the lots, or buying. And I think that was a fee simple deal.

KM: Do you remember George Davis? Wally Davis? His father, his *hānai* father was a sheriff yeah?

HW: George Davis, Wally Davis, he was a sheriff here. What I remember is that after he retired my father became sheriff. My father was a policeman, my father was Chinese but he was a policeman. He became sheriff for a short period of time which he retired in 1932...

KM: Do you remember Sam Ka'iliwai?

HW: Yeah!

KM: He was a policeman, also.

HW: Well, Sam Ka'iliwai was a cowboy, and he lived...and we were related...in He'eia.

KM: Good, now, so I don't forget and if you don't mind. If we look at this map here so here you showed us Heleloa on your 1932 TMK. Here's the 'ili of Heleloa on this map. There's a hill here and we were talking about the control tower for the planes.

HW: Well, the control tower is not by the hill [pointing to the current tower]. You can see it to the left of the left building.

KM: Yes, you're right.

HW: You can see the tower over the roof. The hill is...you see the house is, do you see where the house is blocking it.

KM: Did you hear a name for that hill by chance, do you think?

HW: A name of what?

KM: The hill that's in Heleloa. We can go back to the first I think. This is it right here. Oh, it's missing, you're missing it. Let's look at no. 1 and see, here's Mōkapu like you said, Heleloa.

HW: Heleloa

KM: This says Hawai'i loa, Pu'u Hawai'i loa

HW: Yeah, this should be Hawai'i loa.

KM: Did you hear old timers use that name.

HW: Yes, Hawai'i loa, but the old timers here didn't know about those things because the old timers weren't here. The old timers were at Mōkapu which was at Bishop Estate but I don't think anybody lived out there until perhaps 'til the early 20's and so and maybe before then.

KM: Well good. You said you remember Sam Ka'iliwai.

HW: Yeah.

KM: Do you remember William Kalani.

HW: Yeah. We lived with the Kalani family. There was a little, you know back in those days. Just a little, sort of, on a little unpaved road. Maybe 10 feet wide and the Kalani's lived across the 10 ft road on the Kailua side and we were on the Kahalu'u side.

KM: Was this in He'eia?

HW: Yes, this was in He'eia.

KM: Okay, so this was your house in He'eia?

HW: And behind our place was a big uh, naval...not an air station because it didn't have planes. But they had...

CW: Towers.

HW: They had 3 towers. They were all wooden towers. One six hundred feet, one five and one four hundred, I think that's the way it is. Yeah, and they crossed with plates, steel plates, bolted together. And the people that were involved in that, who'd take care of it anyway, not building it, were three of my uncles. It was John McCabe, from my Hawaiian grandmother, John McCabe, Joe McCabe and uh, oh, uncle Joe Adams. Joe Adams. They repaired it and would paint and all that you know. Well you know, use the wench, and go up and fix this and fix that, go up to the top and come back down.

KM: In 1930, now you hadn't quite graduated from high school 'cause you graduated in '31. In 1930, William Kalani, Solomon Māhoe, Sr. Do you remember Solomon Māhoe?

HW: Yes, that's from Kailua side.

KM: And Sam Ka'iliwai went with Gilbert McAllister and did "The Archaeology of Oahu."

HW: I don't remember that.

KM: ... it's called the Archaeology of Oahu. And he has some photographs of the them in the Bishop Museum collection. And William Kalani, Sam Ka'iliwai and Māhoe were people that spoke to him about Mōkapu.

HW: Oh yeah.

KM: The 'ili, you know, Mōkapu and the lands on the peninsula itself. One of the interesting things, and maybe you heard some of the old cowboys talk about it or something. One of the things that Mr. Kalani told to...

HW: You know Kalani, they lived right across the road from us. But Kalani [and] 'Ahulole are the parents of the Zuttermeister [Aunty Kau'i].

KM: Oh. So 'Ahulole? Kalani? You mentioned a... So they were Zuttermeister's parents.

HW: Yes. Emily

KM: Yes, Aunty Kau'i

HW: We were young together, we grew up as kids.

KM: Well, Mr. Kalani told McAllister that on top of the hill or near the top of the hill Hawai'i loa, there was a well or a small spring that had been there in old times. Do you recall ever hearing about...were people hearing about the spring or...?

HW: Well, when we were kids we used to try and go by boat from where Wally Davis lived at the end of Waikalua road. Go by boat and go on land because he had some kind of a...it wasn't a *kuleana*, but he had a place ah, Mōkapu, Heleloa [looking at the map].

KM: There's the point.

HW: Yeah, in here someplace.

KM: Yeah right in here.

HW: He had a place in...we went there as kids you know. Oh, what was your question?

KM: So we were talking about there was a spring or a well at Hawai'i-loa?

HW: Oh yes, I...I'm going back to about the early '30s. You see I was managing cattle ranch, too. We used, except for Mōkapu ('ili) we had cattle on the rest of the lands, I went over to where the uh, marine fence is.

KM: Yes, uh huh, Kapoho point.

HW: Yeah.

KM: So when you said except for Mōkapu, you meant the 'ili? Because that was the private but Castle had Heleloa, Kuwa'a'ohe?

HW: No. Not Kuwa'a'ohe, Kuwa'a'ohe was a military.

KM: Military already.

HW: Yeah.

KM: Some of Ulupa'u or Ulupau?

HW: No, Castle owned all that. Mōkapu, Nu'upia fishpond, Halekou fishpond, Kaluapūhi, where is Kaluapūhi?

KM: And there's a salt works.

HW: Yeah, a salt work, I remember, when the waves were coming, you see this, this is all low, close to the sea.

KM: Close to the shoreline yeah?

HW: Yeah, above the sea level, and the waves would come hit against the rocky reef. The waves and the spray would go up on these other rocks you know. That had these hollowed out.... [thinking]

KM: Hollowed out rocks?

HW: Yeah, I mean the water would go inside and then the salt would dry up, and you'd get salt. I remember doing it, but you see the old salt works goes way back before my time. And they must've had some way of getting it, and maybe at that time they just let the water go into the ground and might have more like a fish pond and let the sun dry it up and then they have the salt (*Figure B-15*). I think...

KM: Did you see, when you were a child or when you were young, were people still gathering salt?

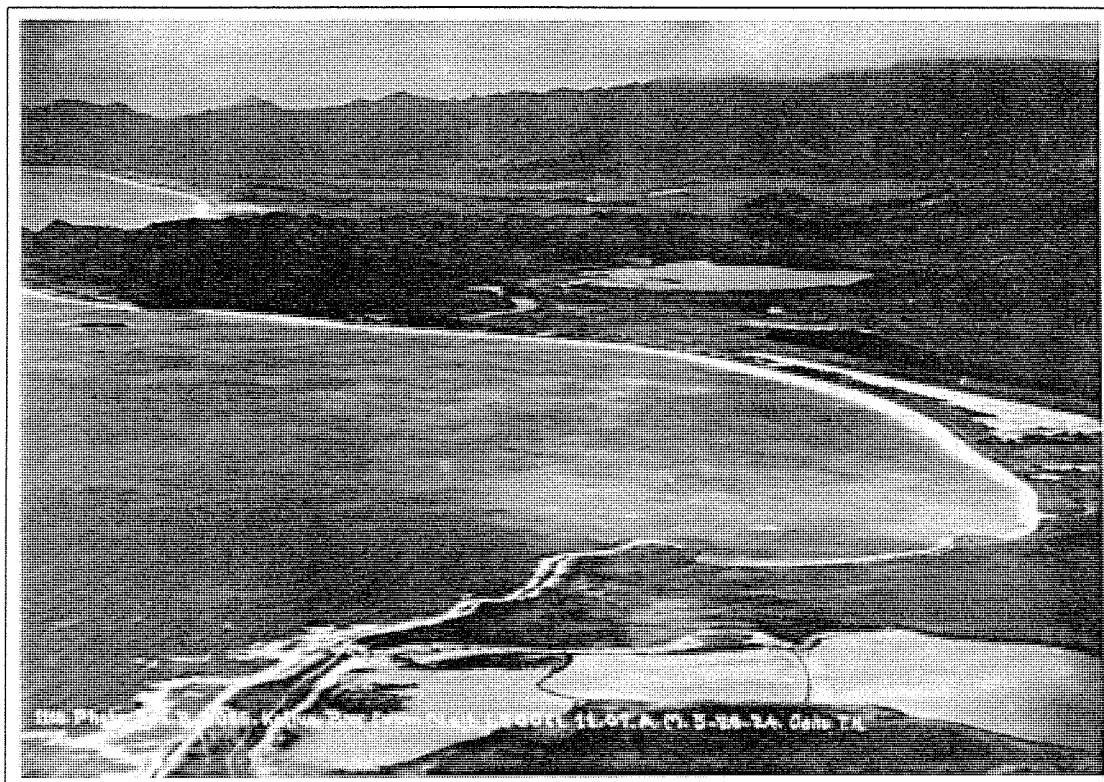


Figure B-15. Kapoho Saltworks, Kaluapūhi—Nu‘upia Fishponds, c. 1924.
(Bishop Museum Photograph No.50595)

HW: No.

KM: No. Not out there, you didn't see anybody?

HW: No. They weren't there, they weren't there. Of course we were really young. We didn't go that far in you know, when we were young. As time went on I started to work for Castle back in 1931 that's when I handled the whole thing for Mr. Castle. He owned about 17,000 acres. About 80% of Kāne'ōhe and 80% of Kailua, Mr. Castle owned.

KM: You know the salt, you mentioned you saw some of the rocks were hollowed out. So they were like, they... called it "*poho pa'akai*," hollowed out areas. Were they stones that people had made or were they natural depressions?

HW: It looked natural to me. Of course I'm not...I can't...cause the old Hawaiians had their ways of chipping the rocks and things.

KM: There's so many things, you've had so many experiences in your family so close to this place. I'm trying to think about the right kinds of questions so that we can tell the story you know?

HW: Well if you miss anything, call me on the telephone and I can answer your questions.

KM: 'Ae, thank you. As a child...and I think this is important. Did you hear stories and you may not remember them now, do you remember your *tutu* talking about the land, some of the old stories. How did He'eia get it's name? Or why did they call it Mōkapu?

- HW: No, I didn't go into any of that. Some of the sections that were sort of interesting as a young boy, you know, I would try to find out these things. When we were young when we were not busy going to school, on the weekends especially, when we're not in school. A group of us, only three, four, five of us boys would go up especially to He'eia. Makawiliwili is an old pond and we had the, where the bridge goes over it now?
- KM: 'Ae... Was there...do you remember Agnes McCabe-Hipa.
- HW: Yeah, I'm the one that got them together. If it wasn't for me they wouldn't be together. Cause I was the one. We were getting ready for football and Sam Hipa was coming down and we got Sam Hipa to be the coach of our barefoot football team. And with that, we played football and after football, Sam Hipa...I was sort of captain and quarterback for the team barefooted. And every time we would go to the football game and Sam Hipa would be there, he say "Come on let's sit down" with him and he's talking to me about how we do this, and we do this and we do that [chuckles]. With that they got married.
- KM: Well we sat down with her [Tutu Hipa] a couple of Saturdays ago and she also mentioned Makawiliwili pond.
- HW: Makawiliwili...we had another pond going down *makai* of that to the He'eia stream which moves down to the fish pond.
- KM: It was back on this side
- HW: Yeah, there were two other ponds down below. So we were swimming in the shallow ponds and Makawiliwili was deep and a big rock around. You know, and as we got older, we would go up on the high spot and dive into it. But two other little ponds, when we were young, we would swim in the little ponds. And there were taro patches...
- KM: Did you spend time out on Mōkapu with the ranch operations at all?
- HW: Oh no....with the ranch operations, you see, Bishop Estate owned the Mōkapu Peninsula and Sam King got some part of it. Started to build the homes, weekend homes in Mōkapu. Umm, the uh....
- KM: That section, Heleloa section, yeah?
- HW: Now, during my time and that goes back what now '31 to '95? Would be what now, 64 years?... The Japanese farmers were out there planting watermelon. Mostly watermelon in Mōkapu. But the basic use of the land is where the Kāne'ōhe Ranch Company raising Aberdeen Angus cattle used, except for the 'ili of Mōkapu. The rest of the land was used for cow pasture.
- KM: So the rest of the land, pretty over, was used for pastures?
- HW: Cow pastures, yeah.
- KM: You know, when we were out there, we touched bases that Mr. Kalani has mentioned to McAllister Bishop Museum did the archaeology out there in 1930. That there was a spring around the top of Pu'u Hawai'i-loa. Did you ever hear of that?
- HW: No. no.

KM: When you were out here, did any of the old cowboys or anybody tell you they saw old Hawaiian walls or house sites or anything?

HW: Yes. Yes, especially on the beach. On this side here [pointing to his 1932 TMK map].

KM: Let's look at this map, it's a little larger. And so now we're looking at HTS Plat 2043. Here's Pyramid Rock.

HW: Come around here.

KM: Okay.

HW: Uh, Kapoho the point, that's at the end of Kailua beach.

KM: 'Ae... We were just talking about the old house sites and things that I think you had seen, or the old cowboys had told you about.

HW: Well the cowboys weren't, the cowboys were... The old ones that weren't there.

KM: *Pau* already.

HW: Although we raised cattle in the field and I managed the cattle ranch. Because 1935, I was 22 years old and I told Mr. Castle "I had never road a horse."

KM: *Auwe!*

HW: And foreman was fired for his cattle, so he asked me, at 22 years old and asked me, "Do you want to run the ranch?" [laughs] So I'm gonna run this ranch, I gotta climb on this horse and go [laughs].

KM: Sort of ah, you get out and do it, you fall off, you got to get up and go it again.

HW: Yeah, but uh, falling off wasn't any problem with me. Cause I'm athletic, I'm always busy with my life from January 1st to December 31st playing barefoot football, volleyball, tennis and all the athletic things... But, to the extent, I never played in high school. No, I was kind of *wīwī* [skinny], and not big enough. But when I got out of high school I played baseball in the Hawai'i league, for the Chinese Tigers...

KM: Yes. Well, when you were out here and we were talking a little earlier, you said you had seen or heard of some old walls, Hawaiian walls out here?

HW: Yes, yes, but I didn't pay attention, didn't pay much attention [start side two]... broken rock...

KM: So there were some old stone walls that had been made into fences?

HW: They used it as a fence, and cause when they ran cattle, that was before my time. Let me think about the people now. But anyway...

KM: Do you remember George and Ernest Ka'eo?

HW: Yeah, George Ka'eo did some work for Kāne'ōhe Ranch and he worked with us.

KM: I understand that George Ka'eo and their mother Lily Wahinekapu Ka'eo lived out in this area here. There used to be an old well or spring, do you remember that?

HW: There's a well there, it had a windmill. You could pull the water up and fill it up in the trough...

KM: Did you have people living out on Mōkapu, to kind of supervise or keep an eye on things in your time?

HW: No, we had... well raised cattle but then we leased quite a few acres to Japanese farmers that were growing watermelon.

KM: So did they fence, enclose their area to keep the cattle out?

HW: Yes, that's right.

KM: Uh huh. How did your cattle get transported to market?

HW: We trucked them.

KM: You would truck them.

HW: In the early days they used to drive em. You know, I mean before my time. They'd drive the cattle for get in the water, at low tide.

KM: Low tide, across...

HW: From Mōkapu, you could walk along this [pointing to the Kāne'ōhe Bay shoreline]. See the land here, to walk around here to past Ke'aloahi, go around to He'eia-kea, and walk to Kahalu'u, along the beach...

KB: ...How did the farmers get the water to water the watermelons?

HW: Oh, they didn't have any watering system except for this one windmill to pump. To pump the water into the tank. But that was for the cattle that we had out there. But the farmers didn't have running water because the original water put in to, you see goes back to Nu'upia pond now. This Nu'upia pond... [looking for site on the map]

KM: Right here too.

HW: Yeah. This Nu'upia pond...you see salt water coming in here, I mean the bay you know, little brackish but then the...from the ocean salt water salt was very, very salty. That's why the 'ama'ama they used to catch, the head was kind of big but the body wasn't right. But anyway, we helped the farmer put in a water line and had fresh water go in.

KM: Into the pond also.

HW: Yeah, to make it not too salty you know, to make it brackish.

KM: So there were people taking care and working the fish ponds in your time, a little bit.

HW: Yes, yes. Yeah, I forget the names, but, the old records that I have...

KM: So people were taking care of the fishpond though.

HW: Yes.

KM: Did they work the gates. Did you hear *mākāhā*?

HW: The *mākāhā*, the use of the *mākāhā* was way before my time but the maps show the *mākāhā*, on the ocean side , but didn't show anything on this side was Kaluapūhi.

KM: 'Ae, Kaluapūhi right here.

HW: Yeah. And somehow, they must have had a gate here because they had a gate here. And got the brackish water from here to go and mix with the...and even that, the ocean water was so salty that the mullet, for some reason or another, the mullet didn't, wasn't ah...

KB: *Momona* [fat].

KM: Not real healthy kind.

HW: Yeah...

KM: Yeah, right here. Here's Kaluapūhi. So the salt works would have been up in this area.

HW: Yeah, right, let's see now, oh up in here [pointing to the Kaluapūhi-Kapoho salt works]. Yeah.

KM: When we were talking a little earlier about the Ka'eos...

HW: Oh yes.

KM: Now I understand that those Ka'eos are from Kauai and their mother was a woman... and I don't know if you remember her name, Lizzy Wahinekapu Ka'eo. She evidently was out living here at least in the later '20s to the '30s or so. And they were saying that she used to, you know how your *kupuna*, they would *ho'okupu*, make small offerings and things like that. And because the water was so important, that she would go to the small well and she would, they said...like Mary Furtado, George Davis' wife, remembers that Tutu Ka'eo would go out and make small offerings. Did, were there any sites that you knew of where perhaps ceremonies, you know like fisherman would put an offering or, did you ever see any...

HW: No. You see when Castle took over the...Sam King got the Mōkapu Peninsula, the rest was Kāne'ohe Ranch. The farmers came in raised watermelon especially and of course the cattle. We put the cattle was there during the winter months when it was wet. It would rain, and see afterwards, I have to tell you something else. When it was raining in the winter time, it would rain and rain and rain. The swamp, Kawainui Swamp would fill up with water, the water would come up and didn't have the channel like they have now. It just came in there and just piled up no more outlet. The Kawainui Swamp, that's what it's called, the swamp. But during the summer months, not too much water would come down and a lot of water would seep, seep out so that it left us with about, upper side by the main road, and where the Castle Hospital is, down below in there. That was damp, but dry on the upper part. And that's where we had maybe about 150 acres in panecan grass. And that's where we put all of the cattle, in the [summer] time.

KM: Did you ever transport the cattle to Honolulu market via one of the old steamers, the inter-island ones?

HW: No, not in my time.

KM: Not in your time.

HW: Yeah but not for a long time before then. Before they even put...the early...let's see, driving cattle up there. Oh, they drive, back in the old days, they take cattle up through the Pali by...

KM: Through the Pali.

HW: Yeah, through the Pali on the horseback, yeah.

KM: Boy that must have been quite a sight watching the cattle come. Walk across the bay, the *papa* yeah, cause shallow yeah? Like you were describing and then drive them up through the Pali like that and down Nu'uaniu.

HW: Yeah. Yeah, and of course didn't have any railing up that side [chuckles].

KM: In your...while you were managing the land out at Mōkapu, we talked a little bit, you didn't hear too much about; you knew that there were old Hawaiian walls or sites out there but no one talked too much about a *heiau* or anything?

HW: *Heiau*, yes, yes. Now cause, going back oh... [thinking] Banister, somebody was going out there, the sand dunes on the ocean side, the sands. This guy was selling sand in Honolulu for concrete you know. And he go down there and fill up the truck and take it to Honolulu. And while doing that, the sand dunes, which is where the golf course is, the golf course is that sand dunes separate one, three or four golf fairways between this sand dunes and the ocean. They still there but most of it is still there.

KM: And so you were saying, as he was mining the sand did something happen?

HW: Yes, oh mining the sand he ran into all these skeletons.

KM: Yes, uh huh. What do you think?...

HW: Hawaiians must just have buried them there. Not one or two but a whole bunch.

KM: Lots. Now this was Mr. Castle's land in Heleloa yeah? Did...was Mr. Castle notified? What happened to the remains? Did they...

HW: I... took over in about 1935, I was 22 year old and the other fellows like Aaron Chaney, you know what you call, his father, his father was a surveyor, working for the ranch surveying and that first day I went to work, I was with him, and I was his rod man you know, surveying pieces of land where they wished to...or lease a certain piece of land to the farmers. I worked as a rod man. He surveyed, say take Mōkapu Peninsula, because of people claiming this *kuleana* or that. Mr. Castle had that surveyed and registered the title. And Aaron Chaney did it.

KM: So there were some families that had claimed certain portions of the land? Do you think or they stated the claim?

HW: Well, yeah they just occupied you know. What do you call that now when they...

KM: Squatters?

HW: Squatters yeah.

KM: Did you, by chance, do you remember any of the names. I know it's so many years ago, I mean it's like...

HW: Well... Wally Davis was the, he was the sheriff. And he had that piece of land... The bay comes in here?

KM: Here's Kaluapūhi, Halekou. Here's Nu'upia.

HW: Here's Kaluapūhi see? Halekou, and then Nu'upia fish pond.

KM: So Wally Davis was the sheriff out there and you said that there were some people that were, maybe some Hawaiian families that were living out here at that time, cause you said that Mr. Castle ...

HW: Well not that, referring to Mōkapu 'ili.

KM: No that's right, sorry. Heleloa...

HW: Yeah, Heleloa, Nu'upia area. At that time we had a watchman, he had cattle, people wanted to go to Mōkapu go fishing, catch lobster and things like that or go into Mōkapu and have problems with them so that we had gates...

KM: You just mentioned your caretaker; was his name Kekua, the watchman?

HW: Kekua, gee, I... I know I mentioned that name the other day. I was just thinking you know Kekuewa.

KM: Do you remember Kekua? Some of the families mentioned that he had been one of the people to keep an eye out for you I think.

HW: Kekua.

KM: Yeah. He had been a policeman I think also or something. Some of them thought, like the Haias. The Haia family and Aulds who had lived in the 'ili of Mōkapu after the subdividing occurred. They remembered an old man name Kekua. How about Foster? Do you remember Foster as a gate keeper? He may have been hired by King because he was out by Mōkapu store.

HW: Yeah, yeah because we didn't have, we didn't have any problem at the time with trespassers, but we finally put a gate, put gates up here...let's see...

KM: So here's the fish pond. The road came in around here.

HW: Yeah, came right here, can see it clearly right here. And finally, and I had to do with it, was to put in a gate here.

KM: Yeah this is sort of...

HW: The salt works were...

KM: Yeah the salt works and so there was a gate, just Kailua side or just past the salt works.

HW: No, Kailua side.

KM: Okay. And the road I see, actually it looks, it says on your map, on your TMK 4-4, it says "Kawainui Shooting Club."

HW: Yeah, they had... you see they go out there, they practice shooting at targets, but being that they were out there, they would...when the season was open to hunt you know, they would hunt for pheasants. Pheasants. There's lots of em out there.

KM: Did Mr. Castle have a house out here somewhere.

HW: Yeah, it's a beach house, let's see now...

KM: Here's the Kawainui Shooting Club..

HW: Oh, no, he was on this side here.

KM: He was huh, out towards the ocean right, in Heleloa. Okay, good.

HW: Yeah, right here.

KM: You know you had mentioned earlier the name Banister, you thought was the person doing the sand mining. What...did Mr. Castle respond to the, you know the, when the *iwi* were uncovered, when the bones were uncovered? What did they do with them? Did they try...did they, you know, just take it to Honolulu with the sand or did they try and collect and care, put it somewhere where it would be taken care of?...

HW: Banister or Barret, not Barrester, I can get the name if its important for you. But, he had this one truck, it was driven by a Japanese fellow. The Japanese would go out there shovel it into the truck. He ran into all of these skeletons, he would just, you know would just pick up throw em, what the hell all dead people, these skeletons, cause he didn't care.

KM: Yeah, umm... There are a lot of remains yeah, that are scattered in the dunes there.

HW: I would say so, especially the sand dunes. I remember on the ocean side of the peninsula.

KM: Did you hear about the Catholic church that was in the Mōkapu 'ili at one time? There's some old ruins up here [pointing on map to Pali-kilo area] and there's supposed to be a *heiau* and where was an old Catholic settlement.

HW: Yes I heard but I didn't ah...think too much about it cause I didn't...wasn't interested in it.

KM: Now John McCabe, your uncle, was a Catholic yeah?

HW: Oh the McCabes, they all Catholics, here.

KM: Was your *tutu* Catholic?

HW: Yes.

KM: Ah. Well here's, and I want to share this with you to see if you remember what Tutu Agnes Hipa remembered something about. She, and, now this is from archive research. In about 1841, the Catholic church made a church they called Saint Katherine's at Mōkapu.

HW: Did...gee I forgot the name now, that Hipa...

KM: Hipa, Agnes.

HW: Agnes. She tell you that?

KM: Well no. It's in the archives from the church, from Catholic church records. Then, after 1856, there was a big small pox epidemic and lots, many people were dying and on Mōkapu, almost all...it was a Catholic stronghold in the Mōkapu *'ili*. And it's interesting because you remember on you *mo'okū'auhau*, your genealogy it says that Komomua came from Hawai'i, Kohala, to He'eia in 1842 to help build Saint Ann's; is what it says it...

HW: That's what I remember without reading anything, people talking about this and going back over 50 years ago this was perhaps 70 years ago. And you're talking about all what happened about 50 years ago...

KM: I wonder... She [Tutu Hipa] said she heard from her papa them, John McCabe and others, that, when the Catholic church on Mōkapu, when all the people died and the families left, because of the epidemic...

HW: Hum, the epidemic yeah.

KM: That many of the stones from Saint Katherine's church were carried by hand to the water and on boats across to make Saint Ann's. Did you hear something like that?

HW: Yeah, well that's the coral, the coral blocks, stones, to Saint Ann's. And all coral stone and that goes back to about 1840 or so.

KM: Yes, must be.

HW: Ah, anyway, I was baptized...our family, Catholics, I was baptized in Saint Ann's church and, cause I moved out of the area on account of my work. I didn't go to Saint Ann's church for oh quite a while. But when we were kids you know we'd sit down at church and pray and follow the mass you know. But when the father was busy, giving the sermon, I must have been 5, 6, 7 years old, and we didn't sit with the parents because they were in the center you know, we were back at the side where the wall...the pillars were about a foot wide coral, and maybe three feet this way up to the roof. To hold the roof up and we sit at the, right next to a column so that we're not being seen by the people, start digging into the wall [chuckles]...

KM: Tell me, this Saint Ann's church today, is not the church you grew up in, is that right?

HW: No. It's too bad, I moved around. After World War II, I moved around we moved up to the Pali area, was there for 40 years and finally, we came back here but oh, about 15 years ago came back here.

KM: When did they make the...when did the old church that had the coral rock stone cobbles like that built it, when was that church removed and the new one, about, and the new one made?

HW: Well, a... I'm only guessing because I...I but was going to Saint Anthony's in Kailua and I was very disappointed that they were even doing it, even thinking about destroying the church. This is a historical site.

HW: ...This was within the last twenty years I think, twenty or twenty-five years.

KM: I wonder what happened to the stones from the old church cause what Agnes Hipa was saying about having moved stones from Mōkapu, the coral stones, and you remember cause you said as a child you used to dig into the coral stone in the old church. I wonder, they must have just knocked it down and hauled it away yeah?

HW: I don't even see, didn't know that they had... if I'd known about it I would have fought it. I wouldn't have let them do that, just demolish it. Terrible.

KM: Agnes Hipa has an old stone that her papa, John McCabe eh, gave to her that was one of the stones that came from Mōkapu, from the old church and...see there was a *heiau*. How McAllister in 1930 recorded it was that it was a *heiau* up here and the church was built up inside that old Hawaiian *heiau*. And when they took some of it apart, so she has one of the stones in her yard still today...

... But you didn't see any old timers out here. Did you, you know, anyone to leave an, like did a fisherman still make an offering you know to the you know *Kū'ula*, or something like that?

HW: So few of the Hawaiian families alive now you know. And I was here, I lived up at the Pali.

KM: Yes... Did you ever hear?... I went through and translated some of the Māhele texts, you know from 1848 to 1850 about. And there were about five people who claimed and were awarded land on Mōkapu. In fact I'm going to just pull out the text just so, cause I'd like to read these names, share these names with you and see if by chance if you remember hearing... as you had said, Heleloa, Kuwa'a'ohé, Ulupa'u like that were Kalama's lands. There was a Hawaiian gentleman named Kapunae or Kapuna'e who had claimed land at Ulupa'u at a place where he grew sweet potatoes. And at Heleloa in a cultivated section there were *ipu'awa* or bitter gourds. So there were several families. There was Ko'olau...

HW: Ko'olau.

KM: Yeah, Kapuna'e, or Kapunae.

HW: Is that the name of the entire family?

KM: Yes, the family.

HW: Ko'olau.

KM: ... Yes, uh huh. One gentleman named Kuiaia had salt making ponds at Kaluapūhi that he had claimed. He had, yeah, at Kaluapūhi yeah. And he had sweet potato sections at Ulupa'u and Kuwa'a'ohe, so he had, and a house lot also at Kuwa'a'ohe. So on your map...well anyway, Kuwa'a'ohe is right in this area here. And so he had claimed that he had some land there in the Māhele and was awarded the claim. But you don't remember or recognize any names yeah?

HW: I got it through my head, it should be on here [pointing to the map]...

KM: That's what you would think, but for some reason we've never found it you know. But he was...he did receive the award. The rest of it was all Kalama's land.

HW: What's the...

KM: Oh, Kuiaia. I'll give you the LCA numbers. Kuiaia is LCA 5881. Then there was Kāne who had LCA 5759.

HW: Excuse me, I'll check on a map [goes out to get some maps].

KM: Okay. He had at Heleloa, *ipu* gardens and sweet potato gardens at Kuwa'a'ohe.

CW: Heleloa?

KM: Yes, in the land of Heleloa, which is where that hill is, the Kansas Tower. Yeah. Then Ko'olau was LCA 5822. Yeah, and similar thing, sweet potato and also salt ponds. And one other name was Kapunae or Kapuna'e, K-a-p-u-n-a-e. And his LCA was 5820. It'd be interesting to see if there are any of those families, you know, if anyone is...tied to this area [Uncle Henry comes back into the room carrying a set of old maps] So you have all of these old maps.

HW: Yeah.

KM: This is, says Hālawa, Luluku, Kāne'ohe, portion of 'Ioleka'a, He'eia.

HW: I think this is Bishop Estate... [unrolls a large maps]

KM: Uh huh. Here's the fish pond, yeah right here. And then it looks, is it going to go over to Mōkapu? I see Mokuolo'e. Kāne'ohe, it's showing small sections, Ha'ikū...

HW: Yeah, when Bishop Estate registered the land, people would try to claim... Look at all the kuleanas.

KM: I see yes, okay. Look at this. Oh this is colored in too. All of the 'ili, look at all these names, Waipa'akikī, Ka'aihe'e, Manu, 'Ōmakalepo...

HW: This is the He'eia section... [looking at the maps, muffled conversation]

KM: These are beautiful maps, beautiful maps. I'll roll this one back up.

KM: Oh 1893. This is Wall's survey. My goodness.

KB: It's a different one.

KM: Yes, uh huh, yes. On a cloth paper backing.

HW: That would be the same as this one, they made copies of that.

KB: Oh smart.

HW: It's the same as that, Ka'elepulu

KM: Yes, Ka'elepulu.

HW: Ke'olu, the Ke'olu subdivision.

KM: [Rustling of maps] This is Kawainui rice lands here. What year is this?

HW: Yeah, that's Kawainui right here, Kawainui. It's a Chinese [rice and taro farms]... Yeah, the archives like that have these old things you know.

KM: So no more Mōkapu, yeah in here.

HW: [Opens another map, it is of Mōkapu] But Mōkapu, oh...

KM: You have here...look here's the water hole marked on the map, here's Pyramid Rock, here's the old village and Catholic site. Catholic church site. This map is Wall from 1899. What I'd like to ask if there's a possibility if we could make a copy of this map.

HW: Sure.

KM: The reason, you know, it shows us, although some of the areas have been...*Puka*, eaten and it's...you show me, here, here's...Comm. Pub. who lands, Kāne'ōhe Ranch, here's it looks like Com...oh Commissioner of public lands, Commissioner of public lands. Okay. Hiram had this lease, here's low level plain...

KB: There's some more writing here.

KM: Yes, uh huh, this says court lease, or... I think court lease, here 78. Look here's a mark that says graves. Fishery of Kuwa'a'ōhe. Pōhakupuka. Look here's a name that I haven't seen before, on here, Pōhakupuka.

HW: Do you want to make a copy of this?

KM: I would love to.

HW: Take umm and make a copy.

KM: I'll make a copy and I'll bring it back to you this afternoon.

HW: You haven't seen this?

KM: I haven't seen this map. You know Mr. Wong, what's really wonderful about this map too is, and look at what, someone went in, so it shows the water hole, it shows in clear detail the old walls that were along the base of Pu'u Hawai'i-loa.

HW: You see, I haven't looked at that thing for about 25 years [laughs].?

KM: Yes, and it also shows the walls along the Pali-kilo cliff area where the Catholic church and *heiau* was. Excellent, very beautiful.

KB: What does this say?

KM: Kahekili's Leap. Did you ever hear a story about Kahekili's Leap?

HW: I did but now I forget. You see, right there the land is, the cliff there is a rock you know, there's rock and from on top, below is the ocean between Mōkapu and Bird Island. I don't remember now but...

KM: Yeah. In your time, did you hear... do you recall and hearing any story about Mōkapu itself, any old time story or anything?

KB: Legends, maybe?

HW: Well, you see, no more the old people that had to do with it. That's the kind of thing that Wally Davis, you know, that he would be, he had the land there. And there wasn't anybody else, this was Castle land. It wasn't very open for Mōkapu Peninsula.

KM: The *'ili* yeah, Mōkapu.

HW: Yeah, the *'ili* of He'eia. I don't... you mentioned George Ka'eo?

KM: There was George Ka'eo, and Ernest was his brother, and they were cowboys. I guess...

HW: Yeah, they were cowboys but, they were cowboys but they're not old timers either... Yeah, they didn't have this cattle, oh, we stopped about maybe 1943. We stopped raising cattle maybe about when the war came on decided to [end of tape 1, start tape 2].

KM: So you were mentioning that they had planes there...so you stopped cattle around 19...or when the war broke out. When they bombed, 1941 yeah.

HW: Yeah. Yes December 7th, 1941.

KM: So they bombed the planes out there, but you folks were *pau* with the cattle at that time? Or because of the bombing you ended?

HW: ... so the Navy came in. They left here about 194--after World War II, they left here and we wanted to buy the land back, Castle was going to buy the land back from the government. The land that they had wanted to condemn, but the Marine Corps came in looking for someplace to shop, they said oh, "The government has it now, let's move the Marine's Station over here."

KM: So Mr. Castle was interested in reacquiring the land then after the Navy left, or the transition...

HW: Oh yeah, could be he didn't need anymore money, and he owned so much land, still wanted more land [chuckles].

KM: Well its such a beautiful area, yeah.

HW: It is.

KM: And you'd said he did have a home out on the Kuwa'a'ohē Fishery, on the ocean side of the dune yeah? The golf course.

HW: Yeah, the ocean side, but was Heleloa though.

KM: Oh Heleloa. So it was, Pu'u Hawai'i-loa, the hill, it was on the ocean side.

HW: The Pacific Ocean side.

KM: And as you were saying, there weren't a lot of...in your recollections there weren't old timers that were talking story about the land? Like I haven't mentioned this to anyone else, because I didn't want to lead one of the *kupuna* in talking story, but because of your experience and background. In the middle 1800s, Samuel Kamakau and Kepelino who was a Catholic right. Kepelino Keauokalani was a part of the 'Āhuimanu Seminary.

HW: Yeah.

KM: Now they began writing some stories, and those chose Mōkapu as the setting where the first man was made. And that Kāne made the man. Did you ever hear your *tutu* talk...

HW: No.

KM: No, ah... Its thought that they are more biblical in origin than...you know they borrowed Hawaiian thoughts and values and things but...

HW: You see, the people that knew about the lands especially, they had to be, oh, not the common people. The common people, they had some land. But they had the *kuleana*, all little pieces scattered around. But the chiefs, you know, the chiefs got a small '*ili*, they got '*ilis* for the higher chiefs...

KB: Was there someone in your family who kept the stories of your family?

HW: The family?

KB: Yeah, who in your family, most families, they have one person who usually keeps all the stories of the family, the names, and the genealogies...

HW: Well, you know, I don't know how to say it, but now I don't want to tell stories, and not stick to facts. With us, the family n the Hawaiian side and the Chinese side in He'eia, they are common people, you know. Like taro, I know my grandmother's lo'i's, plant taro, pull taro, I'd go and make *poi*. They can talk, especially when you sit down and have lunch on the floor, you know, they've got nothing else to do...they can *wala'au*, about different kinds of things. Oh, what was that?

- KM: Well we were talking about family stories, who kept them...
- HW: Ours didn't have that much. If they did, they did a lot of that in Hawaiian. I understand, but I...
- KM: You weren't encouraged to speak Hawaiian?
- HW: No because, because, nor the right time, but growing up. Especially on my family side, I was always looking for something, accomplishing things. Education, a job, you have a job to do, you get there and do the right kind of a job you know. I think I'm the only one that way in my family...
- KM: Oh you were really motivated yeah. Imagine, you must have shown some kind of promise...I mean just to have graduated from high school, and four days later you were working for Mr. Castle.
- HW: That meant a lot to me...
- KM: We had talked a little bit about the fishponds here. Nu'upia, Halekou, and Kaluapūhi. Well, you're talking about making a trap. A fish trap yeah. Over here, and remember, your map shows it so beautifully. ...it even identifies old graves over here on the Ulupa'u side. But in this area here, you know when you go to Pyramid Rock, or Kū'au, there's a dip. That's called Keawanui, that's the Hawaiian name. Did you ever hear Keawanui or Keawaiki?
- HW: No. You see when I worked for Castle, he owned 17,000 acres of land, my mind was working on his land, I'm not going to worry about Bishop Estate's [referring to the 'ili of Mōkapu]. That would have been too much [chuckles].
- KM: On 17,000 acres, yeah. Well over here is a place in the ocean, between Kū'au and sort of Keawanui, that was a fishtrap that was called Pā'ōhua. It was a fish trap, a stone alignment in the water, so its protected a little bit by Kū'au, yeah, by Pyramid Rock. And it was a fishtrap...at high water, the 'uhu and other fish could come inside, low water they couldn't, and so you'd go in and get the fish. So what you're talking about doing right here is the same thing. It's a traditional practice. I wonder though if the fish is 'ono like before.
- HW: Well, can not be because the water is contaminated, and with all the people you know. And what they've done here, oh! Especially at this area right in here [indicating the ponds around his home site], this is where the mullet came to spawn you know. All the mullet came in her to spawn, drop the little off, and take off.
- KM: "Ōpa'apa'a, yeah? You're on "Ōpa'apa'a fishpond, or just about right over here.
- HW: Yeah, "Ōpa'apa'a. You see the corner over here, the rock sticking out, you look straight ahead and you can see the boat way down. You see between the boat and here, there's a piece, that's the wall of "Ōpa'apa'a fishpond.
- KM: How do you feel about, you know as we said, we're doing this project to record the recollections of people like you, the *kūpuna* that... you've made history and you've seen things. What would you like to see for the future? Is it important to take care of the past?

HW: Actually you know, having grown up here, a few houses when you come from Honolulu, you hit the top of the Pali. With one light here, and one light there, you know. Gee the population was in the hundreds, but now its ah...I'm glad, I'm glad I was living in that time condition, now with this here, oh man. You can't go out like before.

KM: So your glad you were living in your time yeah? When you grew up.

HW: Yes, yes.

KM: Especially to have your *tutu* like that. Did your Pākē father pound *poi*, or did he...

HW: No...

KM: Hmm. You said you used to go up to the *lo'i*, your *tutu's lo'i*...

HW: Yes, yes.

KM: How did you folks make your *poi*?

HW: Pounded it.

KB: You pounded it?

HW: Yeah, I was small, but, I had a small *poi* pounder. I still have it.

KM: Wonderful. Good for you. And you know, that's handed down yeah, from *tutu* them...

HW: Yeah, that's right. I remember, sitting on the ground here, with the board and...hmm.

KB: What a history. What a history you have.

HW: Well I'm glad I'm talking to you today, because you can record this...

KM: Yes, it's important.

HW: It's so much...our conversation. I've never done this before because people that have come, they don't have enough time. You just start talking and talking, and I start telling them about this and...when this happened and that happened...

KM: ...How do you feel about Mōkapu? Do you have, you know as we're kind of closing for now maybe, how do you, as we said, a part of the project is to try and create an awareness so that people will know what's of value about the land and how to take care of it. What do you feel about Mōkapu now?

HW: Well Mōkapu was, especially the Mōkapu peninsula,

KM: 'Ili?

HW: Heleloa. You see, in the middle of Heleloa there is no real swimming area excepting for the Mōkapu side next to Heleloa inside here. This is just a small beach, a small beach that runs through about the strip, there's just a little beach that runs from the air strip and where the buildings are on this side.

KM: Um hum, um hum, the hangars like that.

HW: Yeah. And of course the water is not too clean, contaminated. But we're happy here because it looks like nobody... we don't have any neighbors. The neighbors are up on top there. And then we had up on top there over here, we don't see anybody...

KM: ... this, it's very important you know that you take time to do this. And I hope that maybe we'd be able to come back again and talk story in a time were maybe we don't need to...we can just kind a ramble and talk story recollect. Because there are important things. You had seen many changes in Kāne'ōhe and Kailua and they're important things to talk about that process so that we can plan for the future also.

HW: I guess nobody here would have the knowledge that I have of the land. People they have their lot okay. They have a little neighborhood you know. But I had to do with all the land living in He'eia and then all of Kāne'ōhe and all of Kailua; developing yet you know, subdivisions and all... I don't think anybody would ah, have that kind of information.

KM: Let me ask you again please. We'd spoken a little bit about the fish ponds there. When Mr. Castle bought the land, did his rights include the fish ponds or were they still retained by the government?

HW: No. Oh you mean...

KM: Nu'upia and Halekou like that.

HW: No, the Nu'upia was...Mr. Castle didn't own it. It was the government.

KM: Oh so it was retained.

HW: Yes. That's one of them. They didn't own too many fish ponds. And I can't think of any other fish ponds. And I don't think...it's hard to find any other fish ponds outside of Kāne'ōhe Bay....

KM: So when you were caring for the lands, Mr. Castle didn't own Nu'upia like that. It was government. But there were still people working the fish ponds.

HW: Well, you say people, it was just the families, the Japanese families... Oh all the Japanese, Japanese village [Nishi camp below the King Intermediate School]. And the main source of income was catching fish. High tide, and bringing it back in five gallon cans and putting them in the ah...and a couple of my uncles and...but you know, transportation we'd go to town and put cans of fish in the back, tie em up on the back of the truck...

KM: And go, go to market like that eh... Let me...just maybe before we close if that's okay, I'd like to confirm because I've kind of done it with a number of the people I've spoken with. The roadway ran in through here, the old road. It didn't cut through the pond yeah, it skirted towards the ocean side.

HW: There wasn't any really road you know, it would come here and go to the pond.

KM: So the farmers, could, would you mind kind of drawing a little if you don't mind, where the farmers were sort of situated.

HW: Well they were scattered around.

KM: Scattered, throughout this area here?

HW: Yeah, yeah. See they had two acres, three acres, ten acres you know, depending on the farm...

KM: I'm going to make a circle then. I think this is the Kawainui Shooting Club over here. So the farmers were kind of out in this area around...

HW: Yeah, yeah, scattered.

KM: So you said they were two, three, ten acre parcels about.

HW: Yeah.

KM: And watermelon.

HW: Yeah, and I can't think of what else. They grew watermelon and they grew something else, a vegetable...

KM: So scattered farm lots, two, three, ten acre and cattle were also grazed throughout the area here.

HW: Yes, that's right.

KM: Good, good. Where was Rice's house? Did Nani Rice have a house out here somewhere too? Do you remember?

HW: No, no, Nani Rice, I don't think she even lived here.

KM: Ah, she just had acquired the land through...

HW: Yes.

KM: Her father, right here, Judge Harris.

HW: Yeah, now I think she, the father was Judge Harris.

KM: Yeah, uh huh. But she didn't have a house. There's a photograph showing where this old house was here and I was sure that I had seen that it was Castle. And that's what you were saying, sort of in the Heleloa area on the open ocean facing out. Yeah so the Castle house, Heleloa.

HW: Yeah. It's a beach house, beach house. I think it was about three bedrooms, we spent a few nights there. The house was there before, before the government took over.

KM: ...Good. Yes we'll try and talk story. You're very important. Thank you so much.

HW: Your welcome. I'm glad that you came because...

KM: Me too.

- HW: It's something for me too you know, which I'm honored to do, get involved. People come and ask me, "Okay." Sit down and talk for an hour. But they figured I have too much to tell, you know. We got about six people that came...
- KM: [Additional conversation about family history and the St. Katherine's-St. Ann's connection]... you have any old stories? Old Hawaiian stories, we could sit down and translate. Look through and read some of them you know.
- HW: Oh, our family, the Hawaiian side, they were common people, people who worked the land. They planted taro and gathered food from the bay or the ocean. They were, oh I don't know they never really got an education.
- KM: Were there Hawaiian newspapers around your house, do you remember Hawaiian newspapers?
- HW: Yes, oh I have to go back now. This is about 70 years ago. You're right, there were Hawaiian papers.
- KM: So you see...one of the things that I've found, your *tutu*, the *kūpuna Hawai'i*, they became prolific writers in the news papers...
- HW: Yeah.
- KM: They're filled with articles. They would *ho'opa'apa'a*, even argue in the news paper about the right history, or this and things...politics, religion, legends, you know...
- HW: Well it was families of the high chiefs, because the ah...common people didn't...there were very few of them that got any kind of education.
- KM: [Looking at the Mōkapu map from Mr. Wong's collection] Look at this, it says that Mokumanu is a part of Kuwa'a'ohe, "accessible only in fine weather."
- HW: Yeah, its rough in between there. I used to go out diving and fishing there.
- KM: Okay, so you went diving out there, so here's another...now see we could just talk story...you're going to be wishing that I would go already [everybody laughs]. We've got to take the opportunity while we can.
- HW: Yeah. You can't go out there all the time, that's why.
- KM: Did you ever notice the cave along the side of Mokumanu?
- HW: Yes, but I haven't been out there for so long. But yes, I remember.
- KM: Did you ever hear anyone talk to you about the shark out there?
- HW: [Thinking] I think somebody mentioned about the shark out at Bird Island, Mokumanu; there was something about that shark in here [pointing towards the south side of Mokumanu].
- KM: Kahekili's Leap side.

HW: I don't know if that actually means... No, I haven't really heard.

KM: There's a shark-god that was recorded as Kūhaimoana...

HW: Oh, oh.

KM: Mokumanu, and the cave in there, was the home of Kūhaimoana.

HW: Oh.

KM: Now Joseph Haia, do you know him?

HW: Haia, the name sound familiar, but I don't...

KM: You know why? See they lived out here [pointing to the general area of Lu-o-wai-o-Kanaloa] and he was the one that drove the bulldozer that put the first water tank up on Hawai'i-loa. That was in your time, I think.

HW: Water tank, yeah Hawai'i-loa, yeah I remember. We had nothing to do with it. I remember that it was built...

KM: Now the reason I bring it up is because Joseph Haia spoke about this cave. But you know, he mentioned something else, and I'm curious. He said off of the Heleloa beach area, in deep water in about 60 feet, there's like a ridge or a wall. He said it's piled stones that run off towards Mokumanu. Did you ever happen, if you're diving, to see anything like that?

HW: No, no. We didn't dive out there, because back in those days, you didn't have to go out, because there were lots of fish in here, why go out. But we've done it, gone out deep sea fishing, oh just a few times, and a few times went spear fishing here [pointing to Kahekili's Leap side].

KM: There's a place here called Puka'ulua.

HW: 'Ulua hole, yeah, that's right.

KM: Get 'ulua out there?

HW: I don't know about now, but oh yeah had lots. Yeah, that was the place to catch 'ulua.

KM: Did you catch *uhu* or anything out here too? What kind of fish did you catch [pointing to Keawanui side].

HW: Oh yeah! The *pālani*, the 'uhu, *hīnālea*, the ah *manini*, you know the small fishes, *pāpio*. You know one time, I hit an 'ulua that must have weighed about 100, about 80 pounds. But I couldn't bring it in because it took off with my spear [chuckles].

KM: Oh you're kidding. You speared it? Lucky it didn't turn around and bite you [laughing].

HW: Yeah it was kind of feeding or resting...

KM: Was this on the Kekepa side or over back by Puka'ulua?

HW: [Thinking] You see, I used to dive out there. Wait now, let me see...

KM: Well here's the Kawainui Shooting Club.

HW: Yeah, I used to go dive over here, especially for lobster.

KM: Oh, Ki'i.

HW: Lobster, just about 15 feet from the shore, and pick up 2 or 3 lobsters under the rocks. But that was a long time ago. I guess that *'ulua* must have been out by Coconut Island.

KM: Oh, out this side here. [pause] I'm sorry, can I ask you one more question?

HW: Yeah.

KM: Just as I'm thinking about it, because you were pointing over here along the Ulupa'u dune side, and we were talking about here. Did you folks, did you hear of your cowboys, or you folks while you were working the land. Did you ever come across *iwi* in the dunes? You know remains? And what do you think, how should remains be treated? I mean you know, answer it if you want, don't answer if you don't want. Cause you are *kanaka* too.

HW: Yeah, in the olden days, when a member of the family passes on, they dig the grave right in the yard. Not knowing the people, and seeing on the TV or movies about the bones being found and moved you know... I think, you know, at first I think about the family. Oh my, especially the family that knows its theirs, you know. Then if they know, they go there and claim it. But otherwise, to me its kind of sad you know.

KM: Should just leave and take care...just leave it where it is when can?

HW: Yeah, unless you know that you...a member of the family is in the group and try and check up and see, which one are you going to take.

KM: Yeah, this is one of the big issues that faces Mōkapu. Because you were talking about Barrister or Bannister, the guy that was mining like that. And then Kenneth Emory did some archaeological work. And subsequent, you know, Bishop Museum...and it's an issue that has risen, because you know the federal laws require repatriation of remains from federal lands that were collected years ago. And it's a big issue, there are families trying to wrestle with that now. And come to a decision for reburial at Mōkapu. Because there's hundreds, hundreds of remains.

HW: Well, who can claim today?

KM: I know, it would only be distant claiming or cultural claiming. But you see, the example is this... Your *'ohana* is tied closely to Mōkapu, excuse me, to He'eia. The *'ili* of Mōkapu is a part of the *ahupua'a*, and you were down on the ocean there. And so the way it works genealogically is that there is a community relation there already. And because of that community, you know...So there are families that are working on trying to...

HW: Yes.

KM: ...Thank you. We've taken a good three hours of your day already today.

HW: I'm glad, I'm glad you came because you know what you do, I'm very happy that you're here.

KM: Thank you. You're wife is a good guardian you know. Very good you know. We spoke on the phone, and I couldn't tell, I wonder if I'm going to get to talk, or not.

CW: [Laughs]

KM: But you know its important, you guys have *aloha*, and you need to take care of one another. And I appreciate so much. Thank you.

HW: Thank you.

Interview No. 13 - Aaron Chaney, Interviewed on March 16, 1995, 7:45 a.m.

Aaron MaKinney Chaney was born in Honolulu on January 16, 1923 (*Figure B-16*). His father, Aaron Simerson Chaney, was a licensed civil engineer, and worked for a while with Harold Castle surveying the lands of Kāne'ōhe Ranch, including the Mōkapu Peninsula and other Castle holdings (cf. Figure 4 HTS Plat 2043). Mr. Chaney Sr. married Pearl MaKinney-Chaney who was of Hawaiian descent. The Chaney family moved to the 'ili of Mōkapu in the late 1920s, and lived near by other family members. One uncle, James Lemon, held *konohiki* (land overseer—*ali'i*) fishing rights for *he'e* (octopus) on a portion of the Mōkapu fishery. The following narratives are excerpts from Aaron Chaney's interview. The excerpts reflect a Hawaiian ethic of respect for the resources and natural features of the landscape (including Pu'u Hawai'i Loa), and a sense of self-restraint in cultivation and resource collection practices. The following narratives begin with Mr. Chaney's description of how the family began going to Mōkapu from their residence in Kāne'ōhe:

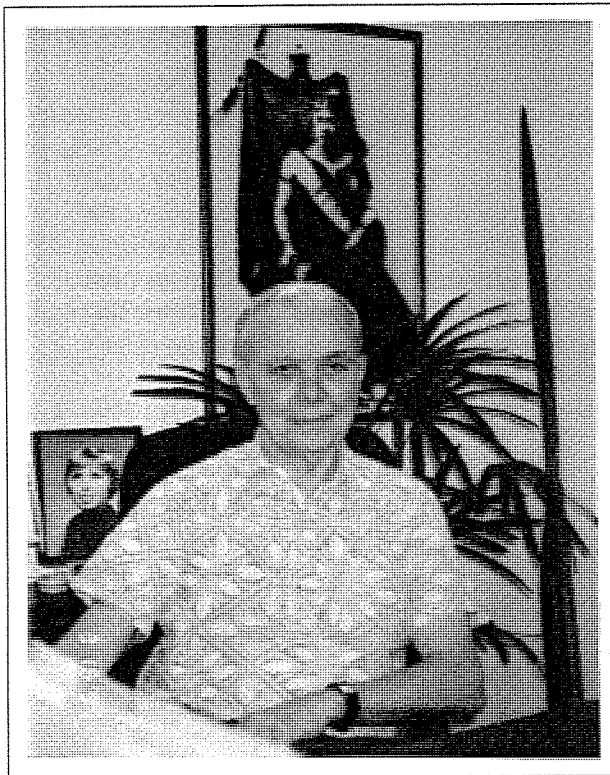


Figure B-16. Aaron MaKinney Chaney (Neg. 4837:4)

AC: In any event, so we lived in Kāne‘ohe where dad had, there was a separate cottage next to us which he used as an office to do his maps, and keep copies and maps and so forth while out there. I don't know when we bought a lot out there, but I remember coming out in the, in the late '20s and early '30s, one of the two. Cause dad always had, always bought a Dodge touring car, it was never a sedan, it was always the top. The reason for that is he liked the wheels and the axles were high, no paved roads so the ruts rather than getting caught in the ruts, he liked the Dodge touring car. And I remember going out to Mōkapu because we had to take our own water out there, drinking water. And mother, well she, she loved plants and we did the best we could to get some vegetation going there. Eventually, he built a home there. I suspect he built that in the late '20s, because he left Harold Castle in 1932. I think we had the home back then, I'm not too sure. We lived at Kaimukī for a while and then from there we moved back to Mōkapu.

We were in this area, somewhere here (cf. Figure 23 b, "Mokapu Land Court Application 1015;" Lot # 63). Makai of the... down hill from the *heiau*. Yeah, it was almost straight *mauka*. We were on the...we were on the water.

KM: Did you ever hear, did your mama speak the language, Hawaiian?

AC: No. No, at that time Grandpa wouldn't permit it. It was not to be done. He wouldn't let grandma have Hawaiian food in front of him so she would have her meals at lunch time when he was at work, I'm sorry, when she would have Hawaiian food, raw fish...

KM: So you mentioned you were below the *heiau*. So where we're pointing at, we've got map HTS Plat 2043 that your father actually was the last person to map and work on for the territory at that time in 1916. It shows what's identified as old ruins of former native settlements. So we're at the Pali-kilo area. Did you ever hear anyone mention that name.

AC: No, no, no.

KM: Okay. You mentioned though you were below the *heiau*. We're generally in this area the side of the gulch here is called Keawanui and this is the little cove area over here. And there was a *heiau* that was from your house inland of the shore, correct?

AC: Yes. Up at the top of the hill.

KM: Have you been out recently or at anytime in the past...?

AC: Remember I said only about twice since the taking of the property in 1940. I think that's when it was all condemned.

KM: So your house was close to the top of the hill or below it?

AC: Below the hill, below the hill, not at the top, below the hill. There was no sale lots if I recall at the top of the hill. The *heiau* was not disturbed.

KM: Was that? You'd mentioned on our phone conversations that you felt that that was purposely done?

AC: I think so. I think Sam King respected that. Yes there were some *mauka* lots sold but not up in the, not in the area of the *heiau*. Cause I think there was a... there certainly was enough developments there, rock walls so forth, indicate there had been. We thought it was a *heiau*.

KM: It's interesting that you mentioned...so you recall seeing the rock walls and other things there.

AC: Yes, yes.

KM: That's good. Do you recall the kind of material, was the rock, did it look like...if you recall. I know this is far back but you know, do you recall seeing basalt or coral cobble type of material?

AC: Don't remember seeing any coral type, it was all basalt, all good blue lava rock. Kāne'ōhe or Mōkapu had lots of outcrops. Pyramid Rock was all blue lava rock. A little blue lava rock up here. The lot that we bought there...

KM: Looks about this area on the map [Pali-kilo bluffs, McAllister's Site 365] ?

AC: About that area.

KM: Okay, I'm going to go ahead and mark this. Great.

AC: And it was loaded with blue rock. My mother loved it. She thought she could plant amongst the rock. My father looked at her and said "You're crazy." She said, "I love it." and she did a good job. She loved plants.

KM: There's something about Hawaiian people too, you know.

AC: They love plants. My grandmother too. In any event, lots of blue lava rock, lots of blue lava rock here from outcroppings from the eruptions I guess. We had lots of rock on our property. So the matter of the rock here, I never saw any coral outcroppings, anything like that, or coral stone, or coral rock or blocks of coral, saw nothing like that. All blue lava rock. And of course what obscured so much was the *haole koa*, it was growing rampant throughout.

KM: So it was thick by your time.

AC: Yes, yes very thick. I don't recall any *kiawe* up there at all. No *kiawe*, there was no *kiawe* in this area. Matter of fact I don't think there was any *kiawe* at all over here. Lots of lantana of course where the cattle were.

KM: So we're moving to the area now where runway 22 is situated, and so that flat land. And primarily *haole koa* and grassland?

AC: *Haole koa* and grassland.

KM: You mentioned lantana.

AC: Lantana, lots of lantana. Oh wait a minute now, there was *kiawe* down here, *kiawe* down in here somewhere.

KM: Okay, closer to Pu'u Hawai'i-loa. We mentioned earlier, before starting the formal interview, the hill named here is Hawai'i-loa as it's been recorded since 1865. Did you hear anyone mention a name for this hill?

AC: No.

KM: Did you ever go up along side it hiking or... Do you recall?

AC: I don't recall. We would spend...as a youngster we fished, we fished and we swam and body surfed.

KM: So the He'eia dune area beach facing you, you swam, surfed out there.

AC: Swim and body surf, right.

KM: And fishing along...

AC: Fishing here.

KM: The shallows.

AC: Yes, yes. Fishing rights were held by one Uncle James Lemon. I think you can see his name there, Jim Lemon.

KM: Yes.

AC: I don't think he had any children. Good fisherman. Had the *Konohiki* Rights. Somewhere along there. I don't know how he acquired them but he had em. Had sheriff's badge, pistol, Tahitian canoe. See anybody out there fishing in this area, he and the Filipino man that worked for him in the yard jump in the canoe and off they went. Got along out, if they'd give him a bad time pull the gun out. Showed the sheriff's badge. "I have the right to..." Actually he did.

KM: So he maintained those rights.

AC: He maintained those rights now who he got them from I don't know, I have no idea. But that was in this area... [pointing to area on map]

KM: Sort of fronting the... they call this Sumner Bay sort of now and Davis Point. The Mōkapu 'ili, you know the parcel of land here, sort of cuts across this area. It was a part of the He'eia *ahupua'a* awarded to Pākī so it was connected to the He'eia *ahupua'a*.

AC: I didn't know that.

KM: And what we understand is somewhere around 1860 Pākī's estate sold it to the Sumner brothers, John and William. And then it went to I believe, if I, well it was inherited, I believe Judge Curtis to the Davis family. Did you ever know George Davis?

AC: No.

KM: He's 83 now so he's older than you.

AC: Eleven years older. George Davis, I don't think so.

KM: Did you...he...they had a house out here on what's still called Davis Point.

AC: Yes, yes, yes. They were...there's a person, a you want to talk to. I don't know is Kemp, Donald Kemp. The reason I mention Donald Kemp is that he was in the real estate business, either from Castle Cook or A & B. I forgot which. I don't mean buying or selling but concerned about the ownership of the property. So he'd understand, the Kemp people had a place out here too. Quite a compound of several families near the coconut trees around here. Very nice.

KM: Davis' planted those trees?

AC: I think so. Yes it would be in that area. That's right. They took care of it, the husband did, the property. They were good, they were good occupants. I don't recall anybody, putting any of this to waste. I know at the time there was a little level grass land here. High tide, there was water in here. Planes couldn't land at times, there was an old strip there, a wind sock, I don't know who put it in. But I remember the military coming in quite frequently to survey the area, I guess check the winds. I'm sorry I'm a little...

KM: No, this, that's good, that's all important, just recording, recalling what was occurring out here. You mentioned that you home, initially you folks had to bring your water out. Did your Mom...in order to care for her; what was she growing as an example and how did she water it, care for that?

AC: We had a couple of *milo* trees that she loved, lovely old *milo* trees. She brought in whatever she could. I remember she desperately tried to get *hau* to cover the big rock outcropping we had on the property. And we had a hell of a time. It just wouldn't take because it wasn't watered there frequently to keep it, dampen it. Tried very hard but she had everything else there but I suspect that the tamarind tree, it was between ourselves and the next door neighbors, I don't recall their names.

KM: I believe the tamarind is still there. [The tamarind is still growing 5/20/95]

AC: Really?

KM: ... Okay. What I'd like to ask is from your recollection if you would mark on the map, if you recall the general path of the road ways or trails that you folks drove in. If you also recall approximately where the Punahou may have been.

AC: May have been. Let me go, let me just think out loud because I don't want to mess up your map.

KM: Oh it's fine.

AC: We came along. The road was paved, probably the surveying road that's in Kailua now, but anyway, we went on, that was paved up to about this point [Kapoho] because I think this is where Harold Castle built his new home. I think he...I think he gave up the home up on the seminary hill, see Catholic church has now. I think he built a new home here and the road stopped about...the paved road stopped here. Now we would go along the shoreline for a way, whether it was here, I think it was from this point on. But I know there are times, it must have been up in this area here when it was high tide, waves come in, you stopped and you waited for the wave to go through, low water and recede and then step on the gas and go through. Reason was you didn't want to have any salt water under your car, you know cause the rust. But there was somewhere on the line it was low. And so

looking at this was in this area was the salt works, was it in this fish pond, it couldn't have been. Maybe there was an area through here, I don't know.

KM: I know that this is the... if you recall the older entrance, not the H-3 entrance, but the older entrance, Mōkapu Boulevard runs straight through here dividing Kaluapōhi fish pond and Nu'upia. So that's the Mōkapu Marine Base. Now the older maps show it running like how you said along the edge of the salt works here. And it's interesting, so you say you'd have to stop and wait for waves action and...

AC: Could be, yes! Every now and then when high water yeah. When high tide, stop and wait and then...now where did we go from here. Certainly we didn't go through the *haole koa*, but I don't recall going through water again. We probably am, I'm just going do this way then when we come back, we came down through here and watered I think down this way...

KM: Below Hawai'i-loa.

AC: Right, I think we went below Hawai'i-loa and on down and then in, I've forgot where, where there was a branch down here or we went that way and then went that way after, I'm trying to recall.

KM: Well you're describing what was right...do you remember an old little store that was out there?

AC: Yes.

KM: Do you recall a family. Mōkapu Store I think. Do you recall a family that was associated with it?

AC: No, no. I remember that store because I was thinking about it and I remember the store because I remember we used to have to buy our groceries in Kailua until the store got there. And I know my dad wanted to patronize the store cause he wanted it to stay open, he wanted them to make money. He wanted them be there because it was a good convenience, because if we ran short somebody had to go all the way Kailua to get it and encouraged that.

KM: When you drove across the flats, this basically coming past the fish pond, salt works area, below Pu'u Hawai'i-loa, did you cross through cattle gates? Was there grazing, the land was basically open?

AC: The land was open. When I say grazing, it wasn't good grass. It was basically the low lying, the lantana and some other grasses in there. Much of this was coral underneath, much coral. Because there would be pukas in the road. Dad always carried chains with him in case we got caught. I try to recall this portion of the road was pretty good, down to here. Somewhere along the line we started picking up dirt, going up this way I don't recall whether we ever... I know as a young fella I used to go back with bicycle through here. Old sand dunes, sand dunes, sand roads. We never had *pilikia* with sand or coral in bad weather. But I know that when we hit the smaller portions of the roads dad had to stop put his chains on because otherwise we'd get stuck, so we'd be able to go through. Now, I've not drawn any lines for you, but I would say generally what you're saying is correct. We must have gone along here. Now where was Punahou? I think Punahou was up here somewhere. We drove up, like an old ranch house.

KM: Do you recall, was it surrounded by a grove of ironwood trees or something?

AC: I was going to say it should of in order to keep the wind down because it would be quite windy there...

AC: We come on down here somewhere.

KM: Somewhere below Hawai 'i-loa.

AC: Yes, I recall. Now somewhere along the line there was a, there would be at least a branch that went off that way.

KM: I'm sorry, sure. You could still see [drawing roadway on map]...

AC: Down a little lower, below.

KM: Go a little lower, okay. And did it run close to the waterside?

AC: Yes, right in between our lots and the lots on the *mauka* side. There were still some lots on the *mauka* side which sold later on.

KM: Now this road...the *heiau* that you mentioned earlier along what was called Pali-kilo was still inland of the roadside.

AC: Yes, yes, that's correct, that's correct. And I think that road went all the way out to the point, out to Pyramid Rock. Somewhere along the line, I'm trying to recall, I guess vehicles could come through here.

KM: People recall that also. Some sort of road.

AC: Some came through...

KM: Now you mentioned you used to ride your bicycle out and again we're talking about an area that now has a runway, a jetway through it here so...

AC: I remember the sand dunes very much.

KM: Remember, behind the sand dunes. Did you? Riding your bike particularly... good recollection because you're, you know, close to the land there? Did you notice any additional walls or mounds, stone or anything towards this area here?

AC: No, no. I do recall over a period of time whether it was here, I had the impression it was here where more sand. This was more coral. Farmers out here were raising watermelons.

KM: This is the back, sure, some of the families, the Aulds were out here, there was a Ka'eo family and some Japanese families, and the Tams also, Thomas Tam.

AC: No, doesn't ring a bell.

KM: No. Okay.

AC: Yeah, where that road went to, where it hooked up I don't recall, just don't know. Don't recall but I remember the...there was enough there for us. We'd go out there to go swimming.

KM: Good surf out there.

AC: Good surf, good surf oh yeah, good surf. Beautiful beach. I remember they used to take sand from there, white, there were big sand pits, all commercial...maybe it was HC&D, I don't know, whoever it was.

KM: You know the dunes, and you mentioned taking sand, or that people were out there quarrying, mining sand. Did you ever hear anything about human remains out in the area?

AC: Yes, yes. All in the Hugh's property [Mr. Chaney's Aunt, Tillie Brandt Hughs owned Lot # 89-a]. Right. The Hugh's property. As the wind blew, it blew the sand slowly but surely right along the edge of the house. And the remains showed. So Aunt Tillie got hold of someone [a *kahuna*], had them properly relocated. Because it was a concern to her.

KM: And Aunt Tillie was a part Hawaiian?

AC: Part Hawaiian. She was a Brandt.

KM: And mama them, did they talk to you at all, like if you see it, it's not toy and it's not to play with, you respect or...

AC: Yes, yes, yes. A great deal of respect. That's why I said properly done. Leave it alone, stay away.

KM: So she called a Hawaiian person to come out...

AC: Somebody, somebody who, I don't know who did it. Now the man who lived out here as a young fella, he's younger than I am, was Charles E. Hughs, very much alive. He lives on Maui now. He's the son of...he's probably Charles Junior... He lives on Maui, I can get you his address... A very respectful young man, well he's in his 60s... Anyway, he'd remember he had a brother who subsequently died. He's married, has children, grandchildren, and lives in Maui.

KM: How about along the dune area also? When you would walk or go ride bike or something, I know couldn't ride in the dune, but as you folks would fish or surf did you ever see anything exposed along the side of the dune?

AC: No, no, no. Didn't see anything exposed at all, nothing exposed there at all.

KM: Did your mom or your aunt them talk story at all, you know...if you recall, you know I mean, did they talk about Hawaiian things to you at all?

AC: Oh yeah. It was not, it was not a matter of teaching to us but from time to time we would sit and listen to the old folks talk and we would until someone came home with a ball or something like that or we go swimming or go to sleep. But they would chat about the old times. The...and I guess the reason for that is, remember we had no electricity of water, no sewer. The old Coleman lamp, pumps you know where the little light goes. And I remember they would last for a while and when they would start to go down mom would say or dad would say, "Time for us to go to bed." It was about several hours. But I don't recall, no, I think my... no, I don't recall my mother speaking to me about it at all. My...Jim...no Jim Lemon didn't have any children that I know of and there was another

Makinney there who had property next door to him, who was an uncle. He's passed away, his wife is passed away... So there's no, no, none living here.

KM: Okay, when you were riding your bike along here... ah in 1930, Gilbert McAllister did an archeological survey of the sites of O'ahu. And among the places that he visited as he toured around the island was Mōkapu. He recorded a spring, a *puka* really, a brackish water well that was in the solid rock about four feet down. Did you ever come across that well? It's under the runway now, about in the area here on the map. Do you ever remember finding a *puka* with water, seeing...seeing it at all?

AC: I recall windmills to pump water above, for water for the cattle.

KM: Out on the flats yeah.

AC: No, not here. No, up here. Cattle couldn't survive in this stuff. They survived up in here in this area where Harold Castle had his cattle grazing maybe here. I remember we were going through the gates to get to the houses. But there were windmills. One mill here, so you knew...now that you think about it, there was water below, how brackish it was I don't know. But never pumped for human consumption that I can recall so must have been brackish. Pumped either for the farmers for their raising watermelons, whatever the case may be. Watermelons thrived out there, hot and sunny, loamy soil. So that's that. No I don't recall, I don't recall. Trying to recall where that was. No I don't recall.

AC: Was the well, was the water suitable for human consumption or something?

KM: Not by our likes today and standards yes, but it was called Lu-o-wai-o-Kanaloa; is the name that was recorded for it by McAllister. And actually it's interesting this hill Hawai'i-loa was supposed to have had a spring close to the...or a well or some sort close to the top of it also. There was an old, old gentleman, William Kalani, he had been a cowboy. He was originally, I believe from Hawai'i island.

AC: That's where all the real cowboys came from [chuckles].

KM: In 1930 he had already been a resident of the Kailua area and worked evidently perhaps from Mr. Castle.

AC: Yes.

KM: Many, many years, like 50 something years, and he recalled that there had been a spring up close to the top or around the top of the hill. But unfortunately when McAllister did his field notes in 1930, I went to look through...and he didn't mark the location [groaning].

AC: He didn't mark it ah, he just talked about it.

KM: Yeah. They just mentioned it and, yeah. So people...you mentioned, and it's important, people were respectful of the sites.

AC: I thought we were very respectful. I thought everybody was respectful. They didn't go up, they didn't disturb. If you did, if somebody went up there you'd say you'd have *pilikia* or trouble. Stay away. I try to recall anything else out here. We ah...it was good squidding, good squidding out here.

KM: Did you, were you, you mentioned Mr. Lemon had *Konohiki* rights. Did you folks have to go check with him, do you recall?

AC: He was my uncle. He would take me out.

KM: Oh, he was your uncle, oh well lucky then.

AC: Very lucky. He and another uncle, my mother's brother, wanted...would try to teach me about; from time to time, teach me about fishing the Hawaiian way. Particularly... the squidding here was I think Uncle Jim's concern, *pāpio* was here. I know when he would paddle canoe, he would put one foot out on the outrigger and he would have his line for *pāpio* run wrapped around his big toe.

KM: Wow.

AC: Would bite [slaps his hand], the fish would grab it...[chuckles] he was a good fisherman, he was a good fisherman. And he liked squidding and he liked the...and he would have the nets and the boxes. You know the screen boxes to dry out the squid to keep the flies away. Quite a few. But I never became, I guess too "haolefied", never became a fisherman. I had no desire. I don't think my father wanted me to be a fisherman anyway. He didn't send me to Punahou to be a fisherman.

KM: When you folks were out here did you notice...like did your Uncle Jim, did anyone ever you know still sort of practice a little bit about the traditional thought about you take a fish, put first catch back or set something out you know?

AC: Always.

KM: Always.

AC: For example, "Uncle Kainoa, you going fishing?" Never, "You going fishing!" [Slaps the desk top] What you mean fishing, I never fish, never fish!" I'd forgotten there was always some type of plant in the yard they would break off and put up underneath the bow of the boat and he'd go out. But you never told the fish you were going fishing. You never said you were going fishing; just gonna go out. If you ever fish, you won't have any fish here, they'd go Wai'anae. He never...I remember that one very strong. Never ever talked about going fishing, never. Don't breathe that word around here. Shame on you.

KM: *Pau!* Put everything away stay home right.

AC: That's right, that's right. And I don't recall, it might have been but I know there was a great deal of respect. There was never the, the, never the over fishing. You took only what you needed. You didn't take any more. That was fishing for him.

KM: Uncle Kainoa is...

AC: Makinney

KM: Oh Makinney. Now

AC: Uncle Jim Lemon is another relationship. I've got the old chart, the whole thing written out...

KM: The genealogy. You know a little bit along the side of this cove which is called Keawanui, see the *heiau* was up on the edge, or close to the top of the hill. There was supposed to be a smaller *heiau* here that had two stones. One was Kū and one was Hina... Do you recall ever hearing mama or uncle, particularly the fishermen, you know, did they still keep anything along Mōkapu area, you know like go off...did you hear them ever utter a prayer you know or...

AC: No.

KM: Yeah, I know you were young.

AC: That's all right, try to recall, those little vignettes of life with them. They were good people.

KM: Yeah, well I think you've really said it all, it's that *aloha*, the respect you know yeah.

AC: That's right. A great deal of respect for the land. Respect for the fish. Respect for the *heiau* [pointing to the location on the map], no touch. I just noticed this Pyramid Rock, what about, was this Turtle island?

KM: That's it, Kekepa, Turtle Rock or Turtle Island, Turtle back, yeah.

AC: I didn't realize it was that far out. Seems like it was closer in.

KM: Yeah, it, it, actually it really is and I've heard that through much of this area the water was fairly shallow, out yeah?

AC: Yes. Although you see where she's beginning to break up here. But I remember going along here and my job was to keep the boat going between the buoys, uncle Kainoa and others who were diving for fish with their spear guns you know, and they'd come up with one on the spear, I would row the boat on over.

KM: So it was a flat bottom boat, not a canoe?

AC: No, flat bottom boat at that time.

KM: Let's see. Did you folks, you know you mentioned your uncle dried squid and things like that. Did you folks ever go out gather salt from the natural little ponding areas or anything?

AC: Never took salt, never, not that I know of. *Limu* here [was] good.

KM: Ulupa'u side.

AC: Right, 'ōpihis, 'ōpihis, 'ōpihis. I think some *wana*, more and more *wana* here if I recall, I think was more *wan* there on this side here. And the taking was never on this side because there's too rough, strong, swells, waves coming in but all along the side here you can watch and see how calm the ocean was.

KM: Did you ever go out to Mokumanu?

AC: No, no never did.

- KM: There's a cave out here that's recorded as being the sort of the home of a shark god. Did you folks, did your uncle them ever see or did you ever talk about shark or anything out in this area that you recall? Out towards Kekepa, Turtle Back.
- AC: I don't, I don't recall, I don't recall, I don't recall. No I don't.
- KM: There's a small area here that was sort of a wall built up out into the water here. It's called Pa'ōhua. It's a little fish trap.... did people gather fish or anything along the shore area, do you recall? Or mostly they would go out a little further.
- AC: I don't recall, up in this area here, I'm now getting...I don't recall gathering fish there. I think, when we're talking about fisherman, either you're in the water or you're casting, it would be along here where the way it was, for casting and so the sand...
- KM: Okay, so most of this...when we're talking about fishing
- AC: Yes, a lot spearing, good spearing. Good *kumu* there and squidding in this area. Squidding and I think *wana* in this area.
- KM: How about...do you recall anyone working the fishponds?
- AC: I don't recall, I don't recall. Fish ponds seem to be worked then, because I know the gates were maintained. I think they would come in and weed out the undesirable, you know the seeds would blow in and they'd grow. I think they would do that. Who they were, I don't know. I don't recall much fishing in this area here.
- KM: What do you feel you know about Mōkapu and maybe...and how did your mom them feel about, I know... Well, how did they feel about leaving Mōkapu do you think? What was the family...
- AC: Well dad died in December of '38 so that was cause enough for her to be a widow obviously with 3 kids. And I know that she started making plans. She had a lot they'd bought... and started with construction of a home there. By 1940, '39, 1940, the home was complete and we moved from Mōkapu... And it was probably fortuitous at the time because we rented out the house to military personnel then the Navy condemned, and took the property.
- KM: So you had rented your home to people that were then working out...for the Navy at that time.
- AC: Yes, was not, we were getting the magnificent sum of \$40 a month rent...
- KM: How do...you know, do you have any, what's like your best recollection, memory of growing up and being out at Mōkapu.
- AC: Oh I think the best recollection is, I guess it's so easy to see what the youngsters are doing today, what they're getting into. We never thought of alcohol, we never thought of tobacco... [slaps his hands] There's some tobacco out there, out near Pyramid Rock. Tobacco and what's, castor oil, castor beans. I don't know if you run into that. I remember there was some tobacco, some tobacco growing there, or had grown there. I think my dad would recognize it; it looks like tobacco leaf. So that would be an item perhaps.
- KM: Yeah, interesting. Yeah, a carry over maybe from the earlier settlers...

AC: ...It was a good time to grow up, a good time to grow up. I wish I knew some more old timers, older than I, to call to help you.

KM: Thank you. You've really shared you know some of your story and recollection there and I appreciate it you know. All of the pieces are fitting together you know.

AC: Yeah, a little here and little there.

KM: Thank you very much.

AC: Your welcome....

Interview No. 14 - Margaret Chiyoko Date, Interviewed on March 17, 1995, 11:30 a.m.

Margaret Date was born February 22, 1913, and is of Japanese ancestry. Ms. Date's father was Kosaku Date and her mother was Hatsu Date. At the time of her birth, her parents lived in Kailua and worked for Authur Rice. Ms. Date's family moved to Mōkapu in c. 1921, where her father continued working for the Rice's. They lived there for c. five years. While living at Mōkapu, Ms. Date's youngest sister, Hama-ko, was born. The family had such a close affiliation with the land that Hamako's name (interpretively translated as "On the harbor or cove") was derived from the fact that the family was living along the cove near Davis point at the time of Hamako's birth. While on Mōkapu, Mr. Date took care of the Rice's livestock and also operated the large Nu'upia fishpond complex (the nationally significant Mōkapu Fishpond Complex). The family lived in two houses on the Davis Point area of the Mōkapu Peninsula. Ms. Date was also previously interviewed in an oral history project conducted in 1981 (Barrera 1981), and is referenced earlier in this study.

The following excerpts of the oral history interview with Ms. Date, tells how her family came to live at Mōkapu, and shares various recollections she has about life at the time of her residency:

KM: ...how did mama, your mom and dad come and go to Mōkapu...?

MD: Oh, we were working...originally my father was working for the Rices in Kailua. He planted onions and things like that. And that was where Kailua and then, where is it now? You know where Kalama is?

KM: Yes.

MD: Kalama, and Kalama but Kailua on the opposite side. Because when it rained the water used to, I remember once it rained so hard that the fishes came out of the canal....

MD: We were in the coconut grove. My father planted, help plant the coconut trees and ironwood trees.

KM: Oh, was that for the Rices at that time?

MD: Yes, ah huh. And then after that he left and he worked at the Rices as a house man but it was not enough to take care of us I guess. And he moved to Mōkapu and that's when my mother and father, and I think there were four of us and then my younger sister was born [Hamako].

KM: So he was still working for the Rices at Mōkapu.

MD: Yes, uh huh.

KM: Was it Nani Rice that...?

MD: Arthur Rice.

KM: Arthur, oh senior. So Arthur Rice was who your papa was working for at that time. What were the Rices doing on Mōkapu or in the lands of that peninsula?

MD: Well they had pigs and I remember feeding the pigs that the reason why. Pigs and horses, and cows.

KM: Were they raising cattle for market as, for sell for beef?

MD: I think so because the cattle was driven down to Mōkapu right by where we lived and the boats came in and...

KM: So we've pulled out the map. It's an 1899 map. So here's your house, house A, the first house and B, the second house. Where were the cattle driven down to about?

MD: The cattle were, what we call that what they keep the cows in? ... [a] Corral. And they came and the cows were driven in the water and they shipped it. I don't know where they took it.

KM: They'd load it on a boat?

MD: Yes.

KM: So they had pulleys like, they lift the cow, push the cow in the water, lift it up.

MD: Lift it up.

KM: Did they use, do you remember, did they use little boats to help keep the cow from going off outside the water or...

MD: Well there were several boats, ah huh.

KM: Oh, yes, oh wow that's interesting. So they would drive them right down in the water and then take them, I guess to market Honolulu or somewhere.

MD: Honolulu.

KM: Honolulu, ah huh. Oh, so the Rices were doing some, as you said, ranching, they kept horses out there and pigs...

MD: And cows.

KM: Ah huh, oh and... Let's see, were there Hawaiian cowboys out there the time you were out there or Japanese cowboys, who...mix?

MD: Oh, mix I think.

KM: Uh huh. You'd mentioned that there was one Hawaiian family that you remember that...

MD: Kahula is the one.

KM: Kahula. And they were living...

MD: He worked for the...I don't know whether he had worked for, but he lived in that house where Wally Davis'.

KM: In Wally Davis' house.

MD: The big house.

KM: And there was Mr. and Mrs. Kahula. And they, did they have children?

MD: No they were old.

KM: You were the only children out there when you lived...

MD: We were, my brother, my sister and...

KM: Oh, did you guys get lonely?

MD: No cause we went fishing.

KM: About what year do you think you moved to Mōkapu...?

KM: ...Mama was already *hāpai* though, yeah, when you folks moved out there. Okay, so about 1921 then.

MD: Yeah.

KM: Were there any other families living out here at that time, you and Kahula?

MD: No.

KM: That's all. So in this area here...

MD: And then later on the Taniguchis came and then the a...this big mountain...

KM: Ah huh, this mountain that you just pointed to is called Hawai'i-loa on these maps. And so Taniguchis lived by the fish pond side.

MD: They lived up high.

KM: Oh, ah huh.

MD: They lived up high, but mostly near here.

KM: Around this side here.

MD: Uh huh, yes.

KM: Okay, so we're on the side of the hill, the big hill yeah? And they had a place up here.

MD: Uh huh. That was years afterwards. I remember... [pauses] Omiyo.

KM: Omiyo.

MD: And they lived there.

KM: In the same place as Taniguchi?

MD: Yes, uh huh.

KM: So Taniguchi [and] Omiyo.

MD: And then... Furuvara. The wife and him lived there.

MD: Furuvara ...[and]... the Omiyos lived in a...what you call it, tenement house like, ah huh, two couples.

KM: Duplex, duplex.

MD: Duplex, ah huh.

KM: A little lower than Taniguchis then. Were Taniguchis sort of on the side of the hill or?

MD: Taniguchis had a place of their own and then Omiyo and Furuvara.

KM: Together?

MD: Together.

KM: Okay. And you think it was this area below the hill, on the slopes of the hill.

MD: Ah huh. And they planted corn and vegetables...

KM: Well while you were...you mentioned that there's a...from your house, along edge of the water there was a sand trail or road and you would drive, your father would drive a car up there. And you folks would go up towards the hill that's between your house and Pyramid Rock.

MD: Can't go this way. We had to go around it.

KM: Around, uh huh. So you'd go around the hills there, now there's a Hawaiian name...

MD: And we'd come back here.

KM: Oh and you'd come back up to there like that. Ah huh. There's a Hawaiian name for this hill. It's called Pali-kilo. Did you, and you know you said there was no one living there so there was no one could tell you place names and things like that. But you knew Pyramid Rock?

MD: Ah huh.

KM: No Hawaiian name yeah?

MD: No.

KM: Okay. You mentioned also that papa used to take horses up to the high point of the hill that we're talking about here.

MD: Ah huh. And they had billy goats too.

KM: Ah huh. And so the goats were roaming around also and stuff like that.

MD: Yes, ah huh.

KM: Now papa, your father had to take the horses up there for a particular reason though.

MD: Yes, to shoot them.

KM: Because...?

MD: Because they were handicapped.

KM: Had come lame of something and they couldn't be fixed.

MD: Used.

KM: And so, so he would take the horse up close to the edge and there's a cliff yeah.

MD: Yes a cliff, ah huh.

KM: And so he shot them and...

MD: Yes and then it fell and the sharks would eat.

KM: Did you ever see the sharks around there, or papa just told you.

MD: No, papa just told us. Ah huh.

KM: When you came up here, now you were fishing, at times you would come out and go fishing you said along this cove area here yeah?

MD: Not here.

KM: Not here, uh huh, just down here.

MD: This was all coral.

KM: Okay that's all coral and stuff there. Did you come up here any time with your dad?

MD: Yes.

KM: Had you seen any old rock walls or anything. Do you remember?

MD: No.

KM: Did mama them talk to you anything about Hawaiian things you know.

MD: No.

KM: No. Okay. You mentioned down here though that they had told you that there were some graves. This is like where you stopped and you would camp and go fishing.

MD: Ah huh, yes, ah huh.

KM: How did they know about the graves, do you know?

MD: Well the graves were marked, I mean with stones. Ah huh, and no names on it or anything. And we knew it was graves.

KM: Sort of like in a square or rectangle?

MD: Ah huh, rectangle, ah huh.

KM: Okay, ah huh. You mentioned that when your dad them would dry fish or go out get maybe *tako* or *he'e* like that too?

MD: Ah huh, my mother was a really good *tako* [octopus fisherwoman].

KM: When they were drying fish they would tell you something night time.

MD: Stories?

KM: Yeah.

MD: No, we didn't dry the fish over there, just over night you know, my father and mother both went fishing and they couldn't leave us kids home and so we, what you call, went with them.

KM: So you folks would sleep you said, out by the graveside.

MD: Yes, Ah huh.

KM: They would set out like little blanket, things. But you folks didn't worry. You said, you told me your mom said something though about respect or take care.

MD: Oh, respect because the markings are out there. And she told us that we could not peepee on it and things like that.

KM: Just to take care yeah.

MD: Ah ha.

KM: You were mentioning earlier that dad said "Watch out if you guys don't behave."

MD: [Laughs] We'd get punished.

KM: But what about, he said something about the *akua*.

MD: *Akua* comes.

KM: Going come eh. What did you think the *akua* meant?

MD: I didn't know.

KM: Ah. Oh the ghost, one way to say ghost eh.

MD: Yeah.

KM: Yeah, oh, so...let's see, we've covered... Did you ever see any... and as you go along here below the side of the hill where Taniguchis them lived and a little further over on this map it shows there's some markings. These are rock walls and things like that. Did you ever see... did anyone talk, say "Oh this is a *heiau*," or "this is an old Hawaiian place," you know?

MD: No.

KM: No huh. Kahula them never say nothing yeah and stuff. Yeah. How did you guys catch water, how did you get water for drink, to drink out there?

KM: What did you, what kinds of foods you ate. You ate your fish that mama would catch and stuff like that.

MD: And rice... And *poi*.

KM: Oh, and so you folks would go out and buy and come back in?

MD: No, the *poi* and stuff Kahula gave us. And daddy would buy the meat and canned goods, corn beef and some stuff.

KM: From the store outside.

MD: Yes. But we had enough fish. There was plenty of fish.

KM: Plenty of fish then yeah. What kind of fish would you catch, all kind?

MD: Oh I think it was mullet and 'āweoweo and what else fish that...what other fish that...?

KM: Oh there's *manini*, 'uhu.

MD: *Manini* and 'uhu we didn't eat them. And we had *holehole*... let's see. And small what you call that. Oh I forgot the name of it, *pāpio*. And plenty of squid. We dried the squid and you know how we dry? We put salt and the *he'e* inside and then rock it, you know rock it. And then not a concrete, I mean it was not a concrete drum, it was a wooden keg.

KM: Keg-like, and you rock it back and forth to soften it.

MD: Yes and the feet would all shrivel up.

KM: All curl up yeah? Yeah that's right, yeah. Where did your salt come from, do you remember?

MD: We had some salt from the ocean over there.

KM: You did. So you would gather salt?

MD: Yeah, sometimes and if we didn't have enough... If we didn't have enough daddy bought...

KM: Oh, where, do you remember some areas where you would have gathered your salt from?

MD: The salt was around here [pointing to Kapoho-Kalokopa'akai].

KM: So on the rocky coast section. And the waves would wash it up and get caught in pockets of the rock and they when dry. And so would your mom or dad go gather the salt and then did they dry it also? Did they lay it out to dry?

MD: No.

KM: Pretty dry already?

MD: Pretty dry.

KM: So that's interesting. You folks would go out catch fish, you gather your salt and then you dry?

MD: Come home and dry...

KM: Okay, dry your fish like that. We had spoken earlier also about, well you folks used to hike around, go walk around or ride horse yeah I think you said.

MD: Yes but we didn't go very far, we just stayed in here. We were small and you know we didn't go...

KM: So you guys didn't... Did you ever go along the beach area on the open ocean here with your dad them?

MD: No, this one here, Castle, after the Castles built their house...

KM: Their house was over, on the ocean yeah, here.

MD: Yeah, uh huh.

KM: I'm going to open the map for a second just so we can get an idea. Now here's the hill, Hawai'i-loa. Here's the ocean here, so the beach side, here's the big dunes. Now there's a golf course over here. The house was out in this area?

MD: No the house was here.

KM: Further over there. Okay. And that was Castle's house.

MD: Ah huh, and my uncle worked for the Castles. So we need to go across... the *heiau* place, and go over and live there.

KM: And so you, this is a *heiau* place over here?

MD: There was one *heiau* place.

KM: Uh huh. This is Hawai'i-loa hill and there's some walls and things in here. And you would cross over by there?

MD: No, we went more this way.

KM: More this way. Okay. Well now what you've just said, it ties in because see there was a *heiau* on this side, the cliff. So your road, the little road that you drove around this side to here yeah, it was, you, the *heiau* was somewhere down on that side.

MD: Yes.

KM: Okay, good, that's good. You know on this map, this map is from 1899. It was by Wall, the surveyor at that time. It says that there was a water hole here. Do you remember a water hole anywhere? It was a *puka* in the ground.

MD: No. Unless it was meant for the cows.

KM: Did you see a windmill? Do you remember a windmill and a trough with water?

MD: Well Castles had windmills and stuff.

KM: Oh they had back there, uh huh. So Castle windmills and, not far from their house. Okay.

MD: Castle's was built and then there's a sand dune and then down the road a flat portion and then Castle's.

KM: Did you ever see this area with some standing water in it, between Hawai'i-loa and the back side of the dune? Get rain and the water would puddle up in there, big areas or, do you remember?

MD: Well, small areas, I used to see, we couldn't drive or, and...

KM: So Castles had a house out there but Rices never built a house.

MD: No.

KM: Your road that you would drive in, how did you folks get to your house?

MD: Well, there was a road around here.

KM: Ah huh, behind the sand dunes.

MD: Wait just a minute. Behind the sand dunes and then around here.

KM: Sure, below Hawai 'i-loa, and around. You mentioned earlier too about the fish ponds. And your family worked or did something with the fish ponds?

MD: Yes, ah huh.

KM: What did they do?

MD: My father leased the fish pond, I don't know what they did. But we found pearls,

KM: Pearl oyster like?

MD: Ah ha. And found regular pearls and we'd dig it up and mama used to eat the oysters...

KM: The oyster meat, ah huh.

MD: And that's about... Oh in the fish pond, we'd lock the fish in the gate like, when the fish water comes the fishes all go to the gate, it's like a pen I guess.

KM: A gate. Did they have a gate?

MD: A gate, ah huh, uh huh. And after it's done then my father would take the fish and put it in the truck or the car and then took it. I don't know where he took it.

KM: But to market.

MD: To market.

KM: So you had said earlier you remembered the Halekou fish pond here.

MD: Yes.

KM: And then there's the big, there's a wall that divides it from another big fish pond, Nu'upia. There were, do you remember a couple of fish ponds or one.

MD: No, it's all one.

KM: One big area eh. Did your dad or did you folks walk out along the wall to the pen or to the gate area?

MD: Yes.

KM: You would walk out. It wasn't right close to the land in your time?

MD: No.

KM: So you'd walk out. This map, now see this map is 1899 so this is like 30 years later. But the map shows the gate out in the middle here. You see there's a *puka* there.

MD: Is that a fish gate or...

KM: Yeah, that's what it is indicated on the map here, there's a gate. So if you folks left the land, was there a dump over here at the time that you were out there?

MD: No.

KM: No more eh. Okay, that came later. You walked out on the wall and you would go to the gate, to a gate somewhere out on the wall. When did the fish come into the pond?

MD: When the water became high.

KM: High, high tide. Okay. And when the fish would try and get out, the water was going low tide.

MD: Receding.

KM: Receding. Okay, and would papa drop a gate down or a pen, a fence like?

MD: Yes.

KM: Ah huh, and so he catch the fish he want and then go. And was mullet yeah?

MD: Um hum.

KM: Did you... 'ama'ama.

MD: 'Ama'ama.

KM: Plenty 'ama'ama. And had some *awa* but *awa* wasn't, not too 'ono'?

MD: But this is called *awaawa*.

KM: *Awaawa*, that's right so

MD: Is that right?

KM: You're right, yes ah huh.

MD: *Awaawa*. They were a little bigger than the ordinary *awa*.

KM: Did you ever go in the water in the pond?

MD: No... We were afraid because of Samoan crabs.

KM: Was there...were there any families living out in this area of the ponds when you were here?

MD: The only one I remember and that is Wilson.

KM: Oh, and was Wilson *haole* or part Hawaiian?

MD: Yes, *haole*.

KM: *Haole*, oh what was Wilson doing?

MD: His wife was *haole*. He worked for the fish and game.

KM: Oh, oh, oh. Was he doing with the birds too?

MD: Yes.

KM: Oh, oh so that was Wilson.

MD: Yeah, ah huh.

KM: Did you ever, could you drive along the edge along the fish pond wall.

MD: No.

KM: In your time. No. You had to come all the way out to the Kailua Bay side.

MD: Yeah.

KM: There's a note, says "salt works" over here. Would you guys drive along the edge of the water over here or did you cut across the pond somewhere?

MD: No we never did.

KM: ...What year did you leave Mōkapu about?

MD: I was... about, when I was... when I was 13 years old I think I left.

KM: After you left Mōkapu, did you ever have an opportunity to go back again? You never went back again.

MD: [Shakes her head, no]

KM: ...what, do you have a, what's a good memory that you have about your time, your childhood time at Mōkapu?

MD: ...We thought we were the only people living on this earth [laughs]. Just to go freely all over without any restrictions, not knowing any place belonged to anybody. Just free and I thought I owned the whole lot [laughs].

KM: Oh. Thank you so much for taking time... tape off and back on] We've been discussing a little bit about you know recollections, memories and things and then we were thinking about the fish pond and... When dad was taking care of the fish ponds, you said that he at times had to repair...

MD: Ah hum.

KM: What kind, did he use rock or what kind?

MD: Yes, rocks.

KM: From the rocks out there?

MD: Yes.

KM: And so if had a *puka* in the pond...

MD: Repair it.

KM: He would patch the *puka*. Ah huh. Do you ever see the gates or pens that he used for the fish? Were they wooden?

MD: The gates were metal and wooden.

KM: Metal and wood ah huh. And he would lift it up and the fish would flow in.

MD: Ah huh

KM: When close and then low tide come then the fish would get trapped behind the gate... Oh. You were mentioning too that you had a nice relationship with the Kahulas yeah? And if you folks wanted...

MD: *Poi*, taro.

KM: They would give you. And you folks, if they wanted...

MD: Yeah, rice.

KM: Rice like that, uh huh. And basically, was Mr. Kahula a fisherman?

MD: Yes. Mrs. Kahula was old and she was in bed all day.

KM: Oh. I wonder, and I know this, you know, long time ago, did you ever notice...did you ever watch Mr. Kahula when he was fishing?

MD: Yes. We went out fishing with him, trap fishing.

KM: Did he ever, did you ever hear him utter something...say something in Hawaiian or like when he catch his fish did he maybe put one fish back? You know kind a thing like, you know how Hawaiian style.

MD: No. Give back. No.

KM: No. And did you ever see a place where someone would put an offering, a fish or something on the shoreline?

MD: No.

KM: No. So when you walked around the shore and like where you pointed out earlier, the graves were like that, and had some stone walls and stuff up on top. You saw the stone walls [Ms Date's dog barks].

MD: Yes.

KM: But there was, there was, and you also mentioned earlier that you folks would pass below the *heiau* yeah, when you would go to Castle's house. But you never saw anybody leave anything behind.

MD: There was no inscription or anything.

KM: Oh well good. I appreciate it again. Thank you so much.

Interview No. 15, Jerine Aoe Kekua-Doo, Kana'iaupuni Doo, and Lani Joaquin, April 4, 1995 – 7:25 a.m. (Interview with Kepā Maly)

Jerine Kekua-Doo (Aunty Jeri) was born on O'ahu, on October 13, 1932 (*Figure B-17*). Her father was Thomas Kekua, a native Hawaiian, born at Makawao, Maui, in 1890. Her mother was Julia Mau; though of pure Chinese ancestry, Julia Mau-Kekua spoke Hawaiian fluently. Mr. Kekua retired from the police department, and in c. 1937, he went to work on Mōkapu Peninsula for Harold Castle. The family dwelt in a house along the shores of Ulupa'u, facing Kailua Bay. Their house had served as a one-time retreat for teachers and students of Punahou School. Within a couple of weeks of the December 7th, 1941 bombing of the Mōkapu Military Station, the Kekua's and other non-military families of the peninsula were removed from their homes. The Kekua family relocated to the Coconut Grove area of Kailua, where they live today.

Aunty Jeri married A. Kana'iaupuni Doo (Uncle Na'i). Uncle Na'i was born on O'ahu on June 11, 1931, and is of Hawaiian-Chinese ancestry. Leilani Kaweo Gouveia-Joaquin (Aunty Lani) was born in Honolulu on January 8, 1931. Between c. 1968-1977, Aunty Lani worked on base at Mōkapu. Aunty Jeri, Uncle Na'i, and Aunty Lani are active members of the Kailua Hawaiian Civic Club, which also serves in a stewardship partnership with the State of Hawai'i in caring for the Ulupō *heiau*. The interview also includes their recollection of involvement in the Civic Club's installation of a commemorative plaque on Base for the Mokapu Burial Area, a national historic property.



Figure B-17. Jerine Aoe Kekua-Doo and Kana'iaupuni Doo (Neg. 4859:6)

The interview focused on Aunty Jeri's recollections of life at Mōkapu, where her father watched over various ranch activities and Castle Estate lands. Aunty Jeri and her father traveled by horse back over much of the land of the Mōkapu Peninsula, and she laughs at the memory of naming her horse "Cockroach," while her father rode a horse with a more dignified name, "Lehua." She shares vivid recollections of the abundance of fish, turtles, and of gathering *limu* and salt; she also expresses concern about conserving what is left of the natural landscape of Mōkapu (including Pu'u Hawai'i-loa). The following excerpts of the oral history interview pick up with Aunty Jeri's description of a pump house facility which was situated on the ocean side of the Heleloa Dunes:

KM: So we're pointing out Mōkapu [HTS Plat 2043] and you're mentioning that, like you said, you used to ride along here. We're looking at the large white sand beach facing the ocean.

JD: The sand dunes.

KM: Yeah, and all the sand dunes. What, did you mention? There was a pump house?

JD: Yeah, there was a... occasionally we had to go over there, he had to check it out. My dad had to check it out. There was a house there, there was a pump... I don't know if that... I don't know how they generate the machine, electricity or what but you had go check it out occasionally, just to...

KM: What were they pumping out of curiosity?

JD: Ah...

KM: Was it a water source for the cattle or...?

JD: No, no, no. It's, all I can vaguely remember is that I could here the machinery going but I haven't gone inside so I really don't know exactly. But I know it was on this side.

KM: So it was some... Do you recall, was it on the inland side of the dune or was it on the ocean side of the dune?

JD: Ah...gosh. It was closer to the ocean.

KM: Okay. So somewhere... this is Ulupa'u.

JD: Ulupa'u.

KM: Ulupa'u. Is that how you folks heard the name or do you remember Ulupau?

JD: I just remember it as that, Ulupau.

KM: Okay, okay. So was it closer to this side of Ulupa'u or in the middle of the beach..

JD: No it was down.

KM: Oh, so somewhere down in this area. So uh huh. I'm just going to mark.

JD: It was up. Yeah. So this is, this is where it is.

KM: Okay, so it was in front of the dune on the oceans on the ocean side. So a pump house. Yeah.

JD: Which...I found that strange because I... see we had no electricity when we lived on this side.

KD: What did you use? *Kukui hele pō* [lamps]?

JD: Yeah you know, we had kerosene and, although we had running water. Maybe that's what it was.

KM: That's what I'm wondering. In fact, do you remember, was there sort of a wet marshy area behind the dunes over here?

JD: Ah no [doesn't remember].

KM: No. Yeah, I'm wondering, well we're going to talk about something else that's interesting cause... This hill, Hawai'i-loa, and we were discussing it a little bit earlier before we started taping. An old Hawaiian gentleman named William Kalani, he lived at He'eia... took McAllister, an archeologist from Bishop Museum, out to Mōkapu. And he told McAllister that this hill..., do you remember this hill, that has the tower, the radar on top of it now?

JD: Yes.

KM: It's a high hill yeah.

JD: Yes, yes, yes. It, I'm sure yeah, cause it's going that way. During the war, well just prior to that, they had a tunnel in there, the military had a tunnel. And they had stuff going on up there, the Army originally.

KM: That's right. Yeah. Did you ever hear a name for this hill that you recall?

JD: No. I don't remember, I don't know what the name was.

KM: Now they call it Kansas Tower...

LJ: Another good Hawaiian name...

KM: They call it Kansas Tower now and there's a Hawaiian name that was recorded for the hill, Hawai'i-loa. Did any of you, did you hear that name?

JD: No.

KM: No. Well, William Kalani in 1930 told the Bishop Museum archeologist, McAllister, that is hill was named for a water source or a small spring that was near the top of the hill. And the spring's name was Hawai'i-loa. And that's why the hill was called Hawai'i-loa or Pu'u Hawai'i-loa. Now...

JD: I think that we had a connection there.

KM: That's what I was wondering. You see...where we've drawn a general location of the pump house, and again it's very general, you know it was on the side of the dune towards Hawai'i-loa, that there was a pump house. Now I'd heard that there were wind mills.. In fact we also have another map here. It's the 1899 map with Mōkapu Peninsula by Wall, W.A. Wall.

This is a map that I got from Henry Wong, from his collection. He mentions, this map shows that there are a number of wells scattered, particularly around the pond area and stuff and so I'm just curious you know. If this pump house area was on the side below Hawai'i-loa, I wonder if in fact there was a water source somewhere close to there.

JD: That's...the only thing... because I know we had fresh water.

KM: Was it good fresh water or was it *wai-kai* like you know brackish, little bit.

JD: A little [brackish] yeah.

KM: But it was, you folks took it out of a well?

JD: Pump, we set up everything you know and we boiled the water so I mean that's the only thing that I can recall...

KM: So what did papa do on Mōkapu?

JD: He was a watchman originally for Castle. Harold Castle. And then Junior Castle, later on in years, and Mr. Wong. I remember seeing them sometimes but mostly Harold Castle riding around in Kailua with his baby blue Cadillac, top down [laughs], he just, you know... we always...I always remember that...

KM: ...I have a pen here and what I'd like to do is, if you look at... We see the salt works. And I'm going to ask you to tell me in a moment what you were sharing earlier about the salt works, the old salt works. Here's the Kalupūhi fish pond. The new, well the old gate goes through, right across these fish ponds here yeah. You have Nu'upia fish pond, Kaluapūhi. So the gate...Mōkapu Boulevard yeah, runs right across there. The old road that you folks used came on the side right along the ocean yeah? Or did you...

JD: No, it was...

KM: Oh, you did cross the fish pond then?

JD: Yes.

KM: Oh, okay, okay. Do you remember the old road that you had to wait if the waves were big? Do you remember that road or you never needed to use that road?

JD: No, we never did use it.

KM: Okay, good. So you think that it was in the late '30s that papa moved out to go work for Mr. Castle?

JD: Um hum. He was a watchman.

KM: What was going on out in the lands of Mōkapu that Mr. Castle wanted a watchman out here?

JD: I guess were maybe fishing purposes and cause so many people coming in and I suppose he didn't want that. And so that's why he put a padlock on that big gate.

KM: So was the gate just outside of the fish pond area or...

JD: No, it was on the main road.

KM: Oh, so there was a gate... This is Kapoho Point over here. There's all this houses in here now and then the dividing line, the fence that blocks the houses from the base. Do you have an idea of...here's in fact Pali Palms. Where was the gate?

JD: The gate was right in the property.

KM: Oh so right inside. You go past, you cross over the fish pond and there was a gate somewhere in here. Now Did Mr. Castle have cattle out here still at that time?

JD: He had cattle. My father was a Hawaiian... one of the Hawaiian cowboys you know. And black cattle.

KM: Black Angus I think it was, yeah.

JD: Angus yeah. And every time when they had to, when they say corral the horses, all the cowboys would come our house and we sit on the big pole and we watch you know.

LJ: Black Angus, that was what? Beef cattle?

JD: I suppose.

KM: Now where was your house about. You cross the road, the fish ponds...

JD: We kept going down until there was a little area here with all these rocks.

KM: Okay. So do you remember that there used to be a house that the Punahou School used as a...

JD: That's the house that we were in [laughs].

KM: Okay, good. Okay. That's good. Now what we know is that you were basically in this area here...

JD: That was the only house there.

KM: Okay. You were basically, and as you said, and you were right on the water yeah?

JD: Yes, yes.

KM: Okay, good.

LJ: What was that house primarily because of Punahou, a get away?

KM: Well Castle eh. Yeah it was a retreat. Like it was a, like how you have Kamehameha-Kalama side, well Castle had Ulupa'u-Mōkapu side and Punahou.

JD: I mean it was a big living room. You could put so many pūne'es in there we'll never fill it up. I mean, but the families, when our family used to come visit, I mean we had lots of

room. Nobody had to sleep out although they wanted to camp but we had lots of room in the house. The only thing is we didn't have a...

KD: Electricity?

JD: Electricity.

KM: Do you remember some of the wells out here also? Windmill or anything?

JD: No I don't remember a windmill. All I know is about the pump house. That's all I can.... I don't recall seeing any windmill...

KM: You mentioned there were Japanese families farming out here yeah?

JD: They were closer to the gate, on the main road going in.

KM: Oh, oh, 'Aikahi side.

JD: Yeah.

KM: So you don't recall off hand if there was people growing watermelon or something?

JD: No, nothing. I know there was a Japanese family but he may have watermelon but I know it was inside though, in the gate. That's all I can recall. And then the military of course came in and they would have maneuvers every now and then.

KM: When you... you'd mentioned that Mr. Castle... your father was watching the land, fishing and things like that. Do you remember what was happening with the fish ponds? Was anyone kind of caretaker, watching the fish ponds or fishing from them?

JD: Nobody was fishing from them as far as I can see. If they did any fishing, it was out on the sea. Which we did, out on the sea.

KD: What he meant was watching the fishponds.

JD: Yeah.

KM: No one was getting mullet or anything out of the pond that you remember.

JD: No, not that I know. Unless my father, you know. But I never know him to, he would ride horse back you know, but I don't recall.

KM: What kind of fishing did you folks do out here? Do you have some recollections, *hukilau*, did you dive...

JD: No, we didn't have *hukilau* because the rocks was like a base, a border here you know. When was low tide it's all right. But we... out this area, oh they had, must have been about wider than this that you could walk on.

KM: Wider than your house or the yard?

JD: Wider than our yard, our house, our house.

KM: Okay.

JD: That we could walk on.

KM: 50 feet across or something.

JD: Yeah. Low tide especially it was nice. We did anything we want, any kind of fish was there. We used to go bamboo fishing on this piece of rock here and got... most of em was the red, we call em the moon fish.

KD: 'Ala'ihī.

JD: 'Ala'ihī. No, no, no, no. Moon fish, moon fish. It was red anyway and I hated it because I always got poked from it trying to clean it.

LJ: Was it a spiny type...

KD: The fin would poke you. I think that's the 'ala'ihī.

KM: 'Ala'ihī. I think so because in particular how you say pokey. Yeah, okay.

JD: And we had another fish, they call it *kupēpē*. But I don't know if it's still the...

KM: *Kupēpē*? Okay.

JD: Yeah. Kind of grayish. Similar to, I guess the *pālani*, and *manini*. We had *moi*.

KM: Did papa throw net or anything also...

JD: Yes he did, he did, yeah. What else now. And the back of the house below was a road drop maybe say about three feet. What's the sword fish. Stick fish. Yeah occasionally they would come up. Yeah and we go fishing and the best thing we go drop the lines and there goes all...[laughs] ah what else?

KM: You folks would gather *limu*?

JD: Ah yeah.

KM: Do you remember kinds of *limu*?

JD: We had...

KD: [Chuckles] She wouldn't know the difference.

JD: No, I know we had *līpe'epe'e*.

KD: Oh smart yeah.

JD: I know that one because it was a little hot and we liked it. And *manauea*, because this is all along on the edge.

KM: Yeah, the edge of the *papa* yeah.

JD: Yeah.

LJ: That was red *manauea*.

JD: Yeah, yeah, the crunchy one. What's the other ones, ah...?

KM: Had *līpoa* or *kohu* out there.

JD: Oh we had *līpoa*. I didn't notice too much of *kohu*, the *līpoa*...

KD: They must have had *kohu* out there...

JD: Yeah. I guess so.

KM: I think it's the right kind of environment cause got that wave agitation yeah.

JD: Yeah, yeah, because I know *līpoa* was more on the Castle [side]... this where...

KM: Oh, Kapoho, Castle side.

JD: Yeah. You could just smell the aroma. Oh, I love it. That's how we remembered. You know I said, "Oh, *līpoa* we must go down." And now of course we can't because, you know, I don't know, whatever we could to get to that area our house yeah.

LJ: I can remember years, after even we were married, I mean they said that place was just covered with that...[*manauea*]... And used to be just be, they said lots and then I don't know, after a while people were just pulling and before you know it there wasn't anything.

KM: Well Auntie just brought up an important point, and this is just for reference. How do you gather *limu*, how do you take fish? You just pull *huki*, take everything or, how, did your papa talk to you about caring for the land?

JD: You only took what we, what we ate. We didn't just took everything. For another day there's plenty. Yep, only what we needed.

KM: Yeah. Really important.

JD: We just took what we needed, because nobody else is there and the ocean was right there.

LJ: Same like how even as time went on, you know, even right here in Kailua, you know people that used to do squidding all the time. For instance my cousin Charlie, Charlie boy Kalama, you know they just practically lived in the ocean. And you could no longer just go along right off the ramp of Kailua Beach because what they were doing was they were using Clorox. And once you destroy that hole, the *he'e* doesn't come back.

JD: That's another thing too. We had *wana*, *loli*, squid, that was...

LJ: The thing must have been plentiful yeah.

JD: Yeah. So we just took what we needed, that's it, you know and then saved the rest for later eh, you know, when we want.

KD: I used to go out this point over here, and cut the *wāwae'iole*.

JD: Oh yeah, that's right, *wāwae'iole* too.

KM: You mentioned earlier we'd...the map shows, it's identified as salt works. And you were sharing with me a little something about that. Could you tell us about the salt works [pointing to Kapoho]?

JD: Ah, well the only thing I can recall is we used to gather the salt from the little ponds on the rocks and that's how we had our salt.

KM: And you used the salt for...

JD: Fish.

KM: For dried fish and thing's like that.

JD: Squid you know whatever.

KM: How do you...you know, how was the salt made? Explain that, you know, what you remember.

JD: It was in little pools on the rocks and they were thin. We just gathered, you know, I guess lightly with some kind of a cloth, in the cloth [pauses thinking].

KM: Cheese cloth, muslin.

JD: Cheese cloth, yeah something like that uh huh.

KM: Something the water could drain out yeah.

JD: Yeah, yeah.

KM: Cause did you have, how, before you used the salt you would have to dry it or...did you let it sit out?

JD: Yes dried it a bit and then we put it away. But we never had to buy salt because we were right there. That was the natural salt. That was thin but it was good.

KM: Evidently along the side of Kaluapūhi fish pond here, there was an area that [formal salt bed ponds existed like] Pū'olo Point, in Hanapēpē, they still have the salt ponds yeah...

JD: Right, right ah-ha

KM: Well that's how this is described here. But you see, it requires people to take care of it. Do you remember other Hawaiian families coming out and, were they actually making ponds or were they just gathering salt in the natural areas?

JD: No, I don't remember anybody coming. That was only where our home use. Cause we were right, situated near by. And always blocked from entrance but they're easy to get to otherwise...

LJ: So you folks just picked salt in there, natural...

JD: Yeah, whatever we needed.

KM: Yeah. You know, a lot of this area here is sand, sandy dune area too yeah. And just like the open ocean side, this Kuwa'a'ohē Heleloa dune and the He'eia dune over here, there were a lot of *iwi*, the *kupuna* were buried here you know. Do you remember your papa them... do you, you know, how about a *huaka'i pō* [night marchers]? Did you folks ever hear of something night time you know, call chant, call out or you know did you ever see, you know on the slope that, you know, did papa ever talk to you, "Oh don't go out tonight." You know it's you know. Do you remember?

JD: Gosh, I don't remember anything of that.

KM: Did you ever hear about finding *iwi* exposed because of the wave action or something like that? You never saw, do you recall?

KD: *Iwi*, that's bones [chuckles at his wife].

KM: Oh she's going slap you [laughing].

JD: I know [laughing]

KD: She don't know.

JD: No I don't remember it. The only thing that washed on shore [laughs] was our glass balls. You see there [in the living room].

KM: ... Well there's an interesting story and I need to ask if you've heard it or particularly if you hear papa them talk about it. This area along here, see this little cove area here, this beach is called Ki'i. Now at Ki'i, oh I'm sorry, let's move up one cove up. This area is Ki'i, and then below here, oh you were talking about the sand. Remember on Saturday, the greenish glittering almost gold sand...

JD: Yes, that was to the right of the house.

KM: Okay, so it was to the right of your house, okay.

KM: Now did you ever hear a story about that sand that you remember?

JD: No, I just used to [wonder], oh how come we had you know the green sand and then further up is white sand that's all I can recall. But I never heard...

KM: In one account, the shore area by where your house was, in fact this actually may show it a little better on Henry Wong's map from 1899. Shows, see that little point there. I think is where the green sand beach is and this is probably close to where your house area was.

JD: Yes.

KM: Was here. Well this beach area and up to Ki'i was in a story by Kamakau and Kepelino where in this case Kāne became God, Jehovah, Kanaloa became the devil. Kū and Lono were under God like the Holy Spirit you know the son and they created the first man in the

sands, the glittering sands of Mōkapu. Now, I'm curious, and I know papa was from Maui, but see he is born in 1890 and around that time in 1870 to 1890, 1900, those stories were being printed and reprinted in Hawaiian language newspapers. Did you ever hear papa, do you remember, and I know it's a long time ago, did papa ever, you know like one, maybe you guys sitting down talking story or something and say, "Come you know, look this is...", do you remember him talking story about anything like that, man being created at Mōkapu?

JD: No.

KM: No. Okay. Well see there's another, again if we come a little bit over here, there's the hill Hawai'i-loa. And you said you don't recall ever hearing that name yeah?

JD: No.

LJ: Even working on the base you know everything you heard was English.

KM: [Discusses 1800s transitions in Hawaiian legendary accounts and impacts of western influences on traditional Hawaiian culture] there was an adaptation of traditional, many traditional stories to Christian missionary teachings. Well one of the interesting stories that has been told is that there was a navigator and Fornander was the primary proponent of this story. He reportedly collected it in English, it was never written in Hawaiian. But Kepelino and Fornander, they talk a little bit about this navigator, Hawai'i-loa who settled on the islands of Hawai'i and Maui. And he was supposedly the progenitor of the Hawaiian race. Except that he's not in any of the old Hawaiian genealogies except for Fornander inserted him to validate the legend... So again, and I'm sorry, I'm talking a lot, what I'd like, see if you folks only... [end of side one; no one remembered hearing their *kūpuna* speak about Hawai'i-loa]

LJ: [Aunty Jeri and Lani both said they enjoyed hearing the stories, because it was...] ...sad because even for the, the few years that I worked there on the base, or even I guess when we, you know, remember when we...the Hawaiian Civic Club had the plaque put in. They talk about the base but when they talk about the base you know with all this Hawaiian history you know even through like I say they go to one place and say oh that you know, he's [Kepā] using all the Hawaiian names, I never heard of it before. Everything is English and that's sad...

KM: ...Yeah, well see, of course this is at the opposite side. You folks were living on the Ulupa'u beach side. Now this is on Mōkapu He'eia side. See, here's Pyramid Rock. Did you ever hear a Hawaiian name for Pyramid Rock?

JD: Well, no I... Kahekili was the only thing...

KM: Oh, okay, Kahekili's Leap. You heard about Kahekili's Leap?

JD: Yeah.

KM: You're the first person that's heard about that that I've spoken with.

JD: Oh! Yeah Kawao [Durante] mentioned that when we took a tour.

KM: Oh, okay.

JD: And I said oh cause we used to ride the horse up there and I never knew that a name existed before.

KM: Okay, now see, that's important too because it times it. So that wasn't something your papa told you, that was something that Aunty... and I know Kawao. In fact she, so Aunty Kawao, when I went and talked with the *kupuna* several times and Aunty Kawao and I sat down we spoken. I used to work with her like 20 years ago with her student. So Kahekili's Leap is in this area right up here on Ulupa'u. Yeah, there are lots of Kahekili's Leaps and that's why I was curious if it was old information. See, it's been identified but no one knows really any story or anything behind it. McAllister is 1930, there was you know maybe it is, you know or not so okay, well that's good to know. So you used to ride there. Well this is, see now this is Pyramid Rock which is actually called Kū'au. Now here's an interesting story. Let's see, well here's Hina. Kū and Hina were on the side of the sand dunes. I'm going to show you where that is. I don't know if you're going to be able to see. On the photograph [Army Air Corps October 2, 1930], see there's a wall enclosure here.

JD: Oh yes, yes, uh huh.

KM: There's a wall enclosure over here. That's this wall enclosure. Here's Kū, here's where Hina were. In one account Mrs. Alona from Waimānalo, told that she was actually from the Makawao area by Kapa'a side yeah, ah Makawao Oahu, not Maui. And she said that Kū'au, the name of this point was the daughter of Kū and Hina and this area is named for her. Well this stone Hina is still there. Now I'm round, about I'm coming back to what you said Aunty about Hawaiian Civic Club put in a plaque by the golf course. But it's not commemorating the golf course. What's the plaque for?

JD: What was it now?

KD: Was it a burial site?

JD: Yes it was a burial site

KD: Because of all of the burials...

KM: That's correct. Well, Hina today... This is Hina sitting on the shore right where she was in 1930. And some of the families that were living out here at that time 1920s and 1930s, remember stories about her, small little things you know. And she's sitting down on the rocky coral here... So Hina is still there. And this is something that the Hawaiian Civic Club might also be interested in talking about. And I can come back and talk with you and Aunty Ellie *mā* and people to see, you know if we, if you folks feel that it, is it worth saving so that we don't lose it. I feel like you know, I don't know, and I'm su...my gut feeling is that she's been sitting there waiting all this time and maybe if we miss this opportunity, the ocean will take her. If that's how it is, that's how it is. But we have this opportunity to preserve, protect a little bit of your past.

JD: Yes.

KM: So... and by the way, another picture from McAllister, well it shows this. Here's a close up.

JD: And while we're talking of pictures, I may recall a short wall someplace ah...

KM: By your house side or by...

JD: No. I think it was in the area you know, when we did horseback riding.

KM: Okay, here's Hawai'i-loa, the hill. You folks rode out towards Pyramid Rock? All over?

JD: Yeah, all over.

KM: So you think you remember some wall or something in around...

JD: Yeah, low you know.

KM: Low walls like that.

JD: Yeah.

KM: Do you remember that there are some white domes, kind of like, how about, I don't know, were those white domes there by Pyramid Rock when you were working out there, where they have radar equipment and stuff inside. It looks like big golf balls yeah.

LJ: Yeah.

KM: Well, the last one they built in about 1980 is where this *heiau* here, with Kū and Hina one the side, was. There's *haole koa* there. We're trying to find out if we can find a grating plan to see if they actually cut down there. Cause this may all be gone now. Which is why we're doing this also. You know, to record if people remember, if you heard. Like you think you saw some stone wall or something over here, yeah...

JD: Uh-hmm.

KM: ...when you were young. So you know, we know that it was still there. Yeah.

JD: And this is at the farther end.

KM: That's correct. This is at the farther end.

KD: The Furtados would know.

KM: Yes they remember, they remember some of the walls and things like that and they remember ah, like I said Tutu Lizzy Wahinekapu Ka'eo would go to the spring. How do you feel about Mōkapu?

JD: I loved the area. I mean it gave us food, whatever we need was right there. So it's a shame that they going to destroy all that, it's something that our children will never know, unless they go and visit, see it. That's why I was glad that Kawao took us on this tour and but he didn't go and she didn't go.

KD: I had to stay back and cook.

JD: I know, but you missed, that was beautiful cause we should have more of that.

JD: [After a pause in the recording, the conversation back in progress, and Aunty Jeri says that from afar, Mōkapu reminds] me of the turtle.

KM: Oh, oh wonderful. So this area here, the way the land is shaped, reminds you of...

JD: The turtle.

KM: From, when you look at it from afar or...

JD: From afar and then now looking at the, at the at the map, all the more so... Cause we always used to see turtles when we rode the horses. And there was a little high hill like up here.

KM: Up towards Ulupa'u side yeah? Where the crater edge opens to the ocean, that high point.

JD: Uh huh, yes. Look down, cause it comes like a little cove in there.

KM: That's, that's, I think pretty much that's the Ki'i area that we were talking about.

JD: Oh, okay.

KM: So Mōkapu, the land, the lay of the land, looks like a turtle yeah?

JD: Um hum. And then we always seeing turtles.

KM: You would always see them there. Did they come on the shore? Do you remember or were they feeding?

JD: Ah, probably feeding cause there was no ah, the embankment was just a sheer drop. Yeah.

KM: You watched the *honu* yeah? And you watch how they come up and how they breath [motions with the hand – *pūhā* the breathing of the turtle when it surfaces]. And then they go back down. Neat yeah?

JD: Um hum.

KM: Ah, we were talking a little earlier about how you feel about the land you know. This hill, Hawai'i-loa or Kansas Tower, is really a prominent landmark you know, on Mōkapu.

JD: Uh-hmm.

KM: There's a proposal to put perhaps 300 houses or so up here for additional housing for the military families and things you know. How do you feel about the land? How do you feel about what's left in place, you know, take care or well since they've used some let em have the rest you know?

JD: Yeah, I think we should take care you know. And so that people will always remember the area there. If they gonna put homes there, they will never know. Our children, the generation, will never know the history in Mōkapu...at least one part. I mean I know land is of value but certain areas we should preserve.

LJ: Cause I remember working on the base and I think it happened when we had that plaque put in and they took us on a tour. I can't remember the gentleman's name that Joe Mota

had worked with, but anyway, and I remember hearing them say that they gonna do anything in their power, and I guess they came from that man, that they were gonna do everything in their power to keep everything where it would be...so that wouldn't be lost. But it doesn't necessarily work that way.

KM: That's really what a part of this project is about too is because you see... When you from away, yeah, they come here they look, oh prime real estate or good place. People, they don't have the attachment that you have to the land. How did your papa... do you remember, I mean how your father feels about the land. I mean, was he, did he take care or did he just, ah 'ōpala, throw away any kind?

JD: No, I mean he enjoyed the land, he enjoyed the land because he, he always, if I didn't go with him, you know, went to school, during the day he would, he had his old chugalug car, not the horseback. But the horseback was easy to get to and from you know certain areas. And he enjoyed that you know, riding around different areas, but...

KM: Did you ever go up to the top of this hill? That you remember Hawai'i-loa with your horseback or anything, hike up?

JD: Gee, maybe we had because I remember we did ride the horseback toward the edge you know. But I'm sure I must have gone up there too. Cause we had such a big area too you know.

KM: I...you know, as you folks and maybe you talk with Aunty Ellie yeah them, ah we were talking a little bit about Hina and you know some things like that. Maybe you folks talk with the club too and see if there might be an interest.

JD: Somebody might...

LJ: Yeah cause even Kawao right?

KM: Um hum, that's right. Well see I've, I've spoken with a number of the families that were living out here and they all want to. And because of your Hawaiian Civic Club, because of the stewardship that you folks have with Ulupō, and because of the relationships that so many of the families have to this land you know it would be, it could be very... ah *ulu*, you know very inspiring very appropriate.

JD: Beneficial.

KM: Yes, beneficial to... if the people would work together to try and *mālama*, to take care of these small little bits and pieces of what's left. And that's why you know we're talking. You look at the land today, you look at Mōkapu from afar. What do you see you said?

JD: Well yeah, yeah, the turtle.

KM: The turtle yeah. Hawai'i-loa is a beautiful point there you know and we take care of what's left maybe and at least you always remember where we are right? I don't know nowadays...

JD: You don't know where to go.

KM: Yeah.

JD: Nothing is sacred or you try to conserve but it's taken away with no thought you know.

KM: Would you folks be interested in...you know sometime. And I went to speak to the deputy commander. They asked me to go speak with him a little bit. And I was trying to share with him a little bit about why people, why the *iwi*, you know the bones, the burials of the *kūpuna*, why you should take care. Why the land is important, that relationship that people share with the land. You know and if you go into the old *mo'okū'auhau*, the old genealogy, you know here's [motioning with hands] Papa and Wākea. The islands were born then Hāloa, the taro is born then Hāloa, the first human is born you know and this is from the old genealogies, not biblicized even you know. And people are related to the land and that's why all of it is important. And... but to go... so I was talking with him and what we were talking about was a community partnership, in stewarding, you know caring for the land. And a group of people who are interested could come together and talk with the military and help them become even better stewards. And you have to admit now, you remember the fish ponds when you were a child?

JD: Uh-hmm, uh-hmm.

KM: They were wide open yeah.

JD: Oh yes, yes.

KM: Now you look the fish ponds. Remember like you would drive out there work, filled with mangrove and everything yeah. That's an alien plant. It's like how the *heiau* Ulupō for you folks, all overgrown. Well the military has secured funding. You'll see now almost all of the mangrove around this area, the H-3 area and stuff up Nu'upia and Halekou, all that's gone now. They've spent a lot of time to pull and to carefully get rid of that because the mangrove kills the ponds.

JD: That's right. Yeah I remember reading about that where the military said they gonna try and bring it back to it's original..

KM: But by working with the community, with the Hawaiian families, they have an opportunity to understand more, how important it is. So would you folks, do you think be interested some time in gathering together with the families and going out and talking with the base people maybe and helping them learn more about the land.

JD: That's interesting.

LJ: I think they would you know, they would be interested.

JD: Cause they don't know you know, it's just from what we present to them.

KM: Good, thank you so much... Ah you know, you said you heard the name Ulupau or Ulupa'u, yeah. Have you ever heard the name Mololani? The cliff side here. Don't think so, okay. Well, Mololani is recorded in some stories, chants and songs as being like the broad smoke of Ulupa'u crater. And the rain of this place is called Puakea. So like in the song, "*Ōlapa kauila i Kāne'ohe, ka hui lau lima o Hi'ilaniwai, me ka ua a o Puakea, ka la'i a o Mololani...*" yeah, so there. This is where it's talking about here. But you see it's not a place name that people remember today too much. We read it, we know it. But I was curious, so you don't recall it, or papa them...

- JD: No.
- LJ: It's just like you're using that name now Ulupau. I don't know why I remember hearing the name but I know if it was because working on the base or something else...
- KM: ...[W]e've been... talking about Mōkapu and family recollections and things and just asking in closing, you know how you feel about the land of Mōkapu and things.
- JD: Well I enjoyed it because it brought back memories of my younger days and with all the fishing and, I keep telling, especially my children because you will never have a chance to fish like how we did you know out here. It's special and so they should preserve the area, some what. As much as possible because now, as they say down here [pointing to the Palikilo-He'eia Dunes], the sand dunes that we call, you know, because ah, if I recall, my mother was saying, they, it was wipe out, that whole village was wiped out.
- KM: You're right. That's that village area here that we were talking about. Did she tell you how it was wiped out?
- JD: Some kind of disease.
- KM: See in 1841 the Catholic church, or a little before 1841, the Catholic church had...[end tape 1, begin tape 2]
- Ah, we were talking, you'd mentioned your mama said that she knew about the village, hearing that the people had died because of a disease... what your mama heard, yeah, the families were all, they all died, yeah, many people died. Well that's this area. So that's one of the reasons why there are so many burials out here. But that's just 150 years ago. You go throughout this whole dune area... All burials. Which is why your plaque is there yeah, for the Hawaiian Civic Club. So mama told you about that, so that just confirms you know, what we were talking about this area here.
- JD: [Answering in affirmative during discussion]
- KM: Ah, so *aloha* to the land yeah, take care. And that's why I was hoping you know, it would be really nice if we could talk you know and the Civic Club and the Hawaiian, other Hawaiian families that were living out there. We... there's an opportunity to work towards preserving and caring for what's left. So I wanted to say thank you very much all of you... And you know, that's the one thing I'd say, we've interviewed maybe 18 people...families or so like that. Each one remembers a little something. And you know like when you *wili* or *haku* a *lei*. You take a piece of *lehua*, a piece of 'a'ali'i, of *palapalai*. You *haku* piece by piece. Well that's what we're doing. Each of you are adding pieces too this *lei*, to this history. And when it's all *pau*, I think it's going to be very beautiful story, history of the land.
- JD: Oh yes, yes.
- KM: Well, *mahalo* and *aloha* yeah. Thank you so much.
- JD: Thank you so much, that, I mean we're learning a lot of things that you were saying you know.

KM: Well that's why, I don't want to lead you. I don't want you, "Oh yes, yes I remember that," and we haven't done that. But you know, by talking story, by saying this name of something, maybe, Oh I remember,. you know. So that's why we gotta do that. But it's important you know. And maybe some time I can come down and talk with, like Aunty was saying Ellie yeah, was saying come down, we can talk with the Civic Club you know.

JD: That'd be nice, yeah...

***Interview No. 16 - Carol Kapuaika'iu Ching-Shimada, Interviewed by
Kepā Maly and Dr. Diane Drigot, March 8, 1995, 8:30 a.m.***

Carol Kapuaika'iu Ching-Shimada was born in Kāne'ohe on June 6, 1927 (*Figure B-18*). Her father, Charles Ching, was pure Chinese, and her mother, Olivia Luke-Ching was of Hawaiian, Caucasian, and Chinese ancestry. Carol's mother's family is tied to the Watsons and Ho'okanos, who have a long association with fishing in Kāne'ohe Bay. Carol carries her grandmother's Hawaiian name. As a child of approximately five years, she spent a lot of time with her aunt (her mother's sister) Annie Tam on Mōkapu. Annie Tam and her husband leased a farm lot in the 'ili of Mōkapu on the plat lands behind the He'eia dunes between Keawanui and Pu'u Hawai'i-loa.

Carol Shimada graduated from high school in 1945. She has worked on base (MCBH) for c. 45 years, since 1952. Thus, her affiliation with the lands of Mōkapu has been almost continuous from the late 1930s. The following narratives are excerpts from the oral history interview conducted with her while sitting below Pu'u Hawai'i-loa on the Mōkapu Peninsula.

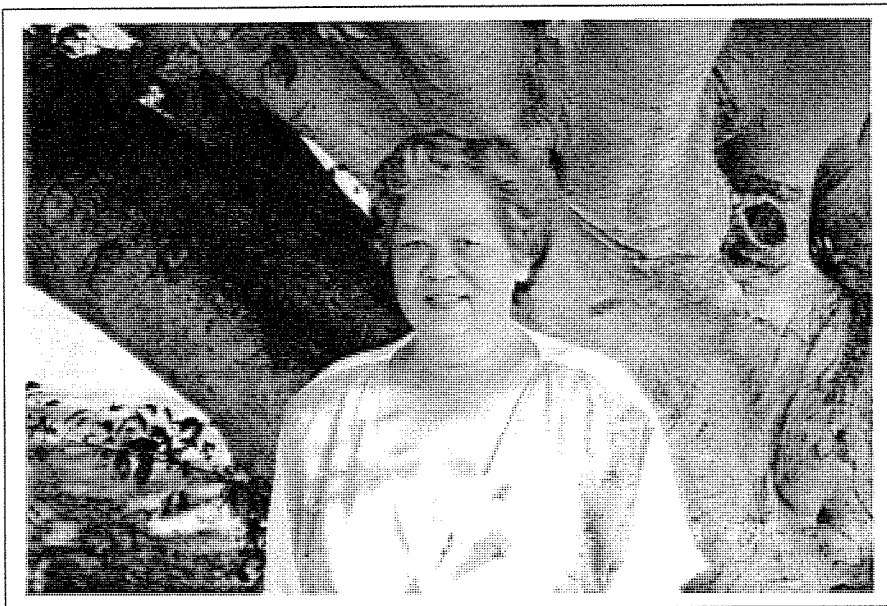


Figure B-18. Carol Kapuaika'iu Ching-Shimada (Neg. 4837:8)

KM: When you were growing up as a child you'd mentioned earlier that you came out here to Mōkapu, an Aunt had a...

CS: My aunt had a farm here and they raised watermelons and Irish potatoes [c. 1935-39].

KM: Oh, potatoes also.... This aunt, was she of Chinese or the part Hawaiian ancestry?

CS: She was of part Hawaiian ancestry. She was my mom's sister.

KM: What was your aunt's name?

CS: My aunt's name was Annie Tam, T-a-m. She married Chinese although she was part Hawaiian herself.

KM: ...Did your aunt or did your mom speak Hawaiian any time?

CS: Both of them spoke fluent Hawaiian.

KM: Oh that's wonderful. Did you grow up speaking a little bit?

CS: I didn't really speak it but I kind of understood most of it.

KM: What's your feeling about why you didn't grow up speaking the language?

CS: Well, my father wasn't Hawaiian, you know, I mean, so predominately our language home was English...

KM: We're looking at a map [HTS Plat 2043]. It's basically Thrum's 1892 map of Mōkapu and Pu'u Hawai'i-loa...it's situated...you know sort of right here on the map so we're pointing to that area. If you take a look at this hill on the map, could you mark with your pen please about where your farm, where your aunt's farm was?

CS: Let's see, it's probably somewhere in this vicinity.

KM: ...There's a photograph, it's from 1930, it's an Army Air Corps photograph blown up. It shows a nice parcel of land. You can see that it's cultivated and there's a small house on the side. And where you've marked is basically I think, close to the location, right there. So your aunt and her husband were farming out here for about how many years was that?

CS: Okay. I'd say maybe 3 or 4 years.

KM: I see. Did they purchase the land or was it a lease.

CS: No, it was a lease hold thing.

KM: Do you know who the lease was from?

CS: I couldn't tell you. I mean I was just a little child. I mean I really wasn't interested in stuff like that.

KM: Does the name...either Castle or Rice...?

CS: I think it was from Castle.

KM: Ah ha, yeah, that sounds like, cause I believe the Castles had a homestead or in the area out here on the shoreline, just sort of a little you know, ocean side of your folks place. When you were out here, were there other Hawaiian families that you knew, or that you saw occasionally?

CS: There were very few Hawaiians. The majority of the people here I think were Orientals.

KM: Did your aunt, did she tell you... a name for the area that your farm or...

CS: I don't remember it at all because I was just a little child.

KM: Sure. Did you hear place names like what did you call Pyramid Rock? Pyramid Rock or...

CS: No, we just called it Pyramid Rock.

KM: The Hawaiian name Kū'au isn't one that you know you perhaps recall?

CS: No, it's not familiar at all.

KM: Okay. Particularly as an agriculturalist, did you aunt ever talk to you folks about perhaps some of the more traditional Hawaiian thoughts or values, concepts about cultivating, like did you hear you aunt go outside as she was planting her potatoes or her watermelons and you know, acknowledge sort of...

CS: You know they had their special way of prayers I guess you would call it.

KM: There was a stone, actually a small *heiau* site. We're pointing on the map to about the area where...what most recently was the Catholic church and community up here. And there were two stones, one was to Kū and the other was to Hina. Did you hear anything about Kū or Hina or any ceremonial sites around...

CS: Well I knew there were sites but we never really mentioned them at all.

KM: When...did you go to the beach at all as a child?

CS: Oh yeah, as a child, we used... when we came to the farm we would go out and fish and there was a lot of squid and stuff right on the shore.

KM: Was it on the ocean side shore or did you go on more of the bay side shore, below the cliff area?

CS: We went to the ocean side.

KM: Ah. And so you folks would go for, did you throw line, cast net or...

CS: Oh no. With your hands you were able to dig into the holes and bring out the squid and stuff.

KM: Wow. When you went along the beaches, this is all sand dunes along the open ocean side yeah. You know one of the things that's come up that you know has been a real concern

has been the *iwi kūpuna*...the ancestor's remains. And of course traditionally people lived and worked upon the land and when they passed away they returned to it.

CS: Yeah, I understand all that cause I know that a lot of people are buried within their own yards.

KM: That's right. It's a common family practice. Did as children did you ever notice *iwi*...remains exposed in the sands when you went...

CS: No, none of it was exposed but we knew, you know, where the grave sites were cause you know, like my aunt would tell us you know not to go here cause it was grave sites and stuff but I don't remember where they were located.

KM: Yeah. Did you ever see...by chance there's some thought that there may have been..., and I think that Diane who's here with us...could you give me about the cottage number of where? Do you think, it's the Hom[mon study; Hommon 1986]... the cottage. And there was some thought that there might have been a grave yard in this area. Did you ever see a grave yard as a child. Like if you went from you folks home along this side of the shore, did you ever go over there?

CS: Uh, uh, never.

KM: [Referring to a conversation with Tutu Wahineokai about night marchers]... She said that sometimes people would come to her...and tell her about hearing *kahea*, chants or things, certain like *pō Kāne* nights, or things like that, or the sounds of drums or voices, *huaka'i pō* is what she said, procession marching along the night time.

CS: Oh yeah, I've heard of that.

KM: You did. Did you personally hear it or...

CS: No, because I live right across the bay and when we looked across into the base, the mountain sides, there used to be lights going down and they said that that's what it was.

KM: Did your aunty...and I know this gets a little personal, but you know sometimes you know you're at home and someone comes inside and you know...did you ever hear your aunty...you know say "*A, no mākou ka hale!*" You know, just something like, the house is ours and please leave us alone.

CS: Yeah, I've heard that before and in fact, I've heard a lot of times where people say that they had gone to these kahunas or whatever you want to call em, and then they tell them that at night they should not close their doors because there's a passage way for these people to go through.

KM: Yeah.... You folks were fishing? Your aunt them were as you said planting Irish potatoes. Did your aunt have a small area with *'uwala*, sweet potatoes, or canes and stuff?

CS: Oh yeah, definitely.

KM: So is that part of how she took care of part of the family and things?

CS: Right, predominantly their life was around fishing and raising their own things you know.

KM: Did you folks ever go gather salt from the pond areas at all? How did your aunty them salt fish or dry fish?

CS: I don't really know. We were just so busy playing.

KM: What...do you have kind of a favorite recollection, a memory of life with, you know, did you mom and dad come out with you also?

CS: No.

KM: You were just with your aunt.

CS: Just with my aunt.

KM: What, did you have a favorite kind of recollection, something that you would like to share with about...what made Mōkapu special, if it was to you?

CS: Well, I kind of enjoyed it cause they actually didn't really have a beautiful home. They just had a shack, like you said. And we had freedom to run around and they had horses and we used to ride the horse and you know. And our thing was going into the bay and swim and... and I guess that would have been the favorite things.

KM: Those were some of your favorite kinds of recollections. You mentioned the house. Was the house...was it one large room or was there a smaller...

CS: No, it was a real large room and then you know a porch and the kitchen. And I remember there was a you know kind of make shift bathroom like that was separated from the rest of the house.

KM: Where did your water come from, do you remember? Did they catch or did they have pipe water?

CS: No, I think they caught the water.

KM: They caught their water. Have you seen a difference in the rainfall, out of curiosity? From...do you think, do you notice a difference? Is there more or less rain today or is it the same, you think pretty much as before?

CS: I think there's less.

KM: You think there's less now. Did you ever come, now see if we look at your home here, you actually were right in the shadow of Pu'u Hawai'i-loa. Can you dis...what, if you recall, what was occurring around the land here?

CS: Well, actually, the only thing that I really notice, I mean everybody had a farm, and everybody was raising... I guess just about everybody was raising watermelons and sweet potatoes I guess was the common products that were raising at the time.

KM: Were there cattle, were there paddocks, areas fenced off where cattle, do you remember? Nothing, you don't remember. Okay.

CS: No, I don't remember any cattle at all.

KM: Did you see any walls anywhere, platforms? Did aunty say, "Don't go over there because there's a *heiau* there" or something at some time. Do you recall?

CS: Well, she did show us areas where we were restricted from because of the *heiaus* and the graves.

KM: Is it possible, do you have any...do you think that you might sort of generally mark on the map where a site or something might have been.

CS: I don't recall, really.

KM: Okay, uh huh. Did you ever see a spring out here. It was right on the lava rock flats and I think it should help you a little bit. There's a runway 22 that runs out there. In 1930, William...am I giving you the right one now? McAllister, yes, McAllister did a survey of archeological sites of Oahu and he identified a spring here that was called Lu-o-wai-o-Kanaloa. And it might have been called Kanaloa or just a spring or some...in fact there was, did you see a windmill of any kind, when you were out here? Drive past the road or anything?

CS: Uh-uh.

KM: No? Yeah. That's, one important thing, do you think that you recall... How did you get from where you were, once you were entering sort of what is now called the Mōkapu Peninsula? What was the route that you took to get over to aunty them's house? Do you recall how the road went?

CS: No, I don't recall. Actually they were really no roads itself. There were just pathways.

KM: Sure. Did, your uncle then, they had a small truck or something to deliver the watermelons?

CS: They had a truck.

KM: Where was their market? Where did they take their watermelon and things when they harvested it? Do you recall?

CS: I don't think they really took it to the markets themselves. There was a person that they would deliver these products too and you know they would be paid for it. I guess it was a central point of delivery, you know. They didn't really take it to the market themselves. Something like I guess you would call it a farm exchange or whatever it is.

KM: What years was it that your aunt them were out here about. If you were born in 1927.

CS: I would say in the mid '30's to, to...maybe 1935 to 1939 or so because I know in 1939 is when they converted this land to an air station. So everyone had to leave at that time.

KM: Okay. So that was why your aunty them left.

CS: Uh huh. Right.

KM: That's really good. I appreciate you know that you're willing to share...taken the time to sit down with us. Is there, does anything come to mind, you know that I haven't been able to...that I haven't, maybe haven't asked that you think is important.

CS: No, but you know I mean, from what it was till today I mean there's been such a drastic growth, you know. I mean everything has really changed.

KM: There's been...so as a child, do you recall if your aunt ever, did she ever talk story with you one evening or something and say, "Oh you know, this land Mōkapu, so and so lived here" or you know there are some stories that have been handed down, at least from late last...mid to late last century and things. Did your aunt ever share with you any stories about the land that you remember?

CS: Well, she probably...I mean we talked a lot but you know like I say, we were just kids so we really didn't pay that close attention to what was going on.

KM: Well *mahalo*. I truly appreciate it.

**Interview No. 17 - Shizue Okihiro and Dr. Michael Okihiro,
Interviewed on March 17, 1995, 8:30 a.m.**

Shizue Haisuka-Okihiro was born at Pāpa'aloa, Hawai'i, on August 8, 1905 (*Figure B-19*). She moved to Lulukū, Kāne'ōhe in c. 1917, and He'eia in c. 1926, when she married her husband, Keichi Okihiro. While in Lulukū (the Ho'omaluhia park area), the family raised rice, bananas, and taro. Mrs. Okihiro's husband, began a trucking business, was a fisherman, and eventually went to work with Blackie Yanagihara, who secured a lease of the "Mōkapu Fishpond" in the mid 1950s. The following narratives are excerpts from the oral history interview



Figure B-19. Shizue Haisuka-Okihiro (Neg. 4837:12)

with Mrs. Okihiro, accompanied by her son, Dr. Michael Okihiro. They describe use and changes of the Mōkapu ponds c. 40 years ago. These excerpts highlight types and abundance of fish and shellfish found in the nationally significant Mōkapu Fishpond Complex, how the ponds were maintained and the catch marketed, thus demonstrating continuity of cultural practices from ancient to modern times.

KM: I understand that at some time...your husband [Keichi Okihiro] worked at the fish ponds at Mōkapu.

SO: That was only my husband. I was working for the Marine base tailor shop. He used to go to the pond, catch the fishes and take to the market.

KM: I see. About what year did you begin working at the base?

SO: I think was about 1955.

MO: Earlier, right after the war.

SO: Yeah.

KM: Oh, so 4 [5]...

MO: Well there's a big gap now between the time he was a truck driver and stuff. He was fishing for many years. Then the war broke out and he couldn't go in the water. You know nobody could go in the water so all the fishermen here. The fish camps, you know, nobody went in the water, nobody went fishing. So there's a big gap and during the war when the, you know the Marine base filled up and it was a prisoner of war camp. My mother used to work at the prisoner of war camp in Kāne'ōhe by the old Yacht Club Road. And from there she moved over to the Marine base.

SO: During war time he was working for the engineers as a carpenter.

KM: So your father, or Mr. Okihiro...during the time, did he work fish ponds elsewhere or was he primarily an ocean fisherman?

MO: He was an ocean fisherman and the war came, during the war nobody was...you know, there was no fishing in Hawai'i.

SO: He was working in the Marine base when the war started. He was a carpenter.

KM: Oh, I see. Okay, so he was already working there. They had a lot of construction occurring yeah.

SO: He had all his tools and things in there but he couldn't get it afterwards.

KM: Cause of the war.

SO: They didn't allow aliens to go.

KM: Do you remember how your husband got interested, how did he get involved in catching the fish from the ponds at Mōkapu and marketing, or taking it to market?

SO: Oh, that was after the war, after around 19... oh... He started going fishing again after the war. He used to catch plenty fish. Big *'ulua*. Because for a while nobody was in the ocean. Plenty...but after that, yeah I think that Blackie Yanagihara, asked him if you want you go catch fish. So his son Morio was in charge... He was the proprietor of the Coral Garden glass bottom boats. And he managed that with his son Morio. And they, you know, leased the land from the Navy, the ponds from the Navy and formed a small company with her brother.

SO: Yanagihara he was doing all kind things. This land here was, we bought from him too.

KM: Oh, this area here? So Mr. Yanagihara got a lease or bought a lease to work the fish ponds at Mōkapu?

SO: Yeah, I think they had the lease. Mr. Yanagihara was...his son Morio took care. My husband used to go and catch the fishes and take to the market.

KM: What kind of fish did your husband catch, do you recall?

SO: Mullet and *awa* they caught. They used to get plenty Samoan crabs too those days. But mostly *awa*, mullet.

KM: Did...how were the fish, were they good sized fish. Were the fish healthy in the ponds?

SO: Yeah, big sized, *awa* is big fish. Mullet is about like this, bout this size.

KM: Ah, so about, we're looking at maybe eight, nine inches.

MO: Oh I think they were bigger than that. Oh yeah, the market size, the market size.

KM: Foot and a half, twelve inches, uh huh. Did your husband, how did he catch the fish? Did he, can you...

SO: He catch...I don't know too good but they have a gate for the ocean water to go in and to go out and then...when certain time the fish comes in the pond and then when the tide go out, the fish all come, go in the gate. So after the fish go in the gate, close one end and then he just catch the fish.

KM: Mrs. Okihiro, I have a map here of Mōkapu [HTS Plat 2043]. Now, just so you can see where we are, this is the Kāne'ōhe Bay side wall of the pond. So the Marine Base is up all through here. This is where the road cut across the fish pond, the smaller pond to go into the base, like when you were working there. So this is where that road is over here.

SO: Yeah.

KM: Okay, so there's a road there. This is Kāne'ōhe, this is Kailua. This is the large fish pond. I don't, did you just call it a fish pond or did you hear a Hawaiian name for the pond?

SO: No.

KM: No, just fish pond.

MO: They just called it Mōkapu.

KM: Mōkapu. Okay. You mentioned a gate that was in the fish pond wall. Was that gate on the Kāne'ōhe side, do you recall?

MO: Right here.

KM: Right, so right in about...

MO: Right where that new road is.

KM: Okay, so right where the new road is.

MO: Yeah about, near, near the...

KM: Oh, closer to the intersection. Okay. So it was very close to the land, to the shoreline also [In a conversation with Sadao Haitzuka, Mrs. Okihiro's 81 year old brother, who had worked the ponds with Keichi Okihiro, he described the gate as being near old dump site. The dump was situated near the present H-3 security entrance gate. The dredged channel which leads towards the Halekou pond is still visible {pers. comm. April 18, 1995}].

MO: Oh yeah.

KM: Okay. So there was a gate here. Do you remember, did you ever see close, did you see your husband work the gates sometime? [Mrs. Okihiro shakes her head] No.

SO: He used to work early in the morning, night time. I never see [chuckles].

KM: When the fish, the gate was...do you recall, how did he get fish into the pond? Did he ever have to stock the pond?

SO: The fish comes in. We didn't have to do anything [Mr. Haistuka describes the young fish as being plentiful at that time and being easily "herded" in to the pond gate described above. The fish fry would naturally come towards that area of the pond, and he and Keichi would walk on the reef flats herding the fish with nets towards the gate entrance {pers. comm. April 18, 1995}].

MO: There were, you know, the small fish.

KM: Yeah, the *pua*.

MO: This is all. He also had... was open on this end too. There was water that, you know...

KM: So there was an opening on this side. And there is, yeah, there's a channel there on the... this area they call Kaluapūhi. Did...so the water, so he managed both sides, all the way across.

MO: Well his primary area was this side but I remember him cleaning that side out, just to get good inflow.

KM: Circulation, inflow eh. So the fish, mullet, or the '*ama'ama*, and the *awa* like that, and Samoan crabs. Did your husband...did you ever, did anyone ever go out and get the small baby fish and bring them into the pond that you remember?

MO: He did this once in a while but most of the time they would come in because the gates were, the gates were open.

SO: I remember he did.

KM: Had an opening.

MO: Yeah, I mean the fencing was you know big enough so the little ones could come in.

KM: So it was wooden fencing or was it...

MO: Wood and wire.

KM: Oh, wood and wire fencing. And so basically... was there still a pier here, the Wilson Pier? The pier was gone by that time.

MO: I don't remember.

SO: And there was a road, a car can pass, road through the Marine base.

KM: Here, or is that over here?

SO: No, this one is the main road eh [pointing to Mōkapu Boulevard entrance]?

KM: That's right, okay.

SO: When he clean the pond, he had... There was a Marine Base had rubbish pile, his car could go through around here [Mr. Haitsuka noted that at the time the family took up management of the Mōkapu fishpond {c. 1955}, the walls were pretty much deteriorated. At high tide, the Kāne'ōhe side pond wall, was covered by water. Mr. Haitsuka's company {Haitsuka Brothers}, brought a crane out and collected the scattered rocks and rebuilt the wall, making it wide enough for a car cross over as the crane moved from the Kāne'ōhe Bay Drive side to the peninsula-dump side {pers. comm. April 18, 1995}].

KM: The new H-3 gate is basically where the dump is now. So the new gate, and it describes, so do you think that the existing road is basically on top of the wall?

MO: Yeah, right.

KM: Okay, from your look.

MO: Yeah, it goes right out over the outer wall of the new road over the outer wall of the pond, fishpond.

KM: Was there...so where the gate...where your husband managed the gate, watched the gate to catch the fish was there a channel from, a small, a narrow channel, cause how, if the wall was wide enough for a car, it had to be 10, 12 feet at least.

SO: A road.

MO: That's about it.

KM: And so there was a little channel there. Were there two gates, was there a gate inside the pond and a gate on the outside?

MO: Right, right so you just trap the fish.

SO: Yeah.

KM: And the fish were good healthy fish, healthy, the fish nice size yeah.

SO: Yes.

KM: How many years did your husband work the pond?

SO: Not too long. [Speaking to her son, Mike] When you came back what?

MO: Well I came back from medical school in '55 and at that time already, Dr. Sakimoto used to go fishing for berra...

SO: Doctor Sakimoto?

MO: Yeah, he used to go fishing for barracuda, barracuda mostly he used to go...

SO: Yeah he used to go catch crab. No sometimes night time people used to go to steal the fish [laughs].

KM: So your husband had to watch the pond night time.

SO: Yes sometimes. 1959 he wasn't doing... we went to Japan, we bought over here and started a Koi business. 1959...

MO: Anyway, '55 when I came back he had been in that for a number of years. I don't know when he started. When did he start working at the pond? About 1950 I think. A few years after the war. And then when I, I don't know how long, how many more years.

KM: ...You mentioned on this side there was a... from the Kailua Bay side...the channel had already been dug. Your dad, or your husband didn't dig the channel right?

MO: No I don't think so.

KM: Okay.

MO: He had to clean it up. I remember talking about cleaning it up and opening to get some water.

KM: Was the channel lined with coral rock or rock wall or was it just pretty much dug through the sand?

MO: I don't know.

SO: [Laughs] Long time ago.

KM: Don't know. Okay. This area, this map is, it's a Hawai'i Territorial Survey Map 2043. The map was originally drawn in 189—, excuse me, 1882 and redone in 1892. There's a...it's identified as a salt works here. Do you know, did your husband, and basically what happened is the ocean spray or water, waves would wash up and things like that and they would have these ponds, pools that they would make salt. Did your husband...do you know, did he ever make or gather salt?

SO: No, no.

KM: Were the walls, do you recall, did your husband ever have to fix or repair the walls of the fish, did you husband repair the wall of the fish pond? Did it get broken in time?

SO: Yeah, some place he repaired, but I don't know.

MO: There were a number of you know salt ponds so there's some walls inside of the pond that he had to you know constantly repair.

KM: You know there's interesting, by the dump, you mentioned you had a dump here yeah? And the car could ride over the wall of the fish pond, come out by the dump. There's a small fish pond sort of in this area here; and there's some additional walls that have been built up. Course this is all been filled up in here yeah. This was all filled. So there's a small pond here that's not on the old maps but it's in the new maps. Do you know, did your husband make any additional walls?

SO: No.

KM: No, he worked the existing pond.

SO: He had to go with his car to carry the fish. Used to have big tank about 4 or 5 [motions width with her hands], gallon size.

KM: About arm width.

SO: And before olden days this side people used to plant, raise papaya. That was my brother, my two brother they had papaya and watermelon too [laughs].

KM: Did your husband have to sometimes go get rock and put new rock in the fish pond also? Do you remember?

SO: No. I don't remember. Maybe he repaired some here and there but I don't remember.

KM: You've seen so many changes in Kāne'ohe.

SO: Yeah. When he was taking care of pond, I used to work in the Marine base tailor shop.

KM: Did you ever, and I'm sorry, this is out of the fish ponds now and, you know before times, long time before, old Hawaiian people lived out here. When you were working on the base, did you ever meet any old Hawaiian people or old families that may have...

SO: No.

KM: No. Did you hear stories about Mōkapu.

SO: No. Long before some people were raising birds over there.

KM: Yes.

SO: Plenty people used to work, but I don't know. I just heard it from some ladies they used to work there.

KM: ...Well, you know, the beach side, Mōkapu, ocean side, is all sand dunes yeah, all sandy beach yeah. Did you ever go over there?

SO: No.

KM: No. Yeah. There used to be an old Hawaiian settlement out here and in this area. And before the old families used to do, in ancient times, there are stories of planting sweet potato...

SO: People used to find the bones.

KM: Yes, so you heard about that.

SO: Yeah.

KM: Lots of bones yeah?

SO: I think they were planting watermelon and when they plant a lot, they found bones...

KM: ...Oh, market price. Your husband took the fish to market, he drove it to Honolulu, to Honolulu market?

SO: Yeah.

KM: What were... do you remember, what were the fish selling for back then? [Mr. Haisuka remembers that the fish auction market was on Kekaulike street, and that Blackie Yanagihara was married to and Ohtani, whose father owned a market-auction operation {pers. comm. April 18, 1995}].

SO: Oh, they have to take it to the wholesaler. The wholesaler was that Morio's uncle. So those days the fish...oh... ah, I don't remember.

KM: Pretty inexpensive by today's...

MO: Twenty-five cents a pound or something. Not even that much.

SO: Before the war when, my husband was fisherman, the fish price, he catch big 'ulua, was about fifteen cents a pound. And *kumu* was the best fish. That was a dollar to a dollar twenty five. Now you have to pay about ten dollars a pound for that [laughs]...

**Interview No. 18 - Mitsuo Uchibori, Interviewed on
March 9, 1995, 2:30 p.m.**

Mitsuo Uchibori (Mits) was born in Honolulu on February 25, 1920 (*Figure B-20*). His parents and were Sekiji and Konami Uchibori. In 1925, Sekiji Uchibori moved his family to the Maunawili area, where he farmed the land, and around 1927, the family moved to the Kuwa 'a 'ohe flat lands near the Halekou fishpond. Mits' father leased and farmed a parcel till about 1931. The family then moved to the 'Aikahi area near the present 'Aikahi Shopping Center, on the old Pali Palms side. Mits was very observant of the families, land and fishpond activities around the Mōkapu area. The following excerpts from his interview help readers understand land use at the time, and the key role played by Japanese families in the modification and repair of the nationally significant Mōkapu Fishpond Complex:

KM: I understand that you owned...you had land out in Mōkapu.

MU: Oh my father.

KM: Your father owned, had a farm out there.

MU: Lease land.

KM: So your father was leasing. Still living in Honolulu at that time?

MU: No. We were living over there on the farm.

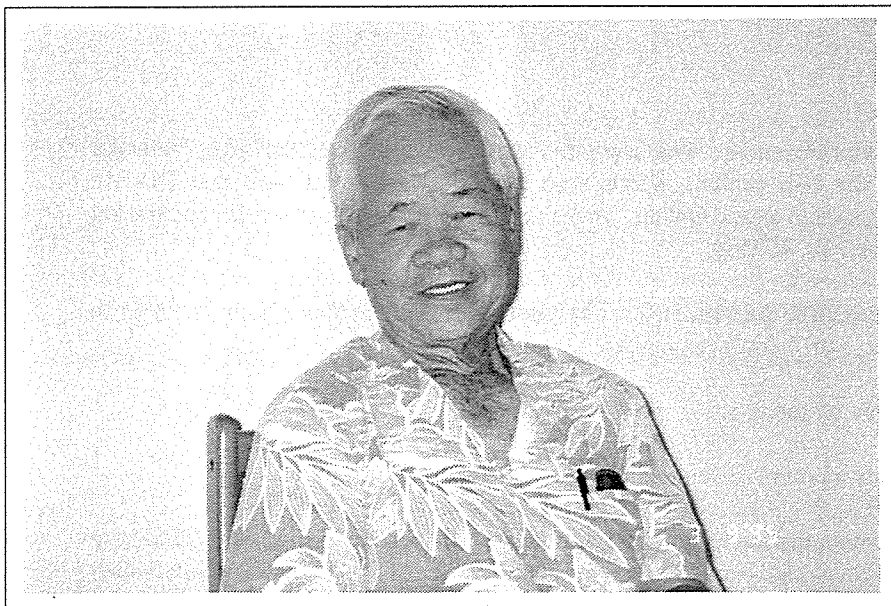


Figure B-20. Mitsuo Uchibori (Neg. 4834:21)

KM: At Mōkapu. On the farm.

MU: Yeah and eventually he built a house over there...a farm house, and we lived over there.

KM: We're looking at the map, it's HTS Plat 2043. And it shows the Mōkapu Peninsula as it was probably pretty much when you were living there because the bay area hadn't been filled in and stuff like that. Where was your farm located?

MU: Let's see. [looking at map] It's...fishpond...you know there's that new entrance from the base part. H-3 freeway, H-1 freeway. Well you go right across the fish pond and as soon as you hit land. That's where the game farm used to be.

KM: Oh okay. So the game farm was in this area.

MU: Right, right. Just about there. And a little bit to the right of it, I think, is this that wet land?

KM: Yes that's right.

MU: Just about, it borders there somewhere around here, ah, was our farm.

KM: Your farm was around kind of bordered by the wet land and at the fish pond.

MU: Right, right. And right across the fish pond was a cotton field.

KM: Oh there was still cotton.

MU: Yeah, it wasn't too big, maybe 5 acres or something like that.

KM: Was anyone working the cotton field at that time.

MU: Not that I know of.

KM: That's what I'd heard. That it'd been tried and then kind of abandoned or something. Is that...you never saw anybody harvest of anything?

MU: No, no.

KM: So your land was basically...the name of this wet land pond area, did you ever hear Hawaiian name for the fish ponds at all?

MU: No.

KM: Well it's been identified for quite a while as Hale-kou fish pond.

MU: Uhm.

KM: And Nu'upia is the long big one now. And so, did you folks have water kind of on two sides of you, the marsh land and...?

MU: Yeah.

KM: Well that's interesting. Did you folks take care of a fish pond at all? Did you fish, gather anything?

MU: No. Not the fish pond. We used to go fishing along the...[points to the Kailua Bay side]

KM: Along the open ocean from each side.

MU: My father use to take us over there for torching at night you know. Oh, was good those days! All the fishes used to... [laughs]

KM: A lot of fish eh! What were you growing on your farm here?

MU: Well, my father had of course watermelon, truck crops like sweet corn, Irish potatoes, and ah, oh things like that.

KM: Did you also have sweet potatoes and kinds of crops?

MU: Not sweet potato there, Irish potato. Some pumpkins.

KM: Were there other families around you?

MU: Oh yeah. There used to be an old couple, Maruyama. Don't know his first name. And they used to be a man named Yoshida. He was a bachelor. And another family named Tsunoda, Tsunoda.

KM: Husband and wife? Or Mr. only?

MU: He had children. It was a family; I don't know about Mrs.

KM: You were going to say something about Mr. Tsunoda.

MU: In fact, David Tsunoda lives somewhere around, not Ke'olu Hills but the older side Ke'olu Hills. David Tsunoda.

KM: So they were all farming around you... generally so there were...

MU: Tsunoda had a poultry farm and the others were all crop farmers.

KM: About how big was the parcel of land you folks had? I know, hard to...

MU: [Chuckles] Hard to say. Was big, but of course for now days was small. Was small I would say. Intensified farming. You know what I mean by that? In truck crops, not on a large scale but oh a lot of labor, handling. You know.

KM: How did you water your crops?

MU: Depended on the rain. Oh, oh by the way, there used to be a windmill, that's in the back of my mind...there used to be a windmill [Wai-ake-akua well]. But well, I don't know, I don't think my father used that water to irrigate. It wasn't...I would say it was more brackish water too.

KM: Was the windmill close by to you?

MU: Yeah.

KM: Oh so it was in that area then.

MU: Right there. And I tell you our farm...what you call...our house used to be... that's where the present mess hall is, the "grunt land" mess hall. Yeah, not the "air wing" now, the what you call...what I'm trying to tell you now...the infantry. Where their mess hall is, that's where our house was, because when I was going in there, I used to be a distributor for the Honolulu Advertiser, with the paper boys. I used to take the paper boys in there to sell newspapers, mess hall like that. I can just picture where our house was. It's just where the mess hall is, yeah.

KM: You were showing me earlier that...where the road came in to Mōkapu. Could you draw that on the map?

MU: Let's see now [pointing to Kapoho Point] Kaimalino, Kaimalino.

KM: That's what you call that?

MU: Well no, at that time...well there used to be a, well it was much later but a skeet club over here. At the point. This point here but, well I tell you, the road would come right now where we have the canal coming out like this [built c. 1950]. But those days, there used to have a drainage canal going this way, you know.

KM: Did you ever see any activity...were there Hawaiian families out there?

MU: No. Not that time. Must have been before us.

KM: So you never happened to see anyone go out gather at... did you see salt at anytime in the ponding areas?

MU: No, no.

KM: No. So the road comes on past those marshy pond areas. You know what, draw...show me how the road came in to get to your folks place.

MU: Let's see. From around here this was one road, mind you now, its not paved. And this would go further down and let's see, and this the one would go right down towards...is this Kansas Tower up here?

KM: That's Kansas Tower?

MU: Yeah, go around this way and then come to a gate point to the Peninsula. And then there used to be, let's see, one or two families over here, and Muto man used to be around here. He's a bachelor and then over, this is Maruyama...would be, this is our place. Maruyama is right around here, our neighbor. And Tsunoda would be right next.

MU: Kanazawa. Kanazawa and Nomura.

KM: Okay, so, and they were all primarily truck farmers yeah?

MU: Yeah, except for Sunoda, had a poultry farm.

KM: Had a poultry farm you said. So he had chicken coups all lined up or were the chickens loose in pens?

MU: In pens.

KM: Okay. So the road continued to round over by this side to the houses, yeah. Sort of ending by the ponds then?

MU: Oh yeah. It ended by the game farm. That you come in from the new road from H-3. The thing...when you hit land what you call, right across the freeway, across the pond, that's where the game farm was.

KM: Okay. Good, so right, basically where the gate is now yeah?

MU: Right, right.

KM: Okay, where the existing new H-3 gate. Then you had drawn that the road continued around and came around...you had called Kansas Tower. And there was a gate there. Again cattle, they kept the gates open and closed yeah, for... Did you ever hear a Hawaiian name for that hill?

MU: No.

KM: No. Then it continued around, ah...

MU: Later on while the King's subdivided all the areas there, before the Navy came in. When the Navy came, they condemn it all I guess and took it over. And when Navy took it over somewhere around in '39, '38, somewhere around there.

KM: Did you ever go over...we mentioned earlier too that George Da[vis]...

MU: Oh, fishing.

KM: So you came down this side.

MU: Looking for *tako* [squid], like that, play around. We were kids you know.

KM: So did you folks walk feet, ride...oh so you walked.

MU: Yeah. No bicycle.

KM: So you didn't really need to follow the road, the pathway then too much, or did you?

MU: Yeah. Looking for the cows, avoid them.

KM: So the road would continue around then...the trail...the dirt trail, come around down this side yeah?

MU: Yeah.

KM: Okay. So I'm going to draw this in pretty much, the general idea here. So you would go fishing on the *papa*...the flat reef area for *he'e* or *tako* like that.

MU: Yeah and then look for...this is Pyramid, we used to go around here, what you call on this side fishing, pole fishing like that.

KM: So round Pyramid Rock, below the cliffs, and coming back down in towards the bay. Now you'd pointed over to his area by Pyramid Rock. And on the maps, some of the old maps, it has identified old ruins. Did you ever see any old rock walls or anything up this side?

MU: Probably I've seen em but they didn't notice it. Being aware of that being an old building or burial site or whatever, you know how kids our age that time...

KM: No mess around yeah. You mentioned an old burial site. Did you ever ...

MU: You know this sand dune? You walk at the base over there are a lot of skeletons and bones.

KM: Lot of skeletons and bones. So at the base of the dune on the shore side, on the water side... Oh, on the back side, facing in the land.

MU: Just below that was all wet land. Where the golf course is now. In fact, somehow my...the way how I look at it, let's see, this is Kansas Tower, yeah. Below Kansas Tower, around here, where Nomura, Kanazawa, kind of living on the edge, and all around here, the base of the sand dunes on this side, inside, not the ocean side, that was all wet lands.

KM: All wet lands. So I'm drawing basically where you've kind of marked out here this area. So the base of Kansas Tower...the name has been recorded as Hawai'i-loa and you don't, never heard eh...

MU: Uh-uh.

KM: Never heard. So this is pretty much where the wet land was. And you said Kanazawa and Nomura were living in this area. Okay. Did...were there ducks or anything in the ponds, in the wet land area at all? Did you ever see? You know maybe...

MU: No. Maybe there were, but didn't notice, like the ruins. When I think about this Kapa'a over here, Kawainui Swamp, I think about mud hens and whatnot.

KM: And so it was at the base of the dune, on the inland side that you saw a lot of remains exposed at times.

MU: [Agrees] Well when we go over there, we used to kind of be scared, you know. Seeing something like that. Somebody will call our attention to those bones, the remains. We were kids, those days, hey, we want to avoid it [chuckles].

KM: You never saw any old Hawaiian families out about anywhere?

MU: No, no.

KM: No Hawaiian fisherman in your recollection?

MU: Oh there used to be one guy who used to live in the grove. What you call go down on the car and throw net you know. Mōkapu down Fort Hase on this side. Can't think of his name.

KM: Did he also work for the ranch, take care cattle, watch over the cattle or anything?

MU: Not him.

KM: So the name Kekua, not...

MU: Not Kamekona? Or something like that.

KM: Kamekona, something close like that huh? So he was a throw net fisherman, go out.

MU: He'll go there and throw net. Of course Arthur Rice, he is good throwing nets, oh he was really good, oh.

KM: Where did the Rice's, they had a house yeah?

MU: You know down Kalāheo Avenue, Laiki Place, that's their estate. Oh, I see. That's their estate. In fact, of course all the Rice are related, on Maui and Kauai and all of them. But this Arthur Rice, Arthur Hyde Rice, I think it was, and his son, Arthur Rice Junior. Oh he was really, really nice, a nice to us. We were just kids, but, I know he would take us out in his car when he'd go over there, throw net, catch fish and on the way coming back, he'd be picking us up, we're riding, or walking on the road, you know. Just for a short while but just because being nice to us give us a couple of *moi* [laughs].

KM: Oh so had good *moi* out there.

MU: Oh yeah, *moi* you know, that's for the royalty.

KM: Really eh... So did you ever go hike up to the top of Kansas Tower when you were a kid?

MU: No, never did go. But I tell you, there was quite a bit of turkeys around you know. In flocks you know.

KM: Was the ground pretty much covered over with *koa*? Or was a little bit more open to *haole koa*.

MU: More lantana.

KM: But the cattle pretty much ranged all over. So they kept stuff down a bit, yeah.

MU: Yeah. And mostly Angus, Black Angus. And some Herefords, but...

KM: Did the Rices; Castles have something out here too? Is that right?

MU: Yeah, they had something. They used to be, ah, let's see Ulupau Crater, there used to be a beach house over there.

KM: In around this area by what you call Fort Hase, also yeah.

MU: Yeah. Like you know, Mr. Maruyama used to work for them and they would come home on weekend and they would go fishing, deep sea fishing. Where they went out I don't know. Either on this side or probably Kāne'ohe Bay side.

KM: So in your time out there, did anyone point out anything to you that was you know... you saw the burials, and you knew that that was a sensitive place already, and you tried to steer away from that. You never...did you see, like I mentioned earlier, any walls, no walls or anything really anywhere, or pens, enclosures?

MU: No...

KM: ...Let's see, gosh. How about the fish ponds, did you mention that someone, Matsumoto.

MU: Yeah Matsumoto family. We used to go there crabbing, fishing, oh boy [laughs].

KM: You know, you've seen the fish ponds now yeah, mangrove covering all over.

MU: Yeah.

KM: Was it like that before?

MU: No. I remember that fish pond is that it's more, it's bigger, more water you know, more wider and bigger.

KM: Not overgrown with all this stuff.

MU: No, no.

KM: And could you see...how about in this area. Did you, like you know on the Kāne'ōhe Bay side...like where the new road is now, did you notice any of the walls or anything out there for the fish pond, that you recall.

MU: All I know is that Matsumoto who owned that fish pond, well I guess he leased that fish pond. He used to what you call come in get this white coral rock from our farm over in 'Aikahi Park, where 'Aikahi Park is, in back of 'Aikahi Park where our home was, to build those dikes or to repair those dikes. He used to come and get rock, which we would put on the outside of our farm, farm area, farm boundaries you know. He would come and pick it up and take it over to repair his dikes.

KM: Did you ever see, you know, the sluice gate, the gate how they let the fish come in and out, did you ever see them work the gate?

MU: Oh yes, oh yes.

KM: Could you see the fish come in and out?

MU: Oh yes. You know what they would do is lift the gate up. Water would come in, high tide, that would attract the fish over there you know. And after while they'd just lower it. What they do is just scoop that up, what you call, for the market next day.

KM: So good system yeah.

MU: Oh yeah, really. You don't have to go and you know and surround net and catch...you know...the easiest way to catch em is just get them in there and just scoop it up [laughs].

KM: Did they...did you notice, did anyone take a canoe or boat out in there?

MU: No.

KM: No, no need. They never go out in the pond, they stayed pretty much...when they were fishing, when did they gather their fish, by the gates only?

MU: Yeah. And oh they spend lot a time going out catching this small fish you see. They go out to Kahalu'u, Kāne'ohe, all around there, the shore line. Use that fine mesh. Catch those fish, bring them back and put it in the pond.

KM: Oh so they would go get the *pua*, the young mullet like that to stock the pond.

MU: Right.

KM: So they had...they took the time then yeah. They had to go out and get that.

MU: And they had to watch it at night. People would come. How they can catch it at night but, oh yes. In fact Mr. Matsumoto had couple of guys working for him, what you call, one was still on the Kān'eohe side and one more toward the gate, Mōkapu side, just to be around just in case if someone should come around you know [laughs].

KM: Gosh. So people must have been 'ono to eat mullet . You said had crabs inside too.

MU: Oh yeah. White crab, Samoan crab. The white crab, boy [smacks his lips], and clams oh, inside and outside, oh, uhm those clams.

KM: You... mentioned you used to go fishing along the ocean side facing out.

MU: Yeah, over there, the North side. My father would take us. He'd go torching. You know, he'd make the torch out of a pipe, plug it, put kerosene in there, put bag on top and then light it, you know for torch. We used to go over there, boy the fishes over there. You know in the tidal pools like that at night. No such thing now.

KM: ...Did you ever here anything you know when you were out night time...you guys were out night time, spend the night maybe or something. I know this is you know, because of the burial dunes, sometimes people say you know.

MU: No.

KM: No. So you never got bothered yeah, go over there.

MU: No. It's just that eh...well something just told us, "eh, don't go around there." It's not good to go around there. In those days there used to be trucks, you know these big dump trucks. Guys would go over there just to haul sand, man power, shovel and load it up and then go over the hill. And they used to come, go back and forth, oh, well that's work, that's work.

KM: You think that they got some burials in the sand when they went out?

MU: I wouldn't be surprised. Maybe they don't want to talk about it [laughs].

KM: Yeah. You went fishing around Pyramid Rock side.

MU: Oh yeah.

KM: I heard what had good 'ōpihi around there too?

MU: Oh, rather than 'ōpihi, *moi* [laughs].

KM: ...Okay, let's see. How about 'Aikahi? And how did you get to coral rock. You folks were digging areas?

MU: Yeah, when we plow, the coral rock would come out you know, and put it on what you call, horse drawn sled and then take it out on the boundary, unload it over there. I don't know how many of those trips we made over there to get rid of that rock.

KM: And so Mr. Matsumoto would come pick up the rock and repair areas of the fish pond wall.

MU: Right, right. [looking through some photographs brought to the interview] ...I had one old picture looking towards Mount Ulupau, you know towards Fort Hase, from the Kaimalino end you know, looking there. I don't have it, my sister has it.

KM: Yeah the land really changed a lot yeah. Do you go by Ulupau by the way, did you go up? You said you went up by the top yeah?

MU: Not the top, no.

KM: Or the lower crater side yeah. How about, were there sea birds out there?

MU: Oh yeah.

KM: So you saw the big birds like that yeah, the booby like that?

MU: Yeah.

KM: Oh so they were out there when you were there too. I saw an interesting photograph at the museum today [Bishop Museum Mōkapu photo file] of a group of people that went out to Mokumanu, to these little island, off the side here. Oh the birds was just thick in the air and on the ground and everything about 1927, so your time. Had a sailboat, a little schooner went out and a group of people went go around the island.

MU: Oh those sea birds would fight for the fish you know. Yeah sometimes they drop it that thing would start falling, boy the bird will come right down scoop it up.

KM: Scoop it up. Before it hit the water.

MU: Oh yeah! They got quite a span you know, their wings, Oh, they're big birds, you know those sea birds. Yeah boy that place over there, Fort Hase, oh the wind always blowing.

KM: You know, did you walk, go fish along the beach area over here too, on the Fort Hase side or Ulupau, this side...Ulupa'u.

MU: You know where that iron wood trees are? Oh around there used to be good fishing.

KM: Did you ever see, oh I'm sorry, you know asking you, did you ever see any remains or anything exposed there because of wave action or anything?

MU: No.

KM: Thank you, I really appreciate it.

MU: You're welcome. [end of tape]

**Interview No. 19 - Mrs. Lucia White-Whitmarsh, Interviewed on
March 15, 1995, 10:45 a.m.**

Lucia Keali'ipo'ohinaolo'eau White-Whitmarsh (Aunty Lucia) was born in Honolulu on October 30, 1917 (Figure B-21). Her parents were William Kekuhaupi'o White and Helen Naheana Poepoe-White. Both of Aunty Lucia's parents, her grandparents, and other family members of their generation all spoke Hawaiian. The families approach and outlook to life intertwined as much of their Hawaiian cultural values, practices and beliefs as was possible at that time. By c. 1932, aunty's parents purchased a house lot in the 'ili of Mōkapu (Figure 23b) along side Keawanui Bay. The White family was descended from a long line of skilled fishermen, and it was partially the rich Mōkapu Fishery that had drawn them to the peninsula. Mrs. White shared with her daughters (Lucia and Mikahala) the importance of caring for the land and natural resources of their home. During their residency, many visitors frequented their home; among them was Princess Kawānanakoa, a leading member of Hawai'i's deposed monarchy.

Leaving Mōkapu was a traumatic experience for the Whites, and it was their expressed wish that when they passed away, that their ashes be returned to the waters which fronted their home at Mōkapu. The family honored the strength of their Mōkapu connection by returning the remains of both Wm. Kekuhaupi'o and Helen Naheana Poepoe-White to Mōkapu in 1980. The following narrative are excerpts of an interview conducted on March 15, 1995; the excerpts have been modified somewhat with information from subsequent conversations and written notes from Aunty Lucia.

LW: ...My family went to Mōkapu in the early '30's, when Sam King subdivided the area near Pyramid Rock. And then my mother and Flora Hayes were classmates from Kamehameha and have been friends for many years, and so they were friends of Sam King and he told

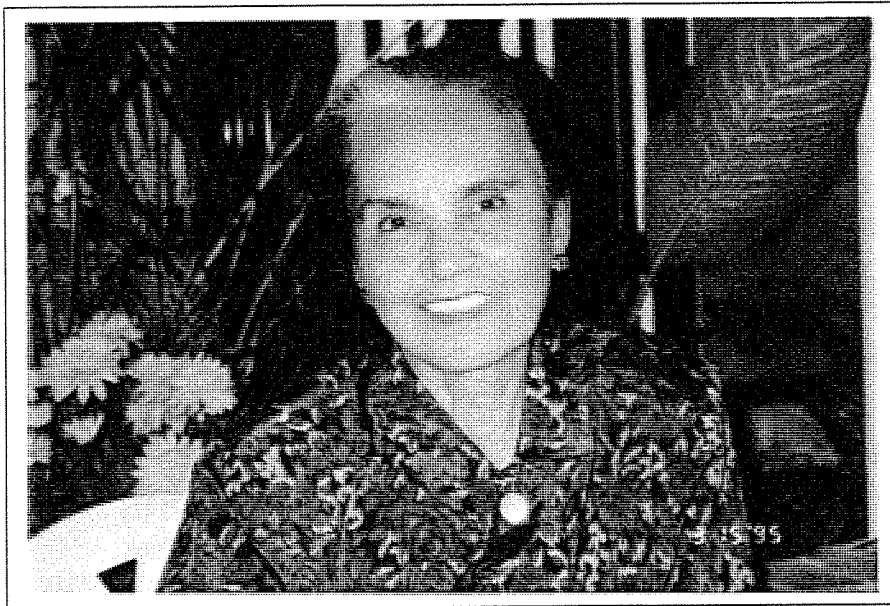


Figure B-21. Lucia Keali'ipo'ohinaolo'eau White-Whitmarsh (Neg. 4837:1)

them about Mōkapu. So I guess Flora more than anyone convinced mother she better join her too, so they each got a lot over there near Pyramid Rock. And so of course when we first were there, there's no electricity, no water or anything like that. And so we had to go to ah, well the Castle and Punahou area over near Ulupau. We had to wind through that cattle land I guess at that time because they had fences and gates, about 7 gates you had to come through. We started from Kailua on the North Kalāheo, I guess that's North Kalāheo where about where the Pali Palms is and over along the water, you just go across the little rivulets, past where the skeet shooting area is, the road would wind along in there and then come inland toward the farmlands, had papaya and watermelon and sweet potato farms [referencing HTS Plat 2043].

...the fish pond was on this side, to the left. But you'd come more in front of the Punahou [retreat on Ulupa'u Beach], at least the road sort of wound, it was, had a rough, rough road, very, all you know dirt roads, lots of bumps and holes and whatnot, lots of ruts and things... And then we wandered so long until we finally got to the other side of the hill.

- KM: Of the hill. So this *pu'u* here yeah? Did you ever hear the name of the *pu'u*?
- LW: No, I don't think so.
- KM: The road went behind the *pu'u*..?
- LW: On the ocean side as far as I can recall and then they came to the last gate where the gate keeper Mr. Foster was. And he had the Foster, their home was right there at that last gate [the Mokapu Tract Gate]. And that's where you were either admitted or you not, when you got to the Foster home.
- KM: Now did the road also divide and go down toward the Davis' property?
- LW: Yeah. Once you get over here in front of that little hill.
- KM: The little hill, Pali kilo?
- LW: Yeah and then one road went left and the other. Then there was a little store right, a little store yeah, right just past the...
- KM: Intersection?
- LW: Past the Foster house, the store, yeah, near that intersection.
- KM: And so these cliffs here...the small cliffs on the ocean side, and you mentioned where your grand uncle, Mr. Spencer?
- LW: Yeah.
- KM: Had found some things [Hawaiian stone artifacts] at one time. So the road ran below that little hill yeah?
- LW: Well, I don't know whether there was an official road or whether the families just made em because the cars just went all over the place. Lots of wild tomatoes and stuff growing around there. So you kind of went around so I can't say for sure if that was a definite road or just some path that the members made.

- KM: Here's Pyramid Rock, Kū'au. Now your house was along this little cove.
- LW: Just past, well see there was a sandy section here and then there's a road, that black rock I told you that jutted out. And so the inside cove on this, yeah, and then on this side of the rock that is where we had, put all our boats and our fisherman this little tent.
- KM: I'm jotting down that there's a black rock that sort of juts out in the cove there. And so your house was along the side of...
- LW: Uh huh. Well we had about 2 or 3 levels you know, up toward the top. I forgot to tell you when we were talking about the *'alamihi* that Princess Kawānanakoa used to come down here to eat *'alamihi* at the house.
- KM: Down at the house there? With your family?
- LW: Yeah, right. She used to come down and when she'd call my mother and say... or Flora, Aunty Flora or whoever she could reach first, she loved *'alamihi*. So she and her chauffeur used to drive down see and after, originally we could drive right down right down in front of the house. But as the property lines got more defined and we kept the cars on the upper level. But she used to bring her chauffeur cause she was such a large woman. It wasn't easy for her to get around so the chauffeur would drive her down across this, and park right in front of the house and she'd get out. And my mother, we had this... our house was like an old fishing shack. You know big room and with all the beds and things, the kitchen, dining area and the bath. And then, she'd come in and sit at our table, the long table, oh I guess you could seat about 10 people, 4 on each side and 2, you know one on each end. And so she would sit at one end of the table with this big bowl of *poi* and another bowl, oh a good size bowl of *'alamihi* [7 or 8 inches across], full of *'alamihi*.
- And that was all she had, a big bowl of *poi* and the *'alamihi*. And she used to sit there. And she was so neat about eating *'alamihi*. You know she just ground every little piece [laughs] She was really...
- KM: And was she talking like with you mama or Aunty Flora them?
- LW: Oh yeah, when they were there you know, but she was consuming her *'alamihi*. When she got through then she would visit a little bit.
- KM: Did they primarily speak in Hawaiian or English? Do you recall?
- LW: A little of both I think. I know when Aunty Flora and my mother didn't want us to know what they were talking about, they talked Hawaiian.
- KM: So you were about 15 when your family moved, when the family moved to Mōkapu or...
- LW: Mōkapu, no they moved in the early '30's, eh. So I was about 13. Well I was...you see we were in school, we were boarders at Kamehameha at that time and so my folks were always down at Mōkapu every weekend. The only time that we went up was during vacation.
- KM: Do you recall if you ever... see cause the reason that I'm thinking that the road from your time was here is that otherwise the road would have had to cut cross all of this fish pond here. And you skirted the fish pond.

LW: Yeah from what I could recall. We skirted the fish pond because there's no other way to get, I mean no...so that could be, you know, right because I'm not quite sure...

KM: Okay. One of the things that was marked on these maps in the 1880s and 1890s was it says "salt works." And so there were little pools where water at one time were made for making salt.

LW: Yeah, you could see that near there, cause they have that wild 'ākulikuki.

KM: That's right, yes.

LW: They had some but we never stopped over there, no. With salt we went to make salt way over Ulupau side.

KM: In Ulupa'u, in the rock area, where the cliff and, just where the shore ends.

LW: Where the little pocket... you know the little pockets where the surf would leave water.

KM: Uh huh. We'll talk about that in a little while. So as you drive along here, if you recall...this area was open

LW: This is a ranch, ranch lands and the grazing, I guess for the cattle, Mr. Castle had all this.

KM: Oh, so this was all the Castle property where they were grazing?

KM: You mentioned that when you were driving out to... along the dirt trail to your house, you passed through several fences.

LW: Oh yeah, the gates, yeah, we had to go through gates.

KM: And you came behind this pu'u you said yeah? There was a big pu'u.

LW: They were, you know there's one road that went one way, and one, I think it went back here between the two hills.

KM: Did you ever stop or go hike or see? No.

LW: No, I never got curious at that. From what I could recall it was all *kiawe* trees and brush and stuff in there so I never did go investigating.

KM: Okay. And as you drove around you folks got to your house. Were there other families living near you also.

LW: Well the ones I remember are the Makinis and the Mays and over the hill, the Chaneys and then, I don't know the Johnsons whether they were on that side or what.

KM: Oh, so the Johnsons were...

LW: I'm not sure whether they lived there or they just used the Davis. Because they went to the... we always went to the Davis place with them so...

KM: So the Davis' place was out up there, uh huh.

LW: Yeah, right there, Davis Point there. And this is where we got the 'alamihis, right in here and the old pokipokis.

KM: You had the *pokipoki* you were saying was a little crab. So it was all along the flats here and you folks would gather 'alamihi and the crabs and...

LW: And then back here, back of the house is where they have the white crab. At night you could come, there was a little pond like or...

KM: Marshy, boggy area.

LW: Yeah, and yeah you could get the... I don't know what the name of it, it is regular white crab. Kind of gray.

KM: So night time you would come

LW: Yeah, just put the light or lantern or *kukui hele pō* or else a flashlight, just shine down in the water and scoop up the crab cause the light would just stun them. And they just stop and you scoop them up with the net. The water was very low, very low. So you just use the boat was just a flat bottom, you just skim over the surface or you could walk if you wanted to. Have you met any of the Makinis? The Hawaiian Makini, M-a-k-i-n-i. The other Makinney, M-a-k-i-n-n-e-y, they used to get confused because the both whole families were there.

KM: Do you know if any of that family is anymore...

LW: The Makini? Hawaiian one, M-a-k-i-n-i. I don't know. They used to live out in Kaimukī on Mahina Avenue a long time ago but I don't... the only one, the name that I recall is was one of the daughters, her name was Deborah Makini. But she's... but if she's married or where she is I have no idea.

KM: Yeah, mama them had a house out here and tell me, you'd mentioned that, and your grand uncle's name?

LW: Was John Dominis Spencer.

KM: Uh huh, and you said at one time that you had heard them talking a little bit about a settlement that had been along the...

LW: He said that there was a Hawaiian settlement right... in fact, in Mōkapu there yeah.

KM: It's this area basically on the hillside yeah... that, over here pretty much.

LW: Well close to, well I guess they probably lived on the flats but it was near that pu'u that you mentioned. There was a lot of activity and [Palikilo – Keawanui]...

KM: Tell me about, you said that this uncle found something in that area at one time.

LW: Well from what I remember, I think it was a *poi* pounder and then there was an adze, I don't know whether he found it there or he just gave it to my mother. I don't remember.

KM: Did your grandpa have a place out here also?

LW: My grandfather, yeah, he had a farm, a little cottage out there.

KM: About where was his farm?

LW: Somewhere around in here [marked on map]. I can't...

KM: Uh huh. Close toward, in between the *pu'u*?

LW: Yeah between this *pu'u*, yeah this... what do you call it, Hawai'i-loa, yeah, between that and our house.

KM: Okay. So I'm going to mark here. Now did you walk from your house to grandpa's house?

LW: Oh yeah.

KM: And what was grandpa's name?

LW: Henry Poepoe... it was just a little weekend cottage that he had there. But it was...he had papayas growing in there. And then his neighbors had sweet potato.

KM: Okay. His neighbors were a Japanese family?

LW: Yeah, the Koshibas. They were... lived...toward the Hawai'i-loa side...

KM: When you...do you recall ever seeing any Hawaiian walls or any old features here?

LW: No, if I saw them I wouldn't have recognized them as such. I mean they were just rocks.

KM: Sure, and so did you ever hear mama talk about any special places out here or like, your house area is not far from where a stone that was identified in 1930 as Hina is situated. Did you hear mama talk about..

LW: No not as such. I don't recall that at all. But you mentioned the birthing stones. I know she collected several of those things and...

KM: And that's what mom called them yeah?

LW: Birth...yeah. She said the Hawaiian name but it was a birth, some kind of birthing stone.

LW: It was probably...*pōhaku hānau* sounds more like it not that *'ili'ili...pōhaku...*

KM: And this is from the Pyramid Rock side where mama...

LW: Well I imagine that's where it came from because she has several of those stones.

KM: You'd mentioned that along the shore here mama used to gather, you folks, and you folks would gather different kinds of shells and things, yeah.

LW: Oh yeah, Ni'ihau shells, all over both sides, both sides of Pyramid Rock. On this side which later became a Pan American section. And then over here, inside on the sandy side of Pyramid Rock, the Kāne'ohē Bay side. Yeah, oh lots of shells she had...

KM: And *kūpe'e* you said also?

- LW: Oh yeah over... *kūpe* 'e we gathered over here on the side of where the Pan Am, we always call it Pan Am Beach [laughs]. Because that was open ocean on that side [more were found on the Kāne'ohē side of the Pali-kilo bluffs]. This other is a little more protected by the reef.
- KM: As you went along the shore, you also mentioned that by Ulupau side, and did you hear Ulupau or Ulupa'u?
- LW: Well they used to call it Ulupau. But I've heard Ulupa'u lately and I said well they get, you know, let me know what the meaning...probably sounds better or is a correct way to say it but at the time they just said it was Ulupau and that's all we knew. But recently I have heard Ulupa'u and I said oh well then we have to be corrected. Like so many songs we learned by rote, we were singing them incorrectly because we weren't using the glottal stops.
- KM: You mentioned that out on this area where the sand ends and the rocks begin, there were small little areas where you could gather salt or *pa'akai*.
- LW: Yeah. Up above it more. They had little pockets there and you just ah...
- KM: Did you folks, what did you do with the salt? Can you describe you know a little bit...
- LW: Oh we just let it, you know, wait until, especially in the summertime it's hot, any little deposits of salt we gathered and because hardly anyone came around so it wasn't contaminated. Now some of the other places that we used to gather salt down in other areas of the island, but there was too much traffic. Things would get contaminated. But over here it was pretty restricted and clean, so, my mother used to use just gather bags of salt. And she'd come home and wash it and then she'd add '*alae*.
- KM: So would she let it out to dry some more or...
- LW: Yeah, she'd...yeah because she'd wash it again and then let it dry again and then just to get rid of a lot of the...just to get...there's a lot of little twigs...and let that float off and then when it starts drying again...
- KM: And where would her '*alae* come from?
- LW: Well she had relatives from Kaua'i who sent her '*alae*, that's what she always...
- KM: So she left this out here. Did mama salt fish and things with that or
- LW: Oh yes, oh yes.
- KM: And did you folks have any '*uala* or anything growing around your house?
- LW: No, not , no not right in the back. We didn't plant anything like that but just above, along the road had lots of wild tomatoes and then the farmers all had you know, potatoes, papayas and stuff like that so we bought our...
- KM: You'd mentioned that there was a store, a little store by the intersection. What was the store carrying? Do you remember?

- LW: Mostly corned beef, canned salmon, just very simple, you know Hawaiian stuff that you just eat with *poi*.
- KM: Fronting your house, and this comes a little bit more recently when we were talking earlier, you'd mentioned that your dad them and other families would go out fishing. What were some of the fish...in fact you'd mentioned even out in the deep ocean, what were some of the fish and things you...
- LW: Well here on the Pan Am side they have lots of *awa*, *'anae*, and *moi* because it's all open ocean. So they put their poles, just line em up at night you know, and then you sleep on the beach. When next morning you gather or whenever they hear the reels going they'd get up and go. That was for the you know open and inside they would have, well we get *uhu* and oh gosh all kinds. *Hinālea*, *hinālea* all over here. *Hinālea* was just...my sister used to call them "hinalears." But had plenty. And there was, well even *wana* and *'ina* and of course I told you about the *loli*...Japanese.
- KM: Tell me about the *loli*.
- LW: Oh yeah, the Ige family from Luluku would come down with their friends and relatives whenever there was a lot of *loli* my dad would contact Mr. Ige and they had, I think they had a pig farm up in Luluku. But anyway, they'd come down, a whole bunch of them and get all the just the buckets, gather buckets of *loli*. I think, I don't know...I think that they were the brown type that they prefer. There were different kinds but they preferred this one. And they just had buckets full.
- KM: Did mama them eat *loli*? Do you remember?
- LW: They did eat and I ate some too but I never cared for it you know. But we had more fun just playing squirt gun [laughs]. All the kids would fight with the water. We didn't have water pistols we used *loli* [laughs]. Of course there was a lot of *'ōpihi* outside of Pyramid Rock. We used to gather *'ōpihi* over there. Always have to watch for the waves. Somebody would... I... that's why I get a big bang out of listening, there's a song that comes on. Somebody made a recording about *'ōpihi* man or something. *'Ōpihi* man another one coming or wave coming or something. I just...well that's the way most *'ōpihi* are, you know, you have to avoid your...But there, and they had some *hā'uke'uke* but not ah...I don't remember too much of the *hā'uke'uke*. There may have been but I never paid much attention. I know the *wana* and *'ina* and lots of...we used to have *weke* and oh lots of *manini*. That was just like rubbish. I mean, you know have so much of it at the time. But in some other areas that was rubbish as far as we were concerned, but lots of *uhu*.
- KM: You folks, so there were a lot of *uhu*. That's interesting.
- LW: They had most of the blue *uhu*, red *uhu* too. The last time we went out there you know as I said, in the late 70s, see the *'uhu* just going along, nice size *uhu* just off the rock.
- KM: Now I'm going to come back to the last time you went there in just a moment but I'd like to stay back when you were young and when papa them, your dad was fisherman. Would he canoe or flat bottom boat?
- LW: The flat bottom.
- KM: Uh huh. And some...him and some of the other people perhaps from around there would go out.

- LW: Oh yeah. We had this Japanese man that we... Toaki, we called him Toaki but as I said from his obituary we found his name was Tsuaki, T-s-u-a-k-i. But we called him Toaki and somebody else called him Tobaki and so that was, and then there's another Chinese fisherman [Ah Num] that used to come there and they were the ones that knew the fishing spots so they taught my dad and his friends where to go.
- KM: Did they keep... they... I think you were saying that they helped mend the nets and things.
- LW: Oh yeah, well Tsuaki was the one. He did all the work, he made the nets and he mended the nets and my dad dyed them with the, I guess what do you call the squid...
- KM: Oh the 'alā or 'ala, oh 'ala'ala yeah...
- LW: 'Ala'ala, 'ala'ala. And they used to dye some of the nets. But in those days they didn't have the kind of nets they have these days, you know the nylon type. They had linen, they used linen. And Daddy used to throw net over there a lot, do a lot of throw net over there.
- KM: So he would get *he'e* out here too yeah?
- LW: Oh *he'e* yeah. They got plenty *he'e* yeah.
- KM: So and they would use the 'ala'ala to dye the nets a little bit.
- LW: Yeah, they used some, some of the nets, not all of the nets, certain ones they used.
- KM: Did you understand why they dyed the net?
- LW: No I didn't know. I wasn't curious enough at that age.
- KM: This is just as a side bar but what I understand in having gone through some old texts and things from you know from Kahā'ulelio or other Hawaiian writers...
- LW: Kahā'ulelio was my grandfather's family. His mother was a Kahā'ulelio.
- KM: Oh... I'll share with you a story that Tutu Kawena told me about how that name came about by and by. But what they said is that the fish could see the white net yeah? And so they would dye them so that the fish couldn't see it. But it's interesting that you mentioned using the 'ala'ala cause I'd heard about *kukui* to dye or the 'ulu to dye you know, or *nomi* like that, the bark eh? But interesting that they used the 'ala'ala.
- LW: Well I've heard that they used *kukui*, I guess because they were at the ocean and that was available. We didn't have *kukui* around.
- KM: Makes good sense, makes good sense. How about 'ula or the lobster like that?
- LW: Oh yeah, plenty lobster. Always lobster. I mean when I think of it I'm always ashamed to admit that I, that it was so plentiful. We'd have a whole freezer full of... this was afterward, when the electricity came in and we could have a freezer there. We had a freezer full of them, lobsters, we wouldn't touch em. And then the war came along, when we couldn't get lobster, oh those freezer's full.
- KM: You mentioned before you had electricity, how did you get your water?

LW: We carried our own. We draw up big jugs of water. Every time we went down we took our own water.

KM: So you mean when you would come out stay, you would bring water.

LW: You had to bring yeah.

KM: How about catchment, did like to 'au'au and anything. Did they catch off the roof or anything like that?

LW: Yeah, well a little bit but not much. We just 'au'au in the ocean and then when we get to town back then you get water.

KM: So then you folks got electricity?

LW: Yeah, and then water. Water first and then the electricity came.

KM: Did your dad, mom them like to be out at Mōkapu?

LW: Oh, gosh yeah, was their home. I mean that was their love. It almost killed them when they had to lose the place because they was, well that was planned as their retirement. They both worked and they hoped to retire there. They loved the water and the fishing and the eating the fish and that type of thing.

KM: And what memories too yeah, to have with the 'ohana... when Princess Kawānanakoa or other family members would come out it was, was it a happy time for you, you know, your memories and things?

LW: Well actually when Princess Kawānanakoa came we, everybody evacuated. Was only Mrs. Kawānanakoa and Aunty Flora and mother. I mean we would be called in to help around the house, but mostly, but when she came that was her time and she did what she wanted and everybody cleared out of there.

KM: Did you ever hear anybody chant, like when she was coming up? Did your mama, grandpa or somebody...

LW: No, no.

KM: ...ever call out. Mrs. Hayes. No eh.

LW: No. And we never were that, I mean beside our immediate family. My grandfather was *kahu*, so we were kind of away from that. We were more Western.

KM: Grandpa Poepoe was a *kahu* of one of the churches...

LW: Kaumakapili Church. Yeah, he was *kahu* for about 47 years.

KM: What was grandpa's name?

LW: Henry Kuniaupuni Poepoe. He was named... Keli'ikuniaupuni is the full name, his full name was... he was named by Queen Emma. The family lived in Lāhaina but he was actually born on Lāna'i when his mother went over for the branding time. So everybody

from Lāhaina went over to Lāna‘i for the branding. And it was at that time that he was born. But they record him as being born at Lāhaina because that was his home and so Queen Emma came over and she called at first she called him Keli‘ikunipipi I think, something like that because of the branding. And then afterwards she said “No, no, no,” she said we call, because the new printing press I think the first newspaper was being printed or printing press arrived something, so she said let’s call him Keli‘ikuniaupuni. So that’s how he got that name. We have several cousins with that name.

- KM: ...When you folks were out night fishing, when they would set the poles out along the open ocean side, what you call Pan American, it’s on the ocean yeah side...you know the dunes are a noted place where *iwi* have been buried, yeah.
- LW: Discovered yeah. Well we heard about some of those. I mean I told you about Uncle, grand Uncle Spencer. He mentioned something about it but specifically I couldn’t locate any...but we’ve heard you know, tales.
- KM: How did... as children, as children did you folks ever come across exposed remains or...?
- LW: No.
- KM: Did mama them ever tell you like...?
- LW: Well if they did, we...you know, we didn’t pay too much attention. I mean we were just kind of growing teenagers. We were more interested in the beach and the water, you know, that kind.
- KM: Did you ever hear anything about...and in fact Mrs. Davis also recalled that sometimes night time you might see something, you know...
- LW: The *akua lele* [literally: flying gods, a fire ball traveling form of a deity].
- KM: Oh yeah, you had mentioned *akua lele* too.
- LW: Yeah, at Pyramid Rock. Yeah, my uncle and my mother and them would always talk about that, right at Pyramid Rock. And they’d seen *akua lele*, and so my uncle Spencer also mentioned that.
- KM: What was the feeling about these *akua lele* that were seen at Pyramid Rock side? Did they hush everybody quiet or...?
- LW: I don’t know cause we just heard that they had seen them, but what happened at the time it was occurring, but I don’t have any details on that. But they mentioned at Pyramid Rock, yeah.
- KM: Oh. You mentioned that your mama and papa had bought this property at Mōkapu. And you said that it was their love you know. And they felt pretty...how did they feel about leaving Mōkapu on 1941?
- LW: Oh, terrible! [Chuckles]. Ah, [19]41 yeah, just before the war.
- KM: When was the next time...or maybe, did you have an opportunity at all to go back to Mōkapu?

LW: Well the only time that I went back was in the 1970s, on the Father's Day when we took my dad back there just for kind of a last [visit]...

KM: Mama had already passed away?

LW: Yeah my mother had already passed away. It was Father's Day and the ah...a friend of ours knew the commandant, I can't recall his name, the colonel. He said "Oh sure come on down." And he let us through, all the way to... [end side one]

KM: Okay, I'm sorry, so you mentioned that on father's day in the late 70s...

LW: Yeah, I can't remember exactly what year that was, but ah...because my dad passed away in 1980, so it was just a few years before that. So we went out to... well as I said, what was called Fort Hase at the time, what you call Ulupa'u. And we went around there, we went back to our house site, and the old stone wall is still there, and the steps leading to the water is still there. All the coconut trees are gone. We were able to go down to that little cove and pick *pipipi*, and then we stood on the black rock out there and watched the *uhu* going by. Nice healthy, big *uhu*.

KM: So you saw the black rock that juts out into the water...

LW: Yeah.

KM: And there were *uhu* still in that area.

LW: Yeah! It was beautiful, we just... and we didn't have any poles or fishing line of any kind. So we just stood there and watched the *uhu*, and gathered *pipipi* on the rocks, just for the heck of it.

KM: There's...in the area that you lived. Ah. The general name of the place was Keawanui. Did you ever hear that name?

LW: No, no.

KM: Then there was a small pond or fishtrap, by the black rock area that you are describing called Pā'ōhua. Did you ever hear that?

LW: No, I didn't hear that.

KM: No? It's interesting that you mention it, that *uhu* in there, because supposedly it was a trap for *uhu* fish, you know.

LW: Oh. Yeah, well we were just standing there, and there's this *uhu* slowly swimming by [chuckles] I don't know, my goodness.

KM: How did Dad feel; about going back to there?

LW: Well, I guess he was kind of glad and sad at the same time I think. He didn't, he didn't really say too much. Except, "Oh the steps are here, and the wall is here, and the cove is here," and he walked out to stand on the... He was just glad to be able to see it again. I couldn't say what was going through his mind because he didn't say much.

KM: Well, you shared something that I think is very important though. When mama and papa both passed away, you said that their ashes...

LW: Yeah, we had their ashes scattered, because that was their desire, to have their ashes scattered out at Mōkapu [this took place in 1980].

KM: In front of Mōkapu.

LW: Yeah. So they, so it was between Turtle Rock and the...house.

KM: The shore?

LW: Yes, as close as we could get.

KM: Was that their request?

LW: Yeah, that was...they wanted to be, have their ashes scattered. So mother died first, so we just...we had a niche up in Nu'uau, and we kept her ashes until daddy passed away. Then daddy said they wanted them mixed and then scattered out. So that's what we did. We took a boat from He'eia landing. In fact we had a couple boats with friends and relatives on and we had a little service right outside and scattered the ashes. The *mo'opuna* did the...scattered the ashes out there.

KM: They must have loved the place a lot.

LW: Oh yeah, very definitely. That was something they were very close with. Cause they had [chuckles], that was the funny part of it, they lost three homes to the... Mōkapu to the navy, and then later in Kaimukī, they had the freeway go through their house in Kaimukī. And then after Mōkapu, they had another little place down in Waikāne. That was taken back by the...well that was a temporary lease from the McCandless Estate. And they took it back from them. So that was another thing, they had put in a lot of work on that too. It was the closest to Mōkapu you know. So there was always a Mōkapu connection.

KM: Sure, that was what they were looking for eh. They loved Mōkapu.

LW: So any way that was ah their...Mōkapu was their favorite place. Anyway they had so many happy, happy times, relaxing times. And the Navy took it over. But they weren't alone, all the other friends lost their places too, so...

KM: In the time that you were living there, or in the time that you would and spend the weekends or summers with mama them, did you ever talk story about Mōkapu? Like what does the place name mean? Or...

LW: No...

KM: When you were out here, was anyone using the fishponds that you remember?

LW: I guess so, because the, Mr. What's his name, Paul ah...he came from, his family came from Hale'iwa. He was the fish warden, or what do you call it. Mahaulu. His name was Paul Mahaulu. Yeah. He came from...his family lives in Hale'iwa, and he was the fish warden, or whatever you called it at the time. So he was always around. But, who was actually

handling the fishponds, I don't...I knew somebody was always around but. I'm still trying to think of that Chinese man's name. Ah Num. Ask George Davis.

KM: What's...do you have special, or fond memory about a time or an event, something special that happened at Mōkapu?

LW: Well, the only thing, I spent my honeymoon over there [laughs].

KM: Oh, at grampa's houses.

LW: Yeah, at grampa's house...

KM: You'd mentioned earlier that Grampa's house had been taken over by the Navy in 1941 and that there had been a tragedy.

LW: Yeah, it burned down. The occupants had a party right after they moved in. And evidently somebody had smoked a cigarette and they were on the sofa and fell asleep. And the sofa and the cigarette smoldered. Everybody was asleep. The grandfather, a couple of youngsters, the father and mother. The children died, the grandfather died. The grandfather tried to save one, I understand, but he was overcome by smoke. And the mother and father escaped with bad, bad, serious burns. Flesh peeling all over.

KM: And this was a Navy family?

LW: Navy family, yeah. They had just moved in. So that was sort of tragic.

KM: How do you feel about Mōkapu today, you know?

LW: Oh, its a change when you go back and see all the planes and things, it just doesn't seem...we go out to the club with some friends, and its nice. But, we think about old times that...I don't think even...if somebody says "Don't you wish you could go back?" I said, "Well, I don't know, the way taxes are for beach front property these days, I don't know [laughing], if I want to have any beach front property" you know. And I said, "they have so many shoreline restrictions and that type of thing." It's not the same, it's not the same.

KM: Yeah, things have changed.

LW: But its still, the memories are wonderful. And my mother gathered...oh her shell collection...

KM: ...Well, I, right off hand...I need to thank you so much for being willing to take the time.

LW: Oh ah, you know, I'm sorry, as I said, you know, we were teenagers, rushing around to do things, and not.... I wish I could have listened more closely to what mother...mother was always into Hawaiian things. Into ah...as my cousin says, "she was the first environmentalist." She was always, make sure you do this right. Oh all the different kinds of seaweed, you could get out there [Mōkapu] too. She gathered *limu* and, oh we had 'ōpihi and wana and all those things, you know.

KM: But her style of gathering, like you said one of your cousins said she was the first environmentalist. She was respectful?

LW: Oh yeah, yeah very respectful. She would just gather what we needed. If you go back the old Hawaiian way, where you gather things as you need it. You don't waste food or anything. So I always thought of her as, well my cousin particularly, ah she was the first environmentalist. She was always careful when she went to get things. She always tried to leave it the way she found it .

KM: Very important yeah to the way people live with the land.

LW: Well, she said, "That's the Hawaiian way." And you never, like ah...well I remember she said, "You never desecrate an area." You know, you just have to respect that area. And she always said, "You leave it the way it was, when you leave. So that when you come back again, its the way it should be." But there's so much, now that...especially with all this Hawaiiana renaissance, or whatever you want to call it. I'm saying, "Oh mother was way before her time. She would just be blossoming" [quietly laughs]. Because this is the type of thing she was so interested in. Not the politics of it, but the actual thing...

On March 31, 1995, the author met with Aunty Lucia in Honolulu to give her the draft copy of her transcript and a copy of the taped interview. During the meeting, Aunty Lucia expressed a keen interest in participating in a series of community meetings which could help facilitate better management of the remaining Hawaiian cultural and natural resources of the Mōkapu Peninsula. She asks that she be called when such meetings are arranged.

Interview No. 20 - Jack Nāpuaokalāokalani Williams – with grandson, Guy Logan, Interviewed on March 2, 1995, 10:00 a.m. and Georgiana Ka'ōiwikapu Bishaw-Williams, Interviewed on March 31, 1995, 9:30 a.m.

Jack Nāpuaokalāokalani Williams (Uncle Jack) was born in Honolulu on September 2, 1915 (*Figure B-22*). Uncle Jack's father was William Essie Hū'ia Williams, and his mother was Maryann Dow-Williams. Uncle's *kūpuna* spoke only Hawaiian and his parents spoke both Hawaiian and English, but because the Normal School system of the Territory did not encourage use of the Hawaiian language, Uncle Jack was not allowed to learn Hawaiian. Though he was not encouraged to speak Hawaiian, many other aspects of his home life and upbringing were influenced by Hawaiian customs and practices. Shortly after 1930, the Williams purchased a lot (*Figure 23b*) and built a home on Pali-kilo bluffs.

Georgiana Ka'ōiwikapu Bishaw-Williams (Aunty Georgiana) was born on April 6, 1918, and was raised at Nāwiliwili, Kaua'i with her grandparents (*Figure B-23*). Grandpa Sheldon was from America, and Grandma Sheldon was pure Hawaiian. Like Uncle Jack, Aunty Georgiana was raised in a home where many Hawaiian cultural values were retained, but where the children were not allowed to speak Hawaiian, as it was felt that it would provide no benefit to the children. In 1936-1937, Aunty Georgiana began going to the Williams home at Mōkapu, where she had a personal experience with the Hina stone (see interview excerpts for details), and learned stories of the land from her future mother-in-law.

The entire Williams family grew very attached to the land and fisheries of Mōkapu, and after being removed from the peninsula in 1941, the family acquired land on the coast of He'eia, near the He'eia pier so they could see Mōkapu, and return to the ocean fronting the peninsula. To this day, Mr. and Mrs. Wm. Hū'ia Williams granddaughter (Pershing William's daughter), Robin Williams-Makapagal, remains on the family homestead at He'eia, in plain view of the Mōkapu Peninsula. Indeed, the love that William and Maryann Williams held for Mōkapu led them to ask their children to have their ashes spread in the waters fronting their old Mōkapu home site. Both Mr. and Mrs. William Williams remains were returned to the ocean fronting their Mōkapu home between c. 1973-

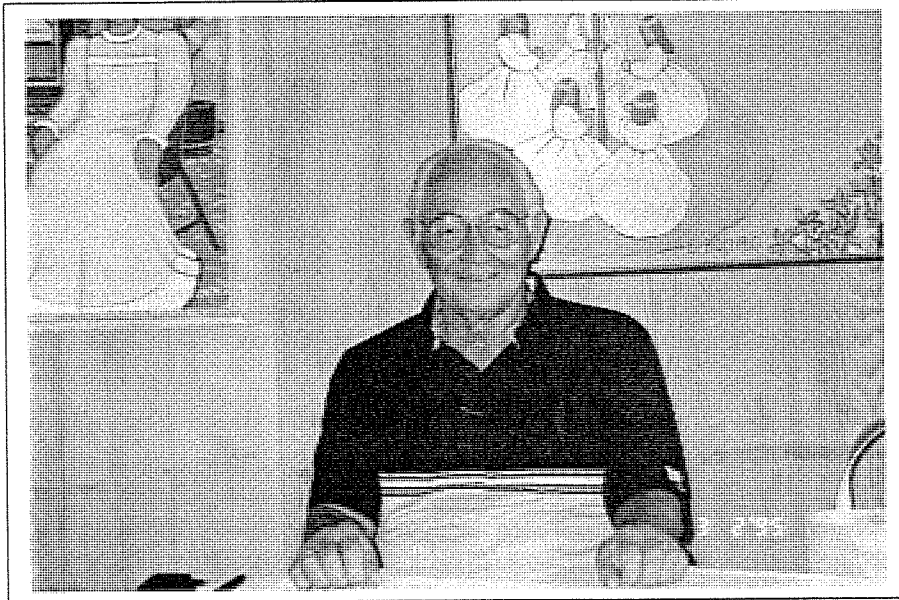


Figure B-22. Jack Nāpuaokalāokalani Williams (Neg. 4833:1)



Figure B-23. Georgiana Ka'ōiwikapu Bishaw-Williams (Neg. 4859:1)

1980. Uncle Jack and Aunty Georgiana both state in their interview that it is their hope that the remaining view plain of and around Pu‘u Hawai‘i-loa will “not be desecrated by houses.” They also share a strong interest in helping the military preserve what’s left. The following narratives are excerpts from the two oral history interviews conducted with the Williams:

KM: So, you were telling me a little about your home. Would you describe that again and tell us approximately where it is on the map [HTS Plat 2043].

JW: There is a hill that comes up from Pyramid Rock. There’s knoll up in here a road comes up here. And we were at the top and we had this piece of section right inside here that we had and we had built a house, my dad built the house up the top side. It was a 20' X 20'.

KM: What year about was that?

JW: Gee, it’s hard to recollect. I was what, 15 years old. So maybe about 1930. I guess cause we were still going school... [following condemnation of the land] Our house was knocked down. They put the gun emplacements, ammunition depot in that area. During the war, after the war, we were restricted, we couldn’t even go in there and take a look at the place.

KM: Did you know a name for this place, cause this Pyramid Rock, the Hawaiian name was? Do you remember? Kū‘au?

JW: Kū‘au I think.

KM: Did you hear that? What did you folks call the place where you lived about?

JW: We didn’t have any specific name. We had the house that was built as I say and then as we came down weekends, my dad extended out on the lower...just above the rocks, above the rocks and took a space open and he built an area, oh about 20' X 30'. And it’s out so that we could have a view of all this section over here...all this section over here. We had the view... towards Kāne‘ohe Bay. It faced out this way. And the side, if you came in the yard more so you can see it [Hawai‘i-loa].

KM: Otherwise you were facing into Kāne‘ohe Bay.

JW: Kāne‘ohe as far as... past that point way up there [Kualoa], beautiful.

KM: So were you facing sort of toward Coconut Island?

JW: Oh yeah, yeah. I know that place. I used to go fishing over there. But there’s a beautiful spot. And this island here we used to go fishing...

KM: Kekepa.

JW: Yeah, diving over there, my brother and I.

KM: Tell me about that. You said you went canoe, and what you did?

JW: Well over here, between Kekepa and the Plymouth Rock [i.e. Pyramid Rock], you know, the beach right here, there was a reef that went out like that, you know. A small reef, the reef I would say was about 200 feet long. Yeah, and it was open over here, deep water, not too deep, just about over your head. And then, this was our favorite lobster fishing ground.

It'd be shallow, low tide we'd walk out with the nets on our shoulders, start from here, lay them out on the rocks, right on the edge of the reef about 200-300 feet of our net and get lobsters a good foot and a half long, big ones. And then we bring the nets in of course and on the weekends we would go to here to Pyramid Rock catch 'ōpihis. Beautiful 'ōpihis, just right. And there's good surfing inside here...God, the water, good waves and everything. We used to body surf a lot.

KM: So this is the... sort of the ocean side from Pyramid Rock towards the dune area. Was this the sandy beach area?

JW: Very sandy beach, very, beautiful, beautiful beach. People from the town would come down and camp and fish and swim over here too. Weekends was always busy. And I think for a while, about three weeks ago, the military using this as a picnic area. We had homes over here. As I said, we had a dock here, and then the McKinney family was right down below us over here, then the Boyd family...they were down below, see we were on the top. They're below...the McKinney family, Boyd family, and Clark family. I'm trying to think of other families, the White family, Mikihala White. Quite a few families, old family friends, old family friends. I can pick the names especially. But used to go all the way down here, there's a narrow strip, this is all grass land and the road would go right around down to the point down here [Davis Point].

KM: Did you call this point by a name, do you remember?

JW: No, we called it the "Sand Bar."

KM: Sand Bar. Do you remember the Davis family? Was it George Davis? He was an older Hawaiian gentleman.

JW: I can't remember. We never worried about names of people, we just *aloha*. We went their house and ate and went home and they come up to the house and same thing. Everybody was that way. Especially weekends, we used to have nice gatherings.

KM: So there were houses down along...all the way towards the point right here? Okay. When you folks... you were describing, so you said you had canoes?

JW: Yeah, my dad built flat bottom canoes you know. He built them himself and we had two of them and my brothers and I would... and our friends would go fishing inside here, in this area, all inside here good fishing.

KM: So that's from Kekepa down, sort of down between the point ...

JW: All good fishing inside there. Oh man it was beautiful.

KM: When you were fishing, and this is just something kind of interesting, did your family, you know like your dad, or did any older people, you know how the old days before, they would kind of *ho'okupu*, make a little, set something behind, did they keep a *Kū'ula* or *Ko'a*? Do you remember any sort of traditional Hawaiian practices, respect or observance for fishing?

JW: Well my dad was a old time fisherman, throw net fisherman... He was good at that. And we had friends that would come down and spend the weekend doing that kind of throw net fishing in this area, and I don't know. I can't say there's any kind of special, my dad would

have the Hawaiian way of doing things, catching the crabs or fishing. He never did wrong net or anything he knew how to do it, his own way of catching crabs you know, on a stick with stone...a stick. He had a trap over there, not trap but bait on the rock there and then when he walks around and comes back and he sees the crab and scoop up the crab, big white crab... Yeah, white meat, big shell, a big shell yeah. That's before the Samoan crabs came in...

KM: Nice yeah. So the map that we're working with shows you some of the general...there's some wording in here that says "old ruins of former native settlements." And in around here are some walls, maybe some pens or enclosures. Did you ever...do you remember, did anyone talk about a *heiau* or ceremonial place or old village and they say, "Oh don't go there" or kind of stuff?

JW: No we never had that. Because, most the time we stay there on the beach side, like that. My dad would go hunting inside here, the ranch land whatever you call it.. It was a beautiful spot. It was all, that ramp now, all this is all in the ramp now. That's were they have the helicopters.

KM: So this is all... we're looking at what was part of the bay and in here how it cut into the land... this is all filled in now and it's the hangars?

JW: Yeah, all hangars, the ramp, it's the ramp, all the way down to here. The airfield now goes through here. I would figure Hawaiian homes, the ruins.

KM: From your home here your were saying, where was your canoe landing by the way, where did you bring your canoe in?

JW: We had a little, kind of a alcove down inside there.

KM: So just below your house there was a little place where you could bring the canoe sheltered.

JW: Right, right inside there. That's right by the McKinney family. They had an area of shallow water where we used to anchor the canoe and put it right on the beach.

KM: You folks paddled?

JW: Yeah, paddled. We used to have a lot of fun.

KM: Did you folks ever go in...inland like, Hawai'i-loa is this hill, it's here now. Did you ever hike around there?

JW: Yeah, we used to go, especially when my dad, we used to go hunting with him. We were called "the bird chasers." Whatever he shot we'd go pick it up. But we didn't know too much about Hawaiiana and stuff like that. Nobody told us about, all we were interested about was go down there and enjoy the area you know. And we were the last, one of the last families that moved out. When the navy moved in they built bowling alleys and all that, you know, where they have the old MP station down in that bowling alleys and all that and we had the privilege of going down there to use the facilities. Soon as the war broke out, we had to move out.

They had a big battle about that land. All these residents here, all the people here, including my parents, they battled the Navy, the government. The government says, "This is it."

They're going to give you a \$1000 or \$1500 whatever they think the land was worth. They were nice houses too. These people built nice homes here, all nice homes.

KM: What did you folks do for water?

JW: They had pipe water running into there.

KM: Where did your pipe water come from? Do you recall where the tanks were or...

JW: Well I don't remember where the tanks were but we had the water come in, pipe water all come in. I think when they developed this area they ran they water in. Electricity and everything they had.

KM: Was anyone working the fish ponds? Do you remember?

JW: I don't recollect anybody working the fish ponds you know. But we were able to go to the fish pond catch fish.

KM: So you did. You were allowed to go and catch fish like that?

JW: Those days yeah. But nobody took advantage. They had mullets, good size mullets. This one here and this pond here [points to Nu'upia and Kaluapūhi].

KM: Was anyone...you know they used to have some area here in Hele...this land is called Heleloa that the hill Hawai'i-loa is in, and I understand there was some salt areas there. Did you folks...did any family, did any *tutu* them or...gather salt anywhere?

JW: There's your salt works down there [points to Ka loko pa'akai-Kapoho ponds] this side..

KM: Your salt works there. That's the Kaluapūhi or Kapoho area.

JW: Yeah right.

KM: Was anyone making salt, do you remember?

JW: No. I gotta sit back a little bit more and remember some of these things because when we lost this place we lost hope.

KM: Share that a little bit why don't you because that's important.

JW: Well it was a great area for the family to gather. All these people, old time families.. The Hawaiian...like the Boyds, the McKinneys and the Clarks and the Williams and all that, and Whites, they were all close. These people grew up together, younger days long before Mōkapu was ever thought of. And when we start having kids...the kids of us...they were having us then the were interested in having a place where we could spend weekends and stuff, summer vacations.

JW: [Describes his families background and residency in the Kaimukī area] ...Our great-grandmother, she was pure Hawaiians. She was...I wish I was able to continue learning Hawaiian words.

KM: Tell us about that.

- JW: She would always speak to us. Never...couldn't speak English herself. The way she talked in Hawaiian, we could pick up the things that she'd tell she told us what to do and all that. She had old Hawaiian stuff like *koa* bowls and stuff like that, all different sizes. And then pig board for *kālua* pig, they used to have a lot of lū'aus. They'd always use those and she taught us how to make *poi*...you know pound *poi*. I learned to pound *poi* from her, and I used to make *poi* for the family.
- KM: Where did your taro come from?
- JW: From down at Pāwa'a, the rice field down here. Taro pond also, there's a taro pond down there too.
- KM: Now you said... tell me, how come you didn't learn Hawaiian?
- JW: Well the time that we was at our age...12 years old, 15 years old, they came in with this English speaking school system. And they wanted us kids to learn to speak pure English, clear English and get away from the pidgin English. And it was hard for us, so what happened is that we were put into English speaking schools and we were not allowed to talk Hawaiian to her. My great-grandmother, she would try, she would speak to us and then we had to talk English to her and she couldn't understand. My great-grandfather used to interpret for her...
- KM: So when you were growing up, going to school there, living in Kaimukī, you would come out on the weekends then...Mōkapu, and spend summer time like that.
- JW: Yeah, right. We used to...first before we had Mōkapu my dad used to take us out to Wailupe, Kuli'ou'ou, and Koko Head because that's all country those days you know when we were kids. So when they start developing all these areas as we grew older then Mōkapu was opened up and my dad and my mother, especially my mother, she was very Hawaiiana you know. She was, she had good knowledge of Hawaiian. It's too bad that we couldn't learn more from her. And so they decided to get this place in Mōkapu. All this family, all known family they were all close together so they all... the thing opened up and they bought on top there. My mother chose this property because it has beautiful spot. You go there it's kind of a flat knoll like you know. Yet, its secreted from the road, rocks and stuff, keep it from the road. The view from the road that nobody could see the house but the house was [on] a good rock that had kind of a drop edge so when you'd take the net from this place down here, we carry the nets down, go out fishing then come back, pick up the nets from the boat and climb up this hill and that house up the top side.
- KM: So you had a net house up on top, sort of at the high area. Did you ever walk around. You know there's suppose to be the ruins of some enclosures, stonewalls and things. Did you ever see anything in there or...
- JW: Well, we used to go hiking. We used to see lot of rocks and stuff like that but we no...in fact as I said, nobody taught us Hawaiian, no body taught us about that Hawaiian at that time. We were ignorant about that. Which I'm sorry that nobody pushed us to learn this like you guys are doing today... Oh it's beautiful.
- KM: What's a fond memory, good memory that you have about your time at Mōkapu or a special event or something good? You know, hard yeah one thing but you know, what was your favorite thing about Mōkapu?

- JW: Well our favorite really is lobster fishing and 'ōpihi, pick 'ōpihi all the time, and crabbing, we used to love to go crabbing down here, especially around the point over here [Kū'au] – and of course surfing over here [He'eia], beautiful, beautiful body surfing over here, this beach here.
- KM: Did you ever hear a Hawaiian name Palikilo? It's a name that's been written on some of the maps. I was just curious if you ever heard that.
- JW: Uhm--no.
- KM: When you were fishing. Was there ever someone that spotted? You know what is *kilo* eh? You know *kilo* is a spotter, a fish spotter? Did anyone ever stay atop the hill area there and spot, tell you where to lay your nets or anything?
- JW: No, we knew where the... We learned where the fishing ground were, where the best place to lay from experience. We didn't have anybody necessarily tell us. I know that over... that area past the point... Kahana Bay, Kahana Bay. Around the point, is the far point before you get to Punalu'u.
- KM: Yeah, that would be Kahana then.
- JW: The next beach. They used to do spotting on the hill up there. On both sides... because those guys were on the boat. They could see where the school was.
- KM: So they were still doing that when you were young too. So you saw the fisherman...?
- JW: Oh yeah, oh yeah, in fact I used to go help fishing over there. In fact when we lost this place over here [Mōkapu], we moved down to Kaluanui. We had a place, an old store, an old store on the beach side. And... that is across that road we worked on that place knocked out part and rebuilt and a house over there.
- KM: So you folks were living Kaluanui then, that's like Sacred Falls, just above? Okay.
- JW: That's when the tidal wave came in and wiped us out. 19 what, the tidal wave was 1946? Wiped us out. We stayed there... we always used to go there, every weekend. And we used to look and see, look across and see Kāne'ōhe Bay and we miss... [Mōkapu]
- KM: What did Mōkapu look like to you from that side? Did it look, did you ever think about an animal that it looks like? Did it look like an animal?
- JW: Yeah. Kind of an odd shape, looking outside there.
- KM: I don't mean to lead you on but you know to me, and what I hear some people say, kind of like one turtle.
- JW: Right, right, right. Exactly! That's why, where Robin [Williams-Makapagal] lives now, she can see that real good, high there...
- KM: When you were living out here, were there people, Japanese families, farming somewhere?
- JW: Not that I know of.

KM: How about over... did you go over towards Ulupa'u?

JW: Imagine...I think the families were farming down inside here in the flatlands [Heleloa-Kuwa'a'ohe]. But we never pay attention to them because we were here! [taps the map at the house site].

KM: And you were fisherman. Did you folks, what did you use the fish for, primarily for family or did you go to market or...

JW: For family. We brought some home for the rest of the family. And we used to have...in fact all these people here, they would have families there all the time, all year round. It was a real gathering place, all old time families.

KM: Did you ever hike to the top of Pu'u Hawai'i-loa or this hill area here?

JW: No because... all along the side I used to go, yeah hunting. But I had no reason to go to the top.

KM: So in your time, do you recall hearing any Hawaiian stories? Did anyone talk about the burials, the dunes, or anything you know?

JW: No--sorry to say, no I never...

KM: Did you see burials exposed sometimes when you went down the beach to go surfing He'eia?

JW: Of course young guys, you don't think of that. I wish I got more involved [looking at the map].

KM: So you would go into ponds. You're pointing like Nu'upia Pond. You would go to Kaluapūhi, you would go gather mullet. Any other fish in there?

JW: Mostly, it's the white sole fish.

KM: *Awa*?

JW: Like *awa*, yeah. Mullet is the one--mostly people like.

KM: So no one was making salt that you ever saw.

JW: We knew there was salt works over there.

KM: And you said to your recollection at the time that whenever, at least when you would drive through the fish pond area, you didn't see any old house or anyone living there at the time.

JW: No, it could be down inside here cause its all trees. The crabbing used to be down inside here. All nice crabbing inside here [Kāne'ohe--Nu'upia Pond side of the peninsula].

KM: Shallow the water. Did you folks gather *limu*?

JW: Oh yeah...

- KM: Did you folks... did your mama them or anyone, did any of the families grow 'uala or anything around the house, sweet potato, anything like that?
- JW: Yeah, my mother did. All inside there. She was famous for that.
- KM: So during the weekend time you would have sweet potato, eat the fish, any kind food, but you know, those were things your mama grew. Sweet potato like that.
- JW: [Looking through an old photo album] Here's Mōkapu. You see the family land, had rocks over here, hide you from the road. This is my dad. He would look from there from the side of the house, look out there, look out and see the water. Watch the fish [Pali kilo].
- KM: He'd look...check the fish from up there.
- JW: Yeah. And this is the house that we had. And from here we built out. This is me when I was, when I had my wife. We had a kind of a yard over here that we would sit outside there. But my favorite place was to sitting in the family room with a pūne'e and look outside. See how the house is built there.
- GL: When did you lose Mōkapu?
- JW: Well I lost Mōkapu, the war started 1941, December. And '40 I think we lost the place but we stayed there until summer months of '41. Then we were forced to move out because they needed the place. That's when they built the ammunitions depots and stuff...
- KM: So right by your house is where the ammunition depots were built on that side. And some bunkers, they had guns posts...
- JW: From what I gather they had guns posted to there. This is Robin's father [Pershing Williams; explains how Pershing lost his hearing, and how over the years everyone he worked with came to love him].
- KM: Mr. Williams, I want to ask you a question as you look through here. You know, like at Mōkapu, what do you feel about the land, what do you feel about changes that you've seen happen?
- JW: Well, you know I'm sorry that they developed it into a military base because you would have today a better Hawaiian village-like, more or less. Local families, you'd have more local families. And local families were beginning to move in and that's when the Navy came in and took over. I kind of...we miss it. We really miss it. But the place was so...you know in my mind you had a place that you could really live like country. Even today, it still had been country because the Navy hadn't taken over the place. I think the government really causes...of course it was war needs and everything. They spoiled Hawai'i. Well just like they did to that place else in 'Ewa Beach and the place like that, same thing. [looking at a photo] This is Mōkapu.
- KM: When you were out there then, there were no other Hawaiian families from old time...people. There was no one living out there?
- JW: No.
- KM: All of you were new people that came in?

JW: No, new people.

KM: So you didn't really, as we've talked earlier, you didn't hear someone tell you a story about how Mōkapu got its name? Or...

JW: It could have been, if I had asked questions. My mother knew. If my mother were here today she would tell you. But of course we were the age that we were having fun, swimming, surfing, fishing and stuff. We don't worry about all that kind of Hawaiiana stuff.

KM: You used long board out on that beach area out there yeah, at He'eia. See that part of Mōkapu where your house is, this area here [pointing to map] is basically a part of the *ahupua'a* of He'eia.

JW: Yeah, yeah, right.

KM: You know it would be really nice if sometime...maybe the *'ohana*—families should gather together and approach the military and actually go out and maybe sit down somewhere out there and kinda have a *pā'ina* and reminisce you know and stories about the place and talk.

KM: Did you remember a windmill somewhere out here in this spring?

JW: Yeah, yeah.

KM: Did you ever hear the name of that spring? It's under the runways now.

JW: No I never did know the name but we knew there was a windmill there.

KM: I heard...so you...that they called it Lu-o-wai-o-Kanaloa or Lu-wai-o-Kanaloa. Never hear ah?

JW: No.

GL: ...Did you know what families live here now, you have a list?

KM: We have an idea yeah, from what your grampa was saying, you folks, the McKinneys, the Clarks, the Boyds, let's see...

GL: Have you approached the Navy or the military about getting the exact list?

KM: No, that's one of the things that we'll try and do, see if we can get access to some of the lists that show you know what happened sort of when the land transfer or condemnation occurred.

GL: This is a fairly new push?

KM: See again, what the whole project is relating to is the hill Hawai'i-loa. For right now they're talking about this...what you call...housing project as we were saying earlier here. And they wanted to know, are there stories remembered about Hawai'i-loa, Pu'u Hawai'i-loa. But you know I've been talking to...because of the relationship people have with the land, you know you don't just not want to point. So that's why we said you know let's talk and see and as your grampa talks maybe he remembers something or...

KM: ...[asking Uncle Jack] Do you have a Hawaiian middle name?

JW: Nā-pua-o-ka-lau-o-ka-lani [his name was given to him by Queen Lili‘uokalani].

JW: [Continuing to look through the photo album, and a newspaper clipping about his brother] This is my *haole* brother, the pilot. That’s when he was missing in action.

KM: What was his first name?

JW: William, William Essie Hū‘ia Williams. His Hawaiian name was Hū‘ia, H-u-i-a. A gutsy boy this. More guts than brains I think.

GL: Runs in the family...no brains.

KM: I think what’s really important, and I’m going to ask you if you don’t mind one more time, describe some of your memories about fishing out here and what you did and your lay nets and things like that. You know that’s important to the family too, I think.

JW: Yeah. We used to go every weekend, even the Uncle and I go down there Mōkapu, and we lay the lobster nets, the lobster season, and then we come in and when the family was relaxing and doing things, my brother-in-law and I would go out to the Plymouth Rock and get ‘*ōpihi*. When you bite it—oh the mouth. I used to love that, that’s how I got to love ‘*ōpihi* because from here because had just the right size, the meat, about that big [one to two inches]. And when you bite it, as you say, soft.

KM: Where did you get your salt from? You folks didn’t make salt out there. You brought em with you.

JW: No. Brought em with us, yeah. And then of course we lay the lobster net. That was the beautiful part.

KM: So the reef ran out towards Kekepa?

JW: Yeah, short distance, short reef, really a short reef. And it goes...water that’s just about over your head. Real nice. We used to lay our nets out there also and catch some fish. And also in the middle of the bay here. But good squidding inside here [pointing areas out on the map]. Big, big squid. I remember one time we was going, my brother and I, Pershing and I on a canoe paddling and all of a sudden we see this thing in front of us, a big squid almost as big as the canoe. Yeah, right on top of the water, boy.

KM: How did you squid? Did you dive, did you use the *lūhee*, drop down, hook? How did you catch your *he‘e*?

JW: We squidded with, you saw me with the squid box. With the canoe, on the canoe you can spot em.

KM: And you would dive.

JW: Yeah dive. My brother Pershing, he was great at that you know.

KM: So he’d go down to the *puka* where the *he‘e* is and grab em then. Did you ever use a *lūhee* drop hook kind?

- JW: No. I know what you're talking about. I used to use that in Wai'anāe for catching lobsters. In fact what I used to use a net for go fishing for catching lobsters...use the old mop head. You know the old mop head. You tie the cord on it with rock and you then you put *hauna* [bait] and you drop it inside by the rock...the lobster whole. You don't need a hook, the darn lobster get all tangled up in the mop. That's how we use to catch the lobster. All the tricks from the old timers. My dad had close friends, Filipinos and Hawaiians, used to come out and help us, teach us how to fish. They were expert in dive down and did all kind of stuff like that, fishing.
- KM: Did anyone ever leave an offering. Did you ever see anyone leave an offering or put some fish back? You know they catch, first catch, put back or anything. Your papa them...
- JW: My dad would do that himself, put the fish back and then go on and catch fish some more. He would never...he'd only take what we need, and never more fish. Only take what we need. Only take what we need.
- KM: Different today yeah?
- JW: Oh different. People greedy. They start coming along with putting Clorox in the holes.
- KM: And like you said, you folks didn't catch, go catch everything go sell it.
- JW: No no no. What you could use for family, what you could bring home for the rest of the family, *pau*.
- KM: And the only time from your fishing time and when you would go hike around, the only time that you went around the Pu'u Hawai'i-loa was hunting time.
- JW: Yeah, with my dad. When he went hunting. But most the time he would go hunting by himself. Him and Duke. Only a short while but always when they come home take the dogs. Fantastic.
- KM: So to the best of your recollection, you never heard a story or things about the place right?
- JW: No because you know, really as I told you earlier, we were more or less cut away from Hawaiiiana, which I regret. I'm sorry about that. That's why I try encourage these kids to try learn things in Hawaiiiana. That's why my great granddaughter I'm trying, she's what, 8...7 years old now. And she loves the Hawaiian foods like I do. I eat raw fish and stuff, she sit there with me... But some day I hope to have her learn more about Hawaiiiana, learn the Hawaiian itself. They taking *hula* and stuff like that. This is what's important. This is my granddaughter ?.
- KM: Yeah, I think that one of the interesting things about...like what Robin is doing. You know she's learning her language, learning the Hawaiian and teaching, you know helping the *kupuna* program like that.
- JW: She's learning a lot down there. I'm glad she is doing that because she can help...help these kids...
- KM: ...You folks rode horse out there?
- JW: Mōkapu? Yeah.

KM: So you would go horseback riding and stuff. Did you ever go up atop Ulupa'u side at all, or around there?

JW: Not on top but we would go all inside here.

KM: Oh so when you were there, did you see anyone growing watermelon or anything out there.

JW: Oh yeah. Watermelon is in this area, right inside here. It's all watermelon right inside there.

KM: That's what I understood. The Japanese farmers, quite a few people were out there.

JW: See, the government...the army had a place where they called Fort Hase. We moved there, they was there when we moved in. We felt safe because we had the Army with us.

KM: And the next thing you know the Navy took over and there goes the house.

JW: I don't know why the Army didn't take over. We'd been better off. The Navy, I don't know about them. Start looking at the albums, especially of Mōkapu. We got a lotta history in our family. But this one here is the one. I love this place. Mōkapu. My brother Billy that was the policeman, the pilot, he too, and Pershing; also Pershing. Pershing used to go by himself. We would get angry with him because, all by himself, diving inside there with that canoe, even out to that island outside there [Ahu-a-Laka].

My mother always said that we'd never have to worry about sharks because you know the family had that *akua* or whatever you call it. The shark was part of it, you know. I never worried about that. I used to go surfing out at Waikīkī, any place. I never worried about it. But he was... [pointing to Guy] we almost lost him about, how many years ago? '91, '92. When he was working for NOSC or whatever it is. He went fishing. They went on the boat. They going fishing way out here by Chinaman's Hat and beyond and outside there. And the boat, the guy who was in charge of the boat didn't fill up the tank of gas. Half full...Pretty soon they were gone. They were way outside, 4 miles out, 5 miles out and run out of gas. And it towards Ka'a'awa side. And I came home. I was in China Town, that Chinese New Years, and when I came home I see the family all up tight. They looking for him and my nephew, They had jumped from 4 miles out and came in. It was dark already. My nephew...[Guy] he tried to get my nephew to stay in the boat and he come in alone cause I feel he [Guy] was a stronger swimmer anyway, with the dolphin, but the kid came in with him. And they... both of them swam all the way into Chinaman's Hat. When we looked, when I came to Mōkapu to find out about these people that had the military boat [end tape 1, f side 2; start tape 2]...

...He had driven me to the base to try gather information about where these kids we lost. And they gave us the directions... Chinaman's Hat, about four miles out. So when we were going out, they wanted me to go down Ka'a'awa and Lā'ie side to look around on the ocean, on the beach, cause it was dark already. But I said, "No, you take me to Kualoa Park," the Chinaman's Hat. And they questioned me about that and I said, "You know what, my mother and my dad their ashes were outside here [pointing to water fronting there house at Mōkapu], we dropped the ashes over here. We had the ashes, we dropped the ashes inside here [pointing between Kekepa and their former Mōkapu house site]. I always knew, especially with my mother, she's strong Hawaiian side...that she's out there looking for him, saving him. So why you want to go to Kualoa Park? Why you want to go to the park? I said, "My mother and dad, right here, they gonna protect them, you know." You know Hawaiian style, you got that feeling eh. So we went in there, in the meantime he's coming

in, he's swimming in the dark. The planes were flying, helicopters and everything were flying to spot these guys. So we got to the gate. The park keeper opened the gate and let us in. The fire department came out and we parked and I started walking toward the island on the beach toward the island, cause I knew the place where you could walk out there, nice place. When we got close to the edge of the beach, on beach, pitch black, real pitch black. And I had my flashlight looking around. And all of a sudden I could hear this, "Gramps" calling. "Gramps." That's what they call me see. And my cousin Cleghorn said, "Gee, you hear that voice?" And even the policeman, "You hear that?" I said "Yeah." "Who are they calling?" I said "They calling me." My grandson. Whether he was doing it or not but the name came out, Gramps. It could have been just my imagination but I thought I was imagining. But they said they heard it you know. So I guess somebody was trying to tell me something. As I walked towards the point out there...Pitch black, you know, flashlight walking through there, I could see something in front of me. I flashed the light, here was him, my nephew in there outfits and everything. With the fins and everything mask and everything in the pitch black.

- KM: So you folks had swim to the shore... from Mokoli'i
- JW: From way outside, from Ka'a'awa.
- GL: We had jumped in right about over here. We went past Kapapa. And with the currents I swam until I could see the Chinese Hat. Is it called Mokoli'i?
- JW: Yeah.
- GL: And from the...it was so dark, and from the highway lights you could see this black dark in the middle. I knew that was Mokoli'i. So I headed right for that. I never said that. All I remember is seeing this flashlight the first person I saw.
- JW: The government guy that lived in Ka'a'awa, he saw the kids jump in the water. Binoculars he just looking for, watching people fishing out there.
- KM: Oh, with binoculars and he saw you guys.
- JW: Yeah, just lucky. That's why he got the message to these people tell me where they were last seen. That's why I say we protected because my parents are over here [Mōkapu]. They going to see that they come in see.
- GL: Saw a big Tiger [shark] too... we swam in and we went past the big ship buoy over... Then as soon as I was around that I headed straight down the channel, probably a little deeper, a little safer. It was breaking so I came around the island. Actually we stopped here for a little while.
- JW: They could see the helicopter. The helicopter's light was flash, just missed the flash. But I never gave him lickin [chuckles].
- KM: But you know, you did bring up an important point over here about what you mama said about you know the ocean, you no need worry.
- JW: That's right. She never worried about us. In Kaimukī I used to walk all the way down to Waikī Beach and Kūhiō Beach, with my surf board and go fishing, swimming, surfing,

all day long. And she never worried about us. People say, "How about the sharks there?" She say, "I don't worry about that."

GL: I remember that day Uncle Pershing, he was the fisherman in the family, he lived all down it...squidged up and down it, and from his house he could see the helicopters. And he never worried as well. I remember talking to him and he went to bed about 9:00 and he said "Don't worry, they'll be OK." Then he went to bed.

KM: I'm going to ask you again, cause you mentioned something when we saw... your father was standing up high looking out [from Pali kilo]. So you said your father did sort of look out across the ocean there and see while he was getting ready to go fishing?

JW: Every time he was ready to go fishing, he would decide to go fishing, he'd see where the fish would be. He can spot em, he could spot em!

KM: And there was also supposed to be... that's the thing, not far from below your house, on the inland side, underneath all the *haole koa* like that, had some stone walls. They're supposed to be...

JW: Right...there was a lot of stone walls and stuff but you know we... I never did go stick my nose in the thing.

KM: Did you hear about Hina or Kū out there?

JW: No.

KM: Did you hear about a place called Kahekali's Leap on Ulupa'u side over here?

JW: No. Kahekali's Leap?

KM: It may be a more historic kind of thing but... Interesting. So all of this *papa* here you said was good crabbing.

JW: Oh yeah.

KM: All in front of this area where the ramps and stuff are and Heleloa.

JW: It was all nice, let's see. All inside here my dad would go look for something like a lobster, about that long. They're fast, they're real fast... Yeah '*alo'alo*, they go in the sand bar, go in the sand, the '*alo'alo*. Good eating. So my dad says, "Oh I'll get these darn things. So he went take a bamboo and strip it and take this hook and the bottom of the thing and then we'd go along and find the holes where the '*alo'alo* goes and they shoved it down inside there and feel this guy [makes a cracking noise] and pull it out. Big...good eating. My dad used to love that.

My dad loved the ocean, loved fishing and stuff like that. He requested that he be buried here in the ocean. And because he had this place at He'eia, that's why we decided to take him, that's where he wanted to go because there would be his fishing ground. He and I would go out in the canoe, in the canoe, even flat fishing boat, we would go all the way outside out here, even Wanda, I took Wanda a few times, and we just drift fish. Big fish. He loved that place...he was close to his place in Mōkapu.

KM: Well that's what's interesting is that you folks came from Mōkapu, the He'eia side here and you ended up here at, this is He'eia also. So the same land you know, here. And he was in sight of his place.

KM: [Tape off, then asked about how his mother felt about leaving Mōkapu...turned on tape again...] So your mom fought real hard?

JW: Oh yeah. She was a fighter. Try keep that Mōkapu place. She fought hard.

KM: What did she feel about losing the place?

JW: She was very sick about it, really upset. That was her love. She loved that place. That's why the place in He'eia, my brother [William] bought it when he was in the police department, speculating buying a piece of land, a property he could see...visualize what it looked like. That's why she built another place right there. That's where the Robin is staying right now. They would go on weekends over there too until we lost Kaluanui. We would go on weekends over there. Oh it was nice [end of tape interview].

***Interview No. 21 - Georgiana Ka'ōiwikapu Bishaw-Williams-
with Jack Williams, Interviewed on March 31, 1995, 9:30 a.m.***

KM: ...We were just talking a little bit in conversation...we'd mentioned the Hina stone, and you said...you were saying that before you were married you were out at Mōkapu also.

GW: Yes, before I was married, I was very young, so things that my former mother-in-law told me at that time, you know how it is when your young [chuckles], you just kind of pass it off. But, I do remember her mentioning that stone.

KM: The Hina stone?

GW: The Hina stone, ah-ha. Sort of just like in passing. She said because we were so close to it that our family, who ever lived there or surrounded there would always be protected. That was her belief.

KM: What year was that? Do you recall when you first went out there?

GW: Oh, that must of been about 1937. I was married in 1938.

KM: I see. So that was around 1937. So mama, at that time...you hadn't quite gotten married when she first mentioned that to you, but... she new about that stone. Did she indicate to you how she knew about Hina or anything out there?

GW: No she didn't, except that she was a very, very, learned...learned person. Especially in the ah...she talked about her grandfather who started the first Episcopal Church somewhere on Maui, and then she said that all of her learning about the old "real time Hawaiian" were from him. And so that she said about...that's the only thing I can remember her saying about that... So like I say [sighs]...

KM: Because she was there, never need worry, you folks would always be protected...

GW: That's what she said. And also, I recall the men slept down stairs and the women slept upstairs because I wasn't married then, and she had young niece there, so we all... and I recall that one night... I am a person who has always been afraid of the dark, and ah...at Mōkapu, it was pitch dark at the night. There were no lights anywhere, you know...

JW: You couldn't see your hand in the front of your face.

GW: Yes, you couldn't see your hand. But anyway, in the middle of the night sometime, I awakened and thought I heard strange noises. And being afraid of the dark, I was twice as afraid, but I got up in my bed, and just sat up, and lamented, calling to her, but before I had a chance, she said to me, "Georgiana." I said, "Yes." She says, "Its all right, its all right." And I said, "I'm frightened." And she said, "You don't have to be frightened at all." She said, because, "I cannot tell you what these noises are, maybe they're little *menehune*, but maybe they came from the rock. And they're just there. So go back to sleep, you never have to worry. This land is just protected. Just go back to sleep. It'll go away." So I remember that [chuckles]. And so I never heard it again, all the times that I was there, or after I was married. I never heard that again.

KM: Do you recall, did it sound a little bit like voices chanting? Or was it just a humming, buzzing sound, you know, do you recall?

GW: Like a muffled...yeah, I'll never forget the sound, it was like a muffled combination of voices. With maybe now and then with maybe two or three little footsteps going back and forth. But it came and went very quickly, because by the time she stopped talking to me, it was gone, it was silent. I never mentioned it to anyone [laughs softly] before, you know, I just. I know that that happened to me and I'll never forget it. But because she said that the rock...because we were too close to the rock...

KM: Too close, or so close?

GW: Yeah, so close, that we didn't have to worry, that the land would always be good to us. That was her belief.

KM: You know its funny yeah, and you'd spoken a little bit, and uncle too. We're here with uncle Jack also this morning. You know, the relationship that people shared with the land, and you know, when you *aloha*, yeah...if you take care, it takes care of you.

GW: That's right. She was a very firm believer of that. Mom yeah. She was a very firm believer of that. Had a woman up in Kaimukī once...she always said that.

JW: She had all old Hawaiian stories and background, and she was telling us things, it was like...oh, we would go surfing or fishing she said, "Don't worry about the sharks, that's family." We never worried about it. She told us a lot of things. Things that happened to her when she was younger over in Maui. Very interesting. Of course, when she was telling...sometimes...we were at that age that we rather do other things you know, than listen too...

GW: ...Now let's see what else I can remember. That stands out in my mind, and I never forgot that. And so, I was never frightened at Mōkapu again. I just believed my mother-in-law, and you know, she mentioned that rock, but you know, I never saw it.

KM: ...Did you see any old Hawaiian walls or anything, do you folks remember...I know I spoke with uncle [Jack] a little bit about that you know if you folks...

JW: There was a lot of trees, *koa* trees that hid these things.

KM: [Looking at HTS Plat 2043 and the Army Corps photograph of October 2, 1930] ...so your folks house was right up here. Look there's...I don't know if you can see it, but there's even a wall...you still see the remnants of some of the old walls. A large enclosure or pen-like right up there. Ah, here's the photo...

JW: Yeah, we used to carry the net from way up where the house was, go all the way down, it's kind of a steep hill. Carry the nets down, put them on the canoe...

KM: Uncle, if you look at this picture [1930 Air Corps photograph], see if you can see where your house was and where the bay was, and Auntie, see this stone here [photograph of Hina] and see the mouth there.

GW: Yeah... My mother-in-law never...cause she mentioned the stone, Hina and said you would never have to worry. We'd always be safe. I never knew why. I mean, what significance Hina really had.

KM: Ah, Hina and Haumea or Papa are like the earth. They are mother earth, you know the land, and they give the abundance, wealth, life to the land...

GW: Ah-ha. It's interesting [chuckles], but like he says, we were so young at that time, we were not as interested as we should have been you know.

KM: Uncle, you know, a moment ago, you were talking. As you said you were fishing and things you know, you'd a little bit about Hina and you folks were out here fishing...you know the hill Hawai'i-loa, but you folks said, "you never heard that name." Is that right?

GW: That's true, I never heard that name Hawai'i-loa.

KM: Now see Kansas Tower, you didn't call it Kansas Tower back then in the 30s did you?

GW: No, I don't think so that we called it that at all.

KM: Because it wasn't there. Just "the hill?" How did you refer to it, do you remember at all?

GW: I don't remember the name. I don't remember what we called it.

JW: We just called it "the tower" as far as we were concerned you know.

GW: Hawai'i-loa, I never did hear that name.

KM: Now again, uncle you guys, do you recall seeing any walls at all, I guess cause it was overgrown with the *haole koa*.

GW: There were no walls where we were.

JW: Remember when ... you, your brother, Clay, and Muriel, and the kids took a ride to Mōkapu.

GW: Yeah, that's true. We got shot at [laughs]. Well, we should not have been there. It was a restricted area. And we did not know that. But I just said to my brother, on a Sunday, Jack wasn't there; "Let's take a ride and see what they've done to our old place." So we did, and as we heard the shots, we stopped, my brother stopped the car and said, "You know what we're getting shot at, so we'd best just sit here. See what happens." Well what happened was the MPs came.

KM: Where were you? Were you by your house here?

GW: Well we weren't really by the house area, it up like that, we were on the road, the only road that was going around there. And so the MP said to us, "You know, what do you think you're doing?" And we said, "We used to own a home here and we just came to see what you've done to it, or what." And he said "You know that its very, very dangerous," he said "Because where your old home is or whatever you're looking for it's not there any more. Its just packed with magazines. And its a very dangerous area." So we left.

KM: Yeah, you know we're trying to see if...there's still a lot of *haole koa* below the magazine area, but we don't know yet. I haven't found any records, did they just bulldoze the whole place or are there still some of the old walls? Like this map here shows...see your house area is about here and this map still show...of course this map predates...this was redone by Chaney, Pearl's husband, was a mapper, or a surveyor, so he redid this map from 1892, and then even earlier than that, in 1882 originally. In 1916, they still showed the old village site and stuff here, as well as some walls and things by the hill Hawai'i-loa. So at some point, I'm hoping that maybe we can go through...get some people and walk very close transects through the *haole koa*; maybe some of the walls are still there.

GW: Do you ahm...the Marine Corps, will they allow you to go up there?

KM: Well, actually, and this one of the positive things, and I wanted to talk with you a little bit about that. There's a change in attitude and things and as we were talking over the phone several times before... An idea of stewardship, of families that are tied to Mōkapu, and concerned, helping the military, helping the Marines know the value of this, and what it means to the Hawaiian people. And how to care for it... You have a personal relationship with Hina, based on that experience that you had, and what your mama-in-law told you. Now, well Hina, I have a fear personally, Hina has been sitting here and she's been taking care of [the people and the land]...Some day, Hina will be taken away. We've been given an opportunity, because of your memories, and there are other families that remember about Hina and stuff. We've been given an opportunity, not to go back and *ho'omana*, yeah not the old...that religion that your *kūpuna* had, they knew it. That was their way of life, we're removed from that time now...

GW: That's right.

KM: Your mama, they didn't go worship that old stuff yeah?

GW: No.

KM: But they respected it?

GW: Uh-hum.

KM: And so, the idea is we could help perhaps save this from being lost, by setting her back up close to where she came from. It's an idea. So really, the military now can...your question was "Can I go out there?" You can go out there, that's a part of what we're doing now. We're making these stories...in fact I'd love it if sometime we could make arrangement, and you maybe, maybe Lucia Whitmarsh, and some of the families can get together, and would like to go out and reminisce, talk story a little bit. Your history will help the Navy... and there's a federal mandate for it, will help the Marine Corps and the Navy make sure that they take care of, that there's no more of this knock it, dig it up and stuff.

You know when you were out there, and this is another important point; the *iwi*, all the burials and the dunes yeah. Did your mama them, did you folks hear, or talk about that? Like when you heard the sound in the night time, the little foot steps like that; they talk about night marchers. Did you hear any stories about the burial in the dunes? Like what was the attitude?

GW: My mother-in-law, if she did mention it to me, I just don't remember, she didn't say anything to me about that.

KM: Did you ever hear about or see, when you went to the beach, did you ever see any remains exposed in the sand?

GW/JW: No.

KM: You folks never did?

GW: We never did...

KM: ...What do you feel about Mōkapu?

GW: Oh I feel very strong, as the years went by, you know, at first when we lost it; exactly that's what happened, we lost it!

JW: It was taken away from us!

GW: My mother-in-law...it was taken away from us. But you know at that time, she said, well she said she felt it was necessary. But she never really felt wholly about that, that it was necessary. But it happened so fast...

JW: At that time, the Navy was in control of the whole island...

GW: Oh, everything...

JW: We couldn't move around without the approval of the Navy; like the Masey case and everything, for example. So, they came, they saw this piece of property, and they wanted it. They didn't tell us they were gonna buy. They're gonna take it. And they gave us the value that was way under the value the folks paid for it...

GW: I think my mother-in-law...I think it was \$1,500.00 she said she got for it.

JW: Right. It was worth more than that.

GW: Oh! It's worth more. But, yes I feel very strongly about the land. Because, even though I was young, she...my mother-in-law, tried to instill in us the value of the land and to take care. That's the main thing, you have to take care!

KM: And the value wasn't financial value right? It was...

GW: No not at all, not at all. Her values were, they were... I wouldn't say different, but they would be like...she had some of the old Hawaiian ways because of her grandfather. But, like you say, she was...like at that time modern enough, but she mixed the two. Yeah, she mixed the two and tried to instill upon us those values. No, not money values, she never talked money values. She just talked...

JW: Love of the land...

GW: Land value, love of the land.

JW: Love! Even now, you talk about...every time I go around that way I just look over, like tomorrow, I'm gonna be playing golf over there. And I'll be, while I'm playing golf I'll be looking at all the place that ah...the guys couldn't believe that I used to swim and surf over there and go hunting with my dad, where the golf course is now.

KM: Let me ask you a question... some people are gathering tomorrow, to host what they are calling the close of the Makahiki. The Hawaiian Year...

JW: Yeah, I read about that in the newspaper.

KM: Okay... can I ask you, did you folks see any...did you see Hawaiian people when you were... there people out there...did you ever see anyone chanting out by a *heiau* or anything that you know...

GW: No I didn't see anything like that. No.

JW: If they did, they were probably way off on the side, away from the regular traveling of the people.

KM: Yes you're right, you're right.

JW: The fish pond was sacred [pointing on the map to the Nu'upia-Halekou fishpond area], you not supposed to go...we were taught that.

KM: To stay out?

JW: To stay out, we're not to go fishing in there. I had some friends come down and go fishing in there, and they got in trouble. Us kids, no way. We respected that you know.

KM: And Aunty, you were going to say... Well, did mama ever tell you about what the name Mōkapu meant? What she felt it meant or anything that you remember?

GW: No, nothing that I every recall that she said.

KM: Did...when we talking on the phone one time, there was a discussion, "Oh well if they [the military] move out we can move back in?"

- GW: [Laughs] That... well when my niece Robin called and said, "I went to lunch and I was talking to this man, Kepā, about Mōkapu," and so the family gathered here and I said, "You know, Robin called me and said there was a man that was interested in Mōkapu." And my grandchildren said, "Oh, does that mean we're gonna get it back? Is that what he called you about?" So I said, "Who knows." But I guess that will never happen, but [we] had such fond memories of it that nothing is impossible some times. Nothing is impossible. Yeah, it held a...it just held a special value...
- JW: Work all week, and then Friday, you're working on Friday. And while you're working, you're preparing you stuff to pack and go you know. Soon as I come home from work, bang, we're in the car we're gone. That was practically every weekend...
- GW: [Phone rings, uncle Jack answers off tape] ...Sorry I'm not much help.
- KM: I'm sorry, you just said you not much help, you really are. In fact, you know what? You share one... well just to share your *aloha*...
- GW: Yeah, that's very strong. You see I'm almost...how many years was that [ago], over 50, but yet I still feel the same about Mōkapu. And more so now. As you get older you know, when I was young, there were so many things that I should have recalled, or should have become more important to me, that weren't at the time. But after years, I still remember that.
- KM: Yeah! Well I'll come back to that, and if you think of anything as we're talking... I was going to ask uncle, we were talking about *kilo*, yeah, and how you watch for fish like that. And you'll see in the transcript of our interview that we did the other day a couple of weeks ago. You'd mentioned that dad would go up on top, look out, kind of look across the ocean and where he was gonna go today or what...
- KM: Did you ever...I'm curious, I'm sorry, did you ever look at Hawai'i-loa from out at the ocean and ever use it as ah...to kind of mark your self...
- JW: Oh, a land mark to come home. We would be way out in the bay, beyond that island, all close to the flat island [Kapapa], we used to go fishing out there my brother and I, me and my dad. We used certain marks on the hill, where we were at and beyond.
- KM: And so would you look at...I said Hawai'i-loa, but you...Kansas Tower or what they called it...
- JW: Yeah.
- KM: So you could yeah, by looking there you would see how to come back in?
- JW: Right...
- KM: Do you think, if there was an opportunity to... Well the word that I really want to use is stewardship. But to kind of, would you folks like to see the military take care of the land out there and what's left of the traditional resources?
- JW: Oh yes!

GW: Oh my goodness, yes, yes! I don't know about building all those homes, what are they building them for?

KM: So that's the Hawai'i-loa houses that they're talking about building over here right now?

GW: Yeah for the military.

JW: Well it's crazy they've built those houses there now.

KM: Uh-hum, there's house there now. Cause like where you go golf, the officer's club there, there's some houses around there and over here [pointing at map], this is what this project is about also. Is about those houses that they want to build on the side of Hawai'i-loa. It's such a prominent land mark, that ah...and except for what's on top of it, its been pretty much left alone so far.

GW: So are you saying that, are we interested in having that portion preserved?

KM: Well, yes, and even more so, would you folks...and I know, I mean gosh we're moving on in years, each year we get older...

GW: [Laughs] That's right.

KM: There's a...you folks share a relationship with this land that is very unique you know... Families can gather together and share, and let the Marines and the Navy know, "We can help you know the history. We'll help you know the land a little bit like we do, you know the relationship." And that maybe people can help direct...make sure that we don't need to take up any more burials, that we don't need to destroy anymore of the land that's left pretty much as it is yeah. What do you feel about that?

GW: Oh I feel that's very important. If we can do... if we can help to preserve that, in anyway, you know, I am for that. I just, at times, I just don't feel that...you know what they say about Hawaiians sometimes, that they don't come together, and many times I feel that...you know the sovereignty movement now. Everybody is...we just don't pull together, and I think once we do, we pull together and we have one say "The preservation of this land." I think that's where we're going to make an impact. We can't do it if we're off indifferent tangents, we just can't.

KM: You know there's a song, "*Ho'okāhi pu'uwai*" (to be of one heart), "*Ho'okāhi ka mana'o*" (to be one thought), and I know its hard...interesting yeah. And that's the difference I think, yeah you see from your parents or your mother-in-laws generation.

GW: Yes.

KM: The families, there was a different kind of *aloha* or respect...

GW: That's right. You see that's why I still remember those things, but now, I don't...now its different, even with my own children and grandchildren. Maybe that's our fault, but like you say, its...I had a pure English grandfather, so you know [describes growing up in a household where her grandfather would not let the children speak Hawaiian, though grandma Sheldon spoke the language among her older relatives and friends].

KM: How do you feel about that? You heard grandma talk?

GW: Yes, grandma's friends came at lunch and they talked the whole...that's all they did [chuckles]. It was like an oasis to them.

KM: It's such a beautiful language, it truly embraces the spirit of...

JW: This is like at Kaimukī, my great-grandfather was a pure English man and my great-grandmother was a pure Hawaiian, she could hardly speak English. And we used to go over, us kids, go over to the verandah and listen to her talk to her...a beautiful language and we weren't allowed to learn the language, because the English speaking schools came, so they wanted us to learn English.

GW: Yeah, my grandfather always said, "You learn to speak English first." So we never learned to speak Hawaiian...

KM: So if I were to ask you point blank, and I'm going to flip this side of the tape over... yeah, these old photographs, they're really beautiful. They're precious yeah. What do you think about, gee I don't know quite how to ask. How do feel about housing being developed on Hawai'i-loa, on the side of that hill? It's still pretty open now.

JW: I'd like to see it remain that way.

KM: You'd like to see it remain open...

GW: So would I.

JW: You know the one thing, that where that crater is, that used to be all open before, and I used to enjoy just looking up there and see this empty land over there. Not desecrated with houses.

GW: You know, Mōkapu is not the same. I guess it never will be, but...and maybe some will say "What's the difference? Everything else is built up around there, they've built lots of houses, and look at what they've done to it." But, I really don't feel that way...so if this is like, it can be preserved and kept in its natural state, then at least that's something of what Mōkapu really meant in the good old days.

KM: Sure.

GW: That's how I feel.

KM: If you don't take care of something, nothing will be left.

GW: That's right, that's right. So this is a little portion in the middle of something else, that's fine, let it be that way. But how much control do we have of that?

JW: They took that old Fort Hase area and converted it to housing anyway. That's lost already.

KM: Yeah.

GW: Yeah, but we can not...that's right; we can't look at Mōkapu and say, "Well they've done so much to what's the difference?" There is, it makes a difference to preserve what ever we can. And I feel very strongly about that.

KM: Thank you. That's...you're very right? Is that the way your family, your mama them lived like that yeah? You take care...

GW: That's right, you take care of what ever...they felt that that was a gift given to you...

JW: Like the rock formations at that place there. My mother would not let anybody move the rocks and throw them away.

GW: On no.

JW: We rearranged the rock...

GW: You rearranged it that's right.

JW: You can utilize the land but the rocks were still there. Say the rocks would be in the middle of the grass area, it was moved over to the side of the slope, or something like that. You know in Kaimukī, was the same thing...

GW: Yeah, you never...

KM: I'm sorry, did she plant in there? Like you said...uncle was telling me that she planted some 'uala and some other things like that?

GW: Yeah.

KM: So she'd arrange it, but still it was where it belonged yeah?

GW: You never... she never, my mother-in-law never picked up a rock or anything and threw it. Never. Never, never. And if she had to make way for something, she'd pile the rocks up, she didn't care where. But you never just say, "Get rid of them, we're not going to use them." Never.

KM: They belonged there.

GW: Yeah.

JW: It belonged there. It was there before we came, and it was going to stay there.

GW: She respected... oh, she really respected the land. And like I say I'm sorry that I was young, and not as interested as I should have been.

KM: Well see, that's the thing yeah, your generation...I mean like you folks, uncles 80, [speaking to aunty] you're not far from 80...

GW: That's right...

JW: Today, the young Hawaiians beginning to get interested in that, but they get nothing to lean back on, to teach them, you know from the family, except for a few that kind of remember. Just like the incident that happened at Waimānalo and all that, it's just...they're trying to learn, to pick up the Hawaiian way of doing things, and the right way.

KM: But see the *aloha* yeah, its such a difference how your *tutu mā* and the mama them...

GW: Yeah.

KM: The *aloha* yeah is very...

GW: It was like an unspoken... what am I trying to say? You didn't talk about it a lot, you just did, you lived it.

KM: You know, you've expressed the same thing other *kupuna* expressed." You no need talk, you do it."

GW: That was my grandmother, uh-hum. You know she didn't have an easy life as I look back on it. She loved my grandfather though, and we didn't understand a lot of his ways. And she used to say to us...we used to complain to her, you know [eyes tearing], oh, but you know, "That's his way of loving you, he loves you." And we used to be so puzzled you know. "Grandma; love us?" "Yeah, he does, he does." And I guess he did.

KM: Thank you very, very much... Any last words?

GW: [Laughs] The only last words I have is, I think we should really try to preserve what's left of Mōkapu. I don't approve of any more buildings or what ever. Let's try to keep what we have.

JW: As you go by the street, by the gate, I see they're doing something by the ponds [Nu'upia]. What are they doing.

KM: Oh yes. Well let me tell you about that. Now see that's one of the positive things. Military funding and the woman that I've been in touch with is Diane Drigot, she's the one that Robin knows a little bit. You know what's so exciting about that...when you saw the fishponds, when you drove past when you were young. The fishponds were wide open right?

JW: Wide open. No trees, nothing.

KM: Well all that mangrove came in by the 50s, started growing, clogging everything up. It kills the fishponds.

JW: That's right.

KM: Well you know what they're doing now? They've gotten federal funding and Diane Drigot has spearheaded that process. They're cleaning all the...they're not going to build. What they're doing is they're cleaning the ponds and restoring the eco-system so that, you know the *āe'o*, the Hawaiian stilt, like that and the *kōlea*, and the *noio*, another sea bird like that, and the *'auku'u*, the Hawaiian herons...

JW: Yeah, had plenty there before.

KM: Well see, all of those have been impacted because of the over growth of this alien mangrove and stuff like that. So they're clearing it all up so that they can restore and preserve; get the flow of the water going back and forth again. And see, that's one of the things, talk about stewardship. Here's this valuable resource, your *kupuna* worked hard, they made those fishponds in traditional times. It was a way to supply, to sustain the life

of the people. Fishponds are valuable today. Maybe Hawaiian families could get together and work in partnership and revitalize those ponds [tape off and then back on].

We're coming back, uncle was just telling me about how his dad had passed away first, and they had his ashes scattered out He'eia, fronting Mōkapu side, and that your mom had a change of heart about it.

JW: Yeah we went across, took his ashes close to Mōkapu, there's kind of a sand bar, we took it beyond that and spread his ashes. And when we came back in I looked at her and said what's the matter ma? She had kind of a glum face. She says, "I've changed my mind, I want to be cremated and go with my husband." I said, "Well, you should have said something ma, I could have held his ashes back." She said, "No, let him rest in his peace, cause that's where he wants to be." So when we cremated her, this friend of mine had this twenty foot fishing boat, cabin cruiser-like. We brought it down to He'eia and launched it. He was already in the water, when I came, it was nice and calm, it was nice and calm. When we came with the ashes, I went over to the boat, all of the sudden, the water was just all, bang. The boat was rocking and I had a heck of a time getting on to the boat. And the guys, they looked at me and I said, "that's my mother. That's my mother, she's..."

GW: Very firey [chuckles].

JW: She was. You know, it was funny how the boat, when we went out it was rough, rough water, pound the boat. Till we got in the bay, then it calmed down and I scattered the ashes. No more problem after that. She was very strong in stuff like that you know.

KM: And this was fronting Mōkapu so you could see your house?

GW: Yes.

JW: That's why when my grandson was lost, on that fishing trip, everybody said, "Why do you want to go to the park [Kualoa]?" I said, "My mother and dad are out there." I had the feeling they told me to go there. So I went over there and the policeman asked me the same thing, "How come you coming over here?" Even my cousin. And as we opened the gate I told the cops, "Let's go out on the beach, they may have floated in." And we went towards the Chinaman's had, the flat part and we...it was dark, it was pitch black, you couldn't see your hand in front of you face. And I walked with the flash light, and I could hear my grandson, calling "Gramps." And he's supposed to be on that island over there, and I thought I was imagining. So my cousin comes around and he says, "Did you hear that, 'Gramps'? That's you ah?" I said "Yeah, that's my grandson out there letting me know he's all right." So we went out, and as soon as we get close to that corner there [Āpua Point at Kualoa], here are these two kids, my grandson and my grand nephew coming across with there fins and everything. And it was pitch black. Oh man, what a feeling that was. So I just turned to there and said, "Thanks ma and pop." I respect that Hawaiian way of doing things.

KM: *Mahalo!* [end of interview]

**Interview No. 22 - Helen Kalanika'uleleiaiwi Nāwahine-Wahineokai*
(with her daughter, Wanda Kahalemauna Wahineokai,
Interviewed on February 28, March 7th and April 14th, 1995,
(Interviews with Kepā Maly and Kawelo Barber)**

Helen Kalanika'uleleiaiwi Nāwahine-Wahineokai (Tutu Wahineokai) was born on November 8, 1907, in Honolulu, and raised at Waihe'e, Maui (Figure B-24). Her father was Robert K. Nāwahine, and her mother was Lillian Kahalemauna Davis-Nāwahine. Because Mr. Nāwahine was a Representative to the Territorial Legislature from Maui, Mrs. Wahineokai was brought up on both Maui and O'ahu. In her early teens, Mrs. Wahineokai attended several schools on O'ahu and also acquired her teaching certificate. Her first teaching assignment was at 'Olowalu, Maui, in the late 1920s. Ms. Nāwahine married Moses Wahineokai on June 1, 1931, and moved to O'ahu in c. 1937 with her husband, who became a Captain on the inter-island steamers. Tutu Wahineokai resumed teaching following the birth of her children, and began teaching as a substitute, and later full time at the Mōkapu Elementary school in c. 1949, which is how she became familiar with some of the activities which took place there. [Tutu Wahineokai passed away on May 30, 1995. *Aloha 'oe e kupna Wahineokai, mahalo nui nō I kou loka maika'i!*]

[Beginning of tape; conversation in progress regarding the shoreline of Mōkapu]

W: ...They have one place that is a cave that is a safety place for them...give false ideas to the outsiders that don't know that place but if they can prove what they heard...do you know what *ana* is? Is a cave, yeah, yeah.

KM: 'Ae, 'ae.

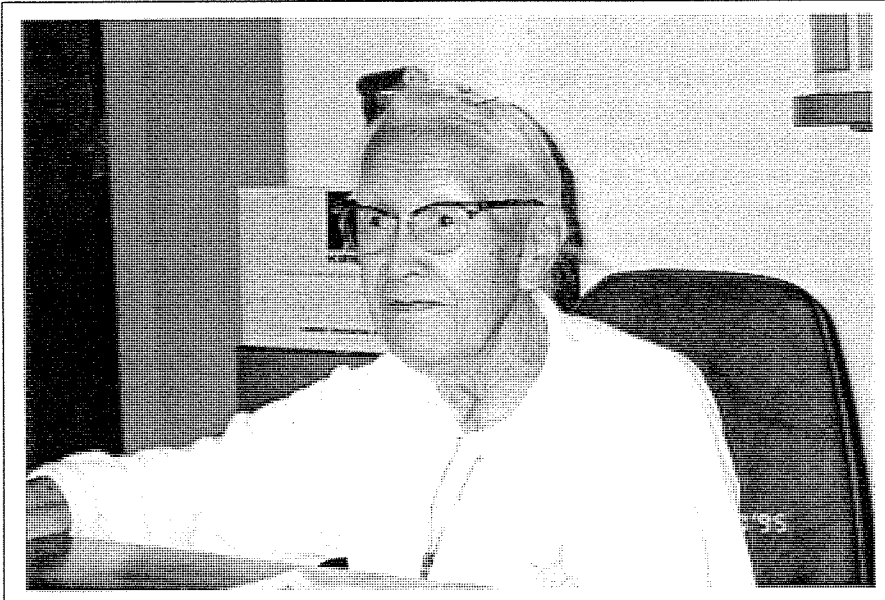


Figure B-24. Helen Kalanika'uleleiaiwi Nāwahine-Wahineokai (Neg. 4833:34)

* Ms. Nāwahine-Wahineokai passed away on 5-30-95

W: They did have *ana* at Mōkapu, as the years, you see how many years we are there, they have high tides, sand would come in, and mostly you its volcanic that sand...

KM: ...Did you ever go to Mōkapu?

W: Yeah!

KM: What did you see at Mōkapu?

W: Well I taught there [c. 1945-1955]. I taught school there. My principal was this lady Mrs. Craig, she's now, Mrs. somebody [didn't remember name]. She was my principal when I first went down and she was a teacher, and then she became a principal after so many...years...then she was assigned elsewhere...

KM: ...When you were teaching, when you taught, did you hear a story about Mōkapu?

W: Yeah I did, because we were at that time, kind of early living down that place, Mōkapu! Not many things were there...

KM: ...Did you hear a story about Mōkapu?

W: Yeah.

KM: How was Mōkapu named?

W: There was something very important, in those days that the...like they were just starting something, to begin something...

KM: ...Did you ever go to the fishpond, Nu'upia, or any of the fishponds at Mōkapu?

W: No, ah, at that time there was something going on and it was kind of taboo...

KM: ...*Kala mai, e kala mai ia 'u.* (Pardon, excuse me.)

W: Yeah.

KM: *Tutu, maopopo anei 'oe i kekāhi mo 'olelo kahiko no Mōkapu? Ua lohe paha 'oe i kekāhi mo 'olelo kahiko.* (Tutu, do you know an old story about Mōkapu? Did you ever hear and ancient story?)

W: *Ua lohe nō, but lō'ihī kēia manawa, see so 'ano pōina...* (I've heard, but it has been a long time and I'm somewhat forgetful.)

KM: *Pehea, ua lohe 'oe i ka inoa o Hawai'i-loa?* (How about, have you ever heard the name Hawai'i-loa?)

W: *Hawai'i-loa?*

KM: *'Ae Hawai'i-loa, he pu'u kēlā. O Hawai'i-loa he pu'u aia ma Mōkapu.* (Yes Hawai'i-loa, it is a hill. Hawai'i-loa is a hill there at Mōkapu.)

W: Oh.

KM: *Ua maopopo oe i kēlā pu'u?* (Do you know that hill?)

W: *A'ole wau i lohe i ka mo'olelo o kēlā Hawai'i-loa...* (I have not heard the story of that Hawai'i-loa...)

[Excerpts from interview of March 7, 1995; 9:00 a.m.]

KM: *Tutu, o wai kou inoa, kou inoa piha?*

W: *Kalanika'uuleleiaiwi.* Yeah, that's my whole name.

KM: *Helen Kalanika'uuleleiaiwi Nāwahine; owai ka inoa o kēia manawa?*

W: *Wahineokai.*

KM: *'Ehia kou mau makahiki?*

W: *'Ane'ane, kanawalukūmāhiku.*

KM: *O, aloha ke Akua yeah!*

W: *Yeah.*

KM: *'Ae! Owai ka inoa o kou makuakāne?*

W: *Ko'u makuakāne, o Robert Kalanamaihihikiekanakawawaeloloaiwaenakonuokekai [Nāwahine]...*

KM: *O kou makuakāne, nana no haku kēlā himeni "‘Ekolu mea nui?"*

W: *O ko'u makuakāne, yeah, yeah. O ko'u kupunakāne [Moke Nāwahine], he kahunapule no Waihe'e, Maui. A'ole ho'okāhi hoahānau i kēia la, a'ole. Ua pau i ka make...*

KM: *Tutu, o wai ka inoa o kou makuahine?*

W: *A he inoa haole kona, Lillian [Davis] ka inoa...*

KM: *Ihea 'oia i hānau ai? No Waihe'e, Maui 'oia?*

W: *A'ole, a'ole. Mea mai nei ia'u i Kona 'oia i hānau ia ai. Ma ka lae kahakai 'ano kokoke i Hōnaunau... Mea mai nei ia'u no Kona 'oia. Mea mai nei, nui lākou, po'e kaikamāhine ka hapa nui o kona 'ohana. A'ole mau keikunane, 'elua, 'ekolu paha. A po'e wahine, yeah nui. Ho'okāhi kaikuahine ona, o Naipo, Mrs. Naipo.*

KM: *O Naipo, no Kohala lākou?*

W: *Yeah, yeah, no Kohala. Naipo ho'okāhi...mea mai nei 'eono lākou kaikamāhine, a'ole keikikāne. A lawe hānai 'ia lākou no ka mea make ka makuahine, so lawe ka 'ohana nā keiki hānai...*

KM: *Tutu, ua a'o kula 'oe i Mōkapu?*

W: 'Ae Mōkapu.

KM: Makahiki hea?

W: Ai! [hō'aka'aka] 'Ano pōina. He kōua kēlā manawa.

KM: Ke kōua Kōlea?

W: A'ole.

KM: O Kōua 'Elua?

W: Yeah, I think so.

KM: So ho'omaka 'oe i ka 1940s.

W: 40s, 'ano malaila i kēlā ka makahiki, pololei.

KM: I kōu manawa i a'o ai ma Mōkapu, ua lohe paha 'oe i kekāhi mo'olelo e pili ana ka 'āina o Mōkapu?

W: A'ole i kēlā wā, mahope mai, nā kekāhi wahine e hele mai e nīnau, nīnau i ko'u wā, a'ole wau i maopopo i kēia mo'olelo ia'u....

KM: I kōu manawa a'o ai ma Mōkapu, ua 'ike 'oe i kekāhi kanaka Hawai'i noho ana ma ke 'anemoku? Ua kama'āina 'oe me kekāhi kanaka no Mōkapu?

W: A'ole, no ka mea, i kēlā wā, o kēlā wahi, 'ano kapu. Inā a'ole 'oe i loa'a kekāhi hana, ah...

KM: Koa?

W: A me ke aupuni, a'ole hiki ia 'oe ke komo iloko. Ai loa'a kekāhi hana mai ka aupuni mai, no ka mea, he mea aupuni wale no. I ka wā ho'omaka ke kōua ho'i kēia wahi i ke kapu. Ai no he wahi mea au e komo ai mai ka aupuni, hiki ia 'oe ke komo...

KM: Ua a'o 'oe i Mōkapu?

W: 'Ae.

KM: Owai nā haumana? Na ka po'e haole? Na ka po'e koa?

W: A'ole nā ka po'e koa wale no. No ka po'e hana nei iloko o kēlā wahi. Po'e Kepani, po'e...

KM: He kanaka Hawai'i?

W: O, nui ka po'e Hawai'i, but he mea ka lākou e komo ai i nā la apau. Komo a puka, a ho'i... Ano like me ka 'oihana, o lākou kekāhi, well ma ko lākou lōle, hiki ia lākou ke komo. But inā he mea o wau, he mea kau e pine ai. A hele mai kēia po'e a nānā.

KM: Ua 'ike 'oe i kekāhi o nā loko i'a?

W: Yeah, ua 'ike no wau.

- KM: *Ua 'ike 'oe ia kekāhi kanaka ke lawai'a, o hānai i'a i loko o kēlā loko?*
- W: *He nui hewahewa ka mākou ka po'e...nui hewahewa kēia po'e kamali'i. Po'e kamali'i kekāhi, he wahi 'ano po'e koa ku ana a nana ana ka lākou, yeah.*
- KM: *So, a'ole hiki ia ke hele i ka [loko]...*
- W: *Aia no he kula, a komo lākou me kēia mea he pass. O wau kekāhi, ha'awi'ia ia'u he pass. Ho'okāhi mea wale no like pū me kumu kula inā he pulu, or green, a hiki wale kou komo iloko. He 'ano pine. Kēia manawa ua pau. ...No ka aupuni kēlā.*
- KM: *Pehea kou mana'o o ka inoa o Mōkapu, heaha ka ho'ohālike ana...*
- W: *Ko'u no'ono'o ana he mo'olelo o kēlā wahi...but a'ole wau 'ike, he pololei kēia pololei paha a'ole. No ka mea, ako'a ['oko'a] no na po'e o waho, yeah, ako'a no ka po'e o loko...*
- KM: *A'ole 'oe i lohe i kekāhi mo'olelo pili ana ka inoa no Mōkapu?*
- W: *He mo'olelo no Hawai'i but lō'ihī kēia manawa, 'ano pōina...I think kekāhi mo'olelo ka'u i lohe, he 'ano ho'ālohaloha like pū me kekāhi wahine paha i noho iloko o kēlā wahi. Aloha paha 'oia i kekāhi kāne owaho, a he 'ano, he 'ano kapu kēia po'e, inā hiki ia lākou ke malū ka ike ana... But ah, a'ole loa 'a kekāhi mo'olelo pono 'ī ia'u ilaila. No ka mea e hui ana...he wahi hou kēia no mākou. No ka mea o mākou, ka po'e kumu kula, po'e owaho. Aia loa'a kēia pine hiki ia 'oe ke komo, yeah. So ah, 'oia kekāhi mea o ke aupuni, a mālama pono, o wai kēia nei, heaha kāna hana ma'ane'i nei? Inā paha he wahi pepa, so lawe no mākou ko mākou identification, he kumu kula ilaila...*
- KM: *Ua kama'āina 'oe i kēia mau pu'uone, he wahi kanu i nā iwi a ka po'e kahiko yeah?*
- W: *He lohe wale no i ka mo'olelo, but ah, kekāhi po'e o mākou, 'ano kokoke ko lākou home i kēlā wahi. Mea mai i ka pō lohe a lākou.*
- KM: *Lohe lākou i nā...*
- W: *Kēia ka po'e kahea nei. Yeah, mea mai kēlā he pō Kāne kēia.*
- KM: *Nui no nā iwi iloko kēia mau pu'uone.*
- W: *Yeah iloko, 'ae, yeah.*
- KM: *But i kekāhi manawa, ua lohe i ka...nā leo a nā kahiko*
- W: *Yeah, ua lohe no mākou.*
- KM: *So ua lohe paha kekāhi o nā po'e Kepani, nā po'e like 'ole eh?*
- W: *Yeah. Kekāhi manawa, hele wau i ke kula a ua 'ōlelo mai kēia po'e ia'u, "E he huaka'i i ka pō nei?" Nana aku wau i ke 'ao o kekāhi po'e, inā nānā mai nei ia'u, "He huaka'i." But, a'ole 'oe 'ike owai la kēia. O ka leo wale no o kēlā wahi! But mākou no Maui, 'ano ma'a no ka mea kekāhi po'e i kanu 'ia, ua make, but ua kanu 'ia ai ma ka pu'uone.*
- KM: *Pu'uone o Waihe'e, Kapoho a me Kapokea.*

W: *Yeah...*

KM: *Tutu, nīnau ka 'u ia 'oe, [nana ana i ka palapala 'āina] he pu 'u kēia, he pu 'u 'ano nui kēia, o Hawai'i-loa. Ua lohe anei 'oe i kētā inoa? i kou mau wā a'o kula?*

W: *A'ole, no ka mea o mākou ka po 'e kumu kula, a'ole hiki ke hele i ka pō i kētā wahi, ua kapu...*

[Translation]

KM: Tutu, what is your full name?

W: Kalanika'uleleiaiwi. Yeah, that's my whole name.

KM: Helen Kalanika'uleleiaiwi Nāwahine. What is your [last] name at this time?

W: Wahineokai.

KM: How old are you?

W: Almost 87.

KM: Oh, God is love yeah.

W: Yeah.

KM: Indeed. What is your father's name?

W: My father is Robert Kalanamai hikikekanakawaeloloaiwaena konuoekai [Nāwahine]...

KM: Your father, is he the one who wrote the hymn "Ekolu Mea Nui?"

W: My father, yes. My grandfather was a minister of the church at Waihe'e, Maui. There are no brethren there now, all have passed away...

KM: Tutu, what is your mother's name?

W: She has a foreign name, the name is Lillian [Davis].

KM: Where was she born? Is she from Waihe'e, Maui?

W: No, no. I was told by someone that she was born in Kona. By a seaward cape, close to Hōnaunau. I have been told she was from Kona. It is said that there were many daughters in the family, most of the family was girls. There were not many brothers, perhaps two or three. But girls, there were many, yeah. One of her sisters was Naipo, Mrs. Naipo.

KM: Oh, Naipo, they were from Kohala?

W: Yeah, yeah, from Kohala. Naipo was one of them, there were six of the girls and no boys. They were all given in adoption because the mother had died, so the family took the children...

KM: Tutu, did you teach school at Mōkapu?

W: Yeah, Mōkapu.

KM: What years?

W: Oh [laughs], I'm somewhat forgetful. There was a war at that time.

KM: The Korean War?

W: No.

KM: World War II?

W: Yeah, I think so.

KM: So you began in the 1940s?

W: 40s, somewhere around that year, right.

KM: During the time that you taught at Mōkapu, did you hear any stories about the land of Mōkapu?

W: Not at that time, but later, there was a young woman that came and asked me about my time, but the story was familiar to me...

KM: During the time that you were teach at Mōkapu, did you see Hawaiian people living on the peninsula? Were you familiar with any of the Hawaiians from Mōkapu?

W: No, because at that time it was somewhat restricted. If you weren't employed as a... [thinking]

KM: Soldier?

W: And with the government, you could not go inside, because it was only for the government. At the time that the war began, this place became restricted. But if you had a reason [work] to enter, you could enter...

KM: Did you teach at Mōkapu?

W: Yes.

KM: Who were the students? Foreigners, soldiers?

W: Not only the soldiers, but also for the people who worked there. Japanese and others...

KM: Were there Hawaiians?

W: There were many Hawaiians, but they came into work in the days, and then left. There work was similar, at least in their clothes, it was by there clothes that they [were identified and] could enter. But if it was someone like I, you wore a pin and people came to look [as at the entry gate].

KM: Are you familiar with any of the fishponds?

W: Yes I know about them.

KM: Did you see any one fishing, or caring for fish in the ponds?

W: There were many of us [people working], and many children. Of the children, there were soldiers that stood guard yeah.

KM: So you could not go to the ponds?

W: They were there for school, and they were able to enter with a pass. I was one of them that had a pass. Those of us who were school teachers had a similar pass, either blue or green, with which you gained access. It was a kind of pin. At this time its finished. The government has that [place].

KM: How would you translate the name Mōkapu?

W: I think that there is story for that place...But I do not know if this is right or not. There were people who were separated, those from without, and those from within [Mōkapu].

KM: Did you not hear a story about the name of Mōkapu?

W: There is a Hawaiian story, but it has been a long time, and I'm forgetful...I think I heard a story of a romance. It is like this, there was a woman who dwelt within that place. She perhaps loved a man from with out, the woman of under a *kapu* or restriction, they met secretly... But I do not know the story accurately, because this is a new place to us, we were teachers and came from outside this place. If you had the pin, you could enter, yeah. So this was one of the things of the government to take care of; who is this, what is the work done here? If we had a paper, we took it, our identification [showing] that we were school teachers there...

KM: Are you familiar with the sand dunes where the ancestor's remains were buried?

W: I have heard the stories, but ah...some of those of us had their homes close to that place. I'd heard from some that the could [night marchers] in the night.

KM: They heard the...

W: The people that called out. Yeah, I was told this was on the nights of Kāne.

KM: There are many bones in these dunes.

W: Yes, inside, yes.

KM: At sometime, did you hear the voices of the ancient ones?

W: Yes, we heard them.

KM: Did some of the Japanese and other's also hear?

W: Yes. One time I went to school and some people told me, "Where there marchers last night?" There was a procession, but you could not see who it was. Only the voices could be heard at that place. But those of use from Maui are some what used to that, because certain people bury their dead in the dunes.

KM: The dunes of Waihe'e, Kapoho and Kapokea?

W: Yeah...

KM: Tutu, I have another question for you [looking at the map HTS Plat 2043], this is a hill, a fairly large hill, it is Hawai'i-loa. Did you ever hear that name when you were teaching?

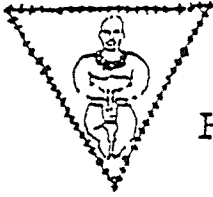
W: No, we were teachers, and we could not go out to that place during the nights, it was restricted...

Thanking Tutu Wahineokai for sharing her time and recollections with us, *tutu* said that she had enjoyed being able to talk story, and she closed by saying:

He 'ano palapū no wau. Now we take this little by little, *palapū* is all ripe, almost over ripe. There's a lot of things in that phrase, "knowledgeable, or can be tiresome, something brand new." In that one word, *palapū*, "You are filled with facts." And then many other things...that's why I'm *minamina*, I lose all the old folks that I used to sit down with.

Tutu's comments share with us how important it is to continue talking with the *kūpuna* while they are with us. When the people of Tutu Wahineokai's generation are gone, there will be no one else who has lived across the span of time which they have. Their elders knew Hawai'i as a kingdom—and no one else will have their memories or experiences. No one else will have lived in their time or heard the voices of their elders. Thus, oral history programs give us an opportunity hear and even heed the voices of the past and remember some of what they valued and loved.

APPENDIX C:
April 20, 1994 Communication
Between M. Kaku and K. Nihipali



HUI MĀLAMA I NĀ KŪPUNA 'O HAWAI'I NEI
(GROUP CARING FOR THE ANCESTORS OF HAWAI'I)

April 20, 1994

Malvin N. Kaku, Director
Pacific Division
Naval Facilities Engineering Command
Pearl Harbor, Hawai'i 96860-7300

RE: Comments to SET Soil Borings

Dear Mr. Kaku:

This is in response to your letter of April 5, 1994. Hui Mālama i Nā Kūpuna 'O Hawai'i Nei (Hui Mālama) members were conducting a repatriation trip at the time the letter arrived, thus I did not review it until April 10, 1994, following my return.

Hui Mālama does not support the conduct of soil borings at Pu'u Hawai'i Loa for fear of disturbance of ancestral Hawaiian burial sites that may be present. In the event Hawaiian skeletal remains are disturbed, the inadvertent discovery provisions of the Native American Graves Protection and Repatriation Act (NAGPRA) must be followed with written notice provided to Hui Mālama prior to any action to remove the ancestral remains.

With respect to the issue of construction of a housing site at Pu'u Hawai'i Loa, Hui Mālama hesitates to support such an endeavor. Hawai'i Loa was the name of an ancestral navigator. His name symbolizes the perpetuation of Hawai'i and its people. Moreover, this pu'u is located in a place considered to be quite sacred. An ancestor of one of our members carries the name Kapu-kalani-ka-kahili-lilani-'O-Hawai'i-loa. His child also carries the name Hawai'i Loa because of its sacredness and the wish to ha'omau ka hā Hawai'i. Non Hawaiians should not be living at such a wahi pāpa, especially in light of the opposition by the military to return the ancestors of Mōkapu home to where they truly belong. It is not pono to evict the ancestors from the moe loa of Mōkapu, and then build homes for po'e ha'ole.

ʻEia nā iwi

Kūnani Nihipali
Po'o

**APPENDIX D: Attachment to MCBH
Comments on Oral Historic Project
Pre-final as of 10 May 1995**

ATTACHMENT TO MCRH COMMENTS ON ORAL HISTORIC PROJECT RE-FINAL REPORT
AS OF 10 MAY 1995

9 May 1995
SH TO DD

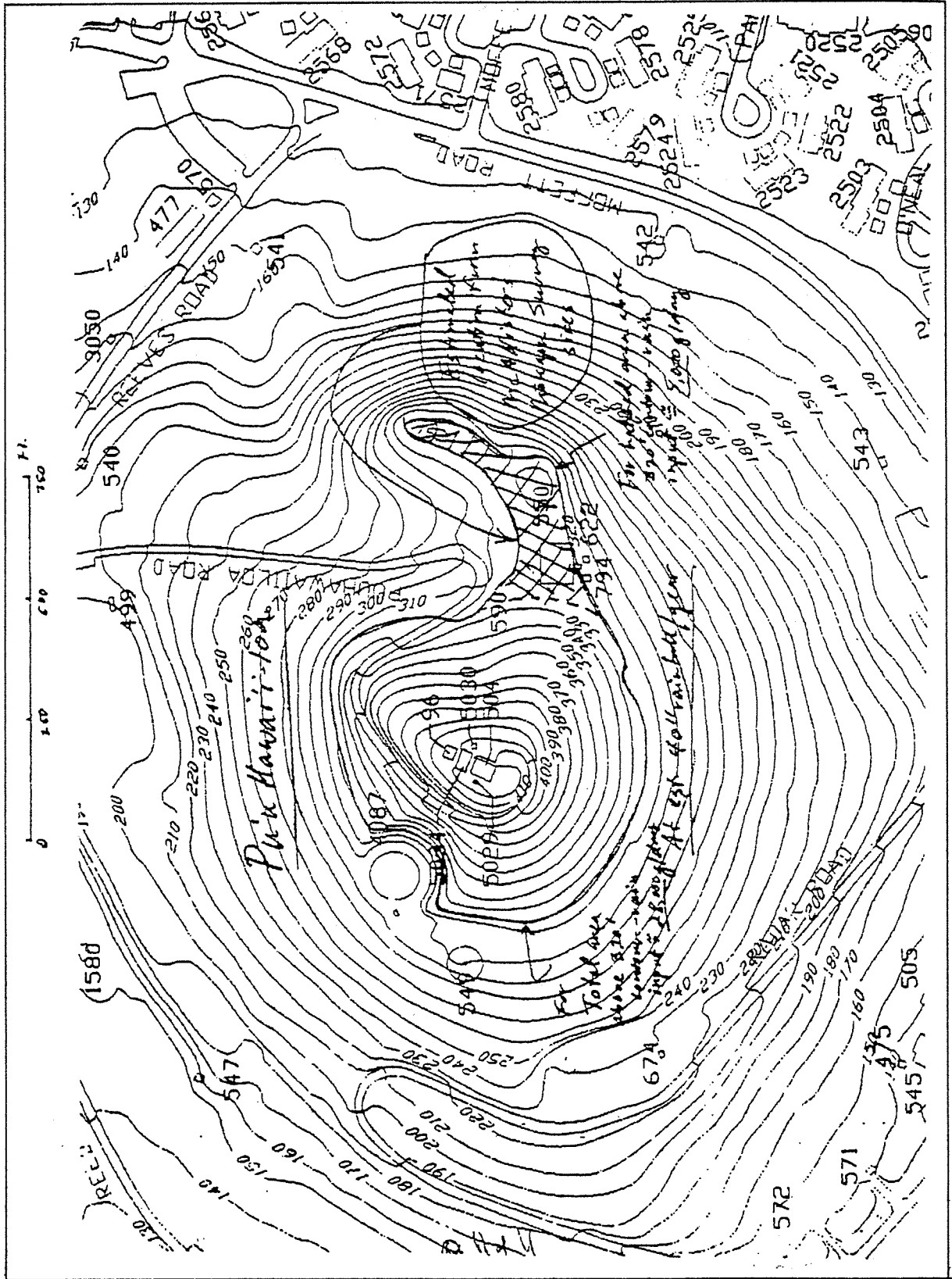
Comments on Prefinal Report: Mokapu Peninsula Oral History Study -
Puu Hawai'i Loa Family Housing Project Site

1. Impressive collection and compilation of Mokapu history. Makes for interesting reading.
2. Although voluminous, this report in general does not produce any major surprises. Instead, it provides a wider base of support for things that we've already known about the history and use of Mokapu (e.g. farming, fishing, beachhouses, pond culture, burials, etc.).
3. Unfortunately, there is very little expansion of knowledge on history prior to 1900, our biggest gap in info. And particularly little new info on Pu'u Hawai'i-loa. It is particularly striking that the interviews provided nothing of real significance for the Pu'u.
4. The past-reported spring on Pu'u Hawai'i-loa is an interesting possibility. McAllister's map shows it very near to the summit. A spring at this location on the isolated peak of Pu'u Hawai'i-loa would have had to rely on perched ground water for a water source. The general area shown on McAllister's map would likely have put it in the proximity of the dense rock outcroppings that form a distinct spur off the east flank of the summit. These rocks appear to be dike or conduit type rock that would have cooled underground. Similar type formations cause pooling of ground water in "perched" (high-elevation) locations in the Koolau mountains.
5. On the attached map, I have calculated the amount of rainwater that would fall on the total area of Pu'u Hawai'i-loa that lies above an elevation of 320 feet (an approximate elevation of McAllister's spring location and the outcroppings). This also assumes about 40 inches of rain/year for this area. If all that rain were to percolate into the ground and be shunted to the spring, resultant spring flow would be about 28,000 gallons per day.
6. A more realistic assumption would be that only the denser rock formations above the elevation of the spring would trap rainwater. If the "trapping" portion of the rock formation takes in the cross-hatched area shown on the attached map, then spring flow would be about 4,000 gallons per day. Accounting for surface runoff and leakage through cracks and pores, actual spring flow would likely be less than 50% of the rainfall input.
6. A flow of 2,000 gallons per day, if used efficiently, would have been sufficient to irrigate a fair number of plantings and could also have provided a substantial amount of drinking water to the local populace.

7. In recent years, surveys of the area have found no signs of spring water flow (aside from the newly discovered wauke plants that may or may not have been irrigated). It is possible that the spring might have been covered up or otherwise destroyed by construction of the large below-ground water tank in this area.

8. The observations on Hawai'i-loa having possible links to offshore fishing koas, especially as a locating land mark for such sites, is interesting. Both Pu'u Hawai'i-loa and Ku'au have been used extensively by myself and others as very distinctive landmarks for locating bottom fishing and diving sites off of Kaneohe Bay and Mokapu. These sites are usually at depths of 70 to 300 feet.

9. I have no substantial critical comments on the text. Calls that will need to be made on the "real" cultural sensitivity of the Pu'u will be tough ones that are beyond my levels of expertise.



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