

APPENDIX A.

KE'AAU ORAL HISTORY INTERVIEWS (July – November 1998)

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Unnumbered Figures:

In addition to photographs of three of the interviewees, the interview transcripts include several unnumbered figures. These figure are (1) two historic photographs from the family collection of Roy Shipman Blackshear; (2) a rough drawing of Hōpoe (wahine 'ami o Kea'au) prepared by Roy Shipman Blackshear; and (3) several site or feature photographs; and

Numbered Figures:

Figure 2 (cited in the main report) is an annotated map (portion of L.Ct. App. Map 1053) showing approximate locations of selected sites discussed during the interviews (at end of the main report).

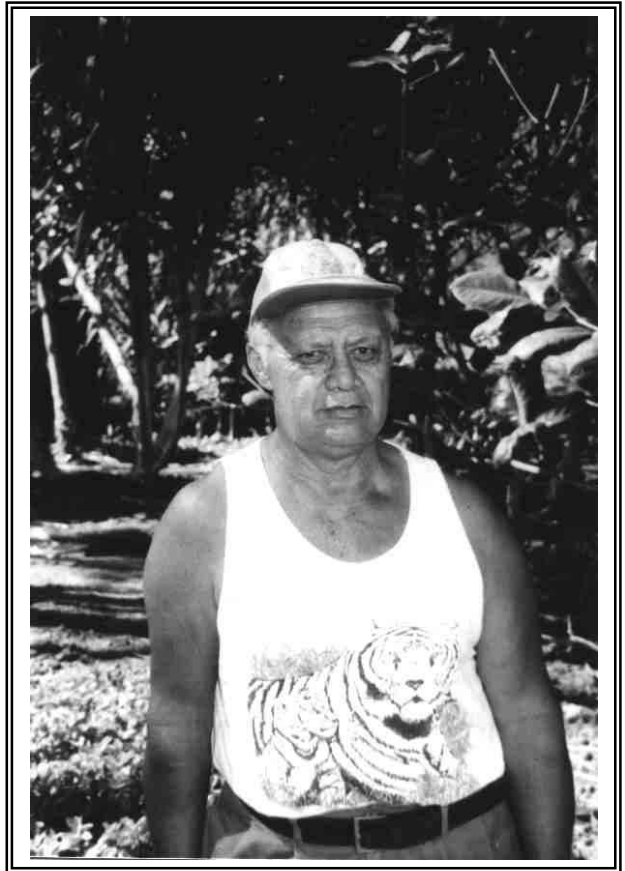
Figure 2a is a detail map (from L.Ct. App. Map 1053) showing Kea'au Bay, the old Government Beach Road alignment, cultural sites; Shipman family and employee residences, and associated features (at the end of this appendix).

E 'olu'olu 'oukou e nā mea e heluhelu ai i kēia mau mo'olelo 'ohana —

It is requested here that all who read these interviews respect the interviewees. Please reference the oral history narratives in their context as spoken—not selectively so as to make a point that was not the interviewee's intention.

**John Ka'iewe Jr.
at Kea'au July 16, 1998, and Walk
Along the Puna Government Road
and Coastal Trail November 16, 1998
Oral History Interviews with Kepā
Maly¹**

John Ka'iewe Jr. was born at Kea'au, in 1929. He has lived at Kea'au all his life, and his family has lived in the Kea'au-Maku'u vicinity for many generations. John's elders lived at Maku'u, Keauhou, Pākī, and Kea'au-Hā'ena, and as a child he traveled along the old Government Road and *mauka-makai* trails with his family to their various places of residence and on fishing journeys. He and his elders traveled the Puna Trail (and smaller *mauka-makai* trails in between the shore and the main trail) all the way from Kaloli-Keauhou in the south to Pāpa'i in the north. Also, as a youth, John's Tūtū Ma'i still lived at the



place of his birth, Pākī Bay, and today, John is among the last few individuals alive, to have lived at Pākī with his elders. This interview provides readers with important historical accounts of the relationship that native families shared with the land.

From his grandfather, Solomon Ka'iewe, John learned that his family used to live at Keauhou Bay. They had houses there, fished the ocean and cultivated taro, sweet potatoes and other crops in the area between the shore and the Government Road, and on the *mauka* side of the road as well. There were other relatives living between Keauhou and Pākī as well. When John was young, Tūtū Ma'i and some of the other old-timers were still cultivating mixed crops in walled enclosures in the *pu'e* (mulched, mound planting) style, behind Pākī. The 1946 tsunami had a significant impact on this section of the Puna shoreline. Tūtū Ma'i's house was destroyed, as were a number of stone wall features on the *makai* side of the government road.

John recalls that in his youth, and as he was told, in the preceding years, there was a close relationship between his family and the Shipmans (that relationship is still important to family members to this day). In those early years, John described a *Konohiki* type relationship between the families and the rights which they were

¹ The initial interview took place with Mr. Ka'iewe and Kepā Maly. The follow up walk along the Puna Government Road and section of the coastal trail was done with Mr. Ka'iewe; Tom English and Bob Saunders of W.H. Shipman; and Pat Thiele of the State's Nā Ala Hele (Trails and Access) program. Portions of the discussion while walking the trail were recorded and pertinent excerpts are included at the end of this transcript.

granted for use and care of the land, ocean and various resources necessary for sustaining the well-being of the native families. One example shared by John in regards to access and collection of marine resources, was in the area of the present-day collection, “wiping out” of ‘*ōpihi* for sale. John noted that before —

...they don’t do that. They come in, they pick up, and then when my uncle comes down, he sees them over there, he’d tell them “What you fellas get now, you folks take. Take what you get.” That’s all. But because of the boundaries, he [Shipman] had from Keauhou. From Keauhou side all the way to Pāpa’i... People didn’t just come into Kea’au.

He observed that before there were all kinds of fish, ‘*ōpihi*, *wana* and *limu*, but now, because so many people take so much, the place has been cleaned out. John suggested that there be some sort of rules like before days, to manage how much and when fish can be taken from along the Kea’au-Puna Coast.

In speaking about the old government road and some of the *mauka-makai* trails, John noted that the mango trees were purposefully planted by his family and others who traveled the trails. The trees provided shelter, and in season, mangoes were always appreciated by those who traveled the trails. Also, Tūtū Ma’i and a few other elder members of his family continued to do repair work on sections of the old government road that they traveled until about 1942 — when World War II broke out, access was restricted for a while, and the section of the road from Kaloli to Hā’ena was opened up for military vehicles. John noted that it was the custom of the people who traveled the roads to take care of them. He remembers many trips where he and elder family members would carry ‘*ili’ili* to fill in the road, and that they would also set the larger stones back in place.

When asked his thoughts about increased use of the old government road and the care of native Hawaiian sites, John commented that the trail was very special to him, and urged that the trail be restored in a traditional manner—that it not be paved as some people have suggested—and that the Hawaiian sites be:

Taken care of, as much as possible. I would like to see those things left just as they are.... Within the government’s rights, if they’re going to make the road, we can’t stop progress, you know. But, if they can kind of respect the area... If they could leave it as a historical area, that other people, like interpreters could tell people about...

John did not recall ever hearing of a specific site between Kea’au Bay to Pākī that was a *heiau*, but he does recall that there were special places that were respected by the old people—there were places with *mana* (spiritual power). He also had not seen any burials exposed, but from conversations with various elders, he feels that there are burial sites along the coast—some belonging to his *kūpuna* who lived at various places between Kea’au to Maku’u in ancient times. In this century, some members of his family have been buried at the Kea’au (Shipman) Cemetery near the shore.

Further north along the shore line, at Pāpa'i, John has heard of *heiau* and burial sites, and he recalls that there is one area along the trail (not far from the old boundary wall) that the family was always cautious about because peculiar things would happen there. John recalled that at Pākī, the names etched in the stone (the petroglyphs) were written by several of the old families that lived in the area. His mother also told him that some times, people who were visiting the families living on the shore would etch their names into the stone. It was quite a custom among the people at the time, "Pākī was famous for the names on top of the rocks."

During the interview two maps were referenced by which we could mark locations discussed. The maps were Land Court Application 1053 and the 1933 map of "*Trails in Keaau, Waikahekahe Nui and Waikahekahe Iki.*" (See *Figure 2* at the end of the main report and *Figure 2a* at end of this appendix for approximate locations of selected sites.)

[Begin interview]

KM: *Mahalo*, thank you so much for being willing to talk story about Kea'au.

JK: 'Ae [yes].

KM: Your memories of walking this land and working here. *Aloha*.

JK: *Aloha*.

KM: Would you please just share with me your full name and date of birth?

JK: Okay. My name is John Ka'iewe Jr. Born August 7, 1929, near the slaughter house at Kea'au.

KM: Oh. We're looking right now at a 1933 map of the trails in Kea'au and Waikahekahe, and we see the old school lot and basically the old mill site. Here's the old Volcano Road. So the slaughter house was roughly here, by where it is now?

JK: Yes, the same area. Over there.

KM: So basically now, it's along Highway 11. Okay. Your *'ohana* [family], had a house by there?

JK: Yes. It belonged to Shipman. I was raised over there.

KM: Okay. What was your papa's name?

JK: John Ka'iewe Sr.

KM: Where was your papa born?

JK: Maku'u. Down in that area, that's where the Ka'iewe family has lands over there. They have that place where they're raising fish, this trout like.

KM: Yes.

JK: That land, all in that area.

KM: Hmm. So papa was born there. Do you remember when papa was born?

JK: January 10, 1894. He was 89 years old when he passed away (on July 13, 1983).

KM: Okay.

JK: My grandfather's name was Solomon Ka'iewe. And my father had brothers, David and Solomon.

KM: Okay. And they had 'āina [land] down at Maku'u?

JK: Maku'u, yes.

KM: Does your 'ohana still have any of that 'āina there?

JK: It belongs to the family.

KM: Good, so the 'ohana still has that 'āina down at Maku'u. Let me look at this map, Land Court Application 1053, to see if we can find that Grant parcel. There is a family...here's Maiau. Is it *makai* [seaward] of the Government Road, or is it...?

JK: Across the Government Road.

KM: Oh, it's on the *mauka* [inland] side of the old Government Road?

JK: Yes. On the map that you have with the State, they have the name on top. The name is marked on top.

KM: Okay, and the name is Ka'iewe?

JK: Yes.

Register Map 2258, Surveyed by J.H. Moragne in September 1903, identifies two Grant parcels in Maku'u — Grant 1013 to Maiau, *makai* of the Government Road; and Grant 1014 to Kea, with land on both sides of the Government Road. (copies of original grants on file)

KM: I see that there is a Kapohana at Pōpōkī-Hālonā. There is Kea and this is Maiau, here. But there are additional parcels beyond this map.

JK: Right. Also, the Kamahēle folks, they have 'āina next to them.

KM: Okay.

JK: Right now, they have land court going on, on this area down there.

KM: Okay. What was your mama's name?

JK: Annie Iokia. She is family from Puna side, but they also have family at Nānākuli.

KM: Oh!

JK: Her 'ohana is along the coast line at 'Ōpihikao.

KM: oh, 'Ōpihikao side?

JK: Yes, her family is from down there too.

KM: So your family has lived in Puna for many generations?

JK: Yes.

KM: Do you think that your grandpa, Solomon was from that *'āina* down there at Maku'u?

JK: Yes. And My daddy was raised on that Maku'u land. And they used to live way inside, you know on the highway going to Pāhoa?

K: Yes.

JK: There used to be a landing pad for the plane, fertilizer plane. Just before you get into Pāhoa town. The Kama family now lives over there, on the side. Eric Kama folks, over there. Well his place, he took me one time to where they lived. Then he worked his way from there to go to school. He also worked with the railroad company, cutting wood. Pāhoa town had a lumber yard, right in Pāhoa town. So my daddy worked for that company. I think they have records in the Bishop Museum, like that.

KM: Uh-hmm.

JK: He worked there a long time. His father, my grandfather, worked for Shipman. They were strictly Shipman.

KM: So he worked for Shipman?

JK: My father, no. He worked outside.

KM: Now, with your *'ohana* down here too, were they fishermen? What kinds of things did they do on this *'āina* down here?

JK: They planted taro.

KM: Even *makai*?

JK: Yes. They had a place down there, near what they call Keauhou Landing.

KM: Yes, Keauhou Landing is here [pointing to location on L.C. App. Map 1053].

JK: The bay there. And they had houses up there. Old *hale* [houses], by Margaret Shipman's place. This site is still over there. 'Cause we go to Pākī, and Pākī had another house here.

KM: Ohh. And that was your *'ohana*?

JK: Yes, they lived over here.

KM: Oh, so grandpa, when he was working for Shipman, he was living by Keauhou Landing?

JK: Yes, yes.

KM: You know, it's very interesting. You can still see the canoe landing near the Keauhou area.

JK: 'Ae.

KM: It's rocky, but... And there area large house site features, *makai* of the old Government Trail (road).

JK: Yes.

KM: Do you think that that is where grandpa *mā* [folks] lived?

JK: No, they lived over here too, with the Shipmans. [pointing to M. Shipman's lot, Exception No. 2]

KM: This is walled in, if I recall.

JK: Yes. Now, it's under all heavy bushes.

KM: Yes.

JK: In the war [WW II], they came over here too, because the Pākī area, and set up barbed wires. Because it had a nice reef landing area.

KM: Hmm. So like this area, at Keauhou and Pākī, your '*ohana*...?

JK: Fished.

KM: And they planted taro?

JK: Yes.

KM: You know, there is...I think, am I right? By the Pākī area, there are some *pōhaku* on the ocean that have lots of name carved in it?

JK: Yes, yes.

KM: Like Pu'ukoholā?

JK: Yes, had those names. They are families going way back.

KM: So families that all lived down there?

JK: Yes. My mom used to show me some of the names. When I went back lately, oh, a good four years ago, I couldn't find 'um. Because I think that the waves [gestures, rubbing the stone].

KM: It wears down over time eh.

JK: Yes.

KM: But you can still see some.

JK: Yes. So I'm trying to show my grandchildren, where we used to stay down there. The place is heavily covered with iron wood trees. It's a big change. When that big tidal wave came in [thinking], I think it was the 1946 tidal wave. And after that, another one came too. But 1946, changed.

KM: You know, like where all the petroglyphs are, on the rock?

JK: Yes.

KM: Inland of there, but still below the old trail...?

JK: Uh-hmm.

KM: You can see some, almost like *poho* [basins], hollows-like. Were they planting taro and things in that area, that you recall?

JK: [thinking] No. No taro.

KM: Were there little fishponds there?

JK: Yes, yes. There's a big brackish water area over there.

KM: Yes!

JK: We used to take the water from there, on the flats. Good water comes out from the ground. Real good water!

KM: Ohh! So that was where your *'ohana* got their drinking water?

JK: Yes, right.

KM: Were there any areas where fish were kept? Like if it was bad ocean time, that they could...?

JK: No, no, we didn't have that. But right from Pākī, you can go out with the canoe. We go out and you fish right outside there.



KM: Yes. You have to be pretty smart to be able to land your canoe, and even get out, on that kind of ocean.

JK: Yes. That's high tide time. When it was high, we just go out from within the inlet.

Canoe landing at Pākī Bay

And this man, Ma'i, George Ma'i, he's family to my daddy, *'ohana*. He's the one that showed my father how to do that.

KM: Hmm. So they still kept canoes out here then?

JK: When I came, my time, we didn't have the canoes already. I was about eight years old when I went down there. When I was eight years old, the

canoes weren't there. He [George Ma'i] was a little too old already. They didn't want to take no chances [chuckles]. But my father was still diving. He was a diver, and he'd go out there.

KM: Hmm. What kinds of fish would you folks get? Were there some very good fish for this area?

JK: *Kūmū [Upeneus porphyreus]*. *Kūmū* was a very famous fish out there. Good fish. Then *moi [Polydactylus sexfilis]*, and had also, the *uouoa [Neomyxus cahptylii]*. A lot of *kole [Ctenochaetus strigosus]*, good ground. This place was a very good grounds.

KM: You know, today, you hear, and you see, there are a number of people that are selling 'ōpihi [limpets] by the bag loads?

JK: Yes.

KM: When you were young, what was the practice, could anyone just go and gather fish, or take 'ōpihi, what ever they wanted, or was there a different custom?

JK: Yeah, they had a boundary line, okay. Shipman had my uncle, David Ka'iewe, who worked for Herbert Shipman. He was sort of the police man [chuckles]. He road the horse. He knew every trail in here [pointing to the Kea'au region on the map]. He was the man, you know, that I really should have sat down with. He knew where they had canoes in the caves out there. But he took his secret with him when he left. He knew. David Ka'iewe. He was the one that really worked the ranch, that Shipman had.

KM: So in their time, like your grandpa Solomon, was it primarily ranching?

JK: Yes, ranching and a dairy. Because, down here in Kea'au, Hā'ena, they had a big corral where they used to brand cattle and all. It's right down there.

KM: Yes, near the old road?

JK: No, near the ocean. They had a well down here, where we could go and get water. My uncle lived on the hill, David Ka'iewe. And the ranch hands lived over there too.

KM: Uh-hmm [pointing to L.C. App. Map 1053]. You know this little road that comes down into Kea'au now, *makai* here? See this walled area, do you think [opening up map, looking at the detailed section of Kea'au-Hā'ena; see map at end of appendix]... Here are the houses. Do you think these are the ranch houses?

JK: Yes. This is the secondary road right here. The old road. Each one had people living in here. Haa family lived in here, also a Japanese family. And we used to go in that road.

KM: Uh-hmm. This is Shipman's house over here [W.H. Shipman's], the big house. Here's the pond here.

JK: Yeah, that the big pond.

KM: And the *mākāhā* [sluice gate] goes out here.

JK: Yeah, and the two bridges for cross that. And here's the bay, and that's the old Government Road. Okay, my uncle's house, I think, is one of these houses.

KM: Oh, so just *makai* of the Government Road [on the Waiākea side of the bay].

JK: Yes, because the other ones up here, were the working people. So that's my uncle, David Ka'iewe.

KM: Okay. And there is a place that the water still pukas [flows] out into the bay, eh?

JK: In fact more too. Wherever there are little ponds. Had water cress inside there before, where we could go down and pick it up. Yeah, had two houses up there. Long, cowboy style houses. Big kitchen, community kind.

KM: So Uncle David worked this land, and walked all these trails?

JK: Oh yes, every one. He did that. Yeah, this is a detailed map.

KM: What did you call this area down here?

JK: The name is Hā'ena, but [chuckles] we called it Kea'au.

KM: So Hā'ena is an old name?

JK: Oh yes. That is the original name. That is the name.

KM: Kea'au was the land, the whole *ahupua'a*?

JK: 'Ae, 'ae.

KM: Do you remember the stone, Hōpoe? The stone that rocked?

JK: It was over there in the water, but then the tidal wave took it.

KM: That 1946 tsunami?

JK: Yeah.

KM: Well this is really interesting. Your *'ohana*, you've got generations of residency. Not only directly through Ka'iewe *mā*, but Ma'i and them were all *'ohana*.

JK: Yes.

KM: So grandpa, papa them...?

JK: My grandpa and my father, and my uncles, they were closely knitted to the Shipman family. They knew anything that was going on. They knew. My Uncle David would consult with Herbert Shipman's father, William. And then he consulted with the son. And he worked the land. He was the supervisor there.

KM: Uh-hmm. In a way, it sort of sounds like they exercised the *Konohiki* [land chief or overseer's] rights. People couldn't come in and just take fish...

JK: Yeah. But he would tell them, "Take what you get. But please do not come back again."

KM: Ahh. Was there kind of a respect, that they didn't just wipe out...?

JK: Yes.

KM: ...like today...?

JK: No, no, they don't do that. They come in, they pick up, and then when my uncle come down, he sees them over there, he'd tell them "What you fellas get now, you folks take. Take what you get." That's all. But because of the boundaries, he [Shipman] had from Keauhou. From Keauhou side all the way to Pāpa'i.

KM: 'Ae. Here's Keauhou Landing. And it's so interesting, because you can see there are some big old house sites there.

JK: Yeah, my uncle knew all of that.

KM: Uh-hmm. And then like you said, you'd come back here by Pākī...

JK: Yes, they'd rest over there.

KM: Hmm. So they walked this whole trail here?

JK: Yes. It was all cattle, *pipi*. The *pipi* kept the grass down, they really were the lawn mower of this area, and also of Pāpa'i. Pāpua'a and Pāpa'i.

KM: So the *pipi* were all the way through here?

JK: Yes.

KM: In fact, there is a stone wall marked here [pointing to location near Kea'au-Waiākea boundary on L.C. App. Map 1053].

JK: Oh yes, that stone wall is still there. It's still there.

KM: Was that kind of where the *pipi* stopped?

JK: Yes, Shipman's boundary line. Now, Watumull has the place.

KM: Oh, that's right, at Pāpa'i, down here.

JK: Watumull, he has the key to it. You can go in from this way [Waiākea side] and you can go in from the macadamia nut side too. You can come into it.

KM: Yes. So you know these names? Pāpa'i, you said Pāpua'a?

JK: Pāpua'a.

KM: Kahului?

JK: Oh yes. It's a very good fishing area, *moi* grounds. Also a good '*ōpihi* grounds. This is the best grounds, it used to be before [pointing to location on map]. Now the people come with the boats.

KM: Ahh, so between Keauhou and Pākī area?

JK: Yes.

KM: Good '*ōpihi* grounds also?

JK: [gesturing] You go only from here to the lights out there [approximately 100 feet], you go home already. You just pick up what you need.

KM: So you could take what you need?

JK: Yes.

KM: Now, they take so much sometimes...

JK: Yeah.

KM: That's why *nalowale* [it's lost – no more].

JK: Yeah. If we could get a rule by where you could only take so much and then let the thing come back, there would be more. But no, they take all, clean up everything, so you don't have anything. I remember going lately, to Pākī — Ohh the place is just fished out! 'Cause over there, was full of everything you wanted. The *wana* [urchins], when you go, oh the rocks were black with that [chuckles].

KM: 'Oia [is that so]?

JK: You just *lana* [float] above, if you go down, you poke your feet [chuckles].

KM: Hmm. So there was so much *wana*.

JK: But it's not like that now, it's cleaned out. Very few fishes now.

KM: You mentioned earlier, that your '*ohana* kept *kalo* [taro] on their '*āina* down here. Were there planting areas where the family lived *makai*, down here too?

JK: Well, we had planted over here [pointing to location].

KM: On the *mauka* side of the road?

JK: Yes.

KM: So *mauka* side of Pākī?

JK: Yes, we had little *kīpuka* [oasis or sheltered areas] like that. Not heavily planted, but just enough for them to live.

KM: Yes, to sustain themselves.

JK: Yes.

KM: 'Uala [sweet potatoes]?

JK: Oh yes.

KM: *Kalo?*

JK: Yes, yes. Very much. We used to make this little mounded type potato hills.

KM: Ahh, yes, *pu'e* [cultivating mounds].

JK: [chuckles] Yeah. 'Ae, that's how. I remember when I was young, I used to go and dig it out and take the young potatoes. Then my grandpa folks would go look, and no more the *'uala*. So they'd blame the *'iole* [rats — laughing].

KM: [laughing] And you were the one eh.

JK: I was the *'iole* [laughing].

KM: Oh, so even down here, Pākī, like that?

JK: Yes.

KM: So did you come stay down here when you were a child?

JK: Oh yes. We sleep over there.

KM: Was it a...?

JK: Just a big space like this.

KM: So a room, maybe 20-by-30 feet?

JK: Yeah.

KM: So it was a wooden walled structure, tongue-n-groove type?

JK: Yeah.

KM: Was there a little *lānai* or veranda?

JK: No, just a steps to go outside. And we had a stone wall for the yard area, and we looked right down into the ocean.

KM: Hmm. So the stone wall kept the *pipi* and animals outside?

JK: Yes. About 20-by-30, like that.

KM: And *piula*, corrugated roof?

JK: *Piula*, iron roof. Heavy gauge iron roof.

KM: What about your water, did you catch it or get it from the little *punawai* or ponds there?

JK: Oh yes, we had a catchment, but our water was mostly the brackish water. It was good water, wasn't too brackish.

KM: So no more salt taste?

JK: No.

KM: So you folks could grow some food, and your *'ohana* fished?

JK: Yes.

KM: And you folks would buy stuff too?

JK: Oh yes. We like rice and stuff that the family needed, they would go up and buy things. That's all. And our salt.

KM: Hmm. So you didn't make *pa'akai* [salt] down here?

JK: No. This coast line, no. Our coast, the salt doesn't have. We small little poho [basins] where can get a little bit.

KM: Ahh, too much ua [rain] maybe, yeah?

JK: Yeah, rainy area eh. Not like when we go to Ka'ū [chuckles]. Punalu'u.

KM: Hmm, and like Puna, 'Āpua, Kapa'ahu like that, they can make.

JK: Yeah, fast. But no, our side, this area, no can. Didn't have too much of that.

KM: So interesting. When did you leave down here, and did anyone else stay here?

JK: Well, after the 1946 tidal wave, the place was washed out.

KM: Even your folks *hale*?

JK: Yes, down there.

KM: Oh, at Pākī, it was washed out.

JK: Yes. And the one down here, at Shipman's. The one you saw down here, on the small map.

KM: Yes, the ranch houses here, your Uncle David's house? [pointing to the L.C. App. 1053 Map, detailed section of Kea'au-Hā'ena; see map at end of appendix]

JK: Yes, that was cleaned out. The tidal wave came in that April Fool's Day, 1946. Pau! The tidal wave just swept all this out. Shipman's lower house, the one down by the beach. We call it the "big house," the white house, down the beach. That withstood the wave. The thing was over 20 feet high, the tidal wave that came.

KM: Wow! Were you down here then?

JK: No, my cousins, they were down there. They were working there, and they all took off. All the houses along the side, where I told you, this house here.

KM: Yes, uh-hmm.

JK: This was all wiped out. The tidal wave came all in here. It cleaned out all in here.

KM: So the houses below, and along the old road coming from *mauka*?

JK: Yes. Because this is his big house.

KM: Yes.

JK: Where is the farm? [looking at the map] This must be the farm house here. Because he had a big barn. He had a W.H. Shipman Dairy here, the barn. That's where he kept all his feed.

KM: So it was wiped out?

JK: Yeah. The tidal wave cleaned 'um all out, one time. That's the one. This, every weekend, we go down here stay.

KM: Oh, Uncle David's house?

JK: Yeah, every weekend, until the tidal wave. Until '46, then he moved up to stay with my father. They stayed with us. This place got wiped out.

KM: So you were about 17 years old when the tidal wave came. You were born 1929?

JK: Yes, I was just a sophomore in high school.

KM: Where did you go to school?

JK: Here, well I went St. Mary's Catholic School. Then when the war broke out, I moved to Kea'au, the 'Ōla'a School.

KM: So you folks would walk, ride horse, along this old Government Road, trail? No more vehicle?

JK: No, no vehicles until the army came in.

KM: So did the army modify things a lot?

JK: Yeah, the Government Road, they did. They fixed up that road.

KM: What did you hear about this Government Trail, or Government Road? Is it an old alignment?

JK: Oh yes. It's a regular road that comes here and goes down to Kapoho and all around.

KM: All the way to Kapoho and around?

JK: Yes, that they used until that time when the... [pauses thinking] Shipman had the right to close up his place.

KM: Hmm. And they built this *mauka* road too, around the turn of the century.

JK: Yeah.

KM: So this old *makai* road was important for all these families, your 'ohana them down here?

JK: Oh yes.

KM: This was the... I wonder if your grandpa went to school at one of the old schools down here [pointing to the old school lots on L.C. App. Map 1053]?

JK: Yes, yes. My daddy too. They went there.

KM: It will be very interesting, when you see the historical report about the school lots that were at Maku'u, Kea'au, and who some of the students were. I'll look back and see if I can find some of your 'ohana names in there.

JK: Oh, thank you. [pauses looking at the map] Where's the railroad that goes along here?

KM: [pointing to location] This is the railroad alignment, here.

JK: Okay. We used to catch the train too, you know.

KM: Oh yeah?

JK: And then go down to Maku'u.

KM: Oh, so you folks would get on at...?

JK: Right at the mill camp. 'Ōla'a Sugar Mill.

KM: Okay. Here's 'Ōla'a Mill.

JK: Okay, they had a little, little station here, at the junction. The railroad coach car used to come [chuckles], and you can ride it. And you want to go that way, to Hilo, you go. Then you wait in the afternoon, they come, and you go the other way to Pāhoa.

KM: Oh, so you folks would go back down to Maku'u?

JK: Yeah. And you get to know the train driver. His last name was Costa, it was just like he was the regular bus driver. He knows all the people that come up. And we go, then we jump off. He'd say, "Okay, Ka'iewe family, you folks are right here." Just like the bus, you no need pull the horn. He'd stop, you get off and then you walk down to the family place.

KM: So there were trails all along here?

JK: Yes.

KM: So the families could access their 'āina?

JK: Yes.

KM: You can see some of them here on this 1933 County Trail Map.

JK: Yes.

KM: Here, it's very interesting. You can see the railroad. [pointing to locations on map] Here's what you described. The old mill site. The railroad comes past, it runs all the way towards Pāhoa. And you can see there are several trails that intersect it.

JK: Yes. [looking at the map] Oh, Pākī Trail, I went on horseback on this particular trail. Waipālani?

KM: Yes, that's what it says, "Waipalani Trail."

JK: And this place, Waipāhoehoe, it's right there on the highway.

KM: Yes, you can see it here, Waipāhoehoe, right at the highway.

JK: [pointing to map] This is the highway?

KM: Yes this is the road.

JK: The way we go now.

KM: Yeah.

JK: Okay, now, there's people selling there fruits and vegetables there.

KM: Yes [a fruit stand, presently marked by a sign identifying "Kīpuka Farms"].

JK: That was all cowboy houses there before. All this land over there. We had all cattle in here. The name is Waipāhoehoe. That's the name of that area. That's where my uncles, all cowboys, stayed there and took care. Now, it's big farm lots.

[The present-day dirt road *makai* of here (with an iron gate across it), leads to the Shipman leased truck farm fields; that road marks the old trail alignment. (pers comm. Nov. 16th, 1998)]

KM: So the trail, they would take it down...?

JK: Yeah.

KM: 'Cause look [pointing to map], the trail comes down, Waipāhoehoe, and you can follow it right down to Pākī, right where your grandpa *mā* were living.

JK: Yeah, right. You come out, right in the back of the house. That's where the trail comes. There are beautiful mango trees on the way going down. French mangoes, we used to call 'um. We'd pick up, real good mangoes, like hayden.

KM: Oh yeah?

JK: Yeah.

KM: Has some place names along here. [referencing the 1933 map] You see Hauola, Laumai'a, Kaehuwai, Nā'ohule'elua? I don't know if you heard any of these names.

JK: Yeah, yeah, I did. And there were a lot of mango trees around here. See, they planted those mango trees in there, because when you go... See, season time when you go on the trail, you don't have to take too much *kaukau* [food] with you.

KM: Ahh, so they planted along the trailside, like that for *mea 'ai* [food], and shade like that?

JK: Yes, right. That's why they did that. The family did that. All the family used the trail for go down, back and forth.

KM: Hmm. You know, it's interesting too, because you look how this trail goes; Waipālani Trail and Waipāhoehoe comes down. Then the trail goes all the way right down to Maku'u, right through, down to where your family's *'āina* is *makai*.

JK: Yeah. [pointing to location] This is the only trail that I went on, the one going down to Pākī.

KM: Ahh, the Waipāhoehoe Trail?

JK: Yes. That's the only one. The other one that cuts across, I didn't go on. My daddy didn't take me on that trail. But we went horse back on this trail, right to this place.

KM: Hmm. And I see a little branch that shoots down to the old Keauhou Landing like that.

JK: Yes, they have an off-shoot there. Yes. But we used to go down straight and then cut across.

KM: Ahh, you folks would go down and then travel *makai* along the old Government Road?

JK: Yes, just straight across. That's how. That's the old trail.

KM: So how many families would you say, at least in your time, or that you heard about, from papa or grandpa them, that were down here?

JK: [thinking] At Pākī, only my uncle, Ma'i. George Ma'i lived there. That's all that lived on that side there. Then over here at Kaloli, they didn't have no body living at that time, my time. They only come in and go out.

KM: 'Ae. Short term?

JK: Yeah.

KM: For going fishing like that?

JK: Yes, that's all. Even at Keauhou.

KM: Ahh, by your time?

JK: Yeah, same thing, you know. Nobody.

KM: Hmm. But had some house sites that you recalled?

JK: The house sites were still there. Because when the cattle were still running around in my time, the grass was all down, and you could see the foundations. Now, no cattle, they're all eradicated out already.

KM: Hmm.

JK: But down here at Shipman's place, Hā'ena, Kea'au as we...I called it, over here, had plenty families down here.

KM: Hmm, all working ranch like that?

JK: All worked for the ranch.

KM: So your Uncle David...?

JK: Uncle David; a Filipino family; also the Sugiharas; Uchidas; my cousin's husband, Mydell. Eric Mydell, he was the plumber. he married my cousin, my uncle's daughter, Mary. They lived down Shipman's, he was the plumber. The man who was the carpenter down there, his name was Farmer. That was his nick name. But I'll get you his name, I'm going to a meeting where the girl will be. Shipman had a pretty well talented group that knew how to do their things.

The Haa family was down there too. All of us.

KM: 'Ae. You shared that your uncle was very knowledgeable about the trails and all the old sites, yeah.

JK: Oh yes.

KM: But he took that with him when he passed away?

JK: Yes, he didn't show me the caves where they were. He talked to me one time. I sat down with him, he said "Oh yeah, has this cave down there, get cloaks inside. These capes are very well preserved down there." I told, "Oh really uncle?" "Oh yeah, our side." So that's Paradise Park. They have caves in there. I tell him, "Oh that's good uncle." But I was young, and I didn't think anything about that.

KM: May I ask, what is your sense then, and this is very important with *Na Ala Hele* and the State, at looking at trying to perpetuate the access so that people can use the trails again...?

JK: Yeah.

KM: What is your feeling about these old Hawaiian places, and things like that? Should people just go *maha'oi* [intrude and be nosy]? Or should it be taken care of so that people don't desecrate things?

JK: Yes, take care, as much as possible. I would like to see those things left just as they are.

KM: Leave 'um as they are.

JK: Yes, if it's possible. Within the government's rights, if they're going to make the road, we can't stop progress, you know. But, if they can kind of respect the area.

KM: Hmm. Respect. That's a big thing yeah? Your *kūpuna* [elders], they didn't just go *maha'oi* and make any kind, yeah?

JK: No, no. We just left things the way they are. Just leave it as it is. That's all, and just go by-pass, you know. That's all. If it could be done that way.

KM: Yes. Well, that's your recommendation, "leave it alone."

JK: Yeah.

KM: That will be one of your recommendations that I make sure to include in the study. "You can walk the trail, but..."

JK: If they could leave it as a historical area, that other people, like interpreters could tell people about.

KM: Yes. And who the 'ohana are that lived down here?

JK: Yes.

KM: It's so interesting, your story about how they would live. The canoes down at Pākī, and Keauhou, they can go out to fish.

JK: Yeah.

KM: It's interesting, at Pākī also, because has like the pond area, or marshy area...

JK: Yes.

KM: ...*mauka* of the old Government Road... And you described how they made mounds to plant the 'uala and crops like that.

JK: Yes.

KM: There are several areas that are walled in. I was wondering if some of those walls may have been to keep *pipi* [cattle] out of the agricultural areas.

JK: Yes, that's right. That's what it was.

KM: Hmm. So they enclosed their gardens like that?

JK: Yes, same thing like out here in Kahului [pointing to location on map], Pāpua'a. All this place. They had goats over here. This place was noted for white goats. [Smiling] They only had white kind of goats out here.

KM: Oh wow!

JK: But the hunters came in. Originally, Shipman brought them in. They were white goats, but they're all gone now.

KM: Hmm. So the people had to enclose their agricultural area?

JK: Yes.

KM: So the *pipi* or the *kao* [goats], like that wouldn't eat the plants eh?

JK: Yes, 'ae. That's how they did it. Because they had areas, like I told you, the Pāpua'a area, where you keep those thing in there. Then they would

come over there and they'd farm the place, and pick up what they like and then go home. But they had to compete with the *'iole* [rats] and things like that too. [chuckles]

KM: [chuckles] And the little boys who like to eat sweet potatoes.

JK: [laughing] Yeah. So that's it.

KM: Hmm. Did you ever hear your *Kūkū* [grandfather] or papa, or uncle them talk about a *heiau* [ceremonial site] or *ko'a* [fishing shrines] for *i'a* [fish] or anything down here?

JK: [thinking] No. They talked about here, Hā'ena, but I'm real vague on this. Between here and here, Pākī. But no, I'm not too familiar with that. Some times when they used to talk, I didn't want to get involved with my *'ohana*. Because there are some things that I have experienced with them, I saw things [shaking head, no].

KM: You no like.

JK: It's too powerful.

KM: Yes. Some of those *kūpuna*, they practiced old style eh?

JK: Yes.

KM: And they have *mana* [spiritual power], yeah?

JK: Yes, so that's why I stayed away, because some of the family, I saw them crippled. Just by the talk. The *kūpuna* talk.

KM: Hmm. *Mana ka leo* [the voice was powerful].

JK: 'Ae. So I said, "Oh, I don't want to know about that." So I didn't involve myself. My mama, she knew about those things. But she said "No, that's not for you, boy. Because, your age, what you thinking, will be different."

KM: 'Ae. So your parent's generation time, they still spoke Hawaiian, and they still knew the old style, but they chose not to teach you folks?

JK: Yes. That's how. But they knew, and knew it real good. Because I've seen the things that were done. So I didn't pick it up.

KM: Yeah. They saw time was changing too.

JK: So they left it as it was.

KM: Amazing.

JK: You know, because like my grandma told me, "That *mana* was made for good things, but then the power come into the *'ohana*, the one who has the thing, it over powers him." Then greedy.

KM: Hmm, *'ānunu* [greedy], they call that.

JK: Yeah.

KM: [pauses] You know this trail that you mentioned, the trail at this section here, in front of the old pond area [pointing to the Kea'au Pond], this trail is all washed out now.

JK Yes.

KM: The old Government Road in front of Hā'ena.

JK: Yes.

KM: If you look at this map [the detailed section of Hā'ena on L.C. App. Map 1053], where do you think you would place where the stone Hōpoe was?

JK: [pointing to location]

KM: Right in there. I'm going to mark it, approximately, here.

JK: In that sand bay, on the side.

KM: Did you ever hear any story about Hōpoe?

JK: Ahh, I forget the story. I did, but I cannot recall.

KM: I hear that until the *tsunami* knocked her over, that she would rock-like in the waves.

JK: She did. I used to sit on her. [chuckles] She'd start moving. Then my grandma would say, "Get off that rock." It was. And you'd look at the rock, it was just like a *pāhoehoe* flat [gestures rocking with hands].

KM: She'd rock like that. They say "*Hōpoe, ka wahine ha'a lewa i ke kai*," Hōpoe, the woman who dances, rocking on the sea.

JK: Ohh [chuckles].

KM: This fishpond, the *mākāhā* here, now it's cemented and stoned in. Was it stoned in, or cemented, that you recall, when you were a child?

JK: Yes, as far as I recall, it was cemented in.

KM: So for a long time?

JK: Yes, the *mākāhā* was made already.

KM: So they did that to keep the fish?

JK: Yes, to keep the mullet in there. And the '*anae* [large mullet] used to come in. Oh, the ocean was full. Plenty, big kind. And then we trap 'um with my father, my uncle. We'd trap 'um and put 'um in the pond. But hey didn't like the water, they would lana [float], they would die.

KM: Oh, too much fresh water maybe.

JK: Yeah, they couldn't take that. So I used to tell my daddy, "Oh give 'um to the people," the extra fish. You know, there was so much. But they all go back into the ocean. They come in, in the season time.

KM: Oh, and the *pua* [fingerlings] like that protection, yeah?

JK: Yeah. They come in, and they swim inside and then they go. They were big just like those big *koi* [carp]. Big like that [gesturing].

KM: Oh wow, your arm length?

JK: Yes, that's how big the *'anae* were. When you grab 'um hoo!

KM: Three foot long, kind.

JK: Yeah. All Shipman family would be up on the rock, where they made the ledge, and look down.

KM: And what, *'ono* [taste good]?

JK: Oh yeah.

KM: So you folks could eat the *i'a* [fish]? Had *awa* [milkfish] too?

JK: Yes, big. Beautiful fish. But then after that tidal wave, it changed. The *'anae* come in once in a while. They do come in. But they're not like how they used to be.

KM: Hmm. And so this trail has washed out in front of here now?

JK: Yes.

KM: But you can still see the section come up here, past where your Uncle David lived.

JK: Yes, yes.

KM: [pointing to the trail, running toward Pākī] And you can follow areas. And even where this lot is closed in here, you can see the walls still yet. This is up already.

JK: Yes, up on the high banks. This is where Mrs. Clara Fisher lived. This was Herbert Shipman's sister. She lived up here, but the house is no more. Tommy English told me they had to knock it down because people come in on the other road now. You know, on the big wheeled trucks. And they went and took things from this place. So they knocked it down.

KM: Oh, *aloha*.

JK: Had a road that goes there, see [pointing to road on map]?

KM: Yes, you can see the road down there.

JK: And that's how, when we'd walk home, my daddy, every time we'd come home, we'd stop by and we'd give Clara fish. We come home and my daddy would tell me, "We drop some fish over there in the kitchen." So we'd drop some fish for them.

KM: Oh, so you *aloha* them yeah?

JK: 'Ae, 'ae. Every time when we go out to Pākī, on our way back to this place here, to Fisher's place, we would drop off fish over there. At that house.

They had a big poultry farm, they raised... Mr. Fisher was a poultry man, and he raised chickens. It was their business down there.

KM: Ohh!

JK: A big business. Poultry. That's what he had. And then Kea'au [near the shore] had the dairy.

KM: Marked right in there on the map.

JK: Yeah, a big dairy. So big families lived down there. The Kuanui family, all them. My cousin folks. We had about eight to nine families living down there.

KM: Oh.

JK: And we would come from the slaughter house side to here [pointing along the road from *mauka*].

KM: So you'd go down the road?

JK: Yeah, we'd go down the road. Every weekend, my daddy would go down, sit down with his brother, [smiling] have little few shots. And I was a young kid, about ten, eleven, hold the steering wheel, driving home [smiling]. Mama on the side, driving until I could drive. Every weekend, we would go. When come Friday.

KM: Hmm. Did you folks... Were there sort of annual New Year's parties or something where families would get together?

JK: Just the family, just us. We would.

KM: Hmm. You know, you hear like Parker Ranch side, they would have one big *pā'ina* [feast].

JK: Oh yeah, yeah.

KM: All the *paniolo* [cowboys]. And they would go down and get *i'a* [fish], like that. But you guys didn't have much like that?

JK: No, no. We didn't have that, more was related to the family. Because each one, Haa family had theirs. The Farmers, Uchida folks, you know, had theirs.

KM: Uh-hmm.

JK: Sugiharas had their little get together.

KM: Hmm. [pauses] If they are able to open this trail again, like this, are there some recommendations that you would have about... And you've spoken a little bit about that they respect and leave things alone. That people don't *kolohe* Hawaiian places and things. Right off hand, do you have any other thoughts or recommendations about this? Also, I would like to ask you this, some people are talking about using this trail for mountain bikes and

things like that, not just for walk feet, but for mountain bikes. Do you think that they should try to repair the trail in the old style? The rocks were set, and had some old alignments eh?

JK: Oh yes.

KM: Leave the road like that, or do you think, like in the park service, they're always trying to figure out, pave a trail, put wood on top...? Do you have some thoughts about how this trail should be taken care of?

JK: Well, you know, this portion here [running his finger along the Kea'au-Keauhou alignment of the trail] was real unique to me when I used to go here. They had those [stones], about ten feet wide, it wasn't the regular sixteen feet. Ten feet or smaller. If they could leave that thing like that. But, this is in water already, that's all sand over here.

KM: Yeah, then you just walk through the water.

JK: I don't mind to let the people go through, just keep on the trail. But for Shipman's side, we have to put parchment [posted notices] over here, you know. So nobody come inside here, to his portion of the area.

KM: Uh-hmm. So the people that use the trail, need to know that they respect the private property like that?

JK: Yeah.

KM: You'd mentioned, that at Clara Fisher's old House, Tommy English them said people went in, *kolohe*, no respect.

JK: Yeah, I don't know why they do that. They do have the road over there [pointing to an old alignment that went off the main Kea'au road, into Fisher's property; indicated on L.C. App. Map 1053], but its pretty rough, the road coming up to this place. Some times they come and they go on this road, but his is all private.

KM: Yeah, the inside road.

JK: Yeah. So I don't know.

KM: Did you have any 'ohana that you know of, buried out along this old Government Road here?

JK: [thinking] No, not that I know of. But I am quite sure my uncle folks, they had.

KM: Yes. I see that there is an old cemetery here [on the map], that Shipman *mā* have.

JK: Yes.

KM: Is some of your 'ohana buried in this cemetery?

JK: Yes... [end Side A, begin Side B]

[describing the closeness of the Ka'iewe family relationship to the Shipman family] ...and all this, it really goes way back. I cannot tell you what it is, but my uncle folks were all very close to the Shipmans.

KM: Yeah. They *aloha* this land eh?

JK: Yes, very much.

KM: It's so interesting. So you guys take care eh.

JK: Yes, we do. Now, all of the Shipmans, the family, the nieces and nephews come and are taking over the place, taking care of the grave yard.

KM: That's their old people eh?

JK: Yeah.

KM: And now you guys are the *kūpuna* eh?

JK: Yes, we're the *kūpuna* now [chuckles]. We are here now. On my side, only me, now.

KM: Yes, your sister just passed away.

JK: Yes. So that's all. On David's side, we have three more girls, but they didn't live on the land, they lived in Honolulu, so they don't know too much about the land.

KM: Hmm. Is there somebody that you think that I should try to talk to? Someone that you could recommend, that might be knowledgeable also, about the land?

JK: [thinking] Yes, sure. In fact, I think I have her name and number here. She's quite old too. My first cousin, her mom and I are... [looking through wallet] Lizzie Lum...

KM: If I were to call her, may I tell her that you and I spoke?

JK: Yes.

KM: And that you recommended that I call her?

JK: Yes. She might be able to tell you some of the history of Kea'au because she was raised down there. Her daddy was the plumber, Eric Mydell. She married a Pākē, and worked for the tax office before, under Dan Nathaniel.

KM: Uh-hmm. And you see, the thing about this is, if we can sit down and *kūkākūkā* [talk story], it will come back to you and your family, and so that history can be perpetuated in the family for future generations.

JK: Yeah.

KM: So if your cousin might be willing to *kūkākūkā*...

JK: I hope she will.

KM: Yes. You know, there have been...and I don't want to get political, so if I ask you something that is best not to talk about, you just let me know. There is at times, some discussion about this place, Kea'au, and people saying "this is a *heiau*," or "this is where my Tūtū worshipped."

JK: Yeah.

KM: Do you have personal knowledge of people coming down here in your youth, that...?

JK: No, no. I was real stunned when some of these people spoke about the worshipping grounds like that. And that they wanted to go down. From my uncles and father folks, I never did hear that. Also, that place has been with the Shipmans for a long time.

KM: Uh-hmm. They've had the *'āina* since around the 1880s.

JK: Yeah.

KM: So it has been a long time.

JK: Yeah. Maybe my grandpa, who's buried at Homelani... I went just the other day, just to go look at his stone. All fade away, the name on top, I couldn't see the date on the stone. That's Solomon Ka'iewe. He was the one. I went to look for the rock, I couldn't read it. Big stone, kind of a red marble. I was thinking of asking the cemetery people, maybe they have the record.

KM: Yes, they would have the records so you can get it. [pauses] When you and I were working at Hawai'i Volcanoes National Park [1979-1983], was your papa still alive?

JK: [thinking]

KM: I transferred to the mainland in 1983.

JK: Yeah, he just died.

KM: So papa just died around that time?

JK: Yes.

KM: So that means, if papa was about 89 when he passed away?

JK: Yes.

KM: So your papa was here, for all of his life, and then he worked for...

JK: Yeah, he worked for the lumber company, over at Pāhoa. Then from there, he came to work... 'cause his father called him to come work over here, for Shipman. So he came and worked for Shipman.

KM: Hmm. Did you hear anything about the name Kea'au or 'Ōla'a?

- JK: Yes. It's my understanding that the name 'Ōla'a was just a little place, and that the name Kea'au was the overall name. 'Ōla'a was just one small portion. That was the worshipping place up there, not down here.
- KM: So 'Ōla'a itself, "*la'a*" means sacred or sanctified eh?
- JK: So that's why everything up there was 'Ōla'a post office, 'Ōla'a school, 'Ōla'a theatre. that's because that was 'Ōla'a. And then it was changed.
- KM: I hear that Herbert Shipman sort of wanted to change the name because he felt it was too sacred. Not that long ago, I think, in the early 1960s.
- JK: Yeah, it changed. But then when the school came up here, it was changed to Kea'au School. My daddy was, "Oh wow! What's this?"
- KM: This is so interesting. [looking at the map] So you would go down there, to Kahului, Pāpua'a, Pāpa'i like that and go fishing?
- JK: Yes, on the horse. We'd go out on the horse. Out here [pointing to the Pāpa'i area], there is plenty *kolohe* this ground.
- KM: Oh, Pāpa'i?
- JK: Yeah.
- KM: '*Uhane* [spirits]?
- JK: Oh yes. In the water you see the fire running on the water like that. Vhmm, vhmm, vhmm [gestures, fire balls darting across the water]. My father tell me, "We go, *pau!* No more fish over here, this place."
- KM: I have an old map of a *heiau* in this vicinity here [see *Appendix B*], and coming down here. And they say that Pāpa'i is where Kamehameha I got his foot stuck and he was hit...
- JK: Yes, yes.
- KM: Did you hear that?
- JK: Yes. In fact, my father took Watumull to the place of the broken paddle. So it's inside there. My daddy knew where that was.
- KM: Did you learn where it is?
- JK: Yes.
- KM: Good.
- JK: He took him in there. But the bulldozer went sort of... When they cleaned the land, Watumull took all the place, so they kind of covered it. It wasn't near the shore line, it was inside. So when he looked at he remembered about where it was. And I looked at it, jeez! All bushy in that area. So it's kind of hard to find now.
- KM: There must have been people living all along here at one time, yeah?

JK: There are a lot of graves here, on this place. Before the 1946 tidal wave, when we'd go out there, when they bury... Like Puna side, we have all rock piles, they build up.

KM: Oh, what they call *pū'ō'a*, mounds.

JK: Yeah, square, like this [gestures rectangular]. They had about ten-fifteen different graves on the rocks there at Pāpa'i.

KM: So did you see mounds like that at other areas down here [pointing to the old Government Road between Kea'au and Kaloli]?

JK: No, no. I didn't see. But this one, yes. Pāpa'i, yes. This ones stood out. The rocks over here, they stood out. And now they have a little area, they call it a sacred grounds.

KM: Yes, I've seen that when I went in.

JK: So I said, "Oh, maybe that's why this area was kind of *kolohe*-like."

KM: Hmm. So the spirits kind of [chuckles]...

JK: Yeah, that's right. [looking at the 1933 trails map] They marked this here, "Kamehameha's Crack."

KM: Yes. So your papa told you the story that he stuck his foot...

JK: Yeah. Then when Kamehameha said "Māmalahoa," and he said that's why the roads opened up, and why the highway is Māmalahoa. It's open, before, no.

KM: No. People get in trouble eh?

JK: Yes.

KM: That's so interesting. You can see on the map, that this trail goes all the way around. The trail connects down past Kahuwai like that...

JK: Oh yes, all the way down.

KM: Passed Kapoho and connects with 'Ōpihikao.

JK: Yes. That's what they were calling the King's Trail. It goes into McKenzie Park and continues on, down the coast line. Then when I went with Don Reeser, 1973, I think. Bob Krauss was with us, and Thurston Twigg-Smith, we walked the trail.

KM: That's right, with Kenneth Emory, following the Ellis journey [of 1823].

JK: Yes, when he walked around. And we had a get together down at 'Ōpihikao, at the church. They have a book that came out.

KM: Yes, that's right. Did you folks come to this side also?

JK: No. John Hauani'o came with them. He took over to Kumukahi, and then somebody else took over, to continue with them. But Bob Krauss, he has the whole story.

KM: Yes.

JK: It's interesting.

KM: It is, yeah. [pauses] I would like to get your opinion about this, please. There is a group of people that are very concerned about trails and access. They are also thinking about trying to pave, potentially pave this old Government Road so that mountain bikes will have an easy path here. When you look at the antiquity of this trail, as a part of the old *ala loa*, what do think about that? Pave the trail or keep it in its old style?

JK: To me, keep it in the old style. If you pave it, no, all this nice areas here, where we have these house sites, people will desecrate this whole area. Because everybody is looking for the fishing grounds. So once this is in, *pau*, we can't stop 'um.

KM: Yeah.

JK: Shipman can put up one lock, but now-a-days get all kinds of mechanized equipment, they make their way around this place. It's unreal.

KM: So it's better to leave it in the old style because of the historical value?

JK: Yes, it is. Leave it as it is.

KM: [pauses] Do you have some fond recollection or memory of being down here with your *'ohana*, or a little story that you might think about sharing?

JK: [thinking] Right now, my mind is [chuckling]. I'm trying to recall some of the stories, but off-hand, not right now.

KM: Yeah. I love what you shared about your Uncle George Ma'i them and your Tūtū down at Pākī, that house like that.

JK: Yeah. Well, one of the things that I learned from him, Ma'i, and that my father told me, was how he'd go out and fish on the canoe out side here. He used to feed bait to the fish, and all he'd do was tap the hull [gestures tapping on the canoe hull]. And the fish would come. He'd take what he wanted.

KM: Ahh. So he had the *ko'a* [dedicated fishing stations or grounds] in the ocean, and he would *hānai* [feed] the fish?

JK: Yes, it was right outside there.

KM: And because he trained them, tap, tap, tap the canoe, and they fish would come up?

JK: Yeah, that's all he did.

KM: Did they get *'ōpelu* out here also?

JK: No. But the *kūmū*, oh you know how beautiful that fish is. Nice, big red *kūmū* [gestures size with hands].

KM: Ohh, so like two feet kind of size *kūmū*?

JK: Oh, beautiful *kūmū* come in, and he'd just bring 'um in.

KM: So he'd just take what he wanted and leave the rest?

JK: Yes, he'd take, and leave the rest. That's all. Old man Ma'i was smart.

KM: Did you ever hear any of your *kūpuna* talk about *manō* or shark that was a guardian out here?

JK: I heard about it at Maku'u side. Maku'u had a grandfather shark, but no, not this side [pointing to Kea'au shore]. My wife's side, from Pāpa'ikou, Onomea Arch, they had. Here uncle, her mother's brother, he was what you would say, related to the *manō* family. He would be swimming outside, and the *'aumakua* [family god] take care. But on this side, no.

KM: But Maku'u, your own *'ohana*, you said "grandfather shark?"

JK: Yeah. Maku'u side was more on the Kamahēle line. We are related.

KM: Hmm. Interesting. Thank you so much for being willing to share this *mo'olelo*.

JK: Oh yeah.

KM: Down at Pākī, you know, there is the marshy, or boggy area?

JK: Yes.

KM: You said that you don't remember if they used that for planting taro or anything?

JK: No, no.

KM: Mostly it was a water source?

JK: Yeah.

KM: No more *i'a* [fish]...?

JK: The *pipi* [cattle] drink. Oh, had *āholehole* [*Kuhlia sandvicensis*], they were inside those ponds.

KM: Oh, so you could get *āholehole* if you wanted?

JK: Yeah, they had a few. There were not much, but they were in there.

KM: Did you hear by chance, why the people wrote their names in the stone there? Like Pu'ukoholā, Ma'i...?

JK: They just wanted to leave their names there.

KM: Just to leave something behind?

JK: Yes, that's all.

KM: Did you leave your name?

JK: [chuckles] No, I didn't. I was going to carve it, but I didn't do that. But I looked at the names, and I asked my mama. And she told me "Oh, that's

our family, that names over there.” And that’s why I go and look for the names. Long names. But now, the wearing down of the waves, some have really faded.

KM: Yes. It looks like it was quite a popular thing to do, because there are maybe 40 or 50 names scattered all around there.

JK: Yes, yes.

KM: And some of the names are even duplicated. So like they came down here, go *holoholo* [walking around], and they come down for picnic...

JK: Pākī was famous for the names on top of the rocks. But during my time over there, I never did see my uncles or aunties them go mark. That was already the families that had been there.

KM: Oh, like the grandparents time?

JK: Yeah, they did that. We didn’t. In my time, we didn’t do that.

KM: Hmm. So, if they open this trail, you would say that they have to open it with respect to the old Hawaiian places?

JK: Yes, that’s all. That’s right. You know, because when they open this thing, there will be all kinds of people coming, and they won’t have respect for the area. Then you have to put up signs.

KM: So you do a little interpretation, like in the National Park. Because once people learn about a place, then they can be more responsible and take care eh?

JK: Yes, that’s all. That would be beautiful, if they take care of the place. But when they desecrate the area, ahh! I know some areas where they put up...you know, maybe somebody had passed away, so they put up a little *ahu* [cairn-marker]. And then somebody comes and knocks it down. When you come back, you look, “Where’s the *ahu*?” It’s all down on the ground, they just push ‘um down. And it’s not on the trail, it’s off the trail where they put the little *ahu*, because that’s where their family was. So they put it there. They don’t put it on the trail because people go by. I don’t know, maybe they don’t like the looks of that *ahu* so they just knock ‘um.

KM: Hmm, and some, they’re just *aloha ‘ole* [no love, no respect], they don’t think.

JK: No.

KM: Uncle, would you consider maybe sometime, if we would go down to Pākī, you go back down with us and look?

JK: Oh yeah, sure.

KM: I’ll talk to Mr. Blackshear and with the State Trails people. It would be interesting for you to look at that land there.

- JK: I can show you some place where they had water lilies in the ponds on the Government Road. That they had those things.
- KM: 'Ae. Did people have any special places where they gathered *lau hala* [pandanus leaves] or anything down along here, that you remember?
- JK: Over here, here [Kea'au], my mama made big mats. I have a mat home at my house.
- KM: That mama made?
- JK: Yes.
- KM: Were there any special areas, that they might have enclosed with stone walls to keep the *pipi* out of the *lau hala*?
- JK: They area was growing wild, but there were some walls, and then they go and pick up. But out this side, Pākī and this side, the *lau hala*, they were kind of hard. The Puna [gesturing east of Kea'au-Pākī] *lau hala* was soft.
- KM: Hmm. So more like 'Ōpihikao side?
- JK: Yeah, that area.
- KM: I have a nice map from the 1890s of the 'Ōpihikao vicinity, that I will make a copy for you. You may see some of your mama's 'ohana names on it.
- JK: Hmm. Joni Mae Makuakāne folks have family down there. That's how, she look and tell, "How come you related to me?" I tell "you got to look good, trace back our genealogy." She said, "My mama said us 'ohana."
- KM: Hmm. I'm going to go see John Makuakāne in a couple of weeks, and I've been doing some work with Uncle Hale *mā*.
- JK: Good Kepā. You catch us younger *kūpuna* who are still around yet.
- KM: Yes. You guys knew people that no one today, none of the young kids will ever know.
- JK: No.
- KM: And you had the chance to hear form them, at least little bits and pieces of the history.
- JK: Yes, that's right. That's right! And I'm glad I can recollect this. I pass on some to my children, but they don't heed to it. They're all in the modern world eh.
- KM: Well, that's why, we do this interview, we'll get it in black and white. And I can show with the old archival work, and I'll bring you a full copy of the study. That way, your 'ohana, even after we're gone, the children, the *mo'opuna* [grandchildren], on down, they'll learn their *mo'olelo*.
- JK: Yeah.
- KM: And you stayed down Pākī with your 'ohana...

JK: Yeah, we would sleep, get up in the morning, go out fish, and come back.

KM: Boy you've really got to know the ocean there eh?

JK: Yeah.

KM: You remember down at Pūlama side, they had the *paena wa'a*, where they would lash the wood into the rocks, the pukas in the rocks?

JK: Oh yes.

KM: Did they do that down here that you heard of?

JK: No, no.

KM: No need. You mentioned the old man Ma'i could take his canoe at high tide, right out over the *papa* [rocky flats] and out into the ocean.

JK: Yeah.

KM: Boy, me, I'd look at that, and I'd stay on the land [chuckling].

JK: [laughing] Yeah they were smart. Smart! Terrific, the timing, how they went out. See, this was the *papa* [gesturing the shallow flats], then right inside is deep eh. And the wave rise, they rise with the wave and they just go right out.

KM: Hmm. But more worse, when you come in. You have to watch how the waves are breaking, and then when you're in, you have to hop out of the canoe, or someone has to be waiting to help so it won't 'ōwā, or crash on the *papa*.

JK: Yeah, that's right. You had to be a good canoe man to know how to do that.

KM: I wonder where their canoe logs came from?

JK: Well Keauhou, you know up Keauhou Ranch, up in the golf course area now, by the National Park.

KM: 'Ae. You know, this name Keauhou, does it have a tie to the *mauka*, you think?

JK: Probably, but I don't know. That's how come I was wondering why is there a Keauhou here? Kona get Keauhou, we have one at 'Āinahou Ranch.

KM: Yes, all the way to the ocean, the old landing where the steamer used to come in.

JK: Yes, yes.

KM: You've walked all that land eh?

JK: I walked that when I worked for the National Park. I walk that trail, go up to the *pulu* [*hāpu'u* fern wool] factory up near Nāpau. All that area. I saw the *pulu* area.

KM: Hmm. You could see the *pā* [walls] where they built the factory?

JK: Yes. You know Clinton Ka'ilihiwa, he still works for the park service?

KM: Ka'ilihiwa?

JK: Yeah. His family worked there in that area. They worked up there.

KM: What's your understanding, in your grandpa, or your great grand parents time, was their main livelihood fishing and agriculture?

JK: Yes.

KM: Did they go up and gather *pulu* or sandalwood and anything?

JK: I don't know.

KM: [pauses] Oh *mahalo!* Thank you so much for sharing this time and *mo'olelo*. I'll also try to call you cousin.

JK: Yes, please do. She's one of the oldest residents now.

KM: Mahalo. I'm going to transcribe this and get it back to you for your review and making any changes that you'd like... *Mahalo nui!*

JK: Any time, any time, Kepā, we go. And I'll make contact with one more older aunty to see if she can still recall. And her name is Hā'ena, she's one of the last descendents of our side of the family...

Our family was a big family. We had this long table, we'd sit down. The main headman sit down on one side, mama sit down on the other side, and all us children [gestures sitting down the sides]. I'd sit down and look at all my cousins, all one big family.

KM: So all the *'ohana* would gather together, eat?

JK: Yeah. Everybody eat soon.

KM: And what, would you folks have *pule 'ohana* [family prayer] like that?

JK: Yes, yes. At that time, we had the thing, like you say, *ho'oponopono*. My mama folks were strong in *ho'oponopono*, we sit down and forgive each other.

KM: 'Ae. So you were practicing family well-being, like that?

JK: Yes. And come Christmas and New Year's time everybody would get together and forgive for the past.

KM: 'Ae.

JK: We forgive. So the New Year would be prosperous.

KM: Hmm, so they *kala* [cut and forgive] everything?

JK: Yes.

KM: All the *hala* [transgressions] that happened.

JK: Yes. So you *mihī* [repent] to ask for forgiveness. He forgive you , you forgive him. And then when every thing good 1998, 1999 coming. Everybody got to remember, when come New Year, you have to come together.

KM: So that was one of your customs every New Year?

JK: Uh-hmm.

KM: I've heard other *kūpuna* talk about that, they *mihī* and you *kala*, the *hewa* from the past.

JK: Yeah. And then you look forward to the good 1999 coming up. We do that.

KM: 'Ae. May I ask you then, you mentioned that you went to Catholic school. But mama's 'ohana was Protestant, Kalawina?

JK: Yeah.

KM: And papa's 'ohana too?

JK: Yeah. But my mama was the one who was into going to church. Ho'omana Na'auao Church, on Manono Street.

KM: Oh, yes that's where my *kahu hānai*, Tūtū papa Ka'ōpūiki was *kahu* too, on Lāna'i.

JK: My father knew them very well, he always used to go there. My mother and father told me they get small coconut trees over there.

KM: Hmm, Ke'ōmoku.

JK: I tell, "Yeah, daddy?" He say, "Yeah. Good this place." And Reverend Kaipō Kuamo'o was over here and Charles Kahawai *mā*, and Kamoku. I was in the church too, but when I married my wife, I changed over to Mormon and studied their way. But, I wasn't a Catholic, I was just educated there.

KM: Hmm, amazing. Ē!

JK: And now, we're with Glad Tidings, Henry Kahalehili is the *kahu*.

KM: Yes, Kahu is one of our neighbors in Pana'ewa Hawaiian Homes.

JK: Yes.

KM: I'm so glad that we've had the chance to meet again and talk story... *Aloha nō* and *mahalo*...

JK: I hope you get into contact with my cousin Elizabeth, Lizzie.

KM: I will.

JK: She's a beautiful lady too.

KM: Yes, thank you. Good. *Mahalo* for sharing your *mana'o* about traveling on these trails, *makai*, and the Waipāhoehoe trail. *Aloha*.

JK: You know, me and my partner, Ron Bachman, we go back a ways. He was very interested in my father's ideas. He used to pick my father's mind, talk story. He tell me, "Yeah, you know, he told me this..." I said "Well, you better tell me some more, because sometimes my dad no like tell me. And sometimes, he no like tell you, because you *haole*." You know, before, they had that kind *mana'o*. But after he knew Ron, ahh, he showed Ron, what and what and what, because Ron would keep secrets. The things that belong over there, stay there...

KM: *Aloha!* [end of interview]

John Ka'iewe

**Site Visit and Walk along the Puna Government Road
and Coastal Trail — November 16, 1998**

(with Kepā Maly, Tom English, Robert Saunders, and Pat Thiele)

On shore at Kea'au, describing old government road alignment; how the shoreline has dropped a couple of feet this century; and net fishing in the bay.

JK: The road was right here.

KM: So the rock alignment along the sand there.

JK: So this highway goes right there; [pointing to the Hilo side of the sandy beach] see those young coconut trees over there? Into there.

PT: Yes, that's where the survey pointed it out to. So all of this shore just dropped down a couple of feet then?

TE: It's a combination of subsidence and erosion.

JK: This thing, when I was real young, was like this here.

RS: So I'm seeing rocks kind of along the line on the shore, do you think that would have been...

JK: This, no, that's all broken away from the wall that was on the *makai* side of the road. That wall was a beautiful wall; [pointing to the northern side, entrance into Kea'au Bay], like over there, it was a nice wall. Like this [gestures slanting up from a wide base to the top]. It went right around there.

KM: Oh, so from the beach road and around to where the Norfolk pines are?

JK: Yeah. And right in front of there, had the well.

TE: The outline of that well is still there. But what happens, every time I clean it out, take all the rocks out, the fishermen come along and pile all the rocks back in.

KM: Hmm. So the road, this wall that you are describing, slanting up like that...

JK: Yes.

KM: It was just on the inside of the...

JK: Yeah, [pointing] you see that lone rock right there?

KM: Yeah.

JK: The wall was right over there. Then the road went from there, and on down to Pāpa'i.

KM: Hmm. And you said that inside the bay, the mullet would come in when it was nice water...?

JK: Oh yes, right through the opening in the papa there, and they come in here. Then, we would cross the net inside here [draws on sand, the net being set from around the front of the *mākāhā* to the well site mentioned above]. So the mullet come in and after they get in here, we just cross the net.

KM: And you said that uncle Herbert would stand on the wall across the bay there, by the coconut tree and watch?

JK: Yeah.

KM: Earlier, you also mentioned that you would take some of the mullet and stock the inside pond?

JK: Yeah, we just pick 'um up with our hands [gestures picking up mullet about two feet in length], and put 'um in like that.

KM: Oh wow!

JK: Uncle Herbert would stand there and watch everybody, all the families.

KM: So your family, your uncle David *mā*, Haa them...?

JK: All the cousins, they stayed down here. It was beautiful then.

KM: Did anyone still have a canoe out here, when you were young?

JK: No.

KM: But your *tūtū* Ma'i had a canoe...?

JK: Down there [pointing south].

KM: So Pākī side?

JK: Yeah.

KM: This would be a tricky place to come in and out sometimes eh?

JK: Well high tide or when the water is like now, can.

KM: Hmm. So back here, these walls you said, the 1946 tidal wave, and even up to the *mākāhā*, it took 'em out?

JK: Oh yes, everything.

PT: There is a small '*auwai* over here [pointing along the southern alignment of the government road, just past the beach], was that there?

JK: Yes, yes.

PT: There was no bridge over that?

JK: No.

KM: [references site visit with Roy S. Blackshear and his description of how Herbert made the *'auwai* — see interview]

JK: The water is cold in here.

TE: This water out here is cold, not only because of the *mākāhā*, but there are springs also all along here.

JK: You can see it when you walk along the beach. Like now, it's low tide, you can see the water running out.

KM: Yeah. [continue walking along shore towards former location of the stone form of Hōpoe].

[looking inland and south of Hōpoe] So all this area was clear, no more the iron wood trees and all that?

JK: No...

Walking along the shore a short distance, skirting the over grown section of the government road.

KM: So John, in your youth, when you would travel out to *kūkū* Ma'i's place, did you go along the old trail or did you come along the ocean side like this?

JK: On the old road.

KM: So this whole area, where the trail is now all overgrown was all wide open?

JK: Yes, it was nice.

KM: [cutting back in from the shore, we reach the government road alignment] Did you ever hear if there were some of the old...

JK: This is one of the old walls.

TE: And that gun emplacement was right over here, with the other one across the bay, a big concrete foundation for a gun by the Norfolk pines.

JK: The machine gun emplacement.

PT: This stone wall [remnants along the government road], did this get knocked down in the tidal wave? [See also Roy Blackshear's description of the tidal wave's movement along the shore.]

JK: Mostly erosion I think, it just fell down. But the tidal wave came in here and it did damage.

PT: When the archaeologist came through, we noted that there was a big section of the wall down, and all the stones seem to be on the inland side.

JK: Yes.

KM: Yes, that's interesting, but you also see the vegetation, with this autograph tree like that, just growing right in the wall, and as the new seeds drop and grow, they just push everything out.

TE: Hmm.

KM: Were you down here when the tidal wave came in?

JK: No, my cousins were.

RS: Where were you at that time John?

JK: I was a sophomore at Hilo High. April Fool's Day, 1946.

KM: So you folks had already left for school?

JK: Yeah.

KM: Now you and Albert Haa are about the same age, yeah?

JK: Yes we are, he and I graduated at the same time. But he lived down here.

KM: Yes. He said he was at school too. [walking south along government road] You know, up on this rise, there are some walls, and a natural crack or *māwae*, and it has some faced stone walls in it (Site 21272). Do you remember going up there?

JK: I saw it there. It was there already, some of them, they go out and fish, and then they put like a wind break up. That's what they used that for. That's what it was.

KM: Ohh! And now, we're almost by aunt Clara Fisher's place, is that right?

TE: Almost.

KM: Roy commented that the military also had a little camp up in this area too.

RS: Do you remember the little military camp, John?

JK: Yeah, I know they were here, but I didn't bother.

RS: Leave 'em alone eh?

JK: Yeah.

PT: Was this trail section in better shape? Was it all paved with stones before?

JK: Like this yeah [pointing down to a section of the road that was fairly level, with 'ili'ili scattered across it], but didn't have all this rubbish, it was clean when we walked here. Then they built up in the front, where we're going up by the coconut trees in the front there.

PT: Did you guys drive on this in the old days?

JK: No, walk, and horse. But in the military time, yeah, they drove four wheelers.

TE: [arriving at another place on the road that is all overgrown] The easiest thing to do is to cut back over here now.

Group: [walking to back to the shore, just past the modified lava mound and military camp site]

PT: Did you cowboy for the ranch here?

JK: No, but my uncle was the foreman.

KM: That's your uncle David?

JK: Yes. My father was with Miko Meats...

PT: Do you remember Masa Takaoka?

JK: [thinking – shakes head]

PT: He used to work for Forestry a long time, and before that, he said he worked for Shipman. He said he was on the last cattle drive, I think in 1946, from Pu'u 'Ō'ō Ranch.

JK: Oh.

PT: Down the Pu'u 'Ō'ō trail. He said they would put the *pipi* on the train at Glen wood and bring 'em down to the slaughter house.

JK: Yeah.

PT: Is that the slaughter house here [Kea'au], that he was talking about?

JK: Yeah.

PT: So not in town?

JK: No, no, right here.

PT: So the train went right to the slaughter house?

JK: Yeah, the shoot was right on the side. That's where they'd go.

RS: So the slaughter house where the Hawaiian Water Company is now?

JK: Yes. But that's the new building, we had the old one before, a little lower.

RS: Oh yeah?

JK: Yeah, before, it was a little lower. In the war, World War II, we built that. Ishimoto Contractor, built another one. Then after that, Shipman had more money, so they built the big one here now, that's the one that water supply company took over.

KM: Hmm.

Group: [walking along shore cliffs towards the Hā'ena Point Trig Station]

JK: This area here, didn't have any pines you know. All this *pāhoehoe* was clean.

KM: Yeah. So did you folks go fish along the *pali* here?

JK: Oh yeah, right here, catch *ulua*.

KM: You know the place name, Hā'ena?

JK: Yeah.

KM: Where would you put that?

JK: There.

KM: I see that the surveyors also have a station that they call "Haena."

JK: Yeah. Who was that Tommy, Murray folks?

TE: Oh yeah, Murray, Smith and Associates.

JK: Uh-hmm.

TE: [arriving at the open grassy field at Hā'ena Point] This is how the whole thing used to be before.

JK: Yeah.

TE: Except the grass was shorter.

JK: Yeah, and didn't have this [pointing to the wadelia].

KM: The wadelia.

JK: Yeah.

TE: Johnny, do you ever remember sweet potatoes being grown over here?

JK: Out there [pointing inland], in the back, small patches. And that was Fisher's big chicken farm out there.

TE: Yeah, right. [pointing inland] Fisher's house was right in between these two autograph trees, just on the other side of the rock wall. Believe it or not, there is a rock wall there [chuckles – in reference to the heavy over growth]. The rock wall, the ten foot road, and then this [the open area on the shoreward side].

KM: Yeah. John, did you ever remember hearing papa or uncle them say anything about a *heiau* somewhere up along the flats here, or anything?

JK: No.

KM: No.

JK: [pointing to the shoreward cliff] This is where Fishers used to feed the sharks here. [chuckles] Throw all the dead chickens in the water.

TE: The old chickens and the eggs that never hatch.

JK: The sharks come right in here.

TE: My aunty Clara, she used to watch the guys throw all this stuff out, and the *ulua* would come up and whack those eggs [chuckles]. So she thought, "Boy, I'm going to catch one *ulua*." So she put the hook inside the egg and threw it over. The *ulua* came along and they ate all the other eggs, but they wouldn't touch the one with the hook. [chuckles] She used to get real frustrated.

KM: Wow! [walking along flats] Look at the *'ili'ili* in here.

JK: Yeah.

TE: They're mostly tossed up with the waves.

KM: Yeah.

JK: The high seas come up strong here.

KM: Roy shared, when we were walking out here, that he had heard...it wasn't still happening when he was young. And now he was born in 1923, so he's about ten years older than you.

JK: Yeah.

KM: But his grandpa Willy them, had said that there used to be stone planting mounds out on this flat. Did you ever hear your *kūkū* or anybody talk about?

JK: No.

KM: They planted *'uala*. But maybe still had some plantings inland when you were born?

JK: Yeah. But I didn't see anything here, in my young days walking through here. No.

KM: No one was living out here, right?

JK: It was just like this, except for Clara's place and the one who took care of the farm.

KM: Oh, who was that?

JK: [thinking] I don't remember the name.

TE: A Japanese guy, what was his name?

JK: I forget.

TE: Bessie knows the name.

KM: Okay. Gosh, it sounds like we better do something with Bessie.

TE: I think so.

KM: She's been involved with the business and records for a long time, yeah?

TE: Bessie started working for the family, I think in 1946, just before the tidal wave.

JK: At Hilo Meat.

TE: Yeah. She wasn't even out of high school yet.

KM: Wow! ... [stopping at an *ahu* of stones] This is something that Kaliko *mā* built.

JK: They put it here?

KM: Yeah, they put it here. So you never saw anything like this out here?

JK: No. No more over here. This was just flat.

KM: So open space and short grass?

JK: Yeah.

KM: Did *pipi* come out this side too?

JK: Oh yeah, yeah. And they had the gate down there [pointing south] for close it off like that (Site 21269).

KM: Yeah.

JK: The wall is still there, right down to the corner.

Group: [arrives back at the clear section of the government road]

TE: So we'll take the trail now.

KM: Yeah... [walking a little further along the road – stopping at a *hala* tree growing on the inland side of the wall that bounds the road]. Did your mama them, or aunty *mā* gather *lau hala* out here for weaving?

JK: Maybe my aunty folks.

KM: This is an interesting *hala*, it's *kala 'ole* [thornless], and then this one right next to it has *kūkū* [in this case meaning "thorns"].

JK: Yeah.

TE: The big one up there, has no thorns.

KM: Yeah, so this whole big tree right here...
[walking further along the road, stopping at a portion of the wall (Site 21268) along Fisher's lot, a little before the large wall that formerly had a gate to close off the road] There's a little cement walled enclosure with a pit in it, almost like a water pump area, or something. See right in there (Site 21270)?

JK: Yeah.

KM: Do you recognize that?

JK: No, I don't, because it was covered up over here.

TE: Had buildings over it?

JK: Yeah.

KM: Oh, so there was a building over here?
JK: Yeah.
KM: So maybe that was a part of a drain or something out of the chicken coops?
TE: Might have been.
JK: Yeah.
KM: And then behind it, you can see some more stone walls.
RS: Yeah, you can.
PT: [pointing to a metal container lying next to the cement drain-like feature] That looks like an old water heater there.
KM: Hmm... [standing at the wall] So there was a gate here.
JK: Uh-hmm.
KM: And Fisher's property still goes further south?
JK: Yeah.
KM: [hears voice coming from behind] Oh, some one is following us.
JK: This wall [along *mauka* side of road], is a portion of Fisher's place.
KM: So there was a gate here, yeah?
JK: Yeah.
PT: It looks like this wall went all the way to the shore at one time.
[three 'ōpihi fishermen pass us carrying 25 pound size bags, filled with 'ōpihi]
JK: Oh, they came from that side.
KM: Yeah. Oh, the 'ōpihi all wiped out eh?
TE: All wiped out. People don't know how to leave anything.
KM: Uncle, do you remember the *pōhaku* [stone] out in the water, near Pāpua'a side?
JK: Yeah, Wahine-maka-nui (Lady with the big eye) [chuckles].
KM: 'Ae. Did you ever hear a story about that *pōhaku*?
JK: No, I only know that it was Wahine-maka-nui.
KM: Roy was saying that a woman conducted a survey of the 'ōpihi out here.
TE: Yes, Allison Kay.
KM: He said the she told him that that stone was like the nursery, the 'ōpihi all from there, come and land on the shore. Had good 'ōpihi out here, before, in your youth?

JK: Very good! It was a good *‘ōpihi* area.

TE: When Allison was doing her study, had plenty of *‘ōpihi* all down here. Because at that time, if we caught anybody picking, we could call the police to come down.

KM: For real?

TE: Because it was a study area, so picking was prohibited.

JK: That’s right.

KM: Hmm.

JK: You know, that Wahine-maka-nui, in the war time, they used it for aerial target practice. But they didn’t use ammo, they put flower in the bags and practiced.

KM: Oh.

JK: So they’d open the bomb bay doors and bomb it with flower.

KM: So the plane would fly over and they drop the flower bombs?

JK: Yeah [chuckles].

KM: Hmm. You know, that is an interesting name. And there was another name recorded for the *pōhaku*, “Hina-maka-nui.”

[continued along government road, past the old Fisher property, where the stone wall along the *mauka* side of the road ends]

So this side, was only fence line then?

JK: Yeah, that’s all.

KM: So *pipi* were all through this *‘āina* [land]?

JK: Yes, yes. There were *pipi* all over.

KM: So they had enough food out here?

JK: Oh yes. He [Herbert Shipman] didn’t over flood it with a lot of cattle.

TE: Yeah, the carrying capacity was kind of low, but if you don’t have too many animals, you get enough *kaukau* [food].

KM: You can see some of the original road alignment right here.

JK: Yeah.

KM: Did you hear any stories about...you see the stone wall and the alignment here, was there regular maintenance? Did your *tūtū*, Ma’i, or any one talk about, in their day, before your time...?

JK: Way back, my family was on the other side.

KM: Hmm, Maku’u, Kaloli?

JK: Yeah.

KM: You look at the way this rises up like this, so in those days, the carts must have had a rugged road in those days.

JK: Yeah.

KM: You can see that they put *'ili'ili* on the road to pave it.

JK: Yeah. At that coconut grove [pointing to coconut trees growing on shore side of road], there is another gate that we are going through. Over there, there are a lot of that.

KM: Hmm. You can see the curb stone alignment all along here, and the *'ili'ili* inside to make it smooth.

JK: Yeah.

KM: [pointing out *mauka* curb alignment] And here, you can see the other side of the road.

JK: Yeah, that's about it.

TE: Yeah, that's it.

KM: So about ten feet wide. Do you remember, if there were any stone walls or ruins, or old *kahua hale* [house sites], or anything that you ever heard of or saw while you were traveling along some of this area?

JK: No, not over here, you go more out [gesturing south].

KM: So more at Pākī, Keauhou?

JK: Yeah, that's where. Over here was just this coconut grove. All this was planted. They were young trees when I was growing up, just like this [pointing out the new growth of coconuts – situated on the northern side of the main grove].

KM: Hmm.

JK: Tommy, do you remember the Mydells?

TE: I'm familiar with the name.

JK: Eric.

TE: Yeah.

JK: They were the ones, my uncle, my aunty... He married my uncle David's daughter.

TE: Okay.

JK: They were the ones that planted this.

KM: Oh.

JK: Yeah, way back those times, they were young trees.

KM: So you think that this was in the 1930s about?

JK: Yeah. See here, all the *'ili'ili* on the road?

KM: Yes. So they used the *'ili'ili* to smooth out the road?

JK: Yeah.

KM: Was there some sort of protocol about use of the trail, like the people who used also had to take care of it, that you remember?

JK: I remember that uncle Ma'i them used to take care of this road. Whenever they traveled on the road, and there was a stone out of place, they set it back in. He also used to bring *'ili'ili* on his mule and fill in the pukas. That was what they did, they always took care of this road.

KM: So maybe that's a good recommendation for those who use the trail today? You use it, you help take care of it.

JK: Yeah, that's how it was.

KM: Were the old Kea'au school lots ever pointed out to you when you were young?

JK: No.

KM: Hmm.

JK: Here, we're coming up to aunty Clara's favorite lily pond [pointing to a wetland with *'aka'akai* bulrushes growing in it on the *mauka* side of the road]. She had beautiful lilies in there.

KM: So this pond, used to have lilies growing inside and aunty Clara would come gather them?

JK: Yeah, and we didn't have these big trees here. It was a big pond.

RS: You know, this reminds me, at the beginning of the trail, you pass through a wet land. As you leave the beach heading this way, there is kind of a swampy area, was it always like that?

JK: Yes...

Group: [continuing along the road, arriving at a stone wall alignment running *maka*]

JK: Here's the wall that I was saying had a gate on it (Site 21267).

KM: Do you remember anything about this walled area?

JK: No, it was just a separation for the cattle.

KM: So it was like a pasture division?

JK: Yeah, that's all.

KM: Now down by the shore, there are some steps that go up over the wall. Was that put there...?

JK: For the walkers, so that they could climb over it and go. That's what it was.

KM: Hmm.

TE: Here an old railroad tie post.

JK: Hey, it looks nice, yeah?

KM: Nice.

TE: They used to use a lot of these along the side of the road.

KM: Hmm. So this wall just marked a division between a paddock area?

JK: Yeah, and there you can see the steps so people could go up over the wall.

KM: Yeah. So no one lived out here that you remember?

JK: No, just the fishermen come out. This was Masaro's favorite place to come. Masaro Uchida. He'd come up here and catch his special *moi* [chuckles]. And there's the end of the coconut grove [pointing to coconuts on the south side of Site 21267], from there, to aunty Clara Fisher's place.

KM: Okay.

JK: This was all coconuts before. Now from here on, it was all bare land, and the cattle would come in here, and pigs. But it all looked like that [pointing], see that short grass and what?

KM: Oh, on the *pāhoehoe*?

JK: Yeah. That's how it was, and this grass, *kikuyu* grass.

KM: Wow!

JK: All in here [walking inland, back from the walled area to the road]. Over here, was real nice.

KM: Wide open?

JK: Wide open, no trees like this. No *kamani* [pointing out an Indian almond tree], no pine trees. They weren't here. And now, all the young coconut trees will be all covered up.

KM: Yeah.

JK: Has another place up here, on the shore, called Kapia.

KM: Kapia?

JK: Yes. It's a flat ground, just a fishing area. A flat reef comes in.

KM: Oh. So Kapia was a fishing area?

JK: Yes a fishing area.

KM: What kinds of fish?

JK: Oh, any kind.

KM: Okay.

Group: [walking south along government road]

PT: I can't imagine this place all clear, with grass like that.

JK: Yeah, as soon as you come out from that side, from here on, it was just clear. From here, you can look all the way to Pākī.

KM: Wow!

JK: And the cattle just graze through here. It wasn't overgrown like this...

KM: [comments on stone work in the road]...

JK: ...He'd get the rocks and drop them in. Old man George Ma'i, he did that. The *'ili'ili*, he'd put it on the horse and carry it, and dump it, you know, in certain areas.

TE: Oh, here's a survey cross on the rock here.

KM: Oh yes. You know, uncle, what you just mentioned about that is like, the people who use the trail...

JK: Yeah, they fix it themselves.

KM: Hmm. So they took that responsibility?

JK: Yes.

KM: If they used the trail, they maintained it and cared for it?

JK: Yes.

KM: That's a good ethic, work value that we should look at today too.

JK: Yeah. They see a place where has a puka, they cover it up. They'd take little rocks and stuff and fill it in.

KM: So *kūkū* Ma'i like that would pick up the *'ili'ili* from *makai* and bring it up to the road...?

JK: And he'd drop 'um in. [thinking] Yes.

KM: So one of the recommendations for this trail might be something about "people who use the trails also take responsibility to care for them."

JK: Yeah, right.

RS: You know, that is a wonderful policy to have, but I'll just bet the guys that came past here with the sacks full of *'ōpihi*, could give a rip about that. They're not going to do that.

KM: Yeah.

JK: Uh-hmm.

KM: You know, because of the method of gathering, rather than taking some and leaving some, allowing the population to build up, they won't be using the trail for long anyway, because the resources will be destroyed.

RS: So many of these problems could be addressed by education. But if the ears aren't open, they won't hear it.

KM: Yes. I heard you and Pat talking a little earlier about a community advisory, or stewardship partnership program. But if the community is participating and involved with it, you see it as another way to get information back into the homes of people.

TE: Uh-hmm.

KM: While some of it is common sense, a lot of that is gone already.

TE: Yeah...

RS: When's the last time you've been out here?

JK: Over ten years ago. I never saw these tree like this [where the trail was grown over by a banyan tree].

TE: This is like the Chinese Banyan.

JK: This thing really grows. We try to kill 'em, you know, drill hole and inject, but it still grows...

KM: [looking at an area were a vehicle passed by] So if they bring their four-wheel drives in, it will...

JK: Yeah, it will uproot all this stone, and damage it more.

KM: I see that they have been going in at least as far as Pākī with some big vehicles.

JK: Yeah, they come in.

TE: They've been doing that for some time...

JK: This is Kapia, right here. But now, I cannot see the shore from the road.

KM: Hmm...

JK: [walking past the *makai* entrance to the Waipālani-Waipāhoehoe Trail] That's the trail.

TE: Do you recall how it was marked?

JK: The stone was marked with the pins, railroad spikes. I saw it on the map that Kepā has there [County of Hawaii, 1933]. And had some beautiful French mango trees along there. Oh, when we go home, you know up by Kobayashi's place, we'd get watermelons up there too. My uncle David used to go up, stop at their place, and he'd bring the mangoes up there.

KM: Was Kobayashi's place by the present-day Highway 130?

JK: No, no, inside, below of where that Kīpuka farmer's market is now.

KM: So Kobayashi was growing watermelons like that?

JK: Yeah, and taro. Big taro, a lot of dirt down there.

KM: Now the trail that you were talking about, cut off a little that side [north of the present-day vehicle access] of Pākī?

JK: Yes. Then it comes here.

KM: And that's Waipāhoehoe?

JK: Yeah, up there, where they have that farmer's market now.

KM: Yes.

JK: Okay, they come down, across the railroad. We had a gate over there, and then we ride the horse, come down. We come down here, and then down to his [Ma'i's] place.

PT: So by the existing road, by where the farmers still go in, coming *makai*, that's probably more or less the alignment?

JK: Yeah.

KM: And there is a gate there now.

TE: Yes, there's a gate there.

PT: Just Hilo side of the bridge?

JK: Yeah, had the old aluminum gate, but now it's the pipe.

TE: Yes, that's right.

JK: That road, we go in there.

TE: Yes, because we have a whole bunch of farmers down in there now.

KM: Ohh! What are they farming now?

RS: Truck crops.

KM: Hmm. So what, has soil, or do they mulch?

TE: There is a *kīpuka* down inside there.

KM: Oh, so that's why they call it Kīpuka Farm?

TE: Well, the bigger *kīpuka* is on the *mauka* side.

JK: Yes.

TE: And then there is a smaller one on the *makai* side. And you know, on the railroad, there is a funny little spur out there [Exception No. 6-D], that was basically so they could get up in there for the farming.

KM: Oh, I see. And this says "Waipahoehoe Camp" there.

TE: Yes, and there was a bigger *kīpuka* in there. And then there is a little *kīpuka* here.

KM: Hmm, and you can see that that is where Barenaba's Land Commission Award [No. 2327] was. Is S. Kawasaki still around?

TE: No, we acquired this parcel.

KM: Interesting... [walked to present-day access that goes down to Pākī Bay]

TE: Oh, there is a wall in here [School Grant 3:8].

KM: And see in here [on the south side of the access], is boggy pond area.

JK: Yes a swamp-like.

KM: Do you recall if they kept fish or anything in there, or grow taro or anything?

JK: No.

KM: And kūkū Ma'i lived...?

JK: Right in front.

KM: And this wall... [Site 21266]?

JK: In here, this is where they planted, the wall protected their plants.

TE: Hmm, keep the goats and the pigs out.

PT: What kind of planting?

JK: Taro, sweet potatoes.

KM: And this wall joins up with the old road on the *mauka* side?

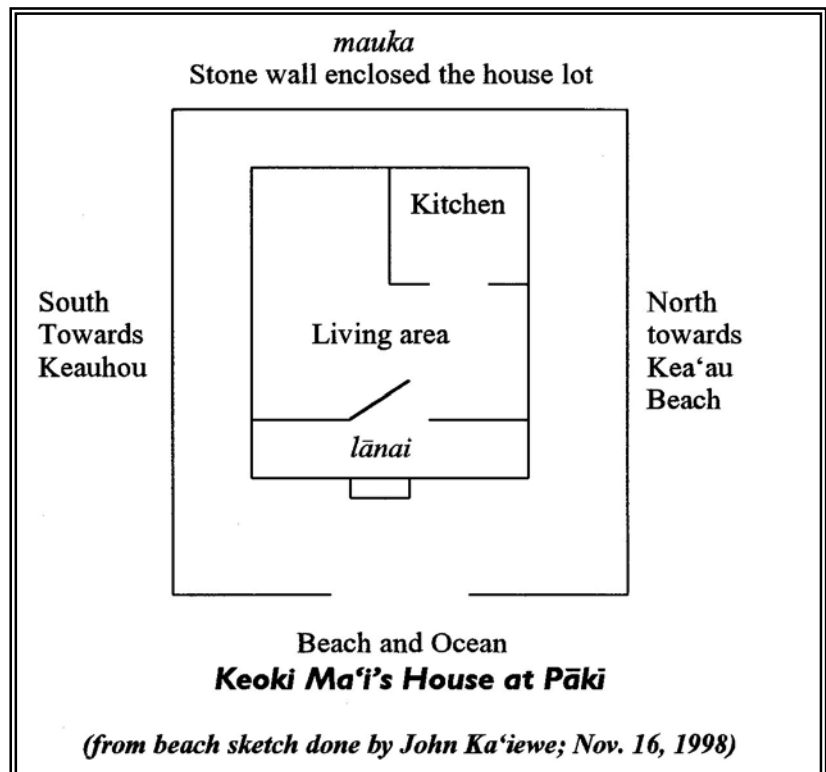
JK: Yes. [chuckles]
Looking around,
what a change,
what a change.

KM: So this was all
open country when
you were young?

JK: Yeah. Did have
the *waiawī* trees,
but not plenty.

KM: Hmm. So you
recognize this area
even though it's all
over grown?

JK: Yeah. [walking
toward shore,
John takes us to
the location of
George Ma'i's old
house] ...Here.



KM: So just sort of Kea'au Beach side of the *makai* trail?

JK: Yeah.

PT: Is that the same Ma'i whose name is in the rock down on the shore?

JK: Uh-hmm.

KM: Keoki Ma'i, cause he was born here in the 1860s, and lived here most of his life.

TE: Yeah. Then he moved to Fisher's place during the war.

JK: Yeah. The house is on this side... [end Side A, begin Side B]

KM: Could you describe his house, what it was like?

JK: [thinking] It was, how do you say, an old plantation type house. A kitchen and a big *lānai*, here.

KM: Were there two small houses, or just the one?

JK: No, one [drawing the house and lot out with a stick in the sand]. It was square, just simple.

This was the kitchen up here. The *lānai* was out here.

KM: Facing the ocean?

JK: Yes, like this, facing out. This is the area, we're right here.

KM: And so he just had like *pūne'e* [bed-couches] inside?

JK: Yeah, sleeping mats. To bad, the rocks all moved.

KM: Yes, the ocean has washed all inside here.

JK: Yeah.

KM: And you can see all the *'ili'ili* that have been washed in.

JK: Yeah.

KM: So you would come out here and stay with *kūkū* Ma'i?

JK: Yes.

KM: And his canoe landing was right in front here?

JK: See the water there [pointing to an indentation along the shore —see earlier photograph in this interview]?

KM: Yeah. So it was just in front of the house, basically?

JK: Yeah, right there. See the white water?

KM: Yeah.

JK: Right there, and then go out. It's nice, this was a good place.

KM: Yes, especially on a day like this.

JK: Right from here, he'd go right out. And then, right in front of here, that's where we get the big *kūmū* [goatfish]. The red one, big.

KM: Hmm. And all the petroglyph rocks are down there.

TE: Oh yeah?

JK: Yeah, right down there on the rocks.

KM: Now if I recall, you said your mama shared with you something about people putting their names on top of there?

JK: Yes, they did. I think we can go look at some of the rocks.

KM: Okay, we go down and look... Now, were the iron woods down here at all when you were with *kūkū* Ma'i?

JK: They were only small.

KM: And were the *pipi* down here too?

JK: Oh yeah, they walked all along here. He even had a wall to protect his house. There was a stone wall all around, so the *pipi* could not come in.

KM: Did he plant anything around his house?

JK: No, was back there [the walled enclosure – Site 21266]. In 1946, the tidal wave washed everything out. The wall, house and everything.

KM: So everything was pushed back?

JK: Yes. All that was left was some of the lumber which had been carried back.

KM: So lucky thing he was living with your aunt Clara?

TE: Oh yes.

JK: Yeah.

KM: Hmm... [looking at all the *'ili'ili* built up along the shore]

JK: Before, you could tell if anybody was coming along here, because this side, was all pebbles.

KM: Hmm. That is interesting, because there is the old *mele* [chant], "*Kea'au 'ili'ili nehe i ke kai...* (Kea'au where the pebbles whisper in the sea...), and you wonder if it was the bay by Kipimana's house or somewhere like here?

TE: I don't think it was the bay, because as I continue reflecting on it, it was probably other areas.

KM: Hmm. As you think about it, like you said, this rustling sound of the pebbles...

JK: Yeah.

KM: And you can hear it too, further towards Keauhou [‘Ā‘alāmanu-Pōhaku‘alaea]...

JK: Yes.

KM: You can hear the *‘ili‘ili*.

TE: When the waves are washing up on the shore.

JK: All these other big stones, just came up here. Before, this was all pebbles here.

KM: Hmm. Now *kūkū* Ma‘i, and your papa them, Hawaiian was their first language.

JK: That’s right.

KM: Did you ever hear them talk story about the place names or what? Like what the name Pākī might mean?

JK: No.

KM: How about *kūkū*, did he have a *kū‘ula* out here that you remember?

JK: I don’t know. They’d talk and drink together, but I don’t know.

KM: And you guys were allowed to speak Hawaiian eh?

JK: No. We had to speak English.

KM: Hmm. Well, the tide is kind of low, so this is a good time to go and see some of the *inoa* [names].

...So the name Pu‘ukoholā wasn’t still around when you were a child?

JK: No. This little pond like on the *pāhoehoe*, that’s where we would clean our fish.

KM: Hmm. Did these guys make *pa‘akai* (salt) out here that you remember?

JK: No, it was too wet, too much rain this area [chuckles].

Group: [looking at various names]

TE: HANNAH.

RS: It’s beautiful printing.

TE: Here’s another one, KAMAKA

KM: And this one looks like KIEKIE.

JK: [points out name]

KM: HENRY MAI APRIL 9 1897

TE: The N is backwards.

KM: Yes.

TE: Here's ELLA...

JK: Every weekend, we would come out here, stay at his house. We would pick up just enough fish to take home, that's all.

KM: So that was your style, you'd go get enough for the family...

JK: That's all. That's all.

TE: Here's MOSES.

JK: [walks over to southern edge of pāhoehoe flat, where there is a small step up to a higher plateau] This is where we used to come and get fresh water. Right here.

KM: Ohh! And here's the name SK PUUKOHOLA.

JK: Right here, this is where we would take a bath.

KM: You can see the water flowing out from underneath the lava slab.

JK: We drink this water too. And at low tide, the water comes out more freely. And over here had all 'ōpihi. From here, you go about 50 feet, that's enough already, you don't have to go far...

Group: [walking along the shoreline trail toward Pōhaku'alaea-Keauhou]

JK: The army had an outpost over there too, it was all barbed wire along this place.

KM: So that's where the big walled enclosure is [and possible *heiau* site]?

PT: Yeah.

KM: So you remember seeing the old sites in there?

JK: Yeah.

KM: But you said the military also had a little outpost here?

JK: Yeah. They had an outpost there. But it was all barbed wire along the shore...

Group: [walking in the vicinity of 'Ā'alāmanu-Pōhaku'alaea bays]...

KM: Now you said, on this papa [flat rock reef], you said that the *honu* [turtles] come in?

JK: Yes, right in there.

RS: What did you refer to this area as?

JK: [thinking] Well, we just called it Pākī... We'd also catch the big *pūhi* [eels] out here.

KM: Hmm. [looking inland] You can see on the *pu'u*, all the stone walls eh.

JK: Yeah.

KM: So you folks knew this was here?

JK: We know, but we didn't bother.

KM: Did you hear anything about this place?

JK: No, I didn't ask my dad or my uncle guys about it. But this was here.

KM: Do you have some thoughts about how the old Hawaiian places should be cared for? Or like if they find *iwi* [burial remains], what should happen?

JK: [thinking] My *mana'o* [thoughts]?

KM: 'Ae.

JK: Preserve the place. Like we were saying earlier, if we can educate people about the place, then we can keep that way.

KM: So they take care.

JK: Yeah.

KM: Hmm. Did your family have traditions or thoughts about caring for *ilina* [burial sites]?

JK: *Waiho* [leave it]

KM: So leave it alone?

JK: Yes.

KM: You know, something that happens along the ocean, some times *iwi* are exposed. Do you have any thoughts about...?

JK: They used to pick it up and rebury it. Put it at another place, and they'd say something to it.

KM: Hmm, *pule* [pray] like that.

JK: That's all, just cover it up. Tell 'em "you were in this place, but I have to bury you in a new place, give you a new home..." [chuckles] That's all.

KM: 'Ae...

JK: [points out a large coconut tree inland of the site]

KM: That's one old *niu* [coconut tree], look how high that one is.

JK: There's another one...

KM: But you never heard if it was a *heiau* or house sites in here?

JK: No.

KM: You just knew that the sites were here.

JK: Yeah.

PT: There's a lot of work that went into this place.

JK: Yes... [tape off, started raining, and tape put away]

In front of Keauhou, between the shore and government road, John pointed out some coconut trees inland of the shore. He shared that he had been told that there are old house sites near the coconut trees, part of the old Keauhou Village complex.

Roy Shipman Blackshear

Oral History Interview at Kea'au Beach, Puna

July 23, 1998 and Site Visit of September 24, 1998 — with Kepā Maly

Roy Shipman Blackshear was born in 1923, at the Shipman family home in Hilo. Roy's grandparents, William H. and Mary Elizabeth Johnson-Shipman (a descendant of the Kauwē-Davis lines) first traveled along Kea'au Beach and the Puna shoreline—between Hilo and Kapoho—on the “King's Trail” in the early 1870s. In the later 1870s, W.H. Shipman and partners in the Hawaiian Agricultural Company entered into a series of lease agreements with the estate of King William Lunalilo for the *ahupua'a* of Kea'au where ranching operations agricultural interests were being developed. The Shipmans have owned most of the *ahupua'a* of Kea'au since ca. 1882.

Roy has lived along the shore of Kea'au for much of his life, either as a full-time or part-time resident. During his youth, he traveled along the old Government Road and coastal lands of Kea'au with his family and other Hawaiian and part-Hawaiian families who have lived on the land for many generations. The interview transcript includes rich descriptions of the landscape, practices of the families who called Kea'au home, and historical events, which he learned from elders, or personally experienced. In his early years, Roy learned about and saw various Hawaiian sites in the coastal region of Kea'au. Among the important places that he discussed in the interview, and which were always respected by his family and the few other Hawaiian families that lived there were:

- The Kea'au Fishpond and *mākāhā* (rights to gathering fish from the pond were based upon work done to repair the pond features and keep the pond in working order).
- Two *kū'ula* (fish god stones) on Kea'au Bay.
- The famous stone Hōpoe, which was lost in the 1946 tidal wave.
- A possible burial site above the Hōpoe vicinity, on the *mauka* side of the Puna Trail.
- The old sweet potato cultivating field behind Hā'ena Point
- Old house sites and walls along the Old Government Road from Hā'ena to Pākī and Keauhou.
- South of a paddock-boundary wall (Site 21269) are two ancient petroglyphs in the forms of a turtle and fish near the high water line.
- The old *heiau* and burial sites crossed by the Puna Trail in Waikahekahe Nui. Roy noted that he never heard of any other *heiau* sites in the Kea'au Bay-Hā'ena vicinity, and during his youth no one from outside of the immediate Hawaiian families of Kea'au made offerings at any sites in the coastal region of the *ahupua'a*.
- The *māwae* where Kamehameha I was attacked, and numerous other sites between the coast and Puna Trail, extending from Kahului to Pāpa'i in the north.

When asked what he'd heard about the early residents in the coastal region of Kea'au, Roy shared what he remembered of his grandfather's description of the area, and the relationship of the native tenants to the land in the 1870s-1880s:

RSB: ...I asked my grandfather, "When you first bought the property, were there very many Hawaiian living around here?" And he said, "Not very many." So where the population of Hā'ena went, I don't know. But he said, "There weren't too many." But he was telling me this fresh water pond out here, he said that after he bought the property, "The Hawaiians that were around here, asked him if they could fish in the pond." I think that it had been restricted before.

KM: Sure, the Konohiki fishery rights of Lunalilo.

RSB: Yes. And he said, "Yes, you can fish in the pond." And he said, "For everyday that you fish in the pond, you give me one day of building stone walls around the edge of the pond." So that's how the walls were built. So that worked out pretty good...

In discussing the Puna Trail-Old Government Road, protection of resources (both cultural and natural), and public access, Roy shared that his family has worked hard to keep the land intact, and in it's natural state:

RSB: ...Over the years, you know, we've had people come up to me and say, "You know, you have such a beautiful place down there, I'm surprised you don't have hotels and condos and everything else." And I said, "That's why it is a beautiful place. Because we don't have all of that. This is one of the natural spots on the island."

The family is very concerned about growing public access and proposals to pave the trail. Roy shared that much of the concern lies in the fact that already, he and other family members are cleaning up the rubbish left behind by people who carry in what they want, but fail to pack it back out. Also, since 1918, the family has been involved in a *nēnē* breeding program, the oldest of its kind, and one that is significantly responsible for keeping the endemic Hawaiian *nēnē* from becoming extinct. People who approach the *nēnē*—or worse yet, there dogs—can impact the breeding cycle and in the worse case, loose animals can destroy birds. On the shore, it is not uncommon to see turtles and seals hauled out as well. People and loose animals also impact them. Roy also noted that not too long ago, someone had cut the head off of one of the turtles on the shore, and just left the dead turtle there. In these matters, the family has maintained a long-term resource stewardship program with the DLNR-DOFAW, and all cases are reported to the department.

Roy feels strongly that the cultural and natural resources need to be protected, and he understands that the Old Government Road is a public right-of-way, *that is ten (10) feet wide*. He feels it is important that people know about and respect the sensitive cultural and natural resources, and it is hoped, that trail users will also respect the property rights of the Shipmans.

During the interview two maps were referenced by which we could mark locations being discussed. The maps were Land Court Application 1053 and the 1933, County of Hawaii map of “*Trails in Keaau, Waikahekahe Nui and Waikahekahe Iki...*” (See *Figure 2* at the end of the main report and *Figure 2a* at end of this appendix for approximate locations of selected sites.)

KM: *Aloha!*

RSB: *Aloha!*

KM: *Mahalo* – thank you so much for sharing with me your time, and some of the stories here [at Kea’au]

RSB: My pleasure.

KM: We’re talking, as I mentioned earlier, we’re sitting here at Kea’au, *makai* at...would you call this Hā’ena?

RSB: Hā’ena, yes. [Later, Roy notes that in his youth, his own elders and all of the old Hawaiians in the vicinity, called the area Kea’au — Hā’ena being a specific point to the south of the Shipman family residences.]

KM: We’re sitting *makai* here at your home, and part of the study that I am doing is in association with trails and understanding...

RSB: Uh-hmm.

KM: ...really the history of the land. The kinds of uses, the families, and how your family has lived upon this land for well over, what 115, 120 years, there about.

RSB: Over 100 years, yes. Let’s see, it was 1884. They’ve owned it since then.

KM: Yes. And so what I’d like to do is just start with some basic questions, and already, you’ve been sharing such wonderful stories...

RSB: Hmm.

KM: ...as we’ve spoken these couple of times, so again thank you.

RSB: Uh-hmm.

KM: Would you again, please just share with me your full name and date of birth.

RSB: Okay. My name is Roy Shipman Blackshear. I was born November 6, 1923, in Hilo, on Hawai’i Island.

KM: ‘Ae. Who is your mother?

RSB: My mother was Florence Shipman, one of the children of William and Mary Shipman.

KM: And your father?

RSB: My father came from Arkansas and Texas, and he was Roy C. Blackshear. He was a pharmacist at Benson and Smith in Honolulu for many years, and then he met my mother down there and they got married and moved to Hilo.

KM: When was your mother born?

RSB: She was born October 7th, 1888, I think.

KM: Okay. Now in specific reference to this land here...

RSB: Uh-hmm.

KM: ...and to the family's residency on the island of Hawai'i. In a quick review, because you did share with me a copy of the book that was recently published about "The Shipmans of East Hawai'i" [E. Cahill 1996]. Thank you very much.

RSB: Yes.

KM: Your mother was born here in Hilo?

RSB: She was born in Hilo.

KM: So in 1888 there-abouts. Who were her parents?

RSB: Her parents were W.H. Shipman and Mary Shipman. And Mary Shipman was part Hawaiian.

KM: Yes. And she was descended from a family...?

RSB: Over in Kona.

KM: In Kona. Your *'ohana* [family]... What was Mary's maiden name?

RSB: Johnson.

KM: So that ties you back together with the Johnson and Paris families...

RSB: Right.

KM: Are the Walls family?

RSB: Through marriage.

KM: Okay. If I recall, one of your great *kupuna* [elders] is this woman Kauwē?

RSB: Yes, great, great grandma Kauwē, Ka-uwē-a-Kānoa-akāka-wale-nō-Hale-a-ka-lā-ka-uwē-ke-kini-o-Ko'olau Davis.

KM: 'Ae. So you are about 1/8th Hawaiian.

RSB: Yes.

KM: Now your family, your great grandfather was the missionary?

RSB: Yes, my great grandfather.

KM: And his name?

RSB: Reverend William Cornelius Shipman.

KM: And his first station was?

RSB: His first station was Wai'ōhinu, Ka'ū. I can tell you a little bit about that.

KM: Okay.

RSB: Before they left Boston, he and his wife were destined to go to Strong's Island in Micronesia. And so they set sail from Boston, went around the Horn, and when they got to Lāhainā, the doctors told Jane, Jane Shipman, that she could not go on. She was pregnant then with my grandfather. And so they decided to stay there on Maui. So they stayed at the Mission House on Maui. They told my great grandfather, Reverend Shipman, "When we have a station available, it will be offered to you." (A station is the church.)

KM: Yes.

RSB: "You can either accept or decline." So the first station that was made available was Wai'ōhinu, on the island of Hawai'i. So he said, he "would take it." They showed him on a map where it was, so he said, "I'll take it." Willie, my grandfather was born December 17th, 1854, and they sailed to this island some time in early 1855.

KM: Was he the first child as well?

RSB: He was the first child. And so they came to Hilo, and went from Hilo to Wai'ōhinu by horse back, and carriage, I'm not sure; anyway, they went to Wai'ōhinu. It took them about five days to get to Wai'ōhinu.

KM: Along the old trail, right through this land, Kea'au-Ōla'a, going *mauka*?

RSB: Yes, yes. Right through Kea'au and I guess it was Mountain View at the time. Though it may not have been called that at the time, and Glenwood [formerly known as Mauna-hu'ihu'i and Ka-pu'e-uhi, respectively]. And so on. And there was a rest house. They didn't go directly from Hilo to the Volcano, they stayed somewhere along the road, overnight. And I presume, that it was probably around Mountain View. Then they went on from there, to the Volcano and eventually, they got to Wai'ōhinu. The problem there was everybody spoke Hawaiian [chuckles], and how are you going to preach the gospel if you don't speak Hawaiian?

So Jane had been a school teacher, and there were some people who could speak English, and so Jane told them, "You teach us how to speak Hawaiian, and we'll teach you English." So that worked out pretty good. So she was a teacher there in Wai'ōhinu. Then, while they were there, they had two more children. They had Oliver and Clara. And then in 1861, I think it was typhoid fever that hit the Ka'ū District, and it wiped out many of the Hawaiians, and it also wiped out Reverend Shipman. So here was this poor gal from the East Coast, and she couldn't have been farther from

civilization than Wai'ōhinu. After several months her family wanted her to come back to America. But she said "No, we were sent out to the Pacific to preach the gospel and we're going to stay." Another thing at the time, the Civil War was going on and she didn't want to get involved in that. So she said, "However, I would like to move back to Hilo." There were more people in Hilo and so they said, "By all means."

So Jane and her three children moved back to Hilo. She opened up a school in back of where the Hāili Church is today. It was a boarding school and one of the students that she had in there, was Mary Johnson from Kona. So I guess Mary and Willie were in the same class. So as time went on, Willie and Oliver finished school there and then they went to Punahou School. And following Punahou...Well, Willie always wanted to become a doctor. And so following Punahou, he went back to the mainland and in the mean time,. His mother, Jane, remarried. She married a fellow by the name of W.H. Reed. And Reed was a businessman, a contractor, a rancher. He owned one ship that went between the islands for lumbering. Anyway, they were married and they lived in Hilo, and he was real good to both of his stepsons. When Willie went back to the mainland, he didn't like it. It was too cold. And I think he wanted to come home, from reading some of the letters, he was homesick, I guess. And so his stepfather said, "Why don't you come back and run one of my ranches." Willie thought that might be a good idea. "Before you come back though, you take a good business course." So Willie did, and then he came back to Hawai'i Island, and his stepfather made him manager of Kapāpala Ranch.

KM: Ohh!

RSB: So that was right up Willie's alley because he had been raised out there as a youth, and he could speak fluent Hawaiian and knew many of the people that worked for him. So that worked out okay. But still, Mr. Reed was hoping that Willie would bring back a bride to go to Kapāpala, but he didn't. And so Reed was always saying, "You should get married." But meeting a young lady up in Kapāpala was [chuckling] not too easy.

So anyway, Willie's mother had a house up at the Volcano, and occasionally, she would bring some of the young girls from Hilo and stay up at the Volcano. And all by messenger, she'd tell Willie, come join us on the weekend. So Willie would go up there and that worked out pretty good. There was one incident that I think Emmett talks about [Cahill 1996], one Saturday, Willie had been branding all day and so that night, he was supposed to spend the night at the Volcano. His mother and several of the young girls were there. So by the time he finished branding, it was almost dark, so Willie went back and got cleaned up, clean clothes and everything, and got on his horse, and headed for the Volcano. It must have been partly moon light, maybe a quarter moon, or half a moon, anyway, Willie could see another horseback rider way up ahead, who was

riding alone as well. So Willie went up and joined him. They carried on this conversation in Hawaiian, with each other, and Willie asked him where he was going to spend the night. And he said if he could “find an old shack or under a big tree,” he’d spend the night there. Willie said “No, you’ll spend the night at our house.” So by the time they got to the house, I’m sure the party was over by that time, because it had to be around eleven o’ clock. So when Willie got there, he got off the horse and struck the match and turned up the lamp, a gas light, I guess it was. And the Hawaiian looked at him and said “*E, ka haole!*” [It’s a foreigner!] [laughing]

KM: [laughing]

RSB: He thought he was traveling with a Hawaiian all that way. So they had a good laugh over that. But then Willie went to Honolulu, and I guess it was in Honolulu that he met up with his old classmate, Mary Johnson, and so he proposed to her and they were married in Honolulu. Then they moved back to this island and his stepfather said, “Why don’t you run the ranch for me out at Kapoho?”

KM: Ahh. So Reed had acquired the Kapoho Ranch at that time?

RSB: Yeah, I guess Reed...I don’t know how he got all this land, but anyway, he did.

KM: When did your grandfather, Willie and Mary get married?

RSB: I think it was around 1878, some time around then.

KM: Was Reed involved with Captain Elderts at all?

RSB: No.

KM: Hmm.

RSB: So then, Reed died, but he was pretty well to do, and so Jane inherited it.

So the way our property at Kea’au came into the picture was, Willie and Mary were living out there in Kapoho and to get to Hilo, they had to ride horseback along the old King’s Trail.

KM: So this *makai* trail here? [Figure RSB-A]

RSB: Yes, which passed right down here, in front of the beach. And so every time that Mary was with Willie, and they got to Hā’ena where the fresh water was flowing out on the beach there, the horses would drink water and so on. And every time she got out here, she’d say, “Willie, I’d like to have a house down here some time.” And Willie would take his cigar out of his mouth, “Well, I don’t think we can do that because the property belongs to King Lunalilo.” But every time Mary was there, it was repetitious, the same thing. And then Willie heard that the trustees of the Lunalilo estate wanted to lease the property, the *ahupua’a* of Kea’au, and the Court stepped in and said, “No, you can’t lease it. According to King

Lunalilo's will, the property on the neighbor islands is to be sold, all of this property, and the proceeds go to build the Home for elderly Hawaiians on O'ahu." So Willie heard about that, and he heard that there was going to be an auction. He didn't have enough money to purchase 64,000 acres, so he decided to form a partnership. Captain Elderts, Sam Damon, and W.H. Shipman were the three partners. And so Willie borrowed the money from his mother and they bid, I think \$22,000.00 on the 64,000 acres and they got it.

That was 1881, and then shortly after that, I think the first year, Captain Elderts wanted out. He wanted to concentrate in Kapoho. So Willie bought him out. And then in 1884, Sam Damon wanted out, so Willie bought him out. So in 1884, the *ahupua'a* of Kea'au belonged to W.H. Shipman.

KM: That's an amazing history.

RSB: Yeah.

KM: Now, you'd mentioned that they would, while staying out at the Kapoho Ranch...and is that the area, that eventually, Rufus Lyman purchased? Below the Kapoho Crater?

RSB: I wish I knew. But there is a picture in the Shipman book of their home in Kapoho, and it looks like a boat, a lake or something in front. So I've talked to the Lymans and I know that they lived near the Lymans, but the Lymans don't know the location. But looking at the picture [a pencil sketch by Chas. Furneaux], you can see some hills in the back ground, and I've often thought, maybe someday, I'll go out there and take the pictures and see if I can line up the hills in the picture with what's actually out there.

KM: Yes.

RSB: I don't know where it is, and the Lymans couldn't tell me exactly where it is either.

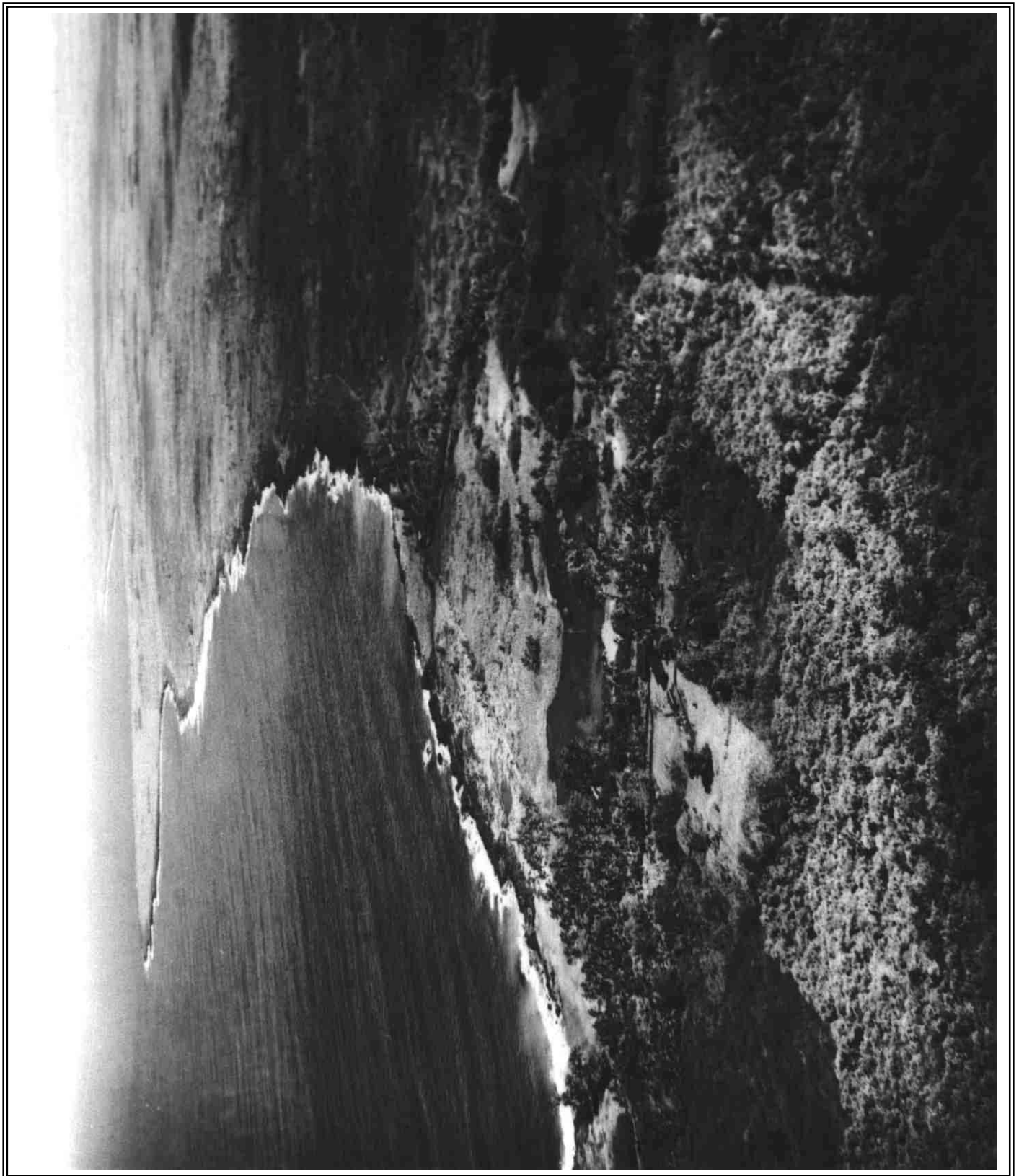
KM: Hmm. It'll be interesting, I've gotten several of the early Register Maps from the Hawaiian Government Survey Office, just to see...

RSB: Yeah.

KM: I don't recall seeing the reference. And of course, even in the 1870s, Henry Whitney wrote about the island in a visitor's guide, type of Journal [in 1875, 1890 & 1895]. He wrote about Captain Elderts, and even the house that eventually became Rufus Lyman's, served as a half-way house for people traveling through Puna to the Volcano. And you'd shared, that your grandfather then used this *makai* trail, or road.

RSB: Oh yes, that's right.

KM: I guess that was the only real thoroughfare.



*Figure RSB-A. Aerial Photograph of a Portion of the Old Puna Government Road;
Kea'au towards Kumukahi (ca. 1930). Courtesy of Roy Shipman Blackshear.*

RSB: That's right, because I know that when they lived in... When the Reverend Shipman was still alive, living in Wai'ōhinu, that was really sort of a half-way house, or travelers would spend the night there at their house.

KM: At Wai'ōhinu?

RSB: At Wai'ōhinu, yes.

KM: And then coming...I assume, as you mentioned, the old "King's Trail..."

RSB: Yes, uh-hmm.

KM: That's a part of the trail that encircled the island.

RSB: Right.

KM: So I would think that...and you'd shared earlier in one of our conversations, that you remember hearing the stories, was it your grandfather? When he looked at this land, and with Mary, that they would come down here and they noticed, even coconut trees in the bay.

RSB: Okay, that was Willie and Mary, my grandfather. So I asked my grandfather, I said, "The coconut stumps out in the bay where we swim, we've counted 18 or 20..." And said that "They were there when he purchased the property in 1882." And he was told that it was in the earthquake of 1868, that this area dropped. But he said that "They had to be earlier than that because the stumps were very, very old when he bought the property. So they had to be in there longer than ten or fifteen years."

KM: Yes.

RSB: So he thought it was more like 1790, maybe when that happened.

KM: Uh-hmm. When Grandpa Willie and Grandma Mary were traveling along the trail, between the Kapoho Ranch, did you mention that Mary was a teacher also?

RSB: No, Mary wasn't a teacher.

KM: You know of the old school lots that were *makai*, here along the Government Road?

RSB: There were some school lots about one mile and a half south of what we call Hā'ena. Now I've seen three maps with Hā'ena in three different places.

KM: Uh-hmm.

RSB: But, Mary had built schools for the Hawaiians, about a mile, mile and a half from the bay, here. South of the bay. And I don't know how many students were there, who taught or anything about that.

KM: So Mary, your grandmother...?

RSB: Right.

- KM: Are these the schools, you think, along the shore, or were these inland already?
- RSB: They were slightly inland, because I spoke with one of the old Japanese fellows, and he said, "Oh yeah, for a long time, one of the old schools, you could see where it was." It had fallen down, but you could see where it was.
- KM: Uh-hmm. So, from 1881, thereabouts, the land of Kea'au, particularly *makai*, and going some distance inland, was primarily utilized for a ranching operation?
- RSB: Yes. And another thing, at the time, after Willie bought the property, Mary always wanted a house down here by the beach. And so they had a shack that was in the front yard down there, so they had a shack down there. Mary would always say, "Willie, why don't you build me a nice home down here some time?" And Willie would take the cigar out of his mouth and say "Someday." [chuckles] So in 1908, Mary decided that she was going to take a trip back to the East Coast to see some of the relatives. And she took two or three of the children with her. Willie knew all this, and in the mean time, he had plans made for the beach house that's down there now.
- KM: Ahh. Is that...we're looking at a portion of the Land Court Application Map 1053, is that what this structure represents?
- RSB: Yes.
- KM: Okay. So this was the first formal, nice big house?
- RSB: Right. So once Mary and the kids boarded the ship in Hilo and sailed, Willie put his plan into effect. And the carpenters stayed down at the old shack in the front yard, while they built the new beach house. Willie had told the kids, "Don't say anything about the new beach house coming up, in letters or anything to your mother." So they didn't. So finally, I think Mary was gone for about seven or eight months, it was a long time. So when she came back, they were in Hilo, but they still hadn't come down here. So her first opportunity, to come down here, she said, "Let's go to the beach for the weekend [chuckles]. And the road that they took, was not the road that we came on today. In spite of what they say. They say "That there are old trails from here [Hā'ena-Kea'au Beach] up to the main highway." But there weren't any. They came out from Hilo and they headed down the road to Pāhoa. I don't know how far down the road, maybe two or three miles down the road. Then they went from there, down to the ocean. They came down the trail...
- KM: [opening the 1933 Kea'au and vicinity trails map] I'm just pulling out the 1933 Kea'au map. I believe that what you are describing is this old realigned trail that came down here...
- RSB: That was probably it, uh-hmm.

KM: Here's the trail that comes out...

RSB: Right.

KM: What I understand is, this was the old road as you'd mentioned, the *makai* road.

RSB: That's right.

KM: So in your grandfather's time, and all the families used it before.

RSB: Uh-hmm.

KM: In the 1890s, they began construction of this *mauka*, Puna Road to Pāhoa.

RSB: Uh-hmm.

KM: This was the realigned trail that came down into, is it the Pākī area?

RSB: Pākī. Yes, I think that that is probably the trail that they took. Because I know it wasn't the present Kea'au Road.

KM: So this road that we came down this morning is something that was a later constructed?

RSB: This road that we came down, the way I understand it is that after Willie leased to Olaa Sugar company, they started clearing the land and Willie noticed that, "You know, they've cleared the land and I think they are only about a mile from the beach. So maybe we should use the plantation roads and then we will build a road through the jungle down here."

KM: Hmm. Would you place that around the turn of the century? Late 1890s, turn of the century?

RSB: Probably.

KM: Isn't that around the time that they started coming into the partnership?

RSB: Well wait. Olaa Sugar Company, they had their...it would be later than that because he leased the land to them in 1898.

KM: Yes.

RSB: So it would be some time after that.

KM: Nineteen hundred-three, thereabouts, if I recall.

RSB: Yes.

KM: So this road, actually, based on what you recall, was a more recent road. And using a realignment of one of the old trails, they came down Pākī side.

RSB: I think so, yes. They came down there and then they hit the old ten foot government road, and went on to Hā'ena. And when Mary saw the house there, she couldn't believe it [chuckles].

- KM: Hmm *pū'iwa* [startled eh.
- RSB: Yeah. So there it was. But this road that we came down today, that's been in operation for years.
- KM: Is this the road that you would generally come down during your life-time?
- RSB: Yes, uh-hmm. So I was born in 1923, and this is the road that we always used, that road. The road through the jungle has always been in the same location...well, it was realigned slightly. But the other roads, depended on where they were harvesting the cane.
- KM: Hmm, dependent upon field rotation, like that?
- RSB: Yes. So we didn't always come down...through the sugar cane fields, we didn't always come down through the same way. We followed the truck roads.
- KM: Uh-hmm. You'd shared with me, when we met a couple of weeks ago, that your grandfather had recollections of, and that you had asked him about the people living along the coast line. If there had been...
- RSB: Yes.
- KM: In fact, on the other map [pulling out L.C. App. Map 1053], what we see is, it becomes clear that in the 1848-1850, these School Grant Lots, Grant 4:18, and Grant 3:8...
- RSB: Uh-hmm.
- KM: Were established at a time and there was a population in here that supported the schools. What did you hear perhaps from your grandfather about who some of the residents were? And what was happening to the population?
- RSB: Okay, I asked my grandfather, "When you first bought the property, were there very many Hawaiian living around here?" And he said, "Not very many." So where the population of Hā'ena went, I don't know. But he said, "There weren't too many." But he was telling me this fresh water pond out here, he said that after he bought the property, "The Hawaiians that were around here, asked him if they could fish in the pond." I think that it had been restricted before.
- KM: Sure, the Konohiki fishery rights of Lunalilo.
- RSB: Yes. And he said, "Yes, you can fish in the pond." And he said, "For everyday that you fish in the pond, you give me one day of building stone walls around the edge of the pond." So that's how the walls were built. So that worked out pretty good. And then they fished in the pond, fished for mullet, *āholehole* [*Kuhlia sandvicensis*], *o'opu* [goby fish], and *ōpae* or shrimps, and things like that.

KM: Uh-hmm. Did you folks continue gathering fish when you were a child, also?

RSB: Oh yes.

KM: How were the *'anae* or mullet, like that, from this pond?

RSB: Delicious! We would get the small mullet, the *pua*, in the winter months. GO out there at night and scoop them up, and because they were living in brackish water, they didn't have any problem. We'd bring them up here and put them in the ponds.

KM: So you folks would go out along the shore and harvest the *pua* and then stock the pond?

RSB: Yes, right in the bay. We'd harvest them and bring them in. Once they got in the pond, they'd stay in the pond. And once in a while, you'd get a *kākū* [barracuda] in there, or you'd get an *ulua* [crevalle or jack fish] in there. And that wasn't too good.

KM: Oh yes, they'd go after the mullet like that.

RSB: Yeah [chuckles].

KM: So in your grandfather's time, he said that there had been this arrangement between some of these families. Have any of the families, the descendants of those families, from your grandfather's time still here when you were young? Were they working for your grandfather?

RSB: He had several Hawaiian families working for him, but whether their descendants were here or not, I don't know.

KM: Hmm. You know, there is an interesting thing, I guess in the area of Pākī, where you have... In fact, at Keauhou, there is a nice little canoe landing.

RSB: Yes, right.

KM: And some large, some fairly substantial stone wall remnants...

RSB: Yes.

KM: ...and built up areas. Are you familiar with anything about that?

RSB: No, no. I know along the trail way, we used to see stone walls that might have been home sites.

KM: Uh-hmm. In the Pākī area, on the shore line, just a little further towards Hā'ena, there is a series of names written in the stone also.

RSB: Oh really?

KM: Have you seen that near the water's edge?

RSB: No.

KM: There are names like... "PUUKOHOLA" is one that comes to mind. There are a series of names.

RSB: Hmm.

KM: That are...if you walk along the shore, much of it is in the area of the wave wash, even. So it will disappear eventually.

RSB: Oh yes.

KM: But it's this beautiful style of block printing of the 1800s.

RSB: I'll be darned.

KM: Did anyone live out here in your time, in the Pākī area?

RSB: [thinking] George Ma'i. His folks lived out there, and I think that George was born in that area. But when his folks died. It's funny, when his folks died, they willed their son, George Ma'i to the Shipman family, with an avocado tree. [chuckles]

KM: 'Oia [is that so]?

RSB: So I guess I also have an "Uncle Avocado tree."

KM: I wonder if maybe the tree had been a *piko* tree [a tree under which had been planted the infant George's placenta], or something? Something special about that tree.

RSB: Yeah.

KM: Choice fruit, if nothing else.

RSB: It might have been.

KM: So did your grandpa them, take care of George Ma'i?

RSB: Oh yes. So when George was older, he lived out there. He wanted to continue living there. He had a mule and every day, he would ride along the coast, and he'd work around in here [Hā'ena vicinity]. But as he was getting along in years.

KM: How old were you, would you say?

RSB: Oh, well I remember Ma'i when I was in high school, so 18 years old, around there. He lived to be a ripe old age. And my Aunt Clara said, "It's kind of dangerous having Ma'i live alone out there at Pākī with no one to take care of him." So she persuaded Ma'i to move in, and she had a small house in back of her house, and they fixed it up.

KM: Hmm. We see that marked here [L.C. App. Map 1053] "Clara R. Fisher."

RSB: Clara S. Fisher. It should be S for Shipman.

KM: Oh, okay. They've got that wrong. This is on map 1053, so Exception No. 3. You said this is what, about a 20-acre...?

RSB: Twenty acres.

KM: Hmm.

RSB: So Ma'i said, "Yes." He agreed to that. So he moved and this was a small building in back of the Fisher's residence. So that was good, because after Harold Fisher died...Harold died in 1945, I think. So Clara was left alone out here, and so when Ma'i moved there, it was good company for both of them. Because Clara could speak Hawaiian as well.

KM: Hmm. Was Clara Willie's...?

RSB: Willie and Mary Shipman's daughter.

KM: So Herbert's...?

RSB: Clara was Herbert's sister.

KM: So Clara was your aunt, your mother's sister as well?

RSB: Yes, uh-hmm.

KM: Okay. You were sharing with me something about this, and we're coming into a little bit more of the historic period... But maybe before going to that, to your recollection at least, in your time, and perhaps what you had heard from mother, aunts, uncles, grandfather...

RSB: Uh-hmm.

KM: Was anyone other than Ma'i living somewhere along this shore line, along the old trail side?

RSB: No. Only Ma'i.

KM: Where did that Ha'a family, who you mentioned to me previously, live?

RSB: Henry Ha'a and the Ha'a family, Albert, I think they came from the Hāmākua area. Whether it was Laupāhoehoe or somewhere out in that general area, I don't know.

KM: Uh-hmm. You'd also mentioned Ka'iewe, I think.

RSB: The Ka'iewe family, yes.

KM: I understand that they were from out in the Maku'u vicinity.

RSB: I'm not sure where Ka'iewe's came from. But they were living in a house... I guess the house is probably still standing, it's on the Hilo side of the beach. [The house was washed out in the 1946 *tsunami*.]

KM: So on the *makai* side of the old Government Road?

RSB: Yes, yes.

KM: I understand, I think it was David.

RSB: David Ka'iewe, yes. David had had, I think six daughters, and finally he had a son, and the son died of cancer.

KM: 'Auwē!

RSB: Yeah, that was really sad.

KM: So there were a few families, but primarily, Ma'i was the one that you knew was tied to this land for a long time?

RSB: Yes. The rest... The Ka'iewes lived down here, because they worked down here. Same with the Haas.

KM: So they were working with Shipman.

RSB: Yes.

KM: You were sharing with me earlier, and you showed me some beautiful aerial photographs from perhaps that late 1930s thereabouts [*Figure RSB-A*].

RSB: Uh-hmm.

KM: Where you can see the poultry farm.

RSB: Yes.

KM: So the Fishers, Harold, you'd said?

RSB: Harold Fisher, yes.

KM: Could you tell me a little bit about that operation?

RSB: Okay. When Harold Fisher married Clara Shipman, he wanted to run a poultry farm and so Willie Shipman said, "Okay I'll give you twenty acres at Kea'au." And that's the twenty acres that shows up on the map there [L.C. App. Map 1053]. And so Harold had, I guess it was probably the biggest poultry farm on this island. I know he did a good business. And they took eggs into Hilo every day, and I don't know how many chickens they had, but they had enough [chuckles].

KM: If I recall, the photograph that you showed me, had like three or four fairly long chicken [pauses] houses?

RSB: Yes, right. That's what they were chicken houses. They were built off the ground. So then, World War... Let's see, Harold and Clara lived down there, I think they were married around 1911, because Virginia was born in [thinking]... I think she was born around 1916 or 1917. But they lived there a long time, and then he passed away, so Aunt Clara lived alone there.

KM: You'd mentioned, was it World War II, that brought a close to the poultry farm operations?

RSB: Oh, World War II. After World War II started, Harold couldn't get the chicken feed from the mainland because all ships coming in were bringing things in for the war effort. So he had to sell off all the chickens, slaughter them and sell them. So that was the demise of the poultry farm.

KM: And then actually, I think you'd mentioned, that only a few years later, he passed away.

RSB: Yes, in 1945, he passed away.

KM: How about your Aunt Margaret and the lot out here, which is identified as Exception No. 2 on Map 1053?

RSB: Okay, Margaret gave that lot to my sister, so that's now owned by Beryl Walter.

KM: Ahh. And is this lot entirely enclosed by a rock wall?

RSB: No. There are mangrove trees there though.

KM: Ahh, mangrove.

RSB: Yes.

KM: Are you familiar with...I don't know if it's the school lot then? There's one lot that is almost entirely enclosed by a stone wall, and you have to walk a steps to go up it.

RSB: That might have been where Ma'i's old house was. Because Ma'i's house had a stone wall all the way around it.

KM: And *makai* of the old Government Road?

RSB: Yes.

KM: You know, there is an interesting account that I pulled out of files from the mid 1870s, where H. Hitchcock was the overseer of the schools on the island of Hawai'i, and in writing to C. Bishop, who was at that time, superintendent of the schools. In the letter [see archival research in study], he described how over run the land was by goats and cattle and pigs...

RSB: Oh yeah?

KM: Yes. "Throughout Puna, the students are forced to build walls with no entrances in them so that you have to climb over the walls to get into the school lots."

RSB: I see.

KM: This was because a part of the support for the schools—and he specifically mentioned the schools between Kea'au and Koa'e—that a part of the support was to cultivate crops. They grew vegetables, *'uala* [sweet potatoes], and things like that to care for their own needs and to...

RSB: Yes, to feed the teacher.

KM: Yes. They evidently were having quite a problem with the animals. Did you happen to hear anything about that?

RSB: No. The story that I heard was that rock walls were built, we'll say ten-feet by ten-feet, high enough that when they would catch pigs, they would put pigs in there and the pig couldn't get out.

KM: Uh-hmm.

RSB: So when they were ready to *kālua* [cook] pig, they'd get in there and take care of 'um... [end of Side A, begin Side B]

KM: ...Hmm. You know, some of these names, as you'd mentioned, when we were looking at one of the aerial photographs, you said, "There's Kaloli."

RSB: Uh-hmm.

KM: Were you hearing some of the place names along the coast line here as a child? They were still being used?

RSB: Kaloli and Pāpa'i [looking at the map].

KM: Here's Pāpua'a.

RSB: No, I didn't hear that one.

KM: Kahului?

RSB: Kahului, yes. I heard that.

KM: Keauhou?

RSB: Once in a while. To me, Keauhou was always at the volcano.

KM: Yes, *mauka*. It's funny, but as early as 1875, when J.M. Lydgate was doing his survey for the Government Road here, back in 1875.

RSB: Hmm.

KM: I think that that may be when it was widened to the ten foot width.

RSB: Oh.

KM: He had written on Register Map 568, the name Keauhou, and someone in the Survey Office in Honolulu, scratched it out and wrote "Keau?".

RSB: [chuckles] I'll be darned.

KM: But you see the old name Keauhou written on a number of the early maps.

RSB: Uh-hmm.

KM: But as you said, you usually associate it with being that *mauka* land, or down to the Keauhou Landing on the Ka'ū side.

RSB: Yes, uh-hmm.

KM: Is Hā'ena an old name that you recognize?

RSB: [thinking] When we were kids, I never heard it called Hā'ena.

KM: You didn't call it Hā'ena?

RSB: No, it was always — "Let's go to Kea'au." Then, when Helen Desha Beamer wrote the song "*Lei o Haena*," that's when I started to hear more usage of the name Hā'ena.

KM: Hmm.

RSB: [chuckles] I didn't know the song... This is kind of interesting. One day we went down to Honolulu, I guess we were living in Honolulu at the time. We went out to Ala Moana, and they used to have a restaurant there, right near Sears, and Beamer was playing there.

KM: Mahi?

RSB: Not Mahi, but Pete Beamer. And so when we walked in, he started to play *Lei o Haena*, but I'd never heard the song before, and so we got a table, and he came over, shook hands and everything. He said "Did you recognize the song when you walked in?" I said "No, what song?" [laughs] "You've never heard that song before?" I said "No." He said "That's the song my mother wrote for your area down there at Kea'au, *Lei o Haena*." I said, "Can you play it again?" And he said, "Yeah, I'll play it in about ten or fifteen minutes. I'll let you know when I'm going to play it..." [chuckles] So that was the first time I ever heard it.

From Helen Desha Beamer's notes, her granddaughter Marmionett (Marmie) Ka'aihue wrote:

Haena, the birth place of Herbert Shipman, is situated at Keaau, where the hala groves dance in the wind, and where abide, the two dancing women, Haena and Hopoe. There also, is Kanikaa, the wave (so the old Hawaiians say) on which the Princess Laiekawai surfs... (Ka'aihue 1991:80)

Interpretively, "*Lei o Hā'ena*," translated as the "Child of Hā'ena" refers to Herbert Shipman (ibid.).

<i>Lei o Hā'ena</i>	Child of Hā'ena
<i>Noho ana i ka ulu wehiwehi</i>	Nestled in the lush beauty
<i>I ka nahele i pūia i ke 'ala onaona...</i>	In the forest filled with fragrances...
<i>Kea'au i ka ulu hala ha'a i ka makani</i>	The pandanus groves of Kea'au dance in the wind
<i>Kanika'a ka nalu 'au'au o Lā'iekawai</i>	And <i>Kanika'a</i> is the surf in which Lā'iekawai bathes
<i>Hā'ena me Hōpoe</i>	Hā'ena and Hōpoe
<i>Nā wahine lewa i ke kai</i>	Are the women which dance on the sea
<i>'O ka home ia o ka Lei o Hā'ena...</i>	This is the home of <i>Lei o Hā'ena</i> ...

(Beamer in Ka'aihue 1991:82)

KM: When do you think that was, about?

RSB: Oh, that had to be in the early 1950s.

KM: Hmm. You'd shared with me a story of a later time, I think, when Mahi and some of the family came down here, as well?

RSB: Oh yes. It was during one of the Merrie Monarch festivals here, and Charley Davis. Charles K.L. Davis, he and his brother were house guests here at this house. So Charley asked if some of the entertainers could come down here, they were going to play that night. I said "Sure." And so they came down in two or three car loads and one was Mahi Beamer. I'd never met Mahi before, but I'd heard his records. So when he walked up the front stairs there, and walked out, and he saw the view from the front porch, he started to cry. And I thought maybe something was wrong with him. But he said "No. You know, I have been playing *Lei o Haena* and singing it all these years, but I had no idea that the place looked like this. It just brought tears to my eyes." [chuckles]

KM: Hmm. It is a magnificent place.

RSB: Yes.

KM: The old ponds, your fishing resources, the coconut groves and the shoreline.

RSB: Uh-hmm. When they filmed Bird of Paradise down here. The art director told me...I think his name was Hogset. He said, "You know Roy, I've been all over this world shooting movies and things like that, this has to be the prettiest place I've ever seen. Right here in your front yard."

KM: Hmm.

RSB: I said "Yes, I've heard that before."

KM: [chuckles] You folks have a real attachment, real *aloha* for this land.

RSB: Yes.

KM: With grandma Mary's journeys between Kapoho and Hilo...

RSB: Uh-hmm.

KM: Do you think...in fact, when they were riding this trail here, was this the old route that they were taking, the old Government Road? [pointing from Kea'au through the Waiākea section of the road – *Figure RSB-B*]

RSB: That was the old route.

KM: All the way through into Hilo, then as it's shown on the map here.

RSB: Yes. As a kid, I'd go fishing with Margaret Shipman, my Aunty Margaret. And we'd go from the beach house here, but follow the old trail, going south, all the way past where Hawaiian Paradise Park is now. All the way down to the end of the property. Fish along the coast there. At that time, the old trail was pretty much passable.

KM: Hmm. I see that it also continues into the Hilo vicinity.

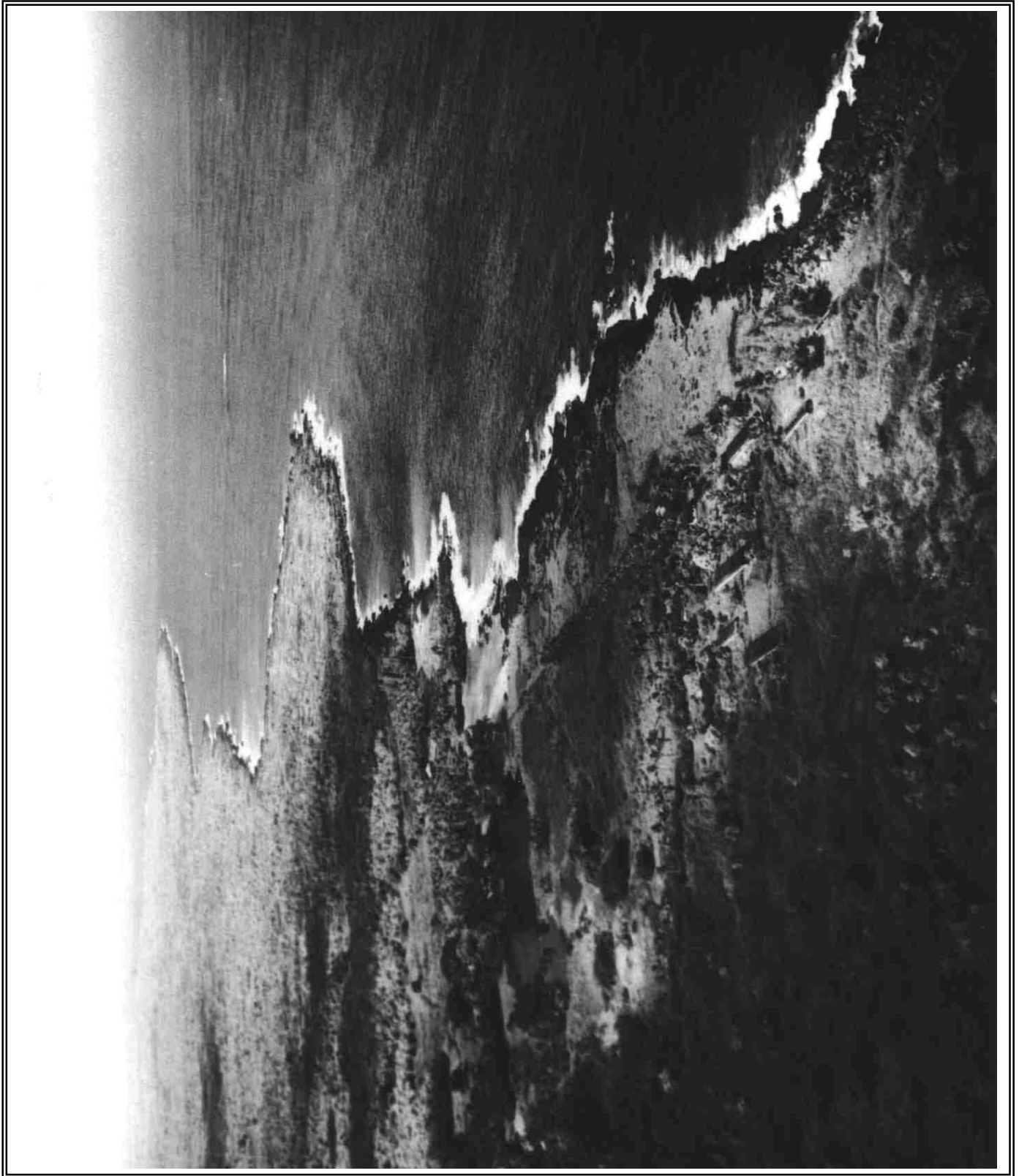


Figure RSB-B; Aerial Photograph of a Portion of the Old Puna Government Road, Kea'au towards Waiākea (ca. 1930). Courtesy of Roy Shipman Blackshear

RSB: Yes. But after the 1946 tidal wave, there is an area down there, maybe about one mile south from where the Fishers lived, where the water inundated, came way in there and wrecked the old Government Road.

KM: Ohh!

RSB: At that point, it was a built up area, The ground went down sort of in a low area, and they built it up with rocks. So you had stone walls on each side and the road on the top. And the waves came in there and just wiped it out.

KM: Hmm. So that was the 1946 tidal wave?

RSB: Forty-six, yes.

KM: You'd showed me some pictures of the impact of that tsunami on the home, the *makai* house like that.

RSB: Yes, right.

KM: Just incredible. You know, one of the most famous parts of the history of this land is the stone Hōpoe.

RSB: Oh yes, Hōpoe.

KM: Would you share with me, a description of her?

RSB: Yes.

KM: Also, earlier this morning, you took me out to where you remembered her to have been located.

RSB: Yes.

KM: So what did she look like, and did you hear anything about her?

RSB: Not at the time, all we knew was that Pele had turned her sister's girl friend into stone, the *hula* dancer. So they showed me where it was when I was a kid, and as I recall, she was about four and one half feet high, maybe. [drawing her out on the table] Her head was round, and from her head.. It was like the head was on a triangle, and the triangle was a dress, or a *holokū*, a *mu'umu'u* or what ever. And then the bottom part was curved, like a rocker [Figure RSB-C].

KM: Ahh, so it curved up?

RSB: Yes, up. And so she was where the waves could hit her, and she'd rock back and forth.

KM: Hmm, amazing. About how large would you say the stone was, how long? From the tip of the head...and did the head face out to the ocean? Do you recall, or was it...?

RSB: [thinking] It's hard to tell, it was jus round. Well yeah, it might have faced out to the ocean, but it could have faced inland too. It was hard to tell

which was the front and which was the back. But she was about...well, if she was about four and one half feet high, this rocker was maybe about three and one half feet. And her skirt was about 15 inches wide. [thinking] Yeah, that's about right. But she must have been pretty heavy because the waves would hit her, and she'd rock back and forth. But the 1946 tidal wave, after that, we saw her no more.

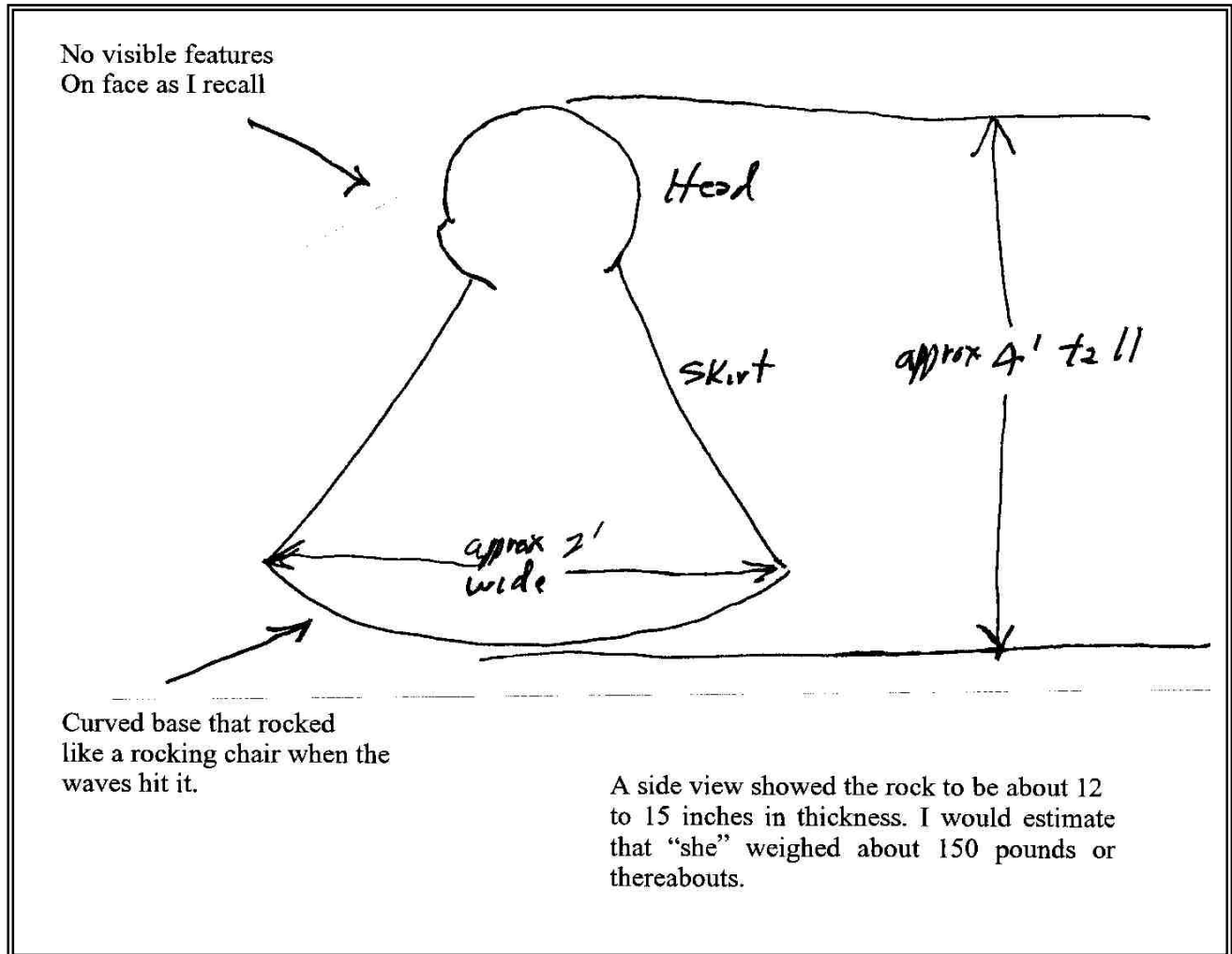


Figure RSB-C— Rough Sketch of Hōpoe by Roy S. Blackshear

Mr. Blackshear also noted that “The last time I recalled seeing Hōpoe was when Aunty Margaret Shipman pointed her out to me. I was about 16 or 17 years old (pers comm. Oct. 14, 1998).

KM: Hmm. You described also, what happened with the waves when they came in an washed around.

- RSB: Right. We weren't here at the time, but Carrie and Margaret Shipman were in the beach house, up on the second floor, in the morning. Carrie's room looked out on the front lawn and she called to Margaret, "Margaret come here, there's water coming in the front yard." So Margaret rushed in there and looked. And Margaret knew immediately, she said "It's a tidal wave, we have to get out of here. It's building up." And so, they dashed down the stairs and were just about ready to come down the front steps where the *porte cochere* is now, when the wave hit and smashed the door in back of them and came into the living room. So they ran back up stairs and they watched from up there and waited until the wave receded. Then they said, "Okay, now we can go." So they rushed out and came up to this house. They stayed up here and watched it from here. Now, the wave didn't hit this house, it swerved around and just missed the end of this house.
- KM: Wow!
- RSB: So they watched the whole thing. And then between waves, some of the cowboys went down there and got their car out of the garage [chuckles]. First things first eh.
- KM: [chuckling] Yeah.
- RSB: They had, I guess it was about a 1940 Mercury Club Coupe, so they ran down there between waves and pushed it out of the garage. Of course, they opened the doors and all of the water [makes a swooshing noise] rushed out. And then they got behind it and they pushed it all the way up to this house. But after things had calmed down, after the tidal waves, they took the car into Ruddle Sales and Service and had it steam cleaned, and fixed up. I think that car ran better after the tidal wave than it did before [chuckles].
- KM: Amazing. You'd shared with me that one of the interesting things about this, and it helps us to understand a little bit about what happened to Hōpoe, is that "the wave washed in sort of from the Hilo side of the bay..."
- RSB: Oh yes.
- KM: It swirled around through the ponds and then back out...?
- RSB: Yes, the wave came in from the northeast, and it went west as it came in swerved around the pond and went through the basement of the beach house. It came across the pond and then started going south and then it started going southeast.
- KM: I'm going to draw the approximate line here on the map.
- RSB: Yeah.
- KM: And so your thought about what happened to Hōpoe is that she was pushed out into the ocean, not on the land?

RSB: Yes, right. On the out going wave, I think she must have been carried out.

KM: Hmm. You'd also showed me, and I was quite interested to see this; as a child, there were a couple of other stones that were pointed out to you as being of importance.

RSB: Uh-hmm.

KM: There is a *Kū'ula* [fisherman's god stone] in the lot just *makai* of the old house [see *Figure 5*, page 44 of the main report].

RSB: Yes, that's right.

KM: And then another stone that is *makai* of the pond on the shore.

RSB: Yes, on the Puna side of the bay. A smaller one.

KM: 'Ae. And those were pointed out to you as child?

RSB: Right.

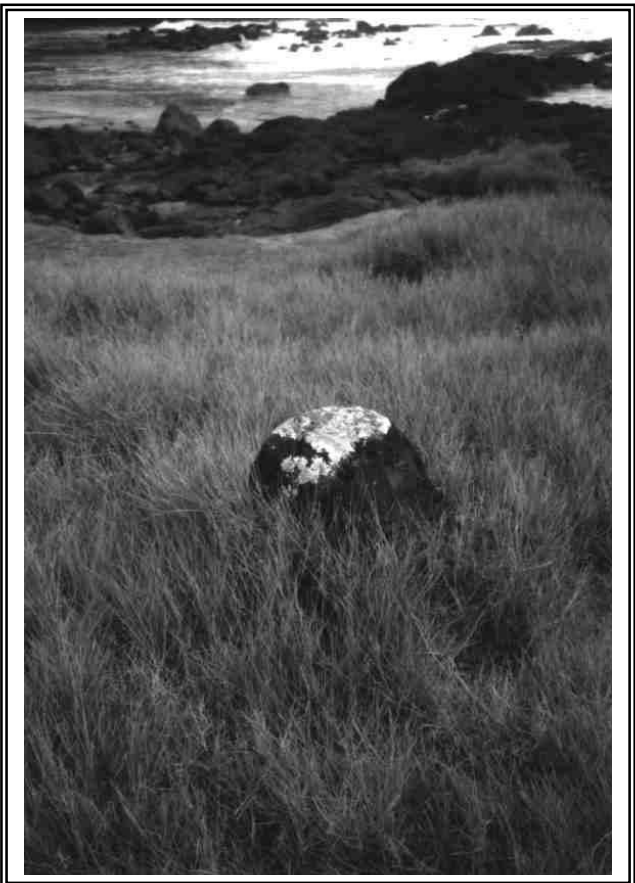
KM: They were old fishing stones?

RSB: Fishing stones. When you go fishing, you put your offering there, and you'd have good luck. It didn't always work with me though [smiling].

KM: [chuckles] You know, as we're talking about this land and the old Government Road, or trail here.

RSB: Uh-hmm.

KM: There must be places of importance...what is your thought about people using this trail even? You know, I'm thinking about the difference before days...



*Kū'ula (female form)
near the shore of Kea'au Bay*

In fact, in your grandfather's, or your uncle's time, when he was managing the operation here, what was the access?

RSB: If they wanted to come down here, they'd get permission, just like today. If you want to come down here, you get permission from the W.H. Shipman

office and come down. Herbert was never too keen on having people come down here.

KM: Was there a reason for that? Something that stands out as the reason?

RSB: I think the reason for that was, that even in those days, they would come down and trash the place. You know, they didn't appreciate what Shipman has done to preserve it. Over the years, you know, we've had people come up to me and say, "You know, you have such a beautiful place down there, I'm surprised you don't have hotels and condos and everything else." And I said, "That's why it is a beautiful place. Because we don't have all of that. This is one of the natural spots on the island."

KM: Yes. So there has been a conscious effort on your family's part, because of recognizing the beauty of this land?

RSB: Yes.

KM: I was wondering, because earlier in the morning, when we were walking back up from where Hōpoe was, a couple of the stories of your uncle's efforts with the *nēnē*...

RSB: Yes.

KM: if the *nēnē* were also a part of that. You said, I think it was 1918, when the first...?

RSB: Nineteen-eighteen, when he brought the first two *nēnē* down here.

KM: Where did those come *nēnē* from?

RSB: There was a banker that had them in Hilo. Now, where he got them from, I don't know. But then later on, Uncle Herbert got quite a few *nēnē* from the Hind family.

KM: Hmm. Senator Robert Hind.

RSB: Yes. What happened there, they had a drought in Kona, and I don't know how many *nēnē* went into this water hole to get water. But once in the water hole, they didn't have enough room to take off, and they all drowned.

KM: 'Auwē!

RSB: Yeah. So I guess that's when Hind said, "You better take them down here." So they've been down here ever since.

KM: Hmm. So the *nēnē* have been down here a long time.

RSB: Yeah.

KM: I would assume that maybe some of the idea of protection and access was probably associated with the propagation of the *nēnē*.

- RSB: Well, I remember as a kid, I stayed here in this house in 1936-1937, and Uncle Herbert had about 44 *nēnē* out here at that time. That's what he told me, "We have to do something to propagate them, to keep them going. If we don't, they will all disappear."
- KM: Yes, they were the last *nēnē*.
- RSB: Yes, really. We have a book, a National Geographic magazine, "Saving the Nene, The World's Rarest Goose."
- KM: Yes, I'm familiar with it.
- RSB: Then in 1990, Prince Charles invited all those in the world, who took care of *nēnē*, to a reception at his home, his country home in England. So I got an invitation, and I said, "Yes, I'll go, for sure." And that's when I...well, from the first three birds that Uncle Herbert sent to England, those three birds had 103 offspring before they died. Then those 103 have kept the flock going, so to speak, and they have raised over 2,000 birds, all in England.
- KM: When we were out with the *nēnē*, you said that the first three were named Emma, Ka'iulani, and...?
- RSB: Kamehameha.
- KM: It's a funny story, that initially, they ended up with two *wahine* [female] birds being sent to England first eh?
- RSB: [chuckling] Yeah, two wahines. Like I showed you the painting that Sir Peter Scott did, he painted two females, probably not knowing it either [noting the difference in the foreheads of both male and female *nēnē*]. Anyway, we continue raising them today. Well, that's another reason why Uncle Herbert didn't like to have people come down here, because of the *nēnē*. And even today, I've had to go down there and lecture people. They come flying down that road, and these *nēnē*, they don't understand cars. They are very slow moving birds. Even when you almost stop, they just walk in front of the car and you don't know if they're cleared or not.
- KM: [chuckling] Or just staring.
- RSB: Yeah. So it gets pretty bad.
- KM: Okay. You know, we had talked a little bit about some of what the access might have been while you were growing up.
- RSB: Uh-hmm.
- KM: What is your sense about care for things like the *Kū'ula* that you showed me today? Or some of the old sites along here?
- RSB: Yeah.
- KM: I know that you shared with me some things today that need to be addressed.

RSB: Well, they should be preserved. And here again, all beaches in Hawai'i, as you know, are public. And so when people want to come down here, "Well, you can go down to Kaloli and you can walk in." Even though, they are not walking over the old trail, they are trespassing on Shipman property.

KM: Hmm, when they come in *makai* here [the area below the Kea'au pond complex].

RSB: Yes. But we're not concerned about that because they have to walk along here to get to the beach.

KM: Yes. You know, it's really quite amazing, there is such an extensive complex of sites right in this Keauhou landing area.

RSB: Yes.

KM: But you didn't hear anything, necessarily about that?

RSB: No.

KM: And like past the other school lot, past your Aunty Margaret's, or your sister's place here at Pākī, the name petroglyphs...

RSB: Yeah.

KM: You never saw those names in the stone?

RSB: No. I saw some petroglyphs down in this area [pointing to location on map]

KM: Ahh, sort of mid way between Hā'ena and...? [Pākī]

RSB: Yes, there is a turtle and a fish.

KM: Ohh! On the ocean side?

RSB: Those are the only petroglyphs I've see. Yes, on the ocean side. Actually, they are where the waves break.

KM: Ahh. So perhaps mid way between the two school lots?

RSB: Right, yes.

KM: [pauses] What have you seen as a result of people using this trail? Have you noticed changes in the land? Or responsibilities? Like this morning when we drove in, I saw the sign, and I was curious about it. It said "Stewardship." What is that?

RSB: Yes. Okay, "Stewardship" is that the State helps us to maintain the *nēnē* down here. And the State people come down here once or twice a week, especially during nesting season. They'll come down and set the mongoose traps and kill the mongoose. And our people do the same thing. So that's where the State comes in. It's good to have them come down.

KM: Yes.

RSB: Especially, you get somebody like Ron Bachman down here, he's good.

KM: You'd even shared with me, something interesting, when we were walking out to look at Hōpoe this morning. There was a *honu* [turtle] that pulled up onto the beach there.

RSB: Right.

KM: You said that that is something that occurs occasionally along the shore there.

RSB: Yes. We see turtles at least once, twice, three times a week, usually in the mornings, you go out there, and you'll see them. But one evening, a fellow that lives down here, he said "There's a turtle out there, his head's been cut off."

KM: 'Auwē!

RSB: And I said, "The head's been cut off, but the meat and everything is still there?" He said "Yeah." So we called Ron Bachman and his people came down. At that time, I called the police too. So the police came down and looked. We don't know who did it, but it was a terrible thing to do. It was a nice healthy looking turtle, to lop off it's head, we never did find the head. So the police came out the next day and looked, and they found the knife that was used.

KM: Hmm. [The *honu* that we saw this morning didn't look real healthy there were several tumorous growths on the sides of its face. It had pulled itself into a high rocky area, near the present trail used to access the beach (on the southern side of the bay).]

One of the interesting things too, as you come in front of Hā'ena, I see that...in fact, you'd shared with me, when we were looking at the photographs that this old coast line did extend further out.

RSB: Uh-hmm.

KM: It was further out, even as you see it on this map here [L.C. App. Map 1053].

RSB: Yes, right.

KM: So this coast has been changing. And I think even what was the old Government Road, is now gone, or under water?

RSB: When it gets down to the beach, its under water, yes.

KM: You can still see a little bit of an alignment, some of the stones on the northern side.



Kea'au Bay – Standing at the outflow of the mākāhā, facing north; partial, single course alignment of stone in sand is a remnant of the Old Government Road. The larger alignment of stones on the water's edge is a remnant of an early 1900s retaining wall built by W.H. Shipman to protect the road and shore line.

RSB: Yes.

KM: You know, the *mākāhā* [sluice gate] for the ponds here...?

RSB: Uh-hmm.

KM: Was that a part of the original, or early inlet-outlet?

RSB: There was water flowing out there, because that's where Willie and Mary stopped and their horses would drink water. But whether or not it was a formal channel like it is now, I don't know. I don't think that it was.

KM: I see.

RSB: If you look at that when it's real low, that *mākāhā* is really well built. But the base of it, there are great big flat rocks, just like they were put there, like a stone wall. All flat.

KM: Do you know when that *mākāhā* was built up like that?

RSB: No, it was there when I was kid [see earlier discussion about formalized pond wall construction in the late 19th century]. Then after the 1946 tidal wave, Herbert had the edges built up a little higher.

KM: Yes, we saw in your photographs, that some of it had even been knocked out in the tidal wave.

RSB: Yes.

KM: Is there some story, or recollection that is of particular fondness or that is dear to you. Something that stands out in going along this shore, as a youth?

RSB: One thing that stands out is, we had an old Hawaiian here by the name of loane Haa. loane was a *kahuna* [priest]. And I can recall my grandfather and loane sitting out there on the porch, hours and hours, just talking in Hawaiian. I wish I could have understood what they were talking about. But, they were out there talking and talking. But Mrs. Ruddle, if she ever came down here, and she found out that loane was here, she'd turn right around and go back to Hilo [chuckles]. And the only strange thing that I can recall happening with loane down here, was one day, my sister Beryl and I were down there by the beach house. And Uncle Herbert used to raise turk-hens, they're ugly looking birds, a long skinny neck with no feathers. So we were standing there, out side of the fence, looking in, and when we turned to leave, we were inside the enclosure with the turk-hens. [chuckles, shaking his head] And we couldn't get out because it was hooked on the outside. We yelled and yelled and old Sugihara heard us and he came and was giving us hell for going inside there. And we couldn't explain to him that we didn't go in there. We were looking and turned around and then we were inside.

KM: Gee! [chuckles] Well, I guess someone moved you out of the way, or something, I guess.

RSB: My grandfather always said, "As you come along the coast over here..." [pointing to location]

KM: Pāpa'i side?

RSB: Pāpa'i side, yes. Come along the side, there was a legend about a siren, that's what they called her. A beautiful gal, in a flowing *holokū*, she was waiting for people to come up. Probably, they were on the old trail. She was waiting for people to come along there, and he said "She would beckon you to come with her. She was really beautiful." And he said, "They always taught the cowboys, if that ever happened, don't go in with her, just keep on going." [chuckles]

KM: Well, you know, I see that there is a stone out in the ocean here, which on the early survey documentation is named Hinamakanui [Loebenstein Survey Book No. 67-A:35].

RSB: Hmm. They used to call it "the target rock." Let me tell you a story about that.

KM: Okay.

RSB: We had a lady down here, she was a professor at the University of Hawaii Dr. Allison Kay. She was doing an *ōpihi* study in the area of Kea'au Beach-Hā'ena, this area [pointing to the map]. She carried on that study for several years, and I said "Any time that you want to come up, give me a call in the morning, and I'll tell you how the ocean is." She didn't want to come up if it was too rough. So she'd come up and she'd be out there for

a couple of hours and then she'd leave. And then later on, I got her report on 'ōpihi. But she told me, she said, "There will always be 'ōpihi along this coast in here [pointing to the coastal zone from Hinamakanui to Kea'au-Hā'ena and Pākī vicinity]. They come from that target rock..." The one you're talking about [Hinamakanui or Wahinemakanui].

KM: Ahh.

RSB: She said, "That's there manufacturing plant. Every year, more 'ōpihi come." I said, "Well, what do they look like?" She said, "They're all [gestures with fingers] strung like thin strings and you'll see the little bumps along the strings. Those are the 'ōpihi." And she said, "They break off and where they hit the coast, that is their home for life. They don't travel very far. They live in that area for life." But she said, "This rock has to be loaded with them. You'll never run out of 'ōpihi here."

KM: Hmm. Of course, I assume that that is dependent upon the sense of stewardship, the responsibility of how people gather the 'ōpihi.

RSB: Oh yes.

KM: I understand that now...

RSB: Oh yes. Now, they are getting 'ōpihi that size [gestures dime-size].

KM: Yes, not even a half an inch size.

RSB: No, no.

KM: I understand that much of this land...The idea that you'd mentioned earlier, that your grandfather said, "Yes, if you folks want to get fish out of the pond, you give me one day of work to build up the walls..."

RSB: Yes.

KM: Thus, they are contributing to the care of the resources.

RSB: Yes, uh-hmm.

KM: I understand that now, much of the ocean here, the 'ōpihi are...

RSB: They're gone.

KM: Yes, there are just too many people.

RSB: Yes. There are hardly any 'ōpihi in here now.

KM: So had there perhaps been a little different method and practice of harvesting, maybe what Dr. Kay said, would have been right.

RSB: Yes. I told Dr. Kay when she was here, "You should get the State to post signs." Because she had, let's say, maybe about 400 yards down the coast, where she conducted her study. I said, "You should have the State post signs there, 'No Opihi Picking.'"

KM: Yes, it's really like a nursery.

RSB: Yes. I said, “When we see people over there, they can’t believe it. ‘Wow, look at these ‘ōpihi.’” Of course, no one touches ‘um because it’s an area where it’s under study. And we’ll go chase ‘um off the rocks down there, “You can’t pick in here.” “Oh, why not? There’s no sign that says we can’t. We can pick here.” I’d tell them, No, there’s a study going on.” But anyway, they never did do that.

KM: Hmm.

RSB: Unfortunate. As soon as her study was *pau*, whew! Swarms of people came out here, they raped the rocks.

KM: Hmm. You’d shared a story about this woman that perhaps would lure people off the trail on the Hilo side.

RSB: Uh-hmm.

KM: Did you ever hear any stories about *huaka’i pō*, the old night marchers, along the trail here?

RSB: Not exactly here. But you know where the Richardson property is in Keaukaha?

KM: Yes.

[phone rings, tape off then back on]

RSB: ...One night Caroline Shipman, my aunt was down at the Richardson home there—of course the Richardsons still lived there—and they were having a party. Elsa Richardson went out to Carrie and she said, “Caroline, come with me.” So Auntie Carrie followed her, way to the end of the house, where they could get away from the noise of the party. It was a bedroom there. Then Elsa said, “I just want you to be quiet and listen.” Auntie Carrie was telling us about this. She really didn’t know why she was there, and pretty soon, she could hear men marching [drumming fingers on table], way off in the distance. She says it kept getting “Louder and louder, and louder. And pretty soon, they were marching right in through the room where they were.” Carrie was a little bit frightened, but Elsa just went “Shhh.” Putting her finger up to her mouth [gesturing]. Don’t say anything. They heard these people marching right through the bedroom there, getting louder and louder, and then pretty soon it started to fade away, and then pretty soon, it was all gone. And Carrie said “What was that?” [chuckles] Elsa said, “Those are the night marchers, we don’t have them every night, but at certain phases of the moon, we hear them, and it happens all the time.”

KM: Hmm, amazing how those things can happen.

RSB: Really.

KM: So other than this wahine over here near Kahului, you didn’t hear of anything along this side, like that?

RSB: No.

KM: Some times, there are interesting stories in the country. It seems like even before grandfather's time, when he acquired the property here, that there were only a few families from his recollections of traveling.

RSB: Yes.

KM: What do you feel about the need to care for, if the trail itself is going to be used...or is used even today? What are your concerns?

RSB: Well, our concerns are that they come in on the road; well, a ten foot road isn't very wide. So probably only one car can be on it a time.

KM: Well, do you think that cars should be on the road?

RSB: No I don't. I really don't. But what our concerns are, you will have more and more of the public coming in here and they'll start pitching their blue tarp tents around here and just spoiling the looks of the place, as well as trashing the place too. And we've already seen that many times. Groups would come in here. They'd walk in from Kaloli and they'd have their picnics down here. "Wow, there's a coconut there." Then they get the coconut, peel it and leave the peels right there. And they leave their plastic bags and things like that, bottles. In fact, one day I was out there and I looked into a lava crack out there and I saw a big plastic bag. I looked in the bag and it was full of beer cans and things like that. They thought they were disposing of them properly by shoving them into the crack [chuckles].

KM: Yeah. Do you have some thoughts about something that you'd like to speak of, that I didn't ask you about earlier? Or management concerns?

RSB: Not off hand.

KM: I'll also try to see if Mr. Saunders would be willing to talk as a representative of W.H. Shipman, Limited, the family business.

RSB: Yes.

KM: But do you have additional thoughts or recommendations?

RSB: One thing that we are a little bit concerned about is, there are several people who say the pond out here is "public." "The Shipman's don't own it, it's public, so we can swim in it, we can fish in it." Of course, that's after we stock it! But that gives us some concern. In fact, when we see the beach people. That's what we call them, "beach people," when they walk in. I see them down there, and there are family members down here, I say, when you see people on the beach, don't go swimming in the pond, don't go fishing in the pond. Because they don't know that you are family members. And they'll say 'if they can do it, we can do it too.'" And the next thing is, they'll be bringing their boats down and pumping them up and fooling around there.

- KM: One of the interesting things that you shared with me, I'm going back to resources and stewardship.
- RSB: Uh-hmm.
- KM: There was something that you mentioned earlier this morning, that your grandfather them did, relative to the *'ulu* [breadfruit] trees, the *niu* [coconuts], and *mai'a* [bananas] like that. Can you share that again?
- RSB: Yes. When Grandpa Shipman, Willie, W.H. Shipman first leased the property to Olaa Sugar Company, 1898, I think it was. He told them that they could do what ever they wanted with the property, clear it for sugar cane growing, "But there are three things that you cannot do. You cannot cut down any *'ulu*, breadfruit trees, you cannot cut down any coconut trees, and you cannot cut down any banana trees. All three were staples of the Hawaiians." So there had to be Hawaiians living in the vicinity. And we've carried that through our leases almost up to the present day. And I know that in Uncle Herbert's time, he would say, "If you cut down an *'ulu* tree, then you have to plant three more *'ulu* trees on the property. You cut down a coconut tree, you've got to plant three more coconut trees some where.
- KM: Hmm. That's a very interesting practice. It may be universal, but it is also very Hawaiian. From what I hear and in going through the old Hawaiian newspaper and things like that. You see this idea of "When you take, you put something back."
- RSB: Yes, right.
- KM: So that there will be this stewardship, this carrying for, or sustainability.
- RSB: Yes! I have to tell you something that's kind of funny. Keeping in mind Willie and the Hawaiians in building the stone walls out here [pointing to the pond area].
- KM: Yes.
- RSB: There was a guy that would regularly want fish out in the ponds for the big *'o'opu* [*Gobidae*], mud-fish. So this guy was always asking for permission to come down here. So one day, he asked me, and I said "You selling these fish, or is this just for your family?" "Oh no, no, no, boss, just for my family." So one day he came down and while he was out there, I walked out and spoke to him. And he had a string of *'o'opu*, on a rope hanging from his belt, he must have had about 15 or 20. Big ones. He'd go over there and spear 'um.
- I said, "You must be selling these." "Oh yeah, go sell 'um boss." I said, "You told me before, it was just for your family." The family is alright, but not for sale. Anyway, I told him, "No more fishing in the pond. No more fishing for you in the pond for *'o'opu*." So then, another guy called me, he

wanted to know if he could go fishing in the pond. I said, "For every day you fish in the pond, you give me one day, you build stone walls on the Puna side of the pond." It never had any stone walls over there. That was the last time that he asked to go fishing down here.

KM: [chuckles] so the old *kānaka* that were living down here in your grandpa's time, they understood that sense of give and take, eh?

RSB: Yeah, the other guys, only take, no give.

KM: Let's see. Was there anyone doing any maintenance or doing work on the trail in your life time, when you were young?

RSB: No.

KM: So it was pretty much just left?

RSB: Yes. Well, old man Ma'i that lived over in the Pākī area. He would ride his mule along the coast everyday and he sort of followed the old trail, because the mule wouldn't go out along the coast, it would be too dangerous. So he sort of followed it, I'd say about 90% of the way. But he'd come up first thing in the morning and come in with his *mula*, as he called it, and in the afternoon, get on his *mula* and go back out [chuckles].

KM: [chuckling] Ahh. *Mahalo*. Thank you so much. I'm just trying to think if there is anything else.. Oh, you were talking then about the pond. Out of curiosity, did you ever hear about a spirit, or *mo'o* [water form deity] or something associated with the pond? A guardian or something?

RSB: [thinking] No. Nothing with the pond. But in the beach house, my daughters, both of them, at night, they'd hear people walking up the stairs.

KM: Hmm. You know, it's interesting, the large *Kū'ula*, the large stone that is just *makai* of the beach house...?

RSB: Uh-hmm.

KM: Did you hear if that stone was associated with the pond fishing, or was it for out side? Do you know?

RSB: I think it was out side.

KM: Outside. It's interesting, because both of them have clear faces that you can see.

RSB: Right.

KM: The eyes, the mouth. Even the smaller one *makai*.

RSB: Yes.

KM: That one has almost a rounded, *uhu* [parrot fish] like, or *pūhi* [eel] like facial appearance.

RSB: Uh-hmm.

KM: But you don't recall ever hearing something about them or the type of deity they were?

RSB: No, just on the outside for the ocean fishing.

KM: Was somebody still making offerings at those when you were young?

RSB: Yes, I can remember when I was a small kid, once in a while I'd see some fruit over there, and things like that. So I guess people were still taking care.

KM: How about *heiau*, then? Were there places pointed out to you? Was there something special along here that is of particular concern to you?

RSB: I've never seen a *heiau* anywhere in this vicinity. People say, "Oh yeah, there's a lot of heiaus down there." No.

KM: So nothing that was pointed out to you from the old people...? [end of Tape 1, Side B; begin Tape 2, Side A]
...*heiau* or things. Is there an area that is of particular concern to you as a historic or cultural site along the old Government Road, that you want to make sure that if people use the trail, that it be cared for or respected. Like a burial site or similar sites?

RSB: Hmm [thinking]. No, there is one place between the beach and where the Fisher Poultry Farm was, that piece of property belongs to me. I have about seven-acres out there now.

KM: Hmm. Is it on the *makai* side, or...?

RSB: No, it's on the *mauka* side of the old road. The old road is part of the boundary line.

KM: Uh-hmm.

RSB: I remember as a kid, David Ka'iewe's daughters, there was an Alice, Clara and Rose, I think. There were three of them and they were walking south of the beach. Going from the beach towards Fisher's house, at one time, and when they got about half way between the area, they heard this voice calling them by name. Clara...Kaleo was one... "Clara, Kaleo, Rose, go home." Very, very distinct. All three girls heard it. Of course, they were scared stiff, and whoosh! [chuckling] they went home. And so Uncle Herbert thought there might be burial grounds up there where my property is. But, he didn't know for sure.

KM: Hmm. I see. Do you have thoughts about the treatment of burial sites?

RSB: Oh yes, if they're burials, I want them just to leave them alone. Don't touch them.

KM: Leave them where they are?

RSB: Yes.

- KM: What was occurring here, by the way, during the war. You'd mentioned that this stone, Hinamakanui, was a "target rock."
- RSB: Okay, during World War II, after the war began, in December, or January 1942, they brought in a search light battalion and a machine gun battalion that came in down here. The beach was completely barb wired.
- KM: So the whole front section here, was all barb wired off?
- RSB: Just the beach. The beach was all barb wired. They figured if they were going to come in, they would come in that opening where I showed you the canoe came in. [an opening in the outer edge of the *pāhoehoe* that encloses the Kea'au Bay] And so it was all barbed wire. And then on the Hilo side of the beach, there was a gun emplacement. You can still see it today. It's a concrete emplacement. Then back over in this area [pointing to location on map], there is another emplacement.
- KM: So sort of on the Kumukahi side of the pond?
- RSB: Yeah. So with both areas, they had a clear shot of the beach.
- KM: Hmm. So they both angled into the bay and beach.
- RSB: Yes. So if something came in, they'd have the machine guns right on them. And that's still there today.
- KM: Do you know if they dug in, foxholes and stuff along some of the shore fronting the old road? Or did they run vehicles on the road or anything?
- RSB: They ran a vehicle, I guess they were following the old Government Road, they'd go as far as Fisher's house. From there, then it was a drop like this [gesturing a shear drop]. So they stopped there. But where the gun emplacement is over there, the roof of this emplacement is about 15 or 16 inches thick, the concrete. And you can come in from the back, and then there are slots where you can look out, and place a machine gun in there with no problem. Both areas had a good view of the beach.
- KM: Hmm. You know, it's interesting, as you go along the trail, and on the shore side, there are some, almost trench-like, small walled areas in some places that are built up. Was anyone doing any agriculture in your time? You know, *'uala* [sweet potato] or taro or something? Were people even coming out to gather *lau hala* [pandanus leaves], or anything?
- RSB: No, not that I know of.
- KM: Hmm. So the military's use was primarily around here [Kea'au Bay; pointing to and marking locations of the gun emplacements on map]?
- RSB: Yes.
- KM: It is interesting, you can see on the *mauka* side of the road, you look as you are walking from Pākī or Keauhou, you can see some areas where there are some walls and things that are built up in there.

RSB: Yes.

KM: Quite interesting.

RSB: Yes, I don't know what those are.

KM: So you didn't hear about that eh?

RSB: No. We'd see some down by Pākī, and I was told that those were old Hawaiian home sites.

KM: Uh-hmm. I see that there was is a stone wall marked here near the Kea'au-Waiākea boundary on the map [L.C.App. Map 1053]. You'd also mentioned that the ranch would build areas to keep the *pua'a*, or pigs in.

RSB: Yes. They had stone walls along the coast there, and fences and so on. But it was pretty rough running cattle over that country. The cracks, weeds, and everything.

KM: So on the near shore, *makai* section, they didn't keep *pipi* [cattle] down here?

RSB: No. And a lot of the so called trails, were made by cattle.

KM: Hmm, the ones running *mauka*?

RSB: Yes. So those people who say, "Oh no, no, those are old Hawaiian trails." They aren't Hawaiian trails.

KM: Where did Shipman's *pipi* go out from? Did they ship from this side here?

RSB: No. They had a corral up on the Pāhoa road. Kea'au- Pāhoa Road. They had a corral up there, and they'd drive all the cattle up there, and the trucks would come down and pick them up. Although at times, they had a pen out over here [near the Shipman homes], and they'd drive the cattle from the Hilo side of the beach, drive 'um in and load them up there, and take them to Hilo.

KM: In fact, there is corral area shown on this map here [L.C.App. Map 1053; see *Figure 2*], this is a fenced area here, in 1930.

RSB: Yes. Well they had the paddock not too far from this area here.

KM: Oh, I see. Then this road alignment here is where they would load the *pipi* and run up?

RSB: Yeah, or they have the trucks stop here, and they'd load 'um up.

KM: Okay. [pauses] Let me just look at that other map, if you have an idea of where on the Kea'au-Pāhoa Road, where that pen may have been [opening the 1933 Trails map]. Here's the old Olaa School.

RSB: It would be quite a ways down.

KM: Hmm. Here's Waipāhoehoe, and the trail section *makai*, here.

RSB: Okay, it was beyond this. Unless it was one of these.

KM: Ahh, into Waikahekahe, or something like that. I was just curious if we could see some sort of corresponding trail that might have been the logical run up.

RSB: Yeah. It might have been this one.

KM: So in Waikahekahe?

RSB: Uh-hmm.

KM: Did you ever go along this trail [Waipāhoehoe], or was that pretty much *pau*?

RSB: No, I never did.

KM: It's interesting to see these place names. Like Nā'ohule'elua. And you see that the trail comes out, not far from what was your Aunt Margaret's place and Pākī.

RSB: Uh-hmm.

KM: Well good. I really appreciate it. Thank you so much for taking the time to talk story.

RSB: Yeah.

KM: What I'll do is, I'll transcribe this and get this back to you fairly soon.

RSB: Okay.

KM: What I'd like to ask is that you review and mark right on it, any changes or corrections that you would like.

RSB: Okay.

KM: We can fix it and do with it as you'd like. But this is important because you help us to record something of the history, from some one who has lived upon the land and has several generations of residency here. In fact, last week, I did an interview with John Ka'iewe, and I see these two interviews as very complimentary. Your recollections fit right in with what John has said...

By the way, I asked him, have you ever heard a story about a shark, or any sort of guardian in the ocean out here?

RSB: No, no. Nothing out there. I'm sure there must have been.

KM: Yeah. No canoes that were out here in your youth? Or were people going out into the ocean, fishing that you recall?

RSB: Not in canoes. Since my time...well, we had an out rigger canoe come in here about three weeks ago, Mike Spalding came in. Then a couple of years ago we also had another canoe come in, an attorney and his two sons. They went around the island.

KM: Were there people going out fishing in the ocean, or was the fishing primarily shoreline fishing?

RSB: Shoreline fishing. Once in a while people would come down and want to go spear fishing off the coast. "Well, you go at your own risk, because there are sharks out there." When Fisher's had their poultry farm up here, every afternoon, about four o' clock, they would throw all their dead chickens into the ocean. You know there were thousands and thousands of chickens. And everyday, you had dead chickens. Oh Boy, you should have seen the sharks come in.

KM: Hmm, I bet. Well, *Mahalo!*

RSB: Okay.

KM: Is there something that you wanted to say that I didn't get to?

RSB: No, I don't think so.

KM: Okay, *mahalo.*

RSB: I think we covered just about everything.

KM: Ahh, there is one thing that I just recalled. You shared with me that in all of the years that you had been here, you had not seen much in the line of artifactual remains.

RSB: Yes, yes. That's correct. In fact, I've found just one stone adze, and that wasn't around down here, it was about half way between Fisher's house and where one of the old schools was. Down there.

KM: Hmm. Looking at the old school lots, in your grandmother's time...looking at map 1053, this is the later school lot here [Grant 4:18] and this was the original school lot [Grant 3:8], here, were these schools still operating in the 1880 period when your grandparents came here?

RSB: I guess they were. They said that my grandmother had set the schools up.

KM: So at least one of them was still running...?

RSB: You know, I didn't hear about those schools until just within the past couple of years. I didn't know anything about them.

KM: Okay. I've seen the documentation about the transfer of the school to the inlands... Oh, and I'm sorry, there is one other thing. Can you tell me about the names 'Ōla'a and Kea'au. Have you heard meanings or the significance of either one of those names?

RSB: Yes. Well, it was always referred to as 'Ōla'a, but I think that the way 'Ōla'a came into being was when the plantation first opened up, it was Olaa Sugar Company. And people in Hilo would say, "Where are you working?" "Oh, I work at Olaa." So just by using the first word, they wouldn't say they worked or lived at Olaa Sugar Plantation, it was "I work at Olaa. I live at Olaa." So used that way, it came into use.

But my grandmother said that “‘Ōla‘a was a very, very sacred area.” She said “It was an area up in back of where the town is now, but *mauka* and towards the volcano. It was a very sacred area, and that name should never be used in any kind of business.” And so, when Uncle Herbert took over, he said “You cannot name any business in town, using the name ‘Ōla‘a. And so we didn’t. But today, they’re using it.

KM: I see. So your grandmother had a specific location or area that she associated with being ‘Ōla‘a?

RSB: Yes. She said “It is a very sacred name, very religious and sacred name. It should never be used in any kind of a commercial operation.

KM: When did the name, from Olaa Sugar... It was your uncle as I recall, that changed the name?

RSB: I think it was around 1950. The post office was called Olaa Post Office. So Uncle Herbert went back to Washington D.C. and he had the name changed from ‘Ōla‘a to Kea‘au.

KM: Hmm. And Kea‘au is the old name of this *ahupua‘a*?

RSB: Yes.

KM: Have you heard how Kea‘au might be translated?

RSB: In talking to Richard Lyman, I asked him, and he said, “Kea-au is white or clear water.” And Puna of course means spring. So when the guy that has the water business now, asked, I told him about, and everything I told him, is on the bottle now. [chuckles]

KM: [laughing]

RSB: “Clear spring water.”

KM: Okay, interesting. And this name *makai* here, you always knew as Kea‘au?

RSB: Yes.

KM: And Hā‘ena is not a name that you were very familiar with as a child?

RSB: No.

KM: We see in early records, that Hā‘ena is an old name.

RSB: Yes.

KM: Have you heard the name Naue down here?

RSB: No.

KM: Some of the names may be associated with the Pele-Hi‘iaka cycle of stories. In fact I see on the map here that along the trail there is a place called Hi‘iaka’s foot print. Have you ever heard of that?

RSB: No.

KM: So Hā'ena wasn't in common use that you recall?
RSB: No.
KM: Hey, I think I better say "*mahalo*" for sure now. *Aloha*.
RSB: Okay, fine. Very good.
KM: I would love to talk with you about the *mauka*, Pu'u 'Ō'ō-Mauna Kea lands some time.
RSB: Yes. [end of interview]

Roy Shipman Blackshear
Notes from a walk along the Puna Trail
September 24, 1998

The following narratives are an expanded summary from notes recorded during a walk along the Puna Trail-Old Government Road with Roy Shipman Blackshear, Tom English and Bob Saunders. Sites described in order from Kea'au Beach to Kaloli Point (see interview map for approximate locations of sites discussed). The notes were reviewed and released by Roy Blackshear with the full interview transcript.

- Offerings were still being placed at the two *Kū'ula* (discussed in the preceding section of the interview), through Roy's youth and teen years.
- The beach-side alignment of the Government Road is now underwater. Sections of the old stone alignment may still be seen fronting the *mākāhā* and on other sections of the beach.
- Roy also pointed out the rocky area of the beach, now underwater, where coconut trees were when W.H. and Mary Shipman road horseback through Kea'au in the 1870s-1880s. It is believed that the trees were left over from the 1790 subsidence, a part of the great explosive eruption of Kīlauea, which also killed some of the warriors of the chief Keōua. On the sandy beach in the area of the former coconut trees, is an old rusted role of barbed wire. The wire was left over from when the beach was closed off during World War II. The wire role has also fused to nearby stones, and looks like a stone itself.
- Hōpoe sat on the flat *papa* (photos taken) until the 1946 tidal wave. Roy feels that divers could locate her if they dove in the area fronting the shore there.
- Approximately 40 feet away from Hōpoe (Kea'au Beach side), there used to be a three-sided rectangular stone shelter. The open side faced out to the ocean. The shelter was used as a changing place by bathers swimming at Kea'au. It too was destroyed in the 1946 wave.
- Because of the marshy nature of the land in the area of the Government Road (on the east of Kea'au), the trail has been modified, drawing towards the shore and the former location of Hōpoe.

- There is a small channel that drains some of the marsh which crosses the old road. Margaret Shipman complained that the water in Kea'au bay was too cold because of the fresh water draining out of the *mākāhā*, so Herbert Shipman had the channel dug to try and divert the cold water. Chuckling, Roy noted that it didn't help.
- The family believes that an area on the inland side of the government road—generally fronting Hōpoe, and Herbert Shipman's drainage channel—may have been a burial site (remains hidden in fractures in the rocks). Herbert Shipman told Roy that some fragmented bones had been recovered from the area and reburied. That is also the area at which the three Ka'iewe sisters heard their names called out one day (see interview).
- Along the old government road, eastward of the preceding location, is one of the gun bunkers from World War II. There is rock wall along the *mauka* side of the road. The wall is a part of the system of walls built after W.H. Shipman acquired the land. The walls were constructed to keep cattle out of residences and cultivated areas.
- Observing the dense growth of guavas, iron wood trees, autograph trees (*Clusia Rosea*), and other shrubs is fairly recent, since the early 1960s (removal of cattle from the land). During Roy's youth there were only scattered clumps of bushes, otherwise the land was open, with clear lines of vision across great distances.
- Leaving the government road once again, we returned to the shoreline trail and walked to the point some surveys have identified as "Haena." As a child, Roy heard from some of the old Hawaiian families that the flat area, now covered with grass, was once an important *'uala* (sweet potato) cultivating ground. He was told that there were 15 to 20 circular stone-lined planting mounds, about five feet in diameter, and 15 inches high. The mounds were mulched and sweet potatoes grown there. By the beginning of the 1900s, this was no longer done. In his years of walking the land with old-timers, he never heard of a *heiau* or shrine in the area.

(Hawai'i-50 did a series shoot in the Haena Point area in the 1960s)

- Returning to the government road from the point, the stone wall marks the *makai* boundary of the Clara Fisher property. Roughly mid-way along the Fisher property, was the area where Harold Fisher had built dog kennels as well. When asked about the small (approximately 5x6') walled cement feature (it looks like it might have been a small well site), Roy commented that he didn't remember seeing it, or hearing about it.
- The area of dense overgrowth *makai* of the former Fisher residence is where the military encampment was located. The camp was a wooden structure with tar paper roofing. Roy recalled that military jeeps were driven all the way from the Kaloli side of the government road to this encampment—the road was passable at that time. They drove as far as the

Fisher's place. Roy also recalled that Aunty Clara was a great hit with all the military boys. She made them lemon meringue pies, they'd bring the lemons, and have a great time. Windows were blacked out as a part of the war effort, so that lights could be turned on in the night.

- When asked about the modified rock fissures or trenches, near the top of the ocean-facing of the natural rock hillock (*makai* of the encampment), Roy commented that he had not seen them before. Discussions on their probable use ranged from fox holes to *hale li'ili'i* (outhouse repositories).
- Continuing along the Fisher property and the government road, there is a wall that runs perpendicular to the shore. The wall once supported a gate across the government road, and kept cattle from crossing into the area. (There was a Hawaii-50 series that included a set on an archaeological dig, that scene was shot at this location).
- Roy did note that not far from this walled site is where he found the adze referenced above in the interview.
- A short distance past the eastern boundary of the Fisher property, on the ocean flats, in an area covered by wave wash, is where Roy saw the turtle and fish petroglyphs mentioned in the interview.
- Continuing along the old government road, and entering back into dense overgrowth, Roy observed that "This is not the trail that I remember as a child." The clumps of *uluhe* fern and *'awapuhi kuahiwi*, as well as the dense over growth were not present during his youth.
- At an area roughly mid-way between Fisher's place and Pākī, is a rocky bluff where Roy was taken as a youth to catch large *pūhi* (eels). The area was noted for eels. They caught the eels and used them for *ulua* bait. Roy described the process of catching and preparing the *pūhi*.

Roy had a round broom handle, cut to about three feet in length. A wire was wrapped around the middle of the broom stick, and hooks were attached to the wire. They would take *āholehole* or *'o'opu* and attach them to the hooks, and then set the baited hooks into the eel holes. At first, the *pūhi* would stick his head out of the hole just to get a look, and then retreat into the hole. But eventually, the scent drew the *pūhi* out and he'd take the bait, swallowing the hook. Then you had to pull tug of war with the *pūhi* which would wedge itself into the hole, only after a lengthy battle could you pull the *pūhi* out of the water. But then, you had to throw it up to a clearing and get to it with a club before it got back into the water or got you. The old people would then set up a branch with a V in it, on which the pole and line could be placed out into the water. They'd attach the tail of the *pūhi* to the hook and line, and run it back and forth across the water. The head of the *pūhi* was broiled on a fire until it was all dried out. They'd then pound it up and mix that with a little dirt, which they would throw into the water as *palu* (chum). The *ulua* came from all over. One time, Roy's dad caught a 12 foot shark. The shark took his *ulua*, swallowed it whole with the hook. The elder Blackshear and the shark pulled so hard that the hook pulled the shark's stomach out, so he hauled

the shark onto shore. They got a mule and took the shark back to Kea'au Beach and it caused quite a stir among the people. A few of the Japanese families used some of the shark to make fish cake.

- A little further down the shore from the *pūhi* and *uluā* fishing ground is the wall with steps going over it. Roy thinks the wall was from the cattle operations, and the steps were simply a way for people to walk over the wall.
- Roy noted that most of the time when he traveled towards Kaloli, he was with family and they were fishing, so they walked along the shore. They didn't use the government road on a regular basis. George Ma'i regularly used the road with his "*mula*" (mule), because the coastal trail was too rough.
- At Pākī, Ma'i's house was a two room building, one room for cooking and the other for sleeping. George Ma'i lived there until early 1942, shortly after the outbreak of World War II. A short distance east of Ma'i's house, is a pond area with mangrove in it. This area is in the vicinity of Aunty Margaret Shipman's lot (which she later gave to Beryl Blackshear-Walter); Roy thinks that a *kōnane* board that they found came from that area. George Ma'i and some of the Shipman crew took the *kōnane* board on mule back to the Kea'au house where it remains today.
- Roy and his Aunt Margaret would regularly travel the coastline fishing, going all the way past Kaloli, to the Shipman boundary. On some of those trips, they would walk out along the coast, and then back home along the government road.
- We walked to the complex of walls and platforms near Keauhou, Roy doesn't remember hearing anything about them. The only area along the old road, which he had heard of *heiau* and burial sites was near Ku'uwelu, the eastern boundary of the Shipman property. Roy and Tom English noted that when the *mauka* and neighboring land was sold, Uncle Herbert Shipman withheld two 50 acre parcels, one *mauka*, and the other *makai* of the government road. A number of burial sites and other features are *makai* of the road, and a *heiau* and other features are on the *mauka* side of the road.
- Mid-way between Keauhou and Kaloli Point, we noticed, what appears to be a grave marker. A flat cement marker—see inscription to the left—with recently placed flowers (though dried).
- During the conversation, we also spoke about 'awa cultivation on Shipman lands. Letters in the Land Court Application file (No. 1053), describe leases between several Japanese farmers and W.H. Shipman between c. 1915 to 1932. Roy remembers that 'awa was being grown in the area between the present-day Mauna Loa Mac farm road and the slaughter house. In the 'awa cultivation fields on the *makai* side of the old road and railroad, there were also three or four drying sheds. The sheds were covered with corrugated iron roofs, with drying racks under the roofs,

HOSS My Pal 2/9/72 to 3/2/79

- about two to three feet off the ground, and could be seen from the present Highway 11.

**Albert Kahiwaikiwaokalani Haa² Sr. (AKH)
and Albert K. Haa Jr. (AH)
November 10, 1998
Oral History Interview with Kepā Maly**

Albert

Kahiwaikiwaokalani Haa Sr., was born at Kapoho, Puna, in 1930, and raised at Kea'au. His father's family had worked for the Shipman family almost since the Shipman's arrival in Hawai'i in the 1850s. Living at Kea'au Beach, members of the Haa family worked the lands of the Shipman Ranch, including Kea'au, Keauhou, and Mauna Kea (the Pu'u 'Ō'ō-Pua 'Ākala vicinity). Mr. Haa's great grandfather was the often spoken of "loane."



loane was a close friend and steady companion of Willie Shipman (see interview with Roy Shipman Blackshear), Eben Low, and many families who had ties to activities in Puna and various lands on Hawai'i. loane was known as a healer, and by all accounts, he was very knowledgeable of sites, practices, and customs associated with the land.

During his youth and teen years, Mr. Haa lived at Kea'au, and it was in those years that he heard some of his elders speaking about Kea'au. During the interview, the elder Mr. Haa was joined by his son Albert K. Haa Jr. The younger Haa was raised by his *tūtū* (Edward Haa) at Kea'au *makai* (and later inland). Together, father and son shared some of their family history and thoughts about Kea'au, protection of Hawaiian cultural sites, and travel along the Puna Trail-Old Government Road.

Recalling things he'd heard while a youth, Mr. Haa Sr. shared that in the last century, a number of people lived between Pākī and Keauhou, that there was even a school there. Tūtū Ma'i was the last resident in the area, and Mr. Ha'a often stayed at Pākī with the elder Ma'i. Mr. Haa also traveled the entire shore line of Kea'au,

² At the family's request the name is written "Haa," as Mr. Haa's *makua* and *kupuna* wrote it, without any of the modern diacritical marks. While written "Haa," it is noted here, that both of the letters "a" are pronounced (pers comm. November 19, 1998).

fishing. When asked about walking the Old Government Road, Mr. Haa said he almost never walked on the government road, instead he walked the shoreline trail from Hā'ena to the Pākī vicinity. Going to the north (Hilo side of Kea'au), he recalled that he and his father *mā* traveled the entire trail from Kea'au Beach past Pāpa'i, almost to Pu'umaile in Waiākea, they ran cattle through most of the *makai* lands. His father told him about a large cave some where along the coast line, that was so big a plane could go inside (Mr. Haa was never taken to the cave).

Mr. Haa also shared his recollections of the two *kū'ula* in front of Kea'au Beach; he heard that it was his father who set them there to protect them. *Ho'okupu* were still made by his father and others throughout his youth. When asked about *heiau* at Kea'au, Mr. Haa commented:

Well, my father tells us, but he didn't tell me the location. Like I told you, the special, important things, he didn't say too much...To them, it's a secret that goes with them...

Later, Mr. Haa did say that he had been told about *heiau* near Pāpa'i and Pāpua'a. Both father and son urge that people not be *maha'oi* (intrusive - nosy), that they leave the Hawaiian places alone. Proposals to pave the old trail are unacceptable to them.

In response to a question about making public access to the Puna Trail more widely known, father and son both expressed concerns, referencing some of the recent activities that have received media attention. The elder Mr. Haa summed it up in a very personal Hawaiian manner, as one who's family is buried on the land:

AH: ...Kea'au, I don't like people to go over there, leave 'em alone. They don't know what they are doing. These guys that have been going down there, they make any kind *heiau* and praying. But they don't belong there,

AKH: [tears welling up in his eyes] We see that and that's *kāpulu*, that's not what our folks did. My family, we have been at Kea'au for a long time. My uncle Henry Haa is buried there in the Shipman Cemetery, and we are attached to the land for eternity.

During the interview two maps were referenced by which we could mark locations being discussed. The maps were Land Court Application 1053 and the 1933, County of Hawaii map of "*Trails in Keaau, Waikahekahe Nui and Waikahekahe Iki...*" (See *Figure 2* at the end of the main report and *Figure 2a* at end of this appendix for approximate locations of selected sites.)

KM: *Aloha.*

AKH: *Aloha.*

KM: Mr. Haa, could you please share with me your full name?
AKH: Albert Kahiwhiwaokalani Haa Sr.
KM: 'Ae, Kahiwhiwaokalani, a beautiful name. When were you born?
AKH: July 16, 1930.
KM: Okay. Where were you born?
AKH: Kapoho.
KM: Oh, what area?
AKH: In the railroad station.
KM: Oh! Who was your papa?
AKH: Edward Haa.
KM: And your mama?
AKH: Hilda Kahana Haa.
KM: Okay. Was papa working out at the Kapoho area at that time?
AKH: No, he was working at Kea'au.
KM: At Kea'au. Was he working with Mr. Shipman?
AKH: Yes.
KM: So your papa was Edward, also called Eddie, is that right?
AKH: Yes.
KM: What did he do for the Shipman family?
AKH: Cowboy.
KM: Was he down at Kea'au, cowboy, or was he also on Mauna Kea?
AKH: Kea'au and Mauna Kea.
KM: Both sides eh?
AKH: Uh-hmm.
KM: Were you raised at Kea'au?
AKH: I was raised at Kea'au.
KM: I have a copy of Land Court Application map 1053 here [opens up map]. This is a map of Kea'au-*makai*, Hā'ena. Did you call it Hā'ena when you were...?
AKH: [shaking head no]
KM: Just Kea'au?
AKH: This is not Hā'ena [pointing to the area of Kea'au Bay].

KM: Okay. Were you raised down by the *makai* house, or were you *mauka*?

AKH: [getting oriented to map]

KM: [pointing out locations] This is Shipman's house here. The old Shipman house that Willie and Mary Shipman built, here. Herbert's house is up here. This is the pond, here. And there are the ranch worker's houses here. Like David Ka'iewe's house was over by here.

AKH: We were around in here [pointing to location].

KM: So you folks were living *makai*?

AKH: Yeah.

KM: So these little houses on this side [*mauka*] of the trail?

AKH: Yeah, there.

KM: Okay. So was our birth at Kapoho unexpected at the time; you were born at the train station you said [smiling]?

AKH: I don't know...

KM: ...What are your recollections of here, did you used to go along the old trail and fish like that when you were growing up?

AKH: [smiling] That used to be my fishing ground. I loved my fishing and my swimming there.

KM: 'Ae. So at Kea'au Beach?

AKH: Yeah. I don't think it was called Hā'ena. Hā'ena was further down [east of Kea'au Beach].

KM: So Hā'ena was further down?

AKH: Yeah.

KM: There's one other map here, this is a 1933 map of the trails of Kea'au. I've made you copies of these maps to take home. But the scale is larger so it doesn't show the detail of the houses. So this is Kea'au, here, and then it has a point here called "Haena." Is that what you remember as Hā'ena?

AKH: Yeah.

KM: So that point, kind of overlooking the ocean on the cliff?

AKH: Yeah.

KM: So Clara Fisher's house was *mauka* of that, is that right? Hā'ena?

AKH: Yeah.

KM: So you used to walk all along this coast?

AKH: [pointing to location] Here's Pākī.

KM: 'Ae, Pākī. And the old man...

AKH: Ma'i.
KM: He was living down there?
AKH: Yeah.
KM: So you folks would go *holoholo*?
AKH: I used to fish down there.
KM: How was the fishing, good?
AKH: Good fishing grounds.
KM: What kinds of fish did you catch out here?
AKH: *Manini, moi*, mullet.
KM: 'Ae.
AKH: They had all kinds of fish. I also went torch fishing for 'a'ama at Pākī with my father. He used to make kerosene torches that we'd carry to go fishing, night time.
KM: Hmm. I've seen the big ponds down by Shipman's house, were there other ponds, like down by Pākī that you remember?
AKH: No.
KM: So the mullet, the 'anae like that, were in the water fronting the shore line?
AKH: Yeah.
KM: So is there fresh water out there too?
AKH: Brackish.
KM: Brackish water. So you folks would go throw net and *kamākoī* [pole fish] like that?
AKH: Pole fish, and we throw net.
KM: Was the old man Ma'i the only one living down there?
AKH: Yeah.
KM: Did he *kanu 'uala, kalo* [plant sweet potatoes, taro], or anything around his house, that you remember?
AKH: Yes he did.
KM: Hmm. So he was pretty self sufficient?
AKH: Yeah.
KM: He had water down there?
AKH: Yeah.
KM: He had his *mea 'ai, mea kanu* [food, vegetables] like that?

AKH: Yeah. He had a water spring down here [pointing to location near his house]

KM: Oh, he had a spring down there?

AKH: Although it was brackish water, it was more fresh water.

KM: Hmm. And I guess he was *ma'a* [used] to drinking that kind of water.

AKH: Yeah.

KM: So you would go down there? Did you stay some times?

AKH: I would stay a couple of days.

KM: I spoke with uncle John Ka'iewe...are you folks 'ohana, or you just grew up together?

AKH: John is about my age.

KM: He also shared stories like that, that they go *holoholo* down to Pākī, go fishing and stayed down with Ma'i.

AKH: Yeah.

KM: You know, in the days that you traveled out here, did you walk right along the shore, or did you use the old government road or trail?

AKH: The shore line.

KM: Mostly the shore line?

AKH: Yeah.

KM: Do you remember...did you travel at all, along the old government trail?

AKH: No, the shore line.

KM: *Holo wāwae*, [go by foot]?

AKH: Yeah.

KM: Oh! I understand that *Kūkū* Ma'i had one old mule.

AKH: Yeah [smiling].

KM: He called his "mula," to go *holoholo*.

AKH: Yeah.

KM: So, when you were walking along this place here, at Kea'au, did you hear your *kūkū* [grandpa] or anyone talk about *heiau* along here?

AKH: Well, my father tells us, but he didn't tell me the location. Like I told you [prior to the recorded interview], the special, important things, he didn't say too much.

KM: 'Ae.

AKH: To them, it's a secret that goes with them.

KM: 'Ae. So these special things, as you said, they cherished them...?

AKH: Yeah, they won't talk about it.

KM: Oh. The thing that is hard today, is that the land is being changed so much.

AKH: Yeah.

KM: And because *kūkū mā* [the grand folks] some times didn't share the stories, things get destroyed now.

AKH: Yeah.

KM: And that's really sad now, *kaumaha*.

AKH: Like my father told me, there is a cave, so large that a plane can land inside, but we don't know where it is.

KM: The cave was that big eh?

AKH: Yeah.

KM: Did he say that that cave was used by the old people?

AKH: All he told us was that a plane could land inside.

KM: Ohh! So, as you walked along here, you didn't hear about... In fact, you know, down past Pākī, is a place... Did you hear the name Keauhou down here?

AKH: Yeah.

KM: [pointing to location] At this Keauhou there are, just in from *kahakai* [shore], in the *ulu hala* [pandanus growth], has some big *kahua hale* [house sites] like. All stone work like that.

AKH: Uh-hmm.

KM: Did you ever see any of that, or hear any stories about those things?

AKH: [pauses, thinking]

KM: [pointing to map] You can see that there is a trail that cuts down to Keauhou.

AKH: I don't know. I heard story that there was a school over here.

KM: 'Ae. There are records of the school here and down here, closer to Kea'au. Two Kea'au schools.

AKH: Yeah, but I don't know about here.

KM: Yes, not necessarily at Keauhou. Were there many families here when you were young, that would go walk along the ocean and fish? Did you also gather *limu* [seaweeds] out there.

AKH: [chuckling] No, just the *limu* that's on the 'ōpihi, that hard *limu*.

KM: 'Ae. And you would mix that with your 'ōpihi?

AKH: Yeah.

KM: 'Ono [good]?

AKH: [smiling] Yeah.

KM: Did you work cowboy out here also?

AKH: I was young yet, I was too young.

KM: Yeah. Did you folks walk out around this side, to Kahului and Pāpua'a, or Pāpa'i?

AKH: [looking at map]

KM: This is what they call Kamehameha Crack, where he was hit over the head with the paddle.

AKH: Where is King's Landing?

KM: It's just over here, off the map. And this is Pāpa'i Bay, right here. Watumull has that now, yeah?

AKH: Yeah. We go out here [pointing to coastal trails], but Shipman goes out here [pointing to the government road alignment].

KM: Yes, this old Puna road, like this. And their boundary goes all the way up to the edge of Waiākea?

AKH: Yeah, where used to have that old hospital.

KM: Oh, Pu'umaile?

AKH: Yeah, just before that.

KM: Oh! So you folks would go *holoholo* this side?

AKH: Yeah, and there were cattle roaming all through here.

KM: Oh, so they had *pipi* all out here?

AKH: Yeah. But we used to go fishing all the way to here [Pāpa'i vicinity]. And this here, was good *moi* grounds.

KM: Oh, at Pāpa'i, a good *moi* grounds?

AKH: Yeah.

KM: I've seen down by Pāpa'i, there are some *kahua* [platforms] and *pā* [walls] like that.

AKH: Yeah.

KM: And there is supposed to be a *heiau* out here near the Kea'au-Puna and Waiākea boundary side.

AKH: Yeah, and there are some in here [pointing to location].

KM: Ah, Pāpua‘a vicinity.

AKH: Yeah.

KM: But when you were growing up, like you said, *kūkū mā* and your papa, they didn’t talk too much about that stuff?

AKH: No, to them it was precious.

KM: ‘Ae. Today, we hear people saying “oh, this is a *heiau*...” In fact, if I may, in front of Kipimana’s house, Shipman house, down by the pond, has one *pōhaku*...?

AKH: The fish god.

KM: Yes, so you heard about that *Kū‘ula*?

AKH: Yeah, my father...I think my father put that there.

KM: Hmm. Did they go and leave fish some times?

AKH: In their old days.

KM: Did your papa leave *ho‘okupu* [gifts – offerings]?

AKH: Yeah.

KM: So in his time too, they would respect that?

AKH: Yeah.

KM: Roy Blackshear also showed me another stone, when we walked *makai*, across the little *mākāhā*...

AKH: Yeah.

KM: ...the fishpond channel. Down close to the water, there is a smaller stone.

AKH: Uh-hmm.

KM: Did you see that stone too?

AKH: Yeah.

KM: So were those like fishing stones?

AKH: Yeah.

KM: What I was mentioning was, were there lots of people that would come down here to fish, or was it mostly the ‘*ohana*?

AKH: During our days, Kea‘au was just like isolated. Just the people that were there.

KM: ‘Ae. Who were the families that were living there when you were young and growing up?

AKH: There were about a dozen or so.

KM: Ka‘iewe?

AKH: Yeah, Ka'iewe, my parents. There was a Japanese family, Sugihara. [thinking] Kekuawela. Yoshiyama, he was a carpenter. [pauses]

KM: Hmm. I was told that David Ka'iewe's daughter married a guy named Mydell, who was a plumber

AKH: Hmm.

KM: So not too many people.

AKH: Just a handful. And the cowboys used to come and go between Kea'au and Mauna Kea.

KM: Oh, so there was travel between Kea'au and Mauna Kea?

AKH: Yeah.

KM: How were the *pipi* [cattle] out here at Kea'au? Did they have much to eat, or did they have to rotate them through the pastures a lot?

AKH: For the cattle they had, they had enough to eat. There were cattle all through Kea'au, to Maku'u, and up to 'Āinaloa and above Pāhoa (throughout the entire Paradise Park).

KM: Hmm. I noticed that there are a lot of walls out here when you walk along the old Puna Government Road.

AKH: Uh-hmm.

KM: Some of the areas have walled enclosures, *pā*.

AKH: Yeah.

KM: Like you mentioned earlier, they used to have schools out here before too.

AKH: Yeah.

KM: So at one time, there must have been, in the old days, a lot of people. In fact in the early 1930s, Mr. David Malo, and *tūtū* Keoki Ma'i testified that there used to be a number of people living *makai* here.

AKH: Living there [pointing to coastal area of map]

KM: But by your time, only a handful of people?

AKH: Yeah, only in our area.

KM: So it was just around the main Shipman compound?

AKH: Yeah.

KM: Today, we hear... You know, I know you said that your papa and the *kūkū* them didn't always talk about *heiau* or this and that, because it was, as you said, precious to them. But today, we hear people saying "this is a *heiau*, or that is." And that "we used to come down here and worship." But in your young time, did you see that occurring?

AKH: I didn't see those things.

KM: Hmm. [pauses] Okay, the Kea'au lands had *pipi*, and then, they also had *mauka*, Keauhou, by the volcano?

AKH: Yeah.

KM: Did you go *mauka* with them to drive *pipi*, like at Keauhou?

AKH: No. Keauhou was more like where they raised special breed. The Brahma bulls, and then from there, they would take 'em up to the mountain...

KM: ...Did you work as a cowboy also in some of your teenage years?

AKH: During summer vacation, but I was still in grade school.

KM: Oh, you were young yet?

AKH: Yeah, seventh grade.

KM: Before we leave Kea'au and talk about Mauna Kea, do you remember the stone Hōpoe, that used to balance [gestures with hand nodding]?

AKH: Oh yes.

KM: Did you ever hear a story about that stone?

AKH: No.

KM: Hmm. Were you still living down here when the 1946 tidal wave came in?

AKH: It destroyed our house.

KM: 'Auwē! Were you home then, or were you...?

AKH: I was in high school. My father was at work and my mother was at home. The water came. It came up to the dirt road... [looking at the map] Oh you don't have the one that shows the houses?

KM: Oh, this one [pulls out Land Court Applications Map 1053]. This is Shipman's house here.

AKH: Here's the road. It came up the road and took the house. She came out of the house, but the lights were on. She left the lights on, so she went back in to turn off the lights, and she got caught in the house.

KM: 'Auwē! Was mama okay?

AKH: Yeah, my father came in to get her out. Everything was damaged.

KM: Yes, that's what Roy said. He also said—he wasn't there at the time—but he said that the wave pushed around this way [pointing to Hilo side of map] to your house, and around into the pond and out this way [the Kumukahi side of Kea'au Bay].

AKH: Yeah.

KM: And that's where he said that Hōpoe was knocked off into the ocean.

AKH: Yeah.

KM: Did you folks used to fish in these ponds?

AKH: I swam in there.

KM: Oh, *'anu'anu* [cold] eh [chuckling]?

AKH: Yeah!

KM: Did you folks eat fish from here?

AKH: Get *'anae* and *'o'opu*.

KM: Oh. Big *'o'opu*?

AKH: Yeah.

KM: *'Ono*?

AKH: Yeah [smiling]. And Shipman used to take care of me when I would swim in here.

KM: Herbert?

AKH: Yeah.

KM: He'd watch out for you?

AKH: Yeah. [chuckles] I'd swim all day in there, in that cold water. Then he'd send his cook down to dry me up [chuckles].

KM: Hmm. So I guess your family had a good relationship with the Shipman *mā*?

AKH: Yeah.

KM: Was it your papa that was Herbert's driver?

AKH: Was my uncle, Henry. My father's brother.

KM: And loane was your *Tūtū*?

AKH: My great grandfather.

KM: Oh. So you folks could get fish from the pond like that?

AKH: Yeah.

KM: But there weren't people just coming down any time?

AKH: In those days?

KM: Yeah.

AKH: No, it was isolated. Only the families that belonged there. In those days, Shipman took care of the people. All the ranch employees and plantation managers got milk and real butter every day. I drank four quarts of milk every day. Two in the morning and two in the evening.

KM: Wow!

AKH: Even when I graduated from high school, Herbert offered me a job as a cowboy, a house, and meat for home use. But I did not accept his offer because I didn't want to be like my father. There was no future in the work. And like my father, he broke his right foot one time, when his horse fell on him, it was never the same. I watched him, he worked hard, and always had to struggle to take care of us.

KM: So it was a hard life in the early days?

AKH: Yeah.

KM: You know, when you were young, were the *nēnē* down there at Kea'au?

AKH: There were a lot of them.

KM: Did you go play with those *nēnē*?

AKH: We stayed away, that was Mr. Shipman's pride.

KM: Hmm. He really had *aloha* for those birds eh?

AKH: Yeah [chuckles].

KM: Interesting.

AKH: You know, we'd go to school from here, five miles to Olaa School. It used to be Olaa School.

KM: Yes.

AKH: Five miles, we walk in the morning. Then when we were *pau* school, we'd walk home.

KM: Wow!

AKH: If rain, they would provide transportation on the dump truck, or else on the milk wagon.

KM: Ohh! How about, you know the old road that you took, was it just a dirt trail or road then, up to Olaa School, or had pavement?

AKH: Dirt road. It goes through the plantation land.

KM: Through the sugar fields. So it was basically just a dirt plantation road?

AKH: Yeah.

KM: Hmm. So you had good fun down here?

AKH: Yeah. Like I said, it was isolated, it was just like I was out in the... [pauses, thinking] Like in 1941 when World War II broke out, the military came, the army came, they barb wired the whole ocean front. All the way. And they had a lot people down here.

KM: So they barb wired the beach like that?

AKH: All along the coast line.

KM: And I understand they had some gun emplacements too eh?

AKH: Yeah, on the edge of [pointing to the eastern side of Kea'au Bay]...

KM: Hmm, yes near the marshy area and the Fisher's place marked on the map here.

AKH: Yeah.

KM: So you folks couldn't go fishing then?

AKH: No, we could. But it was then, that I became fascinated with the military. I was ten or eleven. That was the first time I saw outsiders. The men with uniforms, and I got fascinated with that. It stuck in my mind. They stayed here for about three years. Then in 1943, 1944, they left. Then after they left, my mind was set already for military. Then when I came to go to high school, I went to Hilo High.

KM: Oh, long drive.

AKH: Catch the bus from 'Ōla'a.

KM: And did you still have to walk up the dirt road then?

AKH: No, we caught the milk truck. Then I was sixteen and I wanted to join the National Guard. But I couldn't because I was too young. Anyway, I joined without my mother knowing.

KM: [chuckles] 'Auwē!

AKH: So I got into the National Guard. I liked that, it was something new, getting out of the isolated area. I was fascinated with the way the guys in the military polished every thing. I went home polish all my shoes and everything. I kept it up and finally, Shipman sent me to Kamehameha School in my junior year, and I had ROTC. I polished all my things. But my senior year, I came back to Hilo High. Then I graduated from Hilo High.

When I was eighteen, I worked here for a while doing repair work on the Hilo-Hāmākua iron bridges. Then went back to Honolulu and I joined the National Guard MPs [chuckles]. I married my wife on February 25, 1950, and Herbert Shipman gave us eight pigs and six steer for the wedding party.

KM: Wow, big party!

AKH: Yeah.

KM: So you were in the military for a while also?

AKH: Yeah. First I worked here on the bridges, then when we worked on the Hakalau bridge, there was a union strike. The bridge was so high and long, the conditions no good. So then there was no work. So we went to Honolulu and I joined the National Guard. In ten years, I worked as Tank

Commander and MPs. I was with the Army Reserve for nine years six months, and was in the cadre training platoon. In the mean time, I was working other jobs too. I worked at Hawaiian Dredging for five years. Then I told my wife, "I can't work construction, I've got to find something else." So I tried police, but my wife didn't want me to do that. So I tried corrections. So I started working prisons in 1957, in Honolulu. Two years, and I was still in the National Guard. I went to the Reserves then. Then my father and mother weren't doing too well, so I asked for a transfer, and I transferred to Kulani. When I came back here, I was in the Army Reserve. Then finally, I had three more years to go, so I went join up. I was in the U.S. Army 25th Division, and they activated the unit in 1968. They activated the unit when I had one year more. So I had to go to Viet Nam.

KM: Oh wow! What a career, and when you went to Viet Nam, you were already 38 years old then.

AKH: Yeah. I spent eleven months ten days in Viet Nam. I was a platoon Sargent E-7, and while in Viet Nam, I got a field commission to lieutenant. When I came home, I received several awards and medals, including the Purple Heart. All together, I was in the military for twenty years.

KM: Oh, what a story.

AKH: Yeah. Then when I came back, I returned to work at Kulani, and was there until 1982. [chuckles] When I started prison guard, after one year and a half, I became sergeant in Honolulu. Then with two years at sergeant rank, I came here. And four years later, I became a lieutenant here (I'd gone to college for four years and received an Associate Science Degree in Police Science). Then, about after eight years as a lieutenant, I became a captain.

KM: Wow!

AKH: Then I stayed a captain for a long time. I put twenty-three years in. Then when you're a captain, you become administrator. But at that time, 1981, I was acting administrator. I figured well, they'd make me the full time administrator. But in 1982, they sent me up an application, they put the job up for competition and examination. But I figured, I had twenty-five years service already. So I went to check my records and saw that I could retire and could support my wife. So I retired. And when I did, it was better, all the deductions that they took from my check, my take home pay was less than the check I got when I retired.

KM: Hmm, that's right. So now, all this time, you've had with your wife, and family.

AKH: Yeah. Then, I told my wife, "Well, I'm retired, so let's go *holoholo*." We went *holoholo* for three years, the mainland, and that. Then I got tired of going *holoholo*.

KM: 'Ae, [chuckles] hard to only go *holoholo*.

AKH: So I told her, "I'd like to go back to work." All my life, I worked. When I was young, I went work with Shipman. They used to have a piggery. I used to go help feed the pigs, and they also had a garden to supplement the provisions for the ranch. So I would go work in the garden. They'd pay me fifty cents a day.

KM: So this was young time them?

AKH: Yeah [chuckles]. So I started young. I was working since young. So when I retired, after a while, I had to go back work.

KM: Yeah, you weren't *ma'a* to just sit around eh?

AKH: No. So I went back to work. I went to work store security, Taniguchi and then, that time, had Food Fair. Six years, I worked there. Then everybody knew me [laughs].

KM: [laughing] So it was hard to be incognito when everybody knew you.

AKH: [smiling] So I told the manager, "I cannot do my job for you, so I've got to submit my resignation." So I retired, but then I heard the airport had openings, so I went there and worked for the airport from 1986 until 1994, as security with Hawaii Protective Association. I'm still on the roster...

AKH: ...When I was growing up, my father told my mother...I remember this. "Don't talk Hawaiian to that boy. Don't teach the Hawaiian to him. I don't want him to learn Hawaiian..." And that was because he didn't want me to know what they were talking about.

KM: Ohh!

AKH: So I never did learn. But I hear from others, you know?

KM: 'Ae.

AKH: The cowboys, they talk broken Hawaiian. They mix Hawaiian with Filipino, Japanese, Portuguese, and everything else. So I understand some, but my father he didn't want me to speak.

KM: So he didn't want you to know how?

AKH: Yes... [Albert Jr. comes to the door] Oh, there's my son.
...So you found my house eh [chuckles].

AH: You no can hide from me [chuckling]

KM: We've been talking story, some about Kea'au, and we were just starting to talk about Mauna Kea...

AKH: ...I forgot to mention to you, that we are on the map also at Kea'au. Our family name is on the street in Kea'au, Haa Place. How do you like that?

KM: Oh yes, nice.

AH: [speaking to Kepā] I'm a little bit late, but I like know who you are, and what you are doing. Why you are doing it?

KM: 'Ae... [tape off, gives Albert Jr. an over view of the Kea'au cultural study... tape back on]

[Speaking to Albert Jr.] Now your papa told me that you lived with your *kūkū*, Edward Haa?

AH: Yes.

KM: So you were learning from him about your family. You were their *hānai* eh?

AH: More than stories, I saw things that my grandpa did. And to me, you're talking about the *kūpuna*, it's beyond the *kūpuna*. That's Akua's *kuleana*... And grandpa them, everything is with God. And that's why there is this great secrecy thing. It's to protect our religion. When the white man made it *kapu*, grandpa guys hide. But they continued doing *kahuna lapa'au*, *kahuna pule*, and those kinds of things. They would have gone to jail if people knew what they were doing.

KM: That's right. [Shortly after the arrival of the Calvinist missionaries, many native practices were banned and penalties for their practice included imprisonment (cf. Kamakau 1961).]

AH: But my grandpa continued to practice. That's the part we get scared about. I don't think that that is for share with everybody.

KM: 'Ae.

AH: See some people, only think about money, and they are looking at the power. The power of healing has always been a problem of jealousy from family to family. Who is more strong than who?

KM: Hmm.

AH: And to me, some of the stuff *Tūtū* guys do, the world is not ready for that. You know what I mean?

KM: Uh-hmm.

AH: The Christians, they get Bible, but they no can believe their own Bible. That's why has all different kind religions now. So how they going believe one old Hawaiian man when he tell them something? So plenty stuff is all *kapu*. That's just not for everybody...

[end of Side A, begin Side B] ...But those guys who made the movies never even call my father or invite him to the first viewing or anything. Because I see what they get is personal gain. That's all eco-tourism. They are trying to build up the *paniolo* and all that, for make Waimea a tourist attraction. That's not what the Hawaiian people like. That's what the other

guys like, the money. Even books, that's all eco-tourism for bring in more haoles. I no like that kind. They only going *kāpulu* [dirty or mess up] everything, more.

KM: Hmm, you have to have *aloha* and take care of the land first...

...So what do you think should happen to the old places, like you said there were caves with things that no one should touch? Also, did you hear, were there *heiau* or something?... You said earlier, that it is your *mana'o* that the Hawaiian things are to be left alone?

AKH: Supposed to be that way.

AH: You know what I mean, our Hawaiian things, they are gifts from God. The same like the fishing, that is all gifts from God. And more people go over there, they don't know what they are doing, they are going to *kāpulu* the gift. I no like see that!

KM: Hmm. Your papa was saying even *makai*...

AH: The whole place is sacred! You know what I mean, the whole thing!...

KM: Yes.

AH: Like you said, this is one way of protecting it. But some times, you know like tell too much, or you destroy the gift.

KM: I understand what you are saying. I'm not asking you tell me secrets, but it is important for people to understand. What happens eh, people say "no one knows anything, so it must not be important." Then *pau*, they destroy it.

AH: Hmm.

AKH: But some, they get curious. When you talk about it, they get more curious.

AH: Then more, they like go *niele*.

KM: Then as an example, looking at Mauna Kea, or even at Kea'au, as they walk along the trails there, would it be appropriate to have a group of people that oversee and make sure that people don't *maha'oi* or destroy, or over use the place? You folks have generations of ties to both of these lands, Mauna Kea and Kea'au.

AH: If you try to block 'em up, then it becomes an attraction [chuckles]. You know what I mean?

KM: Yeah.

AH: I don't know what to say. It's hard to distinguish, or even foresee what they are going to do. You make *kapu*, guys going *niele*, *maha'oi*. You open 'em up, same thing, *maha'oi* again. Either way.

KM: So there have to be people that can *kahu* [steward]...

AH: Got to be people that are educated. But the trust is all gone in this world. God has been replaced with a dollar bill. If people believe in God and believe in *tūtū* guys, they would have enough respect for no bother. But because God has been replaced with one dollar bill, their brain cracked. They no can think properly. I might assume that the guys would have enough wisdom and brains to no bother, but they no can think properly. As soon as that dollar bill wave in front of their face, they go for 'em. To me, the whole world has to learn...

You go through the *Kumu Lipo* [a Hawaiian chant of the creation and the genealogy of the Hawaiian people] and everything, that's where we all came from. The Hawaiians are strong believers in that. That's why they protect things down in the ocean, and from there, we come home. But other races, no more that same respect for us... My grandpa said money is *kāpulu*. They fight for land, that's not their land, that's our God's land. We just take care of God's land. You know what I mean?

KM: 'Ae, that is rooted in your ancestor's beliefs.

AH: If anything, we need to fight for our identity, I want the people to know who we are. So that they know who to respect. They come off the plane, they don't wave at us, they wave at the Japanese man, they shake his hand. He's the one who owns the hotel, he owns the tour drivers, the airport. They don't respect the Hawaiians, they respect the man with the money.

KM: Hmm. It is important to talk about these things. If you share some of this *mana'o*, people can't say they didn't know.

AH: Me, plenty times I sit down, only water in the eyes, cry [tears welling up in his eyes voice cracking]. We don't know what for do.

AKH: [tears welling up in his eyes].

KM: 'Ae. [pauses] There is *mana* [spiritual power] in sharing the voice and by speaking the names of your *kūpuna*, by speaking the place names and about the land. People can learn...

AH: ...I was lucky for stay with my grandpa.

KM: Were you staying Hilo side or Puna?

AH: Kea'au, first we are at the *makai* house, then the 1960 tidal wave came and we moved up. From when I was born I was with them. I was real sickly, under five pounds. Grandpa came to Honolulu, he told my mother, "If I don't come back home, I going die." So my mother gave me.

KM: What year were you born?

AH: Nineteen fifty-three.

KM: Hmm. So you grandpa took care of you, made medicine like that?

AH: Yeah, I never go doctor like that. When I was sick, they take me to grandpa.

KM: Hmm... How about Kea'au, when people start wanting to use the trail like that?

AH: Even Kea'au, I don't like people to go over there, leave 'em alone. They don't know what they are doing. These guys that have been going down there, they make any kind *heiau* and praying. But they don't belong there,

AKH: [tears welling up in his eyes] We see that and that's *kāpulu*, that's not what our folks did. My family, we have been at Kea'au for a long time. My uncle Henry Haa is buried there in the Shipman Cemetery, and we are attached to the land for eternity.

KM: So you folks are *kupa o ka 'āina* [natives of the land], while some of the others who have been making things out there, that's not their *'āina*, where they come from?

AH: I told them, "What if I go to your church and walk in any kind, praying, like that's my church?" That's not right. I know I see my grandpa pray, but he don't bring grandma, he goes by himself. But these guys walk in with *wahine* on their hands...you know what I mean? They desecrate my God. They are lucky I don't pound 'em on the head. [tears welling up in his eyes]

KM: Hmm... *Mahalo!* I'm just trying to help record and protect a little bit of the history so that people will know that these places are sacred, or important to families like yours, that are of the land.

AH: Hmm. [tears in eyes]

[end of interview]



W.H. SHIPMAN, LIMITED

KEAAU
HAWAII ISLAND

January 19, 1999

Mr. Kepa Maly
Kumu Pono Associates
554 Keonaona Street
Hilo, Hawaii 96720

Dear Kepa:

Shipman acknowledges that the public has a long-standing right to use the old Puna trail. It is concerned however, that as the trail is restored and use by the public grows, the trail's natural resources and Shipman's enjoyment of its private property rights will be negatively affected by new and greater impacts. We believe our role is to help shape a trail improvement and use policy that will respect all legitimate stakeholders. As such much of the following comments are in the form of questions. We trust that as the plan evolves our questions are among those points of view that are addressed in the final plan.

Herewith are our questions:

- 1) What is the extent of the Puna Trail? We understood that the trail was to run from Kaloli Point to the Hilo Airport; however the current focus appears to be from Kaloli to Keaau Beach. Is the trail to dead end at the beach or is it to continue to the airport?
- 2) It is important that the plan be viewed as part of an overall system rather than a piecemeal approach. We understand that the trail runs through National Guard lands that are currently not appropriate for the public to traverse. Is there a plan to deal with this situation? At the Kaloli end of the trail does the Hawaiian Paradise Park Association support inviting the public to use their private roads to access the trail? What if any conditions would they deem appropriate?
- 3) There are nene habitat and breeding grounds adjacent to the trail - particularly at Keaau Beach. How will the nene continue to flourish as more people come in contact with their habitat? Concerns include entrance by people who are not aware of the endangered status of the geese. Tourists and children may not be aware of the situation. Dogs and fires are other serious concerns.
- 4) Shipman supports the various archeological and cultural history studies that are being done at present and is concerned for the preservation of the various sites.
- 5) The possibility of "fee-for-service" camping would need to be explored - the example of Malaekahana (windward Oahu) as a model for public-private partnership should be studied. Although there is a potential for increased eco-tourism due to trail development the question is at what cost?

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Puna Trail – Communication of R.E. Saunders to K. Maly; January 19, 1999:1



W.H. SHIPMAN, LTD.

Mr. Kepa Maly
January 19, 1999
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6) Increased public access, partly as a result of trail clearing, has already shown the need for toilet facilities and trash collection along the trail, particularly at Keaau Beach. Where on public land could such facilities be located? How would they be maintained and by whom?

6) Keaau Beach has quite limited publicly owned space and there is a need to consider appropriate "carrying capacity" for the area. What do you say to someone who has hiked in for an hour only to find that there isn't any space available?

7) There are customary beach hazards and particularly a current that runs seaward through an opening in the reef. The extent of this and other hazards needs to be properly identified and communicated to the public. How will the public be protected from this danger?

9) Any trail plan must include a reliable (i.e. dedicated) source of dollars and resources for management and maintenance of the trail. How will this be accomplished?

At present the trail and Keaau Beach have a natural quality. This is a desirable aspect that should be preserved. Shipman would prefer the area adjacent to the beach and trail remain as close to its present natural condition as possible. For this reason we are opposed to paving the trail and or allowing motorized vehicles of any kind on the trail. Additionally we are opposed to camping in this area.

In closing, we appreciate being able to express our thoughts on this important matter. We look forward to working with the state, other interested parties, land owners and particularly knowledgeable members of locally descended families in order to develop Puna trail policies that respect the past as well as the present.

Sincerely,

Robert E. Saunders
President

Puna Trail – Communication of R.E. Saunders to K. Maly; January 19, 1999:2

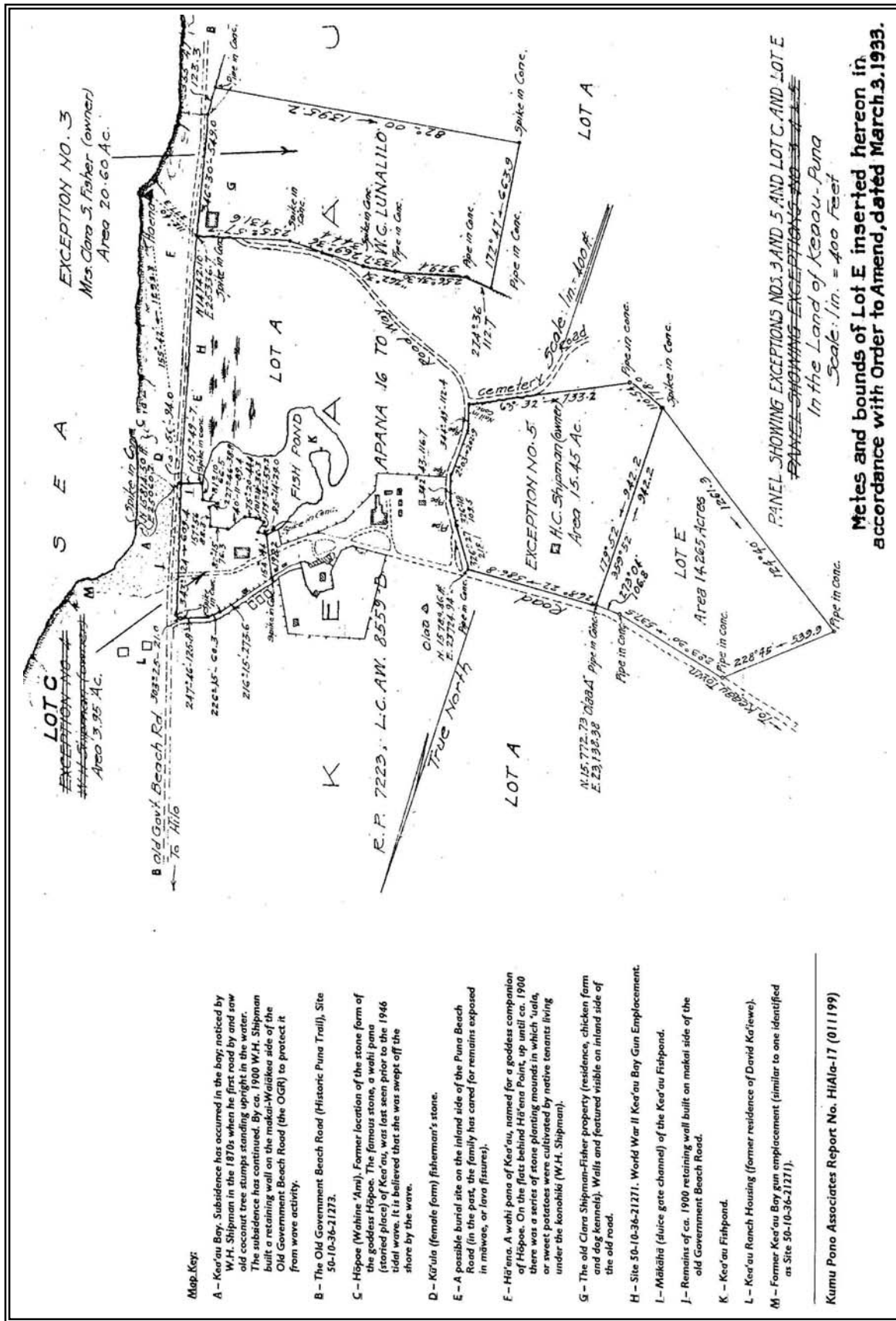


Figure 2a. Detail of Kea'au Bay (portions of L. Ct. App. 1053)
 (With Key to Sites Identified on Map - Locational References from Oral History Interviews)