APPENDIX B-I:

A REPORT ON ARCHIVAL-HISTORICAL DOCUMENTARY RESEARCH, ORAL HISTORY INTERVIEWS AND ASSESSMENT OF CULTURAL IMPACTS

PREPARED IN CONJUNCTION WITH THE ENVIRONMENTAL IMPACT STATEMENT FOR THE PROPOSED MĀMALAHOA HIGHWAY BYPASS

Kumu Pono Associates
Kepā Maly, Cultural Resources Specialist
Helen Wong Smith, Archivist

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

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HE WAHI MOʻOLELO NO KONA, NĀ AHUPUAʻA O –

KEAUHOU 2ND, HONALO, MĀʻIHI 1-2, KUAMOʻO 1-3, KAWANUI 1-2, LEHUʻULA 1-2, HONUAʻINO 1-4, HŌKŪKANO 1-2, KANĀUEUE 1-2, HALEKIʻI, KEʻEKEʻE 1-2, ʻILIKAHI, KANAKAU 1-2, KALUKALU, ONOULI 1-2, KEŌPUKA 1-2, & KAʻAWALOA

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DISTRICTS OF NORTH AND SOUTH KONA, ISLAND OF HAWAIʻI

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DETAILED ABSTRACT

Background

In December 1996, James Leonard, of PBR Hawaii, on behalf of Robert Stuit (Oceanside 1250 Partners), requested that Helen Wong Smith (MLIS/Archivist), Historical Research Consultant, conduct historical research and the initial phase of a cultural assessment study. The study was conducted in conjunction with an archaeological inventory survey and the preparation of an Environmental Impact Statement (EIS) for the proposed development of the Māmalahoa Highway Bypass. Following consultation with staff of the Department of Land and Natural Resources-State Historic Preservation Division (DLNR-SHPD, Wong Smith conducted the primary historical research and initiated a limited oral history/consultation program. During this process, Wong Smith contacted Kepā Maly (*Kumu Pono Associates*[**]), who was also conducting work in Kona, and who subsequently worked with Wong Smith in the organization and assessment of historical data, and in expanding the scope of the oral history interview program.

The research and interviews for this study were performed in a manner consistent with Federal and state laws and guidelines for such studies. Aside from consultation with DLNR-SHPD, the authors also referenced the National Historic Preservation Act (NHPA) of 1966, as amended in 1992; the Advisory Council on Historic Preservation's "*Guidelines for Consideration of Traditional Cultural Values in Historic Preservation Review*" (ACHP 1985); National Register Bulletin 38, "*Guidelines for Evaluating and Documenting Traditional Cultural Properties*" (Parker and King 1990); the Hawai'i State Historic Preservation Statue (Chapter 6E), which affords protection to historic sites, including traditional cultural properties of ongoing cultural significance; the criteria, standards, and guidelines currently utilized by the Department of Land and Natural Resources-State Historic Preservation Division (DLNR-SHPD) for the evaluation and documentation of cultural sites (cf. Title 13, Sub-Title 13:274-4,5,6; 275:6 – draft of December 1996); guidelines for cultural impact assessment studies, adopted by the Office of Environmental Quality Control (November 1997); and Environmental Impact Statement Rules of the State of Hawaii (Title 11 Chapter 200).

In November 1997, Wong Smith and Maly submitted a draft of the multi-faceted study with recommendations to Oceanside 1250 and its EIS Consultants (that work is superceded by this report). The final report herein, also reflects comments from DLNR-SHPD of June 2, 2000 (ltr. Don Hibbard, Administrator DLNR-SHPD to Steve Clark, Ogden Environmental and Energy Services Co., Inc.; Log No. 25049, Doc No. 0003PM04).

[**] In April 1997, Maly and Wong Smith began a collaboration on the present study under *Kumu Pono Associates*.

Archaeological Resources

This study was conducted in conjunction with the undertaking of an archaeological inventory survey (OGDEN – Robins et al. Feb. 1999). In that survey, a total of 47 sites were identified in the bypass corridor, and an additional 15 sites were identified adjacent to the corridor. The sites are located between the elevations of 125 to 1060 feet above mean sea level, with the highest concentration of sites situated between the 300 to 400 foot elevation above mean sea level. Most of the identified sites occur in the *ahupuaʻa* (native land divisions) of Honalo, Māʻihi, Kuamoʻo, and Kawanui, in the southern half of the proposed bypass easement (Robins et al. 1999:85-86).

Twenty-four of the forty-seven sites are interpreted as being traditional Hawaiian (i.e., sites used in the pre-Contact and early post-Contact periods of Hawaiian history). These sites include short-term and long-term habitation features; boundary walls; agricultural fields and terraces; animal pens; and stone mounds and planting field markers. The remaining twenty-three sites are interpreted as having been used in the historic period (i.e. nineteenth century to present time), and are interpreted as being associated with historic period ranching and agricultural activities. The site types include boundary and pasture walls, a possible clearing mound, and the Kona Development Company railroad alignment (Robins et al. 1999: 86-87).

Additionally, the inventory survey identified a total of fifteen sites outside of, but adjacent to the proposed bypass alignment (Robins et al. 1999:Appendix A). Twelve of the sites are interpreted as being prehistoric; one site is interpreted as being a modified prehistoric site with historic period use, one site was of an undetermined age, and the remaining site is interpreted as a historic cattle wall. Twelve out of the fifteen sites are of similar habitation-agricultural functions as described in the preceding paragraph. Three of the sites are believed to have ceremonial function—one site is believed to be a *heiau* (Site 21640), and two of the sites may include possible burial components (Sties 21653 and 21660). All three sites are situated in the *ahupuaʻa* of Kuamoʻo (Robins et al. 1999:Appendix A).

Findings and Recommendations

Reported as a Part of the Ethnographic Research

The archival-historical documentary research and oral historical interviews conducted as a part of this study presents readers a substantial overview of the history of the study area *ahupuaʻa*. The documentation (both archival and oral historical) includes descriptions of traditional and early historic residency and land use practices, cultural sites and resources, and traditional cultural practices associated with the lands over which the proposed Māmalahoa Highway Bypass crosses.

As would be expected—in relationship to early Hawaiian residency and land use patterns—because the bypass corridor is only 120 feet wide, a very limited amount of historical information was uncovered for the immediate study area. For the larger *ahupuaʻa* through which the corridor crosses, a significant amount of ethnographic information is recorded. This information includes descriptions of the broad relationships of people, practices, and land use in and around the study area—including rich historical accounts about sites and features on the coastal flats and in the upland forest—documenting resources extending from the deep sea fisheries to the forests and mountain slopes.

In concurrence with recommendations from DLNR-SHPD, this phase of work (representing phase one of a proposed two phased oral history study) included a limited oral history/consultation interview program. The present study includes oral history interview

documentation (conducted as formal recorded interviews and records compiled from expanded notes of discussions) six interviewees in nine interviews. Additionally, consultation records—collected by the authors—from three individuals with specific knowledge about the history and use of the study area lands are included, and an overview of community discussions conducted by Oceanside 1250 are cited as well. The interviews and selected consultation records demonstrate that there is continuity and time depth in various aspects of knowledge and customs of the land as handed down by elders with whom the interviewees grew up.

While conducting the interview and consultation program, participants were asked their feelings about the proposed development of the bypass, and asked if they had recommendations that they would like considered in the review process. The interviewees all shared their concerns about the potential impacts of the bypass on various native Hawaiian and historic sites. In particular, the battle fields and burial grounds of Lekeleke (in the *ahupua'a* of Keauhou) and Kuamo'o (in the *ahupua'a* of Kuamo'o) were of great concern. Some interviewees recommended that the corridor be moved a distance *mauka* (inland) of those sites and others along the alignment. Since collection of those recommendations, further archaeological work and developer-landowner consultation has occurred which has resulted in the bypass being moved further inland. The present alignment now passes through an area with a minimum of sites, and those sites are primarily associated with agricultural practices and historic ranching operations (cf. Robins et al. 1999; and pers comm. R. Stuit, Feb. 9, 1999).

Other areas of concern and recommendations raised by interviewees and/or consultation participants included, but were not limited to:

(1) The "Kona Field System" (Site 6601). A nationally recognized feature of cultural importance; the field system represents many generations of land utilization practices—covering several environmental zones—during the periods of growth and expansion in native Hawaiian history. Large areas of the field system within the project area have been impacted by historic ranching and land clearing activities.

The present alignment has been modified in the northern section of the bypass to minimize impacts on significant features in or associated with the system.

(2) The Kona Development Company (KDC) railroad alignment (Site 7214). The KDC railway is an important facet of development and growth in the early twentieth century of Kona, associated with the development of Kona's plantations and transportation systems.

Where the corridor passes through the railroad alignment, architectural features of the alignment will be stabilized and protected.

(3) *Ala pi'i uka* (native and historic trails extending between the shore and uplands). While no evidence of any of the native and historic trails was clearly found in the bypass corridor (cf. Robins et al. 1999), archival documentation and oral history interviews provide descriptions of such trails.

Because the land over which the bypass alignment crosses is privately owned, access on the *mauka-makai* (upland to shore) trails has been

limited throughout this century and many of the trails destroyed. Most of the remaining *mauka-makai* accesses have been modified into ranch roads for four-wheel drive vehicles.

It is suggested that further research (both archival and oral historical) be conducted during the next phase of data recovery and preservation plan development, to further define the nature and significance of trails that may pass through the alignment.

Mr. Robert Stuit, Director of Planning for Oceanside 1250 has stated that the both sides of the bypass corridor, where there are existing cattle ranching operations will be fenced. At appropriate locations, cross ways for ongoing ranching operations and land owner access needs will be installed (pers comm. Feb. 9, 1999); and

(4) Develop a plan for interim- and long-term protection of significant cultural resources such as caves, residences, components of field systems, and ceremonial sites once access through the study area lands is improved; and institute a program that will ensure care of preservation sites near the bypass alignment during construction.

As noted in the preceding paragraph, Oceanside 1250 will place a fence along much of the length of the bypass corridor. Fencing will be set in place prior to initiation of construction, and construction crews will be notified of the meaning of the fencing and of the cultural significance of sites outside of the fencing (R. Stuit, pers comm. Feb. 9, 1999).

Several interviewees also suggested that there be some level of programs designed in conjunction with the highway's development that will inform the public of the importance of the cultural and historical resources—perhaps as interpretive signs—and that there be a monitoring protocol established to help minimize inappropriate use of, or impact to significant resources *makai* of the bypass.

Documentation recorded as a part of the limited oral history and consultation program provided no site specific documentation of traditional sites and practices in the bypass corridor. Primary documentation related specifically to the bypass corridor focused on nineteenth and twentieth century ranching operations and agricultural activities. Based on the findings of this study—with reference to applicable laws and guidelines—it appears that the proposed Māmalahoa Highway Bypass, by itself, will not have a significant effect on the cultural-historical resources which have thus far been identified. It is noted in this study that individuals who participated in the oral history/consultation program shared a number of concerns and offered several recommendations for minimizing both short-term and long-term effects on the cultural landscape.

Additional informant interviews and consultation with appropriate native Hawaiian- and community-organizations in subsequent phases of work on the bypass project will provide landowners and developers with important recommendations for the development of a plan for long-term protection and interpretation of significant sites. Pursuant to standard practice and recommendations from staff of DLNR-SHPD, , such work would be undertaken as a part of the data recovery and preservation planning stages.

ACKNOWLEDGMENTS

This study is the product of many hundreds of hours of work, and as described in the historical narratives, the lands of Keauhou to Kaʻawaloa are culturally and historically rich. While much has been presented in this study, there is much to tell and more that can be learned about the history of the lands and people of Kona. In preparing the study, one goal was to include in one manuscript, a wide range of the documentation recorded in the historical literature, extending from c. 1778 to 1960, and to demonstrate how facets of that knowledge remain important to residents—particularly native Hawaiians—of Kona today. While more can be reported, the authors have made a sincere effort to provide readers with a culturally responsible overview of the history of these lands, and to provide readers with references for further review.

This study has been significantly enriched by the contributions of several individuals; they include members of families with generations of residency in Kona (some on the lands of the study area), and others who have specific interest in historic resources of the region. The authors are greatly indebted to—

> Ian Birnie, Jean Greenwell, C. Kapua Heuer, Takao Ide, Lily N.M. Haʻanio-Kong, Wm. Billy Paris, D. Kahelemauna Roy, J. Curtis Tyler III, and the late Helen Kīnaʻu Weeks

—for their willingness to share their time, knowledge, and *aloha* for the land and resources of Kona in this study.

Additionally, to the archivists and staff of the Kona Historical Society, Bernice Pauahi Bishop Museum, Hawaii State Archives, and Children's' Mission House Museum; the staff of the State Survey Division, and State Land Management Division; Jennifer Robins and Steve Clark (OGDEN); and to the many individuals unnamed here, but who helped make this study possible, we say — *Mahalo nui and Aloha no*!

Pili aloha o Kona, hoʻoipo i ka mālie.
Love remains close to Kona, who woos the clam.
(Kona is a land beloved for its calm and pleasant weather.)
(Pukui 1985:290, # 2645)

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APPENDICES

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INTRODUCTION

Background

At the request of James Leonard (Managing Director PBR Hawaii, Hilo Office), on behalf of Robert Stuit, Director of Planning for Oceanside 1250, Helen Wong Smith and Kepā Maly (*Kumu Pono Associates*) conducted a multifaceted study, including archival-historical documentary research; a limited program of oral history interviews and consultation; and prepared an assessment of cultural impacts in conjunction with preparation of an Environmental Impact Statement (EIS) for the proposed development of the Māmalahoa Highway Bypass. The proposed bypass corridor (the project area easement) is 120 feet wide, and extends about 5.5 miles from the land of Keauhou 2nd in the district of North Kona, to the land of Kaʻawaloa in the district of South Kona, on the island of Hawaiʻi (*Figure 1*). The bypass easement traverses seventeen native ***ahupuaʻa*** (traditional Hawaiian land divisions[1]) which in historic times were further subdivided and now total thirty-one historic ***ahupuaʻa***. The bypass corridor ranges in elevation from approximately 50 to 1,350 feet above mean sea level. As a result of its length and elevational range, the corridor crosses through several environmental zones and locales of importance in native lore and cultural practices. Thus, while the project area itself is a narrow band of land, it passes through many native land divisions (***ahupuaʻa***) which are an integral part of the overall study area reported herein.

The work reported herein was initiated by Wong Smith in December 1996, and a draft was completed by Wong Smith and Maly and in November 1997. Wong Smith began her research following consulting with staff of the Department of Land and Natural Resources-State Historic Preservation Division (DLNR-SHPD). Wong Smith first conducted her primary archival-historical research, and then initiated a limited oral history/consultation program. The methodology and approach of the limited oral history/consultation program was formulated through consultation with staff of DLNR-SHPD who suggested that three or four interviews would be adequate for the initial phase of work which this study presents (pers. comm. R. Cordy, Ph.D. and M. Smith, Dec. 5, 1996; and H. McEldowney, Ph.D. July 15, 1997).

While conducting her limited oral history program, Wong Smith contacted Kepā Maly (*Kumu Pono Associates*), who had previously conducted a number of oral history interviews with individuals descended from native Hawaiian families with generations of residency in the North and South Kona region. Maly and Wong Smith collaborated in organization of the

[1] *Ahupuaʻa* were the primary subsistence land divisions of ancient Hawaiʻi. An *ahupuaʻa* generally extended from the fishery fronting a land division to the mountain slopes, and included most all of the natural resources necessary for sustaining the Hawaiian community. Though not always contiguous, various smaller land parcels within an *ahupuaʻa* were connected as well in the traditional management system. In this system individuals living along the coast shared management responsibilities with families of the uplands (and vice-versa). The *ahupuaʻa* management system may be likened to what is today called an "integrated resources management" approach.
By the mid nineteenth century many of the native *ahupuaʻa* were further subdivided into smaller units of land, with the smaller divisions being identified by the original land name and numbers (e.g., Mäʻihi 1 & Mäʻihi 2), or the words *nui* (large) or *iki* (small). Today, these subdivided land units are each counted as a separate *ahupuaʻa*.

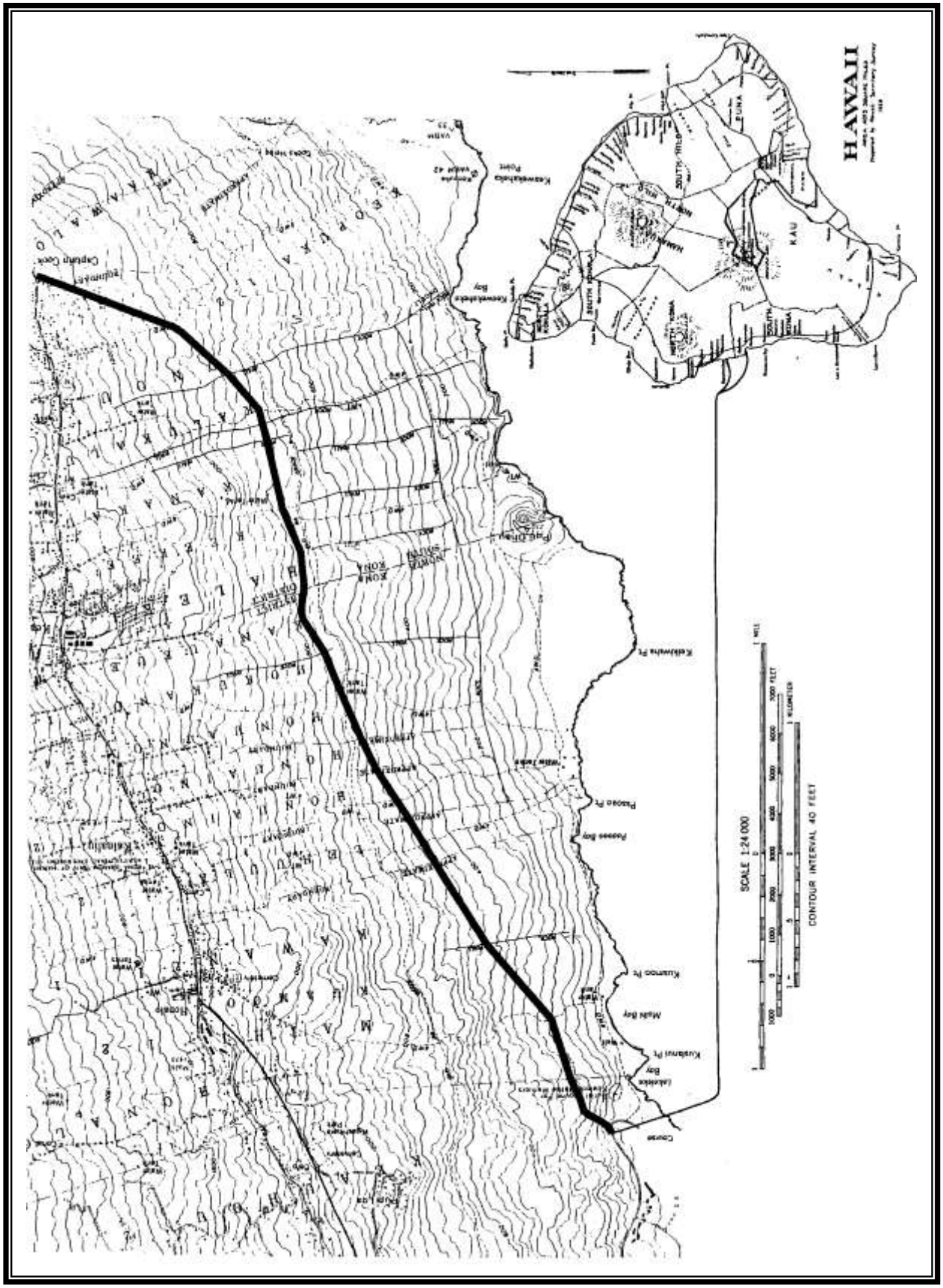


Figure 1. Project Area–lands of Keauhou to Kaʻawaloa, Island of Hawaiʻi (showing approximate location of proposed Māmalahoa Highway Bypass alignment)

historical data, conducting several oral history interviews and further consultation, and development of the general assessment of cultural resources. A draft report of the multi-faceted study was submitted to Oceanside 1250 partners and EIS consultants in November 1997. In February 1999 Maly and Wong Smith submitted their revised report, incorporating—additional historical documentation, findings of the archaeological inventory survey, and incorporating comments on planning actions which Oceanside 1250 has agreed to implement as a part of development of the bypass. The final report herein, also reflects comments from DLNR-SHPD of June 2, 2000 (ltr. Don Hibbard, Administrator DLNR-SHPD to Steve Clark, Ogden Environmental and Energy Services Co., Inc.; Log No. 25049, Doc No. 0003PM04).

Scope of Work

The scope of work for this phase of project planning included several components. The primary objectives of the archival-historical research and the oral history/consultation program (the ethnographic work) focused on:

(1) conducting historical documentary research involving both published and unpublished sources including legendary accounts of native and early foreign writers; early historical journals and narratives; historic land records such as Land Commission Awards, Royal Patent Grants, and Boundary Commission records; historic-period accounts leading up to modern times; and previous archaeological documentation;

(2) identification of and consultation with interviewees;

(3) conducting interviews in order to record their concerns about traditional Native Hawaiian cultural sites and other historical sites, and to elicit their concerns or recommendations about sites and the proposed project;

(4) preparation of the present study, incorporating information from the various sources identified above; and

(5) developing an assessment—based on existing laws and guidelines—of the potential effects of the project on cultural-historical resources and recommend general forms mitigation to minimize any adverse effects.

Study Guidelines

The research and interviews were performed in a manner consistent with Federal and state laws and guidelines for such studies. Among the referenced laws and guidelines were the National Historic Preservation Act (NHPA) of 1966, as amended in 1992; the Advisory Council on Historic Preservation's "*Guidelines for Consideration of Traditional Cultural Values in Historic Preservation Review*" (ACHP 1985); National Register Bulletin 38, "*Guidelines for Evaluating and Documenting Traditional Cultural Properties*" (Parker and King 1990); the Hawai'i State Historic Preservation Statue (Chapter 6E), which affords protection to historic sites, including traditional cultural properties of ongoing cultural significance; the criteria, standards, and guidelines currently utilized by the Department of Land and Natural Resources-State Historic Preservation Division (DLNR-SHPD) for the evaluation and documentation of cultural sites (cf. Title 13, Sub-Title 13:274-4,5,6; 275:6 – draft of December 1996); guidelines for cultural impact assessment studies, adopted by the Office of Environmental Quality Control (November 1997); Environmental Impact Statement Rules of the State of Hawaii (Title 11 Chapter 200); and specifically addresses recommendations of DLNR-SHPD staff, for the current phase of work in presenting an overview of *ahupua'a* settlement patterns of lands associated with the project area (pers comm., R. Cordy and M. Smith, Dec. 5, 1996; and H. McEldowney July 15, 1997).

Archival and Historical Resources

Over the years a number of archaeological and historical studies have been conducted for various lands within the present study area. Of particular importance are historic archaeological studies conducted in 1906-1907 (Stokes and Dye 1991), and 1929-1930 (J. Reinecke ms., 1930). As a part of the background research conducted by OGDEN in preparation for the archaeological inventory survey, Robins et al. (1999) prepared an overview of more recent archaeological studies in lands through which the bypass easement passes.

In preparing the archival-historical documentary report for this study, the authors reviewed land use records, including Hawaiian Land Commission Award (LCA) records from the *Māhele* (Land Division) of 1848, and Boundary Commission Testimonies and Survey records of the Kingdom and Territory of Hawai'i (ca. 1860-1935); D. Malo (1951); Ii (1959); S. Kamakau (1961, 1964, 1976, and 1991); Wm. Ellis (1963); A. Fornander (1917-1919 and 1973); Thrum (1908); Stokes and Dye (1991); L.A. Henke (1929); J. W. Coulter (1931); M. Beckwith (1970); J. Reinecke (ms. 1930); T. S. Newman (1970, 1972, 1974); Handy and Handy with Pukui (1972); M. Kelly (1983); and R. Schilt (1984).

The archival-historical resources were located in the collections of the Hawai'i State Archives, Land Management Division, Survey Division, and Bureau of Conveyances; the Bishop Museum Archives; Childrens' Mission House Museum and Hawaiian Historical Society; the Kona Historical Society; University of Hawai'i-Hilo Mo'okini Library; and in the collections of the authors. The primary research was conducted in the period between December 1996 to October 1997, with subsequent research conducted through February 1999.

Oral History Interviews and Consultation Records

Oral history and consultation interviews recorded by Wong Smith as a part of this study were conducted between May 2nd and July 26th 1997. Following recommendations of DLNR-SHPD staff members, Wong Smith conducted her work as an introductory, first phase of an oral history/consultation interview program, limited to three or four primary interviews with individuals identified in the community as knowledgeable of various aspects of area history. It was felt that this approach would provide adequate historical background for the present level of work, with an additional phase of interviews to be conducted during the archaeological data recovery program (pers. comm. R. Cordy, Ph.D. and M. Smith, Dec. 5, 1996; and H. McEldowney, Ph.D., July 15, 1997).

In the process of conducting her interview work, Wong Smith contacted Maly who had also conducted interviews with elder residents of the Keauhou-Kealakekua study area. Maly's interview work was conducted between March 1996 and August 1997, and includes both formal recorded interviews and detailed expanded notes from conversations with interviewees. While the initial interviews conducted by Maly were not recorded as a part of the present study, documentation recorded in the interviews was of direct relevance to the study area. Also, when possible, Maly returned to each of the interviewees, and elicited specific comments regarding the proposed Māmalahoa Highway Bypass, and also received permission from the interviewees or their families to include excerpts of interview records in this study.

As a result, the present study includes — oral history interview documentation from six interviewees in nine interviews and follow-up discussions; and consultation records from three individuals with specific knowledge about the history and use of the study area lands. It will

be seen that the interviews and selected consultation records demonstrate time depth and continuity in the retention of various aspects of knowledge and customs of the land as handed down by elders with whom the interviewees grew up. Selected sites (land features and historic resources) described by the interviewees and consultation program participants were marked at approximate locations on maps used during the interviews. When appropriate, those features are also identified on annotated maps cited later in this study.

One additional source of limited consultation records is also cited in this study. Over the years, representatives of Oceanside 1250 Partners have conducted a series of community meetings and participated in consultation discussions with community members. Excerpts of those records, provided to the authors by Robert Stuit (Oceanside 1250), are cited at the end of this study.

Historical Overview:
Kona – Nā Ahupua‘a mai Keauhou a i Ka‘awaloa

As a result of the above referenced research, a detailed record of traditional and historic period land use and residency activities has been collected for the study area. Situated on the leeward slopes of Hualālai volcano, on the island of Hawai‘i, in the district of Kona, the project crosses several native land divisions or *ahupua‘a*. North to south, the lands are named — Keauhou, Honalo, Mā‘ihi, , Kuamo‘o, Kawanui, Lehu‘ula, Honua‘ino, Hōkūkano, Kanāueue (in North Kona); and Haleki‘i Ke‘eke‘e, ‘Ilikahi, Kanakau, Kalukalu, Onouli, Keōpuka, and Ka‘awaloa (in South Kona).

Passing through seventeen traditional and thirty-one historic *ahupua‘a*, the easement of the proposed Māmalahoa Highway Bypass crosses over lands that have been used by Native Hawaiians since long before Western contact (pre 1778). A wide range of Hawaiian cultural sites, most notably, an extensive dryland agricultural field system complex, and ancient trails and *ahupua‘a* boundary walls, habitation complexes, the historic Kona Development Company (KDC) Railway, and sites with probable ceremonial functions have been identified within and nearby the easement.

Beyond the primary project area (the highway easement), on both the *makai* (shoreward) and *mauka* (inland) sides of the project area, are ancient villages and residence features; burial sites; *heiau* (ceremonial sites); *wahi pana*, or storied places; the battle and burial grounds of Lekeleke and Kuamo‘o; caves; and other features. While not within the project area, these sites must be considered in the overall study and assessment of potential impacts related to development of the highway bypass (cf. Title 11, Chapter 200).

The ancient Hawaiians traveled through the project area along trail systems that provided them with access to the dryland agricultural fields, which in and around the project area were cultivated with crops such as *‘uala* (sweet potatoes), *hue* (gourds), *kō* (sugar cane), and *‘ulu* (breadfruit) (cf. Newman 1970, Kelly 1983, and Schilt 1984). On a larger regional scale, the *ala hele* and *ala pi‘i uka* (*ahupua‘a* trails both lateral and *mauka-makai*) provided travelers with access to the distant inland field systems and mountain resources, and with access to the populous coastal villages and rich ocean fisheries.

During the middle to latter part of the nineteenth century, native use of the lands around the bypass easement study area was greatly curtailed. This was primarily due to the diminishing Hawaiian population and the Westernization of land ownership in the islands, which allowed a few people, primarily foreigners to acquire large tracts of land. Thus, land which had been put to use for native subsistence agricultural practices, was walled and fenced off, and used as pasturage for introduced herbivores. As a result, the primary native use of land in and around the bypass easement appears to have been associated with traveling between upland residences and agricultural fields to a few coastal residences and ocean fisheries.

The pattern of land use which evolved in the latter part of the nineteenth century remained the primary land use through most of the twentieth century, with the numbers of individuals going to the seashore steadily diminishing. By the 1940s-1960s, several of the ranchers began bulldozing jeep trails to the shore for access to stock and limited beach residences. Some of the new trails were made near the locations of the earlier Hawaiian trails, others were on the trails, or crossed them in locations (cf. interview with Billy Paris). Grazing of cattle remains an activity of economic venture on much of the land in and around the project area.

KONA –
A CULTURAL HISTORICAL CONTEXT

An Overview of Traditional and Early Historical Accounts

The island of Hawai'i is the largest, youngest, and southern-most of the Hawaiian islands. In the pre-western contact system of Hawaiian land management, the island was divided into six political regions (*moku o loko*). The district of Kona comprises most of the leeward (southwestern) land area of Hawai'i Island, with its northern, Kohala boundary being the *ahupua'a* of Pu'u Anahulu, and the southern boundary, the *ahupua'a* of Kaulanamauna, neighboring the district of Ka'ū. Today, the ancient district of Kona is divided, for political convenience into North and South Kona with the dividing line near Pu'u Ohau, between the *ahupua'a* of Kanāueue and Haleki'i.

In native traditions, Kona is closely associated with the god Lono, who is said to have introduced the main food plants to Hawai'i. The following narratives provide an over view of rituals for inducing rainfall and fertility in Kona during the *Makahiki* season. Noted historians and ethnographers, E.S. Craighill Handy, Elizabeth Green Handy and Mary Kawena Pukui (1972) wrote :

> The most interesting mythological and legendary materials relating to Kona have to do directly or indirectly with Lono…The story of the origin of the Makahiki rain and harvest festival, bring Lono from Kahiki, whither he returns. From Kona we have the written record of a myth of Kumuhonua, [Earth Foundation, 36 generations before Wākea and Papa, who was the first man fashioned by the gods] whose writer says that Lono was a fisherman and yet ends his story by stating that the events related occurred before men peopled the earth. Lono is credited with introducing the main foods plants, taro, breadfruit, yams, sugar cane and bananas to Hawaii and also *'awa*. Hogs were likewise identified with Lono, but there is no mention of his having brought them to Hawaii (Handy, Handy and Pukui 1972:522).

Kona Chiefs and Unification of an Island Kingdom

The earliest period of Hawaiian pre-contact history is traditionally referred to as *La'ila'i*, the tranquil time (Kelly and Barrere IN Schilt 1984:22). By the 1400s, the two highest ranking of the several chiefs of Hawai'i Island were located in centers of power on the leeward and windward coasts. During this time, 'Ehu-nui-kai-malino ruled from the Kona district. Kelly (1984) provided readers with a summary of this history:

> The Kona story begins here with the 15th-century Kona chief 'Ehu-kai-malino. Among the Hawai'i Island chiefs, 'Ehu ranked second only to Liloa, the immediate founder of the dynastic line of Hawaii Island. 'Ehu was a contemporary of Liloa, according to Hawaiian historian Kamakau (1961:2), who also calls him the son of Kuaiwa (ibid.:429), Liloa's great-great-grandfather (Malo: 1951:238). According to Kamakau, 'Ehu placed his eldest son in Liloa's court in Waipi'o in acknowledgment of Liloa's supremacy of rule, as did other chiefs of district chiefdoms. Upon the death of Liloa, dynastic power was usurped by his younger son, 'Umi-a-Liloa. The chiefs of Hilo, Puna, Ka'u, and Kona, however, withheld allegiance to 'Umi. The story of how 'Umi

> conquered each of these district chiefs in turn has been told in some detail by Kamakau (1961:16-19)…
>
> In the course of his history, Kamakau mentions a number of sites associated with various important chiefs who lived in Kona. Many of these sites, especially the *heiau*, were located and/or described by early investigators, primarily John F. G. Stokes (Ms.), Thomas G. Thrum (1908:43-46; 1907:69-77), and John Reinecke (Ms.). Present-day archaeologist are finding numerous other sites in Kona, some of which appear to be hitherto unreported *heiau*. Hikiau, the *luakini* or state *heiau* of Kalaniopu'u at Kealakekua Bay, has become the most famous of the Kona *heiau* because of its association with the Western discovery of the Hawaiian Islands by Captain Cook (Kelly 1983:1).

Describing the period after 'Umi, yet predating Kamehameha I, native historian John Papa Ii (1959) told readers of the importance of Hikiau as one of the six major *heiau* of Hawai'i Island. When Keākealaniwahine became ruler of the island:

> …she was in charge of all the heiaus on Hawaii. She offered human sacrifices in the six *luakini* heiaus of the six districts of Hawaii, which were Hikiau in Kona, Punaluu in Kau, Wahaula in Puna, Kanoa in Hilo, Honuaula of Waipio in Hamakua, and Mookini in Kohala… Though a woman, Keakealaniwahine was permitted to enter the heiaus to give her offerings and sacrifices… (Ii 1959:159-160)

Ii also recorded that depending on the season, *luakini heiau* like Hikiau were dedicated either to Kū or Lono (Ii 1959:39). In 1778-1779, when Captain James Cook visited Kealakekua, Hawai'i, Hikiau was dedicated to the god Lono, the god of rains, agriculture, abundant crops, and medicine. In 1906-1907 John Stokes of the Bishop Museum conducted a detailed survey of *heiau* of the island of Hawai'i. His study was formally published in 1991 (Stokes and Dye 1991), but his notes from 1906, offer readers the following colorful historic observations:

> The *heiau* of Hikiau is deserving of more attention than any other in the Hawaiian group as it is the first which any record has survived. Information from Koo an old native of Napoopoo (1906) said Hewahewa was *kahuna nui* of Hikiau and that his house was on the platform near the northeast corner of the pond. The platform could be traced. Also that Pahua was *kahuna* Kaapuni or circuit priest. The later was an uncle of Opukahaia who was Koo's great-grandfather. That the small platform on the south was a *heiau* called Opukahaia after the priest's name and was the place where the latter was being trained for the priesthood by another uncle Lepeamoa. That Hikiau originally extended a short distance to the sea….The *heiau* is now used for drying vegetables. In 1906 the pool was found lined with stone walls built up to the level of the ground (Stokes Ms. BPBM Archives Group 2 Box 5 #1).

It was within the walls of Hikiau that Kalani'ōpu'u welcomed Captain James Cook as the "returning *Akua Lono*" (god Lono) (Kamakau 1961:99-101, 180). On January 28, 1779, Captain Cook read the first recorded Christian service on Hawaiian soil. It was an Anglican burial service over the body of William Watman. The spot is marked with the William Watman cairn and tablet which fronts and abuts the front wall of the *heiau* of Hikiau (Taylor 1929:47) Several early voyagers provide documentation of Hikiau (e.g., Edward Bell's "Log of the *Chatham*;" John Turnbull's "A voyage round the world, 1803-1806;" Vancouver's "A Voyage

of Discovery;" and J.C.. Beaglehole's "The Journals of Captain James Cook on his Voyages of Discovery."

Hikiau remained an important *heiau* and place of "state function" through the life of Kamehameha I. In his description of the circuit of the Makahiki gods in ca. 1813, Ii spoke of their arrival at Hikiau, noting that, "After the *kapu* days had passed, the gods arrived at Hikiau, the most important *heiau* in the district of Kona…" (Ii 1959:115)

Another of the early historical accounts which mentions certain lands of the project study area, is found in the writings of Ii (1959). Ii, an eminent Hawaiian historian and member of the courts of Kamehameha II, III, IV, and V, gives the following tale of a canoe paddler with super-human strength who lived during the reign of Kamehameha I:

> Akalele, a man famous for his paddling strength, is said to have come from Kauai and to have lived with our first king. One night the king left Kawaihae and set forth with his double canoes. Daylight found his company outside of Kekaha, and they rested a little while at Kailua. Akalele was alone on a single canoe about 6 fathoms long and filled with baskets of sweet potatoes, fowls, dogs, and such gifts as people brought who came to see the king on the beach in Kona. When they arrived at Kahaluu, or Keauhou perhaps, the single canoe began to race with the double ones, to see which could first reach their goal, Awili in Kaawaloa. So they raced, the king with his canoe paddlers, Akalele alone. Although the single canoe was loaded with goods, the king desired this race…After they passed Keopuka and reached Kalaemano at Kaawaloa, they again turned shoreward. Near the harbor of Awili, where there is a narrow channel only large enough for a single canoe, the king called out, "O Akalele, turn your canoe into the narrow entrance! Glide in on a wave!" Akalele did as he was told and was first to arrive at Awili. The others took the longer way around and found him the carrying the things ashore. The king helped Akalele because he was a stranger (Ii 1959:131-2).

Battle of Kuamoʻo

Possibly one of the most significant references to lands within the study area ***ahupuaʻa*** is found in an account that is of not only local, but also of national significance to the Hawaiian people. As early as the c. 1770s, a *kāula* (seer or prophet) Kapihe foretold rise of Kamehameha I to power, his unification of the islands under one rule, and the overthrow of the ancient religious and *kapu* system (cf. Kamakau 1961, Malo 1951). In this prophesy are referenced the lands of Kona, from Kuamoʻo and Hōlualoa, and by context, the lands between these two ***ahupuaʻa*** are also included as a part of the prophesy. Lands in the current project area that are included in this prophecy are Kuamoʻo, Māʻihi, Honalo, and Keauhou.

The following narrative demonstrates the importance of these lands in the period of history being described. Kamakau recorded:

> Ka-pihe the seer prophesied in the presence of Kamehameha and said, "There shall be a long *malo* reaching from Kuamoʻo to Holualoa. The islands shall come together, the tabus shall fall. The high shall be brought low, and the low shall rise to heaven." The prophesy was fulfilled when the battle was fought at Kuamoʻo for the downfall of the ancient tabus. Holualoa was the long *malo* uniting the kingdom from Kahiki to Hawaii. The kingdom of the gods fell, and the believers rose to the heavens (Kamakau 1961:223).

Nathaniel Emerson (1951) provides additional details on this prophecy in David Malo's *Hawaiian Antiquities*:

> Kapihe was a noted *kaula* of the last century, living in Kona, Hawaii, at the time when Kamehameha was a general under Kalaniopuu. To Kapihe was ascribed the following oracular utterance (*wanana*) which is of the nature of a prophecy:

[2] *E iho ana o luna;*	That which is above shall be brought down;
E pii ana o lalo;	That which is below shall be lifted up;
E hui ana na moku;	The islands shall be united;
E ku ana ka paia.	The walls shall stand upright
	(Emerson IN Malo, 1951:115).

Kamehameha did indeed rise to power, and by 1795, he had gained control of all the islands except Kaua'i and Ni'ihau. By 1810, these last two islands were ceded to Kamehameha by their king, Kaumuali'i (Kamakau 1961:196).

Another version of this prophesy was published in the Hawaiian newspaper "*Ka Hae Hawaii*" on May 23, 1860 (translated by Maly). One of the readers, identified only as "S.," offered the following short history to the editor of the paper:

> ***He Wānana (A Prophesy)***
>
> Perhaps you have heard about the prophesy made by Kapihe, before Kamehameha first. If perhaps you have not, here is the prophesy:
>
> Kamehameha returned to Hawaii with the Niaukani [fleet of canoes and ships in c. 1812], he dwelt at Holualoa in North Kona. Kapihe was a person who dwelt at Kuamoo, and he was at times considered to be somewhat crazy [a result of his gift of prophesy]. He traveled from Kuamoo to Holualoa with a long *malo* (loin cloth), prophesizing before the King. This is what he said:
>
E hui ana na aina,	The lands shall be united;
E iho mai ana ko ka lani,	That which is above shall come down,
E pii aku ana ko lalo nei,	That which is below shall rise above,
E iho mai ana ke Akua ilalo nei,	The God shall come down,
E kamailio pu ana me kanaka,	Speaking with mankind,
E pii mai ana o Wakea iluna,	Wakea shall rise up,
E iho aku ana o Milo ilalo,	Milo shall descend,
E noho pu ana ke akua	The gods shall dwell like men.
me kanaka.	(*Ka Hae Hawaii* – Mei 23, 1860:32)

An eyewitness account of these events, recorded by Gideon La'anui, was published in *The Hawaiian Annual* (Thrum 1930:92). La'anui's account, originally published in the Hawaiian newspaper "*Kumu Hawaii*" in 1838, places the event in the period following the *Ni'aukani*—the return of Kamehameha to Hawai'i in 1812, as do the accounts from *Ka Hae Hawaii* above.

After the death of Kamehameha I in 1819, his consort, Ka'ahumanu, shared royal responsibilities and power with King Liholiho, (Kamehameha II). In her role of *kuhina nui* (regent) she aided in the overthrow of the religious *kapu* system and allowed the American

[2] Today, this *mele* has been taken up again as a call by members of groups seeking to restore Hawaiian sovereignty.

missionaries to land in the islands in 1820. Ka‘ahumanu, famed for her “rod or iron,” style of governing, offended many of the chiefs with her decrees. Within six months following the death of Kamehameha I, the ancient religious and *kapu* system of honoring the gods and restricting men and women from eating together was dismantled (Kamakau 1961:223, 226-227). The demise of the ancient system was consummated when Liholiho sat down to eat at the same table with his mother, Keōpūolani and Ka‘ahumanu. At the end of this ceremony he announced that the *heiau* should be destroyed and all the old idols overthrown. Liholiho’s cousin Kekuaokalani was named the keeper of war god Kūkā‘ilimoku, the famed feathered image that is on display at the Bishop Museum. Angered at the breaking of the ancient *kapu*, Kekuaokalani raised a rebellion against Liholiho from Ka‘awaloa. However, the army of Liholiho’s supporters, led by Kalanimōkū, was reinforced with American swivel guns mounted on double canoes (Day 1984:75). Hawaiian historian Samuel Kamakau provides a detailed account of the events leading up to the battle. Seeking a peaceful resolution to the differences, Keōpūolani approached Kekuaokalani in diplomatic etiquette to avert bloodshed. Upon her return to Kailua Bay, she reported to Kalanimōkū:

> …“I was to have been killed.” “Where is Ke-kua-o-ka-lani?” asked Ka-lani-moku. “He is coming by land.” “How did you receive you?” “Friendly means have failed; it is for you to act now,” and Ke-opu-o-lani then ordered Ka-lani-moku to prepare for war on Ke-kua-o-ka-lani. Arms and ammunition were given out that evening to everyone who was trained in warfare, and feather capes and helmets distributed (Kamakau 1992:227).

On the morning of the battle Kalanimōkū sent an emissary with the word, “Let your chief come and confer with your chief Liholiho at Kailua, and if he will consent there need be no war.” The messenger met Kekuaokalani at Kuamo‘o and gave the message. While the two were talking outside the stone wall at Lekeleke (Site 1745), advance guards of Kalanimōkū fired a shot at Kekuaokalani. Retaliation commenced:

> Ke-kua-o-ka-lani’s scouts fired and killed some of the men and wounded two chiefs on the side of free eating, but not seriously….These were the first casualties, and had they been fatal the battle would have gone to the *tabu* eaters. Ka-lani-moku’s men retreated, but others, seeing how few in number the shooters were, pressed forward, the two sides met, and at Kuamo‘o the battle began in earnest.
>
> Ke-kua-o-ka-lani showed conspicuous courage during the entire battle. He kept on advancing and even when shot in the leg he fought on bravely until afternoon, when he was surrounded and shot in the chest and died facing his enemies. His wife Manono fought at his side. When he was shot she cried out to Ka-lani-moku to spare her, for he and she had the same father. “How is the chief?” he called. “He is dead.” “Then it would disgrace me in men’s minds for you to live.”…She fell at her husband’s side under a volley of shots “ (ibid.:228).

When traveling around the island in 1823 Rev. William Ellis visited the battle ground and the burial site of Kekuaokalani and Mānono (Reinecke’s Sites 72 & 79, near the border of Kuamo‘o and Mā‘ihi):

> After traveling about two miles over this barren waste, we reached where, in the autumn of 1819, the decisive battle was fought between the forces of Rihoriho, the present king, and his cousin, Kekuaokalani, in which the latter

> was slain, his followers completely overthrown, and the cruel system of idolatry, which he took up arms to support, effectually destroyed.
>
> The natives pointed out to us the place where the king's troops, led on by Karaimoku, were first attacked by the idolatrous party. We saw several small heaps of stones, which our guide informed us were the graves of those who, during the conflict, had fallen there.
>
> We were then shewn [sic] the spot on which the king's troops formed a line from the sea-shore to towards the mountains, and drove the opposing party before them to a rising ground, where a stone fence, about breast high, enabled the enemy to defend themselves for some time, but from which they were at length driven by a party of Karaimoku's warriors (Ellis 1979:78).

Ellis also reveals the location of a refuge cave which is characteristic of the caves found within the vicinity:

> A little way south of the spot where the chief fell, was a small cave, into which, in the confusion that followed the death of Kekuaokalani, a woman attached to his party crept, and, drawing a piece of lava over its mouth, remained until night, beneath whose friendly cover she fled to the mountains, not knowing that the victors had returned without pursuing their foes (ibid.).
>
> A pile of stones, somewhat larger than the rest, marked the spot where the rival chief and his affectionate and heroic wife expired. A few yards nearer the sea, an oblong pile of stones, in the form of a tomb, about ten feet long and six wide, was raised over the grave in which they were both interred (ibid.:79).

Bishop Museum archaeologist, John F.G. Stokes (Stokes and Dye 1991), reported that the battle was fought between the *heiau* named Kekuaokalani and Lonohelemoa (Stokes and Dye 1991:89). He reported "Kekuaokalani was killed where he made his last stand, just north of the latter *heiau*" (ibid.). Kekuaokalani Heiau is situated in the land of Māʻihi 2, and Lonohelemoa Heiau, is in the land of Kuamoʻo 1 (ibid.:87,89).

Perpetuation of this significant native account and knowledge of associated sites is demonstrated in the oral history interview with Billy Paris, who also makes a clear distinction between the battle and burial ground of Kuamoʻo (in the *ahupuaʻa* of that name), and the battle and burial ground of Lekeleke in Keauhou 2 (pers. comm. May 9, 1997 – see interview records later in this study). Additionally, a historic interview with Kaʻahaʻāina an elderly native resident of Keauhou with genealogical ties to families of Māʻihi—cited in the section describing land history of Māʻihi—adds further information to the narratives and describe several features in the Kuamoʻo area.

Another reference to events in the time of Kamehameha I discusses the bay and village of Nāwāwā, south of Puʻu Ohau in the *ahupuaʻa* of Keʻekeʻe. Jean Greenwell noted that, "There is a strong wind called *Ulu Mano*, that blows from the south in the night only." In his "Treasury of Hawaiian Words in One Hundred One Categories," Kent (1986) reports that at one time, Kamehameha and his party were shipwrecked by this wind of Nāwāwā, and that the whole village was burned to light them ashore (Kent 1986:443).

A review of the writings of historians Samuel Kamakau (1961) and John Papa Ii (1959), offer no documentation of this event. Indeed one local resident, descended from a family with generations of residency in South Kona, believes that the account is of recent origin (G. Leslie,

pers comm.).

Family Recollections: Historical Accounts
Based on local oral historical accounts, there is also an affiliation between sharks and humans at Nāwāwā Bay. Two accounts by local informants tell us that a "half human, half shark baby" is buried in one of the LCAs (possibly LCA 9753-B by association with the Keliʻikipi family) – Anna {Keliʻikipi} Keanaʻāina, pers comm. 1997). A third account relates that while swimming, a pregnant woman had what she though was a miscarriage and was leaving the water when a *kupuna* on the shore told her to wait, shortly she was surrounded by sharks and one baby shark came up and suckled at her breast (Keliʻikipi and Leslie *ʻohana*, per Gordon Leslie IN Hammatt 1995:33).

Another local historical account refers to a large flat boulder on a rocky shoreline promontory, south of Keikiwaha Point. The *pāhoehoe* slab has the name *Pōhaku Lele*, which in part, refers to its movement and the sound it makes when buffeted by strong surf. Some believe that the rock may have also been a *leina ʻuhane* or "leaping place of spirits" of *aliʻi* (Kanakaʻole *ʻohana*, per G. Leslie).

Native Land Management and Agricultural Practices In Kona

As noted earlier in the study, the island of Hawaiʻi was subdivided into a series of smaller political land units. Of these units, the *ahupuaʻa*—generally a division of land that extended from the fishery fronting a land unit to the mountainous zone, that provided land residents with the resources necessary for their welfare—was one of the most significant. The *ahupuaʻa* were also divided in a number of smaller manageable parcels such as the *ʻili, ʻili lele, kīhāpai, māla, kōʻele, moʻo, paukū*, and *kuaīwi* — these are small land units such as detached parcels with resources in various environmental zones, gardens, dryland agricultural parcels, rock wall-lined fields, and agricultural parcels worked by commoners for the chiefs. Interestingly, while for different reasons, in both pre-contact and post contact periods of history, many of these land divisions were marked by stone walls (examples of which may be seen along the length of the bypass easement today).

A synopsis of land management practices in pre-contact Hawaiʻi is provided by Marion Kelly:

> For generations the farmers and their families lived under the protection of chiefs and acknowledged that relationship by providing the chiefs and their land agents with portions of the harvest and labor on community projects. A chief had the responsibility for the overall management and productivity of the land. A good chief was one who "cared" for the land and the people living on it (Kelly 1983:70).

Handy, Handy and Pukui (1972) reported that:

> Kona, like eastern Maui, with its decomposing lava mixed with humus and with intermittent rainfall which soaks away quickly in the porous soil and rock, is ideal for sweet-potato cultivation. Sweet potatoes were the staple in lowland localities where there was sandy soil, as at Kailua, Honaunau, Kealia, and Hoʻokena (Handy & Handy 1972:526).

In addition to sweet potato, dryland taro was also a viable crop in the uplands of South and North Kona district, between 1,000 and 3,000 foot elevations, with taro crops still under cultivation through the 1930s (ibid.:106-107, 523). The old method of planting the taro in Kona was to plant the cuttings in the lower, warmer zone and then to transplant them to the higher forest zone where the soil and moisture were ample (ibid.:525).

An 1859 article in *The Polynesian* described the cultivation techniques used by Hawaiians:

> In cultivating the uplands, natives do not generally think of breaking up the whole surface of the soil; but only a spot here and there, where the seed, whether it be potatoes, bananas, cane or any other, is there deposited and [they] leave the intermediate space to be wrought afterwards (An Old Farmer 1849:50-51 IN Kelly & Barrere 1980:41).

In the following excerpt, Handy et al. (1972) described native Hawaiian agriculture in various elevational zones of South Kona. Citing several early historical accounts, the authors reported:

> In time of intensive native cultivation, South Kona was planted in zones determined by rainfall and moisture. Near the dry seacoast potatoes were grown in quantity, and coconuts where sand or soil among the lava near the shore favored their growth. Up to 1,000 feet grew small bananas which rarely fruited, and poor cane; from 1,000 to 3,000 feet, they prospered increasingly.
>
> From approximately 1,000 to 2,000 feet, breadfruit flourished (Handy & Handy 1972:524-5).

The "Kona Field System" Hawai'i Register of Historic Places Site 10-37-6601

One of the most significant geographical and cultural features of the district of Kona is a dryland agricultural field system, now commonly referred to as the "Kona Field System" (HRHP Site 10-37-6601). The proposed highway corridor crosses through this field system, which was one of the most intensively cultivated areas in the Hawaiian Islands. Early historic accounts of the area and archaeological remains are the grounds of conclusions by T. Stell Newman's (1970, 1972, and 1974) that the Kona Field System (*Figure 2*) was the most extensive and monumental work of ancient Hawai'i. A review of the *kuleana* claims made by native tenants of the north-south Kona districts document that this extensive dryland agricultural field system continued to function through the period of the Māhele in the middle 1800s, and is a part of the lands through which the proposed Māmalahoa Highway Bypass crosses.

In his research, Newman's (1970) formulated a synopsis of how the Kona Field System was set up between c. 1778-1823. Newman identified the following subzones of the field system

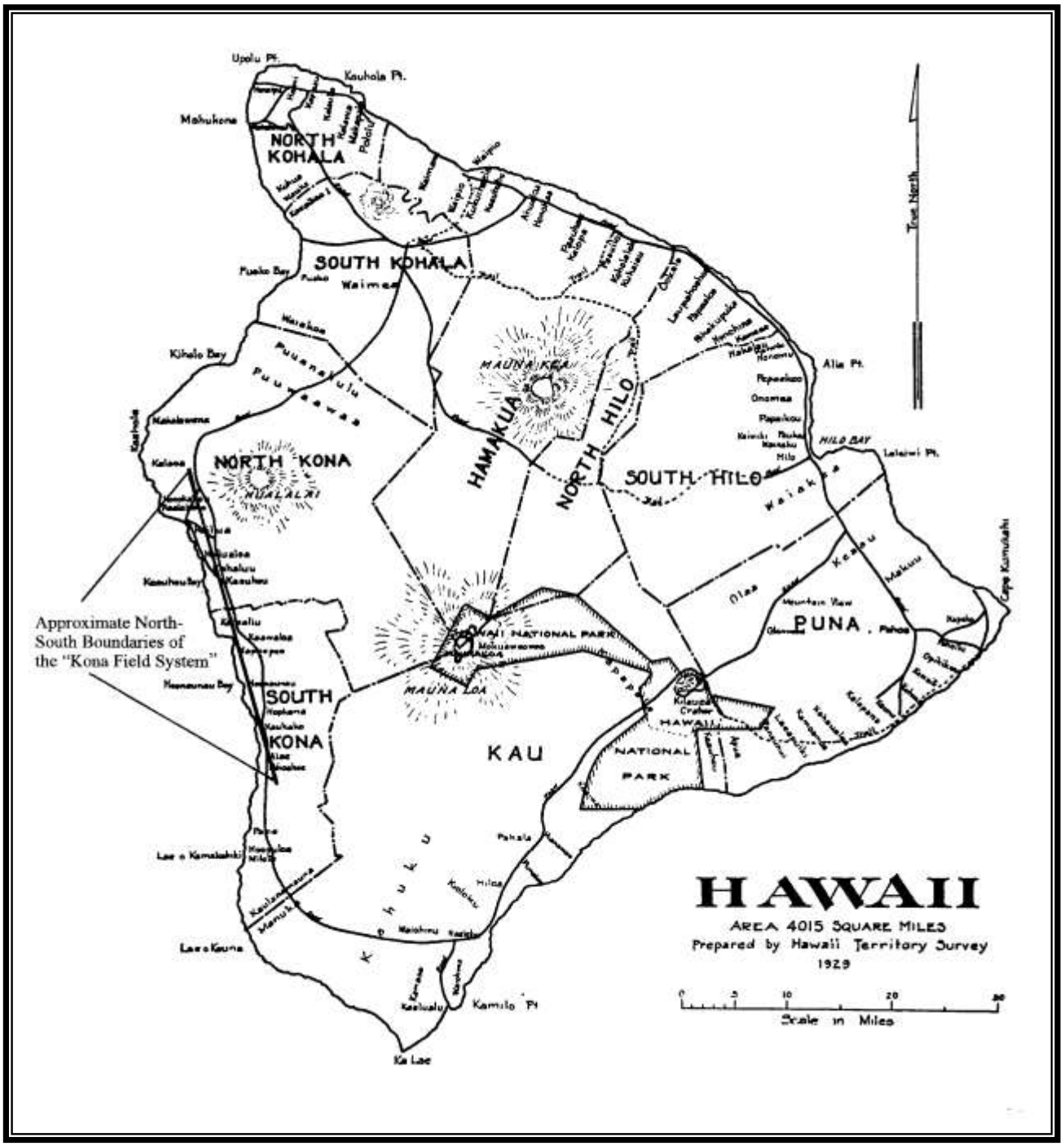


Figure 2. The "Kona Field System," Island of Hawai'i – showing approximate extent of field system, North and South Kona (after T.S. Newman 1978:Fig. 8)

which offer us a general framework of the system as described in terms of elevation, rainfall and crop types:

Sweet Potato/Wauke Zone — Elevation: Sea level to about 500 feet
Annual Rainfall: Seasonal; 30 to 50 inches
Crops: Sweet potatoes and *wauke* grown in very rocky areas.

Breadfruit/Sweet Potato/Wauke Zone — Elevation: 500 to 1,000 feet
Annual Rainfall: 30 to 60 inches
Crops: Breadfruit trees, with sweet potatoes and *wauke* planted between them.

Sweet Potato/Dry Land Taro Zone — Elevation: 1,000 to 2,000 feet
Annual Rainfall: 60 to 80 inches
Crops: no breadfruit trees; sweet potatoes in the lower part, dry land taro in the upper part; field boundaries planted with ti and sugar cane.

Plantains and Banana Zone — Elevation: 2,000 to 3,000 feet
Annual Rainfall: 80 to 100 inches
Crops: bananas and plantains planted just below and within the forest.

As described in the elevational context above, it is seen that north to south, the proposed Māmalahoa Highway Bypass runs through the first two zones and in the south, crosses slightly into the third zone. One of the earliest historic records that provides us with a glimpse into the nature of this agricultural field system in the vicinity of the project area, comes from the journals of Captain James Cook and his crewmen (Cook IN Beaglehole 1967, Vol. 3 pp. 106-107).

The historic record documents that the plantations were divided from each other by thick, low walls of lava rock and that they found the breadfruit trees, plantains, taro root, sweet potato, ginger root, and sugar cane growing. William Ellis, surgeon with Captain Cook in 1778, described the country above Kealakekua:

> After ascending part of the hill, which was covered in every direction with plantations of sugar-cane, sweet-potatoes, tarrow [sic], plantains, and breadfruit trees (which were by far the largest they had seen) they arrived at a spot of land entirely uncultivated, and overrun with long grass and ferns…they arrived at a long tract of plantain-trees, which far exceed the cultivated ones in size; they produce fruit like them, but it never arrives at perfection…but they took a different route to their former one [possibly the inland trail identified in native lore as Kealaehu or Mamalahoa trail] proceeding nearly in a W.N.W. direction, through innumerable plantations of the paper mulberry-tree, breadfruit, and plantain trees, which formed an extensive garden (Ellis 1784, Vol. 2 pp. 91-96).

The same region is described in detail by Archibald Menzies, a surgeon and naturalist, who accompanied Captain George Vancouver in 1793. The entry provides insight to the level of cultivation:

> The forenoon was spent in arranging and equipping the party before we left the village [Ka‘awaloa], and as our route lay directly back from it, over a dry barren rocky country, up a steep ascent…The tract which extended along shore, if we might judge from its appearance and our knowledge of that which we had already traveled over, we were ready to pronounce a dreary naked barren waste, if we except a few groves of cocoa palms here and there near the villages. But that which stretched higher up along the verge of the woods from the manner it was industriously laid out in little fields, exhibited a more pleasing and fertile appearance…On leaving this station, we soon lost sight of the vessels, and entered their breadfruit plantations, the trees of which were a good distance apart, so as to give room to their boughs to spread out vigorously on all sides, which was not the case in the crowded groves of Tahiti, where we found them always planted on the plains along the sea side.
>
> But here the size of the trees, the luxuriancy of their crop and foliage, sufficiently show that they thrive equally well on an elevated situation. The space between these trees did not lay idle. It was chiefly planted with sweet potatoes and rows of cloth plant. As we advance beyond the bread-fruit plantation, the country became more and more fertile, being in a high state of cultivation. For several miles round us there was not a spot that would admit of it but what was with great labor and industry cleared of the loose stones and planted with esculent roots or some useful vegetable or other. In clearing the ground, the stones are heaped up in ridges between the little fields and planted on each side, either with a row of sugar cane or sweet [ti] root of these islands where they afterwards continue to grow in a wild state, so that even these stony, uncultivated banks are by this means made useful to the proprietors, as well as ornamental to the fields they intersect.
>
> The produce of these plantations, beside the above mentioned, are the (wauke) cloth plant…taro and sweet potatoes…
>
> The land here is divided into plantations, called ili, which take their rise at the sea side and proceed up the country, preserving a certain breadth without any limitations, or as far as the owner chooses to cultivate them, and without the protection either of high walls or gates (Menzies 1920:74-77).

While traveling from Hualālai toward Ka‘awaloa, Menzies’ party descended out of the forest and he noted:

> …we found the lower edge of it [the forest] as in other places, adorned with rich plantations of plantains and bananas….We came to a village among the upper plantations, where we took up our residence for the night about nine or ten miles northeast of Kealakekua Bay, and where we were surrounded by the most exuberant fields of the esculent vegetables of these islands, which for industry of cultivation and agricultural improvements could scarcely be exceeded in any country in the world, and we were happy to find their labor here rewarded by such productive crops of these vegetables (ibid.:167-168).

In addition to Menzies, an earlier visitor, John Ledyard (Cook’s voyage), wrote in his journal about the trip into the uplands, back of Kealakekua Bay, and northward toward Kailua. Going

in a northeasterly direction from Kealakekua Bay in 1779, Ledyard described the land as a plain of little enclosures separated from each other by low broad walls. He noticed that most of these fields were planted with sweet potatoes and suggested that they were the principle crop. He also noted many breadfruit forests, and patches of sugar cane along the plains of Kona, up to about three miles from Kailua town (Kelly 1983:71-72).

The observations of these early westerners have been matched to specific land areas and analyzed according to modern environmental data to determine the characteristics controlling the agriculture (Newman 1970, 71, 72; Kelly 1983; Schilt 1984). Newman suggested, and the testimonies given while filing for *kuleana* parcels following the Māhele, substantiate, that this system continued northward from Kealakekua to include the area back of Kailua town,

for an estimated overall size of approximately 3 miles wide by 18 miles long (Hawaii Register of Historic Places, Site 10-37-6601). Newman asserts:

> …the whole Kona System, is well designed to take advantage of the western Hawaii Island environment. The orientation maximizes the available sunlight and exposure to periodic rain showers. The alignment would have made the crops susceptible to high velocity trade winds were it not for the protection of Mauna Loa. Onshore winds are generally light so physical damage or excessive plant evaporation would not have been a crucial factor in field alignment…(Newman 1970:56-59).

Pā Pōhaku (Stone Walls and Enclosures)

As noted above, *pā pōhaku* (stone walls) and *pā ʻāina* (land division walls) were an important aspect of Hawaiian land management practices. The walls found within the project *ahupuaʻa* are of both prehistoric and historic origin. Kelly offers readers an overview of the development and use of walls in the native and historic landscapes:

> The dominating archaeological features of Kona are its walls—the low earth and stone walls of the cultivated fields, the stone walls that enclose plots on land (the older ones usually enclosed former house lots, or served as animal pens), and the "walls of the land," *pa ʻaina*. *Pa ʻaina* are reported on all the islands and denote walls built by communal labor for the general benefit of the people. In early days *pa ʻaina* were built upon the command of chiefs who had authority over particular lands. They were built by tenants as part of services due to their landlords. In historic times labor was performed on walls and roads as service not only to land-holders but also to the government. Such tenant labor on government lands ceased in 1852, and ceased on chief-owned (*konohiki* lands) as tenants received their *kuleana* awards and bought or otherwise acquired their parcels in fee simple.
>
> In addition, wall and road work were assigned as punishment for infractions of law. Thus, there was a continuum of work on the *pa ʻaina*. Walls were built to protect the cultivated lands from the ravages of free-roaming dogs and pigs kept near the coastal habitations (*Ke Au Okoa*, Mar. 19, 1868; Testimony, Native 3:605). John Papa Ii recorded such a wall at Honuaʻula in 1812, saying "A stone wall to protect the food plots stretched back of the village from one end to the other and beyond" (Ii 1959:111)… Over a hundred years later the Rev. Albert Baker reported the same for the Kuakini Wall (Kelly 1983:75):

> Just a little above [the stone church at Kahaluʻu], and continuing all the way to Kailua, is the huge stone wall built in Kuakini's time to keep pigs from the cultivated lands above. A still larger wall may be seen *mauka* of Kainaliu, built for the cattle landed by Vancouver in 1793 [Baker 1915:83-84].

Kelly suggests that the "wall" referred to by Baker above Kāināliu should be read as "enclosure," which was reported in 1880 to have contained 486 acres, with walls four miles long (Bowser 1880:550-551; see also references to "Ka Pā Nui" and "Wai Hou" in the interview with Billy Paris). Kelly postulates that the wall cited by Ii prior the tenure of Kuakini as Governor, (1820-1844) was a precursor and later incorporated into what became known as the Kuakini Wall, "which may be followed from its starting point at Palani Road above Kailua Bay to beyond Kahaluʻu Bay.

It should be noted that both historic land records and local community knowledge document the continuation of the "Kuakini Wall" (Site 6302 or 7279) beyond it's terminus in Keauhou 1st. Beginning near the Keauhou 2nd-Honalo boundary, the Kuakini Wall may be located once again, and is seen on the land as far as Kalukalu in South Kona (cf. H. Ackerman and B. Paris in this study).

Changing Residency Patterns: Regional Population Statistics of the Nineteenth Century

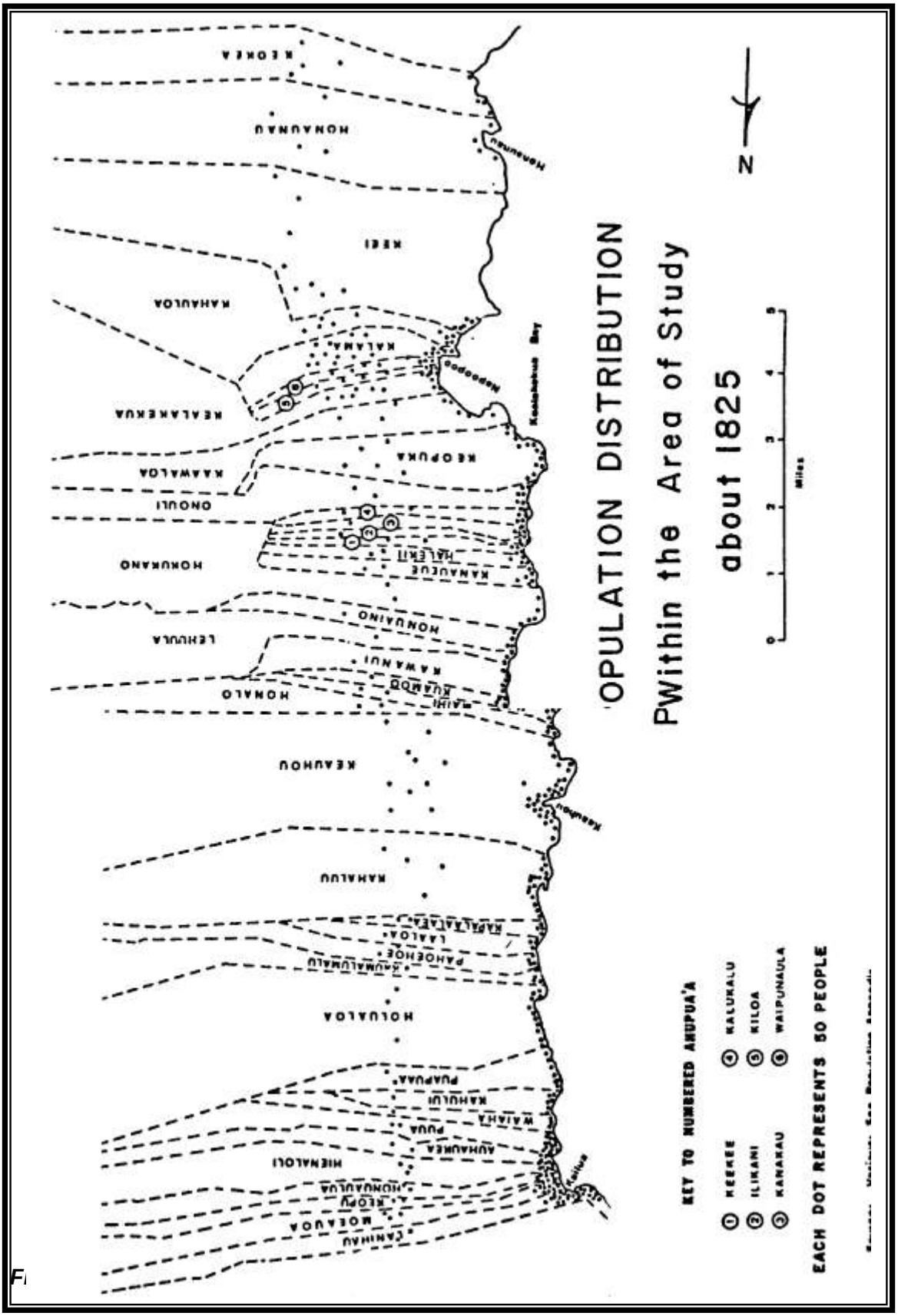
Severe drought and extensive destructive fires in the Kailua area forced many residents to move to other areas of the island in August of 1824 to May of 1825. Reports of scarcities occur again in 1825 and 1827, possibly the result of demands for sandalwood collecting made upon the populace by the chiefs. Kona's population may have been reduced by nearly half between 1824 and 1835, from about 20,000 to about 11,000 (Kelly & Barrere IN Schilt 1984:24).

In 1824 the Rev. Asa Thurston reported a population of not less than 20,000 inhabitants along a 30-mile stretch of the Kona coast, including the 3,000 at Kailua itself (Thurston, Ms.). Most of the people lived close to the seacoast, with another belt of residence about two miles inland. The population distribution was plotted by the geographer Gerald Holland and is included as *Figure 3* (Kelly 1983:14).

By 1832 the inhabitants of Kona were recorded in a census by the resident missionaries as follows:

Kane	4,607	
Wahine	4,670	
Keikikane	1,559	
Kaikamahine	1,596	Total 12,432 (Schmitt 1973:21)

Although the figure of 20,000 estimated by missionary Thurston in 1824 and the census figure of approximately 12,400 in 1832 may not seem comparable, given the catastrophic depopulation of the Hawaiian Islands in those years, the figures probably reflect something close to the actual populations. The missionary census taken in 1835 reported the following:



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South Kona		*North Kona*	
Kane	1,734	Kane	1,988
Wahine	1,812	Wahine	1,977
Keikikane	729	Keikikane	996

Kaikamahine 722	Kaikamahine 996
	Total 10954
	(Schmitt 1973:29, 31) [p.14]

Based on Hollands' statistics of population distribution in ca. 1825 (as indicated on *Figure 3* above), there were approximately 4,800 individual living in the coastal region between Keauhou Bay to the Kaʻawaloa Flats, and approximately 1,800 people living in the uplands of the same region. Historical references to Kaʻawaloa, Nāwāwā, Hōkūkano-Kāināliu, Kawanui, and Keauhou record that these locations were among the major coastal villages of the region (see section below titled "*Land Records by Ahupuaʻa*").

Government records for roads (in the Hawaiʻi State Archives) do document the requests of community members for roads to improve access between harbors, residences and growing town centers. By 1836, a new government road or trail from Kailua to Kaʻawaloa had been completed (Schilt 1984:24). As result of privatization of land ownership and the development of business interests in the middle 1800s, the need for more and improved government roads was being addressed. Following receipt of petitions from native and foreign residents of North and South Kona in 1860, the Minister of the Interior appointed a jury of residents to investigate the best route for a new road from the old Kaʻawaloa road to the harbor at Keauhou. On September 29th 1860, the jury wrote:

> …That in our opinion the proposed new road from the old Kaawaloa road to the beach at the harbor of Keauhou, will much conduce to the benefit of the community of this district, and facilitate travel and commerce. We recommend that it commence at the cave called Kanupa on the Kaawaloa road, thence running seaward over such convenient localities as may be designated by the Road Supervisor, until it joins the old Keauhou road at a place called Leohapuu, thence following the route of the old road, with such slight deviations as may be necessary to clear hills and rocks, to the harbor of Keauhou (Interior Department Files – Roads Hawaii; Sept. 29, 1860).

Additional documentation about early trails and road ways between Kaʻawaloa and Keauhou, and the gradual shifting of routes from the coast to the uplands is found in Māhele testimonies, Interior Department Road files, land grant records, and historic survey records.

LAND TENURE: THE MĀHELE (1848) AND SUBSEQUENT LAND GRANT SALES

During the reign of Kamehameha III, the *Māhele ʻĀina* (Land Division) took place. The Māhele separated and defined the undivided land interests of the King and the high-ranking chiefs and *konohiki* [*konohiki* originally referred to the person in charge of a tract of land on behalf of the king or chief. It is in the later statues that the chiefs or landlords were referred to as "*konohiki*" (Chinen 1958:vii and Chinen 1961:13)]. In 1848, More than 240 of the highest ranking chiefs and *konohiki* in the kingdom joined Kamehameha III in this division. The first Māhele was signed on January 27, 1848 by Kamehameha III and Princess Victoria Kamāmalu by her guardians Mataio Kekuanāʻoa and Ione Ii. The last Māhele was signed by the King and E. Enoka on March 7, 1848 (Chinen 1958:16).

The Māhele did not convey title to any land. The chiefs and *konohiki* were required to present their claims to the Land Commission and to receive awards for the lands quitclaimed to them by Kamehameha III. Until an award for these lands was issued, title remained with the government. Because of the lack of surveyors at the time of the Māhele, the lands were divided by name only, with the understanding that the ancient boundaries would hold until a survey of such lands could be made in the future. Thus the Land Commission awarded lands to chiefs and *konohiki* by their names only. These awarded lands became known as Konohiki Lands (Chinen 1961:13).

During this process all land was placed in one of three categories: King's Land (In 1865, during the reign of Kamehameha V, these were renamed "Crown" land in order to prevent Dowager Queen Emma from retaining lands held by her husband Kamehameha IV, thus making them the property of the occupant of the throne), Government Lands, and Konohiki Lands. These were all "subject to the rights of native tenants," (Laws of Hawaii, 1848:22). Native tenants were the commoners who lived and worked the land for their subsistence. Whenever *aliʻi* procured an entire *ahupuaʻa*, they were bound to respect the rights of the existing tenants. These tenants, if they filed a claim to The Board of Commissioners to Quiet Land Titles, could continue to cultivate and reside on their parcels.

The Kuleana Act of 1850 permitted the Land Commissioners to issue awards to the farmers for house lots and gardens cultivated by them for their own subsistence only, providing the claimants had fulfilled all other legal requirements, such as making a written application before February 14, 1848, having two witnesses give sworn testimony regarding applicant's past occupation and use of the land for an extended period, and having no counter claims made by others (Kelly 1971:6). The parcels for house and garden purposes became known as *Kuleana* (responsibility). Until its dissolution on Mach 31, 1855, the Land Commission issued thousands of awards to native tenants for their *kuleana*; even so, less than 30,000 acres of land were awarded to the native tenants as Kuleana Lands.

The *aliʻi* and Commissioners had to file a claim to Quiet Land Titles with the Board of Commissioners, usually referred to as the Land Commission. When such a claim was filed, a Land Commission Award (LCA) was assigned and upon payment of a fee, a Royal Patent was awarded. The testimonies of native Hawaiians and foreigners, regarding their claims for *kuleana* in the *ahupuaʻa* of the project area, and for land grants, which are cited below, were reviewed at the Hawaiʻi State Archives, Bureau of Conveyances and Land Management Office. In addition to said testimonies, references to the subject parcels were investigated in the Hawaii State Archive's Land Index files which provide further insight to land use.

The general housing and agricultural pattern at this time includes coastal house lots with corresponding upland agricultural lots. Coastal lots were clustered in two primary areas, Nāwāwā Bay and at the Kāināliu or Hōkūkano Village area; additionally a few records document the occurrence of a some residences scattered along the coast in areas like Ka‘awaloa, Kawanui, Kuamo‘o and Mā‘ihi. Agricultural lots were located in an elevational band from ca. 1,200 to 1,500 feet above mean sea level, *mauka* of the proposed bypass corridor. This pattern of a coastal house lots with corresponding upland agricultural lots is typical of residency and land use patterns in Kona. In the present study area ***ahupua‘a***, most of the land grants were made up of large parcels of hundreds acres. With the passing of time, many of the grant parcels were sold and consolidated into larger parcels. Such historic period consolidation represents a shift into market-oriented land use, and in the study area, this was primarily associated with a few large ranching operations.

Overview of Claims for Land, Land Use Patterns, and Historic Accounts of the Ahupua‘a from Keauhou 2nd to Ka‘awaloa

The following section of the study provides readers with a synopsis of the LCA and Grant records for the project area lands, and also includes selected historical accounts (e.g. church, education department, business, and early archaeological records) of sites, residences, and uses of the lands between Keauhou to Ka‘awaloa. Generally, the information is summarized and presented in a format similar to that which was presented in the study that was conducted and accepted for 19 of the 31 historic ***ahupua‘a*** within the present project area (cf. Wong Smith in Hammatt et al. 1997).

It is generally recorded that at the time of the Māhele, many families claimed residences close to the shore where they could have easy access to fisheries that fronted the various ***ahupua‘a***. They also claimed land for agricultural and residency use in the uplands, generally in the area around, and extending above the Māmalahoa Trail (near the present-day highway of the same name). As a result, and as demonstrated in various testimonies, *mauka-makai* trails providing access through the various environmental zones of the ***ahupua‘a*** were integral to the lives of the native residents.

Even as the Māhele and early land grant programs were underway, changes in the Hawaiian population, and the restriction of access through large sections of land being turned over to ranching operations, were significantly impacting native residency and land use patterns. This is demonstrated in the narratives below, which indicated that only a few coastal areas maintained sizable communities by the mid-to-late 1800s. A historic map from the Taxation Division (ca. 1928) presents viewers with a detailed overview of grants and various land holdings from the 1800s through the period of the map’s production (*Figure 4*). The map has also been annotated, and depicts the location of the proposed Māmalahoa Highway Bypass, archaeological sites identified within road easement, and selected sites discussed in oral history interviews, in relation to historic land tenure boundaries.

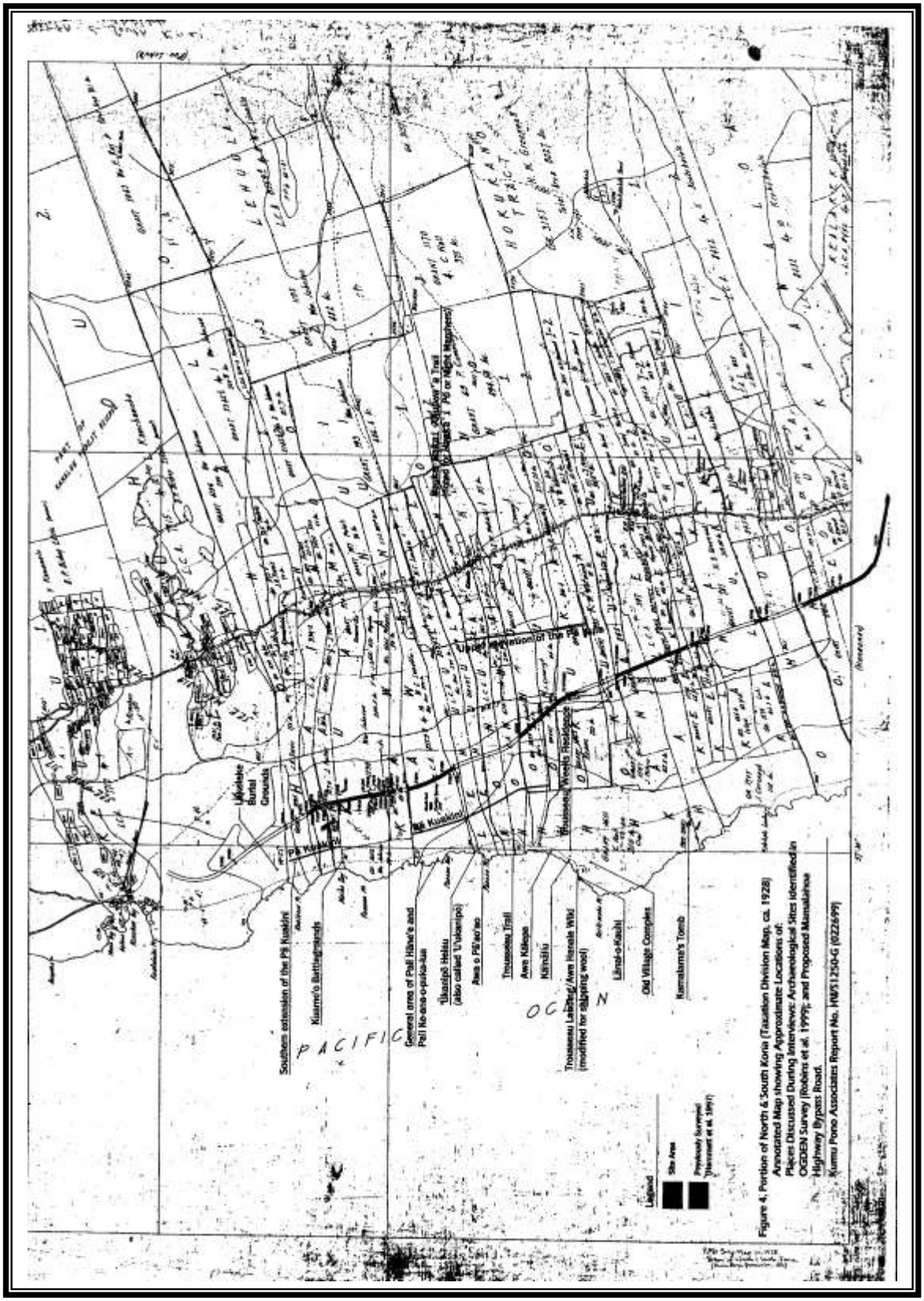


Figure 4. Annotated Map, Taxation Division Map ca.1928; Keauhou to Kaʻawaloa (not to scale – the accuracy of the figure is limited to the accuracy of the source maps)

Land Records by Ahupua‘a (North to South)

Keauhou 2

The land of Keauhou is bounded on the north, by Kahalu‘u, and on the south, by Honalo. Traditional and early historic accounts describe Keauhou and Kahalu‘u as a chiefly center in the district of Kona. The number of *heiau*, chiefly residences, and stories that are told of events at Keauhou, give the area great significance in the history of the island (cf. Tomonari-Tuggle 1985; “Keauhou Cultural Resource Management Plan”). By the time of the Kamehamehas (c. 1790), the land of Keauhou came to be closely associated with the ruling family. One of the most interesting and significant accounts identifies the village at Keauhou Bay as the birth place of the still-born infant Kauikeaouli, who was revived in the waters of fronting the village. This child later became Kamehameha III. Some accounts also record that the great Hōlua of Keauhou—which existing roadways now pass through—was built on the occasion of Kauikeaouli’s birth.

The lands between Keauhou 2 to Kuamo‘o are of particular significance to the history of the Hawaiian Kingdom. It was on these lands that the *Kaua ‘ai noa* (Free-eating Battle) was fought in 1819. In a battle between forces loyal to the young King Liholiho (Kamehameha II), and those of his elder cousin, Kekuaokalani (keeper of the ancient gods), the latter was defeated and the ancient *kapu* system overturned. Today, the battle and burial grounds of Lekeleke, with their *pū‘o‘a* (burial mounds) near the border of Keauhou 2 and Honalo (by which the proposed highway will pass), and similar mounds at Mā‘ihi-Kuamo‘o, are a striking reminder of the ancient warriors and chiefs who fought passionately for their beliefs. It is recorded, that at Lekeleke, the supporters of Liholiho (Kamehameha II) fought and gained victory for their King (cf. Reinecke ms. 1930; and interview with Wm. Paris in this study).

Today, the overall importance of the land of Keauhou to members of the Kamehameha line is still evident. The land is largely held by the Kamehameha Schools-Bishop Estate Trust.

In the Māhele of 1848, 19 claims were made for *kuleana* in Keauhou 2, by native tenants of the land. The claims include documentation of house sites both in the uplands and on the shore (situated around Keauhou Bay). None of the land awarded, appears to be situated within the present project area.

Among the notable references in the claims are those for agricultural fields and cultivated crops which included *‘olonā* (*Touchardia latifolia*) , *kalo* (taro), *‘uala* (sweet potatoes), coffee, oranges, *kou* trees, and *loulu* (*Pritchardia* spp.) and coconut palms; animal pens, walled enclosures; and *ala pii uka* (or *mauka-makai* trails). Many of the claimants stated that their claim had come from their elders, at least back to the time of Kamehameha I. The list below, identifies families of Keauhou 2 who claimed LCA in the Māhele.

LCA No.	***Awardee***	***Acreage***
5561-E & 5785	Keahualaaumoku	1.57 ac.
5561-F	Kewalo	4.70 ac.
5561-D	Kauihana	2.88 ac.

LCA No.	***Awardee***	***Acreage***
5561-H	Kahilo	not found in indices
5561-I	Ki	4.85 ac.

5561- F	Kalalakoa	4.70 ac.
7366	Kukahi	0.14 ac.
7484	Keao	1.50 ac.
7738	Aoao	3.00 ac.
10260	Moa	2.00 ac.
5786 and 7482	Kapela	2.11 ac.
7320	Kahililoa	1.75 ac.
7319	Naholowaa	4.90 ac.
5903 & 10734	Paiki	5.53 ac.
7365	Keohoaeae	6.28 ac.
9698	Kapela	2.30 ac.

Today, the *ahupua'a* of Keauhou is renowned for its Hawaiian sites and its place in the history of Hawai'i. On its north, Keauhou is bounded by the *ahupua'a* of Kahalu'u which is noted as being a significant Hawaiian place; portions of both Kahalu'u and Keauhou are contained within the Kahalu'u Historic District (HRHP Site 4150).

Honalo

In 1929-30, BPBM contracted John Reinecke to conduct research on archaeological sites in Kona. His manuscript (ms. 1930) records that he was told Honalo meant "to conceal" (ms. 1930:1). Pukui, Mookini, and Elbert (1974) do not offer a translation of the name, but reports that at Honalo, there is "a *heiau* here was called Kualani (chiefly back)" (Fornander Vol. 4:588 IN Pukui et al., 1974:48). John F. Stokes, investigated the *heiau* of Kualanui in Honalo. He placed it "south of the bay on the flat between the lower government road and the sea" (Stokes and Dye 1991:86). He found no local history for it. On its northern boundary, Honalo borders Keauhou 2, while on its southern boundary it is adjacent to two *ahupua'a*, Mā'ihi and Lehu'ula.

Reinecke (ms. 1930) noted that there were numerous graves in a *mauka* section of Mā'ihi and Honalo as well as "a *hōlua* (Site 85; SIHP 1753) about 14'-15' wide and 2' above surface, roughly paved running down within 100' of the shore so that athletes could leap into the water after their slide, and extending 1,000' *mauka* (Reinecke, 1930 Part 5:10,11).

Nāluahine Ka'ōpua, an elderly Hawaiian historian and descendant of native families of Kona, recorded that by the 1950s, the inland boundary of Honalo was at a point on the *mauka* side of Teshima's store (IN Kelsey and Kekahuna Ms.). Kualanui Point on the ocean, is the northern shoreward boundary of Honalo. In the wooded mid-section of Honalo is a water hole named, Kapapakaukeana (Boundary Comm. Testimony). Lekeleke is on the boundary of Honalo and Keauhou. Komomoku is the name of a *pali* on *mauka* boundary of Honalo and Keauhou.

In Alexander's map of Keauhou 2, (c.1885) Honalo is described as government land covered with *kukui* nut trees. The entire *ahupua'a* was designated as government land with twelve *kuleana* ranging in size from 0.30 acre to 3 acres awarded to claimants. These LCA include:

LCA No.	***Awardee***	***Acreage***
7965	Kawahaaiai	3.00 ac.
7958	Keliinohokaha	1.59 ac.
5249	Kuapuu	1.25 ac.
7963	Kukea	2.10 ac.

9918	Lumihai	3.0 ac.
7979	Pinao	0.30 ac.
7978	Poka	1.20 ac.
3965	Heleaole	0.50 ac.
7961	Kaanehe	2.00 ac.
7960	Kahalio	3.40 ac.
7962	Kaiahauli	1.92 ac.
7959	Kuanuuanu	not awarded
7964	Kahaialii	3.40 ac.

Agricultural land use information is present for three of these awards (7962, 7965, 7963). For LCA 7962, an award of slightly under 2 acres, "19 taro and potato *kihapai*;" for LCA 7965, an award of only half an acre, "4 taro *kihapai*...3 taro *kihapai*...[1] taro *kihapai*;" and for LCA 7963 an award of slightly more than 2 acres, "35 taro and potato *kihapai*." Four of the awards (7960, 9188, 8575, and 7958) included coastal lots. Their presence in association with inland lots and residences indicates that there were *mauka-makai* trail accesses in Honalo. Such accesses would also include various features such as trails, resting places, trail shrines and other sites which are recorded as having occurred with native use of the land (cf. TMK 7-9-05).

A letter found in the State Archives' Public Instruction letter file, dated, 18 January 1862, notes that Honalo school had 32 pupils, and in 6 months, there was an increase to 47 pupils. There was also a Catholic school situated at Honalo, *makai* of the present-day Māmalahoa Highway.

Another reference to Honalo, found in the Hawai'i State Archives' Land Index is a letter (March 22, 1879) from Henry N. Greenwell (HNG) to the Minister of the Interior. In it Greenwell states that a remnant of Honalo was leased to Dr. Trousseau and transferred to H.N. Greenwell for $105 a year. *Figure 5*, Register Map No. 1281 (ca. 1891) also shows several Government Land Grants were awarded in Honalo. They are:

Grant No.	***Grantee***	***Acreage***
1594	Poka	40 ac.
1595	J.N. Travis	175 ac. (in the project area)
1172	Kamoehalau	53 ac.
2342	Johnson	454.4 ac.
1173	J.N. Travis	70 ac.
726	Molale	50 ac.

Māʻihi 1-2

In "Place Names of Hawai'i" readers are told that Māʻihi was named for the wind goddess Māʻihi-ʻala-kapu-a-Lono (Fragrant sacred Māʻihi, [child] of Lono) (Pukui et al. 1974:138). The Paris family, who are the owners of the ***ahupuaʻ***a pronounce the name as "Mai-hi." Reinecke recorded that Māʻihi means "stripped, peeled" (1930:1).

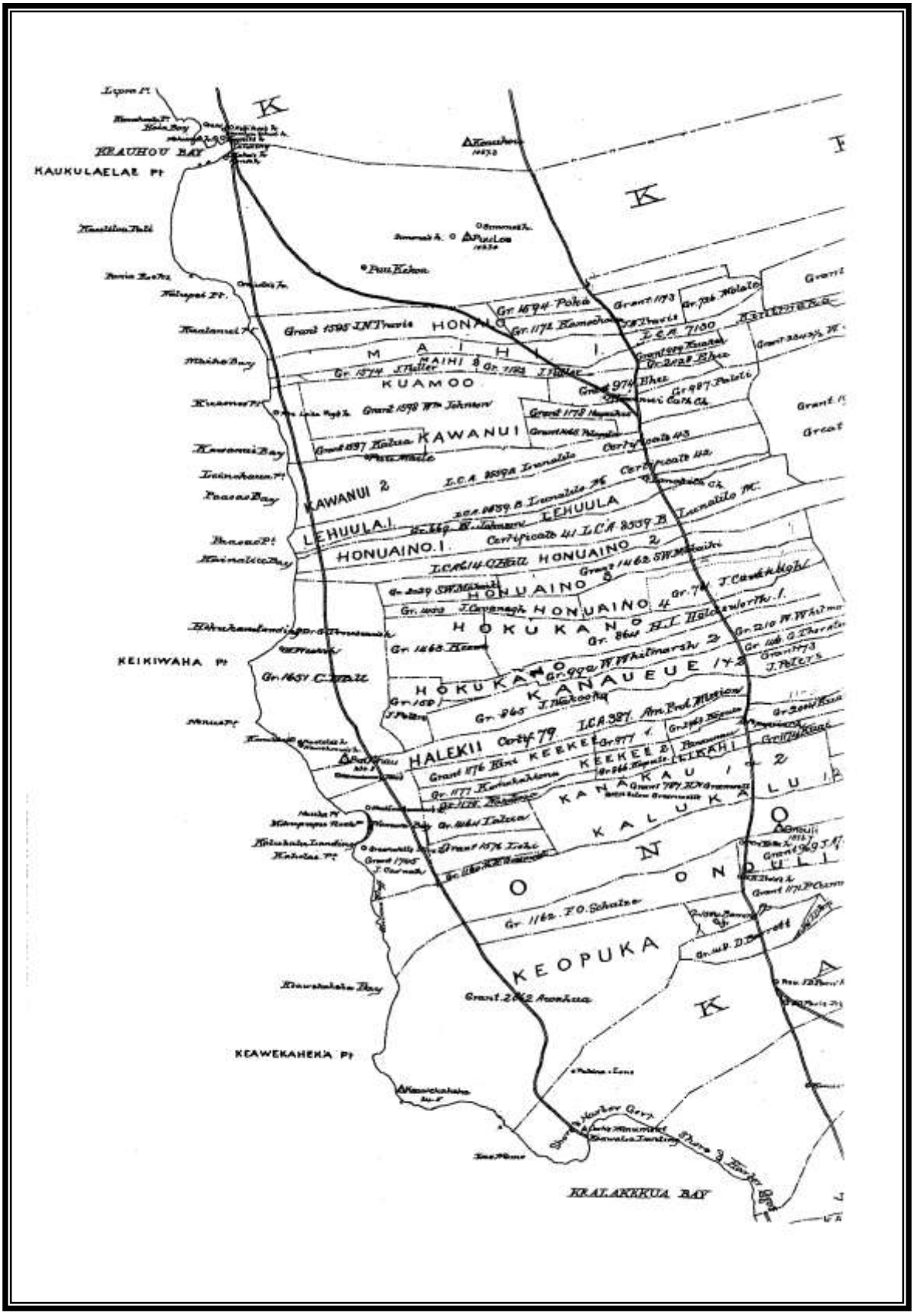


Figure 5. Portion of Register Map 1281 (J.S. Emerson, Dec. 1891 – not to scale); Showing Selected Residences, Land Grants, and Features in the Lands of Keauhou to Ka‘awaloa (State Survey Division)

Māʻihi borders Kuamoʻo on the south, and Honalo on its northern boundary. Boundary Commission testimonies (in the collection of the authors) record that Kaʻilikini, a native female resident identified "Leinakaloa" as "the name of a canoe landing on the boundary of Māʻihi 1 and 2. A *pali* between "*Koa Opelu*" (an *ʻōpelu* fishing station marker) belongs to Māʻihi 1. Boundary at shore between Māʻihi 1 and Honalo is at Keawakui…Mahikua is on Honalo…" (Boundary Commission Testimonies).

Ehu also testified that Leinakaloa was the boundary at the shore between Māʻihi 1 and 2. He added that "Ancient fishing rights extend out to sea, the *opelu* belong to Maihi and the *ahi* to Keauhou…Mahikua, a cave, is the boundary between Honalo and Maihi 1, a bathing place near Kailikini's house is not on the boundary but is on Maihi. The boundary is a little on the south side from Mahikua…Leinakaloa is a place on the shore where Umi chased a chief into the sea…" (Boundary Commission Testimony Aug. 8, 1873).

There are two *heiau* that have been recorded in historic archaeological surveys within the *ahupuaʻa* of Māʻihi. One is recorded as being called Māʻihi, in Māʻihi 1. The other, is Kekuaokalani in Māʻihi 2. For the *heiau* called Māʻihi, Thomas Thrum recorded that it was "…120 x 145 ft. in size; its walls in fair condition, but all internal divisions gone (Thrum 1908:43-46). In his study of 1906-1907, J.F.G. Stokes recorded the following description of Māʻihi *heiau*:

> Located 500 feet east of the main government road…The main axis of the *heiau* is approximately north-south. It is built as an enclosure with heavy sloping walls and with benches on the outside of the east, south, and west walls….No local history was obtained on Hawaiʻi, but in later correspondence, it was ascertained that the *heiau* was built by Kamehameha and that the god Kukaʻilimoku was worshipped there. The size and appearance of the place suggest a *heiau* of importance, but the situation seems unsuitable for human sacrifice, which the worship of Kukaʻilimoku, the god of war, would demand (Stokes 1906:24; Stokes and Dye 1991:86).

Of Kekuaokalani *heiau*, Stokes reports that it was situated west of and adjoining the government beach road, 300 to 500 feet from the sea (Stokes and Dye 1991:86) Although Stokes found no local history for Kekuaokalani (it was used for drying nets at the time of his survey in turn of the century) he notes:

> …it was in this locality that the last battle in support of idolatry was fought and lost. The leader around whom priests' party rallied was Kekuaokalani, and the *heiau* may have been hastily built and dedicated to ensure victory to the side of religion. While the natives of the place knew nothing of the *heiau* except the name, they did know about this battle called "Kuamoʻo." It was fought between this *heiau* and Lonohelemoa Heiau. Kekuaokalani was killed were he made his last stand, just north of the latter *heiau* (Stokes and Dye 1991:89).

One of Stokes' informants for the area from Honalo to Lehuʻula was Kealoha Kahalio (probably the son of Kahalio, recipient of LCA 7960), who was born in 1836 and lived in Honalo. Stokes wrote that is a "probability that Kekuaokalani made this locality his stronghold because the old religion had a stronger hold than elsewhere" (Stokes field notes, BPBM Archives Group 2 Box 5 #1).

An interview conducted by M.K. Pukui in the 1930s, with an elderly Hawaiian woman,

Ka‘aha‘āina-a-ka-Haku, who was born at Mā‘ihi (c. 1830) offers further details on the battle of Kekuaokalani at Kuamo‘o. The account is particularly interesting as it comes from an informant whose own family witnessed the events described, and it speaks of the importance of an inland area in Mā‘ihi. One of the references made, is to a *pu‘uhonua* (place of sanctuary) named Kuaiaku. The *pu‘uhonua* is situated at an inland section of Mā‘ihi, on a *pu‘u* (hill) called Pu‘u Kuaiaku, and from the *pu‘u*, could be seen the shore of Kuamo‘o. The following interview notes were viewed in the collection of Jean Greenwell at the Kona Historical Society. Ka‘aha‘āina-a-ka-Haku’s mother’s name was:

> …Papa‘ikani‘au and her father’s was Ka-moku-o-Namakeha, Her grandmother was Ku-aloha, a prophetess, and her grandfather, Ku-ka-lau-o-Kanaloa.
>
> Ku-aloha was living when Kekuaokalani and his wife Manono incited war [upon] Liholiho’s *ai noa* (free eating) after the *ai kapu* (*tabu* eating) ended; [Kekuaokalani and Mānono] and the god Kukailimoku were at Kuamo‘o, Kona, Hawaii.
>
> There at Ma‘ihi is the *puuhonua* Kuaiaku. From its top can be seen the seashore of Kuamo‘o. Kualoha saw the people fleeing in every direction from the battle at the seashore; she went to the top of this Pu‘u Kuaiaku and called out to the people coming, “E, don’t go to the hills or the forests or you will die; come with me. This is your refuge, and you will escape through me.” The people turned back at her (Kualoha’s) call…When the people were assembled Kualoha said, “*Auhea oukou*, get ready food and fish; cook a lot of food–taro, sweet potatoes, yams, [and] *kalua* many pigs against hunger.”
>
> From where Kualoha was, she could see the canoes from everywhere coming up to the seas of Kuamoo and Ma‘ihi. In the evening the warriors came up to Ma‘ihi and came to where Kualoha was seen…After the death of the chief Kekuaokalani, his body was mistreated. In the darkness of night certain of his own people came and took the body away, and hid it well… The burial place has never been found. He died at Na-hau-o-Ma‘ihi (The *hau* trees of Ma‘ihi)… (ms. Pukui)

In c. 1930, Reinecke recorded the following descriptions of the two recorded *heiau* and other sites within the *ahupua‘a*:

> Site 79: Many graves noted in *mauka* section of Maihi.
>
> Site 72. “At the gate in the wall between Kuamo‘o and Maihi 1, or very near it, according to Mr. Johnson of Kainaliu, the rebel Kekuaokalani and his wife were killed in the great battle, which terminated about Lonohelemoa Heiau.
>
> On a *pahoehoe* knob 1/2 way between Waipuhi and Kuamoo - Maihi wall, a platform 16 x 12, this is a possible fishing *heiau*.
>
> Site 76: In front of the windmill in Maihi 2 is a mark in the lava, about 125’ long, sinuous and bearing a striking resemblance to the tail of an eel. According to Mr. Kahalioumi (of Keauhou), the legend connected with this mark is the obvious one that a man, pursued by his enemies, changed himself into a great eel and wriggled into the sea, leaving this trace behind. Hence the place is called *Waipuhi*...(Reinecke ms. 1930 Part 5:10).

During the Māhele, Māʻihi was originally awarded to chiefess Miriam Kekauʻōnohi, but then commuted to the King (Interior Dept. Index Land Matters Doc. 391). However, the *ahupuaʻa* was later awarded to chief Kinimaka (LCA 7130) (Native Testimony Vol. 10:161). Kinimaka's Land Claim 7130 is included in Royal Patent 5693 and is noted in the Māhele Book for Māʻihi (Minister of Interior Office, 13 Oct. 1852 A.G. Thurston). Kinimaka later commuted Māʻihi to the Government in exchange for fee simple title for some of his other holdings in Kona (Interior Dept. 1851 April 14).

It appears that no *kuleana* were awarded to native tenants in the lands of Māʻihi. An early map of the vicinity (*Figure 5*–Reg. Map No.1281), does identify the following grants as being awarded in Māʻihi:

Grant No.	***Grantee***	***Acreage***
1574	J. Fuller	50 ac. (crossed by the bypass easement)
1182	J. Fuller	40 ac.
2028	Ehu	44 ac.
989	Kuakea	25.5 ac
2342 ½	W. Johnson	125.75 ac.

Kuamoʻo 1-3

Reinecke (ms. 1930) recorded that Kuamoʻo means "a narrow path." Place Names of Hawaiʻi provides the literal translation, "backbone" (Pukui et al. 1974:119). Kuamoʻo borders Māʻihi on the north and Kawanui on the south. The *mauka* boundary between Kawanui and Kuamoʻo is the stone wall between Teshima's restaurant and the Daifukuji Church (J. Greenwell personal notes).

As noted in several areas in preceding sections of this study, one of the most significant aspects of Kuamoʻo's history comes from the period of Kekuaokalani's religious rebellion against the young King, Liholiho, in 1819. Fairly detailed documentation on the battle and subsequent burials at Kuamoʻo is presented in this study (cf. section titled "Battle of Kuamoʻo" and documentation for the land of Māʻihi). One additional citation is recorded here, from the journal of Tahitian missionary, Toketa (n.d. [c. 1822-1838]). On a journey to Kuamoʻo, Toketa reported:

> I went sightseeing (*makaʻikaʻi)* where I came upon Kaniho. He showed where Kekuaokalani had been killed. It was in a hollow near the path (Barrere and Sahlins 1979:32).

Lonohelemoa *heiau* is located in Kuamoʻo 1. Stokes places it 200 to 300 feet east of the government beach road. Although he gave a detailed physical description of Lonohelemoa, he was unable to secure any history (Stokes and Dye 1991:89). Reinecke's information on Lonohelemoa is found in the citation provided under Māʻihi: "Site 72. At the gate in the wall between Kuamoʻo and Maihi 1… which terminated about Lonohelemoa Heiau." (Reinecke ms. 1930)

During the Māhele the entire *ahupuaʻa* of Kuamoʻo was awarded to Kealakai (LCA 703, Indices 1929:482). However, in testimony, Kealakai claims, "I enter my claim for Kuamoo, an *ahupuaa* in Kona, Hawaii, received from the King (Claim 8610 "Not awarded" IN Barrere 1994:303). A letter by Kealakai to the Minister of the Interior asks if his land in Kuamoʻo, Kona

has been sold (Interior Dept. Doc. 144). Additional records from the State Archives Land Files record:

> Kuamoʻo 2
> Interior Dept. Doc. No. 374
> In list showing that the above land in Kona Hawaii belongs to Kamehameha.
>
> Interior Dept. Doc. No. 375
> In list showing that the above *ahupuaa* in Kona was set to Kamehameha III, in the division made between Leleiohoku and the King.
>
> Interior Dept. 1843
> List showing that the above land in Kona, Hawaii is one of the lands released. It being the custom during Kuakini's administration, possession of land went to the King for 1 year & the succeeding year possession went to Kuakini.
>
> Interior Dept. 1854 Nov. 23
> In letter from J. Fuller to the Minister of Interior (Young) forwarding a report which is attached, showing that 49 acres in Kawainui [i.e. Kawanui] 1 & in the above place as one piece, had been sold to Wm. Johnson & 454 ½ acres in Honalo. Maihi 2 & said Kuamoo in the other piece, sold to the same party is awaiting for the approval of the Privy Council (Grant 1598).
>
> Interior Dept. 1897 Dec. 29
> Superintendent of Public Works to Minister or Interior
> Enclosing deed for right of way, duly signed and acknowledged from Huia (w) in the above tract.

As a result of archaeological field work conducted as a part of the EIS for this project, one ancient residence complex (Site 21247), containing six features, was identified within the project area (Robins et al. 1999). Subsequently, the bypass easement was realigned to avoid impacting the complex (Robins et al. 1999 – Appendix A). None of the archival information reviewed as a part of this study could be directly associated with this site, though Billy Paris discusses his visiting the site with field archaeologists in his oral history interview.

Kawanui 1-2

Kawanui (also transcribed in error as "Kawainui" on some historic land records), is recorded as meaning "Big leaping [diving] place" (Pukui et al., 1974:99). Its northern boundary is Kuamoʻo and its southern, Lehuʻula, just north of Pāʻaoʻao Point. Billy Paris gives the name "Awa-ka-lepa" as that of the canoe landing at Kawanui (cf. interview with Wm. Billy Paris in this study).

Historic studies identify one *heiau* in the coastal region of Kawanui I. It is Pūʻoʻa *heiau*, and is located "between the government road and the sea, the latter being 250 feet distant (Stokes and Dye 1991:89). Reinecke (ms. 1930) suggested that it was used as a fishing *heiau*.

During the Māhele, a third of Kawanui was awarded to William Charles Lunalilo (King Lunalilo was the son of Charles Kanaʻina and Kekāuluohi) in LCA 8559-B for 380 acres. In the documents of Lunalilo Estate and Land Matters (State Archives, M.94) it is recorded that "…Kawanui Iki - 343 acres; Lehuʻula Nui - 306 acres; Honuaʻino Nui - 275 acres…are fine valuable lands near the estates of Hall and Johnson in Kona and *have quite a number of*

natives…" (emphasis added). As a result of the Māhele, a number of *kuleana* were awarded to native tenants. Among those parcels are:

Kawanui 1

LCA No.	***Awardee***	***Acreage***
5561-L	Kahaleko	0.50 ac.
7332	Kahoaeae	1.41 ac.
10369	Ninauiwi	2.50 ac.
10723	Pelapela	1.28 ac.

Kawanui 2

LCA No.	***Awardee***	***Acreage***
7496	Ilikaualoha	1.30 ac.
7399	Kahaleola	1.07 ac.
7348	Kaiwi	1.20 ac.
7347	Kekahunanui	0.40 ac.
7332	Keohoaeae	1.41 ac.
7349	Keohokalole	0.26 ac.
10292	Molale	1.40 ac.
10733	Pumoku	0.49 ac.

House lots are referenced in eight of the above claims: LCA 5561-L, 10369, 10723, 7399, 7348, 7349, 10292 (two house lots are cited in this claim, one in Haleololi *ili* and Kapukalua *ili*), and 10733. TMK 7-9-06 identifies Molale's parcel number 2 (LCA 10292:2) and Kahaleola's parcel (LCA 7399:2) as being just *mauka* of the old coastal trail from Ka'awaloa to Keauhou. As in other *ahupua'a* associated with the overall study area, the association of *makai* lots with inland parcels indicates that there were *mauka-makai* trails in the vicinity. Such trails would logically be associated with various native sites that may still be present. Agricultural activities were referenced in only three of the claims. They include cultivation of: taro in LCA 10723; coffee in LCA 7399 (Molale); and potatoes in LCA 10733.

Of particular interest to the discussion of coastal residence in Kawanui is the record that accompanies Land Grant 1652 to Wm. Johnson, of November 30, 1854. The map (*Figure 6*) that accompanies the grant record identifies at least eight house sites *mauka* of the Ka'awaloa-Keauhou "Public Road," near the boundary of Kawanui 1 & 2, and also identifies the "Great Wall" (Pa Kuakini) as the *mauka* boundary of the parcel. Boundary references cited in text and on the map include:

> A part of Kawanui 1 and Kuamoo below the Great Wall…
> …2. [on the south from the sea to]: A coconut tree;
> 3. boundary through Ho'olapa's house;
> 4. boundary along the ancient boundary of Kawanui 2
> 5. [*mauka* boundary]: along the Great Wall…
> 9 & 10. along the boundary of Maihi 2 to road… to sea…
> …Containing 49 acres (Grant 1652 Nov. 30, 1854 - Bureau of Conveyances)

Wm. Johnson also received other land in upland Kawanui:

Privy Council Vol. 8:191
Resolution confirming the sale of 280 ½ acres of the above lands to W. Johnson.

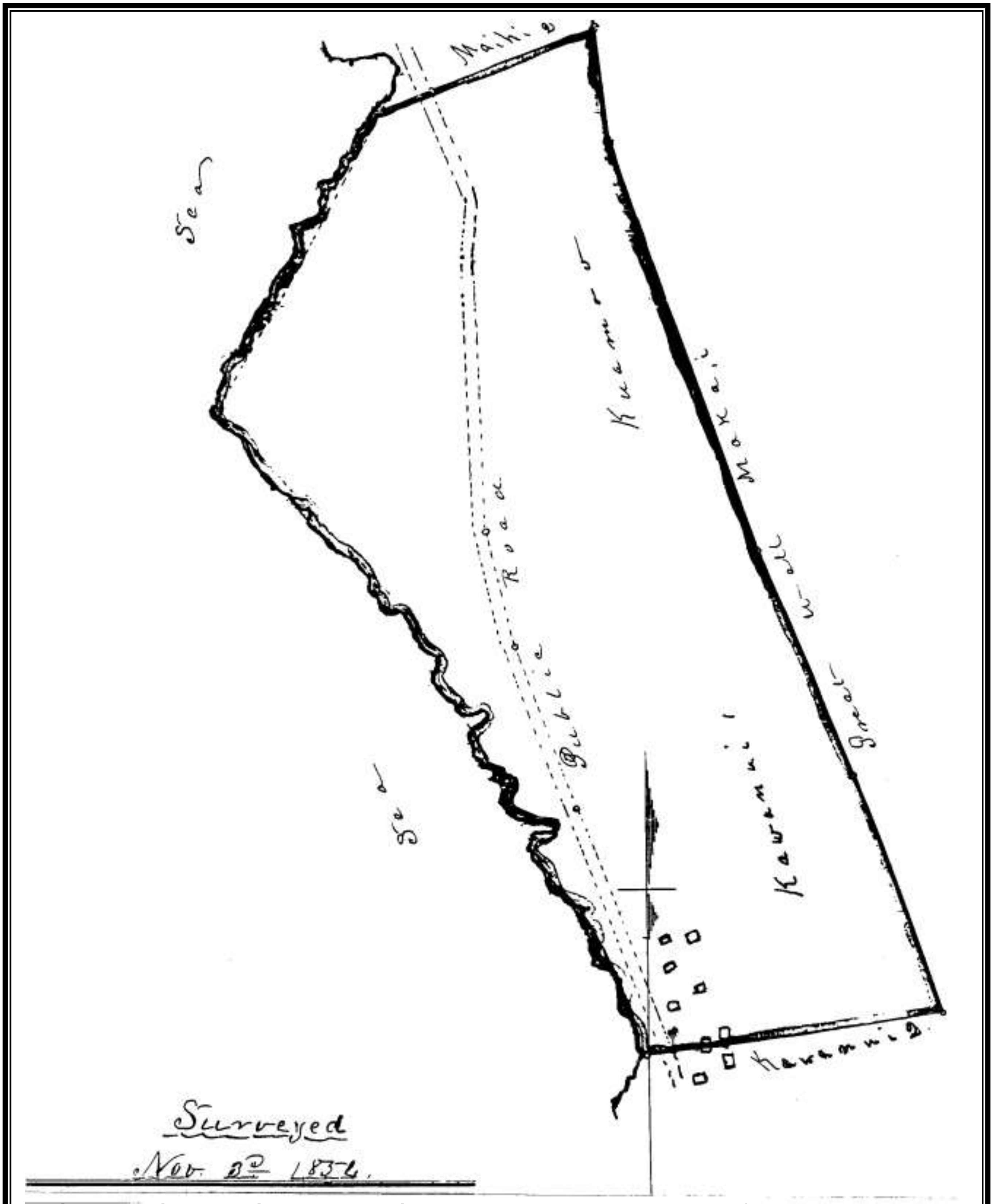
Additional land records for these *ahupua'a* include the following:

Kawainui 1
Interior Dept. 1852 April 27
Letter by H.M. Lyman
...Of these I enclose the following surveys-C.R. Sampson.

Surveyed by Dr. Pelhm. This was made a long time ago, and includes the harbor. The harbor is not very great, and cannot be used when there is much wind, but it is a good place to keep canoes. Sampson wishes to make a pigpen of it, and tear down the canoe houses...

Kawainui 2
Interior Dept. 1866 April 26
In report by J. H. Kalaiheana showing that the above *ahupuaa* belongs to Kanaina.

Kawainui
In letter from H.N. Greenwell....Thompson and Norton have been stripping that bark off the *koa* trees of the above *ahupuaa*.


Maihi
Sea
Kuamoo
Makai Wall
Public Road
Sea
Kawanui
Kawanui
Surveyed

scale)

Lehuʻula 1-2

In "Place Names of Hawaiʻi," Lehuʻula is translated as "red ashes (Pukui 1974). The northern boundary of Lehuʻula is Kawanui and Honuaʻino is on the south. Boundary Commission Testimonies also record that Lehuʻula nui has ancient fishing rights that extend out to the sea. Register Map 1281 (*Figure 5*) identifies one of the features in Lehuʻula 2 as the "Great Walled Lot" which is located within Grant 193 to William Johnson (cf. TMK 7-9-02-15). This lot is called the "*Pa Nui*" and is bounded on the south by Waihou (cf. interview with Wm. Billy Paris in this study). Paris reported that Kamehameha I had the first cattle brought by Vancouver in 1793 held in this paddock. The lot is nearly 500 acres. As early as c. 1822, Toketa, a Tahitian missionary and companion of the *aliʻi*, reported on Kāināliu as a source of beef — "…beef arrived for us from ʻAmala, who had butchered it at Kainaliu…" (Journal of Toketa, c. 1822-1838).

Among the cultural resources recorded for the land of Lehuʻula is the Old Kona Trail from Mokuʻāweoweo which passes through Waihou (see Paris transcript in *Appendix 1*). Another site is the *heiau* ʻŪkanipō or ʻUʻukanipō in Lehuʻula 1. Stokes places this *heiau* about 300 feet east of the government beach road (Stokes and Dye 1991:93). Although he found no local history at the time of his survey, he cites Rev. Ellis who states that it was dedicated to ʻŪkanipō, a shark, to which abundant offerings were made at various times by the people along the coast (Ellis 1825:73). In his study of sites in Kona, Reinecke (ms. 1930) described ʻŪkanipō:

> On the hill 50' south of Uukanipo cave, remains of a platform, perhaps a fishing *heiau*. Back of this 2 or 3 nondescript heaps and a *puoa*… Site 71 - A beautiful cave in the shore, which Mr. Kahalioumi of Keauhou says was the haunt of the shark-god Uukanipo (1930 Part 5:6, 9).

Lehuʻula nui was awarded to William Charles Lunalilo during the Māhele (LCA 8559-B). However, three *kuleana* awards were also given out:

LCA No.	***Awardee***	***Acreage***
5562	Kaholua	0.10 ac.
7986	Pepehu	1.50 ac.
8006	Aa	0.17 ac.

Kaholua claims a house lot in Lehuʻula 1 while Pepehu described agricultural activities, including four taro and two coffee *kīhāpai* (gardens) in addition to a house lot in Lehuʻula 2.

Selected citations from the Land Index of the State Archives present an overview of the changing ownership of land within the *ahupuaʻa*:

> Dole's Collection Doc. #17
> In list showing that the above land, in Kona Hema, Hawaii were leased to Kanaina for a term of 5 years at $100 - from the Lunalilo Estate, & c.
>
> Interior Dept. Doc. No. 314
> In list of lands, showing that Royal Patent 7454, was issued to Lunalilo, by name only on Land Claim No. 8559-B, on above land in Kona.
> Interior Dept. 1854 Sept. 28
> Chas. Kanaina to Minister of Interior: That the above place was sold by the

Government to a foreigner, who is in possession of Kamehameha I plantation lot in Kainaliu, called Kahakuai. Has brought this matter up before the Privy Council & it was voted that said land was his.

Interior Dept. 1873
In report by the Commissioner of Boundaries (Hoapili) showing that $3 had been paid to the witnesses who testified at the hearing on the settlement of the boundaries of a piece of land in the above place belonging to Lunalilo.

Lehuula nui
Interior Dept. Doc. No. 374
In list showing that the above land in Kona belongs to Kamehameha.

Lehuula iki
Interior Dept. Doc. No. 375
In list showing that the above *ahupuaa* in Kona Hawaii was set to WM. P. Leleiohoku in the division made between the King and Leleiohoku.

Interior Dept. 1848 May 18
Communication by S.P. Kalama directing Namauu by order of the legislature that the above *ahupuaa* be awarded to the rightful owner.

Interior Dept. Bk.2:558 1850 March 7
In letter of the Minister of Interior (Goodale) to W. Johnson that his application for 250 acres of land in Lehuula iki will be granted, upon his agreeing to accept conditions...

Interior Dept. 1871 May 19
Greenwell to Minister of Interior. In letter from H.N. Greenwell....Thompson and Norton have been stripping the bark off the *koa* trees of the above *ahupuaa*.

Lehuula 1
Interior Dept. 1866 April 25
In report by J.H. Kalaiheana showing that the above *ahupuaa* belongs to Kanaina.

Lehuula 2
Interior Dept. 1866 April 25
In report by J.H. Kalaiheana showing that the above *ahupuaa* belongs to the Government has been sold.

Honua'ino 1-4

In Place Names of Hawai'i (1974), readers learn that one interpretation of the name "Honua-'ino" is "Bad Land." The name was reportedly given because Honua'ino was the only land in this region of Kona without a canoe landing (Pukui et al. 1974:51). However, local lore tells us that one of the important canoe landings of Honua'ino is the place known as Kā-i-nā-liu (cf. interview with Billy Paris in this study). Today, there is confusion about the name and location of Kāināliu. Up through the middle to late 1800s, the original village of Kāināliu was a place along the coast, fronting the canoe landing and resting spot (see *Figure 4*). As the Hawaiian population declined, and a western-style land ownership and market-based system replaced

native subsistence practices, the small village was abandoned. The new village along the Māmalahoa Highway, in cooler upland Honuaʻino, became known as Kāināliu.

Generally, except for the shoreline frontage which is *pāhoehoe* lava, Honuaʻino has a good soil terrain, conducive to agricultural and ranching activities. By the time of the Māhele (1848), the *ahupuaʻa* of Honuaʻino was divided into four separate units (1-4). Land awards of the Māhele record the following claims for land in Honuaʻino:

Honuaʻino

LCA No.	***Awardee***	***Acreage***
7713	V. Kamamalu	405 Ahp (Ap. 8)
8523-D	Kaoena	0.45 ac.
5563	Kuula	1.42 ac.
5992	Lono	3.30 ac.
6150-C	Puolo	1.10 ac.

Honuaʻino iki

LCA No.	***Awardee***	***Acreage***
614	Hall, Charles	248.80 ac.

Honuaʻino nui

LCA No.	***Awardee***	***Acreage***
8559-B	Lunalilo, Wm.	262 ac.

Honuaʻino 1

LCA No.	***Awardee***	***Acreage***
6042	Ahia	0.81 ac.
5561-G	Kaaoaokapu	0.37 ac.
7190	Keawe	2.06 ac.

Honuaʻino 1

LCA No.	***Awardee***	***Acreage***
8523-E	Keohookahaku	1.40 ac.
7347-B	Keohokui	1.25 ac.
5523	Naohelo	1 ac.

Honuaʻino 2

LCA No.	***Awardee***	***Acreage***
3659	Martin, J.	4.70 ac.

Honuaʻino 3

LCA No.	***Awardee***	***Acreage***
5561-C	Kaawaehina	1.70 ac.
5561	Kekua	1.24 ac.
5561-BB	Kukaueli	2.40 ac.
10138	Maeoho	0.75 ac.

Honuaʻino 4

LCA No.	*Awardee*	*Acreage*
5564	Aheakalani	2 ac.
7901	Kanakaole	2 ac.
6150	Nohopaa	1.89 ac.

Honua'ino 'Iliiloa

LCA No.	*Awardee*	*Acreage*
5564	Aheakalani	2 ac.

It appears that at least five of the LCA awarded, had lots on, or near the shore of Honua'ino (LCA 3659 to Martin, 5561-BB:2 to Kukaueli, 5561-C to Kaawaehina, 5992:1 to Lono, and 614 to Hall). Three of the awards were to individuals with Hawaiian surnames and two were to foreigners. The "*Alanui Aupuni*" or government road, is mentioned as the *mauka* boundary of several of the coastal parcels. Additionally, several of these *kuleana* claims, as well as the remainder of those identified as being awarded in Honua'ino, included upland lots and agricultural land use.

The upland agricultural lots were located at an elevation range from about 1400 to 1550 feet above sea level. It appears that the two LCA (6150C and 10138) that did not have references to house lots were for upland parcels only, with no corresponding coastal house lot identified in Honua'ino. Land use data for 6150-C indicates that on approximately 1.1 acres, there were "10 *kihapai*" of "taro and potatoes." This lot was located just *makai* of the present-day Māmalahoa Highway at about the 1,400 foot elevation. For LCA 10138, also at the same general elevation as LCA 6150-C, the claimant listed "5 taro and potato *kihapai*" being grown on a .75 acre parcel.

The concept of shore to inland *'ili* is reinforced by LCA records of Honua'ino 3, with additional information, suggesting that the *'ili* were further broken down into "*mo'o*" which were also long narrow strips of land that ran *mauka-makai*. In describing the land area for LCA 5561C (to Kaawaehina) the claimant states that there is a "section of Kukuipalaoa *'ili*, a *moo* and a house lot."

Data for LCA 5992 (to Lono) indicate two lots, with the house lot located at the coast (shown on TMK maps) and an upland parcel which is not shown on maps. The data for LCA 7901 (a lot claimed in Honua'ino 1) indicates that in Honua'ino 4, the claimant also has a single upland lot of some 2 acres. Also at Honua'ino 4, Lono (LCA 5992) was awarded a coastal house lot with a corresponding upland agricultural lot. The occurrence of both coastal and inland lots in individual claims indicates that there were *mauka-makai* trail accesses in Honua'ino. Such accesses would also include various features such as trails, resting places, trail shrines and other sites which are recorded as having occurred with native use of the land (cf. TMK: 7-9-06 and 7-9-12).

Hōkūkano 1-2

Pukui et al. (1974) records that the name Hōkū-kano commemorated the star (*hōkū*) "Pōkano" (1974:47) Hōkūkano 1 and 2 have broad shoreline frontage, and extend *mauka* beyond the forest zone and into the saddle region between Hualālai and Mauna Loa. The land is bounded by Honua'ino on the north and Kanāueue on the south. The broad shoreline frontage of Hōkūkano is the seaward extent of the *pāhoehoe* flow which forms a delta-like fan, with low cliffs of *pāhoehoe* shelves, allowing for relatively easy access to the ocean. Between the shoreline and the Kuakini Wall (at about the 200 foot elevation and 3,000 feet inland of the shore), the *pāhoehoe* flow is relatively level, though there are numerous *pu'u* and tumuli rising

from the flats. This undulating backshore *pāhoehoe* area is referred to as the "Hokukano Flats" (Reinecke ms. 1930). *Mauka* and north of the *pāhoehoe* flow in Hōkūkano there is a fairly rich soil resource.

The *ahupua'a* of Hōkūkano 1 and 2 were retained as government land, but also contained some 26 *kuleana* awarded as a part of the Māhele. The LCA records for the 26 claims include references to house lots in 16 claims and agricultural parcels for seven claimants. Both historic maps and TMK maps depict a cluster of 17 upland *'āpana* (parcels), with only two parcels at the coast. However, data associated with the LCA claims clearly indicate that the portion of coastal Hōkūkano—north of Keikiwaha Point, and south of Honua'ino *ahupua'a*—as the location of the coastal house lots claimed, and referred to as Hōkūkano Village. The following LCA were claimed in Hōkūkano:

Hōkūkano

LCA No.	***Awardee***	***Acreage***
9425	Kaikuahine	0.40 ac.
9428-D	Kama	1.40 ac.
9421	Mamalu	0.14 ac.
1059-B	Paia	1.50 ac.
9418	Ualoko	0.30 ac.

Hōkūkano 1

LCA No.	***Awardee***	***Acreage***
7740	Hikiaoao	0.50 ac.
8157-F	Kapaaku	2 ac.
7731	Kapohaku	2.65 ac.
9419	Keawe	1.35 ac.
9428-F	Keawekaapali or Kauhikaapali	2.40 ac.
9423	Kukele	0.65 ac.
7277-D	Lono	2.30 ac.
7739	Lupea	3.56 ac.
9414	Naai	1.50 ac.
10444	Napela	0.94 ac.
9420	Poka	0.20 ac.

Hōkūkano 2

LCA No.	***Awardee***	***Acreage***
9413	Kahana	3.10 ac.
9428-E	Kauhimahi	1.20 ac.
8157-B	Keawe	1.10 ac.
9428	Keliikapaole	1.20 ac.
9428-C	Kuaha	0.80 ac.
9424	Kuahuia	0.72 ac.
9427	Kukahi	1.60 ac.
8157-O	Nahuewai	4.80 ac.
9416	Ukaka	1.68 ac.

The clustered upland *kuleana* parcels of Hōkūkano are actually situated in two distinct groupings. There is a group of eight *kuleana* which form a long (*mauka-makai* or east-west)

narrow (north-south) strip extending from approximately the 400 foot to 1,550 foot elevation. The second grouping of nine parcels is situated in a wider north-south band but at a narrower elevational range of the 1,400 to 1,550 foot elevation. The LCA records do not provide any descriptions of agricultural activities within the long narrow *mauka-makai* strip. However, for LCAs (e.g., LCAs 7739 and 9414) in the elevational band between 1,400 and 1,550 feet above sea level, taro, sweet potatoes and *lau hala* are mentioned as the primary crops.

LCA 7739 to Lupea, describes what is believed to be a typical record land use in Central Kona in the mid-1800s. Two sections or *ʻāpana* were awarded with LCA 7739, both in the *ʻili* of Kaneanau. Total acreage for the award was 3.56 acres. A house lot awarded on the coast encompassed approximately 0.6 acres, and the upland lot was approximately 2.9 acres. The upland lot is situated at the 1,400 foot elevation, and agricultural activities included "4 *mala* [dryland gardens) of taro, 4 *mala* of sweet potatoes, 2 *lau hala* trees. 1 *kihapai* (dryland garden) (Kua is the cultivator) with 3 *mala* taro, 7 *mala* sweet potatoes" (N.T. Vol. 8:723 & N.R. Vol. 8:508).

The practice of having a coastal house lot—providing access to fisheries—with a corresponding upland agricultural lot is clearly portrayed for LCA 7739. Other agricultural lots also recorded diversified subsistence-oriented crops, with elevation (i.e. coolness and moisture) being important supporting factors. The record for Lupea's claim also indicates that the *ʻili* included resources that extended from mountain to the shore, as both of the parcels in LCA 7739 were within the *ʻili* of Kaneanau. Another interesting aspect of the LCA data for Hōkūkano is that the *ʻili* of "Kainaliu" is mentioned, in three separate LCAs of Hōkūkano 1, as the location of both upland and coastal lots.

The occurrence of both coastal and inland lots in Hōkūkano means that there would also have *mauka-makai* trails by which the native residents traveled from one elevational zone to another. As such, a variety of sites may have occurred within the zone crossed by the present project area corridor. Among these sites would be trails, resting places, and trail-side shrines etc., all of which are recorded as occurring along trails around the island of Hawaiʻi.

Land Grants

Hōkūkano, like the other project area *ahupuaʻa* was sold in parcels by the Hawaiian Government as land grants. As with most grants, no specific land use documentation for the grant parcels has been found to date. The survey map which accompanied Grant 1651 depicts the entire *makai* portion of Hōkūkano (that is the section below the Kuakini Wall), as well as the *makai* portions of Honuaʻino 3 and 4 and Kanāueue (*Figure 7*). The housing clusters shown include some 16 houses and a school in "Hokukano Village" north of Keikiwaha Pt. which is outside the project area. The school house in Hōkūkano Village is depicted as being in the LCA 7739, awarded to Lupea. The other housing cluster shown is much smaller and includes what appears to be four houses or walled lots just north of Puʻu Ohau.

Based on LCA data, it is presumed that this cluster depicts the Kanāueue coastal house lots at what is presently called "Coconut Beach." The map with Grant 1651 also depicts a "tomb" near the summit of Puʻu Ohau. "Kamalama's Tomb[3]" is identified on Register Map 1281, and

[3] The tomb is depicted on the map of Grant 1651 and on Reg. Map 1281. Kingdom surveyor, J.S. Emerson's Register Book No. 255:135 (November 14, 1883), includes survey notes of Puʻu Ohau; he specifically states "Grave atop hill, Kalakaua's grandmother;" who is referred to by two names – one is

is reportedly the burial site of King Kalākaua's grandmother (cf. *Figure 5* and the interview with Curtis Tyler). The maps also depict a "public road" or the shoreline "*Alanui aupuni*," and adjoining land grants.

By the c, 1880s, the land grants of Hōkūkano were consolidated by H.N. Greenwell, and used primarily for livestock pasturage. H.N. Greenwell and, prior to him, Henry Weeks and Dr. George Trousseau raised sheep in land holdings at higher elevations in Hōkūkano and Keauhou. The wool and various upland resources were transported via *mauka-makai* trails to landings at Kalukalu (by H.N. Greenwell) and Hōkūkano Village (by G. Trousseau and H. Weeks). To this day, the small landing at Hōkūkano Village is still called *Awa Hanale Wiki* or Henry Weeks Landing. The old *mauka-makai* trail, known as the "Trousseau Road" descends along the Lehu'ula 2-Honua'ino 1 boundary to the shore and then cuts south to the Trousseau-Weeks Residence and *Awa Hanale Wiki* (see *Figure 4*; and interview with Helen Kīna'u Weeks and Curtis Tyler III in this study).

Kanāueue 1-2

Ka-nāueue may be literally translated as "The rotating" or "The shaking," and is said to have been named for a chief (Pukui et al. 1974:84). Kanāueue is the southernmost ***ahupua'a*** in the district of North Kona. The coastal boundaries of this ***ahupua'a*** are unclear, as most historic maps and records either depict no shoreline frontage (it being superseded by Hōkūkano) or a relatively narrow shoreline stretching immediately north of Pu'u Ohau (cf. TMK: 7-9-12 & 8-1-04). The area fronting this land, is generally covered by *pāhoehoe* lava flows.

Historic records post-dating the Māhele indicate that the shoreline frontage of Kanāueue consisted of low *pāhoehoe* lava with a back shore sand deposit. The sandy shoreline is historically known as "Coconut Beach" (*Figure 8, TMK: 8-1-04*).

Kamae (AKA Kamaekalani) and the other is Kamalama; both names are cited in the Emerson texts (in the collection of *Kumu Pono Associates*).

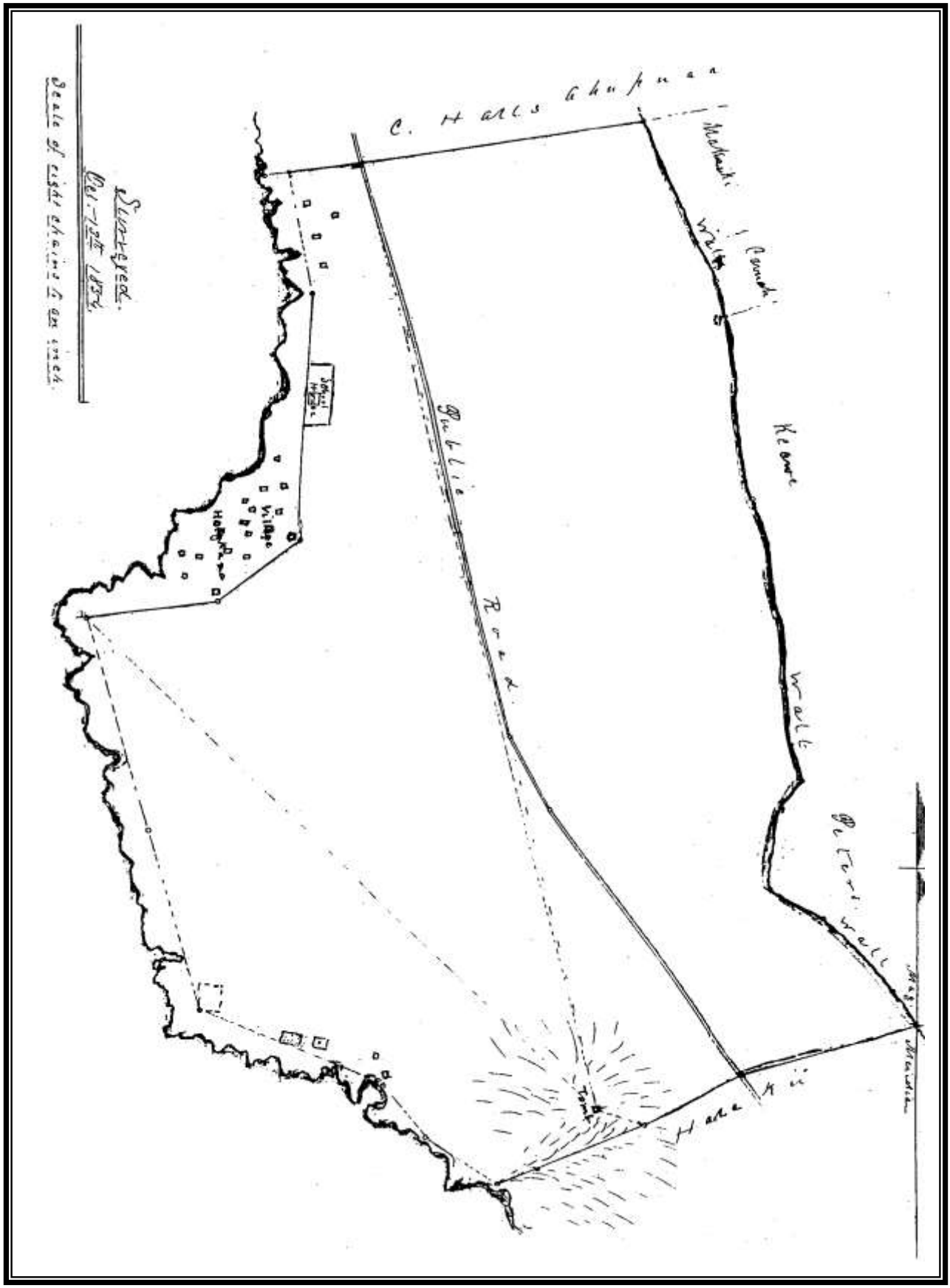


Figure 7. Map to Grant 1651 (to Chas. Hall; 1854) Lands of Honua'ino 3 & 4, Hōkūkano 1 & 2, and Kanāueue 1 & 2; with detail of Hōkūkano Village and Vicinity (not to scale)

Kanāueue was retained as government land at the time of the Māhele with six *kuleana*

awarded to claimants. House lots are mentioned for all six *kuleana*: three in the *ʻili* of Kioi; two house lots in the *ʻili* of Puʻekahi; and one in the *ʻili* of Paepaehaniu. The lot of LCA 9415 (to Kaaloakauhi), located in the *ʻili* of Kioi is identified as being at the 1,500 foot elevation, just *makai* of the present-day Māmalahoa Highway. Maps depict adjoining, small unmarked parcels next to LCA 9415, it is possible that these were adjacent *kuleana*. There was no clear record of the presence of coastal zone lots, and no record of the types of crops that were being grown by the native tenants.

Historic maps for this region of North and South Kona (e.g. Grant 1651 of 1854 and Emerson Register Map 1281) indicate that the coastal house lots were north of Puʻu Ohau. While there is apparently no record of coastal *kuleana* with corresponding upland parcels, it is likely that there was a pattern of coastal house lots (access to fisheries) and upland lots to support agricultural endeavors in Kanāueue. As in other ***ahupuaʻa*** of the overall study area, it is likely that *mauka-makai* trails and a variety of native sites may have occurred within the zone crossed by the proposed highway corridor.

Land Grants

Most of Kanāueue was sold by the Hawaiian Government as Land Grants in the period shortly after the Māhele. This includes three relatively large grants, with two of them (Grants 146 and 173) above the "*Mauka* Road" (i.e., present-day Māmalahoa Highway) and a large single grant (No. 865 to Nakookoo) below Māmalahoa Highway, extending *makai* to approximately the 350 foot elevation. Land use information is not recorded in these grants. Like neighboring ***ahupuaʻa***, Kanāueue came under the ownership of H.N. Greenwell by the late 1800s.

Halekiʻi

Halekiʻi is translated as meaning "Image house" (Pukui et al, 1974:37). It is the northernmost ***ahupuaʻa*** of the district of South Kona. The ***ahupuaʻa*** of Halekiʻi includes the southern half of Puʻu Ohau, with the northern side being situated below Kanāueue. The *mauka* portion of Halekiʻi, is generally made up of the *pāhoehoe* lava flow which roughly bisects the project area. *Pāhoehoe* lava covers Halekiʻi, from roughly the highest point of the project area (about the 1350 foot elevation.), to approximately the 400 foot elevation. Below the 400 ft. elevation to the base of Puʻu Ohau, the terrain includes large soil areas with *pāhoehoe* lava fingers extending off the edge of the flow.

The entire ***ahupuaʻa*** was awarded, under LCA 387, to the American Board of Commissioners for Foreign Missions (ABCFM). Halekiʻi was but one of many land holdings throughout Hawaiʻi awarded under LCA 387 to the ABCFM. No individual *kuleana* were listed as being awarded within Halekiʻi. Land use data is generally absent though there is some indication that portions of Halekiʻi were used to grow crops for subsistence and additional income for the Mission.

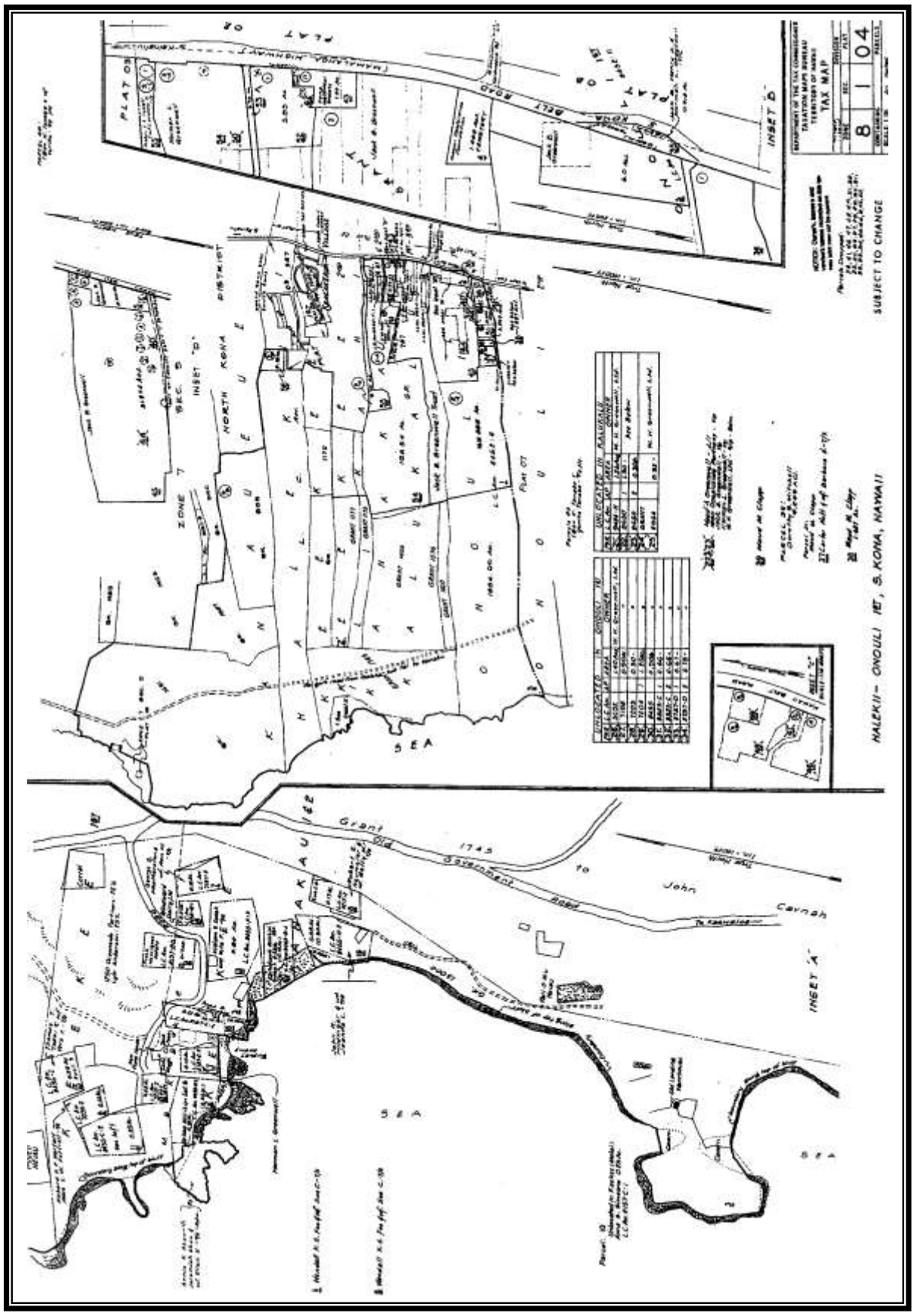


Figure 8. Ahupua'a of Haleki'i to Onouli 1st; Showing Kuleana, Grant Lots and Historic Features (TMK Map 8-1-04 – not to scale)

Though the *ahupuaʻa* was granted to the ABCFM under LCA 387 by 1856, the Rev. John D. Paris & wife are listed as "grantors" of the 300+ acres of Halekiʻi to Henry Smith (deed of Nov. 20, 1856, Dec. 15, 1856; Bk. 8:345). In 1871 T.H. Martin Smith and wife sold the 300+ acres of Halekiʻi, inclusive of fishing rights, to H.N. Greenwell for the sum of $300. Though specific land use information for grant-related activities is unclear, the sale of the bulk of the *ahupuaʻa* to H.N. Greenwell in the 1870s represents the further consolidation of Greenwell's land holdings and is generally related to expanding cattle operations.

Keʻekeʻe 1-2

Keʻekeʻe may be interpretively translated as meaning "Crooked" or "Fault" (cf. *keʻe*; Pukui & Elbert 1971:131). This may be a reflection on the boundary that distinguishes the North from the South Kona districts. Nāwāwā Bay, the canoe landing of Keʻekeʻe, and the associated village are located in Keʻekeʻe. Nāwāwā reportedly refers to the "roar, din or noise" made by the boulders, along the rocky beach, during high surf (J. Greenwell, Kona Historical Society Boat Tour Narrative).

The *ahupuaʻa* of Keʻekeʻe 1 and 2 were also government lands, but, there were a number of *kuleana* awarded to claimants as well. Eleven of the LCA included house lots at Nāwāwā Bay, and six included upland lots (*Figure 8, TMK:8-1-04*). The largest concentration of upland lots are five parcels at elevations between 1,200 to 1,400 feet above sea level, slightly lower than the upland lots of Kanakau, Kalukalu and Onouli. Of the remaining four upland lots, one (LCA 8445:6) is located at approximately the 1,500 foot elevation within Kanakau 1 and three are presumed to be located at about the 1,550 foot elevation within Keʻekeʻe 1. Only for LCA 8157 (to Kuapehu), included a record of agricultural resources. LCA 8157, *ʻāpana* 1, consisting of approximately 1.8 acres between the 1,200 to 1,400 foot elevation contained "2 taro *mala* [dryland gardens] and 1 gourd *mala*."

The LCA data for the *ahupuaʻa* of Keʻekeʻe, Kalukalu, Kanakau, and ʻIlikahi provide evidence that Nāwāwā Bay was the focal point of permanent habitation of all four *ahupuaʻa*. Though upland agricultural lots were awarded in each of the individual *ahupuaʻa*, Nāwāwā Bay was the focal point of coastal dwellings for these *ahupuaʻa*. Twelve LCA are identified on TMK:8-1-04, as being situated at Nāwāwā Bay, they are:

LCA No.	***Awardee***	***Primary Ahupuaa***
7035:2	Kaiwaiwa	Kanakau
7197:2	Kamahele	Kanakau
7212:2	Kaiaino	Kalukalu
8157-BB	Kalamaia	Keekee
8157-C:2	Kamakahiona	Keekee 2
8157-E:2	Kamaheaiku	Kanakau
8455-C:2	Kuluiki	Keekee
8455-F:2	Ialua	Kanakau
8455-G:1	Makauwaa	Keekee
8455-H:2	Makole	Kanakau
8455-I	Nawai	Keekee
9753-B:2	Paiwa	Keekee 2

As in other *ahupuaʻa* of the overall study area, it is likely that *mauka-makai* trails and a variety of native sites may have occurred within the zone crossed by the proposed highway corridor.

Nāwāwā Village

The coastal village at Nāwāwā was a thriving community during the mid 1800s. Rev. Forbes notes in his journal on Oct. 25, 1843, that he preached at Nāwāwā and that there were 44 church members at Onouli and Nāwāwā. Chester Lyman, while walking from Kealakekua to Kailua in 1846, made the following observations and referenced the hill (Puʻu Ohau):

> ...it gave me an opportunity to pass for a few miles through a new region of country and especially by the old crater on the coast. The road which is most of the way a very fair one for horses, passes just in the rear of this hill [Puʻu Ohau]... Just south of the hill is the village of Nawawa and on the north side of it that of Hokukano... (Lyman 1924:142).

A description of a village referred to as "Hauhauha" by Samuel Hill, may very well be Nāwāwā. This description by Hill was made ten years after Lyman's visit:

> Traveling by foot from Kaawaloa to Kailua- At about 3 miles the village of Hauhauha. About half dozen huts. Whole population about 80 men women and children. They ask for water found it to be the greatest of the wants of our hosts, and to procure which they were obliged to send two miles up the elevated county in the rear of them (Hill 1856:188).

Hill also described a conversation with an old woman at the village. The woman said that in the old days the villagers might have eaten the travelers in time of scarcity. The woman also discussed the plight of women in the old days. Their dwelling had been placed at 30 to 40 yards from the point of a piece of land projecting from the bottom of a broad rising vale, lying open to the sea at a distance of about 1/2 a mile (*op.cit.* 186:191).

Nāwāwā School

The school at Nāwāwā is the subject of various letters in Public Instruction files of the State Archives. Some of these communications provide us with an indication of the population of the coastal communities of South Kona, including Nāwāwā. A letter of July 13, 1864, from Papaʻula (school overseer) to Low, we learn, "expenses of the school building at Nawawa have been paid. The school buildings are fine…Nawawa, Napoʻopoʻo, [and] Keʻei are furnished with chairs." A letter to Fornander from the teacher G.W. Kini, dated Nov. 6, 1866 states that there is a population of 71 regular students, 76 students altogether. "The students and I bought a clock for our school. We got a ringing clock for $10. The students are very happy that they have this. Our school begins at 9:00 a.m. and ends at 1:30 in the afternoon." Kini also requested 50 feet of lumber for chairs to be sent to Kaʻawaloa Harbor.

Grants

Most of *ahupuaʻa* of Keʻekeʻe was retained as Government land at the time of the Māhele. Like the other government *ahupuaʻa* in the project area, the land was parceled up and sold in grants by the Hawaiian Government, thus, land use information on the grants is absent. By the late 1800s sugar cane and coffee are indicated as the primary crops in the uplands. The sugar and coffee were grown in walled lots, presumably to exclude foraging livestock. By the early twentieth century a sugar cane-related railroad was extended through Keʻekeʻe to Keōpuka with the mill terminus located at Waiʻaha, above Kailua Village.

In Keʻekeʻe, sugar cane was grown above the railroad grade (above the 700 foot elevation), and transported down hill to the railroad cars, then onto the mill.

ʻIlikahi

ʻIlikahi is a small narrow ***ahupuaʻa*** which apparently does not extend down to the coast. The ***ahupuaʻa*** ends at the Pā Kuakini, or Kuakini Wall (at about the 250 foot elevation). Based on his work in Kona, Reinecke translated ʻIli-kahi as "scraped bark or skin," (Reinecke ms. 1930). Records record that ʻIlikahi became Government land after Keohokalole "surrendered" it. One *kuleana*, LCA 9428-G awarded to Keliʻiwahanuku, is recorded in ʻIlikahi. The *kuleana* was a single 1-acre parcel at about the 1,500 foot elevation, with no land use data recorded. Interestingly, Emerson's Register Map 1281 from 1891 (*Figure 5,* Reg. Map 1281) also identifies a single house site as "Kealiiwahanuku's H" at Nāwāwā Bay. Thus, one can posit that there was a relationship between inland agricultural and residence use, and coastal residence and access to marine fisheries. As in other ***ahupuaʻa*** of the overall study area, it is likely that *mauka-makai* trails and a variety of native sites may have occurred within the zone crossed by the proposed bypass road.

Land Grants

Four grants (No. 866, 927, 1174, & 1175) were originally sold by the Government in the mid 1800s, covering all of ʻIlikahi. No land use information was recorded with these grants but in the late 1800s the Thompsons were leasing Grant 927 to rancher, Manuel De Gouveia. Grant 927 in ʻIlikahi adjoins Grant 1862 in Kanakau, both of which were being leased by the Thompsons for Manuel De Gouveia's dairy operations. This represents a pattern where in the mid to late 1800s, land grants were changing hands and being consolidated into larger holdings conducive to market-oriented activities, especially the livestock industry.

Kanakau 1-2

As a result of work conducted with local informants in 1929-1930, J.E. Reinecke translated Kanakau as meaning "to get sight of one's face." Little other place name information is available. The ***ahupuaʻa*** of Kanakau has two divisions and ocean frontage, inclusive of the southern side of Nāwāwā, thus having good access to the ocean fishery. Kanakau was originally claimed by chiefess Keohokalole, but was commuted to the Government, in payment for other lands retained by her. Nine individual *kuleana* were claimed in Kanakau, several of which had corresponding coastal house lots and upland agricultural lots. As noted above in the documentation for Keʻekeʻe, several of the claimants of Kanakau also received *makai* lots overlooking Nāwāwā Bay (*Figure 8,* TMK:8-1-04). Thus, it is likely that *mauka-makai* trails and a variety of native sites may have occurred within the zone crossed by the proposed bypass road.

The agricultural parcels or *ʻāpana* were situated at an elevational range of about 1,450 to 1,550 feet. Five of the nine *kuleana* record agricultural land use data for their upland parcels. Crops mentioned include: two *māla* of taro (LCA 7212, *ʻāpana* 1); four taro *kīhāpai* (for LCA 8455F, *ʻāpana* 1), three potato and gourd *kīhāpai* (LCA 8455F, *ʻāpana* 2); ten taro and potato *kīhāpai* (LCA 7035, *ʻāpana* 1); one *māla* of taro and 1 of sweet potatoes (LCA 7197, *ʻāpana* 1); and ten taro and potato *kīhāpai* (LCA 7035). All but one of these upland *ʻāpana* were at the 1,450 to 1,550 foot elevational level. LCA 9753B, *ʻāpana* 1, located in Keʻekeʻe ***ahupuaʻa*** is located at a slightly lower elevation, of about 1,200 to 1,400 feet above sea level.

Like Kalukalu to the south, most of Kanakau, *mauka* of the Kuakini Wall was purchased from the Government by H.N. Greenwell in Grant 787. However, immediately *mauka* of the wall was Grant 1464 (*Figure 8*) to Ialua, who also claimed and received LCA 8455 with a coastal house (in Keʻekeʻe) and an upland lot (in Kanakau). *Makai* of the wall was Grant 1745 to J. Cavanah. Records of land use at the time of sale of the grants was only recorded for Grant 787 to H.N. Greenwell (described with the records for the Kalukalu). *Mauka* of Māmalahoa

Highway, beyond the upper limit of Grant 787 (at about the 1,600 foot elevation), was Grant 862, originally sold to Kapule in 1855. Subsequently, Kapule sold the land to William and Mary Thompson, who by the late 1800s were leasing the land to Portuguese dairy operator Manuel De Gouveia.

Kalukalu 1-2

Kalukalu 1 & 2 are situated on the south of Kanakau. There is no translation given for the name Kalukalu, though there is a type of grass which is known by that name, and it may indicate that the *kalukalu* once grew there (Pukui 1974:79). Kalukalu ***ahupua'a***, like Onouli which is its southern neighbor, has an ocean frontage of relatively high cliffs.

Kalukalu was listed as government land with seven individual *kuleana* awarded (Indices 1929). Data from the seven *kuleana* and available maps indicate that the upland *'āpana* were at an elevational range of 1,400 to 1,550 feet above sea level and corresponding coastal house lots were at Nāwāwā Bay where there was access to the marine fisheries (*Figure 8;* see also the section on Ke'eke'e above). As with other ***ahupua'a*** in the project area, it is likely that *mauka-makai* trails and a variety of native sites may have occurred within the zone crossed by the proposed bypass road. Four of the seven *kuleana* have data that mention house lots, three of which were in Ke'eke'e (LCA 10750, 8157E, & 7197) and one which was in Kanakau (LCA 7212).

Cultivated crops were mentioned in the records of four LCA (10750, 7197, 9650 and 7212). LCA 10750, which lists three *'āpana* (*'āpana* 3, a house lot at Ke'eke'e), indicates that *'āpana* 1 contained "4 taro and coffee *kīhāpai*," and *'āpana* 2 contained "5 taro *kīhāpai* and a coffee *kīhāpai*." LCA 7197, *'āpana* 1 contained "1 *māla* of taro and 1 of sweet potatoes." There were no specific *'āpana* references for LCA 9650, but "taro, sweet potatoes, gourds" are mentioned. LCA 7212; *'āpana* 1 contained "2 *māla* of taro." The elevation range of these upland *'āpana*, is between 1,400 and 1,550 feet above sea level.

Additional land use information concerning the mid-1800s for Kalukalu is found in association with a *mauka-makai* government road way. Documentation indicates that the road was constructed to exploit timber resources well *mauka* of the project area, though the road is crossed by the proposed bypass corridor. Among the historic references to this road are the following narratives:

> ...in the year 1834 a road was made by the government, by the order of Gov. Adams from the beach at Kalukalu into the forests *mauka*...and prisoners were employed in the formation of it....(Jarves 1855:21).
>
> "Mr. Paris has commenced services in English at the church *makai* of the road on Kalukalu" (H.N. Greenwell Journal, 1869).

This road is also the subject of a letter to Messrs. George Sherman, John L. Young, William Thompson and others, from the Interior Department, dated Nov. 18, 1871:

> ...the receipt of your petition concerning the road in Kona leading from Kalukalu *makai* to the forest *mauka*, and to say that no disputes between private individuals can have any effect on a Public Road and that the appropriation made by the legislature for roads are intended for the purpose of making new roads, building bridges, and making such repairs as the local road tax is insufficient for. In this case his Ex. is of the opinion that whatever repairs are required should be done by the local road tax... (Charles Gulick, Nov. 18,

1871).

The development and use of the road way along with the development of market-based resource exploitation practices is indicative of the shift away from the native subsistence-based cultivation practices of Hawaiian residents throughout the islands at that time.

During the same time frame that the *kuleana* were being awarded (1850), most of Kalukalu (the area *mauka* of the Kuakini Wall) was sold to H.N. Greenwell (Grants 787 and 1160) by the Hawaiian Government (*Figure 5*–Reg. Map 1281). The *makai* area (below Kuakini Wall) was sold to J. Cavanah (Grant 1745). Specific land use information is not recorded in the grant records, however, a short biographical sketch of Henry N. Greenwell, provided by the Kona Historical Society, relates some general land use data for his grant lands and subsequent land acquisitions. In 1849 Henry N. Greenwell arrived in:

> …Honolulu and worked on Fort Street with an English import/export company. He was sent to Kona to open a store there. In 1851 King Kamehameha III began selling land to foreigners. He purchased and planted them in oranges. After 15 years, the oranges caught a blight and Henry went on a trip around the world, stopping in the West Indies where he met a lime planter's daughter, married her and brought her back in 1868, along with a new variety of oranges found in Brazil.
>
> Henry Greenwell is remembered for cultivating oranges, putting "Kona Coffee" on the European Market in the 1870s and for his temper. He raised sheep for wool at the higher elevations of his land after the civil war, dairies in the 1880s and later began extensive cattle ranching. He and his wife had 10 children. Henry N. Greenwell died in 1891 and his eldest son William H. Greenwell, born in 1869, inherited his estate which later became the W.H. Greenwell Ranch.

Mrs. Jean Greenwell's narrative for the Kona Historical Society's boat trip along this coast offers additional land use information:

> On the point, opposite of Nawawa, is the site of an old ware house built by Henry Nicholas Greenwell to store wool and goods for his store *mauka*. Mr. Greenwell arrived in Hawaii in 1850 shortly after the *Mahele* and the act which enabled foreigners to buy land had passed. He was able to purchase several pieces of property along this coast from the government. He later bought Dr. Trousseau's lease on the sheep ranch *mauka*. When Mr. Greenwell was raising sheep he used the same cart road Dr. Trousseau had made to Kainaliu, but continued the road further on to ship his wool from this point. There is a large cave under the point here on the south side. The small boat from the steamer would come in to the cave and the wool would be lowered into it. This of course was a very ticklish operation. The tide had to be high and the sea calm. This point of land acquired the name of Wool's Landing. It is located on the *ahupuaa* of Kalukalu. The old Greenwell Store, which today serves as the Kona Historical Society's headquarters, is also on the land of Kalukalu and was one of the first pieces of land purchased by Mr. Greenwell.

In Grant 2910 (to John Yates) *mauka* of Māmalahoa Highway, Bureau of Conveyances records indicate that by 1865 there were 50 acres of sugar cane and associated buildings. This parcel also became part of the Greenwell's land holdings by the late 1800s.

Onouli 1-2

The *ahupua‘a* of Onouli (translated “Food for the goddess Uli” – Kelsey and Kekahuna ms. 1950) is fronted by relatively high cliffs (reaching from 50 to 100 feet above the sea). Onouli 1 (approximately 1,200 acres), was awarded (LCA 8452:11) to chiefess Keohokalole (mother of King Kalākaua and Queen Liliu‘okalani). Additionally, there were eleven *kuleana* recorded in Onouli 1-2. These include 10 to individuals with Hawaiian surnames, and one to a foreigner:

LCA No.	***Awardee***	***Acreage***
9277-F	Makaiwi	0.20 ac.
7204	Kapoi	1.30 ac.
8157-D	Kalawaiaiki	1.42 ac.
8455	Kanapi	0.90 ac.
7198	Kukahuna	not recorded in indices
925	Atkins, James	not recorded in indices
8523-C	Kaana	0.30 ac.
7203	Kahananui	1.90 ac.
6985	Kuniola	1.40 ac.
5692	Naiuiakolea	1.40 ac.
9771	Panaunau	1.21 ac.

There is very little documentation on the locations of most of these *kuleana*. However, based on maps and LCA testimonies for adjacent ***ahupua‘a***, it appears that the upland *‘āpana* were situated at near the 1,300 to 1,500 foot elevation, just *makai* of the present-day Māmalahoa Highway. House lots are mentioned for three of the eight *kuleana* with only two (LCA Nos. 7204 and 8157-D) indicating named locations. LCA 7204 indicates that the house lot was in “Iliiloa of Onouli 2” and LCA 8157-D records that the house lot was “in Keaweloa *ili* of Onouli 1.” It is unknown whether there were corresponding coastal house lots for the *kuleana*.
Three of the LCA mention a mix of crops in their claims. LCA 8455 in Onouli 1, indicates a single *‘āpana* of 0.9 acres within which were “2 *māla* of taro, 3 *māla* of sweet potatoes, 2 *māla* of gourds, 1 *hala* tree, and 1 *hau* tree.” Data for LCA 7198 indicates two *‘āpana* containing “2 taro *kīhāpai*” and the other, a single “taro *kīhāpai*.” Additional land use information for Onouli 2 comes from LCA 925 to an Englishman, James Atkins, for some 113 acres *mauka* (east) of the present-day Māmalahoa Highway. The record indicates that in 1838, “ the land was uncultivated” (F.R. Oct 20, 1847). The land was forested with *koa* and *‘ōhi‘a*, and was given to Atkins, a carpenter, for partial payment for 100,000 shingles “for the Stone church in Kailua” (F.T. Vol. 5:58).

Timber was an important economic resource in this region, and as with J. Atkins’ property, a major land use focus was clearing the existing forest of *koa* and *‘ōhi‘a* trees. Further evidence of timber’s importance in the region are found in communications regarding the Kalukalu Road that was in the adjacent ***ahupua‘a*** (in preceding section), and in the records for Keōpuka, below.

Keōpuka 1 and 2

Keōpuka is bordered by Onouli on the north, and by Ka‘awaloa and Kealakekua Bay on the south. Pukui interprets Keōpuka as meaning, “The perforated sand,” explaining that the “ō” has been shortened from “*one,*” the Hawaiian word for sand (Pukui et al., 1974:109). The traditional account of Akalele (presented earlier in this study) is the only legendary reference found that specifically mentions Keōpuka.

The lands of Keōpuka 1-2 were retained by the government, and it appears that there were no LCA awarded to native claimants. Shortly after the Māhele, there were at least five Land Grants awarded to four individuals in Keōpuka (Awahua, Grant 2862; P. Cummings, Grant 1171; D. Barrett, Grants 148 & 1584; and J.D. Paris, Grant 1161) (*Figure 5*).

Grant 2862 for 739 acres was awarded to Awahua, who is thought to have been a *Konohiki* for the land (Jean Greenwell notes). He willed the parcel to Likelike and his wife. They in turn sold it to Charles Kana'ina (heir of the Kalama lands) in 1863 for $219.25 to cover debts incurred by Awahua. Kana'ina in turn sold the land back to Likelike in 1871 for the amount of $160.

H.N. Greenwell's Journal (in the collection of the Kona Historical Society), provides us with documentation of use of the roadway from Ka'awaloa to the woodlands of Keōpuka in the later 1800s. Greenwell recorded that "battens and shingles were brought up by mules from Kaawaloa for the shoemakers house being built in the woodland of Keopuka" (March 7, 1885).

Like all of the lands crossed by the proposed bypass road, Keōpuka is within the "Kona Field System." Archaeologist Lloyd Soehren (1980) provided the following description of a portion of the field system in Keōpuka (TMK 8-1-07:portion 1):

> While…within the Kona Field System, the ground is generally so rough and stony that it is highly improbable that it was utilized to any extent, if at all, by the aboriginal Hawaiian farmer. Better suited land was available immediately to the north and also farther to the south in Kaawaloa (Soehren 1980:1).

Soehren did observe that despite the dominating *'a'ā* fields, trails of various construction and time periods allowed access through Keōpuka. At about the 400 foot elevation is the "old government road from Kealakekua *pali* to Kainaliu" beach, dating from c. 1840. Additionally at least seventeen sites were recorded in Keōpuka, most of them were temporary habitation complexes and shelters. Two sites (Sites 10-47-1958 and 10-47-1960) were identified as burial platforms, while two others (Sites 10-47-7727 and 10-47-7728) are foot paths across old *pāhoehoe* and *'a'ā* which lead to the top of the *pali* (Soehren 1980).

One interesting historic-period land use in Keōpuka, *mauka* of the proposed bypass corridor, is that in 1896, Awahua's grant parcel was sold to the "Kona Vineyard." In 1982, Mrs. Jean Greenwell interviewed Joe Henriques regarding the cultivation of grapes in the area, and he recalled that a man named Cooper grew grapes in Keōpuka. The principal modern use for the *ahupua'a* has been cattle ranching by the Henriques family (J. Greenwell notes).

Ka'awaloa

Pukui translates this name as "the distant *kawa*," and explains "runners went to Puna or Waipio to get *kava* for the chiefs" (Pukui et al., 1974:61). Noted Hawaiian historian and Kona resident, Kalokuokamaile recorded that "When Keawe-nui-a-'Umi lived at Kaawaloa, he was known as the *awa* drinking chief and would send his runner to Waipio and Puna to get *awa*" (State Archives Letter File). In Judd's dictionary, *Hawaiian Language*, he translates it as "Ka awa - the harbor" (1939:18). Rev. Paris is cited as translating Ka'awaloa means "the long landing place" (Restarick 1927:18-19). Features of the *ahupua'a* include Kalaemano Point which John Papa Ii mentions when describing the canoe race of Akalele (1959:132).

Ii cites a canoe landing, "Near the harbor of Awili, where there is a narrow channel only large enough for a single canoe…(Ii 1959: 121;132). Other references to 'Awili in association with

historic events include — "Kalani'opu'u returned with his warriors from Maui on January 24, 1779, he landed at Awili in Kaawaloa and stayed in Hanamua at the home of Keawe-a-Heulu" (Kamakau 1961:101); and "Cook landed with his company at Kaawaloa between Kalani'opu'u's place at Awili and Keawe-a-Heulu's at Hanamua" (ibid:102).

Like Keauhou at the northern end of the proposed bypass corridor, there are many references to Ka'awaloa in traditional and early historical accounts. The land was a place of political significance and as such is recorded as being a preferred place of the *ali'i*. Among the historical records of this land are the following citations:

> Kaahumanu deposits the bones of chiefs previously buried at Hale o Keawe and Waipio at [in] the cliffs of Kaawaloa and burned the debris (Kamakau 1961:322).

Ka'awaloa is recognized as the site of Captain James Cook's demise. Rev. William Ellis visited the cave in which the body of Captain Cook was deposited, "on being first taken from the beach."

> …These rocks, which are entirely composed of lava, are nearly two hundred feet high, and in some parts very steep. A winding path of rather difficult ascent leads to the cave, which is situated on the face of the rocks, about half-way to the top. In front of it is a kind of ledge three or four feet wide, and immediately over it the rocks rise perpendicularly for a yard or two, but afterwards the ascent is gradual to the summit.
>
> The cave itself is of volcanic formation, and appears to have been one of those subterranean tunnels so numerous on the island, by which the volcanoes in the interior sometimes discharge their contents upon the shore. It is five feet high, and the entrance about eight or ten feet wide. The roof and sides within are of obsidian or hard vitreous lava; and along the floor it is evident that in some remote period a stream of the same kind of lava also flowed (Ellis 1979:83).

A number of *heiau* have been identified in Ka'awaloa. In c. 1815-1818 Kotzebue noted that Ka'awaloa had five *heiau* (Restarick 1927:14). Stokes searched for two *heiau* in Ka'awaloa with little success. He was unable to locate Hopupalali, reported as a *heiau* of the human sacrifice class for the god Kā'ili (Stokes and Dye 1991:94-95). He questions whether the small pens and platforms on the northern edge of the village, are that of the *heiau* Kauhi'a'ahu, as they "did not have the appearance of a *heiau*" (Stokes and Dye 1991:95).

Pukui places the *heiau* of Paikapahu in the area where the Captain Cook monument stands (1974). Stokes places this *heiau* in the *ahupua'a* of Kealakekua (Stokes and Dye 1991:95). Thrum (1908) references a *heiau* called Wa'aomalama, which is "North of Puhinaolono," (Thrum 1908:43-46) (*Figure 9,* HTS Plat 205). Puhinaolono or Kapuhiolono is located about one mile from the landing at Ka'awaloa, approximately midway between the *pali* and the present-day Mamalahoa Highway, a short distance makai of the intersection of the Ka'awaloa *mauka-makai* trail and the *Alanui Aupuni* (old Government Road from Kealakekua to Keauhou) (Reinecke ms. 1930:196 & 202; also recorded as "Cook's Heiau" on USGS Quad-Honaunau Section, 1982). Puhinaolono (literally "burning of Lono") is recorded as being the

place where Captain Cook's body was said to have been cooked in preparation for burial (Menzies 1920:68, Kamakau 1961:103, and Fornander 1996:193-194; see also the interview with Wm. Billy Paris in this study). Puhinaolono (at approximately the 1,280 foot elevation) is approximately 1.2 miles away from the proposed bypass corridor.

Nearer the coast there may still be seen the old *ala loa* (native trail) and the coastal government road. These routes link the landing at Kaʻawaloa with the coastal villages to the north, including Kāināliu, Keauhou and Kailua.

In the Māhele of 1848, chiefess Keohokalole, received the bulk of Kaʻawaloa (LCA 8452) in several parcels, the largest for 2100 acres. The other were for parcels of .75 acre, .57 acre, 1.50 acres and 1.47 acres. The shore and flat lands were retained by the Government. The area of 1.49 acre called Kuapehu was awarded to the American Board of Commissioners for Foreign Missions (LCA 7207). Several *kuleana* awards were made in Kaʻawaloa, they include:

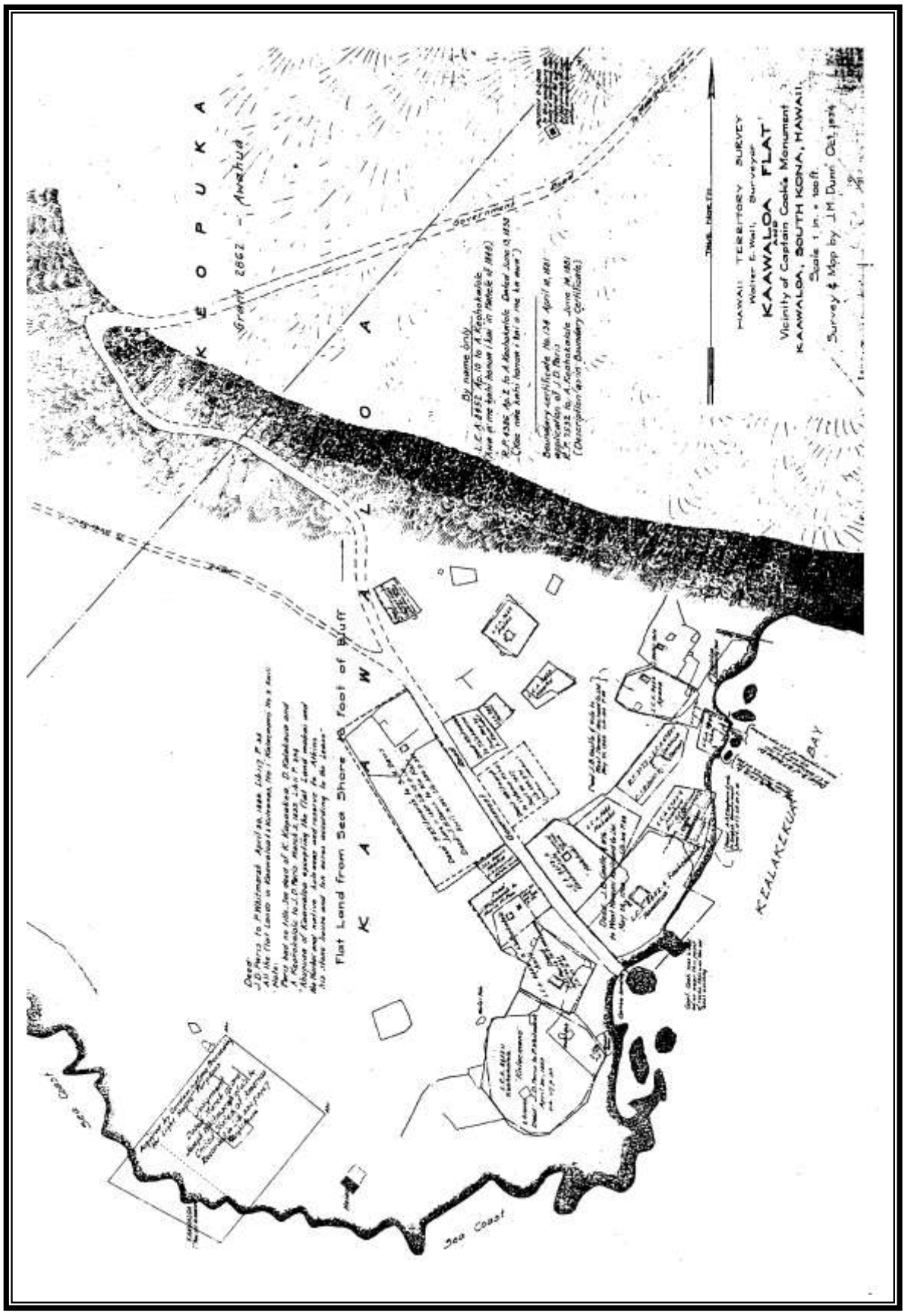


Figure 9. Ka'awaloa Flat, Showing Kuleana and Grant Parcels and Historic Features (note Puhina-o-Lono along Government Road to Ka'awaloa) HTS Plat 205, 1924 (State Survey Division – not to scale)

LCA No.	***Awardee***	***Area***

9443	Apana	0.30 ac.
6750	Awahua	0.633 ac.
9446	Ioba	0.14 ac.
9441	Maka	2.52 ac.
9449	Naahu	0.16 ac.
9444	Nahaku	0.28 ac.
9447	Palahu	0.09 ac.
9442	Palau	0.24 ac.

Agricultural land use information is present for five of these awards (LCA 9443, 6750, 9446, 9441, and 9444). For LCA 9443, there were "3 *kihapai* of taro and potato;" in LCA 6750, "Section 1 - 5 taro *kihapai*, Section 2 - 18 taro and potato *kihapai*;" in LCA 9446, "4 taro and potato *kihapai*;" in LCA 9441, "12 taro, potato and coffee *kihapai*;" and in LCA 9444, "Section 1 - 2 potato *kihapai*, Section 2 - 2 taro *kihapai*." All but one LCA (9449) identify at least one house lot in their *kuleana*.

Overview of Twentieth Century Land Use Practices

As indicated in the records above, by the time of the *Māhele*, Hawaiian residency and land use practices were being radically altered. By the late nineteenth century significant changes had taken place, and for many upland areas, dryland taro gave way to ranching in Kona. Additionally, the expansion of coffee-growing in North Kona was encouraged by rising prices and the sale of former Crown lands under the Provisional Government (Kelly & Barrere IN Schilt 1984:25). Although coffee prices fell in the late 1890s and sugarcane plantations expanded with U.S. annexation in 1898, coffee-growing persisted in Kona due to its adaptability to land that was too rocky for sugarcane.

In 1899, Kona's first and only sugar mill was built in Wai'aha and produced sugar until 1926. In the proposed bypass corridor, sugarcane was grown *mauka* of a railroad track that was built to support the mill. In World War II, the U.S. Army used the mill site and surrounding pasture lands as a training camp. Beach sand was trucked-in for use as tent pads and for lining (in sand bags) for machine-gun nests (Kelly & Barrere IN Schilt 1984:25). In the early 1900s, the Kona Sugar Co., under the auspices of a number of affiliated companies, constructed an 11-mile railway line from Wai'aha, North Kona, to Keōpuka in South Kona (Site 7214). The railway was built at approximately the 700 ft. elevation.

A Centenary issue of the Honolulu Star Bulletin provides the following description of the plantation and railway in c. 1920:

> …The cane land of the Kona Development Co. lies amidst fields of coffee. The lands cultivated by small farmers, gives employment to several hundred person… The Kona plantation [2,500 acres under cultivation in 1919] is favored by the fertility of its soil which does not make replanting at the end of two or three crops necessary. The stools of the cane continue to bear for many years. Under the management of T. Konno the planted area has increased 500 acres… …The KDC operates a narrow gauge railway throughout its cultivated area for cane hauling. Employees: T. Uchimura, bookkeeper; T. Kudo, office Assistant; A.N. Smith, chemist; F. Sato, engineer; N. Tokunaga, sugar boiler; C. Suzuki, mill and railroad superintendent; D. Tatsuno, head *luna*; K. Sasaki, Kainaliu section timekeeper; T. Iseri, Holualoa section timekeeper; Manuel Silva & Frank Mederios, lunas; Henry deAguiar, Holualoa section *luna*; Y.

> Hatanaka, private secretary to T. Konno. (Honolulu Star-Bulletin Ltd. Honolulu April 1920:113)

Sugar cane was only grown commercially above the rail bed, where soil conditions were more favorable than in the lands below the rail bed. The Kona Sugar Co. was short-lived (ca. 1895-1926) ceasing operations in the late 1920s (Conde and Best 1973:86-91).

Oral history interviews conducted as a part of this study add further documentation regarding land use and access through the *kula* (plain lands) of the study area. The lands from Keauhou to Kealakekua were generally consolidated under the ownership of a few key families (for example Ackerman, Greenwell, Paris-Johnson, and Robinson), this also included acquisition of *kuleana* and grant parcels from a majority of the native tenants. This consolidation of land ownership facilitated the development of ranching operations on the land, which had become well established by the 1870s. The *kula* lands from Honalo to Kaʻawaloa (extending from the shore to the present-day Mamalahoa Highway) were extensively grazed. When the Kona Sugar Company leased lands for sugar cultivation, the area of operation was situated above the railroad alignment (Site 7214), generally above the 700 foot elevation. Land below the railroad alignment remained in cattle grazing throughout the period of sugar cultivation, and was reclaimed for ranch and limited truck-farming (where soil could support the activity) operations when the plantation ceased operation.

Interviewees record that throughout the twentieth century, *mauka-makai* access in the Honalo-Kaʻawaloa region was limited. Generally, those who gained access traveling via trails and after World War II, along rough bulldozed jeep roads) were either — native families descended from early residents and land awardees; members of the large land owner families and guests; and employees or lessees of the large land owners. In this regard, Billy Paris recalled that:

> …These trails were used by the people that had places at the ocean, like the Hoʻomanawanuis and the Keliʻis and the Keles, and others. And they had free access to go up and down, as did any of the tenants or coffee farmers, or any of those people that lived within our ***ahupuaʻa***. They had *carte blanche* to go up and down. And they respected that right, and they were very...those people when they went to the ocean to fish, or anything like that, they only got enough for their family, and they would dry some of the fish, to preserve it so they could eat it during, or until the next fishing time. Salt some, etc. And things like this were done.
>
> For medicinal purposes, they would go *makai* to gather the herbs and plants that were used in their various medicines. That time, you took care of colds and infections and things like that by using the native plants… Go down the beach to pick *lau hala*… (Billy Paris In Appendix B-II:3-4)

Along the shore lands, individuals (primarily fishermen) who lived either to the north or south of the Keauhou-Kaʻawaloa region continued to make use of the *Alanui Aupuni* (the Kona Government Road alignment), and various *ala hele* (smaller native trails) which cross through the region (see interviews with Billy Paris and Lily Haʻanio-Kong in this study). These trails (lateral to the shoreline) are generally near the shore, though by the time it reaches Hōkūkano, the *Alanui Aupuni* begins a steady incline towards the *pali* at Kealakekua.

At the time of this writing, a large portion of the land crossed by the proposed bypass road

corridor is still used for cattle pasturage. The shoreline is almost entirely abandoned, though there are a few beach houses in the vicinity of the old Kāināliu village area of Honua‘ino, and one house at Nāwāwā Bay.

OVERVIEW OF HISTORIC ARCHAEOLOGICAL AND ETHNOGRAPHIC STUDIES

By the beginning of the twentieth century, several independent researchers and the Bishop Museum began a process of systematically recording site locations and historical information from native residents of lands in which notable historic sites occurred. In the preceding sections of the study, documentation for sites in the ***ahupua'a*** crossed by the proposed Māmalahoa Highway Bypass corridor has cited. *Heiau* (temples) and ceremonial sites were an area of particular interest to the researchers, and recent interviews with residents of the Keauhou-Kealakekua region demonstrate that knowledge of such sites has been handed down to the present time.

The following narratives provide readers with a general overview of historic studies into traditional sites of the Keauhou-Kealakekua region:

T. Thrum (1908) and J.F.G. Stokes (Stokes and Dye 1991)
Thomas Thrum, historian and editor of *The Hawaiian Annual* compiled a substantial list of *heiau* and short descriptions of them. A list of *heiau* on the island of Hawai'i, with 15 *heiau* identified between Keauhou to Ka'awaloa, was published in 1908. In 1906-1907, John Stokes, an archaeologist from the Bishop Museum, traveled around the island of Hawai'i, and, with native informants in most localities, he visited *heiau* or sites of former *heiau*. Though the work was not formally published until 1991 (Stokes and Dye), it was available in manuscript form by 1919 and has served as an important resource for all subsequent archaeological surveys, including that of the proposed bypass corridor.

J. Reinecke (ms. 1930)
In 1929-1930, Bishop Museum contracted John Reinecke conduct a study of sites in the district of Kona (Reinecke ms. 1930). While Reinecke relied on the work of Thrum and Stokes, he also met with elderly native informants and other individuals who were knowledgeable about various sites in the district. Though Reinecke's work has not been formally published, it has been referenced over the years, and today, it gives us insight into certain sites and features for which no other early information is available. In some respects, Reinecke's work went further than Stokes in that he documented the occurrence of almost all sites that he came across. These sites include *heiau*, house sites, caves, burials, trails (*mauka-makai* and coastal), canoe landings, walls (e.g., ***ahupua'a*** boundaries and enclosures etc.), platforms, agricultural features (i.e. mounds, pits, terraces), and many other sites of undetermined use.

As a result of his survey, Reinecke recorded a minimum of 155 sites in the lands from Keauhou 2nd to Onouli (not counting 200-400 sites near the Lehu'ula and Hōkūkano shore line), and more than 250 sites in the lands of Keōpuka-Ka'awaloa. Most of the sites recorded by Reinecke, were situated on the coastal lowlands, though a few sites were located inland. These inland sites include: Site 70 in Keauhou 2nd (c. 60 ft. el.), the burial cave, Ke'ekuakapua'a; Site 85 (Site 1753) in Honalo, a *hōlua* track (extending from near sea level to the c. 150 foot elevation); Sites 58-61 in Kuamo'o (c. 150-250 ft. el.), small walls and platforms, with Site 61 being the *heiau* Lonohelemoa; and one unnumbered site in Ka'awaloa, Puhina-o-Lono, situated near the 450 elevation.
While Reinecke identifies Puhina-o-Lono on several of his maps (e.g. ms.: 196 & 202), he apparently recorded no information on the site. Though in Thrum's record (1908) for the *heiau* "Waaomalama," he reported:

> Waaomalama……Kaawaloa, north of "Puhinaolono," the sacred place where Cook's body was said to have been burned; probably not a regular *heiau* (Thrum 1908:46).

Kelsey and Kekahuna (ms.)
In the late 1940s, early 1950s, Theodore Kelsey and Henry Kekahuna, both of whom did occasional work with Bishop Museum, and much more work on their own, mapped and recorded sites and histories in Kona. One of their primary native guides and informants was an elderly Hawaiian gentleman by the name of Nāluahine Kaʻōpua (Nāluahine). Through their efforts, a great resource of documentation was compiled, but little new information for the project area was located in their notes (selected references are cited in text).

Table 1 provides readers with a list of key ceremonial sites and a few other culturally significant features, that were recorded by Thrum, Stokes, and Reinecke. These are generally only sites for which they could obtain information, and the list is not exhaustive. Nearly all of the sites are situated on, or just above the coastal flats and promontories (generally, the area to which the studies were restricted). Thus, they are a significant distance *makai* (shoreward) of the proposed bypass corridor.

The preceding sections of this study—presenting detailed land history and residency practices—provides readers with documentation pertaining to the relationships between elevational zones of the study area ***ahupuaʻa*** and neighboring region. The occurrence of ceremonial sites such as those described by earlier researchers, in conjunction with areas of extensive residency and land use activities (in the near shore, mid-plain, and upland regions) are indicative of a wide range of customs, beliefs, and land use practices that span many generations. Several interview participants shared personal, first-hand recollections of a number of the previously identified sites and other sites not necessarily ascribed ceremonial significance. Much of what they shared was learned from elder family members, or from their own travels in the field. As such, cultural significance can be inferred by the on-going knowledge of place as recorded in the interview/consultation program.

Table 1. List of Ceremonial and Cultural Sites Identified in Historical Archaeological Surveys (Keauhou 2nd to Kaʻawaloa)

Heiau* or Site *and Ahupuaʻa	**T. Thrum (1908)**	**J.F.G. Stokes (1991)**	**J. Reinecke (1929-1930)**
Hookūkū Heiau (Keauhou 2nd)	×	×	×
Ahu-a-Umi Heiau (Keauhou 2nd)	●	×	×
Lekeleke Burial Ground (Keauhou 2nd)	●	●	× (Keauhou Site 6)
Keʻekuakapuaʻa Burial Cave (Keauhou 2nd)	●	●	× (Keauhou Site 70)
Kualanui Heiau (Honalo)	×	×	× (Keauhou Site 1)
Māʻihi Heiau (Māʻihi 1)	×	×	?
Kekuakalani Heiau (Māʻihi 2)	×	×	× (Site 79)
Burial Site of Kekuaokalani & Mānono (near boundary of Kuamoʻo-Māʻihi)	●	× (with next site)	× (Site 72)
Lonohelemoa Heiau (Kuamoʻo 1)	×	×	× (Site 61)
Pūʻoʻa Heiau (Kawanui 1)	×	×	× (Site 63)
ʻŪkanipō Heiau (Lehuʻula 1)	×	×	× (Site 47)
Pahukapu Heiau (Hōkūkano 1)	×	●	?
Hoopalahuli Heiau (Hōkūkano 1)	×	×	?
Hopupalali Heiau (Kaawaloa)	×	●	?
Waʻaomalama Heiau (Kaawaloa) & Puhinaolono	×	●	× (unnumbered site)
Kauhiʻaʻahu Heiau (Kaʻawaloa)	●	×	?

×=site recorded; ●=site not recorded; ?=unnamed *heiau* referenced

FINDINGS OF THE LIMITED ORAL HISTORY-CONSULTATION INTERVIEW PROGRAM (MALY AND WONG SMITH 1996-1997)

Oral History Program Overview

This section of the study presents readers with an overview of narratives and recommendations provided by participants in the limited oral history-consultation interview program conducted for this phase of work. In between May 2nd and July 26th 1997, Wong Smith conducted limited oral history/consultation interviews in accordance with recommendations from DLNR-SHPD staff, who suggested that the present phase of work on the oral history/consultation interview program could be limited to three or four interviews. As a part of the preliminary discussion with DLNR-SHPD staff, it was also suggested that a second phase of oral history/consultation interviews be conducted during the archaeological data recovery program (pers. comm. R. Cordy, Ph.D. and M. Smith, Dec. 5, 1996; and H. McEldowney, Ph.D. July 15, 1997). That recommendation was forwarded to Oceanside 1250 staff and project planners, and is recorded as a part of the present record.

While conducting her work, Wong Smith spoke with several individuals known to be knowledgeable about lands of the study area. Contacts were also made with the Kona Historical Society, the Office of Hawaiian Affairs (Kona liaison), and the Kona Hawaiian Civic, to try and elicit comments or recommendations on the proposed development of the bypass highway. Wong Smith also contacted co-author Maly, who had previously conducted several detailed oral history interviews with elder residents of the Keauhou-Kealakekua study area.

Maly's interview work was conducted between March 1996 and August 1997, and includes both formal recorded interviews and expanded notes from detailed conversations with interviewees. While the initial interviews conducted by Maly were not recorded as a part of the present study, documentation recorded in the interviews was of direct relevance to the study area. Also, when possible, Maly returned to each of the interviewees, and elicited specific comments regarding the proposed Māmalahoa Highway Bypass, and also received permission from the interviewees or their families to include excerpts of interview records in this study.

As a result of the combined work by Maly and Wong Smith, this study exceeds the original recommendation for the initial phase of interview work suggested by staff of DLNR-SHPD. The study includes oral history interview documentation from six interviewees (Wm. Billy Paris, C. Kapua Heuer, H. K. Weeks, J.C. Tyler III, L.N. Haʻaniʻo-Kong, and D.K. Roy) in nine interviews and follow-up discussions. Importantly, several of the primary interviewees are descended from traditional Hawaiian residents of the Keauhou-Kealakekua region. The study also includes consultation records with three individuals (J. Greenwell, T. Ide, and I. Birnie) identified as possessing specific knowledge about some aspect of the history and use of land in the study area. One additional individual contacted by Wong Smith contributed information to the study, but asked not to be identified. When the information contributed by this individual coincided with information provided by other consultation participants, it was incorporated into the report.

Over the years, representatives of Oceanside 1250 Partners have also conducted a series of community meetings and participated in consultation discussions with community members. Excerpts of those records were provided to the authors by Robert Stuit (Oceanside 1250), and are cited at the end of this study as well.

Interviews and selected consultation records demonstrate time depth and continuity in the retention of various aspects of knowledge and customs of the land as handed down by elders with whom the interviewees grew up. Selected sites (land features and historic resources) described by the interviewees and consultation program participants were marked at approximate locations on maps used during the interviews. When appropriate, those features are also identified on annotated maps cited in this study.

Interview-Consultation Methodology

While conducting the interview and consultation program a standard format for undertaking such work (as set forth in Federal and State laws and guidelines referenced at the beginning of this study) was followed. The interview participants were selected either because they were known to have genealogical ties to past residents of the Keauhou-Kealakekua region, or because of their knowledge about the history study area. While some of the interviews were conducted prior to initiation the present study, pertinent documentation was recorded as a part of those interviews. When Maly contacted individuals who had participated in previous interviews about the present study, they gave their permission for excerpts from larger interviews to be cited in this study, and also added further historical documentation and project-specific recommendations to the narratives for this study.

During the interview/consultation discussions, historic maps of the study area were referenced, and when appropriate, the approximate location of selected sites were marked on the maps (*Figure 4* is a compilation of those sites). Following the oral history-consultation interviews, draft verbatim transcripts or expanded notes were returned to each of the participants for their review and comments. Following review and comment, participants then gave their permission for incorporation of the narratives in this study.

During the interviews several individuals or family names were identified as being associated with lands of the study area, and as potential interviewees in future work that should be undertaken as a part of the archaeological data recovery work.[4] Additional informant interviews and consultation with appropriate native Hawaiian- and community-organizations in subsequent phases of work on the bypass project will provide landowners, developers, and the community with an important historical record, and recommendations for the development of a plan for long-term protection (e.g. site treatment, buffers, and access etc.) and interpretation of significant sites.

Primary Site Treatment Recommendations from Interview-Consultation Participants

While conducting this phase of the interview-consultation program, participants were asked their feelings about the proposed development of the bypass, and asked if they had recommendations that they would like considered in the review process. The interviewees all shared their concerns about the potential impacts of the bypass on various native Hawaiian and historic sites. In particular, the battle fields and burial grounds of Lekeleke (in the *ahupua'a* of Keauhou) and Kuamo'o (in the *ahupua'a* of Kuamo'o) were of great concern.

All of the Hawaiian interviewees recommended that the corridor be moved a distance *mauka* (inland) of those sites and others along the alignment. It is noted here, that since collection of

[4] At the time of this writing (revisions of August 8, 2000), Maly is presently preparing to conduct a detailed archival and oral history study as a part of a community-based history project and program management plan of DLNR-DOFAW.

those recommendations, further archaeological work, and developer-landowner consultation has occurred which has resulted in the bypass being moved further inland (cf. Robins et al. 1999; and pers comm. R. Stuit, Feb. 9, 1999).

Other areas of concern and recommendations raised by interviewees and/or consultation participants included, but were not limited to:

(1) The "Kona Field System" (Site 6601). A nationally recognized feature of cultural importance; the field system represents many generations of land utilization practices—covering several environmental zones—during the periods of growth and expansion in native Hawaiian history. Large areas of the field system within the project area have been impacted by historic ranching and land clearing activities.

The present alignment has been modified in the northern section of the bypass to minimize impacts on significant features in or associated with the system.

(2) The Kona Development Company (KDC) railroad alignment (Site 7214). The KDC railway is an important facet of development and growth in the early twentieth century of Kona, associated with the development of Kona's plantations and transportation systems.

Where the corridor passes through the railroad alignment, architectural features of the alignment will be stabilized and protected.

(3) *Ala pi'i uka* (native and historic trails extending between the shore and uplands). While no evidence of any of the native and historic trails was clearly found in the 120 foot wide bypass corridor (cf. Robins et al. 1999), archival documentation and oral history interviews provide descriptions of such trails.

Because the land over which the bypass alignment crosses is privately owned, access on the *mauka-makai* (upland to shore) trails has been limited throughout this century and many of the trails destroyed. Most of the remaining *mauka-makai* accesses have been modified into ranch roads for four-wheel drive vehicles.

It is suggested that further research (both archival and oral historical) be conducted during the next phase of data recovery and preservation plan development, to further define the nature and significance of trails that may pass through the alignment.

Mr. Robert Stuit, Director of Planning for Oceanside 1250 has stated that the both sides of the entire length of the bypass alignment easement will

be fenced. At appropriate locations, cross ways for ongoing ranching operations and land owner access needs will be installed (pers comm. Feb. 9, 1999); and

(4) Develop a plan for interim- and long-term protection of significant cultural resources such as caves, residences, components of field systems, and ceremonial sites once access through the study area lands is improved; and institute a program that will ensure care of preservation sites near the bypass alignment during construction.

As noted in the preceding paragraph, Oceanside 1250 will place a

permanent fence along both sides of the entire length of the 120 foot wide bypass easement. Fencing will be set in place prior to initiation of construction, and construction crews will be notified of the meaning of the fencing and of the cultural significance of sites outside of the fencing (R. Stuit, pers comm. Feb. 9, 1999).

Several interviewees also suggested that there be some level of programs designed in conjunction with the highway's development that will inform the public of the importance of the cultural and historical resources—perhaps as interpretive signs—and that there be a monitoring protocol established to help minimize inappropriate use of, or impact to significant resources *makai* of the bypass.

Table 2 provides readers with a general overview of several key issues discussed, and recommendations made by the primary interviewees and consultation participants. It is likely that further work with interviewees, and consultation with appropriate native Hawaiian- and community-organizations will add important historical information and recommendations for long-term preservation actions to the record. It is suggested here, that such work be done in concert with the next phase of archaeological data recovery and mitigation work.

Overview of Historical Information Collected in the Oral History and Consultation Program

This section of the study includes a synopsis of interviews with Mr. Wm. Billy Paris, who participated in a series of detailed interviews with Maly (in 1996-1997) and a follow up interview with Maly and Wong Smith (1997). The complete released transcript of Mr. Paris' interview is included as *Appendix B-1* at the end of this study. The Paris interview also includes pertinent excerpts from an interview with his elder cousin, Mrs. Kapua Heuer. Excerpts from previously collected oral history interviews with Lily Namakaokai'a Ha'ani'o-Kong, Helen Kīna'u Week, Curtis Tyler III, and D. Kahelemauna Roy (conducted by Maly), including specific discussion and recommendations for the present study area; and the records of consultation with Jean Greenwell, Ian Birnie, and Takao Ide, are included in their entirety below.

Table 2. Overview of Key Topics Discussed by Interviewees and Consultation Participants

Participant:	**BP**	**JG**	**IB**	**TI**	**LK**	**HW/CT**	**DKR**
Selected Topics:							
Knowledge of cultural sites:							
(in the project area)	yes	yes	n/a	no	no	no	no
(in adjoining lands)	yes	yes	n/a	no	yes	yes	yes
Knowledge of legendary events in region of project area	yes	yes	n/a	no	yes	yes	yes
Knowledge of historic events in the project area *ahupua'a*	yes	yes	yes	yes	yes	yes	yes
Knowledge of burial sites:							
(in the project area)	no	no	n/a	no	no	no	no
(in adjoining lands)	yes	yes	n/a	no	yes	yes	yes

Knowledge of ranching and other historic land use practices in region of study area	yes	yes	yes	yes	yes	yes	yes
Feels that the proposed highway is an acceptable development	yes	no	n/a	yes	w/r	w/r	w/r
Recommends mitigative actions in conjunction with development of the highway	yes	yes	yes	•	yes	yes	yes

BP=Billy Paris; JG=Jean Greenwell; IB=Ian Birnie; TI=Takao Ide; LK=Lily Haʻaniʻo-Kong; HW/CT=Helen Weeks & Curtis Tyler III; DKR=D. Kahelemauna Roy
n/a = not asked; • = not applicable; w/r = with reservations

William "Billy" Johnson Hawawakaleoonamanuonakanahele Paris
(Interviews with Kepā Maly – March 7, April 24, May 15, 1996 & May 9, 1997)

William Johnson Hawawakaleoonamanuonakanahele Paris (Uncle Billy) was born in 1922, on Oʻahu, at the Honolulu home of his maternal grandfather, Robert Hind. When he was three weeks old, his parents William Johnson Paris and Margaret Hind-Paris brought him home to the Paris residence of Mauna'alani at Ka'awaloa, South Kona. Uncle Billy is descended from several prominent Hawaiian and Caucasian families who have resided for several generations in the Kona and Kohala districts. Members of Uncle Billy's family have been active in Hawaiian ranching since c. 1815, when Kamehameha I first hired John Palmer Parker (Uncle Billy's great-great-great-grandfather) to hunt cattle for him. Following in the footsteps of his elders, Uncle Billy himself, has been active in managing ranching operations for most of his life. Uncle Billy is very familiar with the history of ranching in Hawai'i, and because of his love and appreciation of his Hawaiian heritage, he is also very knowledgeable of Hawaiian history and land use practices. As a result of his background and expertise, Uncle Billy has participated in several oral history interviews with the Kona Historical Society and with the University of Hawai'i at Mānoa's Oral History Center.

The following documentation, primarily from an interview conducted on April 24, 1996 by Kepā Maly (with notes from a follow up interview on May 9, 1997), was recorded as a driving and walking tour, visiting sites from sea level at Honua'ino-Lehu'ula, to approximately the 2,500 foot elevation, at Waihou. When appropriate, sites discussed were marked on a map in the field (see *Figure 10* for sites referenced in interview). The interview was in-part conducted to try and record some of the unique insights that Uncle Billy could share regarding the history of the lands and any significant Hawaiian sites, through which the proposed Māmalahoa Highway Bypass would cross. The interview provides readers with a rich account of the history of the lands between Keauhou to Ka'awaloa[5]. The interview is not confined to the proposed bypass road corridor, but records broader ***ahupua'a*** and regional practices, and provides readers with insights to the relationships between various native sites and environmental zones.

Of particular interest to the present study, in the formal interview between Paris and Maly (April 24, 1996) and subsequent notes collected during an informal interview between Paris, Maly, and Smith on May 9, 1997, Uncle Billy shared the following comments and recommendations:

[5] e.g., residency, fishing, agriculture, rights-of-access, and cultural values.

Changes in the Community of Kona Waena

As a youth, Uncle Billy recalls that in the entire Kona Waena region, there were only about 17 native Hawaiian families. It is his understanding that diseases; the arrest of followers of Ka'ona, who attempted a religious uprising; economics, cattle ranching, and later, sugar plantation operations significantly a a

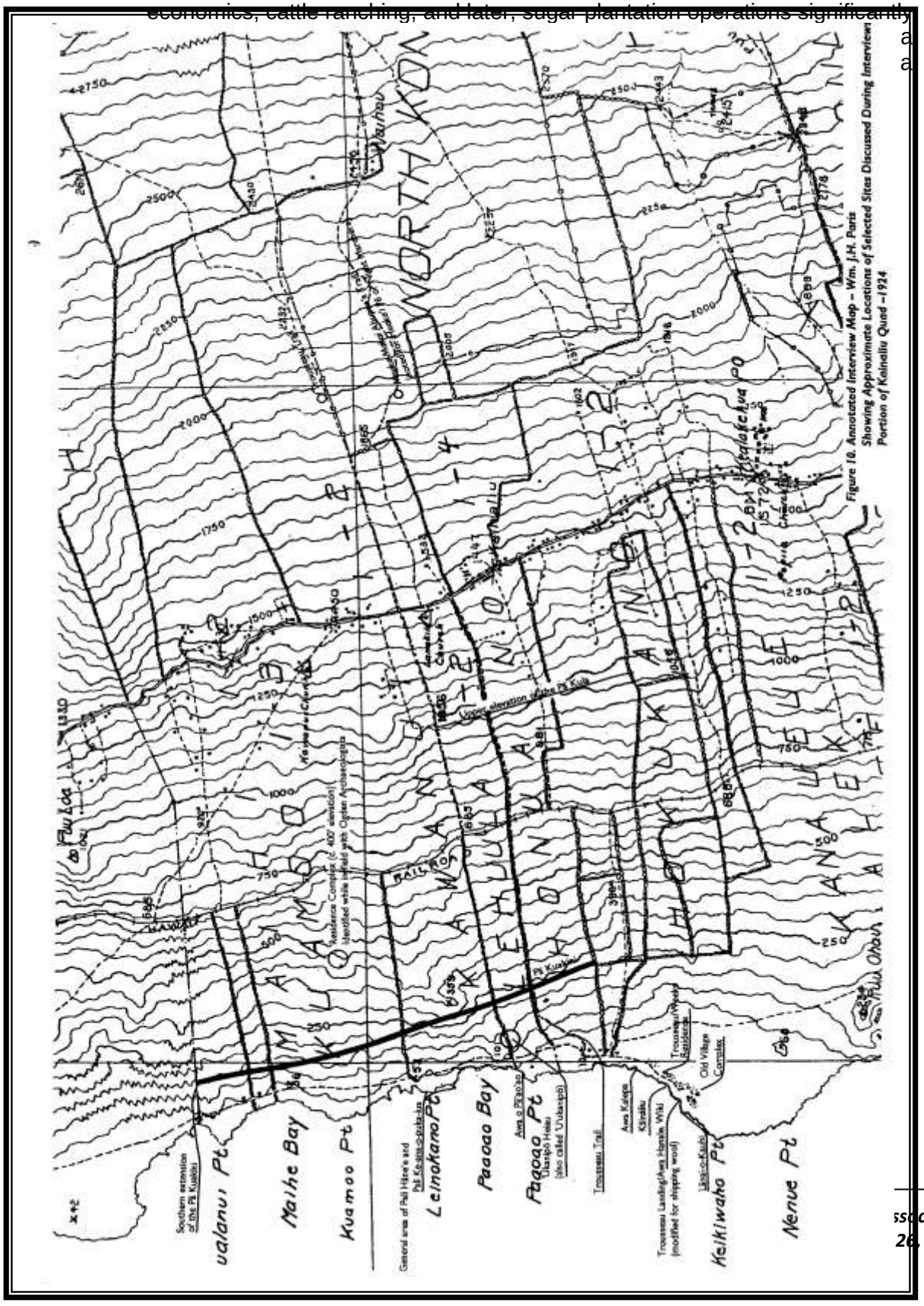


Figure 10. Annotated Interview Map – Wm. J.H. Paris Showing Approximate Locations of Selected Sites Discussed During Interviews.

A Bypass Road Needed

Uncle Billy feels that a new road of this nature is desperately needed, noting that when there is an accident, it can take hours before any traffic can move. Indeed, some years ago, there had been a proposal to use the Kona Development Company Railroad alignment, coming out at about where the Kuakini Highway meets Kamehameha III Road. Such an alignment made good sense and would have pulled traffic further *mauka*, and avoided the more sensitive lowlands.

Occurrence of Hawaiian Sites

Because Paris family lands extend from Māʻihi to Hōkūkano, Uncle Billy and his cousin Allen Wall have walked the proposed alignment corridor with field archaeologists from Cultural Surveys Hawaii. He feels that most of the significant Hawaiian sites are situated below the proposed highway corridor, and that all sites within their property have been identified. The only problematic areas he is aware of are the Lekeleke and Kuamoʻo burial grounds, a habitation cave in Māʻihi-iki (only a few hundred feet away from the corridor), and a residence complex at approximately the 400 foot elevation in Kuamoʻo.

Recommendations

Uncle Billy's chief concern with the is the development of the Māmalahoa Highway Bypass Road corridor is how to protect the significant sites that will be clearly visible and more easily accessible as a result of the development.

Based on family histories recorded by Uncle Billy's father, as burial grounds, Lekeleke and Kuamoʻo are sacred and represent an important part of Hawaiʻi's history. The elder Wm. J. Paris learned that the individuals buried at Lekeleke were those faithful to Liholiho and the *ʻai noa* (setting aside of the *kapu*). The burials at Kuamoʻo and above the cliff, are those of the supporters of Kekuaokalani, and the maintaining the ancient *kapu*. The actual spot where Kekuaokalani fell, is still marked by an *ahu* (cairn). The coastal sites like the *heiau* ʻUʻukanipō[6] and other ceremonial sites, the habitation complexes, caves, burial sites, *koʻa*, and other features between Māʻihi and Hōkūkano, which have been relatively isolated, will now have increased visibility and access. He acknowledges that not every site can always be preserved, but he recommends that some plan must be developed and steps taken, to monitor access and the protection of these significant cultural resources.

As a part of this planning process, Uncle Billy recommends that educational and interpretive material be prepared and made available to residents and area users, informing them of how important the cultural sites are, and what is required when visiting them, or traveling through the various complexes. (pers. comm. May 9, 1997)

While conducting oral history interviews with Aunty Kapua Wall-Heuer (Uncle Billy's elder cousin) on May 9, 1996, and with Uncle Billy on May 15, 1996, additional information regarding

[6] Also written, ʻUkanipō, this *heiau* is located in the *ahupuaʻa* of Lehuʻula, south of ʻUʻukanipō cave; the *heiau* was reportedly dedicated to a shark by the same name.

shark gods of the region was recorded. Those interview transcripts and accompanying summary of discussion notes were reviewed by Uncle Billy Paris—with clarification and additions to the narratives over the period of several months. The final transcript was formally released on May 16, 1997[7]. The following narratives are excerpted from those previously released interviews:

1 – The Shark God, Keōpulupulu

> As a child, Kapua often heard stories about a shark god of Kona who was named Keōpulupulu. Keōpulupulu was reportedly a very large shark who traveled the waters north towards Kawaihae, and south to at least Hoʻokena. Kapua notes that though she never personally saw Keōpulupulu while she was out with her father, the Kalawas, Hoʻomanawanuis, or other families, she heard many stories about the shark. She recalls that the shark figured as an important part of the traditions and practices of area fishermen through the 1930s. After that, he was not seen again. It was generally believed by Kapua's elders that the disappearance of Keōpulupulu coincided with the rise of commercial fishing in Kona—non-native fishermen are thought to have killed or driven Keōpulupulu away.
>
> Kapua's Uncles John Johnson and William Johnson Paris told her of many experiences they had with Keōpulupulu. The shark's back was covered with barnacles, *ʻōpihi*, and *limu*. While they were out in their canoes, fishing, Keōpulupulu would rise up next to the canoe. The fishermen would scrape his back and clean him, and then whatever fish they had caught prior to Keōpulupulu's visit, would be fed to the great shark. After eating, Keōpulupulu would depart, and in a short while he would drive schools of *ʻahi, aku*, or *ʻōpelu* back to the fishermen, and they always went home with plenty of fish to share with the family.
>
> While discussing the various forms and the nature of sharks, Aunty Kapua recalled that at Lehuʻula *makai* is the *heiau* that ʻŪkanipō, dedicated to a shark god. On the shore below the *heiau* is an ancient canoe landing, within a somewhat protected cove. It has been a popular swimming area for the families. Kapua recalls, though, that one of the Hoʻomanawanuis was killed by a shark there, and to this day, she will not swim at the landing. She prefers the protected *kāheka* (tidal pools). Kapua's *moʻopuna* (grandchildren) will call out to her "Nana, come swim with us." She responds "You're not going to get me in there, the kahekas are fine!" (laughing) (pers. comm. May 9, 1996).

Following the interview with Aunty Kapua, Maly spoke with Uncle Billy, who recalled hearing about the shark from his father, and Sam and Hailama Hoʻomanawanui *mā* (folks). His recollections were like those recorded in the notes from Aunty Kapua, though he was very pleased to learn the name of Keōpulupulu. Uncle also recalled that his family was familiar with another shark, which lived in the waters between Kauna and Kaulanamauna. The stories of this shark are much like those of Keōpulupulu (pers. comm. May 15, 1996).

2 – Kāināliu

The following narrative, recording the variations of pronunciation and meaning of Kānāliu-

[7] See Personal Release Interview Records; Interview Notes:4, at the end of the interview transcript in *Appendix B1*).

Kāināliu, is excerpted from the interview between Uncle Billy and Kepā Maly, on March 7, 1996 (Tape 2–Side A; Maly 1996):

BP: [looking at the 1924 Quad] Kāināliu is a spot at the ocean. Where's our area ? He'eia Bay, we come over here...

KM: Let's see, we may not, oh, here's Kanāueue.

BP: Yes.

KM: Here's Pā'ao'ao, yes

BP: Pā'ao'ao, Well Kāināliu is right here.

KM: Oh, right in Honua'ino, right in the little cove there, yes.

BP: Yes, yes, that's where they used to come in, and some people say the proper name is Kānāliu. That's where they used to come in and bail the bilge.

KM: Oh, I see.

BP: Yes, of the double canoes. They would come around Keikiwaha Point. And usually, if it was rough, they'd come into the lee, here, bail the canoes out before they proceeded, or vice a versa if they were coming from the north. Before they'd go out of this area, they'd bail the canoe bilges out. So Kānāliu, or Kāināliu is here. The village was... Honua'ino Village is the proper name. Honua'ino is the name of the land, Lehu'ula, then Honua'ino...

During follow up conversations on June 4, 1996 (Paris and Maly), and May 9, 1997 (Paris, Maly and Smith), Uncle Billy added the following comments on pertaining to practices and place names:

> Lānai-o-Kauhi (sheltered porch of Kauhi). Kauhi was a chief who resided in the coastal village of Hōkūkano, he enjoyed watching the fishing canoes returning to shore with their catch of *aku, akule*, and other fish. On the rocky point that is known by the name Lānai-o-Kauhi, an open air shelter was erected so the chief could watch the canoes return to the shore (see *Figures 4 & 10*).
>
> Monohā and Palena'āina (*mauka* Lehu'ula-Keauhou, below Pūlehua) were among the last sources of good canoe logs in this area. In the early 1930s, there was a revival of canoe racing. Old Charlie Hua and Charlie Moku'ōhai went to Monohā and Palena'āina to cut logs for the canoes. I went with them when I was just a kid, and I remember that they would choose the trees, and cut them down. They'd clean off the foliage, and then leave the trees to cure for about one year. After the year was up, the *kālai wa'a* (canoe makers) went back up and roughed out the canoes, leaving the *maku'u*, knobs at the two ends of the hull. When it was time to move the canoes, ropes were tied to the *maku'u* so they could be hauled off of the mountain. In the areas where they crossed *'a'ā*, they laid out *'ōhi'a* bark, greens and ferns to cushion the hull. Another youngster and I rode on our horses at the back of the canoe, with a rope from the *maku'u* to our saddles, and each time they needed to make a turn on the trail, it was our job to pull the hull in the right direction. We hauled the canoes down the Trousseau Trail, right down here to the village, where the finishing work was done. The canoes Ka'imiloa, Kākina, and Leilani were built

in this period.

Back then, there were several "mountain men," guys who lived on the mountain and harvested *koa* to ship to Honolulu. The mauka camps were at places like Monohā, Palena'āina, Nāhuina, and Pūlehua. There was a Medeiros who married one of the Kekā's, that lived up at Monohā. Nishihara and Susaki were among the last *koa* haulers, CQ Hop purchased most of the *koa* in Honolulu. (chuckling) Those guys would live alone up on the mountain, and when they were ready to ship to Honolulu, they'd get their money and go to Honolulu for a couple of weeks, have a great time, and come home broke. They'd go back up the mountain, and start all over again. There were a number of times when my dad would have to advance them the money just to get home.]

Ka'awaloa. It has been said that Ka'awaloa means something like "*'Awa* gotten from far away," and this was because the people of Kona had to go all the way to Puna to get their *'awa*. This isn't true. Kona always had plenty of *'awa*. Old Charley Aina always said that Ka'awaloa described the "Long, or distant canoe landing" of the area. (pers. comm. June 4, 1996)

Jean Greenwell
(Consultation with Helen Wong Smith – May 2, 1997)
Kona historian and owner of ***ahupua'a*** lands through which the corridor traverses, Jean Greenwell was contacted as a part of this study. She asserts that the numerous refuge caves found during the archaeological survey for the housing development by Hammatt (1995) is indicative of what may be found in the road corridor. Jean agrees with Billy Paris in citing that the warrior's belonging to Liholiho and Kalanimōkū are buried at the Lekeleke battle field within the *ahupua'a* of Keauhou. Kekuaokalani and his warriors are buried in the ***ahupua'a*** of Kuamo'o (pers. comm. May 2, 1997).

The following expanded notes highlight key thoughts and recommendations of Jean Greenwell:

Jean spoke of a petroglyph cave (Site 16570) in Haleki'i which was covered in Hal Hammatt's 1997 report[8]. Jean also noted that *makai* of the railroad berm are many caves at the same elevation as this cave. Many of these caves were used as refuge caves. *Mauka* of the railroad was an area of intensive activities associated with use of the Kona Field System.

In discussing the railroad and it's associated sugar operations, it was reinforced that transport was by donkey. Jean pointed out that the only sugar flume was in Wai'aha. In keeping with her historical notes[9], Jean notes that sugar cultivation occurred *mauka* of the now abandoned train berm. Sugar was hand cultivated, so this activity would have had limited impact on the land.

Following the suspension of sugar cultivation, the Greenwells utilized the area for cattle ranching. During this period, her late husband, Norman, would purposely create new jeep trails for ranching operations, instead of following

[8] Site 50-10-37-16570, identified as a lava tube-petroglyph cave, used as a temporary habitation/burial site. The identified entrance of the cave is situated *makai* of the railroad bed (Site 7214), at the c. 700 foot elevation, and runs north-south for a distance of 128.0 m (420 ft.). (Hammatt et al., 1997:143)

[9] Presented earlier in this report in the sections that discuss land use of each *ahupua'a*.

> historic trails. Only the *makai* areas were bulldozed due to the *pānini* which was extremely thick there. He would chain drag during the wet season so the *pānini* would rot instead of seeding. Indeed, one of the paddocks in Haleki'i was named, *Pā pānini* (the prickly pear cactus corral) The Greenwells conducted common pasture improvements through mechanized clearing (i.e. bulldozing, chain dragging) after World War II.

(Mr. Howard Ackerman offered additional information concerning chain dragging and/or bulldozing, the "Old Government Trail," and other ranching-related activities. In reference to the Old Government Trail, Mr. H. Ackerman indicated that it could be traced, in part, by the large flat *'Alā* stones and by the smaller, narrower gates in walls or fences, specifically mentioning an old gate in the Kuakini Wall in Kalukalu.)

> The land belonging to the Greenwell's that is impacted by the corridor was only used for ranching by the family. They started ranching operations in the 1850 and continued until about 1985.
>
> Sites of importance were discussed by Mrs. Greenwell, who also brought up the fact that sensitive sites will have increased visibility and accessibility once the road is constructed. She is concerned about the liability of unwelcome visitors in the refuge caves mentioned above. She advocates that these caves be fortified to prevent destruction.

Ian Birnie
(Consultation with Helen Wong Smith — May 16, 1997)
State Harbormaster, Ian Birnie, is also a respected authority on railways in Hawai'i. He was contacted because the proposed bypass road passes through the old Kona Development Company railway alignment (also identified on some maps as the West Hawaii Railroad). Birnie shared the following observations:

> In the early 1900s, the Kona Sugar Co., under the auspices of a number of affiliated companies, constructed an 11-mile railway line from Wai'aha, North Kona, to Keōpuka in South Kona. The railway was built at approximately the 700 ft. elevation. The train that ran on this railroad was a 3 ft. wide narrow gauge. Birnie has visited a private residence located on Nohealani Street, *mauka* of the Kamehameha III Road, where remnants of the 20 ft. stone trestle separates the property lines of neighbors. He stated that the stone work is superior to those he has seen at Nāpo'opo'o which was part of the Kona-Ka'ū railroad.
>
> The KDC railroad trestle in the project area was generally not built up as high as that of its northern extension. Due to this factor, and the ranching activities within the area, many parts of the railway have already been significantly damaged.

Takao Ide
(Consultation with Helen Wong Smith — July 26, 1997)
Mr. Takao Ide, born at Nīnole, but as a young child, his family moved to Keōpū, Kona. Then in 1932, when Takao was 8, he and his family moved to Kawanui. The land that they resided on is part of LCA 7347 *'āpana* 1, and Lots 1 and 2 of LCA 8559 B:10. His father leased, and subsequently purchased the land from William Roy. At the time, the land was already in coffee

cultivation. From his home, one can see the boundary wall between Kawanui and Lehuʻula. Mr. Ide relayed that in his sixty-five years in Kawanui, the agricultural land in the area has been primarily planted in coffee, avocado and pasture all the way to Kāināliu. The following expanded notes provide readers with an overview of the primary historical recollections shared by Mr. Ide:

> Mr. Ide shared several observation about historic plantation activities around his home, and the larger Kona Plantation — By 1932, the sugar cane land of Lehuʻula had been abandoned, sugar cultivation had ended, and the land converted to pasturage. The Kona Development Company railway ran all the way to the sugar mill that was at Waiʻaha, by the home of Joe Gomes. He thinks that the railroad ran from there to Nāpoʻopoʻo [corrected to Keōpuka with another rail running from Nāpoʻopoʻo to the south].
>
> Mr. Kondo was the owner of the railroad, and there is a monument to Mr. Kondo in Hōlualoa cemetery. A man by the name of Koyanagi was the engineer of the train. Koyanagi lost his hand when it became caught in an engine crank.
>
> In Kona, the sugar was transported to the railway by means of cables, cultivation took place *mauka* of the railway. Mr. Ide remembers hearing from Jack Greenwell, that Masao Kuga invented a trigger on the cable from which the sugar would fall when it reached its destination near the railway.
>
> When Mr. Ide first moved to Kawanui in 1932, there were still a few Hawaiian families living along the coast. The concentration of Hawaiians were at Pāʻaoʻao Bay. He recalls the Keliʻi, Kini Kā and Hoʻomanawanui families there. These families often spent weekends down by the coast. Kini Kā also had a home site near Lanakila Church. Charles Aina resides next to the church now.
>
> Mr. Ide said that by the time he moved to area, there weren't any Hawaiian families residing near shore at Puʻu Ohau. As a youth, he used to go fishing down at Puʻu Ohau, and there were good grounds for *moi*, *menpachi* [i.e., *ʻūʻū*], and *mamo*. He remembers that all the lands in the Hōkūkano area between the coast and the Māmalahoa Road were in pasture. He does recall the Keliʻikipi family living further *makai* in the Hōkūkano vicinity.
>
> During the early 1940s, Allen Wall leased pasture land in the ***ahupuaʻa*** of Lehuʻula to Mr. Kobayashi. Mr. Kobayashi raised watermelons and tomatoes and supplied both area residents and the U.S. Army with produce. This was a successful venture due to the suspension of certain imports from the mainland. This truck farm cultivation occurred above the KDC railroad and is indicated on the map (*Figure 11*). Other sites pointed by Mr. Ide included Keliʻikipi's residence; ***ʻulua*** fishing grounds; a tomb (he was unaware of any additional information regarding the tomb); the location of a one-acre parcel where honeybees were kept; and the stone wall that marks the Lehuʻula-Kawanui boundary (*Figure 11*).
>
> Mr. Ide shared the following recollections about military activities in the area, during World War II. Marine barracks were set up in the yard of the Nobriga home on Māmalahoa Highway, and at the playground of Konawaena School.

Marines also set up camp in the yard of the Daifukuji Mission in Honalo. Mr. Ide recalls that due to the black outs, his 1942 high school graduation occurred in the Aloha Theater and they all wore gas masks during the ceremony.

Mr. Ide was shown a map of the proposed highway corridor and stated that it covered lands that were always in pasturage. There is however, some volunteer sugar from that industry along the railroad. Mr. Ide knew of no significant sites along the proposed corridor.

Lily Namakaokaiʻa Haʻaniʻo-Kong
(Notes from Lily Kong and Interviews with Kepa Maly March 7 & July 24, 1996)

Lily Namakaokaiʻa Haʻaniʻo-Kong (Aunty Lily) was born in 1927, at her family homestead overlooking Keauhou Bay. Her mother was Mary Ahlo (also written "Alo")-Haʻaniʻo, and her father was Harry Haʻaniʻo. Aunty Lily's *kupuna* was Tutu Beni Haʻaniʻo, and her family has lived in Keauhou for generations. As a child, Aunty Lily was surrounded by the *kupuna* of her immediate family and those of the community. As a result, she became familiar with many aspects of the history of Keauhou and the neighboring lands. Because of her knowledge of the history and cultural sites of the area, Aunty Lily has recently worked in a special program of the Kamehameha Schools-Bishop Estate (KSBE), called "Hana Pono." Her goal is to try and help KSBE become better stewards of its Hawaiian assets in Keauhou-Kahaluʻu.

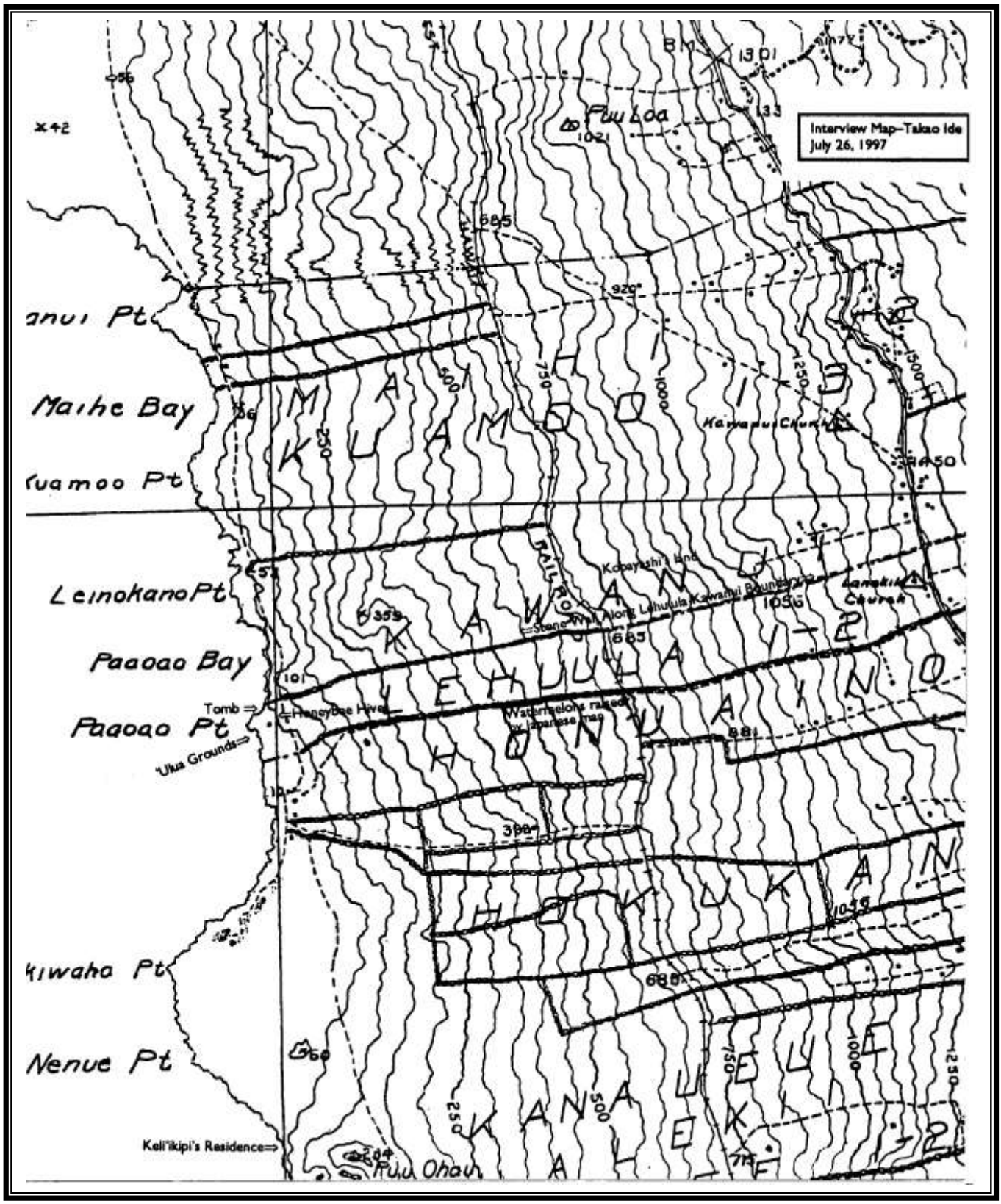


Figure 11. Annotated Map—Showing Selected Sites Discussed by Takao Ide (July 26, 1997)

Aunty notes that protection of the Great Hōlua of Keauhou, the Lekeleke burial grounds and other Hawaiian cultural sites is very important to her. She expressed concern about the development of the proposed Ali'i Highway, and what looks like preparation work to extend the Māmalahoa bypass road further south, as evidenced by the new Ali'i Highway intersection developed below the Keauhou Shopping Center.

On April 23, 1996, and August 10, 1997, Aunty Lily gave permission for use of both the paraphrased and taped interview transcripts in the present study:

(handwritten notes of an informal interview)

KM: Explaining the purpose of the interview, being done in conjunction with the proposed Ali'i Highway Realignment—seeking information from knowledgeable elders and area residents in order to help make culturally responsible decisions in planning the road alignment.

LK: I've noticed the new signs they put below the new shopping center, calling it "Ali'i Highway." The road has come out in a different area than I thought it was supposed to. I'm very concerned about how it looks now, like it's also going *mauka* [pointing south into Keauhou 2]. I want to know if they're planning to take the road farther out, how are they going to protect the Hōlua and other Hawaiian places.

On July 23rd, 1996, I went to a meeting with community members and OHA and spoke about the southern extension of the road that is planned to go to the Hōkūkano 1250 development. I've also spoken with representatives of Bishop Estate about the rich cultural sites that may be impacted by this 1250 road, and I am particularly concerned that the proposed 1250 road runs too close to the sacred burial area of Lekeleke. This is not a good idea!

Over the years, Bishop Estate development has already destroyed portions of the Hōlua, what's left must be preserved.

At one time, Bishop Estate Staff (Bob Lindsey and Joe Spencer and others) asked me if I would restore the Hōlua, and I told them "No, every rock was originally laid in place with a prayer, we don't know the right way to build it, but we should clean the area around it and take care of it."

KM: You express an important thought here about the difference between restoration and protection of ancient Hawaiian sites.

LK: Yes, we don't know all the things that the *kūpuna* did, we don't live in their way. And when we go mess around with things and "restore" them, it's like we are rewriting the story. It's no longer their work, their story, but our work. And if we don't do the right thing, it can come back to you, and be very heavy. Protecting the places as they are, keeps what's left of our old people's work…

…One of my favorite places in Keauhou to this day, is Lekeleke. I love to go on the cliff above that area and look down. From up there, you can see all the old *pū'o'a* (burial markers), it's a very important place. And just on the north of Lekeleke is the place called Kahō'e'e. My mother told me that that place was used in the 1800s as a holding area for people with leprosy.

There is a *pā* (enclosure) there that you can still see today, but not too many people know the history of these places any more. I'd also asked my mother why they named the area on the bay "Kauikeaouli," and she told me that Kamehameha III had been born there. When he was born, he was stillborn, but he was brought back

to life, and the name Kauikeaouli describes the dark clouds that were in the sky when he was born…

Walking the Old Keauhou-Ka‘awaloa Trails
(Fishing with Mama)

As a youth Aunty went with her mother, walking along the shore line to Kahō‘e‘e. Her mother loved to *ka mākoi* (pole fish) for *kole maka onaona* by Kahō‘e‘e. Aunty recalled that:

> We would walk part of the way along the old government road, and at various places, mama would point out the Hawaiian sites like Kahō‘e‘e, Lekeleke, and the old *‘alā* [dense water worn stone] trail. The old government road used to go all the way to Ka‘awaloa.
>
> I remember when I was young , that the old *‘alā* stones still marked the trail and were even used to line the smaller trails that people traveled to the shore side. The cowboys lifted up a lot of the *‘alā* stones on the trail, so they could safely ride their horses on the trails.

Aunty also noted that at places like the Hōlua of Keauhou, her mother and father always taught her and her siblings “*mai ‘oukou hehi*” (don’t step on these places). These are sacred for our *ali‘i*. My mama and papa always taught us that, “respect our cultural sites” (pers comm. August 11, 1997).

Remembering Keawe (Nui) Ka‘ilikini

> One of our old *paniola* was Keawe (Nui) Ka‘ilikini. His horse was his transportation, he never went anywhere without his horse. He always wore a red bandanna over his head, I never saw him without this bandanna. You would know he was coming to Keauhou from a mile away, you could hear him singing away. His home was down Kāināliu beach where 1250 wants to build (Ka‘ilikini was descended from an elder Ka‘ilikini–residing at Mā‘ihi– who provided testimony before the Boundary Commission for the land of Mā‘ihi in ca. 1873).

Blessing of Lekeleke

> On Wednesday August 14, 1996, at 9:00 a.m. there was a blessing at Lekeleke. We had about 25 people attending. The blessing was done by Leon Sterling, and the chants were done by Nathan Napoka, Nona Beamer. Kana‘e Kapeliela of DLNR also attended. Nathan Napoka expressed the importance of saving the culture and history of our *kūpuna*. Gerard Jervis, of Bishop Estate promised that he would be sure, that all the historical sites like Lekeleke will be saved. The blessing took about an hour.
>
> Joe Spencer called me a couple of weeks before this day to ask me, “What was the meaning of Lekeleke.” I told him, the meaning was like “a meeting area for the battle,” or “a boundary for Kuamo‘o’s battle ground, or a drawn battle line.” The battle of Kuamo‘o took place on the south coast of *Keauhou*, right above on the *pali*. And, this *pali* was called *“Lekeleke.”* I had gone on the top of *Lekeleke* and looked down. It gave me a good feeling and looking down from the top you could see all the formations of the burial mounds. It is something to see…

July 20, 1995

> In a discussion about Keauhou with John Kealiʻi (77 years old at the time), he said he didn't know too much. John said he knew that Lekeleke was a battlefield, and that he also remembered there is a *heiau* 'Kaupō' in Kāināliu." This *heiau* "Kaupō" (also called 'Ūkanipō) was near Kāināliu. On special nights, you could hear beautiful music coming from the *heiau*, on other nights you could hear sounds like a baby crying.

Update on Proposed Māmalahoa Highway Bypass Project

> Since we spoke last year, I have gone out into the field several times with representatives of Bishop Estate, Oceanside 1250, and the archaeologist for the Māmalahoa Highway Bypass. I have shared my concerns about the cultural significance of Lekeleke, Kuamoʻo and our other Hawaiian sites. This road must not be put close to these sites. I have told them, that If they have to build the road, it needs to go well *mauka*—at least 1500 feet inland from the top of the *pali* above Lekeleke.
>
> I also think that it is important that there be places where people can pull off of the road to scenic overlooks where people can look upon the beauty of the land, and learn about our history–what happened here, and why it's important to take care of our Hawaiian sites (pers. comm. August 10, 1997).

Helen Kīnaʻu Wight-Weeks and Curtis Tyler III
(Interview with Kepa Maly March 15, 1996)

Helen Kīnaʻu Wight-Weeks was born in 1919 (d. 1997), in Honolulu. On her mother's side of the family, she is descended from the Kauwē-Kaukamoa-Davis and Akana lines of Kona. That side of the family had resided in Keauhou since around 1839, and is tied to several families, including the Paris and Wall families. Aunty Helen returned to Kona in 1946, and was married to the late John Douglas Weeks (a surveyor who worked throughout Kona, and around the island).

Several individuals recommended Aunty Helen as an interviewee, because she was knowledgeable about Kona history, and very active with the Daughters of Hawaiʻi, Kona Outdoor Circle, and in Hawaiian issues. She also served on the Kamehameha Schools-Bishop Estate historic advisory council with other concerned and knowledgeable Hawaiians.

Aunty Helen's interview presents readers with a colorful, and at times, candid view into some of the heart-break and history of change in Kona's Hawaiian community. She also has fond recollections of *Tūtū* Nāluahine Kaʻōpua, from whom she heard stories, and learned more about the importance of Hawaiian cultural sites. Through experiences like those with *Tūtū* Nāluahine, and her own *tūtū*, Apō, she expresses a deep concern about the impact of development on Hawaiian resources. She also observed that her late husband was always warning against over development along Aliʻi Drive. She also lamented that that customary accesses have been severely limited as a result of development. It is noted here, that since conducting the following interview, Aunty Helen Wight-Weeks has passed away. In her discussion about the proposed development of the Aliʻi Highway, she commented:

> ...[Sites] should be taken care of because that's our history, you know, that's all old, old stuff. [Tape 1, Side B; Counter # 529-535]

Based on some of her comments cited below, it is evident that she shares the same view in regards to the proposed Māmalahoa Highway Bypass.

Of specific historic interest to the *ahupua'a* crossed by the proposed highway corridor, Aunty Helen shares with readers some of the history of the Weeks family and their ownership of land within Hōkūkano Village at Kāināliu. She also stated that her late husband's grandfather Henry Weeks (also known as Hanale Wiki), was buried near his house site at the seaward residence. Subsequently, because of the strong cultural attachment shared between elder members of the family and the *makai* lands, Wilama Weeks, her elder brother-in-law had his ashes scattered in front the shore of Kāināliu as well. In the first interview, Aunty Helen was joined by her nephew Curtis Tyler III, who helped to make arrangements for the interview, and also participated in subsequent interviews (the interviews with Helen Kīna'u Weeks were formally released on April 26, 1996).

[Tape 1, Side A]

KM: 214 [discussing various lands of the Kona District] How about *makai* lands? So, you familiar with sites...

HW: Down *makai*? The beach area?

KM: Keauhou, Kahalu'u...

HW: Oh Keauhou to Mā'ihi and Kāināliu beach, 'cause that's where his grandfather [speaking of her husband] is buried, and his brother is buried down there.

KM: His grandfather being...?

HW: Henry Weeks.

KM: Hmm, okay.

HW: 219 He was buried down there [Kāināliu]. Wilama's ashes were scattered there. And that was the old place where he lived, and it was Kāināliu Bay. And then you have this point that comes out, and then you go where [the development] 1250 is going up.

CT: Keikiwaha Point.

HW: Yeah, and that's Hōkūkano Village. And he took care of the boats and made different things, and so forth, and he's the one that put up the money for old man Greenwell to buy all this property in Kona. And he'd [Greenwell] say, "Oh Henry, I found a place I want to buy but gee, I don't have any money." "Yeah, yeah, how much do you need?" "Oh I need $5,000." So he would put the money up. But I have his diary, Greenwell's diary, and found everything in there. It was really interesting... But there's a lot about Weeks in there… [# 237]

HW: 310 ...And then you go down to Kāināliu Beach and then you get to 1250, where they're putting...trying to put that thing up and then you come to Mā'ihi and then Kuamo'o. That's where they had the battle, Kuamo'o, and lots of people were killed there. But that's the land I was fighting the Paris' for, because it belonged to my grandmother, and she needed $100, so she borrowed $100 from aunt Carrie Robinson and she was one day late...She said "You didn't pay on time so I kept the land..."

KM: So that had belonged to your gramma, Kamala Akana?

HW: Uh-hmm. So anyway if it makes 'em happy, fine… [331]

…And dad [William Weeks] died in '46…

CT: …One month before I was born he died. My grandfather William, William Mahuia.

You mentioned something earlier today which I don't think I heard you say before. And that was that Henry Weeks was buried at Hōkūkano Village? Did you say he's buried there?

HW: Uh-hmm.

CT: Well who's buried underneath the tree at Honua'ino?

HW: That's his son.

CT: Oh his son.

HW: Yeah.

CT: 'Cause I thought...I thought old man Weeks, this is the first Henry Weeks that came from England, right? I thought that he was buried in Hilo someplace.

HW: 357 Uh-huh. Old... if I can remember, old man Weeks married that Hawaiian woman in Hilo, okay. Then he came up to Kona and helped build Hulihe'e Palace. And then the son came out, Henry Weeks (2), that's what you call 'um, and he helped finish building Hulihe'e Palace 'cause the father went back to Hilo, where he was taken sick, and then was brought back here. And then they buried him under the pine tree, along with the 14 year-old daughter that died of asthma.

CT: Rebecca.

HW: Rebecca, yeah...

CT: But that was the second Henry Weeks that got buried under the pine tree?

HW: Yeah.

CT: But then the old man, Henry Weeks, the one that worked on Hulihe'e Palace...

HW: Yeah.

CT: Used to live in Hilo.

HW: Yeah.

CT: When he...I know that he kept dressing up and trying to go to Hilo is what I heard. He kept trying to go back to Hilo. So when he died was in about 1880… [thinking] 80-something, I think he died. They put his *iwi* down at Hōkūkano?

HW: That's what I understand.

CT: Who...do you remember who told you that?

HW: John [John Weeks, Aunty Helen's late husband].

CT: 381 Oh, Uncle John said that, said he was buried over there, at the house site? Say, whereabouts in the house site?

…Did uncle John used to go to down there as a child or was the land already sold by then?

HW: No, it was sold after that. I don't know, because I know he went to Henry [Greenwell] and said "I'd like to buy my grandfather's property." "Well you gotta go see Jack." So he went to see Jack.

CT: This was Greenwell, now?

HW: Yes. And he said, "I'd like to purchase my grandfather's piece." "Well you gotta go

see Henry." He said, "I just went to Henry. Henry said come see you." He said "Well then you gotta talk to Norman."

CT: The other brother, yeah. It's the Greenwell brothers she's speaking about.

HW: But it was the Weeks' money that was loaned to old man Greenwell. So that he could buy all this property in Kona…

KM: 613 What do you feel about Kona and the changes you've seen?

HW: Aren't they terrible? I think they're just awful. What are you smiling at [speaking to Curtis]?

CT: Well, I agree.

HW: Just...and now they gonna open 1250. That's gonna take away that beautiful hillside, you know, down to the water. Golf course, all kinds of stuff they putting up…

…What are they, what are they gonna do with all the archaeological sites they're gonna find?

KM: What do you think they should do with them?

HW: 627 I think they ought to preserve 'em...

KM: …Let's come back to Kāināliu for a moment. 'Cause I think that's an interesting example of how history gets changed.

HW: 840 Kāināliu?

KM: Yes. You were describing

HW: *Mauka* or *makai*?

KM: Well, that's just it. Where is Kāināliu that you understand?

HW: Oh Kāināliu is where Oshima's store is, and below that is Kāināliu beach, by Weeks' property.

KM: But did you hear that Kāināliu was only one spot *makai,* but they moved the name *mauka*, the village?

HW: Uh-uh [shaking head].

KM: Oh, okay.

HW: Well, when I came was pretty late, '46.

KM: Yeah I see. That's true.

HW: But prior to that, could have been only one.

KM: Yeah, the move had occurred by then. I understand, I think the land is Honua'ino?

CT: Honua'ino and Hōkūkano.

HW: Hōkūkano Village, yeah.

CT: Honua'ino is a very interesting...where it comes down and it gets surrounded by Hōkūkano... [859 — end Side B, Tape 1; start Tape 2, Side A — 000]

Curtis Tyler III

Follow up Interviews and Consultation Records
(with Kepa Maly – March 22, and April 19, 1996, and addendum of August 24, 1997)
Following the above interview with his Aunt Helen Kīnaʻu Weeks, Curtis Tyler III also participated in a series of oral history interviews, which addressed family concerns about burial sites, and cultural resources, in regards to the proposed development of the Aliʻi Highway. The interview also provides readers with an in depth discussion of the relationship of the Weeks family to the lands of Hōkūkano and Honuaʻino. Pertinent excerpts and details of cultural interest are included below.

Curtis Tyler III was born in Kona in 1946. On his mother's side of the family, he is descended from the Weeks and Kīpapa-Kekapahaukea lines, with generations of residency in the lands of Pāhoehoe and Honuaʻino. As a child growing up, Curtis lived at Honuaʻino, Keauhou Bay, and in Kailua Town. He recalls that he was always aware of Hawaiʻi's unique qualities and that in his family "The concept of *aloha* was practiced every day." Though Curtis' grandmother, Betsy Ackerman-Weeks, was pure Caucasian, she was descended from an old, landed Caucasian family of Kona. She spoke Hawaiian fluently, and Curtis recalls her telling him Hawaiian stories.

As a child, Curtis also remembers being told about Hawaiian burial sites, and that you were to never disturb burial places. Simply stated, he observed, "We don't like people digging up our graves." In speaking of Hawaiian burial sites, Curtis commented:

> ...you know the *iwi* are in the *ʻāina*... Sometimes, you know, the economics, you know, financial considerations seem to take precedence over those things which are timeless. For me, as a Hawaiian, you know, the legacy of our ancestors is very, very important and we must never forget it. Because if we do, we'll forget where we're going... [Tape 2, Side A; counter #235]

Curtis has serious concerns about the proposed development of both the Aliʻi Highway and the Māmalahoa Highway Bypass, he sees them a vehicle for the opening of vast tracts of land that have been previously unavailable for development. Of particular concern with the Māmalahoa Highway Bypass, he fears that the extensive native Hawaiian sites *makai* of the corridor will suffer as a result of the increased access. Upon contacting Curtis in regards to the present study, he reviewed the family transcripts, and added further documentation of family ties to the land and concern for protection of the cultural resources of the study area. The interviews (his own as well as that of his late aunt) are included here with his permission (final release, August 24, 1997).

CT: …I was born in Kona. Lived here most of my life...I was born as my birth certificate says, in Kealakekua but that really is not correct because I was born at the old Kona hospital which I believe is in Kona ʻAkau, North Kona and I believe it's in the...possibly the *ahupuaʻa* of Honuaʻino. In any case, so we see the changes in names…

…My mom, Thelma Weeks, is also a lifelong resident of Kona. Born in the same hospital at Kealakekua, and lived in the *ahupuaʻa* of Honuaʻino. Her parents were Betsy Ackerman and William Mahuia [more commonly written as "Maluhia"] Weeks. William Mahuia Weeks' father was a woodworker, and the *kālai waʻa* [canoe maker] for Prince Kūhiō. He made his canoes. His name was Henry Weeks.

And his father, my great-great-grandfather, was also Henry Weeks, who arrived here from Plymouth, England in, I believe, 1831 or 1832. And I say arrived here, he arrived in Hilo is my understanding. And subsequently became a...well he married a woman of pure Hawaiian ancestry. I believe her name was Kekaoʻoloa. I don't have her family name, although her name may be a family name. I understand that she was from Kaʻū. And they had together one child that I'm aware of, who was my great-grandfather, as I mentioned, Henry Weeks.

KM: And was it this Henry Weeks that was also the *kālai waʻa*?

CT: 035 *ʻAe*. Right. Yes and some of his *koa* furniture, which he shipped to various parts of the *pae ʻāina o Hawaiʻi* [Hawaiian islands], some of it is in Washington Place today. I think he made furniture for Liliʻuokalani, and things like that. And he himself, my great-grandfather, had all of his children by a woman also of Hawaiian ancestry…her name was Melae Akuna.

KM: Melae?

CT: Melae. M-e-l-a-e.

KM: Melae.

CT: 045 Melae. And she was descended from the Kīpapa-Kekapahaukea line…

KM: …When did your great-grandfather come to Kona?

CT: I believe he came to Kona probably in the 1850s...We have land records stating that he had land at Hōkūkano by 1856…

KM: 169 ...Let's come to your childhood I think, because as we'd spoken a little bit before, you'd shared with me you know...what's your sense of the value of Hawaiʻi's

cultural heritage and of the traditions, the histories of the sites that make Hawaiʻi unique?

CT: 175 Well my sense of the cultural traditions and history is that it's what makes this place the unique place and the warm, attractive place that is so desirable by so many people around the world…I mean the concept of *aloha* was practiced every day. And I remember family being around all the time. I remember relatives coming from other areas and always visiting, and part of this was because, in the first four years of my life, I lived with my mom and dad in my grandmother's house, in Betsy Weeks' house, which was Henry Weeks' house that he had built in the...I guess the 1870s, '60s, somewhere's around there. And I remember family always being there. And of course, her eldest son William, my uncle, Wilama, and I called him Uncle, you know, was always there, too. So, we spent...we sat around the kitchen table, you know, we'd talk story, and I didn't realize, actually, until much later in my life, in fact until recently, that what was going on was oral tradition, you know. Because I recall that we talked about oh, so-and-so is your fourth cousin, or your third cousin and all these kinds of things and it was...we knew at a very early age who our family was…

And I've actually forgotten some of those things. But we also, of course, ate local foods. My uncle Wilama was a fisherman, and a very good fisherman. And so we always had fish, and we always had fruit, because he picked from the trees and the...you know on the *ʻaina* right there.

KM: What area did uncle fish from, primarily? Do, you know, or...?

CT: 206 Well later in his life it was primarily at South Point, at Kalae. In fact he had a house down at Kalae, that he...built at Kaulana Bay. In fact the name of his boat was Kaulana. And he lived there because his asthma was so bad, he needed the dry climate. So he was a solo fisherman, mostly. He had some friends that he fished with, but I remember, younger in life, when I lived with my grandmother and shortly thereafter, that he fished in Kona. He fished from Keauhou Bay, usually. And usually went south, as I recall.

KM: Did the family, you know, as you were talking about getting together and around the table there was talking story, you know, family things? Were you hearing them sometimes talk about Hawaiian sites, places, or you know, did uncle still, you know, practice sort of that idea of stewardship of, you know, you take from the ocean, you take what you need or to give back? You know, were those kinds of values and things...?

CT: 222 Oh, yes. Oh, absolutely. No question about that. It pervaded all of our lives. Because we never went anyplace without taking something to someone. And I recall always being given food and always, you know, people coming to the house and bringing things and we would, because of where we lived, we had lots of fruit trees, and we would always share with them and Uncle would always have fish, and he would...you know, when he came from being *pau* fishing, he would always, you know, wash his boat and everything, and then he would go and, you know, if he hadn't already given the fish on the way home, he would always go and say, "Oh I'm going out take fish to so and so."

And he...I didn't know at the time when I was young about, you know, about fishing *koʻa* and these kinds of things. But I know now, and I'd learned it much later in my life. In fact just before the end of his life that, you know, he had very precise maps of where these *koʻa* were and what the markers were and how he was able to go back to these areas.

KM: So was uncle using like land-based...

CT: *ʻAe, ʻae*.

KM: ...prominent points and things triangulation in the ocean then, you know, where you are.

CT: 241 *ʻOia hoʻi, ʻae*. And he learned this from his father, my grandfather, William Mahuia, who was also quite a fisherman, as I understand it. And I have, as a matter of fact, some *pā* [mother of pearl lures] that were made by him and his father. They're…you know what I'm speaking of?

KM: *ʻAe*.

CT: My uncle always wanted me to fish with him, but I never liked to fish because I always got seasick…But, in terms of talking about sites, cultural sites, I don't recall the family discussing those much. I do recall going to sites as a youngster, but more to...just to sight see, not so much to practice, because I don't recall that practice was in the open at that time...

259 ...It was, you know, it was something that was maybe *kapu*, almost, to some people. It was still of that, you know, of that...the *kūpuna* were still of that generation. But, you know, I do recall caves, and I recall fishing, you know, *kūʻula* and *heiau*, of course…

Curtis Tyler III
August 24, 1997 (via telephone and e-mail communications)
As a part of discussions conducted specifically for this study, Curtis Tyler forwarded the following communication to Maly to be included as a part of the historical record:

> *E Kepa – Aloha nui:*
> *Mahalo nui* for giving me the opportunity to participate in the Cultural Impact Assessment Study for the proposed Māmalahoa Highway Bypass project. This is an important matter to my family because of our generational connection to Honua'ino and Hokukano *makai*. For the historical record, I wish to include the following notes with the above excerpts from the oral history interviews you conducted with my Aunt Helen and me last year. I must say, that as I thought about this, and looked into my family records, the memories and words of my *kupuna* spoke to me as never before. *Me ke aloha* – J. Curtis Tyler III
>
> So far as I know, there were two Henry Weeks. According to family history, the eldest Henry, who is my great-great grandfather, arrived in Hawai'i from Plymouth, England in the early 1830s. Apparently, he was in his early twenties and had been trained as a shipwright in "Beretania nui" (Great Britain); he "was probably the first English cabinetmaker to settle in the Kingdom of Hawai'i" (see Hawaiian Furniture, 1983:215-ft.nt.). He lived in Hilo where he married a Hawaiian woman from Ka'u named Kekao'oloa. He was made *konohiki* of lands there, and he planted and cultivated coffee commercially on them. It is also said that "his land was adjacent to" another woodworker, and they "probably worked together" (Ibid.)
>
> According to his testimony before the Land Commission in 1844, this land (in the district of Hilo) "was given to me by His Majesty Kamehameha III, in the month of March in the year 1834" (Ibid.). Government records signed by W. P. Leleiohoku show that, in 1846, he relinquished his British citizenship and became a subject of the Kingdom. According to oral history, he was living in a small cottage which his son built for him near the family home at Honua'ino when he died in 1871. Family stories also tell of his love for Hilo, and how, in his final years, he would dress up in his suit and start walking back to Hilo along the old Mamalahoa Highway. The location of his remains is uncertain, although some say he is buried near his old home site at Hokukano.
>
> Henry and his wife apparently had only one child, a son, who was born in Hilo circa 1836. Named after his father, he was also known as Hanale Wiki (Henry Weeks) and Henry Weeks, Jr. Shortly after the time of the Great Mahele, members of the Weeks family settled in Kona where they came into lands in the *ahupua'a* of Honua'ino and Hokukano. Among those lands was a large parcel *mauka* at Honua'ino (a portion of Grant 761) and a small parcel *makai* at Hokukano Village where great grandfather (Hanale) Weeks built his primary residence. According to my grandmother, this beach house was a large two-story wooden structure. She said Hanale preferred being *makai*, where he fished, raised bees, and ran a commercial shipping operation. The stone *kahua* (platform) for the old house may still be seen at Hokukano-kai, about 350 feet *makai* of the *heiau* Ho'opalahuli. I also have been told that a "number of salt stones (*poho pa'akai*)" were located on that property, and I surmise the *pa'akai*

was used for preserving fish and other perishables. Family oral tradition says that the old-fashioned fishing "*pa*" (mother of pearl lures) made by Hanale were of very high quality and in much demand by other fisherman.

Mauka, at Honua'ino, where he built another home, Hanale established varied business interests in the year 1859. In that same year, he is known to have been contracted to do work on Hulihe'e Palace in Kailua. In addition to being a beekeeper and carpenter, he was also well-known as a farrier, wheelwright, cooper, wood turner, and *kalai wa'a* (canoe maker). According to family oral history, he learned his woodworking skills as an apprentice under his father. The younger Weeks made distinctive *koa* furniture, *'umeke*, and canoes for clients throughout the islands and, over the years, he had a number of apprentices of his own. Some of his furniture pieces can be seen today in the Bishop Museum, while one piece made for Lili'uokalani is still at Washington Place. He also made the well-known racing canoe, *'A'a*, for Prince Kuhio, and it is also in the collection of the Bishop Museum. Another of his canoes, the *Kai Malino*, can be seen in the lobby of the Royal Waikoloan Hotel. I have been told that both canoes were perennial winners in their day.

Records, located in the Kona Historical Society, indicate that, by 1880, great grandfather Weeks had a large business establishment at Kainaliu and regularly shipped his products, along with wool from the Greenwell Ranch and commercial goods from other Kona merchants, to locations throughout the islands. The base of this commercial venture was located in Hokukano Village, where Hanale seems to have spent most of his time. The actual shipping site is located along the shore, *makai* of his home. Apparently, the operation and its establishment were familiar ones, as the spot became known as "*Ke Awa Hanale Wiki*" (the Henry Weeks' Landing). Great grandfather Hanale died in the *moku* (district) of Kona in 1913, and his remains are interred in the small cemetery at the base of the pine trees near the family home at Honua'ino.

Hanale's eldest son and my maternal grandfather was William Mahuia Weeks. Given his father's love of and involvement with the lands and waters *makai*, it is thought that "Uncle Willie," as he is remembered by many Kona residents, was born in Hokukano Village in 1886. Undoubtedly, he spent a good part of his young life in that area, where he must have learned much knowledge from his father, including traditional Hawaiian customs and fishing skills. In 1908, in accordance with English custom, Grandpa Weeks received all of the Kona lands from his father. I have been told by my aunt and my mom that their father and mother, Betsey Ackerman, actually lived for a time in the old two-story house at Hokukano Village after they were married in 1910. Later, they moved *mauka* to the home that Hanale had built in Honua'ino to enjoy the cooler climate and be closer to his *mauka* business interests, which after his father's death, became more mechanical with the arrival of the automobile in Kona. It is not clear when the *makai* shipping operations ceased, although I understand the Hokukano property was sold to the Greenwell family by my grandfather. According to local residents, and my dad, Grandpa Weeks was not only an excellent mechanic, but a well-respected *lawai'a* (fisherman) who was very familiar with the coastal waters of Kona. It is known that he often fished by boat out of Keauhou Bay. He died in Kona in 1946 and is buried in the family plot at Christ Church.

William and Betsey's eldest son and my "Uncle," William "Wilama" Douglas Weeks, was born in 1910, during the time his parents were said to be living at Hokukano. Like generations before him, he took after his father. He was known as a person who "could fix anything" and was very respected for his fishing abilities and knowledge of the sea. As a small boy, I remember that he would always go out fishing from Keauhou where he maintained a beach house the point between He'eia and Keauhou [Ha'iku'ua Pt.]; he would fish from a motorized canoe which was kept on the sand at the head of the bay. Later in his life, when his asthma got worse, he seemed to spend more and more time on the ocean. Although he still fished the Kona waters, especially around "Red Hill" (Pu'u Ohau), he would move to Ka'u where he spent long periods of time fishing in the waters off Ka Lae. He told me the dry climate there helped his asthma and he could "breath better." During this period, he had a larger boat which he named Kaulana, after the bay in Ka'u where he lived and kept the boat. I vividly remember that, whether he fished from Keauhou or Ka Lae, he always seemed to have enough fish to sell, give away, and bring home for the family. He used to scale and clean them on the back porch of Hanale's house in Honua'ino. Then he'd put them in the big frying pan, head, tail, eyes, and all, and when they were ready, ohh–"*'ono ka pu'u*" (delicious as they slid down the throat)! "Uncle" died in 1975, and, because of his love of the sea and close ancestral ties to "Kainaliu Beach" and Hokukano, in particular, the family decided his ashes would be scattered at Hokukano-kai in close proximity to *Ke Awa Hanale Wiki*. I was present when his remains joined Kanaloa for the last time.

In addition to the Weeks' ties to lands in Hokukano, there is another major tie through the Ackerman family. My grandmother, Elizabeth "Betsey" Ackerman (b. 1888, d. 1980), was the fourth of eleven children born in Kona to John Douglas Ackerman (b. 1826 Plymouth, MA; d. 1914 Kona, Hawai'i) and Mary Jane Yates (b. 1861, Sacramento, CA; d. 1937 Honolulu, Hawai'i). Great grandfather Ackerman came to Hawai'i in 1875, where he initially set up a rice plantation in Waipi'o Valley. He sold that operation in 1880, and moved to Kona where he married "grandma Ackerman." He purchased tracts of lands in the *ahupua'a* of Hokukano, and records indicate that he was the first person in the Hawaiian Islands to commercially grow and can pineapples. He did this there for a number of years, and then he used his lands to establish a dairy operation and cattle ranching business. The majority of these lands were given to his eldest son, Walter, who then left them to his son, James "Jock" Ackerman whose family continues the ranching operation today. As I understand it, a portion of these family lands have been leased to Oceanside 1250 and will be a part of that development and the proposed Mamalahoa Highway Bypass Road.

As we know from times past, and as we have seen from recent reports prepared for Oceanside 1250, the extent of cultural resources located in Honua'ino, Hokukano and the neighboring lands, is substantial. While some hundreds of sites have been identified and recorded, I feel certain that there are many others, possibly thousands, that have not yet been identified or even found. As a young boy, I remember hearing that a family member discovered, quite by accident, a large unopened cave *mauka* of Hokukano Village.

Although I have never been in it, I recall the adult family members discussing the significance of the cave and the artifacts it contained. This was in the mid 1950s when Kenneth Emory was working in Kona. I remember hearing that, upon visiting the cave, Emory remarked that it was “a very significant archaeological find.” Apparently, some artifacts found in the cave had not been seen elsewhere in Hawai‘i. I believe that the known cave entrance is situated near the *mauka-makai* Kainaliu Trail, a distance above the Pa Kuakini.

Since so many sites have already been found in this area, and since the significance of the Keauhou-Ka‘awaloa region was well documented by Capt. Cook at his point of contact, it is probable that many more important sites, like the cave found in the 1950s, still remain unidentified. It is unclear to me how these sites and their important cultural values will be assessed and protected. We can’t assume that the archaeologists could find all the resources that were purposefully hidden. Of course, this is the way it always seems to go, we value our culture and ancestors, but what about the people who make these determinations for preservation or data recovery? Do they respect our culture, and do they have ties to the land like some of us? Experience tells me, “sometimes yes”, and “sometimes no.” Contrary to these places being identified as archaeological sites, to the *kanaka maoli* (native Hawaiians), they are cultural treasures, and we are supposed to revere them, not simply determine that they are to be recorded through data recovery and then destroyed. Who is some *malihini* (outsider) to say that one site is less valuable than another site? This is *hewa* (a sin or a mistake), as far as I am concerned.

A recent example of this has centered on *ke Ala nui Aupuni* (the old government road) known to be running through the subject lands. In spite of its known location, it has been very difficult to gain recognition of, much less clear title and access to this important public access way. The assurance of these rights, supposedly legally guaranteed by the Highways Act of 1892 are being realized only after protracted litigation and considerable effort by concerned citizens in the Kona community.

Given the number of known sites, the project’s proximity to the important historic areas and events that have occurred at and between Ka‘awaloa and Keauhou, the written historical record itself, and the wealth of the fishing resources still known in the area, this *‘aina* was not only densely settled, but culturally very significant. Indeed, the fact that King Kalakaua’s grandmother is buried atop Pu‘u Ohau (Kamalama’s Tomb) and that another name for Honua'ino is Ka-momona (translated as the fat {rich} land) attest to the significance of these lands to our *kupuna*.

Nowadays, we see so much in the media about the need to protect and conserve both the natural and cultural resources of Hawai‘i. These are the things that draw people here, and they are components of the “golden goose” that so many want to cash in on. If we kill the goose, and lose respect for and knowledge of our *kupuna kahiko* (ancestors), then we have lost our way, our culture, and possibly our future. With this project, we are at an important place in our history. It seems to me that we should do everything we can do enhance our knowledge of, and connection to *ka wa kahiko* (the ancient times). I believe it points the way to our future together.

The mere fact that these lands are to be opened for development, and that a coastal park is planned to be developed *makai*, will bring about a significant increase in public and private access to lands and resources which previously have been afforded some protection. The proposed highway and the surrounding project, will have a lasting impact on the entire region. If nothing else, as a result of their sheer size and length, these "improvements" will impact and could negatively affect many of the cultural resources and natural features of the area. I understand the *makai* lands along the shoreline, possibly including Hokukano Village and other public lands, also may be "improved" and/or incorporated as part of the overall coastal development planned by Oceanside. It is clear that, if this happens, the place will never be the same. And what will happen to the resources, the memories, the *iwi kuamoʻo* (remains), and the *ilina* (inheritance) of that place? Especially for those of us who are *pili paʻa* (attached and close) to that *wahi pana* (storied and famous place), *kuʻu one hanau* (the soil or place of my birth)–what then for our *moʻopuna* (grandchildren)?

I hope, for this project, and those that seem destined to follow in other *wahi pana*, that there will be a change in process. A change to where *kamaʻaina* like me, and *na malihini maika'i* (and good meaning newcomers) can depend on the developers and others charged with the responsibility to work with us to *malama ka ʻaina a me na mea Hawaiʻi* (care for the land and Hawaiian resources). Many have waited for the *ʻea* (life) to be restored by those who carry the legal authority to do so. Since David Malo's time, many more have hoped that the big fish brought in by the great wave would not continue to devour the small ones who have always known this place as their *kuleana hanau* (birth right). Alas, many have learned that history has not been kind in that regard.

However, I believe it is my *kuleana* (responsibility) today, for these proposed projects and others like it, to respectfully ask that every possible consideration be given, and every human effort be made to ensure that our Hawaiian heritage and uniqueness as an island state be preserved in righteousness, for ourselves, for our *moʻopuna*, and for their *mo'opuna mau a mau* (successive generations of grandchildren). Our Constitution guarantees it and our birthright demands it. *Pau na kulu waimaka, ulu ka hauoli no ka honua* (Let the tears be finished, and a joy for the earth grow).

E ala e, ka la i ka hikina	Arise, the new day is dawning
Nana e hoʻolohe, e na pua.	Look and listen, oh descendants [of the land].
E kupaʻa i ka pono, e na hoahanau.	Stand firm for righteousness, brethren.
E mau ke ʻea o ka ʻaina i ka pono.	The life of the land is perpetuated in righteousness.
Mai ka po mai, ka ʻoiaʻiʻo…	Truth does not require belief to exist…

Mahalo a me ke aloha,

Curtis.

David Kahelemauna Roy Jr., at Keauhou
(Interview with Kepā Maly – March 19, 1996)

David Kahelemauna Roy Jr. (Uncle Mauna) was Born in 1925, and raised in Honua'ino, North Kona. On his father's side of the family, Uncle Mauna is tied to several Hawaiian and *hapa-haole* families with generations of residency in lands ranging from Hōlualoa to Honua'ino, Kona. His great grandfather William F. Roy purchased several ***ahupua'a*** included in the study area from the estate of King Lunalilo in the latter part of the nineteenth century (and the family maintained a home on the shore at Kuamo'o in the 1890s; cf. *Figure 5*). The Roy family is also tied to the Paris, Johnson, Wall, White, and Robinson families, and has been involved with ranching throughout a large portion of Kona.

As a child, Uncle spent a great deal of time with several of his elder Hawaiian relatives, and he has fond memories of Nāluahine Ka'ōpua, Ka'aha'āina (a native of Mā'ihi), Kinimaka, and Ka'iliinu. Between his time with these *kupuna*, and the time he spent fishing and traveling with his father, Uncle Mauna had a sense of the value of his Hawaiian heritage instilled in him in his formative years. It is to these people, that Uncle Mauna credits the early seeds of interest in stewardship and preservation of Hawai'i's cultural resources. Over the years, Uncle has been very active in preservation and restoration projects, and was one of the leaders in formulating the plan for the Kaloko-Honokōhau National Historic Park. He observed that:

> *Stewardship* was a way of life in old Hawai'i, and it is important for us today, in order to ensure preservation of island resources, both cultural and natural. If you take care of the land, the land takes care of you (pers. comm. April 24, 1996).

Uncle Mauna's interview includes observations of changes occurring in Kona's Hawaiian community—how certain practices and beliefs were passing away with the *kupuna*, and how Hawaiian youth were being discouraged from learning their history. Because of Uncle's closeness to some of the elder's, and because he spent years researching aspects of Hawaiian history, Uncle's interview provides readers with rich interpretations of history and concerns for preservation. Uncle Mauna reviewed the interview narratives and made some additions to the transcript, and gave his formal release of the interview, on April 24, 1996. Subsequently as a part of the present study, Maly reviewed the interview with Uncle Mauna, and received written additions and permission to include excerpts from the larger interview in this study.

KM: [in discussion about how, as a youth going to school Hawaiian children were taught to]: …set aside everything Hawaiian?

MR: That's right. So it was unfortunate, because as I say, when I came back to Kona to stay [in 1939], all the old people I knew were gone. And very few were left… So I went on from there. And from then on when I came back here, I began to see what was happening and I began to stir it up [chuckles].

KM: So what was happening, from when you had left home?

MR: 325 Oh, developers were indiscriminately taking everything and leaving us nothing, you know.

KM: Your Hawaiian places, sites?

MR: That's right, that's right! And so I felt that, even places like Oceanside [1250, at Hōkūkano], what they're doing now, it's ridiculous, you know. They're leaving us

the dregs. And I couldn't stand for that, but you see, when I came back I was...being self-employed...able to speak out. I wasn't bound to anyone…

MR: [having discussed the restoration of Hikiau] …And now, I find that the *heiau* is preserved and they can go on to the next step now, no problem [chuckles]…

473 …But that Hikiau is a big, big feature that we've gotta preserve. And we should go even further. Where the Oceanside [1250] is, they had the nerve to tell me that there was no road in the past. And I look at them, and they're just silly, you know. Since when can they even think of that. These Hawaiian people were there long before, and they used…they weren't stupid. They would take a shorter distance between two points and they wouldn't be as dumb as others would be to change things around to suit them. So I believe that when Kekuaokalani walked across, he took the shortest point, and that's where they went. There was a road all the way from Kaʻawaloa to Keauhou.

KM: *ʻAe*. *Makai* eh?

MR: That's right.

KM: I understand, I think, was there a, some big earthquake around 1950 or something, and some of the cliff had fall down?

MR: More than that. There was the one in 1868 that was bad.

KM: *ʻAe*. So see, that road or trail, the *ala loa* that you're talking about would have perhaps been in part buried more recently. But it existed in prehistoric or ancient...?

MR: 490 Oh yes. Why, they talk about that battle [Kuamoʻo] as if it was nothing. Heck that was a big thing. When people lived down there, there were hundreds of people…

…And Kekuaokalani's incident there was just a reflection. The one that gets me the most is Fornander's account of Captain Cook's arrival. How many people were there.

KM: Yes.

MR: Now where do you think those people came from? And they were in their prime. Let me tell you they were in good shape.

KM: Yes. So when he landed Kaʻawaloa, like that, Kealakekua all the people had congregated, yeah.

MR: 499 Yeah. When this one description, as I recall it, 30,000 people lined the shores. Not to mention the 10,000 in the canoes and swimming like fish in the water. Oh man, I mean you could picture that. So I wrote a...when I got through with the last account down there, I touched on it. I said you could never realize just what it was like because if they say that 30,000 people were gathered along the shoreline you can't even get 30,000 people on this island let alone the shoreline. I said, boy those days were something! We had people.

KM: Yeah.

MR: And so I believe that they had a population…

On August 4, 1997, following a discussion, and his giving permission for inclusion of the above excerpts from the earlier oral history interview, Uncle Mauna offered the following comments and recommendations regarding the present project (the following letter was dictated over the

phone and then reviewed via facsimile and talking communications):

> August 4, 1997
>
> Dear Kepa:
>
> I submit the following as reinforcement of my views concerning our cultural and historic sites from Ka‘awaloa to Keauhou. First and always, I believe unequivocally that the *‘aina* will provide for the needs of all if allowed to, even for the special interests who would deem to “improve” upon it, quantitatively or qualitatively.
>
> The developers, in this case Oceanside 1250, would well serve their own ends, as well as those of the community with whom they are to live, by preserving our historical and cultural assets as appropriate along the coast line, leaving untouched, all artifacts in the area. The road to Ka‘awaloa should be kept within a buffer zone established from the ocean side up to and above all historical and cultural sites designated heretofore, i.e. all *heiau*, *kahuahale*, and other cultural remains attesting to our *kupuna* and their former presence.
>
> Such an arrangement would enhance their own development, at the same time, place the present inhabitants at ease in respect to their cultural values and historic assets in the environment.
>
> It is firmly believed, although not universally observed, that the land owner has a major obligation to the culture that once preceded his tenure, and that obligation includes respect for, and sensitivity towards, the material and spiritual vestiges attached thereto. Development would better serve its objectives by “improving upon” rather than by replacing.
>
> I trust the above will prove of assistance
>
> *Aloha pumehana*
>
> David Kahelemauna Roy Jr.
> (signed - August 4, 1997)

Consultation Undertaken by Oceanside 1250

Since March 1992, representatives of Oceanside 1250 Partners have been working in the community, eliciting comments and recommendations regarding development of the Oceanside 1250 projects (e.g., development of residential facilities, the golf course and amenities, the Māmalahoa Highway Bypass, and establishment of a cultural preserve in the coastal region of Hōkūkano). As a result of those efforts, area ***kama‘āina*** of Hawaiian ancestry, representatives of native Hawaiian organizations, and various community and agency representatives have been contacted. Communications—formal letters and statements from various individuals and interest groups, and notes recorded by representatives of Oceanside 1250—provided to the authors of this study by Robert Stuit (Director of Planning for Oceanside 1250), document consultation efforts, development concerns and recommendations obtained through consultation.

Among the individuals and/or organizations (both public and agency) contacted, with specific interests in Hawaiian cultural and natural resource protection and addressing native Hawaiian cultural issues were:

The Kona Hawaiian Civic Club
Ka Lāhui Hawai'i
Kamehameha Schools/Bishop Estate
Hana Pono Committee
(the Keauhou Cultural Advisory Committee)
Na Ala Hele
Ka 'Ohana o Kalae

Lily Namakaokai'a Ha'ani'o-Kong
David Kahelemauna Roy
Princess Abigail Kekaulike Kawānanakoa

A review of communications with the above groups and individuals reveals that consultation participants share similar concerns and make similar recommendations as those cited above in this study. While issues addressed by most of the consultation participants focused on protection of cultural resources, several individuals/organizations also raised concerns about environmental issues which are addressed in the larger EIS for the present proposed project as well as those prepared for other phases of the Oceanside 1250 project. The detailed records of consultation with the organizations and individuals cited above, may be found in the following reports: "Villages at Hokukano Final Environmental Impact Statement, County of Hawaii" (PBR Hawaii, Sept. 9, 1993); "Villages at Hokukano Mamalahoa Bypass Road Environmental Assessment/EIS Preparation Notice, County of Hawaii" (PBR Hawaii, May 1997); and the "Draft Environmental Impact Statement – Mamalahoa Highway Bypass" (PBR Hawaii, in prep1999); and in the files of Oceanside 1250 in Kailua-Kona, Hawai'i.

SYNTHESIS AND ASSESSMENT OF FINDINGS FROM THE RECENT ARCHAEOLOGICAL INVENTORY SURVEY, ARCHIVAL-HISTORICAL AND ETHNOGRAPHIC RESEARCH

This study regarding cultural and historical resources of the proposed Māmalahoa Highway Bypass was conducted in conjunction with an archaeological inventory survey undertaken and reported by OGDEN (Robins et al., February 1999). Findings of the archaeological field work along with the historical documentation cited in this study provide readers with foundational information for interpreting and assessing the cultural significance of the sites and resources of the study area.

In this study, the assessment of potential cultural impacts is based upon three primary phases of work — (1) the inventory level archaeological survey; and (2) findings of archival-historical documentary research; and (3) a limited oral history-consultation program (the ethnographic study). While these aspects of work undertaken for the EIS of the proposed Māmalahoa Highway Bypass are detailed, by standard practice, the levels of work are foundational and are to be followed by further detailed field work and consultation with appropriate individuals and organizations for the development of long-term protection and mitigation plans.

Figure 4 provides viewers with the approximate locations of selected cultural-historic resources identified in archival and oral historical accounts, and also gives the approximate locations of archaeological sites identified in the inventory survey (Robins et al. 1999). The figure is of particular interest, as it is an overlay of data on a historic map. Thus, viewers are able to see the correlation between historic land use and residency patterns, and the sites identified in the recent historical and archaeological inventory surveys.

Māmalahoa Highway Bypass Archaeological Inventory Survey (Robins et al. February 1999)

As a result of their field work, OGDEN (Robins et al., 1999) reports finding a total of forty-seven (47) archaeological sites situated in thirteen (13) of the seventeen (17) total *ahupua'a* crossed by proposed bypass road. Approximately 60% of the sites are found in the *ahupua'a* of Honalo, Mā'ihi, Kuamo'o, and Kawanui between the elevations of 300 to 400 feet above sea level (Robins et al. 1999:85).

Twenty-four of the sites identified within the proposed bypass corridor have been interpreted as:

> …traditional Hawaiian sites attributable to the pre-Contact and early post-Contact periods; six of these 24 sites also contain post-Contact, non-traditional features (specifically boundary walls) and a few of the traditional site features have been modified for post-Contact, commercial agriculture. (Robins et al., 1999:86)

The twenty-three remaining sites, are interpreted as the product of historic period land use (e.g., the result of ranching and agricultural activities of the nineteenth and twentieth centuries) (ibid.:86). *Table 1* in the OGDEN inventory survey (Robins et al., 1999:19-27), provides a description of each site; name of the *ahupua'a* which the site is located; and gives a functional interpretation for the site. Additionally, *Appendix A – Table 1* attached to the OGDEN report identifies fifteen (15) sites which are situated outside of the bypass easement corridor, but were interpreted as being significant features, or associated with sites within the easement

study corridor.

The traditional Hawaiian sites have been interpreted as being associated with practices associated with intensive, dryland agriculture, habitation, and animal husbandry. The sites include field boundary and planting walls (*kuaīwi*) and mound planting (*pu'e*) concentrations (e.g., Sites 16599, 21234, 21235 and 21236); stone terraces (e.g., Site 21634); modified *pāhoehoe* outcroppings (e.g., Sites 21639, and 21642, 21645); and lava depressions, modified into planting areas (e.g., Sites 21645 and 21637). It is noted that the most extensive agricultural efforts in the study area occurred in between the elevations of 300 to 900 feet above sea level. The native habitation sites include five temporary habitations—two of which are a part of agricultural complexes—and one site (Site 11307) identified previously with a general habitation function (Robins et al., 1999:86).

Additionally two sites were interpreted as animal pens (Sites 21248 and 21632), and are believed to be associated with permanent residences (Sites 21247 and 21651). The pens are walled enclosures which lack entryways (Robins et al., 1999:87).

The historic sites or features identified during the inventory survey include 24 boundary walls, the eleven mile long Kona Development Company railroad alignment (Site 7214/10302), and a possible clearing mound (Site 13174). The boundary walls are interpreted as being associated with nineteenth and twentieth century cattle ranching operations, though thirteen (13) of the walls are believed to follow traditional *ahupua'a* boundaries. In describing the archaeological sites within the proposed bypass corridor, Robins et al. reports that findings of the OGDEN and other recent studies in the area suggest:

> …the middle and upper elevations of the Kona slope crossed by the proposed road corridor were under intensive cultivation during the pre-Contact and early Post-Contact periods. Based on radiocarbon analysis of habitation sites in the upland region (*ca*. 600 ft amsl), Hammatt et al. (1997:291-292) speculate that intensive, dryland agriculture (e.g., Kona Field System) was developed as early as AD 1250-1480 and through the AD 1400-1600s'… The traditional Hawaiian sites were probably abandoned by the time the project lands were placed under private ownership for ranching and market-based agriculture by the mid nineteenth century Māhele period. (Robins et al. 1999:87)

The fifteen sites identified outside of the bypass corridor (the immediate study area) are interpreted as being prehistoric; one site is interpreted as being a modified prehistoric site with historic period use, one site was of an undetermined age, and the remaining site is interpreted as a historic cattle wall. Twelve out of the fifteen sites are of similar habitation-agricultural functions as described above. Three of the sites are also believed to have ceremonial significance—one site is believed to be a *heiau* (Site 21640), and two of the sites may include possible burial components (Sites 21653 and 21660). The three latter sites are situated in the *ahupua'a* of Kuamo'o (Robins et al. 1999:Appendix A).

Archaeological Site Significance

Robins reports that all forty-seven (47) sites in the proposed bypass corridor were evaluated for site significance using the National and State Registers of Historic Places criteria (Robins et al. 1999:88), and in consultation with staff archaeologists of DLNR-SHPD (J. Robins and

S. Clark pers comm. Feb. 9, 1999). In accordance with the significance evaluation criteria of DLNR-SHPD, Robins reports that:

> All sites located within the proposed road corridor are evaluated as significant under criterion d. It is believed that all 47 sites have yielded or have potential to yield information indicative of the traditional settlement pattern of the 17 *ahupua'a* crossed by the road corridor, and characteristics and chronology associated with intensive agriculture (e.g., Kona Field System). (Robins et al., 1999:88)

Further, it has been recommended that:

> Ten of the project sites in the proposed road corridor have been previously recommended to undergo a combination of data recovery and preservation (Hammatt et al. 1997:8-9). These sites consist of nine boundary walls (Sites 16787, 16788, 16789, 16791, 16792, 16796, 16799, and 16800) and the Kona Sugar Co. railroad trestle (Site 7214/10302), all of which extend across the width of the proposed road corridor.
>
> Due to the linear nature of the eight boundary walls (Sites 16787, 16788, 16789, 16791, 16792, 16796, 16799, and 16800) and Kona Sugar Co. railroad trestle (Site 7214/10302), it is recommended that the roughly 120-foot sections of the sites potentially impacted by construction of the proposed road corridor be subjected to Data Recovery. Prior to construction of the proposed roadway, efforts should be made to minimize further impact to these sites by stabilizing the site features and erecting fencing along the remaining portions adjacent to the roadway…
>
> Data recovery is recommended for all 47 archaeological sites identified in the proposed road corridor, including the 11 sites previously slated for preservation. Data recovery shall include detailed mapping of the larger agricultural complexes, further documentation of the construction techniques of the boundary walls, and excavations at the habitation sites and a sample of agricultural sites…Data recovery shall proceed in accordance with a Data Recovery Plan submitted to the DLNR State Historic Preservation Division for review and approval. (Robins et al., 1999:89)

Formulation of the Assessment of Impacts upon Cultural Resources

As discussed at the beginning of this section, the assessment of potential cultural impacts is based upon three primary phases of work — archaeological, archival-historical documentary research, and a limited oral history-consultation program. Guidance for assessing potential impacts of the proposed Māmalahoa Highway Bypass on cultural resources and practices is found in several Federal and State laws and guidelines (both adopted and in draft form). Of particular importance to the present study were the following laws and guidelines:

(1) the "Hawai'i State Historic Preservation Statue" (Chapter 6E), which affords protection to historic sites, including traditional cultural properties of ongoing cultural significance;

(2) the criteria, standards, and guidelines currently utilized by DLNR-SHPD for

the evaluation and documentation of cultural sites (cf. Title 13, Sub-Title 13:274-4,5,6; 275:6 – draft of December 1996);

(3) the "Guidelines for Cultural Impact Assessment" studies, adopted by the Office of Environmental Quality Control (November 1997); and

(4) the "Environmental Impact Statement Rules of the State of Hawaii" (Title 11 Chapter 200).

Items 1 and 2 above are based on Federal criteria and standard practice, and are the basis of determining the acceptable level of work for an inventory survey and initial recommendations for further work and determining site treatments—in this case, documented in the OGDEN report (Robins et al. 1999). Items 1 and 2 provide similar direction for the ethnographic study, while Items 3 and 4 provide further direction and identify several specific efforts that are to be undertaken in the collection and assessment of data.

As an EIS support document, the authors assessed their findings (along with those of the inventory survey) in accordance with criteria set forth in the Environmental Impact Statement Rules, Hawaii Administrative Rules, Title 11, Department of Health, Chapter 200 as amended August 31,1996 (hereinafter "EIS Rules") for assessing effects or impacts on cultural-historic resources. Chapter 200, Subtitle 2 notes that:

> "Effects" or "impacts" as used in this chapter are synonymous. Effects may include ecological effects, (such as the effects on natural resources and on the components, structures, and functioning of affected ecosystems), aesthetic effects, historic effects, cultural effects, economic effects, social effects, or cumulative… (HAR §11-200-2)

It is noted here that the EIS Rules for assessment of potential effects upon historic and cultural resources are distinct from the assessment conducted under National Register of Historic Place (NRHP) 36 CFR 60.4 where site significance was determined for resources identified in the proposed bypass corridor (cf. Robins et al., 1999). Among the issues which the EIS Rules require to be addressed, is an assessment as to whether the effects of a proposed project are "primary, secondary, significant, or cumulative." HAR §11-200-2 & 12 provide the following definitions of these levels of impact or effect:

Primary: the effects which are caused by the action and occur at the same time and place.

Secondary: the effects which are caused by the action and are later in time or farther removed in distance, but are still reasonably foreseeable. Indirect effects may include growth inducing effects and other effects related to induced changes in the pattern of land use, population density or growth rate, and related effects on air and water and other natural systems, including ecosystems.

Significant: the sum of effects on the quality of the environment, including actions that irrevocably commit a natural resource, curtail the range of beneficial uses of the environment, are contrary to the state's environmental policies or long-range environmental goals and guidelines as established by law, or adversely affect the economic or social welfare, or are otherwise set forth in section 11-200-12 of this chapter.

Cumulative: the impact on the environment which results from the incremental impact of the action when added to other past, present, and reasonably foreseeable future actions regardless of what agency or person undertakes such other actions. Cumulative impacts can result from individually minor but collectively significant actions taking place over a period of time.

In regards to the significance criteria referenced above, Section 11-200-12, HAR states:

(a) In considering the significance of potential environmental effects, agencies shall consider the sum of effects on the quality of the environment, and shall evaluate the overall and cumulative effects of an action.

(b) In determining whether an action may have a significant effect on the environment, the agency shall consider every phase of a proposed action, the expected cumulative as well as the short-term and long-term effects of the actions. (HAR §11-200-22)

In this chapter, the assessment of potential effects upon cultural-historic resources would be guided by the following provisions:

> In most instances, an action shall be determined to have a significant effect on the environment if it:
>
> (1) Involves an irrevocable commitment to loss or destruction of any natural or cultural resource…;
>
> (8) Is individually limited but cumulatively has considerable effect upon the environment or involves a commitment for larger actions… (HAR §11-200-22)

Cultural Assessment

In order to develop an assessment of the cultural resources and practices, the authors synthesized archival-historical documentary literature, ethnographic research, and findings of the archaeological inventory survey. While undertaking the ethnographic research, the authors sought out several individuals who were most likely to possess knowledge of the immediate study area—these included descendants of the native Hawaiian families with generational attachments to the study area lands, long-time area residents, and individuals who have conducted research in the area. This was done to formulate an understanding of the history of residency, access, practices, and land use among native and long-time residents of the region, and to develop initial recommendations regarding treatment of identified sites.

As described in both the ethnographic and archaeological surveys cited in this study, a number of land use practices and sites are associated with the study area of the proposed Māmalahoa Highway Bypass corridor. Because of the nature of native Hawaiian and historic period land use, these sites (e.g., walls, terraces, pens, habitation features, and agricultural field systems etc.) do not stand alone, but are components of the larger cultural landscape of the *ahupua'a* over which the bypass crosses. While other regional sites such as dwellings, the agricultural field system, trails and access ways, caves and lava tubes, burial features, and ceremonial sites, both *makai* and *mauka* of the project area, may not appear to be physically connected to the study area easement, all of the sites (both within and outside of the bypass corridor) were integral to the overall well-being of the early residents of the study

area *ahupua‘a*.

Two examples of the inter-relatedness of native sites between various elevation zones can be found in the functions of *heiau* or ceremonial sites and the presence of agricultural fields.

(1) Heiau of varying functions were integral to the productivity of the land and sea (cf. Malo 1951, Ii 1959, and Kamakau 1961). It is safe to state that the productivity of the upland fields in the project area was directly attributed to the success of prayers on certain prominent heiau of the primary residence complexes of the coastal zone. Additionally, as indicated by findings reported in the inventory survey (Robins et al., 1999), at least in the period leading up to Western contact, sites where ceremonial functions occurred are found in the area around the bypass easement.

(2) Agricultural field systems (interpreted as components of the larger Kona Field System), situated at various elevations were established by residents of the coastal and upland settlements. Depending on seasons and crop resources, native tenants traveled to and worked fields away from their primary residences to support their families and larger communities. Thus, the resources of distant locations contributed to the well-being of the native communities.

Documentation recorded as a part of the limited oral history and consultation program provided no site specific documentation of traditional sites and practices in the 120 wide bypass corridor. The primary documentation relating specifically to the bypass corridor, focused on nineteenth and twentieth century ranching operations and agricultural activities. As such, and in accordance with applicable law, it appears that the proposed Māmalahoa Highway Bypass by itself, will have not have a significant effect on the cultural-historical resources which have thus far been identified in and adjacent to the proposed bypass corridor.

Readers are asked to keep in mind that the authors did a detailed, but not exhaustive study of ethnographic resources—further work will occur as a part of the data recovery, mitigation and preservation planning phases of project activity. Also, as described at the beginning of this study, and in the sections titled "*Primary Site Treatment Recommendations from Interview/Consultation Participants*" and "*Overview of Historical Information Collected in the Oral History and Consultation Program*," those individuals who participated in the oral history/consultation program shared a number of concerns and offered several recommendations for minimizing both short-term and long-term effects on the cultural landscape.

Among the sites identified through archival and oral historical research, that should receive further investigation in the next phases of project work, to accurately determine appropriate protection and mitigation actions are:

- The battle and burial grounds of Lekeleke and Kuamo‘o (Site 1745 and cf. Reinecke's Sites 72 and 79) in the lands extending from Keauhou to Kuamo‘o, and the inland *pu‘uhonua* of Kuaiaku in Mā‘ihi.
- The Kona Field System (Site 6601) — almost the entire length of the bypass corridor traverses through the Kona Field System which has been evaluated as eligible for the National Register of Historic Places. In the northern portion of the easement (the lands of Honalo to Kawanui), there are many unrecorded sites that are a part of the field system. In between Honua‘ino to Keōpuka, the lands crossed by the corridor have been intensively used for historic ranching

and agricultural operations, and most sites have been lost. The lands of Keōpuka and Kaʻawaloa are an area of the field system that was intensely used as well.

- Sites 21243, 21244, 21246, 21247, 21249, 21640, 21641, 21643, 21644, 21647, 21651, 21653, 21660, 21661, and 21663 — cited in Appendix A of the OGDEN inventory survey report (Robins et al., 1999), as being near and/or associated with sites identified in the 120 foot wide bypass easement.
- Numerous *heiau*, like those of Kualanui (Site 3808) in Honalo, Māʻihi (Site 3807) and Kekuakalani (Site 3806) in Māʻihi, Lonohelemoa (Site 3805) in Kuamoʻo; Pūʻoʻa (Site 3804) in Kawanui; ʻŪkanipō (Site 3803) in Lehuʻula; Hoʻopalahuli (Site 3800) in Hōkūkano; and Waʻaomalama and Puhinaolono (Unnumbered sites) in Kaʻawaloa.
- The Pā Kuakini or Kuakini Wall (Site 6302 or 7279) which extends from approximately Honalo to Kalukalu.
- The Kona Development Company railroad alignment (Site 7214).
- The Kealakekua Historic District (Site 7000); including portions of Keōpuka and Kaʻawaloa.
- Numerous ***ahupuaʻa*** boundary walls and *mauka-makai* trails such as the native and historic ***ahupuaʻa*** trails (e.g. Sites 7727 and 7728), the "Trousseau Trail," and other sites not recorded or numbered as a part of the present inventory survey.
- A wide range of native and historic sites (e.g., caves and viewplane) for which significance is ascribed by residents of the region.

Protection of the cultural and historic resources from undesirable intrusion as a result of increased accessibility via the proposed bypass corridor and the preservation of—coastal accesses and traditional and customary practices—are notable concerns raised by native Hawaiians and other regional residents. Though not directly within the road corridor, the sites and features *makai* and *mauka* of the bypass corridor relate to the overall patterns of residency and land use in the various ***ahupuaʻa*** crossed by the narrow corridor. *Table 3* (below) is a compilation of selected references to various sites (other than those in the proposed bypass corridor or identified in *Appendix A, Table 1*; Robins et al. 1999) previously identified in the ***ahupuaʻa*** from Keauhou to Kaʻawaloa.

Table 3. Overview of Archaeological Resources Identified in Historic Surveys Outside of the Proposed Māmalahoa Highway Bypass Corridor (Lands of Keauhou to Kaʻawaloa)

Site Number(s)	***Site Name or Type***	***Ahupuaʻa North to South***	***Source of Documentation***
4150	Kahaluʻu Historic District	Kahaluʻu-Keauhou	HRHP (NHL 12/27/74)
1669	Hōlua Sled Track	Keauhou	HRHP (NHL 12/29/62)
70	Keʻekuakapuaʻa (burial cave)	Keauhou	Reinecke (ms. 1930)
6601	Kona Field System	Keauhou through Kaʻawaloa (proposed bypass corridor crosses entire length of system)	Newman 1970 +; Robins et al., 1999; and this study

1745 & 6	Lekeleke Battle and Burial Grounds	Keauhou to Honalo	HRHP (8/13/74); Reinecke (ms. 1930); and this study
7214 (or 10302)	Kona Dvlp. Co. Railroad	Keauhou to Keōpuka (in corridor at Kanāueue)	(Hammatt 1995); Robins et al., 1999; and this study
3808 & 1	Kualanui Heiau	Honalo	Stokes and Dye 1991 Reinecke (ms. 1930)
85 & 1753	Hōlua Sled Track	Honalo	Reinecke (ms. 1930)
6302 or 7279	Kuakini Wall	Honalo to Kalukalu	Robins et al., 1999; and this study
3807	Māʻihi Heiau	Māʻihi	Stokes and Dye 1991
	Between Sites 21237-21238 (*ahupuaʻa* boundary walls of Māʻihi and Kuamoʻo), are numerous agricultural features, modified outcrops, and mounds; most interpreted as being components of the Kona Field System (Richard Nees, pers comm., May 1997).		
3806 & 79	Kekuakalani Heiau	Māʻihi	Stokes and Dye 1991 Reinecke (ms. 1930)
Unnumbered	Puʻuhonua of Kuaiaku (situated inland on hill called Puʻu Kuaiaku).	Māʻihi (overlooking the Kuamoʻo coastline)	ms. Pukui (interview with Kaʻahaʻāinaakahaku; in this study)
72, 76, 79	Kuamoʻo Battle & Burial Grounds	Kuamoʻo & Māʻihi	Reinecke (ms. 1930); and this study
3805 & 61	Lonohelemoa Heiau	Kuamoʻo	Stokes and Dye 1991 Reinecke (ms. 1930)
58, 59 & 60	Walls & Platforms	Kuamoʻo	Reinecke (ms. 1930)
3804 & 63	Pūʻoʻa Heiau	Kawanui	Stokes and Dye 1991 Reinecke (ms. 1930)
3803 & 47	ʻŪkanipō Heiau	Lehuʻula	Stokes and Dye 1991; Reinecke (ms. 1930); and this study
71	ʻŪkanipō Shark Cave	Lehuʻula	Reinecke (ms. 1930)
NNA	"Trousseau Trail"	Lehuʻula-Hōkūkano	This study

Table 3. Overview of Archaeological Resources Identified in Historic Surveys (continued)

Site Number(s)	***Site Name or Type***	***Ahupuaʻa North to South***	***Source of Documentation***
16414	Agricultural complex with walls, terraces, and rock piles. (cited as being similar to Site 21251; In Hammatt 1995:67)	Not Recorded (part of study in lands from Honuaʻino to Onouli)	Hammatt 1995
3800	Hoʻopalahuli Heiau	Hōkūkano	Stokes and Dye 1991; and this study
16359	Historic mounds	Kanāueue	Hammatt 1995
16600	Modified lava tube, habitation	Kanāueue	Hammatt 1995
16570	Temporary habitation/burial (lava tube with petroglyphs)	Halekiʻi	Hammatt 1997
16795	Description not provided	ʻIlikahi-Kanakau	Hammatt 1995
1958 & 1960	Burial Platforms	Keōpuka	Soehren 1980
7727 & 7728	*mauka-makai* trails	Keōpuka	Soehren 1980
NNA	Waʻaomalama & Puhina-o-Lono (*heiau*)	Kaʻawaloa	Thrum 1908 (and present historical research)
7000	Kealakekua Historic District	(in the study area, including portions of Keōpuka &	HRHP (12/12/73)

		Ka‘awaloa	

It is suggested here that a plan to educate the public and monitor access be developed between Oceanside 1250 Partners and individuals descended from native families of the Keauhou-Kealakekua region, and others who have knowledge and interest in resource management issues. Additional informant interviews and consultation with appropriate native Hawaiian- and community-organizations, as well as and further documentary research in the next level of field work on the proposed bypass project will provide landowners, developers, and the community with an important historical record, and recommendations for the development of a comprehensive plan for long-term protection (e.g. site treatment, buffers, and access etc.) and interpretation of significant sites.

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William Johnson Hawawakaleoonamanuonakanahele Paris Jr.
Oral History Interview with Kepā Maly
at Lehu‘ula-nui and Honua‘ino, April 24, 1996
(with interview excerpts from March 7, May 15, June 4, 1996 and May 9, 1997)

William Johnson Hawawakaleoonamanuona-kanahele Paris Jr. (affectionately called “Uncle Billy” by most people in Kona), was born in 1922, on O‘ahu, at the Honolulu home of his maternal grandfather, Robert Hind. When he was three weeks old, his parents William Johnson Paris and Margaret Hind-Paris brought him home to the Paris residence of Mauna-‘alani at Ka‘awaloa, South Kona.

Mr. and Mrs. Wm. “Billy” Paris Jr.

Uncle Billy is descended from several prominent Hawaiian and Caucasian families who have resided for several generations in the Kona and Kohala districts. Members of Uncle’s family have been active in Hawaiian ranching since c. 1815, when Kamehameha I first hired John Palmer Parker (Uncle Billy’s great-great-great-grandfather) to hunt cattle for him. Following in the footsteps of his elders, Uncle himself, has been active in managing ranching operations for most of his life.

Uncle Billy is very familiar with the history of ranching in Hawai‘i, and because of his love and appreciation of his Hawaiian heritage, he is also very knowledgeable of Hawaiian history and land use practices. As a result of his background and expertise, Uncle Billy has participated in several oral history interviews with the Kona Historical Society and with Kepā Maly (pertinent excerpts and historical citations are included with this transcript).

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The following interview—primarily recorded on April 24, 1996, with follow up notes from May 9, 1997—was recorded as a driving and walking tour. During the interview, we visited various sites, extending from sea level at Honua‘ino-Lehu‘ula, to approximately the 2,500 foot elevation, at Waihou. The approximate locations of selected locations described in the interview are marked on *Figure 1*, and in Interview Notes # 3, at the end of this transcript). The interview was as a part of an effort to record some of the unique insights that Uncle Billy could share regarding the history of the lands and any significant Hawaiian sites of the lands extending from Keauhou to Ka‘awaloa. Subsequently, follow up discussions regarding his thoughts about, and recommendations regarding development of the proposed Māmalahoa Bypass Highway were recorded as well. Readers will find that the interview provides them with a rich account of the history (e.g. residency, fishing, agriculture, rights-of-access, and cultural values) of the land. The interview compliments the study to which this interview is included as an appendix, and helps us to understand the relationships between various native sites and environmental zones.

Of particular interest to the present study, the formal interview (April 24, 1996) and subsequent notes collected during a discussion on May 9, 1997, Uncle Billy shared the following comments and recommendations:

Changes in the Community of Kona Waena

As a youth, Uncle Billy recalls that in the entire Kona Waena region, there were only about 17 native Hawaiian families. It is his understanding that diseases; the arrest of followers of Ka‘ona, who attempted a religious uprising; economics; cattle ranching; and later, sugar plantation operations significantly impacted the native communities. Thus, by the early 20th century, there was a deterioration—at times a purposeful destruction—of native sites, and a diminishing of the use of land-based resources and fisheries.

A By-pass Highway Needed

Uncle Billy feels that a new road of this nature is desperately needed, noting that when there is an accident, it can take hours before any traffic can move. Indeed, some years ago, there had been a proposal to use the Kona Development Company Railroad alignment, coming out at about where the present highway meets Kamehameha III Road. Such an alignment made good sense and would have pulled traffic further *mauka*, and avoided the more sensitive lowlands.

Occurrence of Hawaiian Sites

Because Paris family lands extend from Mā‘ihi to Hōkūkano, Uncle Billy and his cousin Allen Wall have walked the proposed alignment corridor with field archaeologists working for Ogden. Uncle feels that most of the significant Hawaiian sites are situated below the proposed highway corridor, and that all sites within their property have been identified. The only problematic areas he is aware of are the Lekeleke and Kuamo‘o burial grounds, a habitation cave in Mā‘ihi-iki (only a few hundred feet away from the corridor), and a residence complex at approximately the 400 foot elevation in Kuamo‘o.

Recommendations

One of the problems that needs to be addressed in conjunction with the development of the Māmalahoa Highway By-pass, the Hōkūkano housing, and coastal park, is "How to protect the significant sites that will be clearly visible and more easily accessible as a result of the development."

Based on family histories recorded by Uncle Billy's father, as burial grounds, Lekeleke and Kuamoʻo are sacred and represent an important part of Hawaiʻi's history. The elder Wm. J. Paris learned that the individuals buried at Lekeleke are of the fallen warriors who accompanied Kalanimōkū to the *kaua ʻai noa* (battle to set aside the *kapu*), in support of Liholiho. The burials above the cliff and at Kuamoʻo, are those of the supporters of Kekuaokalani, who sought to protect the ancient religion and *kapu* system. The actual spot where Kekuaokalani fell, is still marked by an *ahu* (cairn). The coastal sites like the *heiau* ʻUʻukanipō and other ceremonial sites, the habitation complexes, caves, burial sites, *koʻa*, and other features between Māʻihi and Hōkūkano, which have been relatively isolated, will now be very visible. Uncle acknowledges that not every site can always be preserved, but he recommends that some plan must be developed, and steps taken to monitor both access and protection of these significant cultural resources.

As a part of this planning process, Uncle recommends that educational and interpretive material be prepared and made available to residents and area users, informing them of how important the cultural sites are, and what is required when visiting them, or traveling through the various complexes. (pers. comm. May 9, 1997)

The interview transcripts were reviewed by Uncle Billy Paris, and the final transcript was formally released on May 16, 1997 (see Personal Release Interview Records and Interview Notes # 4, at the end of this transcript).

[Tape 1, Side A]
Counter #
and Speaker

KM: It's Wednesday, April 24, 1996, it's about 9: 50 a.m. I'm back with Uncle Billy Paris... *Mahalo* again, thank you so much for taking the time, because the history that you share is important for us as we go into the future...

Well, if we could, when we were closing up last month, you went and showed me some things that your papa and them had made, and then you started sharing with me some of your sense about the traditional *ahupuaʻa* and collection, gathering rights, and access, and things like that. And I thought maybe we could talk a little bit about what you feel about that. How it was practiced in your time.

011 BP: Well, as far as *ahupuaʻa* went, we had the trail that...we had one, two, three *ahupuaʻa* trails in the land of Honuaʻino, which is to our south. In Lehuʻula, we had one. These trails were used by the

people that had places at the ocean, like the Hoʻomanawanuis and the Keliʻis and the Keles, and others. And they had free access to go up and down, as did any of the tenants or coffee farmers, or any of those people that lived within our *ahupuaʻa*. They had *carte blanche* to go up and down. And they respected that right, and they were very...those people when they went to the ocean to fish, or anything like that, they only got enough for their family, and they would dry some of the fish, to preserve it so they could eat it during, or until the next fishing time. Salt some, etc. And things like this were done.

025 For medicinal purposes, they would go *makai* to gather the herbs and plants that were used in their various medicines. That time, you took care of colds and infections and things like that by using the native plants. Most Hawaiian people...you used *laukāhi* for infections and things of that nature. You used *pōpolo*, both the fruit and the leaf, pound the leaf with a little *paʻakai*, you have a sore throat, that's good medicine. So, they had the right to that. Get *ʻuhaloa* for sinus and things of that nature. these rights they had. Go down the beach to pick *lau hala*.

KM: So the Hawaiian families were still practicing within the *ahupuaʻa* these *mauka-makai* accesses?

035 BP: That's right.

KM: Now, you'd shared with me, if you don't mind, a little earlier, a story that your father had told you. I had asked you, "What *ʻāina* is Waihou in?" And you had explained that the house was actually in one *ʻāina* and that the spring was in another.

BP: Yes.

KM: Your father had told you a story that he had heard about how the *ahupuaʻa* of Kona, I guess, were made by the *aliʻi*.

039 BP: Well, his version is that the chiefs had their runners start on either side of what were considered their land at the ocean and they ran towards the mountains. Of course, you know, your uplands were where you did your farming and things of that nature. Your forests, you got certain items that they used, like your *mamaki*, and other plants that were used in making *tapa*, fibers, and things of that nature. And so they started these runners off, the weaker ones were cut off by the stronger ones.

KM: Ahh, so as they *piʻi i uka* [ascended the uplands]?

BP: Yes.

KM: Going to climb the mountains, the stronger ones cut off [the weaker runners]... So that's why your father was explaining that some of the *ahupuaʻa* were...?

BP: Much larger than others. Some of them only go up a short ways, and they're chopped off. That is his description of the *ahupua'a*, when they were first started. They were divided by runners. Of course, you notice some of them were disproportionate to begin with. Some of the *ahupua'a* are much wider at the ocean than they are at the top. And so he said that's what he gathers, at that time this was to prevent the squabbling and everything up *i uka* [in the uplands], it was less defined than they had started out with.

KM: Did Papa give you any indication when, or who's time this may have been?

BP: No.

KM: May have been 'Umi or...no?

056 BP: I have a hunch it would be in that era, because 'Umi loved the mountain, just like he did at Hale Lā'au and ka Ahu-a-'Umi, and Kahua-hō'ike-o-kanaka. They knew how to live in the mountains; they knew where the drip-caves were and where you could lift the *pōhaku* and there would be water underneath. And those guys were...I mean they were *akamai* [intelligent]. He ['Umi] loved *mauka*.

KM: So in 'Umi's time *paha* [perhaps]?

BP: *Paha.* I think so.

KM: You know, you were describing, like in your *ahupua'a* here at Honua'ino or Lehu'ula, the *mauka-makai* accesses that residents within the *ahupua'a* maintained, eh?

BP: Yes.

KM: What was the practice between inter-*ahupua'a*? Like in, you know, do you recall hearing, did people just go take what they wanted, where they wanted?

066 BP: They always asked. [phone ringing, tape off, back on — 068]... But like you had the main areas, like this Māmalahoa. Okay, cause Kamehameha gave the right for free passage on this, any body could go. They wouldn't be molested. Then you had the trail like, what they call the King's Trail, the coastal trail.

KM: How about the *ala loa* [the main trail system around the island], did you hear that term, *ala loa*?

BP: Uh-hmm.

KM: *Makai*?

BP: Yes.

KM: How about, like your *'āina* before? I think you were even sharing that from like Keauhou, there is a trail that ran *makai*, all the way...

BP: To Kaʻawaloa.

KM: Ahh, what is that trail, what kind of access do you think?

BP: That was for free access, you passed through, that's how the people lived, say at Nāwāwā, that is, by Puʻu Ohau, or our area, Honuaʻino, all the people who lived (here), they had free access to Keauhou or wherever they wanted, and that's... Aliʻi Drive was all a part of that same *ala nui* [trail system].

KM: The old *ala loa, ʻae* [yes].

079 BP: You know, so those trails...the trail that went all the way to Kawaihae along the... But what I get from like my father and Sam Hook, and those people, when they went from Kona to say, Kawaihae, they never went along the coastline. They went to Huʻehuʻe where John Maguire was, and then from there they had a trail that went on a diagonal down to Kīholo. Then they would go across. But they said the trail, because of the 1801 flow, and others, that in the northern part of Kona, from Kīholo, south, the trail was not too good *makai*.

089 KM: I see. Did you hear the name, Ke-ala-ehu, for the old trail that ran, like down to Kīholo, or up from Kīholo?

BP: No, but have you talked to Hannah [Springer] on that subject?

KM: Yes.

BP: She's done some research on that.

KM: Yes. So, people in your recollection, were respectful of resources within an *ahupuaʻa*? If you were traveling from one area to another, would you just go and take what you wanted?

095 BP: No. We were always...like all of us ranchers, we had more or less the right to pass through other people's property, but we always, the old timers, we'd always call on the telephone, "We plan to move cattle through your area, tomorrow, at a particular time...or next week." We'd give them [notification]...so we didn't want to interfere with their internal operations. So, it was not just "Go." We always asked.

KM: Is this your understanding that this is a carryover from earlier practices?

BP: That's right.

KM: You respect...?

102 BP: Respect. My grandmother Paris, she pounded it in your head, "If you don't know whose land that is, don't go until you find out," you know. She was...they were...my aunt Carrie Robinson, my

Grandmother Paris, all those sisters, Mary Shipman, married to William Shipman, those sisters, boy, they believed in that!

It was not just boom [striking the table]. But *in the ahupuaʻa, there was great freedom for the people who lived within. And I wish it would be that way today. Then the ahupuaʻa, the people who lived there in, would take good care of their resources, they would have plenty.*

KM: That's right. How about even going into the ocean for fishing, was there kind of respect of the land area fronting...?

111 BP: In the old days, you owned right to the *limu* line. You go look at our property markers, they're right...your high tide washes right over some of those "Xs" in the stone.

KM: Did they have...did the *ʻāina* have, that you recall, did lands have fisheries like, and even if you go out fish, and look back at the land you would triangulate, like *koʻa* [dedicated fishing grounds or fishing stations]?

BP: Well, that I don't know too much here, but on Oʻahu, definitely so. Your land rights, like the Lucas' out in Kuliʻouʻou, that area, went right out into the *lau papa* [reef flats] outside. They had the reef and everything. They owned the water rights because, I remember, even after World War II, when Jimmy Flugger got a great big D-8 tractor, and I said, "What the heck you doing out in the water, getting all that coral?" He said, "The heck, this is ours, they're not going to tell me what I can..." He's from that Lucas line. I said, "*ʻAuwē*!" But that has all changed since statehood. Once we became a state, seems...In the Territorial time, boy, a lot of that *ahupuaʻa* tradition was practiced...

128 Like down here on Māʻihi, we have the Kūʻula *heiau*, that is used as a marker for the *ʻōpelu* and *ʻahi koʻa* that is outside. In the old days, before you had *kiawe* trees, those things stood out. So that's how people lined up to get [to their fishing ground]...and then up on the hill further up, there is another smaller one, and these were all used in triangulating to get to the *koʻa* that were outside.

[This *Kūʻula* is on a *makai* section of the Paris' property at Māʻihi. Uncle Billy recalls that when he was young, there was much less vegetation on the *makai* lands, and it was easy to get bearings off of the *Kūʻula* [fishing deity and temple or shrine] and on-land *koʻa* [shrines or markers] to locate the *koʻa ʻōpelu* and *koʻa ʻahi* {pers. comm. June 4, 1996}.]

KM: Still in your time?

BP: In our time. But when the *koa haole*, and the *kiawe* vegetation grew, they hid a lot of these. They did not remain prominent. That's

why, when they were putting the...I forget the name of that place, right at Kahaluʻu, the Keauhou boundary, down here...

KM: Yes.

138 BP: Has the Keauhou Surf and Racquet Club and all that stuff near that area. And they had the Kūʻula *heiau* down there, [ʻInikiwai] and all the worry was... They didn't care too much, they were making a lot of noise that the thing...the people were making suggestions that that *heiau* should be seen from *mauka* [chuckles]. But I said, "You know, a Kūʻula *heiau* has significance with the ocean. It relates more to the fishermen, and it should be...it's vision from the ocean, should not be blocked." It served that purpose in time. So they did make sure that they had not blocked it.

KM: So they left a view plain from the ocean?

148 BP: Yes, and then they left a small plain so you could see it from *mauka*, but that was quite a significant Kūʻula *heiau*. And of course, there's other *heiau* structures all around that Kahaluʻu-Keauhou area.

KM: *ʻAe*. What do you think about the preservation of sites like those, particularly...

BP: ...You know, the *heiau* proper, the prominent ones, if they can bypass them and everything and preserve them, that's fine. Like, there are many, many *heiau* that are...well, it's hard for us to say. They would pertain more to the people who were in that area, of that time.

KM: That's correct. And that's a very Hawaiian attitude, that you just stated.

BP: Yes.

KM: Because it's their *ʻāina*, their land...

BP: Yes.

KM: So they should speak for it.

BP: Yes.

KM: I see what you are saying.

169 BP: But like myself, and others, we've been pretty good about taking care of what is significant in our own property.

KM: Additionally, so many families are gone now, so sometimes there is no one to speak.

BP: Yes.

KM: So *kānaka*, people of care and concern, need to speak out at other areas too... [175]

[discussion regarding the proposed Aliʻi Highway and "Judd Trail," leading into a discussion of other trails and access]

BP: ...Where you have the ʻÖlaʻa Trail, or the Puʻu ʻÖʻō Trail and everything that used to go down to Hilo from Puʻu ʻÖʻō down, you have those trails going up. But on this side, our trails—like to Mauna Loa and to other areas—to go up to Moku ʻÄweoweo, [chuckles] if you didn't have a good trail guide, they were hard to follow. Like Old Man Charlie Kā and Nāluahine, them, they knew those trails. My father, my Uncle Johnny Johnson. But they were not easy trails to follow, not well marked.

208 And today people go along and first thing they do, they get along a trail...Some *ahu* were put on the land, either as a boundary marker or for a significant marker for a crossing, or something, they were critical. But today, you've got idiots making ahus all over the place eh.

KM: Your right. How about your *makai* trail that cuts through the land you folks have *makai*? There is some talk about...and the term is a misnomer, they're calling it "*Ala Kahakai*," simply because it's the trail along the shore, but there were earlier names for it. But there is a proposal, and I think, during our last discussion you'd mentioned [that] there is some *pilikia* [trouble] with the kind of access that's being...

217 BP: Originally, that trail was not vehicular. That's the part that bothers many of us. It was for foot traffic and donkeys, horses, and things of that nature. You know, many of those trails were paved with *ʻalā* [dense basalt] stones, the steppingstones. But they caused the *lio*, especially shod horses...they'd trip on ʻem and everything. And in many places, those stones are thrown on the side.

KM: Oh, how interesting.

BP: Yes.

KM: So purposefully, they took the *ʻalā* off, because the shod horse...?

225 BP: Would trip on them, so slip. So, they'd take those out, that was more for humans. Because you go down in South Kona, down Okoe, Kapuʻa, you see the old stones still on the *ʻaʻā*, the crossing. But I know, in our area, in many places, the trail between Kāināliu Beach and Mā'ihi, especially where we used to use, you'll see most of those round stones on the side. They were purposefully removed.

KM: That's important for the historical record, also, because it tells us about the time that this may have occurred, and that the function of the trail changed.

BP: Yes.

KM: No longer by foot, but *holo lio* [ridden on horse].

236 BP: *ʻAe, holo lio*. But they were not built for wagons and everything else, and I can think of [chuckles] say, Ronald Von Holt at Kahuā, on all his gates, he'd have a sign, "Fishermen welcome, it's a six-mile walk to the Ocean" [laughs]. In other words, if walk, you were welcome [laughing]

KM: Oh, Puʻuhue side?

BP: Yes [laughing].

KM: *ʻAuwē*.

BP: I can still see those signs. That is the part that bothers us, because we've had vehicles go down the...that was a Government Trail. The trail from where my sister lives, down to Kaʻawaloa.

KM: Ahh, where does your sister live?

248 BP: She lives right at, near the Nāpoʻopoʻo Road junction, and that road that goes down to Kaʻawaloa, Captain Cook's monument. That was one of those *mauka-makai* trails that was used by everyone. And then you get down to Ka-puhi-o-Lono, that's where they steamed Captain Cook's *iwi* [bones].

253 KM: Oh, Ka-puhi-o-Lono, how far from the monument is that?

BP: It's *mauka*, *mauka* of the *pali*.

KM: Oh, how interesting.

BP: Yes, Puhi-o-Lono. That's where the small *heiau*-like structure is, where his flesh was steamed from his *iwi*.

KM: What *ʻāina* would that be in, do you think?

258 BP: Kaʻawaloa.

KM: Kaʻawaloa, and it's on top of the cliff?

BP: Yes.

KM: The high cliff?

BP: Yes, *mauka* on the Kohala side of the trail. And then, right *mauka* of Ka-puhi-o-Lono, is a diagonal trail that cuts across. That also was a government trail, but the people coming north-south who didn't want to go to Kaʻawaloa could come up to the trail that goes up to Kuapehu. Kuapehu is actually the name of that area.

KM: Oh, Kuapehu, that *ʻāina* there?

BP: You had that Government Trail, then it went up across the top of the *pali*, and if you get to where the Hikiau Heiau is, you look in dry weather, you can see that trail zig-zagging down the *pali*.

KM: The Pali-kapu-o-Keōua?

272 BP: Yes. So, you see, they couldn't come along the base of the cliff, except at exceptionally low tide periods, so they would go *mauka* and then come across Nāpoʻopoʻo.

KM: Now, is this what was related to you from your grandparents?

BP: Yes, those were free trails used by everybody.

KM: Were they still in any use when you were a child?

278 BP: Well, I know the *mauka-makai* trail from Kaʻawaloa to Kuapehu, was in great use. You have the Kanīʻau family and all those people, Loheau family, the Kanīʻaus and everything that used to go down there and fish *ʻōpelu*. And every morning, they would bring the *ʻōpelu* up on the *kēkake* [donkey], and they'd carry the old kerosene rectangular cans with...They would clean the fish near the shore, salt the *ōpū* [stomach], and then use *lau hau* [*hau* leaves], *lau milo* [*milo* leaves], and the *limu ʻakiʻaki*, and pack it around the fish to keep them fresh. They'd wet the *limu ʻakiʻaki* and then they'd put that in there and keep the fish fresh, and bring it up *mauka*.

KM: Oh, so interesting, so the *ʻakiʻaki*, and with the *lau milo*...interesting.

289 BP: So they all used those leaves, too. My dad always put *limu ʻakiʻaki* in his *lau hala* basket. He'd clean the fish at *kahakai* [the shore], salt the *ōpū*, and put the *lau hala* basket with the *limu* and everything, on the horse and start up the hill. And our fish never spoiled [chuckles].

KM: Wow, so much [history]...

[Brief conversation regarding sites in the vicinity of the proposed Aliʻi Highway.]

307 ...Now, I know like you described last time, when we were just talking story, in the *mauka* sugar fields, the Japanese would gather, and actually made some beautiful stone mounds.

BP: Yes.

KM: How about *makai*, in some of the *kula* pastures, do you recall hearing about a practice of maybe gathering some stone and just tossing it into piles...?

315 BP: Wherever we...like our lands in Māʻihi and Kuamoʻo, where we gathered our cattle to hold them before we went along the trails to go over, many places, we'd make those piles, to open up, and help us hold the cattle. Remove the stone from those areas so we could move better and keep better control. So we have those kind of practices, and I'm sure it would be done if they decided, to plant something especially in a soil pocket or something, they remove the stone and pile it around. And it's a great practice, even we do it if you have a *pā kuni* [branding pen] or anything else and there's a

tree growing in it, we make, cleaning the stone and pile it around the tree. We even do that today.

KM: So it is possible that some of those kind of toss-mounds...?

BP: Yes.

[Brief conversation regarding sites in the vicinity of the proposed Aliʻi Highway, and his primary area of cattle operations.]

334 BP: ...My *kuleana* has been Kāināliu, and this Lehuʻula, Honuaʻino, this area, plus Puʻuwaʻawaʻa, Puʻu Anahulu. That I'm *kamaʻāina* to, really...

[Interview continued with discussion of families and history of the Kaʻūpūlehu-Kīholo region; and the then proposed development of shoreline ponds fronting the Four Seasons resort.]

KM: You'd mentioned oranges, and it made me think, you know, your family home, Maunaʻalani...?

BP: The same orange tree is still there.

KM: Ahh, so it was called that because grandpa had...?

BP: An orange, actually, a Valencia orange tree. The original tree in that yard, started to die back and our old Japanese family, Kanimasu, he cared for it and brought it back to life)...

[Further discussion on the proposed dredging project at Kaʻūpūlehu.]

KM: ...Your papa used to still make *pā* [mother of pearl *ʻahi* and *aku*] lures?

BP: Oh yes.

KM: Can you share with us some of that story, and also about the *ʻalaʻala* [squid liver] bait, because you were telling a wonderful story about mixing the...

[619 — end of Tape 1, Side A; start Side B — 620] ...[*ʻalaʻala* and various ingredients]...

BP: [speaking about preparing the *ʻalaʻala*] You clean that and then you dry it, get all the ink out, dry it, and mix with salt, and you keep it in a dry place, see.

KM: Uh-hmm.

BP: It keeps for a long, long time. Then, you wrap that *lāʻī* [ti leaves], bake it in the oven at about 225 ° degrees, not too high a heat. Bake it for maybe, at least ...usually about 45 minutes. But his test was, it would start to sing "weeeee," making a noise when it's cooked. Then after you get that, he used to mix it in a coconut shell cup, you can use any bowl,

smooth stone, or what ever. Then he would put a little salt, and flour, and he would work that, and then you would add your seasoning. A little chili pepper, and he'd use the oil from the orange skin, you squeeze that. He also used to put a few drops of kerosene in there. The old kerosene was not toxic, the old Pearl Oil. A couple of drops of that and then he'd get dry corn and he'd cook that and grind that, real fine. Put a little in there. And you mix that...Some people use a little cinnamon also.

KM: Oh, you're making a paste like that with the *ʻalaʻala*?

BP: A paste, yes. And he would vary his recipes, he says, "It's dependent upon the *limu* that is in season." The fish are feeding on *limu*, and I guess the bait has to smell and taste something like that. So he'd make about three basic recipes, get that paste fine. You spread it on the bamboo, you make a little flat spoon or spatula of bamboo, then your hook, the tip has to be round, no barb. You get that on, and you roll it till it forms a little ball on the end of the hook. And that's spread on two hooks, you drop that in and usually, you'll come up with a double catch, almost every time.

KM: Ahh, what kind of fish would you catch with that *ʻalaʻala* like that?

BP: *Kole*, *kole nuku heu*, *maiko*, *ʻapi*, even *uhu* will come after that.

KM: Oh, so they catch the smell?

647 BP: Yes. If, you see an *uhu*, you have to use a bigger hook and a little heavier line, you know. They catch the smell, but the secret is in the cooking. You have to cook that *ʻalaʻala* just right. You cannot overcook it or undercook it. Because I've seen people just use *ʻalaʻala*, and some of them just put a little... When you make your *inamona* [*kukui* nut relish], the oil floats on top, put some of that inside. They are basically...some of them are relatively simple recipes, and they work. But my father was a great one to experiment with various things...

KM: So, Dad would make this *ʻalaʻala* bait and go fishing like that from the shoreline?

BP: He, my uncle Johnny Johnson, the Hoʻomanawanuis, they all made *ʻalaʻala*.

KM: How about the *pā* [lures] that he made. And I see that you still have some of these lures, mother of pearl. Where did he get his shell from? Locally or...?

682 BP: Some were local, some were shells that were brought in from Fiji and other places. But most were from the people who got the shell here. But it took a lot of doing, you had to cut them out, file 'em, put 'em in the vice. Then you make that hook, he didn't use the bone,

he used the straight metal. And then you get the right *heu puaʻa*, or bristles. And the tying is the art, oh... [shaking head, so fine].

KM: The lashing is so amazing. And he would go out on boat and still trail the...?

691 BP: Oh yes. Most times they would get into the school of *aku*, and they would just *kākele*. Hey, those days, you looked down from *mauka* here, and those schools of fish...the ocean would, you'd see these purple blobs out there. It was alive with fish [they would *hoʻolili*]!

KM: Oh, so you could see it glistening even from *mauka*?

BP: Yes. Then he'd call up my uncle Leighton, and uncle Leighton would get his man Keawe Alapaʻi, "Get the boat ready," and out they'd go. In no time, he'd be back with 90 *aku* or something.

698 But today, the people don't *mālama* the schools. You get these charters, the fishermen, they just want to get the hook so they can drop it down to the...So they come busting through the schools of *aku* and *ʻahi*.

KM: Run?

BP: Oh, before you went around.

KM: Oh, *mahalo.* Thank you so much... [700]

[Brief discussion regarding the old Puʻuanahulu-Waimea Road, built under the supervision of Uncle's great grand uncle Eben Low, with comments on the road ways in the 1920s.]

BP: ...[Y]ou know, Kona in those days, when I was a kid, pavement ended at Honokōhau. So Palani Road, going to Kailua, was a gravel road. It had not been paved yet.

KM: Oh, so Māmalahoa at Honokōhau, pavement ended.

BP: *Pau*.

KM: Palani, going *makai* was gravel.

715 BP: The only paved roads then, going *makai*, was Hualālai road, to Kailua, and the road down...the Pali Poko Road to Nāpoʻopoʻo, that was built in about the year 1921. The road to Nāpoʻopoʻo, prior to that, that was gravel. So, our other roads, Middle Keʻei, the road down to Puʻuhonua o Hōnaunau, and the Puʻuhonua Road across from Nāpoʻopoʻo to Hōnaunau were all gravel. And pavement ended at Hōnaunau *mauka*. From there, all the way to Kaʻū, was gravel road. So in the late 1920s, 1926 through 1929, that is when we, West Hawaiʻi had clout on the Board of Supervisors. We got all the internal roads in Kona paved, plus, they paved the road from Palani Road junction at Honokōhau all the way through Kalaoa. And then in 1932, they got the appropriation to built the road from

the Parker Ranch boundary to Kaʻūpūlehu. But they only paved one side. They had the presence, but they didn't have enough money. But they built the base wide enough so you could have a second lane that could be paved at a later date. That was 1932, and then in the mid 1930s the WPA...we widened this road [pointing to the area below his house] from Keōkea to Kāināliu. And there was some miscue in funds, a lack of matching funds, so it was supposed to go all the way to Keauhou, but it ended here.

KM: So your grand-uncle used prison labor...?

BP: Prison labor.

KM: So all that beautiful stone work the old road...

BP: That's right.

KM: Was wide...the old trail was made around the turn of the century?

BP: Uh-hmm. Eben Low, with prison labor...

[Additional discussions regarding roadways and the Humuʻula-Saddle Road; and then preparations for the traveling interview recorded below.]

[Tape 2, Side A]
Counter #
and Speaker

BP: [driving along the *mauka-makai* jeep trail of Honuaʻino, in the vicinity of the Kona Sugar Company railroad track berm; speaking of the Hawaiian apostle Kaʻona and his church followers.]

003 He and his followers asked if they...The Lanakila Church was not completed as yet. Grandpa hadn't quite finished it. This was in 1867, and he asked if they could store their... It was a rainy period of time, they were all wet. He and his followers, asked if they could store their bibles there. [chuckles] They took over our church for a period of time. Finally, they were evicted, then they settled down in this area.

KM: So we're right along the railroad berm now, this section here?

BP: Yes.

KM: We're in Honuaʻino II?

BP: No, this is still Honuaʻino I...Oh, yes, we're in Honuaʻino II.

KM: Yes, because we've cut through the [Pā Kula] wall [see *Figure 1*].

BP: Yes, Honuaʻino I is the other side of the Pā Pōhaku [stone Wall].

KM: So we're in line with where the railroad ran through here.

BP: That's right.

KM: And we've entered into the land that you called "Pā Kula" [the plain lands wall] the area.

BP: Yes.

KM: So we crossed that wall, about what elevation is that wall do you think?

BP: That's about...let's see, the highway is about 1,450, so that is about 1,100 feet elevation.

KM: Okay. And you'd said, right where that wall is basically, it can be raining on the *mauka* side, and *makai* of that wall...

BP: Well that is about the 800 foot elevation [below the Pā Pōhaku], that wall.

KM: Ah-haa, for the Pā kula?

017 BP: Yes. There you have rain on one side, and dry on the other. So on the north of that wall, in Honuaʻino I, Tamoda used to raise the most beautiful watermelons. That was about in the period 1928-1929-1930. Thirty, thirty-one, we had a terrible drought, it was awful, we even used to have to drive our cattle ever other day to the ocean, *makai*, to drink brackish water. [pointing to the road in front of us] Watch this bump, you've got to straddle that.

KM: *ʻAe* [yes]. Okay. So you'd said, in fact, you'd showed me, there were clearing mounds down here...

BP: Yes.

KM: Because they'd tried planting sugar down here in this area.

BP: That's right, down to the railroad level.

KM: Ahh, but it was just too dry?

BP: Yes, too [dry]...especially below that one wall that we spoke about. The bulk of the sugar lands were up in the Pā Nui [Great Wall in Waihou vicinity], and in another area we called Pā Kō [literally translated as "sugar enclosure"], and then in Kākākā.

KM: Kākākā?

BP: Uh-hmm. Then of course, when you got down to the Greenwell properties in Kalukalu and those areas, they raised sugar there also.

KM: You'd shared, what I think was a very interesting anecdote about your Aunt Carrie Robinson, when she had...In her will, she made sure that there was a provision to care for...

BP: That's right.

KM: The Hawaiian families.

BP: That's right, that lived on land that she owned. And so when the Shipmans decided to sell that property in Lehu'ula-iki, they carried out that provision that they would be taken care of.

KM: They [the native Hawaiian families] had the first opportunity...

BP: To buy the land.

KM: With their homes and things?

BP: That's right.

KM: That was very important, a good way to care for the families that had supported the land owners through that history.

040 BP: Uh-hmm. Honolulu lands were all left in a trust and to this day... She never had children, Aunt Carrie, but her sister's children have benefited greatly, the Shipmans, and Aunt Noenoe Wall's children, and the Paris *'ohana*. They've all come into...there's 116 of us beneficiaries. And we still share in the income for those lands on O'ahu. So she tied up her land in that trust until 1976. Fifteen years after her death, and it was supposed to be divided, but it was physically impossible to divide sugar lands and everything else. So we went to the IRS with the *kōkua* [help] of a trust officer from the First Hawaiian Bank, Campbell Stevenson, Roy Wall and I, and he, and we got the IRS to let us form a limited partnership so that we could orderly liquidate our assets and not be forced to sell.

KM: Yes, that's so important.

BP: But she really, Aunt Carrie, I remember when she was near death, she got me at her bed side and she said, "Wilama..." She knew that some people would *kū'ai ka 'āina* [sell the land], so she tied up the remnant lands in a trust so that they had to be passed on. That's how my cousin Agnes has that piece, that's Uncle Johnny's property, but it went to Uncle David, then to his oldest child which was Agnes...Then she made these trusts, she believed in hanging on to the land. You know, she got onto her...This was about a year before she died, she got me, I went into see Aunt Carrie, and she said to me "*Wilama, a'ale inu pupule, mahape hū ka po'o. 'Auwē lilo ka 'āina o kou kūpuna*" [William, don't drink till you're crazy, by-and-by, the head will overflow. And alas, the land of your ancestors will be lost]. Ahh, you know, that's what she told me. "You drink, your heads gonna bubble and you going loose the land of your ancestors" [chuckles].

KM: Yes. So sad eh, you sell the land and the money is gone.

BP: Yes, I think of the Lunalilo Trust, they had all that property, Roosevelt High School, all Pi'ikoi Street, and those lands in lower Makiki. Ahh—those trustees decided they would sell the land. Well, that was before the depression, they made bad investments, and

look what they got out there at old Farmer's Road [Lunalilo Home]. I mean if they would have hung onto the land as Honolulu built up—Ohh! *Hūpō* [foolish]! [chuckles]

073 [tape off, drive further down the trail] and then tape back on]

KM: You were describing, because I'd asked you, if you'd had any benefit of some of the rains that were further north during the last week or so.

BP: Very Little.

KM: Yes, you'd said something about the *ʻōpua* clouds.

BP: Yes, those puffy white clouds. They form a *lei* [like a garland] and float over the water on the horizon. And that's what that song is about, "*Kona Kai ʻÖpua*" (Kona of the *ʻÖpua* clouds on the horizon), *O Pua hīnano kau i mālie*" (Fluffy clouds like the male pandanus blossoms lifted by the gentle breezes in the calm)." When they are there, usually we have adequate moisture for the land. When they disappear, look out, it's dry. *Maloʻo*.

KM: You'd said that it was like a *hōʻailona* [omen]?

BP: Yes.

KM: You see the *ʻōpua*, you know that maybe the rain is coming.

BP: Yes.

KM: So you'd get up in the morning and look out *makai* [oceanward]?

BP: Yes. My father, every morning of his life, he'd look out for the *ʻōpua*, then he'd look up at Hualālai, he knew by the shape of that mountain and everything. Those old people, they could read the weather [chuckles] better than the weatherman let me tell you [laughing]. They didn't have all those instruments, but it was keen observation, learned by memory and knowledge of people who'd gone before them. All gained from the knowledge of the Hawaiian people in this area, like old man Hoʻomanawanui and others.

090 [driving *makaī*] You see, this land has a lot of loose rock now.

KM: Yes. So *makai* here, they just left it pretty much.

BP: [pointing to the right side of the jeep trail] That is the edge of an old lava flow.

KM: Oh, so this, it looks almost built up, but it's actually just an old flow.

BP: Yes, uh-hmm.

KM: I guess we've gone through, the first gate since the railroad (track) that we just went *puka* [enter] through.

BP: Yes.

KM: So now, by a map, I can look and see where we are. Interesting though, some of that rock looks like its...

BP: Yes, some has been piled there.

KM: It looks almost like a wall right there, a little pen perhaps.

BP: Yes. The main trail, used to be right there. The *ahupua'a* trail, so the rocks were cleared from there.

KM: Yes. [continuing the drive the road is rough. Uncle was still recovering from surgery, Kepā asks] Are we doing all right?

BP: Sure. [pauses] So you take these old flows, when we were *mauka*, you notice, you couldn't see this up in the area with more rainfall, but as you come down here, they'll start to crop out. And when you get down to the ocean, then the *pāhoehoe* is bare. Of course, a lot of that is because of sea action, *ehu kai* [sea spray] and stuff like that.

KM: Yes, the salt and everything.

BP: Yes.

KM: Yes, you can just see all of the grass and everything just curling up a bit.

BP: Uh-hmm.

112 KM: So you rotate your cattle through these areas…?

BP: Paddocks.

KM: So you don't over graze the grass and just leave everything bare?

BP: Uh-hmm. It is dry. But we still have green feed in the shade. Of course, this was not an indigenous plant, the *kiawe*. So we don't lack for fire wood and fence posts, that's for sure [chuckles].

KM: Okay, another gate [tape off to open gate, and back on, continuing the drive]

BP: Yes, there is no *mauka-makai* fence.

KM: So below this section here?

BP: Yes.

KM: I see. So the land... In fact, you'd said some areas, particularly makai, you loose, you don't have these *pā 'āina*, the walls...?

126 BP: Yes, all you'll have is an *ahu* [cairn] here and there. But we do have the recording of the old surveys.

KM: Sure. Okay I'll be right back [gets out to close a gate; tape off and back on]. So where we're going now, down to the ocean, is that...what area are we heading to?

BP: The beach of Honuaʻino.

KM: Honuaʻino, which is the proper name for Kāināliu?

BP: Kāināliu, I'll show you where it is.

KM: Okay. So the real location was a place on the ocean?

BP: Yes. [pauses, as we continue driving] Oh, here's the *pipi* [cattle].

KM: Oh yes you're right, all under the shade, the *malu kiawe*.

BP: Yes [chuckles].

KM: They're smart.

BP: Yes, they're not stupid. Ordinarily, I'd be bringing my yearlings down from *mauka*, but when it was a little greener up there, and they come down here, it's a drastic change, the climate and everything. So we hat like heck to move 'em down when it's like this. That's one thing we used to have to watch out at Puʻuwaʻawaʻa. When we brought our young cattle off the paddocks, off the slopes of Hualālai, and we were going to send them down to Hōlualoa, we'd try and move them down around the house, hold them for several days. That's still 2,500 feet elevation, to 2,300. Cattle from lower Puʻu Anahulu and those area, not too much *pilikia* [trouble], its warm down there. But, off the mountain.

KM: Oh yes, 'cause they're so *maʻa* [accustomed] to the cool eh.

BP: So we'd try and put them in the upper paddocks, and then slowly let them acclimate. But you'd have to give them the shots to take care of the pastorella and to take care of the shipping fever and other things, The fever they might acquire from the climatic change. There was always a chance of some loss.

KM: Yes, Julian Gouveia had shared with me that as well. They were using those dry *kula* [plains].

BP: Yes.

KM: *Makai*, Puapuaʻa-Hōlualoa, when they tried to take their cattle mauka, it was just the opposite. They were so used to the dry warm, and when they got into the wet like that, he said, "Oh, they'd often get sick."

BP: Sick. It's a drastic change. That's why, when Puʻuwaʻawaʻa was sold to the Dillinghams, they tried to select their herds by grade of animal, so to speak. But, they experienced that, you putting cattle from *mauka*, *makai*, and *makai* cattle, *mauka*, for a while there, it really was terrible.

KM: *Maʻi* [sick].

162 BP: Yes, they're not used to it. You've got to let them acclimate.

KM: Ahh. It's amazing though, your grass down here is still green.

BP: Yes. Well those cattle from, they'll come down. And plus we'll be bringing more down shortly. I hope we'll get a change in this weather.

KM: How many people are working with you now?

BP: I just have one full-time man and one part-time. And then when we need extra fence work, we'll contract it out. We're not keeping a big labor force on. [pointing to a split in the trail] You can go straight here. Just follow the tracks.

175 The next wall we come to, is where the Pā Kuakini comes through [see *Figure 1*]. It's not as big here as it is over the other side [from Keauhou to the north].

KM: Ah-haa. But your recollection from memory, is that the Pā Kuakini starts on the south side...

BP: Of Keauhou.

KM: ...Keauhou, and does continue all the way...

BP: Yes.

KM: That's quite amazing.

BP: A portion of it goes on till the *ʻaʻā* flow comes down in the *ahupuaʻa* of Honalo, but they don't have the wall on the *ʻaʻā*.

KM: Ahh, no need eh.

BP: Yes. [pause, continue driving] We've had people try to go down that Kaʻawaloa trail...well, you can go down with a four-wheel drive car, but there are some awful bad places in that trail. And end up, trying to get through to the [laughs] Kona Surf side. They'll get this far, and come up these roads, or try to and get stuck. So we have to come and pull 'um up. And oh shoot [chuckles].

KM: So this is the extension of the Pā...

BP: Kuakini, right here.

KM: Amazing. What's your understanding of why this wall was...?

196 BP: Well, of course, you had more of the Hawaiians that were down here, living makai of here eh. And they'd have their own little *pā kēkake* [donkey enclosures], so they didn't want the hordes of outside animals coming down. So they'd *mālama* [take care] *puaʻa* [pigs] and their own kēkake [donkeys] and stuff like that, in this lower land.

KM: Wow, what work eh.

BP: Uh-hmm.

KM: [inquires if the shaking around is too much] You'd mentioned that grand uncle Eben Low had used prison labor to get that road towards Keʻāmoku like that...

BP: Yes.

KM: Did you hear about how the labor was assigned in Kuakini's time for this?

BP: No [chuckles]. I'm just wondering, that would have been a damn good use for them [laughs].

KM: Yes. I think I've seen little archival notes between the *pōʻalima* [fifth day work law], and the *kōʻele* [royal agricultural field] for the chief, you know.

BP: Yes.

KM: And then the *paʻahao* [prisoners], even back then, I hear it referenced in the time of the Māhele...

BP: Yes.

KM: So you wonder, maybe when Kuakini had this done...He died around 1844 I believe.

BP: Yes.

KM: Like Judd them, Judd and Kinimaka, for the Kaumalumalu trail [now Judd Trail], they used prison labor also.

BP: That's right.

KM: So that was in about 1849, when Kauikeaouli assigned them that task.

BP: That's right. If it wasn't for the 1859 lava flow, maybe we'd have a road... And I'm sure that if that trail had been in good use, going to Hilo, they'd have improved it for ox carts and horse carts, and carriages and then, we might have a road into Kona.

KM: You know it. That's the thing to me, that is kind of interesting, the old name there, Wall's place there, when he made a mistake, and built in Kaumalumalu instead of Keauhou.

BP: Yes.

KM: Kealapūʻali.

BP: Kealapūʻali.

KM: [translated as] "The warrior's path" like.

BP: Yes.

KM: So it makes you wonder, was there a precursor of something previous to the Judd Trail.

226 BP: [pointing to the curve in the trail] Now we're in Honua'ino I again. But we didn't come through...and this is Lehu'ula [pointing to the right side of the trail].

KM: So this *pā* [wall] right here is the *pā 'āina* [boundary wall] for the *ahupua'a*?

BP: Yes. That's the Wall *'ohana*, Wall Ranch Incorporated.

KM: Ahh.

BP: And over here, off to the right, up on the hill...I don't know if we can see it from here. But, that is 'Ükanipō, that's a large *heiau*.

KM: Ahh, on the hill in Lehu'ula?

BP: Yes. Right at the boundary of Lehu'ula and Kawanui, is 'Ükanipō.

KM: Yes. So actually, we went through a gate there, at the Pā Kuakini, that was just left open...

BP: Yes. Well [looking up slope], it's hard to see.

KM: Yes, hard to see with all the trees.

BP: *Kiawe*. But, when we get down to *makai*, we'll look up and we'll see a portion of it.

KM: Ahh. Did you hear, was there a shark associated with this area, do you recall?

240 BP: Yes, that's built for him.

KM: So 'Ükanipō was for that shark eh?

BP: Yes. Some people have asked me why. I just think, associated many times, you will have a friendly shark, he'll come and rub the side of your canoe or something[1].

KM: *'Ae*.

BP: ...or something at night, so "*kani pō*" [resonating, or ring at night].

[on *pō Kāne* (no moon) nights, when they've stayed *makai*, Uncle and his wife, Aunty Bertha, have heard the sounds of music and voices coming from the *heiau* (pers. comm. May 9, 1997).]

KM: Oh sure, that makes sense doesn't it. In fact, "Ü" as a name, is shared with several areas as a shark, you know, Kaūnihokāhi and 'Ükanipō.

BP: Yes.

KM: So maybe this shark... [pauses; pointing at the trail] Do you want to go straight, or do you want to *huli* [turn].

[1] See an account of the shark Keōpulupulu; (Interview Notes:1) at the end of this transcript.

BP: We go straight now, we'll come out the other side. [pauses] There's ʻUʻukanipō [also pronounced ʻÜkanipō], right there.

KM: Ohh!

BP: That's the *makai* side of the *heiau*. The *mauka* side, you have the walled in area and everything. They say "That's where the *kahuna* [priests] were and everything." But this is the *heiau* proper.

KM: Well see, right there [pointing] in Lehuʻula, there is that orange fence, the metal...

BP: Oh, that is...Allen keeps that locked so people won't go up there and *kolohe* [mess around] with their *akomopila* [vehicle] and everything.

KM: So that's Allen Wall?

BP: Wall.

KM: He's keeping that area locked, sort of to protect the ʻÜkanipō *heiau*.

BP: I have the key, but I didn't bring that one today.

KM: Oh no, I mentioned it as a reference point.

BP: That's why, otherwise they start to go up there and *nīele* [get nosy] around that place.

KM: Yes. It's not bad if people go and only look, *nānā wale nō*.

BP: Yes.

KM: But *hana ʻino, hana hewa kolohe* [disrespect and damage].

BP: Yes.

KM: [pointing] What is this *puʻu* [hill] over there?

BP: That's Puʻu Ohau.

KM: Oh Puʻu Ohau, which is the boundary between...?

BP: Halekiʻi and Hōkūkano.

KM: And is that also the division between Kona Hema [South Kona] and Kona...?

BP: Kona ʻAkau [North Kona], uh-hmm.

KM: So this is off to the south of ʻÜkanipō.

BP: Yes. That was a main triangulation station for this part of Kona.

KM: Ahh, all the fishermen like that?

BP: Yes, no, plus survey. You read a lot of the surveys of this area, the reference point was ka Puʻu Ohau.

KM: Oh, I see we have one more *pā pōhaku* [stone wall] down *makai*.

BP: That's our holding paddock, and a watering pen and everything.

KM: I see a little bit of *ʻuhaloa* [*Waltheria americana*] on the side too.

BP: You know, before we brought in these guinea grasses and other things, when you used to have *pili* grass and the Hawaiian love grass, and those types of things, you had a different type of feed. You had plenty of the Hawaiian herbs.

KM: So do you remember *pili* [native *Heteropogon* grass] still...?

283 BP: Oh yes. But once these other grasses came in, they crowded out...of course, they greatly increased the foraging on the land. But, they greatly changed everything.

KM: Oh, here's your *hale* [house] *makai* here?

BP: Yes.

KM: [pointing to the stone walls and ruins] And this is all...?

BP: That is Kaʻona, the tomb he had built, but he never was buried in there. He built that for himself. He started his religion and when we get over here, you'll see, he started to build a church here.

KM: Ohh. [pointing] Now look, someone set this *pōhaku* [stone] right here on the *pā* [wall] like that.

BP: [chuckles] I don't know why.

KM: But this is your holding pens, watering hole?

BP: Yes, the water trough is over there.

KM: Oh I see, the little shed there.

BP: One of the storms knocked that tree over.

KM: That big *kiawe* there?

BP: Yes, the *makani* [wind].

KM: Wow, the wind must have been ferocious.

BP: It was a pretty *pīlau* [bad] wind, because of me of my young coconut trees, twisted the tops right off.

302 KM: Where do you want to *kū ke kaʻa* [park the car]?

BP: Just put 'um under the shed, it'll keep cool

KM: [backing up]

BP: Okay, *hiki nō* [this will do].

[tape off, we get out of the truck, and tape back on as we walk around]

...You know, my father said the last time this wall was broken, was in 1917. But the thing when they rebuilt that wall in 1917, they only

made it about half as wide as it once was. And no mortar or anything. But strange, and of course out here on this beach, out to those coconut trees, we used to have grass and *ekoa* bushes and everything. So when Bertha and I came down in the 1970s, we started cleaning this place and had decided we'd make the house there eventually. Well, we removed all the *mauʻu* [grass] out here and it opened up a path for the water.

KM: I see. Now if we turn back, this is the little *hale* that you made *makai* here.

BP: Yes.

KM: Is this the one you mentioned the DLNR and the difficulty...?

BP: Oh yes! [chuckles]

KM: Now, you see behind your hale, and see the mortar cement?

BP: That is Kaʻona's, when he started to build the church.

KM: So that is the start of his church?

BP: That's right.

KM: Did someone give him permission, you *ʻohana*?

BP: No, he just came down and commandeered the land. Well you know, he went through a period... [looking on the ground where we were walking] I can see somebody's been here, they drank beer. Shoot! Anyway, he went through a period of time, he supposedly got a lease on this land up here, just *mauka* side of the railroad, from the Lunalilo Estate, I think that was. And *ʻauwē*, William Roy came along and said, "That was too cheap," so he offered more and he got the lease. Well, that got the man quite angry.

KM: Kaʻona?

BP: Yes, Kaʻona. So he moved his people to this beach and he took this place over and he started building his Hale Pule [Church] here for his cult. Well, after a period of time, the rightful owner of the property decided that he should be removed from there. And so Sheriff Neville came down to give an eviction notice, and they did not honor it. Finally, later on, he comes back with a posse on mules and horse back, and what have you, about 30 people, to evict him. Well, they defied him and as a result, Sheriff Neville, whether it was a sling, or if somebody threw that *pōhaku* [stone], I don't know, but he was hit on the head, stunned and fell from the horse he was on, and he died. One of his *makaʻi* [officers] was hurt too, so they fled. Now Princess Ruth Keʻelikōlani had been left in charge of the island, the *Kuhina Nui* [prime minister] at that time, she dispatched a militia from [thinking] ...they were in Kaʻū at that time. So they force marched to Kona and the Royal Marines were dispatched

from Lāhainā and they came here. But, there was not much blood shed, he [Kaʻona] gave up.

354 But, I was reading later on, and I often wondered from the signs in that guinea grass, you can see old house sites and what have you, what had happened here. Why was the evidence of the Hawaiian population that is exhibited here, and out there [pointing south], Honuaʻino and Hōkūkano, why were there so few families. ʻCause I only knew about 17 families in this area.

KM: By your time.

BP: By my time.

KM: Now, how many people were with Kaʻona, about?

BP: Two- to three-hundred.

KM: That many.

BP: But, you see, because of western law, they were tried and then they were *hilahila* [shame]. A lot of them were incarcerated on Oʻahu, and imprisoned in Kailua, so they left this area. My great grandfather in his journal says that it caused a mass exodus from this area.

KM: So that perhaps explains it.

BP: Yes.

KM: You'd said inside, behind the paddock area, where you watered the cattle, the *pā pipi* [cattle corral]...

BP: Yes.

KM: Has house sites, still has remnants of small little *kahua hale* [house platforms], like that.

BP: Yes.

KM: Do you think that some of the paddock walls themselves, that stone may have been gathered from some of the earlier sites and built into the walls?

BP: I don't think so, ʻcause right near the wall, there's some near, close.

KM: Oh.

BP: I don't think so. Most of them were just a paved area, raised above the ground, maybe they have some *ʻiliʻili* [water worn pebbles] and stuff.

KM: Ahh—so you know they were residents.

377 BP: Yes, they were residents. In fact, my wife, one day, was over here. Something she was looking at in the *kahua hale*, on the ground, this thing glittering. And she found an old gold coin [chuckles]. And

that point out there [pointing to the south, towards Hōkūkano], is Keikiwaha.

KM: So on the south of this bay here.

BP: And Kānāliu or Kāināliu, is right in the inner part of the bay there. Where you come into the point, you get into the calm in the water in there, that's Kānāliu[2].

KM: Ahh—that's Kāināliu. Now its not way in here, its sort of mid-way from the point to the inner...?

BP: No, its inside. And Pā'ao'ao is right around the bay. Its right around the bend [pointing north].

KM: North of here. And so you get into Lehu'ula next?

BP: [gesturing] Lehu'ula is on the other side of the *pā pōhaku* [a stone wall just past the Paris beach house]. Then when Lehu'ula's *pau*, it comes down by...where you come down from 'U'ukanipō, right on the other side of 'U'ukanipō is the Kawanui *ahupua'a*. Then from Kawanui, you go to Kuamo'o, and Kuamo'o to Mā'ihi.

KM: And you were describing, in that Kuamo'o, that its that whole bay really that is in between... ?

400 BP: The bay of Kuamo'o transcends the lands of Mā'ihi, Honalo, and portions of Keauhou.

KM: *'Ae* [yes]. Its so beautiful.

BP: But, this is our place. I see the Tongans did a pretty good job over there on my neighbor's wall.

KM: Oh, so they had some Tongans come...

BP: They had some Tongans come do the work. [walking along the older section of the shoreward wall] See, now this is how you set stone.

KM: So the long end is going in rather than face out eh?

BP: Yes.

KM: That's what you were describing.

BP: This wall was done by...I was away, and after the first *tsunami*, this family who was living next door, who had the use of our property, going *mauka-makai*, all along, they came down and talked to Bertha. They cleaned up all the stone in this yard. They said "I'll fix that wall for you." But, you look at the kind of job they did, its all any old way.

KM: The tsunami in 1946, or later?

[2] See further accounts of the naming of Kāināliu; (Interview Notes:1-2) at the end of this transcript.

BP: No, I mean the high seas. Water in that 1982, flattened...this wall was nothing like this. It was just about half, this wide [gesturing]...

KM: Ahh, about three feet maybe?

BP: Yes. And it flattened this, the water went right through under the house, broke through and broke some of the lattice work. It was high seas. My cousin Allen came down, he said he got up on our verandah, he said "These pōhakus were just submerged in the waves.

KM: So was that Hurricane ʻIwa time?

BP: No, just a sea generated, in the west someplace. But *pīlau* [slang for dirty or vicious]. And so in the 1980s, we had three times where the walls were [knocked out]. So I said, "Heck no, we're going to fix this wall. Well, here, is part of the old wall. But they built this wall, the Tongans. I told her [my cousin Pudding Lasiter] "Make sure they make it wide enough." So they did a pretty good job.

KM: Yes. It looks nice. Are there *poho* [hollows] for *paʻakai* [salt] out here too.

445 BP: Oh, there's some. Over there too. There's a good little hole to bathe in too, inside of that *wai wili* [a basin-like pond where the water swirls around] place, sometimes, you have kind of a whirl pool.

KM: Ahh—so that's Lehuʻula side already. And this wall on the side of your place is already the division wall?

BP: The division.

KM: Between Honuaʻino and Lehuʻula.

BP: So, I had to move this *pā pōhaku* [stone wall], that's why. Because our boundary goes about ten feet the other side. This wall [the *mauka-makai* wall on the north side of the Paris house] is not on the boundary.

KM: I see, so they've actually made too nice of a *puka pā* [gate opening] right here for the wall, because its going to be inside your wall.

BP: That's going to be inside my place. That was kind of a miscue. They should have made the *puka pā* right on the other side.

KM: Who is this?

BP: This is Pudding Lasiter. And where that other tree is starting up over there, where the *ʻāmana* [a wooden cross post], that is just about the boundary of she and Barbara Nobriga. Barbara Nobriga's is where all those coconut trees are. Then on the other side of Barbara Nobriga is the Hoopers, from Billy Hooper. His son is married to one of the Mitchell girls from Puʻu Anahulu. Yes, they

had...the Hooper family, they have cousins in Honolulu. I know one of them used to live out at Kaimukī, Herbert.

KM: [looking at the ground] A *kukui* nut came down.

480 BP: Looks like *kukui*, it didn't come from here, some one carried it. Anyway, we go on the back verandah, maybe we can... Oh no, these trees have grown too big to see ʻUʻukanipō. ʻCause before you get up on the verandah, you can see. We get out on the beach, and you can see. Wherever you go at *kahakai* [the shore], you plant *lāʻī* [ti leaves] and then when you want to [chuckles] *lāwalu* [broil fish wrapped in ti leaves]...

KM: *ʻAe*. That's right. Ahh—we've got all these *pipili* [weed seeds], on our feet now, and on you pant's legs. [walking on to the verandah of the Paris beach house].

BP: *ʻAuwē*, the clothes line fell down... No, we can't see ʻUʻukanipō.

KM: Yes, the trees grew up through there.

BP: Yes.

KM: Oh, there's quite a nice pā wall enclosure] in here. So this is like the old...

BP: And the other width, the *pā pōhaku* is the *mauka* side [of the enclosure]. To make this holding pen, we just put the stone on top, but we kept the base.

KM: Yes, it's of historic value.

BP: No, we didn't *kolohe* [disturb] that.

KM: That's the old kind of cement, they *kālua* [bake] the coral in the *imu* [earthen oven].

510 BP: Yes, the kiln was right out here, by that coconut tree, you get under the sand, you dig, you'll find all the burnt coral.

KM: Oh wow.

BP: Look, the *pīkake* is coming out to bloom.

KM: Yes, beautiful, a good place for it. And what, you get wai [water] just from the roof, or you made a little...?

BP: We have water come all the way from the top.

KM: Wow, too good, some pipe eh.

BP: Uh-hmm. Before, we used to pump water, but heck now, we just run the water down by gravity.

KM: Yes, may has well.

BP: [looking shoreward] Ohh—look at the *limu paheʻe* [a native green flat leafed seaweed that's collected and eaten seasonally]. Plenty

limu pahe‘e this year. One rough sea and it will really grow. That’s the best thing for *limu pahe‘e*. June, pretty soon, when you get a high sea, and then when it gets *mālie* [calm], hooo! It really grows [chuckles].

KM: So is this where your dad them would come down too, and go fish like this?

BP: Yes, of course, they didn’t have a house down here, but he would go over there and talk story with... That’s Jock Ackerman’s house over there [pointing to a house to the south, Hōkūkano side]. And on the other side, in the back, Sam Ho‘omanawanui had a house, and Hailama Ho‘omanawanui had another one.

That was one thing Aunty Carrie would turn over in her grave, is that those people didn’t get their beach lots. The Kele’s got theirs thank God. [walking out towards the shore] Frank Thompson has it now, ‘cause Kele’s granddaughter, Leilani Whitmarsh, was the principle heir.

KM: Oh, so Leilani Whitmarsh was the heir to that, and she sold it?

BP: No, no, Frank married Leilani. So now its he and his children’s *kuleana* [land parcel]. The children come down quite a bit. What we’re going to do is, we’ll wait and cut the fence post off, and bum-bye, to get rid of the wood, we’ll have to burn it. But now we’re not supposed to burn fire. So down here we’ll tell ‘um we’re building a camp fire [chuckles]. We have to wait till we get the ground wet. Hooo! So this is where we get all coconuts and what have you.

We’ve got to go through these piles [looking through coconuts on the ground]. When they clean the beach, the leave the ones the wai on top. But pau these already.

KM: Yes, *malo‘o* [dry], a long time.

BP: Oh, this one has. Then we go up Lanakila Church, get our production line going and we make about five, ten gallons at a crack [chuckles].

KM: Wow, and *haupia* [coconut pudding] too?

BP: *Kulolo* [coconut and taro pudding]. I love to make *kulolo*. But you cannot beat your *haupia* and your *kulolo* made from your own coconuts. Its rich. That Mendonca stuff is just too watered down.

KM: It is. I think they just grind up the whole coconut and squeeze more water through it.

BP: Yes, our *haupia* we make with our own coconut milk is *‘ono* [delicious].

KM: Uh-hmm.

592 BP: One time, this whole thing was covered with sand. The high seas took the sand way past the *kiawe* trees where the break in the wall is. You see, we haven't finished that side yet.

KM: Yes. So the sand has been pushed back.

BP: Yes. But all this *pāhoehoe* here...not that over there [nearer the water line], but this strip was covered with sand.

KM: Yes, you can see the root of the *niu* [coconut] over there and how its all exposed.

BP: Oh yes, terrible. See the trees over there, how much sand ran away.

KM: Yes. [pauses, helicopter flies overhead; tape off and back on]

BP: ...One inch in, with only one inch on top, and the Hooper boys came down, and I think they were feeling no pain...

617 [end of Tape 2, Side A, begin Side B—playing out blank tape]

[Having gotten out towards the shore, we turned a looked up towards ʻÜkanipō]

628 KM: Oh, its really quite built up.

BP: That's a massive structure.

KM: Did you hear anything about the *manō*, the shark at all?

BP: No, but I can see why. This area, we know of, we had a person the called Kāmala and "John Pokokī" [Portuguese John], they called him, he was a Coelho, and they both were hurt in that area where the whirl pool is, that I pointed out to you.

KM: Yes.

BP: They were knocked down, bleeding, and they got washed out in the high water, and both of them were eaten by sharks. So I think that the people here were real scared because of the history of that. And you know, people we've lost from this area, there's been several, and if you don't get them now [right when they're taken out], they've never been found.

KM: And you said Coelho and Kāmala.

BP: Yes. And then Mrs. [thinking]...one of the daughters was married to a Japanese man, with the last name of Okamachi, their *kuleana* was; oh, we passed by it off to the left. Well, during World War II, they took the mother's name, and they all changed the name to Coelho.

KM: Oh, like Punihaole *mā* [them].

BP: Yes, Robert Eto.

KM: Yes, just to take care of the families.

BP: Yes. So that happened during World War II.

KM: [walking along the shore] Some one *poina* [forgot] their bamboo [a pole sticking straight up out of the *pāhoehoe*].

BP: Yes [chuckles, a land mark *nō ho‘i* [giving emphasis to the statement]! But like our *ahu* [cairn] is straight out there on the *pāhoehoe*, and at high sea, the water washes over and you have several of the bowls, where the Hawaiians used it for *pa‘akai* [salt]. Its right in there. So in the old days, they believed you owned to the *limu* [seaweed] line. But you can see this are is washed by the waves. You look at how clear it is.

654 KM: Oh yes, and you see the *punakea*, the white coral like that.

BP: Yes.

KM: Oh, *mahalo*.

BP: Uh-hmm.

KM: So Keikiwaha is to the south.

BP: Uh-hmm.

KM: Pā‘ao‘ao is around...

BP: Around the bend [north].

KM: And that point with the coconut trees way out there [pointing further north].

BP: Ka-lae-o-Papa, that’s Keauhou. That’s the far end of Kuamo‘o bay. You don’t see Cape Kuamo‘o from here, but if we went to Pā‘ao‘ao, we could see it.

KM: I see, so that marks the northern boundary of Kuamo‘o Bay.

BP: Yes.

KM: And look, still see *niu* [coconuts] in your trees. So many *niu* now, its just like they never get fruit.

BP: My cousin Bobby Hind he said, “I don’t know why these people do this.” He says “It’s just like a man that’s been castrated” [laughs]. That was his description, you know.

KM: *‘Ae* [yes].

BP: He hated to see the coconut trees like that. But, its because of the liability. The damn fool don’t have the sense...[laughing]

KM: Yes, to look up first, “If it has coconuts, don’t stand under it.”

BP: If its *makani* [windy] give it room [laughing].

KM: Oh look, here’s a *kūpe‘e* [*Nerita polita*], kind of water worn, but nice.

BP: Yes. So this is our...My two daughters, we've divided, the one on the mainland, owns that side, and the one here, owns this side.

KM: Is the goal in the family, to make sure to keep this *ʻāina* [land], like this, not...?

BP: That's right.

KM: Good, we don't need any more [chuckles].

672 BP: Hooo! I was so mad one day, the soil conservation...Bertha and I had just cleaned this place, and we had a member of the board of supervisors with us. And he's "Boy, what a wonderful place for a County Park." Hooo [chuckles, shaking his head]!

KM: I know, terrible. See those *niu* that are on the side [pointing out towards the cove behind Kāināliu], one is no more *poʻo* [head] already?

BP: Yes.

KM: That must have been a little dwelling area or something.

BP: Yes, that's where Dr. Trousseau's house was out there. People used to call that "the honey of the houses," the hale collapsed and went down.

KM: Ahh—so those last few coconuts... Who's house is this again, here?

BP: Ackerman.

KM: This little house is Ackerman's?

BP: Yes.

KM: So then just past there is, you see that coconut there.

BP: We walk out.

KM: Oh nah, nah [thinking of his recovery from the hip operation].

BP: Nah, then you can see where the other places are. I don't mind walking now.

[tape off as we walk some distance along the inner shore]

683 [telling how his father loved]...the *kahakai* [beach], my mother loved *i uka* [upland], and he said "It was too damn cold."

KM: Ahh—so papa loved the ocean.

BP: Yes.

KM: And mama was mountain.

BP: And he loved to fish. Oh, he used to say, "I can come down here and sit on one of these points with my *ʻalaʻala* [squid liver bait mix], and if I have anything I want to talk to the lord about, I do it here. I

feel we're at ease, we're at peace with nature. It's much better than going to the Hale Pule [church] and you have people there who are good for one hour, and then 'auwē! When the go outside, they *nahu ke kua* [bite the back]!" [laughing]

KM: *'Ae* [yes]. So he'd just go cast out his little *'ala'ala* line and sit down and *Aloha ke Akua* [love God].

BP: Yes. And I go to church and everything, but still when I'm befuddled, I have a place *mauka*, in the *ka nahele* [forest] out there. A nice little peaceful place, I go there. When my mother died, that's where I went. I held on, but I went up there and let it out. My father, the same thing.

698 So I can see, the land has a special meaning.

KM: Uh-hmm. Well see, that's one of the things that you hear eh.

BP: Uh-hmm.

KM: As you said, "The land has a special meaning..."

BP: Yes.

KM: ...and a lot of people are trying to regain that sense of value and... [pauses, walking along shore; tape off and back on]

BP: [points out the former residence of Sam Ho'omanawanui] ...Right there.

KM: Oh, right inside there?

BP: Yes.

KM: Oh a part of the house is still standing, a part of it. About when do you think Sam Ho'omanawanui passed away?

BP: Oh, he died around the middle 1960s. [walking a little further] This is the Ackerman house. And then, we'll walk as far as the Greenwell place. And Frank Thompson's is the far end. [tape off, then back on]

[walking towards Jean Greenwell's beach house] ...Frank and I helped Norman build this house, then they in-turn helped me build my house, then we all helped Frank build his house]. Norman Greenwell, and Frank Thompson. Frank and Leilani.

KM: Ahh—and Leilani was the Whitmarsh?

BP: Yes. [walking]

KM: Oh, the windmill is still going.

BP: [chuckles] But that's disconnected.

KM: For show.

BP: Oh what a time we had putting that monkey up [laughs]. This is now Jean Greenwell's house. Then Frank them built. Frank and them have a lovely yard, it goes out, you can see the stone work.

KM: Sure, I see the *pā* [wall].

BP: When we get over there, you can see down into Kailua.

KM: *'Oia* [is that so]!

BP: I spent many a night cutting these [pointing to the decorative molding on the porch]. They gave me the pattern so we'd all make some up at home, when I had some spare time.

KM: It's very nice, the verandah decoration. [pauses] Hey look, here's a *papamū* [a stone Hawaiian checker board] eh.

BP: Yes.

KM: Right here.

BP: Plenty, all along and in front where I told you that place, Waiwili?

KM: Yes.

733 BP: All along the side, you could see they paid, there's plenty there. And of course, the park there, if this Oceanside 1250 goes through, they're going to have that Hōkūkano Village Park, on that side.

KM: Oh, so from Keikiwaha, just on the other side?

BP: Uh-hmm. So that's going to be open for the public. Well, we have mixed reservations because we know that when people go there, they'll look down and see our sand and everything, and they're going to come, but can't stop it. [tape off, and back on]

[speaking of the large stones used in some of the walls] ...Hale-o-Keawe at Hōnaunau.

KM: Yes, those pōhaku [stones] are so big.

BP: 'Cause, by grandfather rebuilt that main wall in 1917, he moved his family down there, they set up a tent city and lived there for three months.

KM: Right at Hale-o-Keawe, so that big wall there?

BP: Yes, *mauka* side. And of course, the 1950 earthquake, and the remnants from, the 1929 earthquake, they damaged that and the county didn't do anything. So when the National Park took it over, they repaired it with masonry.

KM: What's this little alignment here [low lined trail ruins]?

750 BP: That's a part of the old trail that used to go through here.

KM: Oh, so the trail ran sort of...

BP: When Dr. Trousseau used to bring the wool down from Kanāhāhā, they used to go through here, and had a gate through Thompson's and go out to where you saw those coconut trees. And at Kāināliu, they used to load the ships with wool. The ships wouldn't come in, they'd send the lighter whale boats in. So this was part of that trail.

KM: So it ran all the way from *mauka*, come down and across?

BP: Come down and came right through where Sam Hoʻomanwanui's house was, there's an alley way there, and it came out on the beach. Then they had another branch, that had a gate here, and went over. So this is it.

KM: *ʻAe, mahalo* [yes thanks]. So Trousseau would bring the sheep wool from *mauka*...

BP: The wool.

KM: ...so he had his place where those coconut trees are...

BP: Yes.

KM: ...And then Kāināliu was just a little further...?

BP: Yes, the cove there, where the point that sticks out. You still see the chain around the *pōhaku* [stones].

KM: Oh, so they'd hold the little boats there.

BP: Yes. Then later on they moved the landing to Nāwāwā, by Puʻu Ohau. It was a better place. [pauses] I don't know what happened to this place, we used to have *limu ʻeleʻele* [a native green stringy seaweed, that grows in places along the shore where freshwater also rises up into the salt water] in the cove here. And then, somebody must of *kolohe* [made trouble] over here. Now, no more.

KM: So had freshwater or something coming up here.

BP: Yes. We had good brackish water over here. [pauses] This is Franks house. Here's more of that mold work [chuckles].

KM: The lattice like on the side of the verandah.

BP: [chuckles] You get pretty good with the jigsaw when you make enough of those [laughs].

KM: [laughing] Sure. [pauses]

BP: Too bad Leilani passed away, she used to love this place. She used to come down here when she was a *moʻopuna* [grandchild] with here grandfather, and when they had the old house. Now, if you get out here, look all the way back down, to Kaiwi Point [north of Kailua].

KM: *ʻAe*, how amazing you can see all the way to Kaiwi and Kailua side.

BP: Yes.

KM: I guess that's Kona Surf there [pointing to the hotel in the distance].

BP: Yes, and beyond that on the other side, you can see either the Lagoon or the Keauhou Beach. These are choice lots. Good *makani* [breeze] here, cool. This is where you used to go out to Trousseau's place.

KM: So the road would go through there, and out to Trousseau, and...I see a little *poho paʻakai* [stone salt bowl].

BP: Yes, well those, they're from around here.

KM: Over the years, its better to take care of it. [pauses while walking, tape off and back on]

795 BP: ...Grandfather and grandmother, Luʻukia, they used to use these things. They were *akamai* [smart]. The old people knew how to live in these remote areas. [pauses while walking, tape off and back on]

[speaking of Old Hoʻomanawanui *mā*] ...The old way.

KM: Hmm, they'd call, "*Mai, mai*." That's the part of Hawaiʻi I love.

BP: [looking around] They must have moved the pet *pōhaku* [stone] down there. They used to keep it under the water faucet from the tank.

KM: I see some more *pīkake* here.

BP: They really bloom when they come in. Here's another salt bowl. When Frank and Leilani first started working on their lot, they built that [a section of the structure behind the main house] and that's where they camped and everything. And then as time went by, he built the house.

KM: [pointing to a cave] is that a *lua wai* [water hole] back here?

BP: No, it's just a cave.

KM: I and see put a *pū hala* [pandanus tree], did Leilani weave?

BP: Oh, she could weave, her *moʻopuna* [grandchildren] are learning too.

KM: I interviewed an Aunty Lucia Whitmarsh on Oʻahu, for a Mōkapu project... [brief discussion of that project and the Whitmarsh tie]

822 BP: Oh the Hawaiians had many uses for that. Well, we better get going... [pauses while walking, tape off and back on]

KM: That's Hiram...

BP: Hoʻomanawanui, Hailama.

KM: So we're right behind Jean's house, so this was all...he'd plant *ʻuala* [sweet potatoes] and every underneath here?

BP: His house was right out here, and Sam was over there.

KM: [pointing to an old stone alignment] So, is this a part of an old *kahua hale* [house site] here?

BP: It looks like.

KM: Yes, the way its built up here, and that's all *kahua* [platform] there.

BP: Yes built up. And the *pā puaʻa* [pig enclosure] was in there. [pauses while walking, tape off and back on]

You know Kai Wah Lee?

KM: Oh yes, and Tak Wah them.

BP: Well, Kai Wah's wife Elizabeth, she a Hoʻomanawanui, Hiram's daughter. So she was *maʻa* [familiar] to this place here. She's a Deaconess and Hāili Church. Of course, worked were pretty close in bringing Henry Ōpūkahaʻia home.

KM: Yes.

BP: Well, I told them, I felt we brought him home at a kind of wrong time, because you know, we had the bulk of the Hawaiians, had the interest in the sovereignty. So I just felt that maybe he didn't get as much response as he would have if he had been...When Kaina first wanted to bring him home, three years before, we weren't having the big movement, so maybe we could have done a better thing. Our hope was that he would be as an example of a Hawaiian who went up there, learned five languages, started to translate the Bible from Hebrew in to his mother tongue. And then it showed that if you gave your mind to it, his thirst of knowledge, you could do something. He influenced a lot of people. Without him, the missionaries would never have come here.

852 We were hoping that he would inspire our younger Hawaiians, to grasp as much knowledge as possible. [pauses while walking, and going to get the truck; tape off and back on]

KM: So this is Hoʻomanawanui's *hale* here.

BP: Trousseau Road is right, if you go a little; you see the gate, that's where the Trousseau Road came down.

KM: So this *pā* [enclosures/walls] where the *niu* [coconuts] are now, you'd said it was a *pā niu, pā mahiʻai* [coconut grove and garden plot]?

BP: *ʻAe* [yes].

KM: So for more dryland cultivation down here. You know, with perseverance and hard work, but they *aloha* [love] so much the land eh.

BP: Yes.

KM: They didn't tire of working it. Even this *niu* is nice too, the *hua* [nuts], small, you know.

BP: You know, when you make *palu* [bait chum], we use the oil from the *niu kaʻa* [the dried coconut meet that rolls around in the unbroken nuts]. You know, when you get that coconut that goes caaraca, raca, raca [mimicking the sound of the rolling coconut]. You use that one.

KM: And look at this small one like that, nice for make *ʻūlili* [a native musical instrument, rattle].

BP: *Makai* of the paddock, *mauka* side here, belongs to Allan Wall, but we use it, and then this is Ackerman. There land is on the other side.

KM: Yes. So Hoʻomanawanui's time, and when you were young like that, he was still growing things down here?

BP: Yes.

KM: *ʻUala* [sweet potatoes] and ...

BP: Pumpkin.

KM: Ahh—*palaʻai* [pumpkin] like that.

879 BP: See, between those two *pā pōhaku* [stone walls], that is the Trousseau Road.

KM: I see, so is that a small water tank up there?

BP: Yes, that's Ackerman's pressure tank. Yes, this is where the Trousseau Road puka'd [opened] out on the *makai* side. Then later on, they shifted it and it came down in the area where Yamagata is and they went down to Ka Puʻu Ohau. [pauses while driving, tape off and back on]

KM: [Speaking to Uncle about some of the legendary narratives that I had translated for this area in] ...*Ka Hōkū o Hawaiʻi*. Some nice Hawaiian texts about here. So it's so good to see it in real life, not just in the writings. [pauses while driving]

BP: Did you do any research, in trying to find the name of that *heiau*, in Lehuʻula *i uka* [upland Lehuʻula]? The one that's near Kōheo. That's the name of that area?

KM: No. That's the *heiau* that you'd said Jean and Dorothy Barrere had looked into.

BP: Yes, uh-hmm. It has a name, I'm trying to remember.

900 BP: There was another lady that lived up in the Volcano area, related to [thinking]
...her *ʻohana*, they did some research on *heiau* and stuff...

KM: So we've come back around, we're at the *pā ʻāina* between Honuaʻino and Lehuʻula.

BP: Yes, that's right. [pauses while driving] We're in Honuaʻino, and on the other side of the wall is Lehuʻula iki. There's two Lehuʻulas, Lehuʻula iki and Lehuʻula nui.

KM: So Pudding's *ʻāina* [land] is in Lehuʻula iki?

BP: Yes. I know when I [chuckling], I always fill out these shipping permits, we have to fill out when we send cattle. You have to have a shipping form which has the cattle's brand on it, the sex, and everything else, and where it says "Origin of Shipment," I always say Lehuʻula iki, North Kona [chuckling]. And these markets, they don't know where the hell that is, you know [laughing]. They all think, "You live in Kainaliu." I say "No!" [laughing].

KM: Yes. Now, when you were shipping cattle, how much did you get per head in Honolulu, and what was the cost of shipping about, per head?

935 BP: When I was a kid, I remember in the early 1930s, right after the depression, we were getting about 17 cents a pound. But then in World War II, in that era, they were getting about...under the O.P.A. ceiling price, they were getting about 26 to 29 cents a pound. But in those days, proportionately, your insurance costs were way down and your labor costs were less, and everything else. So we made, when you figure it out proportionately, more money at that price, than we do now.

KM: Oh boy. [having driven past a stone wall] For my clarification again, that was the Pā...?

BP: Pā Kuakini.

KM: This section here. Okay so we've just driven back through that.

BP: Yes.

KM: And you've got that [gate] open now, but you don't always have it open, the gate there?

BP: No. There's nothing *makai* of that *pā uwea*, the barbed wire fence. Do I hear dogs? Try Stop. I think it was just rubbing tire.

KM: I think I picked up something in the wheel [making a squeaking sound].

BP: I though "'*Auwē, hae ka ʻīlio*" [Oh, the dogs are snarling] [chuckles]. I don't have anything with me, but, there are no *pipi* [cattle] down here, so its probably ...There are a few small little dogs that *lalau* [wander, roam] around here, but they go more after mongoose and stuff like that. But when

you get the bigger dogs, and they get after *pipi* [cattle], they can really do damage, they can kill ‘em.

KM: Yes, they run ‘um.

BP: Yes. One year up at Waikeʻehu Paddock [*mauka* of Hōkūkano], that’s when Norman Greenwell had the place, that one year, they killed about 28 head of yearlings. I got five of those dogs and other people got ‘um, and finally, we had to put out poison. You warn all the neighbors, and everybody tell ‘um, “Look out, keep your dogs tied.”

KM: I know, it’s hard, but when you see the impact they have on your animals, you’ve got to make a choice.

BP: Yes. And I see in the legislature they were trying to pass a law to make it legal for ranchers to shoot dogs on their land. We’re better off doing it silently [chuckles], if you advertise, you’re going to get into trouble. [pauses while driving]. You try and catch one of those *lalau* [roving] dogs, to go and tell the neighbor, or who ever it belongs to, he going to bite you and he’s going to take off.

One thing I got to find out, I’ve got to change that lock up there. I pulled it by chance and it opened, it shows its worn out. [looking in the field] Oh, our pipi still *moe* [laying down]... [tape off and back on]

1002 [speaking about the religion preached by Kaʻona, he] ...to maintain some of Christianity and some of the old religion, a kind of a blend. But he tried to do several things, like they say on Oʻahu, once he kept a corpse in the house for three days, trying to resurrect it and stuff like that. So sometimes, he could be way out.

KM: Was he originally from Kona?

BP: All I know is, he went to Lāhainā Luna School, so he was a fairly educated person. My great grandfather said he [Kaʻona] was very intelligent. Too bad. [tape off—open gate—tape back on]

...The old Hawaiians who went, in fact, just to grammar school, they were sound in their English, penmanship, mathematics. Hooo! Gosh, they were very intelligent people.

KM: They were very...there was good English, good Hawaiian and...

BP: Grammatically sound. Well, they had to be intelligent, look at how fast our people like Kamakau and John Papa Iʻi, and all of them, they mastered the English language, and they were historians and boy! Henry Kawewehi from here in Kona, and others, they were brilliant people. And look at our Aliʻi [rulers], Queen Liliʻuokalani, and how they could compose and everything, it was wonderful.

KM: *ʻAe* [yes]. You now, you mentioned Henry Kawewehi, he and his wife, Julia, are buried down by the old Kaʻiliʻilinehe Church.

BP: Hmm.

KM: And there is a move to try and sell that lot and those graves...

BP: I know Sam Kawamoto has come to me about that. We just talked about it at our Council meeting the other day, [recalling the famous saying of the area] "*Keauhou i ka ʻiliʻili nehe, me Helani i ka wai o Puka-iki*" [Keauhou of the rustling pebbles on the shore, and Helani of the spring of Puka-iki].

KM: *ʻAe* [yes], that's a famed place. So I know that several of the families I've spoken with are very upset about that. It's almost the last Hawaiian presence there, those ʻilina [grave sites]. So they'd like to see it kept and taken care of.

1043 BP: Hmm. ʻCause the old road to go the other side, went right there, *mauka* of where Arnold Richardson and Alice Hoapili them had their place. And it bent and went down from there, then you went down to Heʻeia Bay and everything else.

KM: ʻAe [yes], Haʻikaua.

BP: Yes. That's where the old church there was.

KM: Did you ever hear of Kānehoa's tomb being down there?

BP: No, no.

KM: Aunty Lily Kong took me last week to go past Alice Hoapili's to the small little Awa waʻa [Canoe landing] that was there...

BP: Yes.

KM: And there's still, that old kind cement [crypt-like] there.

BP: Yes, that I know, but I forgot the name. ʻCause we used to get the spooks when we went by old Kaʻahaʻāina's house, I tell you. She was right on the end, *mauka* side [chuckles].

[pause while driving; tape of, then back on]

[speaking of the Keʻenakī-Keʻāmoku area, Puʻu Anahulu] ...a *kīpuka* [area of older forest growth], *mauka* there. And up about four miles above there.

KM: So Keʻenakī and *mauka*?

BP: Yes. And we'd go up and *kī hipa* [shoot sheep] *mauka*. And my Uncle always used to say, "Don't drink too much water, just drink enough." And we'd go along, as we'd start up, we'd carry half gallon jugs of water. Then we'd come to an *ʻōhiʻa* tree, then we'd hang it. And then we'd go further up and hang another one. So when we came down, we could wet our mouths, but he said *ʻalani* [oranges]

were the best. We'd take orange and you eat that, its juicy, it would quench your thirst. So we never drank too much water. But coming down, we'd all... Once, I took a bunch of *malihini* [visitors] hunting up there, hoo! These were athletes, track runners and everything, but they didn't know how to walk on the *pōhaku* [stone]. And when they saw the *hipa* [sheep], they got all excited, in fact, the *hipa* crossed between them, and here this was cross fire. My Uncle David said, "*Wilama paʻi ka lepo*" [William hit the dirt]! So we hit the dirt. All these guys, and I gave them heck. I said "Don't you shoot when you shooting towards each other." But that gave them buck fever, and I had given each one, a *hipa* to carry. And *hiki ʻole* [laughs, they no can].

KM: [opens next gate] So they just kind of wilted eh.

BP: Well, that happened at Puʻuwaʻawaʻa too, when we went hunting one day. Don Carlsmith and his father Wendell, and their handyman, Toshi. And had young Dwayne Carlsmith with them...well, he was in the army at the time, so he had some sense about a rifle, and hunting. The sheep did the same, ran between Toshi and Don and the father, and they had their 30-0-6s, and this war was going on with ricochets going off the pōhaku [stones]. Dwayne and I hit the dirt, and he got mad, he said, "Mr. Paris, show me the trail home. I'm not going to stay with these fools!" [laughing]. So I talked to them and I said, "From now on when you go hunting, no more than two rifles at a time." 'Cause when you have a lot of rifles, and everyone wants to shoot, you look out.

KM: It's common sense, but like you said, they get "buck fever." [chuckles]

BP: Yes. So Wendell, after that, he learned a good lesson. He became very strict on hunting. He and his son almost killed each other.

KM: So we're back at the rail road track berm.

BP: Yes. See some of the fill there?

KM: Yes. Now, was this the old West Hawaii Railroad?

BP: KD Company, Kona Development Company. [pauses while driving; tape off, back on]

1135 KM: [speaking of the sugar plantation venture] ...So they really went to a lot of effort, clearing areas like that.

BP: Yes. This here, if we had cheap water, we could raise a lot of stuff here, citrus, melons, and everything. Of course, melons today is such a job.

KM: And this is the pile of rocks you said, that stone was taken to make Henry Ōpūkahaʻia's memorial?

BP: Yes. We took all the flat stones from there.

KM: Uh-hmm, and that's one of the old sugar field clearing mounds?

BP: Yes. Have you seen that new grave site?

KM: No.

BP: Well, you go down to Kahikolu Church, its right *makai* side of the parking lot. It's really something. All together, to get him home and to build that burial site, of course it is an elaborate burial site and everything. The cost was about, with all the expense plus the *pāʻina* [banquet] we had after the reinterment, to get him back from the United States, it cost about $27,000.00. It was big money. We had to pay all those kind of permits and stuff up in New England

KM: [as we drive up to another cross *ahupuaʻa* wall] Is this the Pā kula?

1169 BP: The Pā kula begins one more stone wall up above, but this is the line I said, that divides the rain fall.

KM: I see.

BP: By this *kumu manakō* [mango tree].

KM: Yes, nice one too, nice healthy little *manakō* [mango]. [tape off, back on]

BP: [speaking again about Kaʻiliʻilinehe at Keauhou] ...*ʻiliʻili nehe*, it really kanis [resonates]

KM: *ʻAe* [yes], that's why its sad, because they put the wall on the water there, and cut it off, so you loose that place [*wahi pana*].

[pointing to the feature] So is this just sort of a small gathering, or holding pen?

BP: Yes, we work and load our cattle there. We have a squeeze shoot there. When we have to treat animals or anything, we use that area. *Wāwahi pipi* [separate cattle], or anything. Some people say *hoʻokaʻawale* [to separate], others say *wāwahi*.

KM: *ʻAe* [yes], for separate, break 'um apart. There's some under the tree there.

BP: They're smart, the heat of the day, they go *moe* [sleep] under the trees, and when it comes evening time, they go out and graze in the cool. In dry weather, sometimes its better to leave your cattle alone, they know how to *mālama* [take care themselves]. When you start pushing them around, they get hot, and look out. [tape off, and back on]

...The higher slopes of Hualālai, from about 3,800 feet *mauka*, those cattle up there, never had a drop of water, they all lived off the dew, because your cloud shroud in the evenings, dampened the grass. But you'd see them in the day time, they were all under

the *kumu koa* [acacia *koa* trees]. But, if you started pushing them around, you were asking for trouble. They knew how to take care of themselves.

KM: So the dew was *lawa* [enough]?

BP: Yes, ‘nough. [tape off, and back on]

1207 ...From the railroad down, we used to have plenty *pā-nini* [cactus], and in dry weather, you’d go and cut *pā-nini* for you *pipi* [cattle], and they’d get the moisture from the leaf. There’s a lot of moisture in cactus.

KM: And this lantana, you’d said before “just covered everything.”

BP: Covered the place. Every once in a while we’d have to come...you can see it kind of set back now, we have a parasite that comes in and defoliates it.

KM: So you folks, in your dad’s time still did some burning occasionally to clear out large sections of this?

BP: Yes, that’s right.

KM: Even in this area here?

BP: Well, its more from that wall, the dry wall *makai*.

KM: Boy, and I guess that lantana, nothing can go through it eh.

BP: No. [pauses]

KM: [looking to the Lehu‘ula side] I see these guys are growing...

BP: Avocado, citrus, it’s Sasaki.

KM: So this upper section of that wall, went down after the earthquake?

BP: Yes, in 1929. He never put it back. Well at that time, he used to have milk cows and everything else... [1248 end of Tape 2, Side B]

[Tape 3, Side A]
Counter #
and Speaker

001 KM: [discussion in progress, regarding the importance of collecting oral history interviews] ...Its so important, you know. Its good to understand how people were living. Particularly the old families, what you’re describing about Ho‘omanawanui *mā* [them], and how they would *kanu* [plant] their *‘uala* [sweet potatoes], and get the *pā niu* [wall enclosed coconut groves], and the *mahina ‘ai* or *mālā ‘ai* [cultivated plots].

BP: Uh-hmm. *Mauka* here, they would *mahia ‘ai* [cultivate] the *kalo* [taro], and they also had *‘uala* up here. And [in historic times] they’d raise a certain amount of vegetables too, beans and stuff like that.

Carrots and *akaakai* [onions] too. [pauses] That is the Coelho's house site, where the coconut tree is.

KM: Ahh—so its just a little below the main road eh.

BP: And they used to have another place down there, past the Trousseau place. [pointing to a house on the Hōkūkano side of the trail] That's my sister's son's home there.

KM: How many brothers and sisters did you have?

BP: I just have one sister. Most of our Paris' didn't have many children. The other had two, my Uncle David had four, my Uncle Bob had one, and my Uncle Alec had one. Aunt Ethel didn't have children, and Aunt Mae had the most, she had five. But being married, the surname changed to Smith...

KM: [pauses while driving] Oh, you get this nice breeze again.

BP: Yes, the *makani* [breeze], when you get up on the knoll... Big difference in temperature, *mauka* and *makai*, I tell you. Anywhere from 5 to 10 degrees difference. That's why I get so mad when they list Kona, and they list probably one of the hottest places in Kona, the airport, as the temperature. When we're up here [chuckles].

KM: Yes. And there's two reasons why its so hot...

030 BP: The pavement.

KM: That's right, that's the primary issue right there.

BP: Look at that airport in Honolulu where they take the temperature, how hot it is. *'Auwē* [032 tape off].

[Having arrived at the gate on the highway, we took a break, and then proceeded *mauka*, driving up Barbara Nobriga's driveway (the old Trousseau Road), passing her house, and on towards Waihou]

KM: [This road] bed here, is this part of the old road coming off of the mountain?

BP: No, they did this, not too long ago. They used to *pakika* [slip] on that hill a lot. But you can see all the old clearing walls eh.

KM: Yes, yes, these mounds. Now, there was sugar here right?

BP: Yes.

KM: And you said we're in the *'āina* [land] of Kawanui?

BP: Yes. But Kawanui, *make* [ends, ends] right up at the next *pā pōhaku* [stone wall] where all that vegetation is. This part, and then the other Kawanui, there's a couple of them, one goes further up. Kawanui dies right at this *pā pōhaku*, as does one of the Honua'ino also. Here's another of the citron trees. Yes, this is the Lehu'ula nui *pā pōhaku* here.

KM: Yes, right on the side here. [pauses while driving] And I see underneath the trees, on the north there, is that another division wall?

BP: That's still in Kawanui.

KM: Oh, there's all macadamia trees.

BP: See you get some macadamias.

KM: Now, it was sugar right?

BP: Uh-hmm.

KM: So these clearing mounds like this, were probably from the plantation days.

BP: Yes... *ʻAuwē*, the *pipi* [cattle] got in with these young trees. [tape off, back on]

KM: Oh, it looks like they made a little exclosure eh.

BP: That's an old...there's a stream that runs in real wet weather, out of the little bogs up here, and they used to catch water there, and they had a small tank *makai* with a filter in it to clean the water. [pointing to the wall] You see, there's one of the *puka puaʻa* [pig gates] over there.

KM: Oh yes. Now, is this the wall that cuts off...

061 BP: Now *mauka*, is Lehuʻula.

KM: I see, and that's like a little *puka pā* [gate] for the *puaʻa* [pigs].

BP: For the *puaʻa*. And this was old Pila Kealiʻi's pig trap here. He used to work for Allen, and he used to trap those wild buggers in that trap. [pauses, tape off, and back on]

The wall is the lower end of the Pā Nui [Great Wall or Enclosure—of Kamehameha I, built in c. 1814]. But, a lot of this stone was taken away during the plantation time, to line roads and what have you.

KM: Ohh—so we've entered into that 450 acre...?

BP: 600-plus acres [enclosed by the Pā Nui]. And when we get up over here

...Ahh—I should of showed you where the North end of the Pā Nui is. But, we can when we come back down. Yes, they removed a lot of the stones in the plantation time. They took about half of that wall off. So this was in sugar and now its all in jungle.

KM: Oh look, there's a *hāpuʻu*...

BP: Yes.

KM: So still has a few native plants.

BP: Yes, the *ʻōhiʻa*...wow, plenty of the strawberry guava.

KM: Hmm. Did you hear a story about how all this was built, this Pā Nui?

BP: It was built for his *pipi* [cattle], that's all I know[3].

079 KM: Did you hear, that it may have been...well, Kamehameha ordered it built, but that it was like real fast, or did it take some time?

BP: I think it was done relatively quickly. You know, those days, he had the power, when you're told "*hāpai pōhaku*" [carry stones], you don't [laughs]...

KM: Yes, they carry stones.

BP: No back talk. Today, you tell 'um "*hāpai pōhaku,*" they tell you , "What you think me, Tarzan?" [laughing] *ʻAuwē*!

KM: Yes.

BP: When we get up here, you go where that iron gate is. That's where we'll go to Waihou. This is where we go *mauka* to our place, on the other branch.

KM: Ahh.

BP: Bum-bye, in the future someday you come, we'll *holoholo i uka* [travel to the uplands], look at the ranch lands and everything.

KM: *ʻAe* [yes].

BP: We have a small interest we keep in this for right of way purposes, this is undivided property in this area.

KM: Ahh. Its nice to still see some *ʻōhiʻa* here.

BP: Yes, quite a lot coming in here. [pauses] Okay, now I've got to give you a key.

KM: Okay [tape off, and back on]

BP: [speaking of a parcel of the property that had been sold by the Shipmans]

KM: Is that Cendric Woodhouse's?

BP: He bought that from the Shipmans. He cleared all this *ʻāina* [land], then *ʻauwē* [alas], they didn't follow up and all the *mauʻu pīlau* [bad grass] came back. And this pīlau broom sedge came in when they built the soil conservation district. Evidently some...you know, equipment is one of the worst spreaders of...especially tractors. That's what brought that pluchia in, that was *mauka* side by Allen's gate. [pointing along side the trail] This stuff, this is *pīlau*.

KM: It is, yes.

BP: This was brought in during World War II to camouflage those bunkers and hangers they had for the air craft at Hilo airport, Lyman Field. This is what they brought in from the South Pacific. Now its spread all over the islands. [tape off, and back on]

The remainder of the transcript includes excerpts on discussions of native and historic uses of the land, and certain family customs (breaks in discussion are indicated with ellipses "...").

119 ...He [Cendric Woodhouse] cleared a big flat over here, he was thinking of making a polo field over here. Then he went up below Waihou at Hāliʻimaile and built another flat area, but he finally ended up putting everything at Hāmanamana, on the other side, in the land of Honalo.

[looking around] Boy, this broom sedge has really spread out. [pauses, continue driving]

But, you give it time, the *ʻōhiʻa* is going to poke its nose out all over the place.

KM: Yes. [pause] Oh, this Christmas berry is sure thick too in areas eh.

BP: Yes, but, you know, I have mixed feeling. I feel up in this wet belt, this is up in preserve, kind of a water shed like, and if you were to subdivide lands like this, you would have the worse darn flood problems, because this is in a high rainfall area. Usually, if we were not going through a dry period like now, this place would be muddy and everything else. But a lot of people just have the idea that ... we tried farming right above our house for vegetable crops and what have you. Every time we'd get a cloud burst, especially just after you plowed and everything, the soil that would was, no matter what you did. You get caught in that area where you've plowed the field, and there's nothing on it, you look out.

That's why, you have to farm in strips, you always have to leave something in vegetation, you can't just bald-head the whole side of the hill.

KM: Yes, but that's what a lot of people do.

BP: Yes. Oh boy! Like when he [Woodhouse] first started clearing up here, he kind of changed the water course a little bit. Oh! One day the road comes down, going to where my daughter's house is, where Bertha and I live, a pile of water came roaring down, and we'd never had water like that before. Because it cut off the ditch up here, that takes the water over the side, and it just followed this road down. Hoo! So we came up later, and put run-offs in.

KM: Oh, here some more of that citrus (citron), *ʻalani* like. So was some of that spread through this area?

BP: Well, most of it was planted here, like Waihou. That makes good lemonade. The best lemon pie, I tell you. See, look at that stand of *ʻōhiʻa* coming up.

KM: Yes, nice.

BP: And across over the other side, is Ukuʻula. And then on the other side of that, a cousin of mine's husband, has planted quite a lot of coffee up there.

KM: Is Ukuʻula a small *ʻili* [land parcel] name, or...?

BP: Its just a place name. Up here, this place is fairly well open, *mauka* side of the *pā uwea* [barbed wire fence].

KM: And we're still within the enclosure of the Pā Nui?

171 BP: That's right. Pā Nui, the wall goes down...ahh—we can't see the stone wall, when we get up by Waihou, I'll show you.

KM: Wow, amazing. [approaching a closed gate] Is this one *paʻa* [locked] too?

BP: Oh, I see a *laka ʻia* [lock]; where did I put that key now? [tape of and back on]

Now the Nobrigas, I think they only come up this way when they're on horse back, but when they go up by car, they go up the road that comes up through the coffee farm over there. I haven't been here for a long, long time.

KM: Oh, someone did some big clearing eh.

BP: Uh-hmm. Yes, they broke down the old brush piles, and they've done some clearing here. I wonder if he was going to make a reservoir or something. Its a good site.

KM: Oh, a *kōlea* [golden plover].

BP: A plover, yes.

KM: It has its traveling colors, the black breast and white stripes.

BP: Yes, they leave us [thinking]...they should be going home soon. The first full moon in the month of April or the first full moon in the month of May, they'll leave like clock work, every year. That's the time. Funny how they've got that built in time. You wait, the next full moon, they'll be going home. A built in compass, they go all the way to Alaska.

KM: Amazing. Oh, look at this nice *kukui*.

BP: Yes, oh, and some small ones down there. [pointing in front of us] There's Waihou, the big eucalyptus trees. Well actually, the *punawai* [spring] is this side.

210 I know, my dad and I used to come up, we had a siphon pump to take the water out of that hole. We'd start the water flowing with the siphon pump. Now we've got to go over the ford, this is the soil conservation district. We, our Kona Water and Soil Conservation District put this in. This goes over to a lava tube and we have a concrete chute over there, and we put the water into a lava tube, and the water just goes down there, where it goes. I always used to say, "I hope it doesn't come up in somebody's *hale li'ili'i* [out house, or restroom]" [chuckles]. It looks like they've been using this ditch quite a lot. [pauses, driving along]

KM: Ahh—I see the wall over there [on the left side of the trail].

BP: That's the Pā Nui, the stone wall goes this way. That's the top of the Pā Nui here, it's *pau*.

KM: I see, so where we entered, *makai*, now this is the top.

BP: And the other wall goes down by the eucalyptus trees over there.

KM: Wow, its a big wall.

BP: [chuckles] Yes...

KM: [driving towards the Waihou homestead] Look, there's a little triangular wall enclosure.

BP: Well, they always used to *mahi 'ai* [garden] in there. There was always something planted, mint parsley, something...

254 This place, they used to have coffee trees and everything.

KM: Did anyone live up here?

BP: Yes, William Roy spent his last days of his life up here. He loved this place. Here's the old house.

[At] Makepā, used to be an *Inia* tree, Pride of India, over here. It used to be right over there by that Christmas berry, is where you have a little stone wall, and puka down, and underneath is the water. So we used to use the pump to get the water. That's Waihou.

KM: So by that clump of Christmas berry over there [on the north side of the homestead]

BP: Yes, there used to be an Inia tree right by the side, but its *make* [dead] already. So this was the old *pā kuni* [branding corral] in here, it was a big *pā loa* [long corral] they had.

KM: So this is *mauka* of the Pā Nui.

BP: Yes, its in the Pā kō [the sugar lot], right *mauka* side. [pauses] See, there's one of the old coffee trees. And this coffee up here...Ohh! Your high elevation coffee is real *'ono*, it has a terrific taste.

[stopping the car, we get out and walk around the old homestead]

293 KM: Its so *ʻoluʻolu* [comfortable] up here.

BP: We used to look forward to this place. We'd go *mauka*, and you'd be coming with *pipi* [cattle], and we'd *hoʻomaha* [rest] in here. *Hoʻomaha* the *pipi* and old man Nagata used to be the care taker up here, he and his wife. And they'd have...you could smell the coffee on the old wood stove, you know. And then they'd know about what time, and they would have hot cakes, and even us kids, we'd drink the coffee with condensed milk. You'd be cold, ohh—rainy day, you feet all shriveled. Most of us would ride barefooted. I have wonderful memories of Waihou.

KM: *ʻAe* [yes]. Now who built this old house here. It was built by William Roy.

KM: I see. Now is William...?

BP: He married Eliza Davis-Johnson. She was married to William Johnson first, and then she married him after.

KM: And that was Mauna Roy's...?

BP: Grandfather, right.

KM: Oh beautiful, this stone walkway. Look how nice even the steps were set, all dry set stone.

BP: Yes. The old saddle house used to be over here. We used to have camellias, fuchsia, lilies, and up here is the old cottage. This is where my mother and father spent part of their honeymoon [chuckles].

KM: Its a beautiful place.

BP: Boy, look at the peaches. Here's the old house. They put a fire place on there, and the kitchen was here. It looks like they're not maintaining the upper lawn too much any more. The old *hale hoʻopau pilikia* [out house] used to be there, and they'd have all the old magazines, order books [chuckles], you'd go through them. Oh, the begonias are beautiful.

KM: And the peaches, look coming ripe almost.

BP: Almost.

KM: So how old about do you think this house is?

BP: Oh boy, I'd say, its probably built around...Let's see, Uncle William Roy
...Grandpa Johnson died in 1867, so some where after that. Its well over 100 years old.

KM: So *ʻoluʻolu* [comfortable], who has this ʻāina [land] now?

BP: Its Barbara Nobriga and Pudding Lasiter, and now they're trying to divide it out. They've had the surveyor up and everything. I've got a hunch, that's why one side is not being kept too well... I see the *neneleau* [a native sumac] grove behind...

KM: So this house is situated just outside of the big Pā Nui then?

371 BP: That's right. *Mauka* here, was the Pā kō, that's for the sugar that was raised up here.

KM: And they enclosed it to keep the *pipi* [cattle] out?

BP: Yes... [looking at the stone paved path] This is all *pāhoehoe* flagstone, Hawaiian stone. They prided themselves in workmanship in those days, I tell you.

KM: Yes.

BP: That's the old servants quarters down there. The old man used to live there... I haven't been here for a long, long time, about eight years ago, when one of the girls got married.

KM: Are there any family burials up here?

BP: Uncle Allen and Aunt Noenoe were there, but they moved 'um *makai*.

KM: Okay.

430 BP: They were right in the little triangle there *mauka* of the house...

Up where our house is at *Kūlia i ka nu'u*, that's what Mary Kawena Puku'i named the house, up there, at night, it goes down, when we have the *kea* [white mantle] on Mauna Loa 38-36º, our mauka house.

KM: About what elevation is that?

BP: Three-thousand-four-hundred feet, in the *'āina* of Lehu'ula... [pause—walking around looking at the homestead] The road to *mauka* goes over there where you see the *'ōhi'a* trees. That's what we call the "Lae 'ā." We go up over there to go *mauka*, that's on an old *'a'ā* flow. So now-a-days when we bring *pipi* [cattle] *makai*, we bring them in the trailers and we don't drive them down like we used to. We have less men now and everything, its safer, they can't run away in the guava and the Christmas Berry, and everything else...

[return to the truck and begin driving *makai*]

[describes how they caught the wild cattle up here] ... They'd established quite a little herd up here. So I put this stuff [pens] in to trap 'um out. And we got 'um all with these pens.

KM: So you came back from Pu'uwa'awa'a in...?

516 BP: I came back in 1959, so in 1960, 61' we started trapping these cattle.

KM: So were they kind of *'ahiu* [wild]?

BP: *'Ahiu*! Big son-of-guns too.

KM: So we're on the southeastern corner of the Pā Nui?

BP: That's right, the Pā Nui.

KM: And you think its about 600 acres?

BP: About 647 acres... [photo taken of Uncle Billy at the southeastern corner of the Pā Nui] [tape off and back on]

...We're in Honua'ino here, and Honua'ino goes up to a stone wall about a mile above here. And over there, is Lehu'ula.

KM: So the wall [Pā Nui] is predominately Honua'ino?

BP: No, it goes into Lehu'ula, I'd say more of it is in Lehu'ula. Lehu'ula is bigger.

[driving along the wall]

KM: Beautiful, the rock work is still good inside here.

BP: Yes. [pause] Right here is where the *pā loa* [long wall] ends. I don't know, Woodhouse didn't believe in repairing stone walls. Even our boundary fence with him, we repaired the stone wall, and he still put the *pā uwea* [wire fence] along side. And you know, a wire fence is constant maintenance. The stone wall, you fix it one time, its *pau* [chuckles], until the next earthquake. That's the only trouble with *pā pōhaku* [stone walls], when you get an earthquake, you usually get a lot of work all at once.

KM: So who put the wire fence along this side here?

BP: Woodhouse. And actually, a wall like this is not much to repair.

KM: It's so thick, its not like you've got to start from the bottom up.

BP: Yes. [noticing a break in the fence line] Oh boy, they better fix this quick or they're going to have *pipi* [cattle] out in the guava.

607 Now the *heiau* that I speak about, is about 200 feet that way, and *makai* of the Great Wall.

KM: I see, we're still on the *mauka* elevation of the Great Wall, on the *makai* side of the wall, about 200 feet from this fence line.

BP: And then maybe about 150 feet *makai*, is the *heiau*.

KM: Is it in fairly good repair?

BP: Yes. Of course, I haven't seen it for quite a number of years, but it was in good repair. We used to have some grape plants there, and I always used to go and pick 'um...

[Kōheo is the name of the land in the vicinity of the upland *heiau*. There is a spring below Kōheo that is called Paipai, because there was a pump that was set up on the spring. The pumping motion was likened to the rocking of a the *noho paipai* (rocking chair).

Another spring in upland Lehu'ula-nui, near the 3400 foot elevation, is called Wai-ka-manō (water of the shark). I always used to ask my father about that name, if it was supposed to be "*manu*" or birds because it's in the uplands, but he explained that it was "*manō*" for the shark. Though I never heard story about why, there is the account of the shark and *heiau* in coastal Lehu'ula, so there is probably some connection (pers. comm. June 4, 1996 and May 9, 1997).]

[630 — end of Side A; start Side B]

...Barbara Nobriga lets her horses out into this Pā Nui, so that's why you see the grass chewed up along the fence on the outside. [continuing drive along trail]

643 KM: There's mounds of stone scattered inside here.

BP: Yes, that's from the plantation.

KM: So there was sugar up in here.

BP: Yes. People have looked at this and said, "Oh, what a wonderful place for a golf course." That's usually it eh, the first *mana'o* [thought] of the new people. Here's remnants of a stone pile.

KM: I would say "so funny," but really, its not funny to talk about the golf course. Oh here's some *uluhe* fern.

BP: That stuff can burn when it burns. That's where the blooming hippies were raising...before the helicopter, they'd go into a big clump of *uluhe* and clear out in the middle and then they'd plant their *pakalōlō* [marijuana] in the middle of the opening...

Oh, this part of the fence went right through a stone pile... [continuing the drive]

KM: You know, the *heiau* that you'd mentioned was up here, is there any thought about what type of *heiau* it might have been?

BP: That I don't know...

[tape off, open a gate]

[speaking of Aunt Carrie Robinson] ...The people who would work for the family. I remember once a month she sent their pensions to my mother, and my mother would go and deliver these stipends to

all of the pensioners. She took care of all the Hawaiians and Chinese, and everyone the worked for the family. It was really something. And at Christmas time, the *Humu'ula*...she would tell my father to arrange a shipment out of Keauhou at that time, because she had cattle up here too, and dad used to *mālama* [care] for her *pipi* [cattle]. So when we'd ship at that time of year, the *Humu'ula* or *Hawai'i* would come in with barrels of salt salmon and cases of apples and oranges and that was all given to the Hawaiian families.

KM: About when did Carrie Robinson pass away?

BP: 1938. She really *mālama* [cared for] her people. My Grandma Paris did the same thing with the people who worked for our family. So when you get people like that, she'd have *pipi* [cattle] killed at every holiday season so they'd all have some fresh meat, and that is the way it was. We still do that ourselves, we butcher, and we give meat away to friends, employee, and things like that at every Christmas and New Years... [Having arrived at the lower elevation of the Pā Nui, Uncle Billy observed]:

753 BP: This is the lower end of the Great Wall, but part of this was removed.

KM: Ahh—this is the section that you said was sugar fields like that, and where they were harvesting rock for other uses.

BP: Yes... [in the fields *mauka* of the Paris home] We had this all in truck crops at one time. Hoo! But the erosion was terrible.

KM: And you'd laid pipes for irrigation?

BP: Some... [tape off at 787; end of recorded interview]

While conducting oral history interviews with Aunty Kapua Heuer (Uncle Billy's older cousin) on May 9, 1996, and with Uncle Billy on May 15, 1996, additional information regarding shark gods of the region was recorded. The following narratives are excerpted from those previously released interviews:

[1] The Shark God, Keōpulupulu

As a child, Kapua often heard stories about a shark god of Kona who was named Keōpulupulu. Keōpulupulu was reportedly a very large shark who traveled the waters north towards Kawaihae, and south to at least Hoʻokena. Kapua notes that though she never personally saw Keōpulupulu while she was out with her father, the Kalawas, Hoʻomanawanuis, or other families, she heard many stories about the shark. She recalls that the shark figured as an important part of the traditions and practices of area fishermen through the 1930s. After that, he was not seen again. It was generally believed by Kapua's elders that the disappearance of Keōpulupulu coincided with the rise of commercial fishing in Kona—non native fishermen are thought to have killed or driven Keōpulupulu away.

Kapua's Uncles John Johnson and William Johnson Paris told her of many experiences they had with Keōpulupulu. The shark's back was covered with barnacles, *ʻōpihi*, and *limu*. While they were out in their canoes, fishing, Keōpulupulu would rise up next to the canoe. The fishermen would scrape his back and clean him, and then whatever fish they had caught prior to Keōpulupulu's visit, would be fed to the great shark. After eating, Keōpulupulu would depart, and in a short while he would drive schools of *ʻahi, aku*, or *ʻōpelu* back to the fishermen, and they always went home with plenty of fish to share with the family.

While discussing the various forms and the nature of sharks, Kapua recalled that at Lehuʻula *makai* is the *heiau* that ʻÜkanipō, dedicated to a shark god. On the shore below the *heiau* is an ancient canoe landing, within a somewhat protected cove. It has been a popular swimming area for the families. Kapua recalls, though, that one of the Hoʻomanawanuis was killed by a shark there, and to this day, she will not swim at the landing. She prefers the protected *Kaneka* (tidal pools). Kapua's *moʻopuna* (grandchildren) will call out to her "Nana, come swim with us." She responds "You're not going to get me in there, the kahekas are fine!" (laughing) (pers. comm. May 9, 1996).

Following the interview with Aunty Kapua, Kepā spoke with Uncle Billy, who recalled hearing about the shark from his father and Sam and Hailama Hoʻomanawanui *mā*. His recollections were like those recorded in the notes from Aunty Kapua, though he was very pleased to learn the name of Keōpulupulu. Uncle also recalled that his family was familiar with another shark, which lived in the waters between Kaunā and Kaulanamauna. The stories of this shark are much like those of Keōpulupulu (pers. comm. May 15, 1996).

[2] Kāināliu

The following narrative, recording the variations of pronunciation and meaning of Kānāliu-Kāināliu, is excerpted from the interview between Uncle Billy and Kepā, on March 7, 1996 (Tape 2–Side A):

BP: 083 ...Kāināliu is a spot at the ocean. Where's our area [looking at the 1924 Quad]? He'eia Bay, we come over here...

KM: Let's see, we may not, oh, here's Kanāueue.

BP: Yeah.

KM: Here's Pā'ao'ao, yeah.

BP: Pā'ao'ao, Well Kāināliu is right here.

KM: Oh, right in Honua'ino, right in the little cove there, yeah.

BP: Yeah. Yeah, that's where they used to come in, and some people say the proper name is Kānāliu. That's where they used to come in and bail the bilges.

KM: Oh, I see.

BP: Yeah, of the double canoes. They would come around Keikiwaha Point. And usually, if it was rough, they'd come into the lee, here, bail the canoes out before they proceeded, or vice a versa if they were coming from the north. Before they'd go out of this area, they'd bail the canoe bilges out. So Kānāliu, or Kāināliu is here. The village was...Honua'ino Village is the proper name. Honua'ino is the name of the land, Lehu'ula, then Honua'ino...

During follow up conversations on June 4, 1996 and May 9, 1997, Uncle Billy added the following comments on pertaining to practices and place names:

> Lānai-o-Kauhi (sheltered porch of Kauhi). Kauhi was a chief who resided in the coastal village of Hōkūkano, he enjoyed watching the fishing canoes returning to shore with their catch of *aku, akule*, and other fish. On the rocky point that is known by the name Lānai-o-Kauhi, an open air shelter was erected so the chief could watch the canoes return to the shore.
>
> Monohā and Palena'āina (*mauka* Lehu'ula-Keauhou, below Pūlehua) were among the last sources of good canoe logs in this area. In the early 1930s, there was a revival of canoe racing. Old Charlie Hua and Charlie Moku'ōhai went to Monohā and Palena'āina to cut logs for the canoes. I went with them when I was just a kid, and I remember that they would choose the trees, and cut them down. They'd clean off the foliage, and then leave the trees to cure for about one year. After the year was up, the *kālai wa'a* (canoe makers) went back up and roughed out the canoes, leaving the *maku'u*, knobs at the two ends of the hull. When it was time to move the canoes, ropes were tied to the *maku'u* so they could be hauled

off of the mountain. In the areas where they crossed *ʻaʻā*, they laid out *ʻōhiʻa* bark, greens and ferns to cushion the hull. Another youngster and I rode on our horses at the back of the canoe, with a rope from the *makuʻu* to our saddles, and each time they needed to make a turn on the trail, it was our job to pull the hull in the right direction. We hauled the canoes down the Trousseau Trail, right down here to the village, where the finishing work was done. The canoes Kaimiloa, Kakina, and Leilani were built in this period.

Back then, there were several "mountain men," guys who lived on the mountain and harvested *koa* to ship to Honolulu. The *mauka* camps were at places like Monohā Palenaʻāina, Nāhuina, and Pūlehua. There was a Medeiros who married one of the Kekā's, that lived up at Monohā. Nishihara and Susaki were among the last *koa* haulers, CQ Hop purchased most of the *koa* in Honolulu. (chuckling) Those guys would live alone up on the mountain, and when they were ready to ship to Honolulu, they'd get their money and go to Honolulu for a couple of weeks, have a great time, and come home broke. They'd go back up the mountain, and start all over again. There were a number of times when my dad would have to advance them the money just to get home.]

Kaʻawaloa. It has been said that Kaʻawaloa means something like "*ʻAwa* gotten from far away," and this was because the people of Kona had to go all the way to Puna to get their *ʻawa*. This isn't true. Kona always had plenty of *ʻawa*. Old Charley Aina always said that Kaʻawaloa described the "Long, or distant canoe landing" of the area. (pers. comm. June 4, 1996)

Personal Release of Oral History Interview Transcript and Map Records from:
William Johnson Hawawakaleoonamanuonakanahele Paris
Interviewed by Kepā Maly at Lehu'ula-nui and Honua'ino, April 24, 1996 (with interview excerpts from March 7, May 15, and June 4, 1996)

I, William Johnson Hawawakaleoonamanuonakanahele Paris, participated in an oral history interview April 24th, 1996, with Kepā Maly, who was conducting an oral history study to record my family recollections of land use and site histories in the *ahupua'a* of Honua'ino and Lehu'ula, and neighboring lands of North and South Kona, Hawai'i. I have reviewed the typed transcript and discussion notes from March 7th, May 15th, and June 4th, 1996, and agree that said documentation is complete and accurate, including changes made while reviewing the original transcript on May 9th, 1997 (corrections made to the file document during the discussion).

As discussed between Kepā Maly, Helen Wong Smith, and myself on May 9, 1997, I agree that pertinent excerpts of the interview may be included in a study being prepared by historical research consultant, Helen Wong Smith in conjunction with the proposed development of the Māmalahoa Highway By-pass—a complete copy of the final study, including my interview, will be forwarded to me upon completion of the review process. I further agree that the interview information may be used, including *releasing such information in a report to be made public*, subject to my specific objections to release as set forth below under the heading "SPECIFIC OBJECTIONS TO RELEASE OF INTERVIEW MATERIALS — RESTRICTIONS SET BY INTERVIEWEE."

Aside from curation within my family collection, the interview transcript, summary of discussion notes, the interview map, and accompanying photograph(s) may be curated for reference and historical use by: the Kona Historical Society; Kepā Maly (*Kumu Pono Associates*); and Helen Wong Smith, Historical research Consultant.

CONFIDENTIALITY—SPECIFIC OBJECTIONS TO RELEASE OF INTERVIEW MATERIALS — RESTRICTIONS SET BY INTERVIEWEE:

Corrections and/or modifications to transcript made by typing on May 9, 1997, supersede the recorded narratives.

Interview Background and Release:
Recorded Interview made on Date: April 24, 1996.
Interview Notes Made on Date(s): March 7, May 15, June 4, 1996, and May 9, 1997.
Type-Written Text Transcriptions of
Interview Received in the Week of: April 14, 1997.
Interview Tapes Received on: May 9, 1997.

William J. Paris Jr.
Interviewee

Kepā Maly
Interviewer-Witness

Helen Wong
Interviewer-Witness

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May 16, 1997

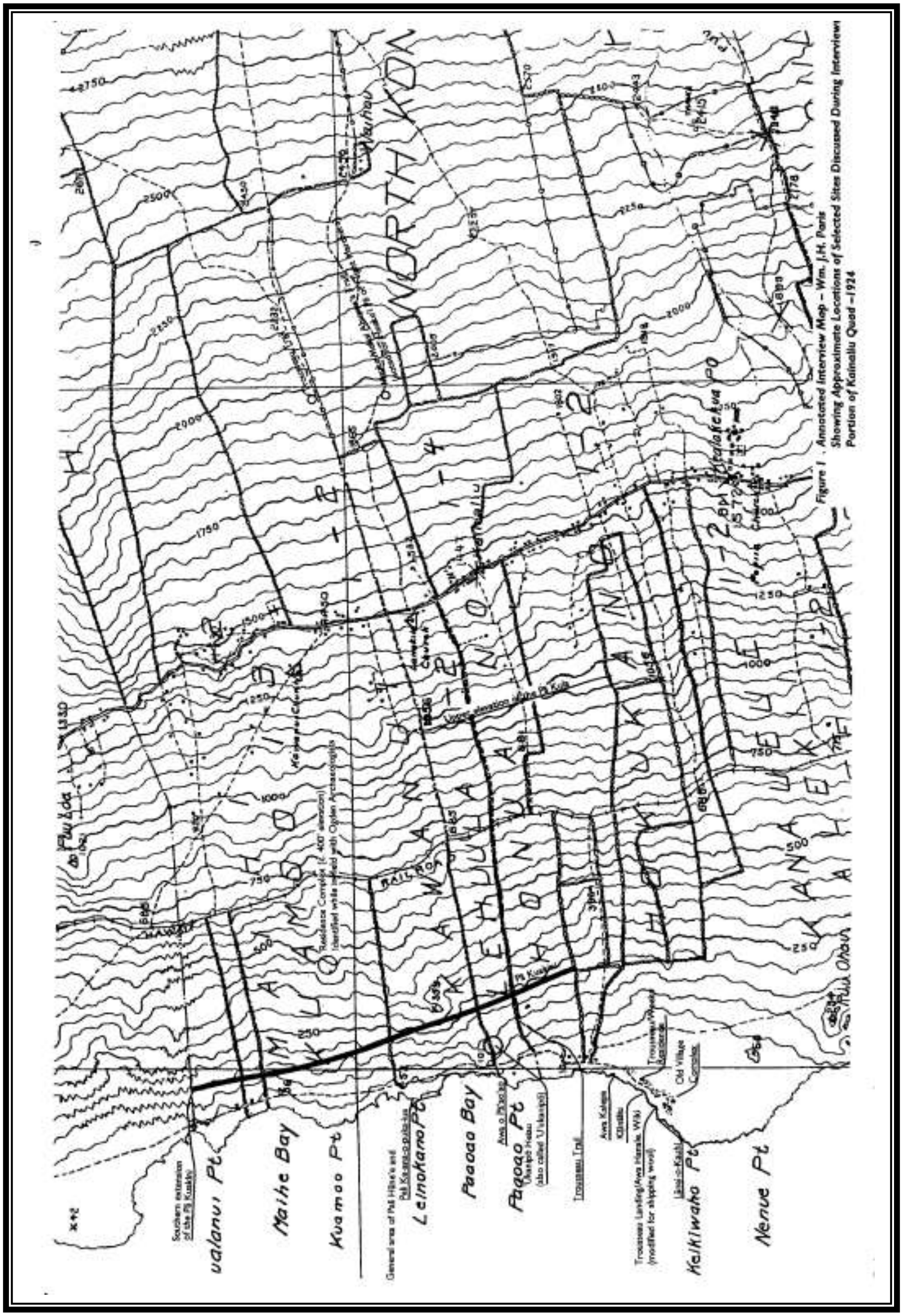

Figure 1. Annotated Interview Map – Wm. J.H. Paris
Showing Approximate Locations of Selected Sites Discussed During Interviews
Portion of Kailua Quad – 1924