

**APPENDIX A: ORAL HISTORY INTERVIEWS
NĀ KŪKI‘O MA KA ‘ĀINA KAHA —
A COLLECTION OF TRADITIONAL AND
HISTORICAL ACCOUNTS OF KŪKI‘O AT
KEKAHA, NORTH KONA**

(TMK 7-2-04 various parcels)

BY

Kepā Maly • Cultural Resources Specialist

PREPARED FOR

***W.B. Kukio Resorts LLC
c/o Steven S.C. Lim, Esquire
Carlsmith Ball
121 Waianuenue Avenue
P.O. Box 686
Hilo, Hawai‘i 96721-0686***

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***Kumu Pono Associates
Kepā Maly, Consultant***

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

554 Keonaona St. · Hilo, Hawai‘i 96720 · (ph./fax) 808.981.0196 · (e-mail) kumupono@hawaii.rr.com

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E nā pulapula ‘o Pupule a me Kahaunaele mā; ‘o Ha‘ilau, Kinolau a me nā Punihaole mā; ‘o Hopula‘au, Maguire, a me nā Stillman-Springer mā; ‘o Kahananui mā; ‘o Lindsey-Kepano mā; a me nā ‘ohana e a‘e i noho a kupa ma ka ‘āina aloha, kēlā ‘āina i hō‘olu‘olu ‘ia i ke ahe a ka makani holu nape lau o ka niu —

Ano ‘ai a ke aloha iā kākou a pau!

E nā kūpuna, nā mākuā, me nā keiki o ka ‘āina aloha o Kūki‘o ma ka ‘āina kaha o nā Kona, a me nā mea i kāko‘o mai iā mākou i kēia papa hana —

Mahalo a nui iā ‘oukou a pau, a e ho‘omau i ka ha‘aheo a me ka ilina a oukou!

Eia ho‘i ka lei aloha – he mo‘olelo ho‘owehi no ka ‘āina. Ke ho‘omaika‘i a nui au iā ‘oukou i ko ‘oukou wehewehe ‘ana i kēia mau mo‘olelo a me nā mea i ho‘omana‘o ‘ia no nā kūpuna aloha. A ke nonoi ha‘aha‘a wau iā ‘oukou — O ka mea maika‘i mālama, o ka mea maika‘i ‘ole, kāpae ‘ia.

‘O wau nō me ke aloha kau palena ‘ole – Kepā Maly

*Na wai ho‘i ka ‘ole o ke akamai, he alanui i ma‘a i ka hele ‘ia e nā kūpuna?
(Who could not have wisdom, in traveling upon the path of the elders?)
(cf. Pukui 1983:2301)*

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In addition to the numbered figures cited above, this volume includes four historic photographs of Kūki'o (ca. 1915-1930) from the Kukui'ohiwai Collection, and several unnumbered photographs of interviewees, and sites or features being described during the interviews.

INTRODUCTION

At the request of Steven S.C. Lim, Esquire (on behalf of W.B. Kūki'o Resorts, LLC), cultural resources specialist, Kepā Maly (*Kumu Pono Associates*), conducted a study of archival and historical literature for the land of Kūki'o nui (Kūki'o 1st), and neighboring lands of the larger Kekaha region, North Kona District, Island of Hawai'i (*Figure 1*). As a part of the study to document traditions, practices, customs, and various places of importance on the cultural-natural landscape of this land, Maly also conducted several oral history interviews with individuals who are *kama'āina* (natives of or familiar with) to Kūki'o and neighboring lands.

The oral history interviews cited in this Appendix, supplement the historical and archival research (Maly, Mar. 2000), and document the ongoing residency, native customs, and stewardship responsibilities of various families who lived at Kūki'o and in the neighboring lands of Ka'ūpūlehu, Makalawena, and the Manini'ōwali-Mahai'ula vicinity. Through the interviews, readers are introduced to the descendants of Kinolau, Ha'ilau, Hopula'au, Pupule, and others, who resided at Kūki'o in the nineteenth century. The interviews share the depth of cultural attachment that the elders had for the land, and record that their descendants (e.g., Punihaole, Maguire-Stillman and Springer) have continued their traditional family relationships with the environment.

Overview of the Kūki'o (Kekaha Region) Oral History Program

Recording oral history interviews is an important part of the historical process. The interviews help to demonstrate how certain knowledge is handed down through time, from generation to generation. Often, because the experiences conveyed are personal, the narratives are richer and more animated than those that may be typically found in reports that are purely academic or archival in nature. Through the process of conducting oral history interviews things are learned that are at times overlooked in archaeological field work or other forms of studies. Also, with the passing of time, knowledge and personal recollections undergo changes. Sometimes, that which was once important is forgotten, or assigned a lesser value. So today, when individuals—particularly those from outside the culture which originally assigned the cultural values to places, practices, and customs—evaluate things such as resources, cultural practices, and history, their importance can be diminished. Thus, oral historical narratives provide both present and future generations with an opportunity to understand the cultural attachment—the relationship—shared between people and their natural and cultural environments (which in the Hawaiian context, are viewed as one and the same).

Readers are asked to keep in mind that while this component of the study records a depth of cultural and historical knowledge of Kūki'o (and neighboring lands), the documentation is incomplete. In the process of conducting oral history interviews, it is impossible to record all the knowledge or information that the interviewees possess. Thus, the records provide readers with only glimpses into the stories being told, and of the lives of the interview participants. The author/interviewer has made every effort to accurately relay the recollections, thoughts and recommendations of the people who shared their personal histories in this study.

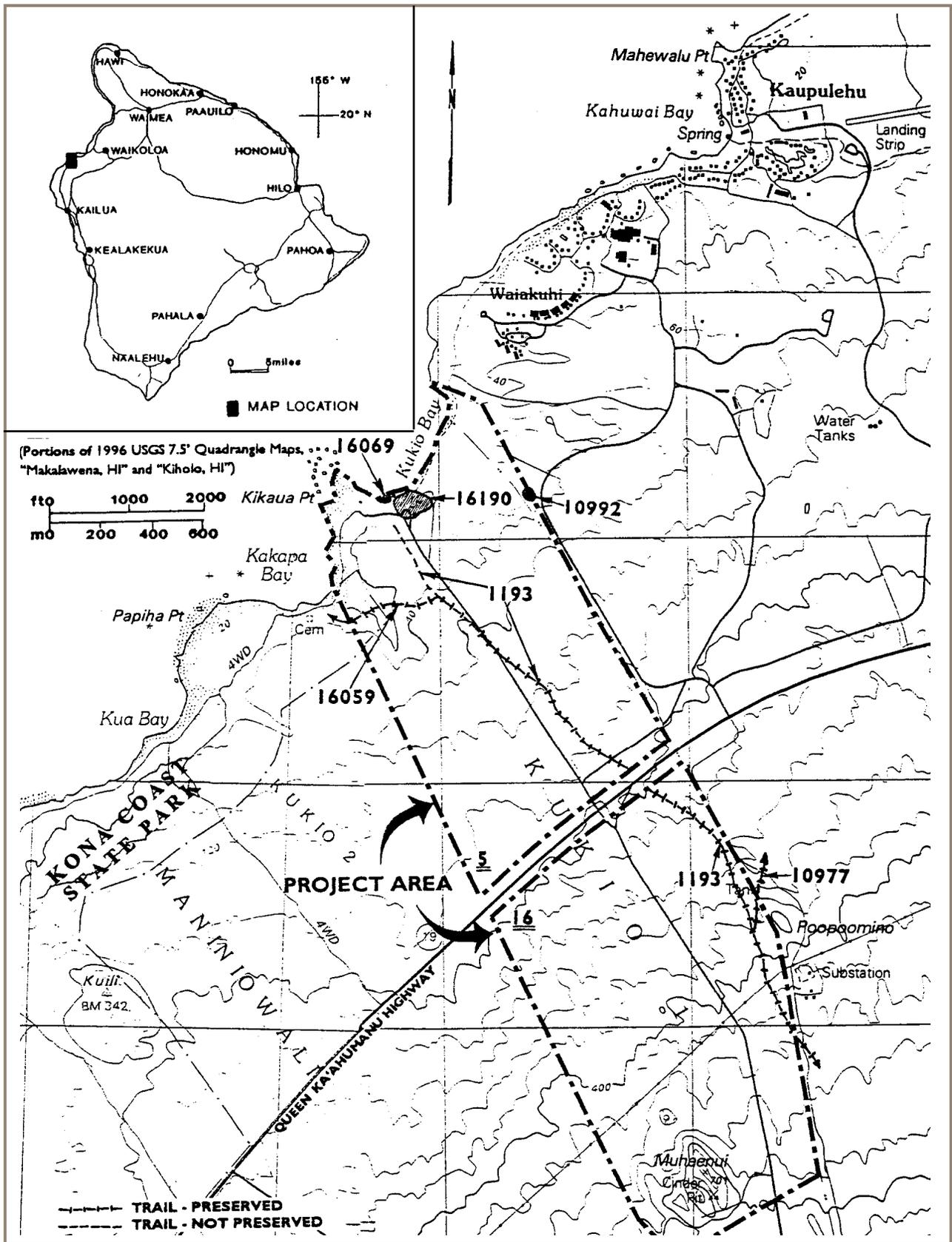


Figure 1. Kūki'o Study Area (Detail of Grant No. 2121 to Pupule), Island of Hawai'i; Showing Selected Archaeological Sites (Source – PHRI Report 2033-082100)

As would be expected, participants in oral history interviews sometimes have different recollections of history, or for the same location or events of a particular period. There are a number of reasons that differences are recorded in oral history interviews, among them are that:

- (1) recollections result from varying values assigned to an area or occurrences during an interviewee's formative years;
- (2) they reflect localized or familial interpretations of the particular history being conveyed;
- (3) with the passing of many years, sometimes that which was heard from elders during one's childhood 70 or more years ago, may transform into that which the interviewee recalls having actually experienced;
- (4) in some cases it can be the result of the introduction of information into traditions that is of more recent historical origin; and
- (5) some aspects of an interviewee's recollections may also be shaped by a broader world view. In the face of continual change to one's cultural and natural landscapes, there can evolve a sense of urgency in caring for what has been.

In general, it will be seen that the few differences of history and recollections in the cited interviews are minor. If anything, they help direct us to questions which may be answered through additional research, or in some cases, pose questions which may never be answered. Diversity in the stories told, should be seen as something that will enhance interpretation, preservation, and long-term management programs for the land of Kūiki'o and the larger Kekaha region.

Interview Methodology

The oral historical research conducted for this study was 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 Statute (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 – Dec. 12, 1996); and guidelines for cultural impact assessment studies, adopted by the Office of Environmental Quality Control (November 1997).

In between March 10th to June 16th 2000, Maly conducted six oral history interviews with five participants, as a part of the Kūiki'o study. Prior to (and while in the process of) undertaking the present study, Maly conducted a number of oral history interviews with native families of the region, and others familiar with the land and history of the area. From that collection of interviews (conducted between November 1996 and September 2000), additional documentation was recorded, and pertinent excerpts from four interviews with twelve participants are cited in this appendix as well.

Also, as a part of the formal preservation planning process for the W.B. Kūki'ō Resorts (work undertaken in compliance with requirements of the Hawai'i State Historic Preservation Division), three group interviews-planning meetings, which also included site visits with fifteen participants were also recorded on May 15th and 22nd, and December 1st 2000. During these group interview-site visits, additional site specific documentation and historical records were recorded. The first two transcripts were reviewed by the primary interview participants, the third one is included here as well (the transcript was forwarded to participants), though no formal review of it was undertaken. All three group interview-site visits transcripts are included as a part of this Appendix as well.

As a part of the formal interview program, each of the primary interviews were transcribed and returned to the interviewees, and follow up discussions were conducted in review of the typed draft-transcripts. The latter process sometimes resulted in the recording of additional narratives with the interviewees. Following completion of the interview process, all of the participants in the tape recorded oral history interviews conducted by Maly, gave their written release of their transcripts (*cited at the end of each primary interview*).

While preparing to conduct the Kūki'ō oral history interview program Maly developed a general questionnaire outline to be used to help direct the oral history interviews. While this questionnaire outline (*Figure 2*) set the general direction of the interviews, it did not limit interviewees to those topics. Various aspects of the general and personal family histories and personal experiences which stood out as important to the interview participants were recorded as well. Also, during the interviews several historic maps (dating from 1882 to 1930) were referenced, and when appropriate, the approximate locations of sites discussed were marked on one or more of the maps. The following maps were referenced during the interviews — Register Map No. 1278 (Kiholo District Sheet; Emerson 1882); Register Map No. 1263 (Map of Kaupulehu; Alexander 1885); Register Map No. 1447 & 1449 (Akahipuu Section; Emerson 1888); Register Map No. 2035 (Akahipuu Section – compiled from Maps No.'s 1447, 1448, & 1449); and RPTO Map – North Kona Section (compiled from past Surveys; Bayless, July 1930). The locational information was subsequently compiled and transferred to one historic base map (*Figure 3* – at the end of this Appendix).

Caring for the Places and Things of the Past (Recommendations from Native Families of the Land)

Each of the primary interview participants are either: (1) directly descended from native families (with generational attachment to the land) who resided at Kūki'ō or on neighboring lands, or (2) have worked the land of Kūki'ō since the period dating back to the 1930s. Thus their interview documentation is both that which was handed down over generations, and the result of personal experiences on the land. The primary interviewees are descended from Ha'ilau and Kinolau (Punihaole), Pupule and Kahaunaele, and Hopula'au (Springer).

By the time of the development of a fee-simple land ownership system in the Hawaiian Kingdom (1848), a mechanism was established that allowed native tenants to own land upon which they lived or worked. In 1854, Pupule was granted 690 acres in Kūki'ō nui (Kūki'ō 1st), the land which makes up the project area of this study. In 1856, Hopula'au was granted 156^{1/3} acres of land in the neighboring *ahupua'a* of Kaulana. *Figure 4* is a portion of Register Map No. 2035, which depicts the locations of the grant parcels described above, and also indicates the locations of various places named on the land.

**General Question Outline for Oral History Interviews
Kūki'o (and the Kekaha Region) – North Kona, Island of Hawai'i**

The following questions are meant to set a basic foundation for discussion during the oral history interview. Your personal knowledge and experiences will provide direction for the formulation of other detailed questions, determine the need for site visits, and/or other forms of documentation which may be necessary.

Interviewee–Family Background:

Name: _____ Phone #: _____

Address: _____

Interview Date: _____ Time: ___ to ___ Location: _____ Interviewer: _____

When were you born? _____ Where were you born? _____

Parents? (father) _____ (mother) _____

Grew up where? _____ Also lived at? _____

Raised by? _____

- Additional family background pertinent to the Kūki'o-Kekaha study area – Such as generations of family residency in area... (time period)?
- Kinds of information learned/activities participated in, and how learned...?
For example: naming of the *ahupua'a* or sections of the land that are of particular significance in the history of the land and to native practices...?
- Knowledge of *heiau* (or other ceremonial sites), other cultural resources (for example – *kū'ula*, *ilina...*), and families or practices associated with those sites?
- Knowledge of land based *ko'a* (cross *ahupua'a*) — ocean based *ko'a*; *kilo i'a* (fish spotting stations); fishpond management and use; locations and types of fish caught; salt making practices? Names of *heiau* and *ko'a* etc.?
- Burial sites, practices, beliefs, and areas or sites of concern (ancient unmarked, historic marked / unmarked, family)...? Representing who and when interred ...?
- Villages or house sites – church – stores – community activities — Names of native- and resident- families and where did they lived?
- Fishing — describe practices (i.e., where occurred/occurring, types of fish; names of fishermen; and what protocols were observed...? (such as: permission granted, practices and methods of collection...?)
- Who were/are the other families that came and/or come to collect area resources, and protocol?
- Gathering practices (who and what)? Shore line and *mauka-makai* trail accesses?
- Personal family histories of travel upon the trail ...?
- Historic Land Use: agricultural and/or ranching activities...?
- For example: Ranch management of land resources – size of herd; paddock naming and rotation; relationship with other ranches; shipping; routes traveled; planting activities; hunting and other practices...?
- Do you have any early photographs of the area?
- Are there particular sites or locations that are of cultural significance or concern to you?
- Recommendations on how best to care for the natural and cultural resources in and neighboring Kūki'o...?
- Do you have recommendations — such as cultural resource- and site-protection needs at Kūki'o...? Describe sites and define boundaries of those sites/locations and of the area of access via the trail/road ...

Figure 2. Kūki'o Oral History Questionnaire Outline

The traditional and customary practices associated with Hawaiian residency, travel, and exchange of resources between the *makai* (near shore) and *mauka* (upland) residences, are described first hand in the interviews cited below. Additionally, further historical documentation pertaining to these practices is cited in the main body of this study. A traditional saying recorded by native Kekaha historian, J.W.H.I. Kihe, in accounts he penned in the early 1900s, provides readers with a poetic description of the wide range of residency and land use practices of Kūki‘o and the larger Kekaha region:

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

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

Through the recollections of the *kama‘āina* participants in oral history interviews readers, and those who come to touch Kūki‘o in the present and future, will find a foundation for continuing a tradition resources stewardship. The interviews are a part of the legacy, that the families of Kūki‘o and vicinity wish to pass on to future generations of their families, and which they graciously share with those who will touch the land.

Below, are several paraphrased thoughts, concerns, and recommendations recorded by those *kama‘āina* of Kūki‘o:

- The *ilina* (ancestral burials) and traditional sites of the land are important to the native families. Care must be given to the sites associated with the *ilina*, and family members should be involved in long-term protection planning efforts.

Robert Ka‘iwa Punihaole (whose ancestors, on one side of his family, originated at Kūki‘o, and who in the 1920s and 1930s was raised at Kūki‘o) noted that “If all of the traditional places of the land were removed, our spirits would have no place to return.”

- During a site visit, two features were pointed out as being home to *ilina*. The source of the documentation was elder family members in the 1920s, who instructed Robert Ka‘iwa Punihaole that the features contained *ilina*, and that he was to be respectful of the sites. One site (16069) was previously recorded as a residence (the function of which probably predated the burial use), and the other (not presently given a site number), is a part of the Kikaua Point Complex which fronts the canoe landing, and is bounded by the wall which marks the beach house lot.

While at the large *kahua* (platform) and house complex (Site 16069) (May 15, 2000), the group also expressed the thought that — it would be preferable to move slowly with a plan of “restoration” on the site, rather than to move

quickly with construction and then remove it as our thinking or knowledge on it changed.

- The *pā niu* (stone wall and enclosed coconut grove) (Site 16049) fronting Uluwēuweu Bay, was an important natural resource to the families of the land. It was carefully tended, and protected from the ocean by an old wall (*pale kai*) on the beach side.
- Also within the *pā niu* (Site 16049), near the *loko wai* (ponds) were the *loulou* (*Pritchardia* palms) and *ulu hala* (pandanus groves) which were carefully tended and regularly harvested for weaving and thatching uses by the *kama'āina*.
- All of these plants (the *niu*, *loulou*, and *hala*) are very important to the families, and it is urged that an active program of stewardship and propagation be undertaken. Robert Ka'iwa Punihaole and his son Kalei (Clayton) are anxious to work on such a stewardship program.

The interviews and site visits also record a number of plants which were previously seen growing in the Kūki'o vicinity, or which the 'ohana (families) believe are appropriate for use in the planting plans. Their recommendations cover growing areas extending from the shore to the upland boundary of the W.B. Kukio property.

- The *loko wai* (ponds), including the *ki'o pua* and *ki'o 'ōpae 'ula* (fish-fry and shrimp ponds) were an integral part of the life and well being of the families who dwelt at Kūki'o. The ponds were cared for, cleaned, deepened in places, and division walls made in them to promote water circulation and fish propagation.

Family members urge care for the ponds, and suggest that habitat restoration could be beneficial to the resource. Because of the great cultural significance of the *loko wai* and groves of *niu*, *hala* and *loulou*, Kalei Punihaole suggests that a family member (perhaps himself), with some knowledge of the historic landscape be present to help monitor any work that be done in the area.

As a result of the oral history interviews and on-going historical work, the owners of Kūki'o have formed a unique partnership with families descended from the traditional residents of Kūki'o. This partnership has led to the formulation of a whole new approach to care of the native plants and features in the area, and led to the restoration of the Kūki'o Pond Complex (Site 16190).

At the time of this writing, the ponds are being restored to their appearance and function, as remembered by Robert K. Punihaole Sr. The larger pond complex, the smaller *ki'o pua* and *ki'o 'ōpae*, and the *pā i'a* (fish trap) are being restored, the goal being that the entire complex will once again be a functioning and sustainable resource. In consultation with the State Historic Preservation Division, other agencies, project consultants, and descendants of the native families of the land, the owners of Kūki'o are bringing forth a model of how traditional and customary practices can be perpetuated and remain viable in modern times.

- The *ala hele* (trails) — those which cross the coastal lands of Kūki'o, and those which provided the traditional and historic residents with access between the sea and upland

residences and agricultural lands (later the lands which supported the ranching operations) — are the link between families and the varied cultural-natural resources of the land.

While significant sections of the trails are being preserved (protocols of access remain to be worked out as a part of the larger Site Preservation and Interpretation Plan for Kūki'o¹). The families (lineal descendants of the traditional residents of the land) have expressed concern that some sites (such as ceremonial features, burial places, and other unique natural and cultural resources), are fragile, and that visitation for the larger community is not appropriate. This is particularly true of *ilina* (burial features). It is suggested that access via the trails be “informed,” “monitored,” and in some instances, that access be limited to family members, or guided. (see below for additional comments)

- The family members concur with selective interpretation and careful, monitored site visitation to those sites at which visitation is appropriate. In general, it is suggested that site stabilization be done. While discussions of “restoration” were cautious, due to the fact that the knowledge of specific site functions and form, is limited. Robert Ka'iwa Punihaole noted, that “In traditional times, as each stone was set in place, words were spoken, and the work done with care. We do not know those words today.”

Kihalani Springer also observed that:

The land and resources have a carrying capacity. That capacity must be learned from observations of the impacts that might result from site visitation and use of the resources. It is not necessary, and is even undesirable that every place be visited. *Ilina*, for example are very personal, and visitation by others than family should not be encouraged.

- The native place names are integral to the history of the land. The place names of Kūki'o and vicinity should be used and their associated stories shared with those who visit the land.
- Promote informed use of, and visitation to the cultural and natural resources of Kūki'o and vicinity.

A synopsis of the group's thoughts on long-term resource and site treatments was summarized by Kihalani during a site preservation planning meeting/interview of May 15th. She expressed:

...hope that familiar aspects of the 'a'ā and lava terrain will also be protected. That not everything be lawned over. It is that landscape that we are familiar with. So when we speak of the historic sites and complexes...like when we go and look at the ponds, it's the whole interrelated collection of sites, that in my opinion, need to be treated as a whole. Those may be the places that we argue successfully for the lava lands, to retain that characteristic that is

¹ This planning process is being undertaken in consultation with the native families, the State Historic Preservation Division, Department of State Parks, Kūki'o owners, and project planners. Final actions will be reviewed and approved by the appropriate agencies.

unique to this place. So like the ponds being treated as a whole historic site, similarly the trails and the places associated with them, should be addressed on a whole in their context.

For complete documentation pertaining to knowledge of cultural and natural resources, and recommendations regarding site treatment, see the released interview records in this study and the Site Preservation Plan (Rosendahl in prep).

ORAL HISTORY INTERVIEWS

Kūki‘o-Kekaha Vicinity Interviews (2000)

The interviews cited in this section of the oral history study were conducted as a part of the present Kūki‘o-Kekaha oral history program. Each of the interview participants have lived upon and worked the land of Kūki‘o (both *mauka* and *maka*), and some of the interviewees (identified in text), are descended from traditional residents of Kūki‘o. (see *Figure 3* for locations of selected sites discussed during the interviews)

Robert Ka‘iwa Punihaole Sr. (with Edna Punihaole, Clayton “Kalei” Punihaole, and Cindi Hanohano Punihaole-Kennedy); Kūki‘o and Vicinity (Kekaha, North Kona) Oral History Study. With Site Visit Notes and Recorded Interview with Kepā Maly, March 10 and 11, 2000

Robert Ka‘iwa Punihaole was born at Kaukaweli (Makalawena) in 1923. On his maternal line, he is descended from traditional families and residents of Kūki‘o and Makalawena.

Throughout his childhood, uncle Robert traveled between uplands of Hu‘ehu‘e-Kalaoa and the ancestral, near shore residences of his family at Makalawena and Kūki‘o. While residing along the shore, uncle took many journeys with his elder aunts and uncles and *kūpuna*, traveling as far as the Kalaemanō salt works of Ka‘ūpūlehu (on the north) and the deep sea fisheries of Kalaoa-Keāhole (on the south). On those excursions along trails across land or by canoe at sea, uncle learned about — place names; the locations and traditions of fisheries (*ko‘a*), and the relationship of land and topographic features to the *ko‘a*; and the traditions and practices of stewardship for the resources of the land and sea. Of particular importance to the Kūki‘o study area, in the following interview, uncle shares first hand accounts of residency, fishpond management, care for and use of a wide range of near shore resources, and the practices he observed his elders participate in.

Uncle Robert is an animated story teller, and his memory of the *mo‘olelo ‘āina* (traditions of the land), place names, and the practices and customs of his *kūpuna* is a significant



Robert Ka‘iwa Punihaole Sr. At Kūki‘o (North Pond); September 12, 2000. KPA Photo Neg. # 657

contribution to the history of the land and families of Kūki'ō and the larger Kekaha region. His narratives give life to the accounts of the native families of the land.

The interviews were conducted in both Hawaiian and English, with both languages given in the transcript below. The transcript represents both the detailed notes from the site visit (during the day of March 10th) and subsequent discussions (March 10th and 11th), and the formal recorded interview on the evening of March 10th. During the interview, historic maps and one current map of Kūki'ō were referenced, general site descriptions were recorded as a part of the interview, and site locations marked on the maps. In addition, while discussing our day in the field (walking in the vicinity of the old family residence at Kikaua Point, and in the Kūki'ō fishpond complex), a sketch map (*Figure 5 – on page 22*) was drawn to identify specific features being described.

Notes and Recommendations from On-site Discussions:

- While walking with through the *pā niu* and pond complex (Sites 16049 and 16190) both uncle Robert and Kalei expressed concerns that the sites be cared for, and protected. In the afternoon (March 10th), we also met with site manager, Randy Mori and discussed the importance of the *loulou*, coconut grove and ponds, and burial sites, recommending that any work done in their vicinity be monitored and done by hand. Kalei specifically asked that his recommendation that a family member be present to help direct work in the ponds be recorded. (*As a result of uncle Robert's sharing history and involvement in the site preservation planning process, site restoration and stewardship programs are being undertaken, with members of the Punihale family present and actively participating.)
- Uncle Robert and Kalei also expressed great interest in helping care for and propagating new stock of the *loulou* and *hala* which remain on the property. (*)
- While on site, looking across Kūki'ō Bay and referencing Register Map No. 1449, uncle was asked if he remembered hearing the place name "Uluweuweu" used for the bay and shore fronting it. He did not remember hearing the name, but felt that it was appropriate as it described the verdant growth of the *niu*, *hala*, and *loulou* (coconut trees, pandanus, and fan palms) which grew in the area.
- Uncle also feels that it is important to share some of the stories of the land and people who lived on it. If done with care, people can visit some of the old places so that they can learn about and appreciate the old Hawaiian life style and practices of land use and stewardship.

(Note: the Hawaiian is given as spoken, with English translations indented to right or in square brackets depending on length of statement.)

KM: It's March 10th 2000...

RP: *Lō'ihī kēlā* [chuckling!] [That's a long time!]

- KM: *Lō'ihī. We've already had a long day. We went to your 'āina aloha [beloved land] at Kūki'o...*
- RP: 'Ae [yes].
- KM: I'm here with uncle Robert Ka'iwa Punihaole, *aloha mai.*
- RP: *Aloha.*
- KM: *Mahalo nui! Mahalo i kou ho'okipa 'ana mai ia'u.*
Thank you so much. Thank you for your hospitality.
- RP: 'Ae. *Ka mana'o kēia, he pono nō ka mākou hana, no ka po'e pōki'i.*
Yes. This is a good thought, our task here is important for the young ones.
- KM: 'Ae, *no nā pōki'i, no nā keiki.*
Yes, for the young ones, the children.
- RP: 'Ae, *nā keiki.*
Yes, the children.
- KM: *...a me nā mo'opuna. Pololei 'oe!*
... and the grand children. You're right!
- RP: *A'ale lākou i 'ike ka wahi.*
They don't know (the history) of that place.
- KM: 'Ae. [Yes.]
- RP: *I kēia lā, 'ike wau i ka wahi, a'ale pono. A'ale pono!*
Today, I saw that place, and it's not good. It isn't right!
- KM: 'Ae, *a'ale like me mamua e?*
Yes, so it's not how it was before?
- RP: *A'ale like me mamua. Pau kēlā i ta 'āina me ka one. Lilo i kēia pā i ke kai a me ka one.*
No, it's not like how it was before. That land is covered by the sand. The old wall (Site 16049), coconut grove, has been covered by the ocean and the sand.
- KM: 'Ae. [Yes.]
- RP: *Ka punawai, piha me ka 'ōpala.*
The springs are filled with (plant) rubbish.
- KM: 'Ae, *kēlā mau loko pū, piha me ka 'ōpala, me ka one.*
Yes, those ponds (Site 16190), filled with rubbish and sand.
- RP: *One, 'ōpala, nā mea like 'ole. [shaking head] Minamina!*
Sand, plant rubbish, all kinds of things. It's so regretful, sad!

- KM: *A‘ale like me mamua?*
So not like before?
- RP: *A‘ale like me mamua, minamina. ‘Eha ka pu‘uwai! Ke nānā ‘ana i kēia mau mea.*
No, it’s not like before, its’ sad. The heart is sore at seeing these things!
- KM: ‘Ae. [Yes.]
- RP: *Mamua, ka pā, ‘ekolu paha, ‘ehā kapua‘i.* [Site 16049]
Before, the wall, was perhaps three or four feet high.
- KM: *Maluna o ke one?*
Above the sand?
- RP: *Maluna o kēia one, o ka pā niu.*
Above the sand, the coconut grove enclosure.
- KM: *Ka pā niu?*
So the coconut grove wall?
- RP: *‘Ae, pā niu. Ka one, kēia manawa, i ho‘opu‘e ‘ia. Pokole wale nō ka one. Mamua, loloa.*
Yes, the coconut grove enclosure. The sand, now, it’s all mounded up. The beach is short now. Before, it was wide.
- KM: *Lō‘ihi ka one mamua?*
So the beach was wider before?
- RP: *Lō‘ihi! I kēia manawa, pokole.*
Long! Now it’s short.
- KM: *‘Ae, i kēia lā, ua ‘ike ‘oe i ka papa e?*
Yes, today, you could see the rock flats, eh?
- RP: ‘Ae. [Yes.]
- KM: *A mamua, ua ‘ōlelo ‘oe, a‘ole hiki?*
But before, you said, you couldn’t?
- RP: *A‘ale. A‘ale like pū.*
No. No, not like that.
- KM: *O, lolī?*
Oh, it’s changed?
- RP: *Loli kēlā ‘āina i kēia manawa.*
That land is different now.
- KM: *Hmm. Mamua, ua ‘ōlelo ‘oe, “ahuwale.”?*
Before, you also said, “It was open, clear of trees.”?

- RP: *Ahuwale!* [Open!]
- KM: *A'ole nui nā kumu, kiawe, paina...?*
 There weren't many tree, the *kiawe*, and ironwoods...?
- RP: *Kēia lā piha me nā 'ōpala like 'ole.*
 Today, it's filled with all kinds of rubbish (plants).
- KM: 'Ae. [Yes.]
- RP: *Ke kiawe, ka mau'u, kēia mau kumu lā'au, a'ole au i 'ike mamua.*
 The *kiawe*, the grasses or reeds, these trees, that I didn't see before times.
- KM: 'Ae [yes]. The heliotrope, the fleabane, all these different kinds of trees.
- RP: *Nā mea like 'ole. Mamua, nui ke one, a ma'ema'e ka 'āina.*
 All those things. Before, there was a lot of sand and the land was clean.
- KM: 'Ae, ma'ema'e ka 'āina. No ka mea, ua 'ōlelo 'oe, "Na nā kūpuna no i ho'oma'ema'e" e?
 Yes, the land was clean. Because, as you said, " It was the old people who kept it clean." Yeah?
- RP: *Ua mālama lākou i ka 'āina. O aunty Annie, uncle Kanaka, uncle Kaimana, ka po'e o ka 'āina, mālama lākou i ka 'āina.*
 They took care of the land. Aunty Annie, uncle Kanaka, uncle Kaimana, the people of the land, the cared for the land.
- KM: 'Ae. So kou 'ohana mamua, ua noho lākou i Kūki'o?
 Yes. So your family, before, the lived at Kūki'o?
- RP: *Kūki'o a me Makalawena, Awake'e. Nui nā wahi hui pū 'ia me ke aloha.*
 Kūki'o and Makalawena, Awake'e. There were many places where they came together with love.
- KM: 'Ae. A kekāhi o kou po'e kūpuna, ua hānau lākou ma Kūki'o?
 Yes. And some of your ancestors were born at Kūki'o?
- RP: *Ka mama male iā Keaka Punahaole.*
 The mother who married Jack Punahaole.
- KM: 'Ae, Keaka Punahaole, ua male iā Kapahukelā.
 Yes, Jack Punahaole married Kapahukelā.
- RP: *Ua male a ne'e iā Makalawena.*
 They married and moved to Makalawena.
- KM: *A, 'o Kapahukelā, 'oia ke kupuna no Kūki'o?*
 And Kapahukelā, who is your ancestor who was born at Kūki'o?

- RP: *No Kūki'o.*
From Kūki'o.
- KM: *A pēlā ke kumu a 'oukou i kama'āina me Kūki'o?*
And that's the reason that your family is knowledgeable about Kūki'o?
- RP: *'Ae, pololoi.*
Yes, that's correct.
- KM: *Hoihoi! [pauses] Ua hānau 'oe i ka makahiki 1923?*
Very interesting! You were born in the year 1923?
- RP: *'Ae. Ko'u wahi hānau o Hu'ehu'e, Kaukaweli.*
Yes. The place I was born is at Hu'ehu'e, Kaukaweli.
- KM: *'Oia ka inoa o kēlā...?*
That's the name of that...?
- RP: *Ka inoa o kēlā wahi.*
The name of that place.
- KM: *Kaukaweli?*
- RP: *Kaukaweli. Ku'u papa, hana ku'u papa i ka Hui.*
Kaukaweli. My father worked for the ranch.
- KM: *'Ae, no Maguire mā?*
Yes, for Maguire them?
- RP: *No Maguire.*
For Maguire.
- KM: *'Ae. [Yes.]*
- RP: *'Emi kēlā mau manawa.*
It for only a little bit [of money] at that time.
- KM: *'Ae. [Yes.]*
- RP: *'Umi kūmālima kalā a ka mahina [chuckles].*
Fifteen dollars a month.
- KM: *'Oia? [Is that so?]*
- RP: *Akā, nui ka hana.*
But there was much work done.
- KM: *'Ae, nui ka hana.*
Yes, there was much to be done.
- RP: *Hana hola 'ehā i ke kakahiaka, a a'ale pau a hiki ka hola 'ewalu o ka pō.*
Begin work at four in the morning, and didn't finish until eight 'o clock in the night.

- KM: *A, nui ka hana!*
Oh, big job!
- RP: *Nui ka hana!*
Big job!
- KM: *He ‘umi kūmālima hola paha no ho‘okāhi lā.*
Perhaps fifteen hours a day.
- RP: *‘Ae, ‘umi kūmālima. ‘Elima keiki ko‘u papa. ‘O wau, Likeke, Aka, Kaniela, a me Keaka. ‘Elima po‘e keiki kāne wale nō. O wau me ku‘u mau keikeina.*
Yes, fifteen. My father had five children. Me, Richard, Arthur, Daniel, and Jack. Just five boys. Me and my brothers.
- KM: *Kekua‘ana kekāhi?*
Some older than you?
- RP: *Keikuahine, ‘elua, akā, ua hā‘ule i ka manawa pēpē.*
And two sisters, but they died when they were babies.
- KM: *O! Kekāhi a kou po‘e aunty a me uncle mā, ua kanu ‘ia ma Makalawena, e?*
Oh! And some of your aunties and uncles are buried at Makalawena as well?
- RP: *‘Ae. [yes.]*
- KM: *O uncle Robert Ka‘iwa, kekāhi?*
Uncle Robert Ka‘iwa Punihaole is one?
- RP: *Ku‘u inoa.*
The one for whom I was named.
- KM: *Namesake, kou inoa hou.*
- RP: *‘Ae. [yes.]*
- KM: *Ua ‘ōlelo ‘oe makai, no‘ono‘o ‘oe, ma ka makahiki 1927 paha, 1928?*
When we were at the beach, you said you think it was around the year 1927 or 1928?
- RP: *‘Ae. [Yes.]*
- KM: *Ua hā‘ule ‘oia? [He passed away?]*
- RP: *Ku‘u nānā ‘ana aku nei i kēlā mau manawa, because noho wau me ‘anakala Kanaka i Honokōhau.*
As I look back to those times, because I was staying with my uncle Kanaka at Honokōhau.
- KM: *‘Ae. [Yes.]*

- RP: *A ua ho'i mai ku'u 'anakala Lopaka mai Honolulu mai, ma'i. Ua hana 'oia i ke Kakalina, Standard Oil.*
 My uncle Robert came back from Honolulu because he was sick. He worked for the gas company, Standard Oil.
- KM: *Hmm. A ua ho'i mai 'oia mai Honolulu mai, a nāwaliwali kona kino?*
 And when he returned from Honolulu, he was already weak?
- RP: *Nāwaliwali. [Weak.]*
- KM: *A ua 'ōlelo 'oe, "Ua no'ono'o o uncle Kanaka, pono paha iāia e ho'oiho 'ia..."*
 You said that "Uncle Kanaka thought it would be good for him to return down to ..."
- RP: *Ho'i i kēia, i Makalawena, because mehana. 'Anu'anu i uka nei.*
 Take him back down to Makalawena, because it was warmer. The uplands were cold.
- KM: *A i Honokōhau 'oia? [And he was at Honokōhau?]*
- RP: *'Ae. Ua hele 'oia me 'anakē Ane, Una, a mālama lākou iāia.*
 Yes. So he went with aunty Annie and Una, and they took care of him.
- KM: *Na lākou nō i mālama iāia i kai. Akā, ua hā'ule 'oia?*
 So they took care of him at the beach. But he passed away?
- RP: *Ua hā'ule 'oia i ka makahiki [thinking] 1927 paha.*
 He passed away in the year, maybe 1927.
- KM: *'Ae. A kona inoa o Robert Ka'iwa Punihaole?*
 Yes. And his name was Robert Ka'iwa Punihaole?
- RP: *'Ae. [Yes.]*
- KM: *A no'ono'o 'oe, 'oia ka mea hope i kanu 'ia ma kai?*
 And you think he was the last one buried there at the shore (of Makalawena)?
- RP: *'Ae. [Yes.]*
- KM: *I kou mana'o?*
 By your recollections?
- RP: *Ko'u mana'o.*
 By my recollections?
- KM: *'Oia ka mea hope?*
 He was the last one?
- RP: *'Oia ka mea hope, a'ale kekāhi kino e a'e. None other.*
 He was the last one. No other body was taken there.

KM: 'Ae. [Yes.]

[Referring to what he was told about the ca. 1989 disinternment of his family's graves from the Makalawena Cemetery – The Punihaole family was not notified of the action for several years, and they had no idea where the *ilina* had been relocated to. Uncle Robert and his children are presently working with Bishop Estate (the owners of Makalawena) to establish a preservation and stewardship program for the family graves at Makalawena.]

RP: That's why I think, when they said they had a body all intact, to my mind that had to be my uncle.

KM: Hmm.

RP: The others were way back to the 1800s.

KM: Yes, like your *kūkū* [grandparents]?

RP: Yes.

KM: Tūtū Kapahukelā.

RP: Yes, many of them are in the 1800s. And my uncle is in the 1900s.

KM: Hmm.

RP: He was aged...He went to Kamehameha School with my other uncle, Daniel. My uncle Daniel, during the war in 1914, he joined the navy, so he left. Right from school, he entered. When he left school from there, we did not get to see him until 1941.

KM: Hmm.

RP: When the second World War started up. He was just about to get out, get his discharge, but they held him back. Because the war was coming.

KM: When we were at Makalawena, you said that "He visited you in Honolulu," yeah?

RP: Yes. My uncle, myself, my brother Arthur, all met him in Honolulu. Then when I left to go to Germany, that was the last time I saw him. I came back from Germany, and when I tried to reach him, we could not find him. We made some kind of investigation in San Diego, but they still couldn't come up with where he was.

KM: Amazing [shaking head]... [pauses] In these early years, you stayed at Makalawena, you also stayed *mauka* here at your *'āina* [land].

RP: That's right.

KM: Kalaoa. But you also went *holoholo* along the *kahakai* [shore], you said that you traveled to Kūki'o, yeah.

RP: Oh yes, very often.

KM: Your aunty Annie, uncle Keala'ula *mā* [them] were staying down there?

RP: That's right, all the *'ohana*. We would all go fish together. Not *'ōpelu*, but along the shore line. And we go *lu'u moana* [dive in the ocean]. All the *kamali'i* [children]. Those days we were dumb. We eat the *wana* [urchins], so *'ono* [delicious], hoo, *'eha ka ōpū* [the stomach come sore]! [laughing]

- KM: Oh yeah, *momona nō hoʻi ka wana* [the urchins were fat and rich].
- RP: Hey, the *wana* was just like the dog’s tongue [gesturing how large the *wana* meat was]. Thick. And the water, ankle high. We just pick it, put inside the *‘eke* [bag], to get all the *kui* [spines] off [gestures shaking the bag back and forth]. Then you all you do is [gestures tapping around the mouth of the *wana*].
- KM: Yes tap, tap, tap.
- RP: To get the *niho* [beak]. *Hemo ka niho* [remove the beak], put the *wai paʻakai* [salt water]. Then we get one *poho* [shell used as a bowl], all clean. You take all the meat out, you make ‘um all clean. That *poho* is going to be your bowl for the finished product, to bring home. You make *‘elua* [two], *‘elua poho* [two bowls]. [gesturing with hands] *Piha kēia. Alaila kāpili ‘elua, nākiʻi* [gestures, binding the two shells together]. [This one is filled. Then you cover the filled shell with the other one and bind them together].
- KM: *Maikaʻi* [good]!
- RP: That’s the kind of container we had, before. Using our common sense.
- KM: *‘Ae*, natural, *ka iwi wana* [the *wana* shell].
- RP: Natural. Oh, the *poho* was big! To fill it, two *poho*, maybe you have to get one dozen of that *wana*. Six on each. And we like that.
- KM: Yeah. So when you go walk, you go from Makalawena, past...
- RP: We go from Makalawena to Kahoiawa, just below Kūili.
- KM: *‘Ae*.
- RP: Outside of Kahoiawa, get one *papa* [reef or flat shelf in the water], *piha* [full] with that *wana*. Because *hehi mau, momona ka wana* [because we always go, the urchins are fat]. That means, if you use all the time, then when the young ones come in, they have food to feed on. There’s the *kamaliʻi* [young ones]... You get plenty *kamaliʻi*, there’s not enough *kaukau* [food]. But if you thin it out, then plenty.
- KM: Yes, so you thin it out, just like when you run *pipi* [cattle] on the *‘āina*.
- RP: That’s right.
- KM: So you control the population.
- RP: Control, that’s the name of the game. You control that. When you control vegetation, you control any kind of thing that you do, you get good production.
- KM: That’s right. And that’s exactly...when we walked down, you were saying when we first started the interview, you looked at the *loko* [pond] at Kūkiʻo...
- RP: That’s right.
- KM: You said, “*Minamina!*” [It was so regretful, so sad!]
- RP: *Minamina*.
- KM: You said, “It was all overgrown, all *nahelehele*. But it wasn’t like that before.”

RP: *A'ole* [no]! It wasn't like that. Now *piha me ka 'ōpala* [filled with rubbish]. *Ka pohō* [the marsh muck and algae].

KM: Yes, that algae.

RP: *Nui ka pohō* [there's so much algae and muck]. The accumulation. If you don't care for the ponds, it keeps building and building, then you get nothing.

KM: Yes, no more wet land anymore.

RP: Right! You have to take care.
[Various sites discussed in the field as a part of this interview have been drawn on a rough sketch map. See *Figure 5* for the general location of various sites described below.]

KM: Now when you were young, and you described this earlier... When we drove down in the car, and we parked right down at Kūki'o, just above the *paena wa'a* [canoe landing]. [the area now partially identified within Site 16191]

RP: Uh-hmm.

KM: You got out, and the first thing you told me, you looked at the *kahua hale* [house platform, Site 16069 Feature A], and you said "*ilina* [it's a burial]."

RP: *Ilina*.

KM: So that's what your aunty *mā* [them] said?

RP: Right.

KM: So that first *kahua* [platform] that's right there...

RP: That's right.

KM: Was pointed out to you as *ilina*.

RP: Yes.

KM: Then we walked along, down to...

RP: Further down, by the *pā* [wall].

KM: Yes, and you said the *pā*, right by the beach trail...

RP: That's right.

- KM: And you said that in your time, the *'ohana* “Used that *pā* to hold...” [Site 16069 Feature G]
- RP: *Holoholna* [animals].
- KM: So it was an area to keep them enclosed?
- RP: To keep them enclosed, because if you *ho'oku'u* [let them go], you have to go look for them. That *pā* was made to keep the animals there, because they were the working animals.
- KM: Hmm. These were your *kēkake* [donkeys]?
- RP: Yeah. But the only thing is, we had to go and pick *kiawe* beans and *hānai* [feed and care for] them.
- KM: Now that's another thing that you said when we were walking *makai*, there, “The *kiawe* didn't grow then, like now.”
- RP: No, no, no. We had to go down to Kaupūlehu, pick up *kiawe*. It was way in the back, not on the ocean side.
- KM: So behind Kahuwai side?
- RP: Way in the back, *kaka'ikāhi* [sparse, spread out]. Not like now. It was scattered. So it took a long time to make one bag full.
- KM: So you would go on that trail right there, all the way past the point at Kumukea, go in past the pond at Ka'ūpūlehu?
- RP: That's right.
- KM: When we walked along here, the *pā holoholona* [animal enclosure], *makai*, you said that is the same old trail, *ala hele*, that you walked?
- [During a field visit and interview at Ka'ūpūlehu on September 9, 2000, uncle pointed out the old *pā kēkake* (donkey pen), now the Kona Village Resort *imu* and barbecue grounds, as the place where the family gathered *kiawe* in the 1920s-1930s.]
- RP: Yes, that old goes from Kūki'o, down to Ka'ulupūlehu, and that takes you all the way down to Kalaemanō.
- KM: Hmm. And in reverse, you can come back all the way *makai* and go to Makalawena?
- RP: That's right, all the way. That *ala nui* [trail] was always there because we used that as the main drag, coming to and from all these places.
- KM: So across all these *'āina* of Kekaha.
- RP: All these lands. That was our main place to travel. Because if you go out on the *lae kahakai* [ocean points], it's too rugged.
- KM: 'Ae.
- RP: See. Some places big, and you have to jump and then get back on top. So we don't use that, those outer trails were only for fishing. Only for when we go fishing, but not with the *holoholona* [animals].

KM: 'Ae, too rough.

RP: Too rough. You take...maybe four of us, and you, you take the animal, come from on top, and then you wait on the other side. Then we go, catch what ever we need, and then we meet together. That's the way we do it in our time.

KM: Yes, that was your life style, how *kūkū mā* [your elders them] did?

RP: Yeah.

KM: Now, as we walked along the trail, also had this big *kahua* [platform], and the *pā hale* [house site] you said back behind [Site 16069 Features C and E], you could see this big area...

RP: Uh-hmm.

KM: But no one lived here in your life time? And when we walked up there...

RP: That's only the foundation. But that was way before my time.

KM: Yes. In fact, like on the old map...

RP: Right.

KM: In 1882, Emerson said that Pa'apū...*'oia ke kahua nō kēlā hale* [platform of that house].

RP: Hmm.

KM: And it was a *lau hala* thatched house. And then, right below, remember the *loulū*?

RP: Right.

KM: And there is also the *ulu hala* [pandanus grove], which was probably the source of the thatching of Pa'apū's house.

RP: Right.

KM: You said, "Before, the *loulū* was..." only a couple, or...?

RP: Oh, had about five or six. They were tall.

KM: What did you folks do with the *loulū*?

RP: Well, the *loulū*, what they do is, take the top, the shoot. But you have to cut it and leave maybe about six inches. You don't cut it all the way down to the heart. You leave about six inches. Then another new leaf will start to come up.

KM: So this is the *lau* [leaf] that never open yet?

RP: That's right, only the *piko* [center]. You take only the *piko*.

KM: 'Ae, *mu'o*. [Yes, the unopened leaf.]

RP: *Mu'a*, 'ae. [Yes, the unopened leaf.]

KM: How come you gathered the *loulū*?

RP: Because they made hats out of it. It's fabulous, expensive to make that kind of hat, because [gestures narrow strips of *loulū* were cut for weaving].

KM: It was a very fine eye?

RP: Very fine.

KM: And *palupalu* [soft] too, you said.

RP: You can [gestures] squeeze that hat together and let it go, that thing just opens up.

KM: Hmm. So who was weaving the *loulu*?

RP: My aunties.

KM: Various aunties. Auntie Annie?

RP: Auntie Philomena, auntie Annie, no. She's not fond of that, but she *kōkua* [help], *koe* [strip the leaves]. And prepare the leaves, *ho'opalupalu* [make the leaves soft]. But it was a fine, fine [narrow gauge] *koe*. To make that, Hoo!

KM: Long, it must take.

RP: It takes a long time. You have to get good hands. [gestures plaiting the *loulu* strips] So when you *huki* [pull] eh.

KM: 'Ae, *pelu a pelu, a ho'omoe*... [yes, fold one over the other, and lay one leaf down...]

RP: Yeah. You have to really make it tight.

KM: I've been told that it was real *palupalu*, almost silky like, the texture.

RP: Yeah [chuckles], it's like silk. In today's language, we would say silk. But those days, they didn't have no such thing as silk.

KM: No.

RP: *Kēia loulu, ka mea maika'i, hana i ka pāpale*. [This *loulu*, was the good thing for making hats.]

KM: 'Ae, *pāhe'e i ka 'ili*. [Yes, it feels slippery to the skin.]

RP: A 'oia [that's it]!

KM: And one other thing that was very interesting, that you shared, when we were down there, you said "The *loulu* were tall and the area was all clean."

RP: 'Ae.

KM: And also had *hua* [fruit], the *hāwane*?

RP: Right, my brother Jack and I used to climb the *loulu* and we used to harvest that.

KM: So you ate the *hāwane*?

RP: Oh yeah, it was just like candy, that was our food.

KM: About how big were the fruit.

RP: Oh, I would say about the size of a date seed, or like an olive. You peel the skin and then you eat inside. No shell. It was just the skin that was keeping it fleshy.

KM: Hmm. Now these are the last two *loulu* down there. No more.

RP: These *loulu* are short, so they could be the *hua* [offspring from the old-stock seeds]. Either that, or the *lepo* and *one* [dirt and sand] rose, and is making the thing lower, I think.

KM: Before...now, when we looked at the *loulou*, and where the *hala* [pandanus] grew, and where the *niu* [coconuts] are, you said, “Before, it was open.”?

RP: It was all open. No *mau’u* [grasses or reeds]. No more those kinds of weeds, that we get there now. Even the *hau* and *milo* [types of Hawaiian hibiscus trees], we didn’t have that. And there was no *kiawe* in that area. The only thing was coconuts in the *pā niu* [coconut grove]. [Site 16049]

KM: All *niu*. You said that the coconuts were “all clean...”

RP: They were all clean, and they used it all the time. The *lau* [leaves] for *ho’olulu*, *lānai wa’a* [shelter, the canoe shed]. To lay out for *kaula’i i’a*, you know, dry fish. You weave that leaves, and you put your fish on top.

KM: And the *hua* [fruit]?

RP: The fruit, they used it for oil, for hair [gestures massaging scalp], you know, for take care of your hair. And they used it for cooking. When we cook with that, we had to *wa’u* [grate] that. [gestures method of rubbing the inner coconut over a grating stick to grind the meat]. Then my aunty used to put that in a frying pan cook that and make all the *aila* [oil] come out. Not an easy job. But that was a part of life.

KM: And it must have been good to have the *wai* [coconut water] to drink as well?

RP: Oh yes, ‘ono.

KM: When we walked along the shore, part of the way down, the first thing you said was “Hey! No more wall, the *pā niu* [wall that enclosed the coconut grove].”

RP: No, no. It’s buried.

KM: The wall ran along the shore, and we saw a small section of it today...

RP: Yes, just a small portion of it. Very small. But before, that *pā* [wall] enclosed the whole coconut grove. All in front, all the way from the pond, all the way. From when we first went down on the beach [leaving the sites and lava on the south side of the beach], you know, from that foundation?

KM: Yes the *kahua* right here?

RP: Yeah, the *kahua hale*. All the way from there on through.

KM: Hmm. Big area, and you said it might have been “Three or four feet high”?

RP: Three or four feet high.

KM: So it was one, a long beach out in front?

RP: Yes, much further out than now. Not *pokole* [short] like now. It’s just like Makalawena, remember when we went there, and the sand beach was deep, but now the thing is real short.

KM: Yes. So the ‘ohana [family] really worked hard to *mālama*, care for the *pā niu* [coconut grove]? It was important to them?

RP: Oh yes.

KM: Now behind the *pā niu* was all the *loko* [ponds]? [Site 16190 – various features]

RP: All the *loko* [ponds]. And the *loko* were all cared for.

KM: ‘Ae.

RP: Because they had fish inside there. *Manini, āholehole, moi...* Because we catch out side, and we always throw inside there, then we can harvest that.

KM: Hmm. So then, when rough ocean time, and you can’t go out...

RP: Yeah, they can get fish. Even *awa*. And then, not only for the family use, but for the ‘*ohana* that come down to visit. Some times, no more time for go out fish, so we go to those *loko*, and we collect what ever they need, and then they go home.

KM: *Na‘auao nā kūpuna! Maika‘i!* [Your elders were so intelligent in their land use! Good!]

RP: Yeah. They get those things all laid out. Just like a computer today.

KM: Yes. You said that “They even segmented the ponds.”

RP: Yes.

KM: Remember when we walked inside, and I said, “Uncle, look at these *ahu* [stone mounds] over here...” and even the *pā* [walled sections]. And you said “*kuaīwī*” [dividing walls]. What is your understanding of why these *pā* and *ahu* were made in the ponds?

RP: See, when they walk in the pond, has all the *pōhaku* [stones]. So what they did was, they collected the *pōhaku* and clean the *pohō* [marsh muck and algae], so that it was easy to get into the pond. Then, if you like to harvest the fish, it’s easy. They also deepen certain ponds to about two or three feet of water. Then with the extra stone, they make the mounds and walls, to make it neat. But the thing is, if you don’t care for it, the *pohō* going build up, then the water eventually [gestures depth with hands]...

KM: So about six inches.

RP: In fact, some times the *pohō* comes all the way up, no more water, *malo‘o*. That’s the reason why they keep cleaning that *pohō* and that.

KM: ‘Ae. So this was the practice...*ka mea ma‘a mau a kou ‘ohana?* [The custom of your family?]

RP: That’s right.

KM: So all those years?

RP: That’s the basic way of taking care of your water and the recycling of the ponds.

KM: ‘Ae. So they would make these nice *ki‘o pua*, holding ponds just like, for ‘*ōpae* [shrimp], *pua* [fish fry]...

RP: That’s right.

KM: ...they made the mounds. And you know, you look down there now, there are some beautiful walls in the ponds, like that [Site 16190].

RP: Oh yes. Because that pond is the trap, see. Because get plenty *poho* [hollows, hiding areas], they make it so the fish can not go in that *poho*. They get one place, they drive the fish inside there, there’s no more *puka* [holes]. Then they

put the *'upena* [net] with that *kāholo* [sewn onto stick extenders] [gestures pushing the net through the water, driving the fish into the trap].

KM: So they push 'um down.

RP: Yeah, you *paipai* [drive] 'um to that side, you pick up what you need, enough, let go the rest.

[In follow up interviews and site visits, uncle described the use of a *pā i'a*, or fishtrap by his 'ohana, when he was a youth. They would drive the fish from the larger pond complex, into an area on the shoreward side of the ponds (near the base of Site 16069), which was enclosed by the dune and 'a'ā flows, with only one channel (*kahe*) into it. Before driving fish into the trap, they would lay coconut leaves across the small trap to shade it, and make a place for the fish to hide. The fish were then driven into the trap, the channel closed, and the fronds opened. The desired fish were then taken, and the remainder of the fish would then be allowed to swim back through the channel into the larger ponds. The trap was also a prime source of *'ōpae 'ula* (the small red shrimp), used for *'ōpelu* fishing (for further descriptions, see transcripts of May 15th and 22nd, 2000).]

KM: 'Ae. Too good yeah! You also said something else that was very important, "from early on, your *kūpuna* and aunty, uncle *mā*, taught you "Don't take if you're not going to eat it."

RP: That's right. "*Lawa kūpono, a'ale 'ānunu!*" [Take only enough for what you need, don't be greedy!] Then you don't waste. "If you can not use it, don't take it."

KM: 'Ae.

RP: "But if you take it, make sure that you use it." By sharing. Some times if you get too much, then you share with the 'ohana. But today, I see people, they go out there, they catch. Even I look at all these trollers, the deep sea fishermen. They come out, get the sword fish, it's only for money. They're not doing it for protecting the fish, they're doing it for make money. And I don't agree to that. In fact, I'm very concerned about it. But, if you go out there catch a fish, you bring it up, you share it with the people. That's something different.

KM: 'Ae, *hā'awi*. [Yes, give it to those who can use it.]

RP: That's right, you give, give to the people. That's something different. They can not say, "You go up there, you *hana 'ino* [desecrate] the *ko'a* [fishing grounds]. Because you are bringing back and letting the people have. But today, you go out, you troll, they don't care about the fish, they only care if they catching the biggest fish. Only for the name! They catch the big fish, where is the fish at? Down at the rubbish dump.

KM: 'Auwē!

RP: You think that is a fair thing to do? I don't think so.

KM: *A'ole pono* [it's not right]!

RP: That's why my *kūpuna* said, "*Mai luku 'oe i ka 'āina! I ka manawa pono, wī 'oukou! Make!*" [Don't lay waste to the land (resources)! There will come a time that you will have nothing to eat! You'll die!]

- KM: *'Ae, pololei 'oe. Pololei nā kūpuna, "Mai luku i ka 'āina!"* [Yes, you're correct. The elders were right, "Don't lay waste to the land."]
- RP: That's right. If you don't take care of it now and you abuse the things, the day will come that you get nothing, and you die.
- KM: That's right.
- RP: And that's going to be on our land too. *Wī ka'āina* [the land will be in a famine]! Nothing will grow. And who created the problem? Human beings. Nobody else. [gesturing to the heavens] He gave you everything. He gave you heaven and earth. He gave you clean air. He gave you all the different fruits, everything. It's up to you to care for it. Like, I raised my children and I taught them "I want you to do this, you have to take care of it." I grew up that way. My dad...there were five of us, we never worked one place, stayed in the same house. "You get your portion here, you get your portion over there..." And when he came home, he looked at what you had done. If the *kamali'i* stay together, they going play eh [chuckles]. No. I give my father credit for that. I appreciate that. It was hard work, but we gained knowledge from that.
- KM: That's right. It's amazing, you look at Kūki'o like this, and you look at you're *'āina* at Makalawena, you see that it nurtured your *'ohana*. The family lived with the land. When we walked through the ponds and along the shore, you spoke about all the different *i'a* you caught here. The beach must have been beautiful, and the *loko*...
- RP: Oh yes.
- KM: Now, about the *'ōpae 'ula* [red bait shrimp found only in the anchialine ponds] you said for you folks, because you "Had enough *'ōpae 'ula* at Makalawena, you never..."
- RP: We never did gather the *'ōpae 'ula* from Kūki'o. Not unless you lived in Kūki'o, instead of going all the way to Makalawena, that way you had your own. You can harvest. Then there were small ponds away from the big fishponds where the *'ōpae* could be gathered.
- KM: Hmm. And were there *ko'a* [dedicated fishing grounds] that they had for themselves outside, as well?
- RP: Oh yes, *ko'a 'ōpelu* [mackerel fishing stations], all outside. The *ko'a 'ōpelu* were from Keāhole all the way down to Kaupūlehu and Kīholo.
- KM: About how far out would you say these *ko'a* were?
- RP: [thinking] I would say about...in some areas, maybe about half a mile. The closest you can come, is maybe about a quarter mile from the shore line. And the *'upena 'ōpelu* were up to 8 fathoms deep.
- KM: Ohh! Did they go out with the canoe and *hānai*, take care of the *ko'a* like that? Some times just feed the fish, and not catch them?
- RP: That's right. Those days, they had law. You fish Monday till Saturday. You don't fish on Sunday. Sunday, you just go out there and feed the *ko'a* and you come home. You don't work on that day, you go church. Then after church, you don't play ball, no games. You stay home, *ho'omaha*, you rest for the day. You get ready for Monday. That's the kind of law that they had, the old folks.

KM: Hmm. That's how they lived eh?

RP: That's how they lived. And if you *kolohe* [mess around with] that, *pepehi iā 'oe* [they scold (spank) you]! [chuckling] You can not abuse that. But today, we're just the opposite. We don't have guidance. All money. You play ball, you make money, you have activities, you make money. But those days, no. They don't have that.

KM: 'Ae. Now when you were talking as we walked back around, behind the *loko* [ponds]. I asked you...because those two *loulu* are the last ones. So do you think it is important to take care of them?

RP: Sure, I think they should. They should. And we want to do it in the fashion so that we don't get problems. Because a lot of things you do, then they think you the one that caused it to lose it's life. So you have to be sure that we are directly in the proper manner to handle it. My son and I would be willing to do that. It is very important.

KM: Yes, it is very important. This is from your *kūpuna*.

RP: And if they lose that, there's no replacement.

KM: Yes. Just like the *ulu hala* [pandanus grove] too. Those *hala* are going to go.

RP: Uh-hmm.

KM: So I thought it would be good if maybe you folks...

RP: Get some *hua* [fruit].

KM: Yes, get the *hua* and re-cultivate these plants so that they come back to life there at Kūki'o.

RP: Yes.

KM: Now looking at other areas we visited today. From where the *pā holoholona* is, right below there, and along the curve of the bay, you said, "That's the *paena wa'a*." [The canoe landing.]

RP: Right. And you know in that bay, my uncle them caught so much *akule*. The *akule* would come right in, there was plenty fish, you can see the open areas in the bottom, where the sand is, it was a good fishing ground.

KM: That was so important to their life and well-being, yeah?

RP: Yes.

KM: In fact, behind the *paena wa'a*, there are some walls back of there [Site 16191 Feature C], that the canoes were kept?

RP: That's right. That's where the *lānai wa'a* were. And I said that the coconut leaves from the *pā niu* were used to thatch the canoe shades.

KM: So to protect the canoes?

RP: To protect them. And there we had some *kiawe* trees, but not as much as today, a few here and there.

KM: Yes.

- RP: So what we'd do is, we use *kāula* [rope], stretch it across, between the trees and put the *lau niu* [coconut leaves] on top, and that's how the shelter the *wa'a* [canoes].
- KM: So the stone wall was a part of the shelter?
- RP: Right. The wall that they put, was for the *makani* [wind]. Hoo, the *makani, puhi* [blow] from Waimea... *Ikaika ka makani o kēlā wahi*. [The wind of that place is strong].
- KM: Hmm.
- RP: But, good for *'upena ku'u* [set nets]. *Moe ka makani, nui ka i'a* [chuckles]! [The wind blows down (causing the ocean to lay down), then we catch plenty fish!]
- KM: Hmm. Inside there too, had the little *lua wai* back here also.
- RP: That's the *lua wai* that we used for water.
- KM: That water is sweet too yeah?
- RP: Oh yes.
- KM: When we were down today, you taste that water, it was almost fresh, no salt.
- RP: *Momona kēlā wai, no ka mea, nui ka ana. Nui ka ana, a nui ka wai mai luna mai*. [That water is sweet, because there are many caves or lava tubes. There are many lava tubes that the water from the uplands comes down in.]
- KM: *'Ae, mai uka mai, kahe ma loko o nā ana*. [Yes from the uplands, flowing inside the tubes.]
- RP: Yeah. See, the water comes from deep inside, it lessens the salt contents. But if you *ma'a*, if you're used to drinking it, the brackish water, no problem. But the first time, you're going to get problems until you get yourself adjusted to it.
- KM: *'Ae, hī?* [Yes, diarrhea?]
- RP: [holds stomach] Hoo, worse than that! [chuckling]
- KM: *'Eha ka ōpū* [stomach ache]?
- RP/KM: [laughing]
- RP: *'Eha ka ōpū!*
- KM: *'Ae*. Now, from there, by the *lua wai* and the *lānai wa'a* area, we walked into the walled area [Site 16048], going towards Kikaua Point. You said, "That's the *pā hale* [house lot], before."?
- RP: That's the *pā hale* and they also have a cemetery, right at the corner of that wall.
- KM: Yes, right by the *puka pā* [opening in the wall], there?
- RP: Right.
- KM: So you were told that there are *ilina* [burials] there?
- RP: Oh yes, my aunty told me, my aunty Annie.
- KM: And you said that she told you something about that?

RP: Yes, she said “*Mālama ‘oukou kēlā wahi, no ka po‘e i kanu ‘ia.*” [You folks be respectful of that place, of the people buried there.]

KM: *‘Ae. Mālama kēlā wahi!* [Yes. Take care of that place.]

RP: Yes, you have to take care of that because people had been buried in there. I don’t know why they buried right there, I didn’t question my aunty at that time.

KM: No. Well you were young too, at that time.

RP: So it just was acknowledged, and we took care of it. We respected that.

KM: That’s right. Then, a little ways past the wall, there that heliotrope tree, right on the edge of the beach, and you said “That’s where the *hale kuke* [cook house] was.”?

RP: The *hale kuke*, yeah. Right by that *awa* [landing] coming inside there, right on top of there.

KM: Yes, the *awa wa‘a* [canoe landing]. And then behind there was the house?

RP: Yes, the house was further in.

KM: You said “The house was one story, but kind of high.”?

RP: Yes, it was a high house. I would say about five feet above the ground, and I’d say that it was about 30 feet by 30 feet in size. The reason why they put the house high like that is in case *kai nui* [high ocean]. If *ha‘aha‘a* [low], that house wash out. So up like that, the ocean would go underneath. So they raised the house higher for that protection.

KM: Oh *maika‘i* [good]! I guess some times, you get this *Makani Kona* [southerly wind and swell]...

RP: Yeah, you never can tell. But you folks never seen that kind of wave come over that *pōhaku makai* [shoreward stone flats]. Hoo!

KM: So out to Kikaua Point?

RP: Oh, it just washes right over.

KM: And you said, before, “The land was wide open sand in your youth.”?

RP: That’s right. It was all clean. You can see outside, when *‘ōkaikai* [rough ocean], you can see that *hūhū* [rising swells and white water], coming up, big! *‘Ike kātou i tēlā po‘o* [we see those swells], and everybody is on the alert! They watch. But, when *mālia* [calm], hoo, *maluhia* [it’s peaceful].

KM: Beautiful.

RP: *Maluhia.*

KM: *Maika‘i kēlā wahi* [that’s a good place].

RP: A very good place. But like I said, like everything else, “You have to take care of it.” *Mālama.*

KM: That’s right. Now you said, before, when you folks would stay down there, you would also “Go out to Ka‘ūpūlehu and Kalaemanō to gather *pa‘akai* [salt].”?

RP: Right.

KM: And you also described the way your ran the *kēkake* [donkeys]. How was that?

RP: [chuckles] That's right. We had transportation, trucking, [chuckling] the donkey.

KM: Donkey truck [laughing].

RP: Any donkeys that came from Kalaemanō to Kaupūlehu, ends up in Kūki'o. And then it goes back to Kaupūlehu. Kūki'o has it's own transportation, they had their own donkeys, about 15 of them. They took all the salt and dry fish all the way to Makalawena. Because they had to work at Makalawena. And if they were going to do fishing in Kūki'o, the salt stayed at Kūki'o. They figured, "No sense in taking it to Makalawena and then bringing it back." Hey, they catch lots of 'ōpelu too at Kūki'o. All those *ko'a* [dedicated fishing stations], outside there, were all good *ko'a*.

KM: So these 'eke mau'u, 'eke pa'akai [burlap bags, salt bags], were *piha*, full of salt?

RP: Oh, they cannot make the whole thing full, you put half a bag. Heavy.

KM: Hmm. Did you *kaula'i* [dry it] down at Kūki'o also, or was it all nice, *pa'a pono* [well dried, hardened]?

RP: Oh no, they *kaula'i* outside at Kalaemanō. They put it on the *pāhoehoe* [flat lava surface], make it *lahilahi* [fine grains] on the *pāhoehoe*. And then on the *pāhoehoe*, we can *kope* [rake it – spread it out], and you don't lose anything. So you look for that nice *pālahalaha* [flat, smooth] *pāhoehoe*, to put that salt on top.

KM: Beautiful. So the donkeys, after they dropped the *pa'akai* at Kūki'o... And was it by this *pā hale* [house lot] there?

RP: That's right.

KM: So you take the *pa'akai* to Kūki'o, then you just send the donkeys home?

RP: Oh yes, the donkeys go back.

KM: By themselves?

RP: They just leave all the salt, and then you take the donkeys back, because after you stay there, you have to go back to Kalaemanō. Because you're losing your time, doing nothing over there, when you can go over to the other side and get all the things done on the other end.

KM: 'Ae. And I think you were saying...when did you go gather salt?

RP: Right after January up to... January, February, March. April starts the rains, during the summer.

KM: Hmm. And you said, "Before, had good rains down there."?

RP: Oh yes, not like now. You could predict the rains. That's why they knew they had to get the salt before the rain. Once the rains come in, all *hehe'e* [watery, runny], pau.

KM: 'Ae, no can gather.

RP: You lose it.

KM: So it was steady, you knew the season when the rain was going to come?

- RP: That's right. You could predict the weather those days. You cannot predict now, they call you a liar. Before, you predict it, that thing actually takes place. You say that it's going to rain, it's going to rain then.
- KM: Hmm, amazing. Things have changed, *loli ka 'āina*.
- RP: The olden days, the Hawaiians were smart, they only look up at the mountain [Hualālai] and they know. Like we go fishing for 'ahi or *kūkāula* [hand line], or 'ōpelu. You stay outside, far, you look to *ke ao* [the clouds], the *kuahiwi*...
- KM: 'Ae.
- RP: ...the mountain, you look at the clouds. And the clouds, they tell you , "It's not going to be a good day, you better move on." If you hard head, you're going to get it. You create your own problem.
- KM: Hmm, *makani 'āhiu* [wild winds].
- RP: Then from each wind... [chuckles] I had one uncle, uncle Kanaka was stubborn. He tell, "No, no, no, don't worry." Hoo, we almost never can make 'um back home. Hoo, the *makani* [wind]! That's the kind *Ho'olua* [name of a fierce wind that blows off the upland plains to the sea].
- KM: 'Ae, *ka Ho'olua, mai uka mai!* [Yes the *Ho'olua* from the uplands!]
- RP: Yeah, *Ho'olua*, big kind of *nalu* [waves]. So you have to go *pili* [hug close to] the shore line to go home. You can't go out. When you go out, you *piholo* [become swamped], so you have to *ho'olulu*, you have to stay there. Wait until the *makani moe* [wind calms down], and then you go. My uncle Kanaka, he go, but my uncle Ka'iwa would get mad with him [smiling]. *Po'o pa'akiki, pilikia* [hard head, you get trouble].
- KM: 'Ae.
- RP: And my uncle Una, he's good. He'd look *ke ao* [to the clouds], "*Ē, a'ale meike'i, ka manawa ho'i!*" [Oh, it's not good, it's time to return to the shore!]
- KM: *Ho'i i ka 'āina* [return to land].
- RP: Yeah. No need catch the fish because you safe your life. The fish are always there, next time, you get them.
- KM: That's right. Were there certain *pu'u* that you would look at, even from the out on the ocean, when you were fishing?
- RP: Oh yes, and you look at the clouds. They are the sign that tells you whether it's going to be a good day, or it's going to be a bad day.
- KM: How about for your *ko'a* [special fishing grounds]? Did you look off of Kūili?
- RP: No need, the *ko'a*, you look at the *au* [currents].
- KM: Hmm, where the current goes.
- RP: The current, that will tell you where they are.
- KM: 'Ae. But when we were *makai* today, you pointed out some of the *pu'u* [hills], like Po'opo'omino...
- RP: Oh yes, that's for guidance. Just like we have that machine that gives you pin point of where you are?

KM: Yes.

RP: That's how we find our fish, looking at the *pu'u*. That's why the Hawaiians said, "*Ai ka i'a i ka 'āina*." [The fish are there on the land.] Well, the fish stay in the water, not on the land. But what they are trying to tell you, "If you get your bearings, you on the *ko'a* [the dedicated fishing ground]. You put down, *lo'a ka i'a* [you get fish]. [tapping table]

KM: Ahh! So you would mark with *pu'u* [hills], like Po'opo'omino...?

RP: That's right!

KM: Or Mūhe'enui...?

RP: Yeah.

KM: Something like that, or Kūili?

RP: Yes, you get in between, oh, you're right on the ground.

KM: So that line of sight *mauka* is important too?

RP: Yes. But now, you cannot do that. Because they bulldoze all those areas. Like Pu'u Mau'u, and all that for the *pōhaku* [stone]. They bulldoze all that, you lose all that.

KM: You lose all your land marks.

RP: Yeah. So now, you have to find different bearings. Even the *kahakai* [shore], you get bearing on the *kahakai*, they come and move that, *pau* [that's it, no more]! You're lost again.

KM: So now you have to look off of somebody's house or something?

RP: Yeah, it you go fish, like at Kailua, you use that Moku'aikaua Church.

KM: Ahh, the steeple.

RP: Yeah, you use that, because they're not going to push it away. Then you get the fishing ground and you lucky. But you have to use that, and maybe Kaiwi.

KM: 'Ae, Kaiwi Point.

RP: Yeah, you bring the two together, *pili* like that [gesture with hands, the two points coming into line]. Then you're on the ground.

KM: Amazing.

RP: Too good, the old folks. But first, to get that, to know where the *ko'a* are, you have to go *kālewa*, you have to drift. You drift, '*oki* [cut] the fish, you look where they stay. Then you go back again, four times, you drift. Four times, and then you hit the same spot every time, they bite, then you mark 'em with the land mark. Then that's your *ko'a*. So when you go next time, you only need to take your two marks.

KM: Hmm. So you know where the *ko'a* is?

RP: Yeah.

KM: So amazing this *mo'olelo* that you've shared... [pauses] To you, what do you think about the *ilina* on that '*āina*? And some of your *kūpuna* [ancestors] are buried there at Kūki'o.

RP: Yeah.

KM: Uncle Kanaka them also spoke about that. How do you think the *ilina* should be handled?

RP: I hope that they preserve that area for that particular purpose. That they take care of it.

KM: When I was talking with you, *makai*... In fact we saw some of the boys working down there, you know some of these young men... [end of side A, begin Side B] ...who are doing the work up there, and you see the land is being changed. But you said that you felt "It is important to take care of the traditional sites, like where we were down today..."

RP: Oh sure!

KM: And Kikaua point? Preserve that. And it's so good to tell these stories.

RP: Oh yes. Once they destroy that, that's it, you cannot replace it. Every stone has it's meaning, you break that meaning, you break your ties to the land. If all of the traditional places of the land were removed, our spirits would have no place to return.

KM: That's right. *Maika'i* [good]! So if you *hemo* [remove] that, you lose your tie to the land.

RP: You lose your ties, there is no value to it.

KM: 'Ae! Oh, *maika'i*!

RP: You see what money does. Even you, you sit over there, the bulldozer come, run over you because of money [chuckles]. And you *palahē* [all mush], no!

KM: 'Ae.

RP: But they cannot get another you. There is no replacement for that. Once you lose 'em, you're gone.

KM: Yes. [pauses] You know, if I may uncle, a couple of other things that you mentioned, that were so interesting and important, I thought. You shared one story that "Tūtū Maunapau used to go with his canoe..."

RP: Oh yes, all the way from Kailua.

KM: To the *paena wa'a* [canoe landing] at Kūki'o?

RP: A 'oia! [That's right!]

KM: What did he do there?

RP: Well, he used to go over there because... I don't know, he had a dream or he knew, that this *manō* [shark] Would come in to be cared for. So he would come and clean the body. He would scrape and wash the shark, take all that *limu* [seaweed] off. And the *maka* [eyes] all *pa'a* with that coral, like. The *manō* didn't do anything, he just roll around there on the shore.

KM: You said this *manō* was, what 20 feet or more?

- RP: Oh yes, he's not a toy.
- KM: *Tūtū* would *kahea* [call in prayer chant] to that *manō*?
- RP: Yeah.
- KM: So the *manō* would come right into the bay down here at Kūki'ō?
- RP: Yeah. He stopped there, he swim out there, do what he's going to do, then *pau*, the *manō* go home.
- KM: And the *manō* didn't bother him?
- RP: It doesn't bother him. [smiling] One time Matsumoto them, they were down there, they saw something strange. I don't blame them, you know. They'd never seen anything like that happen. So he tried to tie the *manō*'s tail [shaking head, chuckles], but good thing they didn't. If they did that, *pilikia*, they would have gotten into trouble.
- KM: 'Ae. Also, when we walked along that big *kahua hale* [Site 16069, between Features C and E], we also saw part of a *pā*, a mother of pearl shell.
- RP: Yeah, that *pā aku* [mother of pearl shell made into *aku* fish lures].
- KM: 'Ae. You said that even in your life time, as a child, your "Uncle and *kūkū mā* were still making these *pā aku*, *pā uhi* [shell fishing lures]."??
- RP: Oh yes. Because that was the only source of catching *aku*. The shaped the lures, and made the barbed hook, and tied on the pig hair bristles. The *pā* was tied with *olonā*. And it was amazing too, because they knew how to lash it so that the hook would open out if the *aku* was too big, otherwise you lose the lure, it would break.
- KM: Amazing! You said that they also were still making, and using *olonā* nets and line? [The *olonā* (*Touchardia latifolia*), is an endemic Hawaiian plant, that was used to make the finest and strongest cordage known to the Hawaiians. It is known to be one of the strongest natural fibers know to man.]
- RP: *Olonā*, it was all hand made.
- We went to Kealakekua to gather *olonā* to make the nets. The place where we gathered the *olonā* was above where the Bishop Bank was. My uncle them would go *mauka*, gather the *olonā*, and bring it home. They would *ihi* (strip) the bark, *ho'opulu* (soak) it, *ho'omalo'o* (dry) it, then *kahe* (comb) it on a long board to draw out the fine fibers, and then *koe* (separate) the fibers. They then would make *pōka'a* (balls) about 12 or more inches in diameter, and then there were two *mea wili* (twiners), which they would spin to *wili aho* (make the rope) for the fishing and net lines.
- Also, the fishermen of Makalawena, Kūki'ō, and Kaupūlehu all went to the uplands of Kaupūlehu to gather the *koki'ō* bark. *Ua hō'ihi lākou i ka 'ili me ka pono...* They gathered the bark carefully, stripping only a small section of the bark. They knew that if too much was taken the tree would die, and there would be no *koki'ō* to gather. That was how they did it, and I went with them when I was very young. Once they stripped enough bark, they would return *makai*, and boil the bark to make the die, and they then colored the *olonā* nets and lines. Sometimes we would use *kukui* too, but it was not as good, because the *kukui* has more acid, and *'ai ke kāula*, it eats the rope, making it weak.

Because the *koki'o* dye was so valuable, if someone went up to gather, they would call the other families together, and all of them would share the dye to color their nets.

- KM: It's amazing that your elders were still doing these things when you were a child.
- RP: It was their livelihood, that was life out here. We didn't just up and go to the store.
- KM: Yes. Now when you were on the shore, talking about the lures and mother of pearl shells, you shared something that was so important. The *pā* [shell for lures] is not real thick, but to make the *pā aku*, you need to have thick shell. How did your uncle do that?
- RP: Well, you know, he would try to hide from us, but sometimes we'd come upon him, and we'd catch him doing it [chuckling]. The old people learned how to *kīpo'opo'o* [gestures with hand, tapping the edges of the shell]. They hit the pearl shell on the outer edge, and break it.
- KM: So while the oyster is growing on the stone, in the water?
- RP: Right. Instead of it growing out, the thing pulls back and goes inwards. You do that every time, it doesn't go out, it stops the shell from growing forward, and it grows back, with the shell getting thicker.
- KM: 'Ae. *Na'auao* [so intelligent]! You also shared that they had to "*Maka'ala* [be alert] because there were some *manō* out there."?
- RP: That's right.
- KM: "*Huli ke kua i ke kai, mahape, 'ai 'ia na ka manō.*" [Turn your back to the sea, you'll be eaten by the shark.]
- RP: 'Ae, *lilo kou kino!* [You lose yourself!] [chuckling] That's right. Even the *pūhi* [eels], with the *leho* [cowry].
- KM: Yes, you called it the "*Leho lele.*"
- RP: *Leho lele.* That's good for *he'e* [octopus] lure. Hoo, that lure going down from the canoe, the *he'e* sees that, boy [gestures that the *he'e* swims up to the lure].
- KM: So the *he'e* rises up to your *lūhe'e* [octopus lure] and the canoe.
- RP: Yeah. And they had the *pahu* [box] eh?
- KM: 'Ae.
- RP: The glass box, they look. They let go that lure, and they see the *he'e* coming up.
- KM: So they are attracted to that *leho lele*?
- RP: Hoo, they are the best!
- KM: But the *pūhi*, it just like they are the *kia'i*, [guardians]?
- RP: Yeah, they take care of it. But if you like, you *noi*, you ask first. If the *pūhi* accepts your asking, then he let's you go. He let's you take. But if not, he's there. But that time, you get good heart, alright. But you get bad heart [chuckles, shaking head], that's something again.
- Also, you know where I caught that *he'e* today?

- KM: Yes, out on the *papa* [rocky shelf] on Kikaua Point.
- RP: That place, that hole, always had *he'e* when I was young. I was taught, if you take care, keep the hole clean and set one stone over the *puka*, the *he'e* will always come back. Just like putting the door on the house, the *he'e* going come knocking. [chuckles]
- KM: *Hoihoi loa* [it's very interesting]. *Mahalo*. And you know what you just shared about the *pā* and how they take care of that in the ocean, I haven't seen that described anywhere else, even in the old writings. But what you said is logical, and you can see it in nature, occurring naturally.
- RP: Yes.
- KM: You said how many months maybe?
- RP: Four to six months, he *kīpo'opo'o*. Everyday he had to go *kīpo'opo'o*.
- KM: So when the shell came thick, he could go and make his *pā*.
- RP: Yes, it comes thick.
- KM: Hmm, *mahalo*. And uncle, when you traveled to Kūki'o in your childhood, you went along the trail near the ocean?
- RP: Yes.
- KM: Did you go along the *mauka-makai* trail at all?
- RP: Not unless you had an animal, taking food or what ever, between *mauka-makai*.
- KM: You said that mainly you traveled *mauka-makai* at Makalawena?
- RP: Oh yes.
- KM: *O, mahalo nui i kou mo'olelo*.
- RP: Those were beautiful days. My brother and I, Jack, when we were on our way down to Makalawena. Goats, just at Hāli'ipālala, we chased the goats, bare footed. Not barefooted, but we use the old rubber tires to make sandals, "Hawaiian sandals." Rubber tires, you tie that. And we catch the goats. We take 'um back to Makalawena.
- KM: Hmm.
- RP: And pigs. We used to catch pigs on the way down.
- KM: Even at Kūki'o, had pigs? Auntie kept pigs?
- RP: Oh, Kūki'o, Kaupūlehu, all the way to Awake'e and Makalawena. Kūili was loaded with pigs. Because they go, they *hānau* [give birth], and they don't come back, they propagate. They no need *kaukau*, because had enough *kiawe*, *pānini*, lots of it. And that *pānini* kept the pigs in good shape. The only thing not good about the *pānini*, is all *kūkū* [thorns].
- KM: 'Ae, just like the *wana*, you had to *ho'ohuli* [roll it around].
- RP: If you go pick *pānini*, make sure the wind is going in the opposite direction, away from you. If it's blowing that way, then you stand there, and it'll blow all that *heuheu* [fibers or fuzz] out. Then you can eat. What you do, when you catch *pānini*, they have the red and the white fruit. You put them all in a *poho*, a basket,

we take it down to Makalawena, then we dig in the sand and dump all that inside, even pineapple. We dump it inside there, it's just like you're sticking it in the ice box. *Momona* [sweet] and cold. So when I go throw net like that, I get plenty fish, I make a *puka* [hole], and I put all the fish inside, and I put *pōhaku* [stones] on top so that the *'iole* [rats], no eat. Then I cover it with sand. Then when I come back, I pick 'um up on the way back. That's how we were those days.

KM: 'Ae. [pauses] You know a couple of things came to my mind, from when we walked out on Kikaua Point, that I should just confirm with you.

RP: Uh-hmm.

KM: When we were out on the point, we looked across to Kakapa Bay and the point there, and I mentioned to you that in 1882, Emerson surveyed the *heiau*, that was there.

RP: Yes. I don't remember ever hearing about any *heiau* in that Kūki'o area. Maybe they just never told us about them.

KM: Yes. Also at Kikaua, there is the small cove with the large *pōhaku* and arch there, and you told me that you had called that...?

RP: Pōhakuloa².

KM: Pōhakuloa. The stone was pointed out to you, but you don't remember a story about it?

RP: Probably had a story, but I can't remember. But that place was a good *moi* ground, and we would set nets across the opening from one side of the rocks to the other side. They also had plenty *pūhi ūhā* [a type of eel] there. Certain areas along the shore line there, my Uncle Jack would *pana i ka wai* [gestures tapping the water with his finger, a flicking motion], to call the *pūhi*, and he would feed them. They sometimes used the *pūhi* for bait also.

KM: Amazing yeah?

RP: Just like they trained the *pūhi*.

KM: When we walked behind that little cove, under the *kiawe*, I pointed out the *pāhoehoe* ridge, and the little stone and cement *kahua* [platforms].

RP: Yeah.

KM: But you didn't remember ever seeing that when you were young?

RP: No, I don't know what that is.

KM: And back around Kikaua Point, had stone mounds built around the *kiawe* trees?

² The stone called Pōhakuloa by uncle Robert, was recorded as being named Kahawaliwali in native writings of the 1920s. Kahawaliwali (a young maiden), was a beautiful chiefess of Kūki'o, who was kept in seclusion, so no one knew about her. Likewise, Uluweuweu, a young chief of Kūki'o, was also very handsome, and he had been betrothed to the beautiful chiefess Manini'owali, who lived in the land just to the south of Kūki'o. Unbeknownst to their parents, Uluweuweu and Kahawaliwali had met and fell in love. This cause great turmoil among the families, and eventually all the of three youth were turned into stone forms to bring peace to the land. Each of the places where their stone bodies lay were named for them — Uluweuweu Bay (the stone form can no longer be seen; Kahawaliwali (called Pōhakuloa by uncle Robert); and Manini'owali (at the area also referred to as Kua Bay). (See the historical documentation in the main section of this study).

- RP: Yes, that's recent. Like I said, the area was all open when I was young. I think somebody must have cleared that and made the stones nice around the trees so that the children could run around and not get hurt falling on stones. It's kind of like what was in the ponds, they ho'oma'ema'e [clean and beautify] the area so that you can use it.
- KM: 'Ae. *Maika'i, mahalo! Maika'i kēia mo'olelo, Aloha nō.* [end of interview]

Robert Ka'iwa Punihaole and Kama'āina (Paniolo) of the Kekaha Region³
Excerpts from a Group Interview Conducted by Kepā Maly
Recorded Near Summit of Hualālai – June 17, 2000

- KM: ...And uncle please, your name, birth place, and a little background?
- RP: *Ka inoa, Lopaka Ka'iwa Punihaole Sr.* Born at Kaukaweli, Hu'ehu'e, the year of 1923, February the 10th.
- KM: *Mahalo.*
- RP: I helped my dad milk cows when we were kids at the age of five. Instead of making milk, we drinking it. [chuckling]
- Group: [chuckling]
- RP: Get scolded all the time, but all my brothers *kolohe*.
- KM: 'Ae. [chuckles]
- RP: 'Ono!
- RP: The best, you drink it right through that...*mehana* and the taste is different. We have to help my dad because we grew up, getting hard life. Money wasn't that easy, my father's pay was \$15.00 a month and he work from early in the morning until late in the evening. Sometimes you wonder whether he still living or not. He doesn't come home early. But they traveled from there to Hu'ehu'e in the morning, then leave here. Leave here two o'clock by the time they get back Hu'ehu'e, *hā'ule ka lā*. That time no more car for take you home, you can take your horse. Go home with the horse or if we stay up the ranch, not bad. Then we move from Kaukaweli, down to Hāmanamana. My dad get the place, homestead. So we move from there, we grew up on that particular area. Then from there on we expand out.
- KM: Yeah, but in all those times too you folks particularly like uncle Raymond Alapa'i *mā* all of you folks while you had all of these *mauka* connections you were all *makai*. Kapalaoa, Kīholo, Kahuwai for daddy them.
- RP: *Pololoi.*
- KM: Makalawena, Kūki'o. Amazing! All this travel in fact one of the interesting stories I think that some of you had shared about the ranching. The whole history was sometimes...and we've been looking at the land today and we see *loli ka 'āina* changed, it's different.

³ Interview participants: Robert Ka'iwa Punihaole Sr.; Geo. Kinoulu Kahananui; Charles Levi Mitchell; Thos. Kamaki Lindsey; Raymond Alapa'i; and Robert "Sonny" Keākealani.

RP: Yeah.

KM: You folks have all shared with us that before there were times *malo'o ka 'aina*?

RP: *Malo'o*.

KM: Those were the kinds of times, sometimes you folks actually left *mauka* houses, and went to the ocean?

RK: Went to the *kahakai*.

KM: Because those were the places where you had *wai kai*?

RK: Yeah.

RP: That's right.

KM: No more *ua* no more water up here.

RP: When we had school days all *malo'o*. Whole family from Kalaoa either down to Honokōhau, Wawaloli, Makalawena, they come down to Mahai'ula, Kūki'o all the *'ohana* go down there.

KM: 'Ae.

RP: At first the salt water is kind of nasty. [chuckling]

Group: [chuckling]

KM: *Wai kai*?

RP: *Wai kai*, kind of nasty, but once you get used to it, it's okay no problem.

KM: Yeah.

RP: But, it takes a little time to get yourself adjusted to it.

KM: 'Ae, you know uncle Pu'ipu'i, Wainuke, he has passed away of course. But he was so *kolohe*. For him when they would go down they so *ma'a* down at Kahuwai to drink the *wai kai*. He says when they would come home already *pau*, he said they got to go put *pa'akai* inside the water for make *miko*.

Group: [chuckling]

KM: 'Ae, *ano ē!* May I ask you a question? Because I think that everyone here would be interested. When you and I were talking about your *'aina makai* at Kūki'o and Makalawena, you shared with me, that as a child, "the families came up to the mountain, not quite this high. But you folks came up to gather, even at Ka'ūpūlehu the *koki'o*?"

RP: Right.

KM: The *koki'o*. Could you share that story a little bit, because that's so important, it shows the relationship of travelling to the uplands and how people go to *makai* and what did you do? How did you folks take care of that *koki'o*? And that's one of the things now, you go down Ka'ūpūlehu and no more. They have the preserve right in that area where it used to grow you know where you were. Can you share a little bit of that story what the process was?

RP: Well, I used to go with my uncle.

KM: 'Ae.

RP: We used to leave down the beach and go up. *Koki'o* is the Hawaiian hibiscus. They used that *'ili*, the bark of that to dye their net. Before harvesting, they pray first, *pule*.

KM: 'Ae.

RP: They only take a portion of it. So much of this tree, so much of the next tree, and then when it's *kū pono*, when it's enough they go home. Then we *kupa*, you *ku'i pau*, and you *kupa*. Make it plenty. And whoever has net, we share with all of the *'ōpelu* net people.

KM: 'Ae.

RP: The Mahikōs, Punihaoles, and whoever were there at that time, we share. Not one, "hey that's mine, I can not give you, no." The olden days, the *na'au* different. *Ka mana'o* is different. Sharing and it was beautiful. Then when they go *lawai'a* like that, when you come home, *nele*, you no more nothing, but they share with you, they give you some. Not everybody going be hundred percent out there.

Sometime you go you try you go in the wrong *ko'a* you keep on going, *nele*. But the one who is *kama'āina* to that *'āina* or the *ko'a*, they go there...

But when we start, we start early in the morning about 4 o'clock. *Holo loa*. Then we go outside of the *ko'a*, *hānai*. Hoo, we see the bubbles, only bubbles now, you no see the fish. Then they wait until they're *māmā 'ana*, then they *kaka palu*. Hoo you see the *'ōpelu*, just like you when throw one whole bag rice inside the water, loaded. *'Elua kā, 'ekolu kā i loko o ka upena, ho'okāhi huki 'ana pau, ho'i.*



*Koki'o tree and blossom inset (at Pu'u Wa'awa'a).
KPA Photo Neg. #'s 865 & 329a.*

KM: *Ho'i.*

RP: But they don't take all. They *huki* three times the rest *ho'oku'u*. If you *'ānunu*, you *piholo*, the *'ōpelu* take you, you go down [chuckles].

KM: That's what happens yeah, too much then *mahape 'ōkaikai paha, piholo ka wa'a*.

RP: *A'ole 'ōkaikai* [chuckling], *'ānunu!*

Group: [laughing]

RK: That's the *inoa*.

RP: *'Oia ka inoa, 'ānunu*. Because tomorrow is always another day.

KM: *'Ae*.

RP: You go the next day he get the same amount.

KM: The thing that was so amazing when you were sharing this story too about the *koki'o*. You folks would come up *'ohana* you said *Ka'ūpūlehu, Mahai'ula, Kūki'o*, the *'ohana*, everyone would come together and they would share in that. Why were you gathering the *koki'o*? You were dying your nets with it?

RP: That's right.

KM: How come?

RP: Because *inā ke'oke'o, maka'u ka i'a*. Because if you dye it the dark brown...so we preserving it is one thing, and then it doesn't scare the fish, for another thing.

KM: And you had said that you preferred the *koki'o* because you folks could use *kukui* like from *Kukui*...?

RP: Yeah, but *koki'o* was the best.

KM: The *koki'o* was the best.

RP: Was the best. *Kukui* is good then you have Christmas Berries is okay, you can use that too, it's okay.

KM: Oh yeah, transitions in culture.

Group: [chuckling]

RP: But it's not like *koki'o*.

KM: You said kind of makes the net weak too, other than...the *koki'o* is good yeah?

RP: Good. *Palupalu*, but the color. But some it comes *uaua*, stiff. Like *kukui* comes stiff...which is good too, it'll *mōhala*. But the only thins is *kaumaha*.

KM: The amazing thing is, so here we have these families that have lived here at *Kekaha* they come up the slopes of *Hualālai* they gather from *Kīholo, Ka'ūpūlehu, Mahai'ula, Kūki'o* like that. And also, not only here were you gathering your resources but you said in your childhood time *kūkū mā* were still going to *Kealakekua*?

RP: Oh, yes.

KM: How come? They would travel as far as *Kealakekua* to *'ohi olonā*?

RP: Yeah. That's the only place that they had *olonā* at that time growing. A huge area. They go over there they *ihi* all the *olonā*, then they *kū i loko o ka wai*. Then bumbye the [gestures with hands, combing out the fibers]

KM: *Kahe, kahe.*

RP: Then *kau i ka lā, na malo'o*...then they get the *koe* and they *koe* that.

KM: Amazing!

RP: They *koe* that and it's just like *lau'oho. Palupalu*. Then you take so many strands of that, then you have the *wili*, and then you make your twine, *aho*. Hey, you get one about this big [picks up a small twig, about an 1/8th of an inch in diameter], you catch 200 pound *'ahi*, it never can broke that, only thing was *lima*.

KM: That thickness?

RP: *Haki lima!* They no call that *'ahi* for nothing.

KM: [chuckling]

RP: When it runs you burn! [chuckling]

Group: [laughing]

RP: That's why it's name is *'ahi*. But olden days they get *ipu* 'cause when you *huki* you put water in the *ipu* that thing no go outside.

KM: I see.

RP: All inside.

KM: So the *aho* all goes back into the *hōkeo, ipu*?

RP: You go outside and *hihia, pau* you gone.

KM: That's right, *na'auao*.

RP: And they college, from their *makua*. They learn from the *makua*, they're the teachers.

KM: That's right, one generation down to the next?

RP: That's right. What you should do or what you should not do. It's up to you to take what information they give you.

KM: That's right.

RP: Take it and use it to see if they telling you the truth, but *tūtū* them never lie.

KM: That's right.

RP: And when they go out in *ka moana*, they get *ipu*, calabash. And I was thinking, "why they bring all this kind you know take up the space." Well, knowledge. You know the *manō*?

KM: 'Ae.

RP: When the *manō* come, he try to get the *ama o ka wa'a*.

KM: *Nahu i ka ama?*

RP: Yeah! *Hae kēlā manō*, like an *‘īlio* [chuckles]. You get one *ipu*, you throw, they play with that *ipu* they go you know. Going, you go your direction, and let the thing go this direction.

KM: And how come they go after the *ama*? Was it made out of?

RP: The *ama* was made out of *wiliwili*.

KM: *Wiliwili. A ua ‘ōlelo mai nā kūpuna “Pua ka wiliwili, nanahu ka manō!” He mea ‘ono ia na ka manō!* That’s right so, *na‘auao*?

RP: That’s right [chuckling]. You go college today, you no can learn this kind of thing.

KM: That’s right, no can.

RP: They don’t have that.

KM: The head to hard when they go college.

RP: It’s to hard for the college professor to learn that. [chuckling]

Group: [chuckling]

KM: Oh *mahalo!* You know it’s amazing you look at your *kūpuna*, it’s not just even this *ahupua‘a* based, somehow at least by the time of *kūkū mā*, it’s like you traveled from...you were *kama‘āina* to the whole region. The families were *pili* yeah?

RP: Even that *‘ōpae ‘ula*.

KM: ‘Ae.

RP: They get one *olonā* net, an *‘ōpelu* net inside ‘Ōpae‘ula Pond. From the time when they had that *kai mimiki*. Everything, that *hale*, and everything went inside the pond.

KM: This is your folks *kūpuna*, *hale* at Makalawena?

RP: Makalawena.

KM: The *olonā*? You were still making?

RP: *Olonā* the *pā aku*, and all that.

KM: ‘Ae. All these *pā* were out of the mother of pearl?

RP: Pearl and *iwi*.

KM: ‘Ae, for the *kui*?

RP: *Kui*. Imagine how they make the *pā*, and that *pā* is for *aku* now. You go fishing for *aku*. But if the *aku* is too big or sometimes *‘ahi*, it’s not the *aku*. But you still don’t loose the *pā*, see, the thing *mōhala* [gestures with hand, that the hook opened out from the lure, so that the fish could get loose from the hook, and the fisherman retrieve the lure]

KM: Open up?

RP: *Mōhala*.

KM: ‘Ae.

RP: Smaller size fish, that’s yours.

KM: 'Ae [chuckling].

RP: *Ho'i 'ana kēia. Nui, mōhala*, but you save your *pā*.

KM: That's right yeah?

RP: You see how smart Hawaiians? They get better than computers, today get computers, that's why confused you know.

KM: *Huikau...*

Group: [chuckling]
[change video tape]

RP: ...Then when *hele mākou i ka lawai'a, 'ōpelu, kaka, nānā ka makua i uka, nānā i ke 'ao. He'aha ka mana'o? O ke ao, e hele 'ana kākou, ho'i!* "Oh, we never catch nothing and we going home?" You no try tell them what they know but, that's *kamali'i* [chuckling]. We tell, "How come when we go we no catch nothing yet!" Hey as soon as you *pae* inside the *pae wa'a*, That *makani* comes from behind. Hay, how did they know that? Just by looking at *ke ao*.

KM: So they look p *mauka*, Hualālai and they knew?

RP: Just the formation of the clouds. Certain clouds tell you certain things.

KM: Yeah.

RP: Certain clouds say, oh okay you can stay.

KM: Yeah. And when you saw the clouds, like you said uncle, *Pili'ā*, one of the *makani* but you watch certain *makani* yeah and how the clouds move from the mountain down they knew if you stay out, where you going Maui, Kaho'olawe, Ni'ihau?

RP: Hoo, you might not go Maui but you might go down.

KM: Down?

Group: [chuckling]

KM: When we were at Kūki'o the other week you said the waves were as much as forty feet high?

RP: Oh, yeah, that's the *Ho'olua*.

KM: *Ho'olua, makani ho'olua*.

RP: See, the *ho'olua* is just like surfing. You ever get into that, you think twice. Hey, you like get more brains than...[chuckling].

Group: [laughing]

RP: That's how it is. There was a *makani pili i ke 'ā, Pili'ā*, because *i loko loa*. But *Ho'olua, i waho*. Usually *Ho'olua* is in the month of November. You look outside all the sheep in Waimea broke loose eh? Jump the fence.

Group: [chuckling]

KM: *Mahalo nui*.

- RP: Yeah, that's amazing. Like my uncle Una, he only look *ke ao*, "*maika'i kēlā*." You work. Then if you look, "*pilikia 'ana kākou, ho'i*." You know, we tease, we say "How come we come all the way up here, *hoe, hoe*." No such thing as [gestures pulling a cord to start an engine and mimics sound of an outboard motor].
- KM: Pull the engine go. *Hoe wa'a, hoe wa'a!*
- RP: *Hoe, hoe* up *hoe* back. By the time they get a mile and a half out, depend on what kind you're going for.
- KM: 'Ae.
- RP: If you go for *kaka*, maybe about three-quarter mile or half a mile out. Depending on where the *ko'a*. Sometimes the *ko'a* way inside, you only about hundred yards from the shore line. If you go for something bigger than that, then the *ko'a* is way outside because you follow the *'ili kai*.
- KM: Hmm, *kēlā 'ili kai, 'oia ka mā'oki'oki o Kona?*
- RP: That's right.
- KM: So you follow those paths out and you know where the current taking you?
- RP: You follow that. When the *aku holo*, if you *holo a huli*, it means the *ko'a* stay inside.
- KM: Amazing!
- RP: And they go inside *nalowale*. *Moe* they call that *moe ke aku, kali 'oe*. No more five minutes, hoo, they all *lana* again.
- KM: 'Ae.
- RP: Then it go again. One, two runs, that's enough, go home. The kind with the *pā, akamai*, no take long *pa'a*. [chuckling]
- KM: And they *'ono* for that *pā*?
- RP: They get the kind *puna* for *pī wai*. See, they sit down, they throw the water back there's the sprinkle. And the *aku* see that, they think that's small fish jumping.
- KM: Oh, so smart. Amazing!
- RA: Now they get water hose running.
- RP: Yeah, now different, that's the haoles, sprinklers.
- RA: The sampans.
- KM: For real that's what they're doing now?
- RK: Yeah.
- KM: So *kūkū mā* would *puna wai*?
- RP: Oh yeah, *puna wai*. You *hoe* and [gestures toss water behind] Don't take long and they coming up.
- KM: Amazing!
- RA: Now they get that sprinkler, going outside Hāmākua, and around here.

RP: But sometimes the *pā*, *pā hemo*! The *aku* hit, *hemo* eh.

KM: 'Ae.

RP: You need certain kind of color.

KM: Coloring?

RP: You try again, the third time one after another.

KM: So different color *pā* for even...?

RP Oh yeah. And then even as the hours goes by every *pā* is different. When you pass a certain hour, that *pā* you get you get, even 'ahi no good. You change the *pā*, different *pā*, oh you going, you back in business. [chuckling]

Group: [chuckling]

KM: When you were young you folks were still using *aho olonā*?

RP: Oh yeah.

KM: Amazing, yeah!

RP: Oh yeah, we make our own.

KM: You were talking about the *wili*, that was one wheel and they, how did they make one *wili* to make the *aho*?

RP: They get two balancers [gestures with hands]. The balancer, you twist like that the thing spin and then you weave it at the same time.

KM: Oh. You take two lines and then when you weave they come together, one *aho*?

RP: One *aho*. Then they get the big wheel the other side, where the other guy is there, picking up the slack.

KM: Oh. So *pa'a*?

RP: Oh, yeah.

KM: Amazing! You folks have seen so many things, yeah?

RP: Amazing, what kind of knowledge... [end Side A, Tape 2; begin Side B] ...the *kūpuna* had.

KM: Yeah.

RP: Nobody taught them that, but *mai ka lani mai!*

KM: 'Ae.

RP: Everything they do, they always, *mahalo ke Akua. Pule, ka pōmaika'i o ka lā.*

KM: *Mahalo nui.*

RP: I hope we...even though now 'elemakule, we don't have that much knowledge yet, but whatever we get we try to pass it down.

KM: Have to, and this is how that kind of thing happens you know because what you folks have....As you both said, both uncle Kino particularly, and uncle Robert you've told me, *kūkū* them, sometimes they just didn't talk. For some reason,

they *kapu* or something, and so you watched though. “*Nānā ka maka, hana lima, pa‘a ka waha.*”

RP: Yeah. Simeon Alapa‘i them, all the ‘*ohana*. They all...even uncle Robert [Keākealani], my *inoa*. [chuckles]

RK: ‘*Ohana*.

KM: ‘*Ae ‘ohana no*.

RP: That’s why my nephew had the boat. They wanted to name the boat, with Bobby Hind’s boy. So My nephew came to see me if I get name to name the boat. I told him, to call brother Robert, then he came down and he when bless the boat, take ‘um out.

KM: You folks always *noi mua*?

RP: ‘*Ae, noi mua. A‘ole pono hana wale*.

KM: Oh *mahalo. Mahalo nu!* I think this is a wonderful history...

**Personal Release of Oral History Interview Records:
Kūki'o - Kekaha Oral History Program**

The interview(s) referenced below was conducted by Kepā Maly (*Kumu Pono Associates*) as a part of a study of archival and historical documentary resources for Kūki'o and the larger Kekaha vicinity of North Kona, Hawaii. The interview was conducted as a part of a historical study to develop plans for site preservation and interpretation in the coastal region of the ahupua'a of Kūki'o nui (1st).

Date of Recorded Interview: March 10th and 11th 2000.

(Date of notes from discussion(s): April 11th, 2000).

I, Robert Ka'iwa Punihaole, participated in the above referenced oral history interview with Kepā Maly, and hereby give permission to Kepā Maly to include the released interview transcript in the study he is preparing to document the history of the land and families of Kūki'o and the Kekaha region (KPA Report HiKu38). This permission is granted, subject to any restrictions listed below:

(a) Quotes from the interview(s) may be used as a part of the final report on historic and cultural sites and practices in the study area, or reference may be made to the information in the interview(s).

Yes or no: yes

(b) Copies of the interview records may be made available to appropriate review agencies as a part of the preservation and interpretive development program.

Yes or no: yes

(c) The released interview records may be housed in library and/or historical society collections for general public access.

Yes or no: yes

(d) The released interview records may be referenced by Kepā Maly for scholarly publication.

Yes or no: yes

(e) Selected and released excerpts of the interview in which stories of specific sites, practices, and/or anecdotes may be used in the interpretation program at Kūki'o.

Yes or no: yes

(f) Restrictions:

Robert Ka'iwa Punihaole Sr.

Robert Ka'iwa Punihaole (Interviewee)
(on behalf of myself and family)

Address: 73-4310 Hawaii Belt Road
Kailua-Kona, HI 96740

Kepā Maly
Kepā Maly (Interviewer)

April 11, 2000
Date of Release

Robert Ka'iwa Punihaole (Release of Interview Records)

Hannah Kihalani Springer
March 14, 2000, with Kepā Maly
Kūki’o (Kekaha) Oral History Study
Part I – Driving from Kukui’ohiwai to Kūki’o-kai
via the Hu’ehu’e-Ka’ūpūlehu-Kūki’o Jeep Trail
Part II – Site Visit and Walking Tour at Kūki’o nui (makai)

Hannah Kihalani Springer, born in 1952, is a native resident of Ka’ūpūlehu. She resides at her family home, Kukui’ohiwai, on the shoreward facing slope of Pu’u ‘Alalauwā. For generations, Hannah’s maternal family has resided in the *ahupua’a* of Kūki’o and Kaulana, and through those *kūpuna*, her genealogy ties to a number of families and lands of the Kekaha region. In recounting her relationship to the lands of Kekaha, Hannah observes “*O wau no he kama o ka ‘āina*” (I am a child of this land).

In the years that she was raised at Ka’ūpūlehu, she was reminded each day, of this relationship, noting that her deep love of this land was instilled in her from her mother. She recalls that from an early age, looking from the heights of Kukui’ohiwai, down the lava plains to the shore and out to the sea, she was filled awe and respect for the land and who she is, as a result of her heritage. Kihalani’s first visit to the family lands at coastal Kūki’o took place around 1958. From that time (on many visits to the coast with family elders and friends), through the present time, Kūki’o has been dear to her heart, a place of restoration and retreat, and where she shares with her children traditions and practices of their elders.

In her early years, Kihalani continually heard *mo’olelo* (traditions and stories) from her mother and area *kūpuna* about the relationship shared between the lands of Kekaha and the people who call it home. There were also traditions of Pele and other accounts that were told and retold time and time again. Among them were the accounts of Kāne and the waters of Ka’ūpūlehu, the water cave of Mākālei, about the boy and girl of Kūki’o and Manini’ōwali, and the thwarted attempts of the *menehune* to remove the top of ‘Akāhipu’u, and relocate it to the shoreward *kula*, and place it atop Pu’u Kūili in Awake’e. To Kihalani, these *mo’olelo* embody the power of the creative forces of nature, and the place of these natural forces in the lives of the people of the land. The *mo’olelo* are her families connection to their past and future.



Hannah Kihalani Springer and children Thelma Kihalani and Kekaulike at Kūki’o (in vicinity of old pā i’a and kahua hale). (KPA Neg. # 022a)

In the interviews, Kihalani also shared that throughout her younger years, she was very much aware of the relationship shared between the families who resided in the uplands and those on the shore. In deed, there was always travel and exchange of resources between the coast and uplands. One of the traditions shared with Kihalani was that the winds of Kekaha carried the voices the people (news of events) between the upland and shoreward regions. This practice was conveyed to her while an elder recounted the passing away of Kihalani's grandmother (Eileen Maguire-Stillman), to her. It was recalled that somehow, news of the passing was carried to the shore at Makalawena, and a cousin, Annie Punihaole Una-Keala'ula, departed from the shore and walked to the uplands of Ka'ūpūlehu. As aunty Annie drew near, her *kanikau* (chanted dirge) could be heard, carried upon the winds before her.

Kihalani and her family continue to make journeys to the coastal lands of Kūki'o and vicinity. In her interview, she likens those journeys to pilgrimages, in which she and her family go to pay homage to traditional places, observe the passing of the seasons, practice traditional resource stewardship, and at times, to lament the passing of things that once were.

As noted above, the interview of March 14th was conducted in two parts. As a part of the process, Kihalani intertwined traditions and history with her concerns and recommendations for care of the natural and cultural resources of the land. During this interview and subsequent site preservation plan meeting/interviews Kihalani raised a number of points regarding long-term care of the natural-cultural landscape of Kūki'o. Some of those points are paraphrased on pages 7-9 above, and in addition to those points, Kihalani also offered the following *mana'o* (thoughts and feelings):

- The cultural-natural resources of Kūki'o (both the area within the formal development, and the Kikaua Point Complex) are a part of a larger Kūki'o-Kekaha regional complex. It is important that the resources be managed in a regional context.
- It is also important that partnership between the Kūki'o land owners-developers, neighboring land owners, and State of Hawai'i (State Parks) be entered into. Such a partnership will help ensure continuity in program actions, and importantly, ensure that as access to sensitive natural and cultural resources is made easier, the protocols and mechanisms for caring for the resources will be set in place.
- Kekaha is famed in ancient sayings as "*Kekaha wai 'ole*" (The Waterless Place or Land). By it's very nature, the land is one for which water is life. While the greening of the Kekaha "palette" is nice, it also comes at an expense. Kihalani urges careful monitoring of water quality, and resources. Living and developing within the sustainable carrying capacity of the land and water resources is a critical factor to Kihalani.
- Viewplanes between cultural and natural features, to the mountain slope and various *pu'u* (extending from near shore to the uplands), are an integral part of what makes this landscape familiar and dear to the *kama'āina*. Every effort should be made to retain key viewplanes, both *makai-mauka* and laterally. Kihalani also believes that a part of the draw for those who will choose to make Kūki'o home, will be that there are these viewplane corridors and the sense of openness, rather than being boxed in between one contemporary structure and another.

Part I:

- KM: It's March 14, 2000, we're driving...Kihalani Springer and I, we are going to drive down, this road or trail you would call...?
- KS: The road to Makalawena.
- KM: Okay. And this is the one that you said came about in the early '60s?
- KS: Early '60s.
- KM: That you folks began using it.
- KS: That's correct. It goes through Ka'ūpūlehu and will come to an intersection where it passes out of Ka'ūpūlehu and I suppose goes through Awake'e and then finally into Makalawena. When I was younger we would come down below Hu'ehu'e just Kohala side of the ranch entrance now.
- KM: Uh-hmm.
- KS: And then we would pass behind Puhi-a-Pele.
- KM: 'Ae.
- KS: And get on to this trail and continue on to the beach. Around the time that Annie Una, at Makalawena, passed away, that was around the time that this road came into use. We didn't visit her often, but I do remember my first trek through this section of land with Kapehe, the man who was sheriff.
- KM: Yes.
- KS: Driving mother and I down to visit with Annie. We just passed through that area where the *kukui* is all of one age.
- KM: 'Ae.
- KS: And that's where that whirlwind passed from Kukui'ohiwai across the road through this section and continued on to Kohanaiki. As it took out the...I don't know, I suppose it was jacaranda and silver oak that was in here with it's force. The *kukui* sprang up in the aftermath and that's why it's all one age. That happened I think in the early '80s this section is rich with *antidesma pulvinatum*, the *mehame*.
- KM: 'Ae. You had also expressed a couple of moments ago that your sense of this growth of *kukui* was? That it is...?
- KS: Yes. The lower reaches of Kukui'ohiwai.
- KM: 'Ae. It really is a *wahi pana*, this clustering, this growth of *kukui* that is *ulu kukui*, yeah?
- KS: I believe so. Michael found in a written source that the *kukui* were used as troughs in the *ana kulu* [water caves – where fresh water was caught from drip sources].
- KM: 'Ae.
- KS: As well as in areas like Hāmākua and North Hilo.
- KM: *Pololei*.

- KS: The *kukui* has become naturalized, but here it has not become naturalized given the harshness of the Kaha lands. When you see it planted somewhere it remains pretty discreet and you really have the sense of that maybe they planted a water shed.
- KM: 'Ae.
- KS: Maybe the *kukui* marked the lava tubes beneath, and as Michael found perhaps the *kukui* was used for troughs. All of which might pertain to fetching the waters.
- KM: 'Ohi wai?
- KS: 'Ae.
- KM: Of course *tūtū* Kihe writes in "*Ke Ana Wai O Makale*" about the *kukui*, the *holowa*'a yeah, for these water catchments?
- KS: Yes.
- KM: With the *wiliwili* like that. He also wrote the wonderful story about even how the *kukui* traveled across the 'āina from Kukuihāele, The-traveling-*kukui*.
- KS: Oh!
- KM: There's this wonderful story that he has that Kukui-o-Hakau, so that *wahi pana* below Pu'u Anahulu?
- KS: Yes.
- KM: On the flats just below there, named for this gentleman who marries the *inamona* (the sweet *kukui* relish – the beauty) of Kukuihāele and brings her with the *kukui* seeds. Bringing them into the Kaha lands. Wonderful stories.
- KS: Wow!
- KM: Yeah.
- KS: What a wonderful story of introduction.
- KM: It's his *mo'olelo* from the *kūpuna* we have to assume, you know?
- KS: Yes, yes. A story of introduction so that further enforces that sense of very deliberate planting system compared to spread through naturalization.
- KM: Yes, 'ae.
- KS: *Olopua* [*Osmanthus sandwicensis*]. we're just getting out of the *olopua* belt although the *antidesma* (*mehame*) does appear lower than this and *halapepe* [*Dracaena (Pleomele) aurea*]...
- KM: 'Ae.
- KS: Those large, old growth plants are found in here as well. Now we left the highway at 2,000 feet in elevation and I believe that Puhi-a-Pele is at 1300 feet. We're about half way there so you have a sense of very steep descent here.
- KM: 'Ae.
- KS: There are, *kapuahi* [fire hearths] if you go out into, off of the road here and even on the road we have found shell fragments, things of the sea, the *kukui* nuts and the ashes.

KM: What we're driving through of course, is older than Puhi-a-Pele?

KS: Yes.

KM: You could posit that in *tūtū* Kihe's and the other descriptions that people have of Pāhinahina, Kolomu'ō and Ka'ulupūlehu, the village itself...

KS: 'Ae, yes.

KM: That these *kapuahi* then, that you say are out here in the midland and things are perhaps an extension of this village in areas, this residence *kauhale*?

KS: Yes. Now we're getting into the *lama* [*Diospyros*]

KM: 'Ae.

KS: When I was young off of that other road, that I spoke of, the earlier road that comes down below Hu'ehu'e proper. I was shown a very large burial cave when I was very young. A bubble, and I don't know now if the shelves were man made or naturally formed but with many, many bundles placed on them, like on shelves.

KM: 'Ae.

KS: That's on this older section, and very close to the Puhi-a-Pele lava as you know from the accounts, there's discussion of an earlier outbreak above Puhi-a-Pele...

KM: 'Ae.

KS: And the spatter rampart of Puhi-a-Pele itself extends quite a bit *mauka* of the cone which just now comes into view. I'm thinking perhaps by giving these descriptions if we want to come back with an altimeter and be more exact.

KM: 'Ae, *maika'i*.

KS: We can.

KM: You know it's really intriguing because you have that Honomanu'ua'u, you know where the 'ua'u [dark rumped petrel] hunters were *mauka*?

KS: Yes.

KM: The lights of the eruption originally being thought of as...

KS: Yes.

KM: You know, the encampments of the 'ua'u gatherers up there...

KS: ...Now this is a newer road, but where it continues on, on the Kohala side is where there's quite a large deposit of ash and shell and *kukui* nut fragments on that revealed when they graded the road. We'll see more crisscrossing of roads in here now for fire breaks. We're coming into a nice stand of *wiliwili* [*Erythrina*] in here and of course you see the other introduced species.

KM: 'Ae.

KS: Off to our left is the beginning of the spatter rampart for Puhi-a-Pele, or that is associated with that.

KM: We're coming down into...these are the edges of Puhi-a-Pele.

KS: 'Ae. Here she's revealed to us and on that first trip past here with mother and Kapehe, it must have been around 1958. When she came into view, the view that

we're seeing now, I fell to the floor of the jeep, as this little six year old I was sure that pterodactyl was going to come up [chuckling] out of her.

KM: Just awesome.

KS: This is a favorite spot that I bring the folks, the staff from the Four Seasons, in my work with the golf course and maintenance crews. We come here and we consider the prospective looking into the Four Seasons, the Hualālai Resort.

KM: 'Ae.

KS: Rather than always being from that inside looking out.

KM: Yes. As you often describe though, the value of view plane and realizing that this context you know, it's all a part of a family of resources and...

KS: Yes. And for them to feel that familiarity, yeah?

KM: 'Ae.

KS: That *kama'āina*. And you have many of the people who are working there that have family anecdotes that, "Oh, this is what my *tūtū* used to talk about." Whether it's when they see the *lama* or visit Puhi-a-Pele for the first time.

KM: Because so many of the people that are employed there are *kama'āina* too, yeah they have attachments to the Kekaha lands at least.

KS: 'Ae. So to peak that interest and bring the *mo'olelo* and the *ka'ao* of the old times and people, into our lives and demonstrate for us as Eliza [Maguire] indicated in her introduction to "Kona Legends."

KM: 'Ae.

KS: That we of this section may one day may want to know the stories of our land.

KM: Yes.

KS: This is always throughout my childhood and even into now it's sort of an open range of the cattle which are useful to keep the fuel loading down given the drought conditions that we're experiencing now. In that upper area where the *kukui* now are, if you look out into the shrub you see coffee. My grandfather experimented with coffee here, but I think that the lowland climate is too unpredictable.

KM: Uh-hmm.

KS: While we might get cloud cover in the afternoon, which reduces the evaporation, we don't have the mists and the afternoon rains that the coffee thrives on. Such a dramatic contrast between where we are and Puhi-a-Pele.

KM: 'Ae.

KS: Down below you see that cluster of trees, that grove of trees?

KM: Yes.

KS: That's a nice remnant of native forests that I believe is in Awake'e. I'm not sure but it's on...we won't pass through there, but it's really quite a good spot. We've gone through informally, but it would be worthy for perhaps a state botanist to go in and do a plant list, presence and absence of what is there.

KM: Yes.

KS: Because I think it gives us a good feel—and also including density as well as species—of conditions here.

KM: And, I would imagine that these are the remnants of this once much vaster, you know, how Kekaha was very different in the time of your *kūpuna*?

KS: Yes.

KM: The *po'e kahiko*, then today. Even in Kihe's time, still talking about the *ēlama* about the *'ūlei*, these forests remnants. Expansive and down a good distance?

KS: Yes.

KM: So, it would have just...so different.

KS: Yes. When walking on the Kīholo-Hu'ehu'e Trail, I am impressed at the low elevation at which we see the *'aiea* [*Nothocestrum*], and then of course calls to mind the Pā'aiea, the fishpond. [Pā'aiea, the great fishpond of Kekaha, which extended some four miles across the near shore flats, and was covered under the lava flows of 1801.]

KM: 'Ae.

KS: When I first observed how far, well below a thousand feet in elevation, the species was still present.

KM: Hmm.

KS: On this road, if you go down to Makalawena on it, where you're close to, but still above the lower highway, the Ka'ahumanu Highway, there's a fine stand of *'ohemakai*, the *Reynoldsia*. Again you have a sense of the distribution of these species being so great.

KM: What you see now is this the more *mauka*, but to realize as you said, how far *makai* they extended.

KS: Yes. And if we were taking that trip to visit those older plants we'd go left here.

KM: Oh, I see so this little fork-intersection?

KS: Uh-hmm. And then this is again that older road down to Makalawena and then on to Mahai'ula of course.

KM: Puhi-a-Pele marks the Ka'ūpūlehu, Kūki'o boundary right?

KS: Yeah.

KM: But we're still just on the edge I guess of Ka'ūpūlehu?

KS: Yes.

KM: It's on what would be the south side, Kūki'o.

KS: That's correct. I'm not sure where...if the fence line just below us is the boundary or not? I believe that the line is from Po'opo'omino...

KM: 'Ae.

KS: ...to the main vent at Puhi-a-Pele near to the summit. I see some *kiawe* in here, I guess during great-great grandfather John Maguire's time, he was a Territorial Forester as well as Rancher.

KM: Yes.

KS: There was that experimentation with, in the case of Hu'ehu'e both native species and also the introduced species.

KM: You see it also with the relative ranches, Pu'u Wa'awa'a, Pu'u Anahulu and further south as well. Where there was this urgency that even at that time they were expressing concern...

KS: Yes.

KM: ...for the forestation.

KS: Yes.

KM: Whether it be native or, in fact because the natives were so slow they were actively looking for these species that would help cover the land up.

KS: Yes, yes. I believe it's circa 1910, Grandpa John's report to the Territorial Legislature. The gist of it is that Kona, in particular, the forests need to be maintained as close to the inhabited area as possible because the forests are the reservoirs of this district.

KM: *Pololei* [that's right]!

KS: Here we see some of the *kiawe*.

KM: 'Ae.

KS: And also now, that wild tobacco.

KM: Yes, yes.

KS: With the yellow flowers. There was a fire here, circa—we can get these dates for you—but 1995, I think. That ignited in an ungrazed area and then spread into the grazed section that we're driving through now. It was really quite fortuitous, we were just beginning work with our dry land forest working group, that includes land owners in the Kaha lands. Greenwell's, Lili'uokalani Trust, Kamehameha Schools as well as Hualalai Ranch, Pu'uwaawaa Ranch, Hu'ehu'e Ranch, are among the cooperators in this project along with U.S. Fish and Wildlife and Division of Forestry, and ourselves as *kama'āina* and advocates for dryland forests preservation and maintenance. Some of our colleagues in that working group....

KM: *E kala mai*, [pardon me].

KS: 'Ae.

KM: I only noticed it when I looked *mauka*, this *pā* [wall], do you think is one of the...?

KS: I believe that it's associated with ranching, but it's good that you called my attention to it because it's in...

KM: Some smaller stuff right in here too, you see right?

KS: ...and it's in this vicinity that the Hu'ehu'e-Kūki'o Trail bears to the left of Nāhāhā. Only once have I been able to find it with certainty. I was walking up, you know sometimes it's easier to find the trail walking up the hill, than down the hill.

KM: Right, right.

KS: Lani Stemmerman and I had a fine day in the field where we were able to follow it over this flank of Nāhāhā and up to this little...there's a *pāhoehoe* pad off to our left here. We got lost in the fountain grass at that point.

KM: 'Ae. So, this is Pu'u Nāhāhā?

KS: 'Ae. In some of his interviews Robert Keākealani speaks of them coming to the Pu'u Nāhāhā to get the cinder.

KM: 'Ae, yes.

KS: For when they would go in and they would chum for the *'ōpae 'ula*.

KM: Yes, Uncle Joe Maka'ai as well.

KS: And very specific?

KM: Yes. I'm curious is this *pu'u*, what time period?

KS: If you talk to Keala Haleamau Lindsey and mother, they would often refer to it as the sister of Puhi-a-Pele.

KM: 'Ae.

KS: And this fountain grass cover is only within the last twenty years. So in their youth, the two certainly presented this...unadorned with grass rising up out of the grassland, the cones. It's on that Moore and Cleg map, I'm sorry I don't have that right on the top of my head.

KM: It's really interesting you know the...but even looking at these walls and then as you said possibly that this larger wall is part of the ranch operation. But to see that there's something smaller going on in here as well.

KS: Uh-hmm.

KM: There are small mounds and stuff, you know.

KS: Uh-hmm.

KM: I'm almost wondering if you've got an extension of this dryland, cultivating area or something to sustain the travel between the *mauka* and *maka'i*?

KS: And what we see, what's interesting in the lands of Kaū where at the *hala* plantation, there is the *hala* grove there, that was tended. Thus calling it a plantation, The ranch walls overlaid the older sites and the orientation is skewed. They're not contemporaneous anyway. You can see clearly that one overlaid the other.

KM: Yes.

KS: Thus serving the function of enclosure?

KM: Hmm, yeah interesting.

KS: If there are...deeper in Ka'ūpūlehu but more to the Kohala side and a little bit higher...there are areas that feel like burials and they're out in this open pasture land. Where this is on, if not a thoroughfare, there was more traffic through here.

KM: Yeah.

KS: We were able to verify in our minds anyway, that we were on the older trail when we find shards of glass, you know the horse shoe or mule shoe.

KM: Interesting.

KS: You see there's still the remnants of where that fire...you can see where it burned.

KM: You see the *lama* and...

KS: Silver oak.

KM: Yeah.

KS: But it was instructive in that when the worked... [looking along the trail side] Hmm, more walls.

KM: Yeah, it looks like the edge of the *pāhoehoe* itself right there.

KS: Uh-hmm.

KM: This has been modified into a platform it looks like.

KS: I see.

KM: Obviously it's been turned over a bit, but there's... Yeah, that's really interesting.

KS: So they were able to see that the grazing...when we began, and Michael and I were advocating for use of browsing animals. They cried, foul, turncoat [smiling], traitor. But when they saw the effect of the browsing on the spread of the fire, they were more willing to indulge the discussion.

KM: You bring up a very important point. Because the native...and what is so often called...a misuse of the word pristine.

KS: 'Ae.

KM: The environment has been so impacted. And something that all sides need to bear in on , is that we need to use the balance now.

KS: Yes.

KM: Animals to help, as you said, this fuel loading that goes on. There just needs to be a balance.

KS: Yes. We are in constant transition. And nothing is as constant as that change, so we need to assess where we are at the moment, including, cattle are our friends.
[looking across the field] There is a wonderful collapse and lava channel that runs up to 'Alalauwā. So we are getting to that interface between 'Alalauwā and the Nāhāhā flows. So this is that area that you taught me about, the Pīpā.

KM: 'Ae. [from the traditions recorded by J.W.H.I. Kihe]

KS: Ahead of us is the hill called Mau'u, and we will turn left here at the fire hydrant.

KM: Hey, almost city!

KS: Yeah. And perhaps for another time, we could enjoy that route.

KM: May I, and coming back to the fire hydrant which made me think of water? In your folks collection, *tūtū* Kihe is very specific about the location...you may recall at one point in his *mo'olelo* about "*Ke Ana Wai o Mākālei*", he even suggests that perhaps John A. Maguire was one of the descendants of Mākālei or Kaleiapā'oa, his son. Because it was the family water hole. He also said that from the

Maguire's house, the water tank nearby, is situated upon the cave. Do you folks have... I recall you told me that mama couldn't get back to the exact point. But I don't suppose you have any early 1900s maps or diagrams of the house and outlying features?

KS: No. But two photographs come to mind. And we could certainly look in the Kona Historical Society collection which is where I believe those photographs stay now. There are two pictures that come to mind that might be illustrative of that.

KM: Again, we're hoping that *tūtū* Kihe's descriptions are as accurate as they feel.

KS: Yes.

KM: Wow, maybe this is the way to relocate this very special place.

KS: Yes. And that's exactly how we were able to find the Kīholo-Hu'ehu'e Trail. It was getting out onto the landscape and considering mother's descriptions of riding on the trail... Oh, if you back up, just off to our left here, is a modern feature, but worthy of note. There's a nice little trail here that takes you up to the crater of Nāhāhā. And the Four Seasons Hualālai Resort uses it as one of their recreational trails for the visitors. Our family, this is one of our favorite sunset spots, to come and view.

KM: Oh, the *puka pā* [a trail section marked by bordering wall alignments] right there?

KS: Yes. And that was just put up as a little arbitrary marker.

KM: It is a traditional expression though. "*Eia ka puka pā.*"

KS: 'Ae.

KM: This is an important point, and it is something that is going to be brought up again with Ka'ūpūlehu. You know, on that old trail that rises from Kahuwai and the complex of sites, inland. You follow the old trail, to me...and I just looked at the landscape, and there is a small, but larger than this, *puka pā*, this trail gateway.

KS: Uh-hmm.

KM: That is right on that trail. And if I were to interpret it from what I understand of the cultural relationship, is that it marks the division, leaving one section of the *'āina*, entering into another.

KS: Uh-hmm.

KM: So it is a traditional expression.

KS: Alton Hooper made that. And I think that we are touching on a good point for, as they have done here, taken a... This is a Hawaiian worker man, what he felt was appropriate. These things have been internalized by us and are useful to us today. They can become like signature amenities for this node, if you will. And always thinking about how can we translate the value of these traditional ways into today's culture and economy. And so the influence is reciprocal rather than a one way street.

Pu'u Mau'u, the hill that we just passed...And I'm thinking that we are out of the Pīpā, from the descriptions that you had. That *pāhoehoe* flat among the hills where there are all the lava tubes, and where the highway men could hide. But Mau'u and beyond is the hill Kolekole.

KM: 'Ae.

KS: And there is quite a bit of older and ranching era sites at Kolekole. But Mau'u is where our family enjoyed the 1991 eclipse...
Now we're coming to Pu'u-o-kai, as I've seen it referred to on the maps. The Hu'ehu'e-Kūki'o Trail would come from the flank of Nāhāhā that we just passed across, and go up onto Pu'u-o-kai.

KM: So this low rise here?

KS: Yes.

KM: You will see in the materials that I've pulled together for the Kūki'o study, Emerson's field note books and his drawing and use of Pu'u-o-kai. And then you and I had that discussion also, about the further *pu'u, makai*...

KS: Yes.

KM: Pu'u Pāpapa.

KS: Okay.

KM: So there are both names referenced. As you had mentioned previously, uncle Robert Keākealani had mentioned also the *makai* hill?

KS: Pu'u Iki was the name.

KM: Yes. So Emerson draws it, and also makes reference to Pu'u Nāhāhā.

KS: I see. As with the Kīholo-Hu'ehu'e Trail, Lani and I were coming up from Kūki'o one day and we got to the top of the hill. Mother had said that you get to the top of the hill and you faced Kīholo. So up to that point, you were going towards Kūki'o, but you get to the top of the hill, you face to Kīholo, then you come down and you continue going on towards Kīholo. And then when you get out, just below this rise that we are upon, then you turn and you drop back down to Kūki'o.

KM: So this is Pu'u-o-kai.

KS: Yes.

KM: Now, there is a water pump station just across from the *pu'u* [hill].

KS: Yes. And we were walking, going back and forth across this flank of the hill and Lani was saying, "Just any moment now, we should fall into the groove worn into the hill..." From the description of the horse sliding down the cinder, when there and about knee deep is this groove worn into the hill. [chuckling] From the horses coming down. And my mom and her sisters all recount that the horses would slide down the flank of the hill.

KM: Yes. And you said it was from there that they would angle out to...?

KS: To Kīholo. And then once out, you drop off of this 'a'ā and you get onto the *pāhoehoe*, then they would turn down to Kūki'o.

KM: Did you find any evidence of small *ahu* [cairns] or small areas with trailside resting places?

- KS: There seems to be a different trail that goes up into the...perhaps into the Pipā. Which is virtually a thoroughfare. The *ahu* are very large.
- KM: Hmm. If we speak of the traditional Keala'ehu. As I think I see it in text, it ran further 'Akāhipu'u and then cut down? Is that right?
- KS: I haven't seen any maps that mark it Keala'ehu. I know it from the readings, I think I'i writes of it.
- KM: 'Ae.
- KS: At Kolekole there is a precursor, if you will that runs parallel for some distance to the Kīholo-Hu'ehu'e Trail. Then it seems to stay on this little *pali*-like form here. When you get onto the Makalawena-Hu'ehu'e Trail on the edge of this *pali*, there are more sections of trail there. But I haven't had the time when walking, for example, from Hu'ehu'e to Mahai'ula (when I observed these), but to take the time to go off the right or to the left [chuckling].
- KM: Oh yes, it would be a life time endeavor.
- KS: A life time pursuit. So we are approximately in the vicinity of what I had always thought was the Ala'ehu. As they describe it coming out of Kailua. From the descriptions, I don't have the sense of it being at a high elevation, but sort of in this midlands.
- KM: 'Ae.
- KS: Certainly 'Akāhipu'u was a focal point. Not only as the *mauka* terminus for the *ahupua'a*, but also, so many trails converged there.
- KM: 'Ae.
- KS: And then a few continued on to the summit region of Hualālai. And now, we're at Mūhe'enui.
- KM: 'Ae, which marks the *mauka* end of Pupule's Grant 2121.
- KS: Yes. And then the large stone...can you refresh my memory of the stone.
- KM: 'Ae, Kanakaloa.
- KS: I believe that that is the stone to the right of that *kiawe* tree.
- KM: 'Ae.
- KS: And is that also...Kaho'owaha is another name that I've seen.
- KM: Kaho'owahapu'u is part of...
- KS: A *ko'a* [fish station marker]?
- KM: Yes, a *ko'a*. And what I understand is that Kaho'owahapu'u [thinking] with Kanakaloa are marker points of the *ko'a* which is for the *aku* or '*ahi*...*ko'a*, which was in the sea and named Kaho'owahapu'u as well. [see historical narratives cited in the archival-historical section of this study]
- KS: I've seen on one of the older maps that Mūhe'enui may also have been called Kaho'owahapu'u. You see this wonderful cinder deposit that we are just driving down now?
- KM: Yes.

- KS: I don't know much about it, but it is an intriguing place, as we consider like Pu'u-o-kai and Mau'u and Mūhe'enui, and 'O'ō and Kūili, and Pāpapa. There are these older cinder units that have been surrounded by the older 'a'ā flows. So this is quite an interesting deposit to me. Down at the Pu'u Pāpapa, there is a second smaller bump to the Kailua side of the very conspicuous hill, and I am thinking of how we see the two hills, peaks. That if subsequent flows filled in around them you would have these two separate units.
- KM: Yes, sure. So a part of one geological unit at one time?
- KS: Yes. [looking to the plants in the vicinity] As you can see we're still in the *lama* and *naio* [*Myoporum sandwicense*] country. Though certainly sparse, I imagine from both fire and perhaps harvest. We are driving parallel now to that *mauka-makai* trail to Hu'ehu'e. When we get to Po'opo'omino, that's where the one spur goes off to Kahuwai.
- KM: Hmm. You know, with this Mūhe'enui grant boundary, do you have some sense of the relationship from Pupule to your *kūpuna*? I understand that it was through a conveyance, inheritance of some sort...
- KS: To Luka.
- KM: 'Ae. The other interesting thing that comes from there is the grant map. A very interesting point historically. If you look at the grant map No. 2121, from 1854. You see that there are two house features that are at the back of Kikaua, really not far from where your family's historic house was.
- KS: Uh-hmm.
- KM: And then by the time Emerson was doing his extensive survey work out here, we see the name Pa'apū as having built his "new *lauhala* house" in 1882.
- KS: Uh-hmm.
- KM: Right on the large *kahua* [Site 16069] in the vicinity next to the ponds like that. Do you know if the name Pa'apū ties into your genealogy?
- KS: [shaking head – uncertain]
- KM: You have to think that there are connections.
- KS: Yeah. [But] No I don't. That is the generation at which Aunty Malu'ihī folks are still close to us. Now I think that she described Luka Hopula'au, my great, great grandmother and her great grand ancestor were siblings.
- KM: That's correct. There were three sisters perhaps?
- KS: I don't know. Aunty Malu'ihī called me after our son Kekaulike's birthday party that we had at Kūki'o. And she has always been a family friend, and she helped us with food for mother's services and Thelma Kihalani's baby party also at Kūki'o. And I was doing my *ha'i 'ōlelo* [telling of the traditions] of how our family was associated with Kūki'o and our gratitude for our continuing association with the land. And she called me the following Monday, as is her habit, to inquire if I was satisfied with the product that she provided. And when we were *pau* with that part of the discussion, she said, "I heard you talking about your people..." And then she explained the relationship. And that was the first time that I had heard it. And that was 1991.

Ah, there is the stone [pointing out the large rectangular formation on the northwestern shoreward facing slope of Mūheʻenui]

KM: Oh my, how intriguing. Is that a survey point atop it now?

KS: Yes.

KM: Kanakaloha. Ka-lā-maloʻo-o-Mūheʻenui is the whole name that *tūtū* Kihe gave.

KS: Hmm. I've gone off shore on my wave ski and tried to see the two and see the difference between (just pretending) and looking for other land marks to see where that spot might be that they were fishing from. Because they are so close that it's a narrow angle. So very specific.

KM: Yes. Oh *mahalo!* You know, I hear of the land through the stories of the old people that were writing about it, and it is always so neat to come out to it and really see these places.

KS: Yeah. And it so improves the quality of your role as an interviewer when you go and talk to the old folks, and you are able to speak with some knowledge that

“Yes, I know Kanakaloha. I know where the flows of Nāhāhā come to the flows of ʻAlalauwā.”

KM: Yes.

KS: You know the name Mūheʻenui, when we were living in Keaʻau uka, we were coming home from Hilo one night, late. That was when the fountaining at Puʻu ʻŌʻō was one thousand feet high and there was a brisk wind blowing. And driving

up from Hilo, the fountain lay over on it's side and it looked so much like a *mūheʻe nui* [large cuttlefish], moving through the night time sky.

KM: Wow!

KS: [chuckling] It was remarkable, “Oh, there it is!” [taking a right hand branch of the road] ... I think the trail crosses and comes down on the Kailua side of this lava channel.

KM: ʻAe. Would the division, if you were going to Kūkiʻo occurred this far *mauka*?

KS: No. It's hard to tell. One day, Bobby Camara and I found...and we were up on top of the hill.

KM: So this is Poʻopoʻomino?

KS: This is Poʻopoʻomino. We were on top of Poʻopoʻomino, having come up from Kūkiʻo, and then we walked up to the top of the hill to enjoy the view. And there we saw the trail going off to Kaʻupūlehu. So we dropped down off of the hill and picked it up in that way.

KM: Hmm.

KS: But they are so lovely, these little cinder hills.

KM: Yes.

KS: There is an interesting phenomenon where the fountain grass died back off of them about four years ago. And Bobby was doing some field work and he found

that there are fire ants nesting in the hill. And he was wondering if there was some sort of correlation with the die back of the fountain grass and the infestation of these ants. It is such a fascinating eco-system. There is quite a layer of lichen, I guess, that develops a crust over these hills.

KM: Hmm. When did your family sell the Kūki'o lands?

KS: Nineteen sixty-eight. [discussing a trail section marked by ropes] Here, I think we are looking at the section of trail that goes down.

KM: 'Ae.

KS: There is a burgeoning interest, I am pleased to report, among the folks down at the Hualālai Resort to do some thing like the Kīlauea Marathon and Rim runs. To do some trail running, using these amenities.

KM: Hmm.

KS: And that is the sort of very practical utility that these field trips that we're having now, not only to record what was, but how we can bring it meaningfully and usefully into the present. I am so stoked by the sense of vigor and healthfulness that the folks at the resort are maintaining, and their enthusiasm to utilize the existing trails as a part of their system of amenities.

KM: Yeah. And you know, it's all a part of the way, as you've said, maintaining the place names and encourage a care and awareness of the landscape. It will lead to appreciation.

KS: Yes. And we talk about that with the folks at Kūki'o here. That when we talk about historic preservation, it's not just about the stones. A tremendous act of historic preservation is, in the case that we are discussing, use the name "Kūki'o." And if you want to linger at the profane interpretation, well put that into the context of other interpretations and have it be part of this whole story that unfolds. That in our lives, the sacred is juxtaposed with the profane. That is a very real part of life.

KM: 'Ae... Your *kūpuna* were a real people and very attached to all of the things, the beauties... [end of Tape 1, Side A; begin Side B]

KS: ...And we have a choice.

KM: Yeah.

KS: You can linger either place. What's your return address, here's mine. [chuckling]

KM: Right.

[crossing Ka'ahumanu Highway to Kūki'o entrance]

...We've entered into the land here. We've passed Mūhe'enui.

KS: Yes.

KM: The *mauka* boundary of the Grant to Pupule.

KS: Yes.

KM: We drove along the side of Po'opo'omino, and now entered into and are well within the heartland of Kūki'o nui, the grant land of Pupule.

KS: Uh-hmm, Kūki'ō 1st.

[recorder off, drive to an area in line with Pu'u Pāpapa]

KM: As a child did you travel through this place with mama them coming down? When was the Maguire house, or the beach house built, approximately?

KS: When mother was young, and I think in those pictures that I donated to Rosendahl's work here in 1985 [PHRI Report No. 167-090385], there is a frame house.

KM: Yes.

KS: They never went into that house, that was Una's house.

KM: Hmm.

KS: And my sense is that some of the burials here were also associated with Una, but when he passed away, Annie would tend them. Mother would never go into detail, but just when they would come together, Annie would go and take care of the things that she had to take care of.

KM: Yes.

KS: I guess just for orientation, we're situated here, we can look over to our left and see Pāpapa, and Kūili just beyond. And when I was very young, we would drive to Kaho'iawa at the base of Kūili and then we would walk in to Kūki'ō. My first visit to Kūki'ō was with Budger Ruddle, by boat. And that must have been around 1958. He had this pink motor boat called the *S.S. Lukela* [chuckles]. He



Kūki'ō (Kikaua Point) Beach House (wooden frame), and the hale lau niu (palm thatched) sleeping house (also described as the Cook House), on the water's edge (ca. 1932). Photograph courtesy of Kukui'ohiwai Collection.

and my mother were very close, and he would pick us up at Kailua and they would come to the favorite haunts of their youth. And there was that time when the Ruddle cousins would join with mother folks and they would ride down, as we've described from Hu'ehu'e...

KM: In mama's youth?

KS: In their teen years, so this would have been the... My grandmother was still living, so it would have been the mid 1930s. And they would come down across Pu'u-o-kai as they described. And so it was in that time, that I guess the *hale lau niu*, the sleeping house that they made the walls of the coconut fronds that they would weave together. That would have been that time period. And during that time period, mother would describe Mr. Finlayson...they'd ride down from Hu'ehu'e. And Mr. Finlayson was the charter fisherman, I guess. He had a boat for charter in Kona at the time. And he would bring provisions into them. They would stay for several weeks.

KM: So in reality, the old house, an elevated single story structure?

KS: Uh-hmm.

KM: So the old house, mama them didn't stay in?

KS: No that was Una's. And we had a cook house, a kitchen, that was built out close to the water.

KM: Towards the canoe landing eh?

KS: Yes. And I knew that when I was young. And then the 1960-61 tidal wave damaged it. There was still a remnant of it even after that, I'm thinking into about 1970. We came down, and I think it's in one of the pictures that we have from that visit. But we can look to, and I will certainly make available the photos from the family collection. Both from John Maguire's time as well as during His granddaughter, Eileen Maguire-Stillman's time. Where we have some lovely pictures of Annie and Una with the family here. And the canoe that my grandfather had, that I understand was the mate to the 'Ā, the canoe that is at the Bishop Museum. That was taken out in the 1946 tidal wave.

KM: Hmm.

KS: We have pictures of Annie with the canoe at the canoe landing. So when I was very young, my earliest visit here



Annie Una and Maguire-Stillman family members with canoe at the Kūki'o (Kikaua) Canoe landing (ca. 1932). Photograph courtesy of the Kukui'ohiwai Collection.

was with cousin Budger and my mom to go fishing and picnicking. And I think when I was about eighth grade, the so called “Old Kona Village Road” was installed and we were able to come down. There was turn off of it. Actually, it drove over Mūhe‘enui. It was quite an adventure. We drove along side Mūhe‘enui to come down to Kūki‘o. And we used that through my teenage years, and of course in the mid 1970s the Ka‘ahumanu Highway was installed and we used the access that we have now. But when we would come and stay...and our family did not camp out that much as a family activity. But Kūki‘o was one of the places that we would come and stay for several days, periodically. Maybe once a year. And at that time, you’re a teenager, no matter, that your at about as remote a place as you could possibly be, but you still need to be alone. That was when I began walking these trails. Being in about ninth grade, I would take myself away from the busy campsite and come up this trail [Site 1193] that we are parked next to and go up to Po‘opo‘omino, just because I had to be alone. And similarly, that’s when we found the trails up to Pu‘u Pāpapa and there was another spot that I would retreat to. And I saw the value, or imagined the value of those places to watch the schools of fish from, and they are close by but still give you that added elevation.

KM: ‘Ae.

KS: And you know, the people of old could probably move so quickly across this landscape. Once you become familiar with it, even at it’s steep points it’s so gentle compared to... [smiling] We were just walking around Kīlauea this weekend, and I was reminded just how massive those land masses are compared to our homeland here.

There is the story of when my grandmother passed away, it was in the afternoon. And news got to Annie at Makalawena and early the next morning she... Mother and her sisters could hear her come with her *kanikau* with her dirge. We have a sense of how new could travel quickly across the lava land.

And there is the story of the old folks putting their voices on the wind and being able to send messages, depending upon which way the wind was blowing.

KM: Sure, and it’s amazing how you have this *kēhau* or ‘*eka paha* coming off of the mountain in the early mornings. This cool breeze. But it is strong enough that you can visualized or audibly conceive how these voices would be carried.

KS: Uh-hmm.

KM: You *kahea* [call out] in the response may even come up in the afternoon.

KS: Yes! Aunty Malu‘ihi was saying too, that when the men would go out driving cattle, they could see them and there would be certain times when there was a message that had to get out, they would put their voice into the wind. I learned that...I understood it intellectually, but I learned that one time when Michael was taking water samples at Halapē. He went down early in the morning and I walked down later in the morning to meet him. I had heard people talk about Pueo Pali. I looked at the grassland and thought, “Oh, it looks like owl habitat. Maybe I’ll see an ancestor there.” Then I got to the trailhead there and read the sign saying “Pu‘u-eō.” “Okay, I don’t know what that means, but it still looks like good owl habitat. And there is that one *lama* tree as you go down Pu‘ueō. I sat there, and as you know, it fetches all the birds that are flitting through the region. That was

lovely, and I took my break, and I dropped down to the base of that *pali* and Pu‘u Kapukapu rises ahead. And the bird song came to me as if I was still under the tree. And I looked at the hill and went “*Eō!...Eō Pu‘u!*” And the call came back to me, *eō*. So that was my first experience with that sound traveling upon the winds of the land.

KM: Amazing, yeah. If we come back to these people living here, mama them in the 1920s-30s, coming out with Annie Una Keala‘ula *mā*. And as I understand it, your connection with Punihaole *mā*, is really through that genealogy.

KS: Yes.

KM: Una Keala‘ula came from Maui.

KS: Uh-hmm.

KM: So even when you were talking about the *ilina* [burial sites] and stewarding, it’s the Punihaole line... He himself transplanted to Kiholo and then married to the Ha‘ilau or Kinolau children with Kapahukelā...

KS: Uh-hmm.

KM: How the *mo‘olelo* comes together, in reality, their *mo‘okū‘auhau* ties them back...

KS: Yes.

KM: ...as yours does, because you share that common sibling in the great grandparent generation.

KS: Yes. And my grandmother and Annie’s relationship, when I was little, I thought of my grandmother being up at the ranch and Annie being this fisherwoman. Of their lives being quite different. And that the overlap in my youth, I thought of in

terms of employer and employee. When actually it was *hoa hānau* [birth relatives].

KM: ‘Ae.

[Driving towards shore –Discussion leads to burial site preservation and access.]

As we drive down, we see the change that is being brought upon this land already.

KS: Uh-hmm.

KM: Your sense of the value of caring for landscape, caring for the *pele* [lava flows]...

KS: ‘Ae. *Pele hānau* [chuckles]. [Yes, born of Pele, the eruptions.]

KM: Is it appropriate to challenge development to do it’s best to work with the natural landscape and resource?

KS: Yes [chuckling]! It is. And I’m relieved at the reduced density, and even just by what I’m seeing here. When I look to my right, I don’t recognize what I’m seeing. Although I do see this finger of lava that they seem to be working around. So that gives me some familiarity in the near ground. I’m grateful for what I see to the left at this point. I’m not sure...Jim Leonard and I are supposed to make a field trip down here, in particular to consider how it is that traffic will go along the Kūki‘o 1st and 2nd boundary and how close to the grave yard at Kūki‘o 2nd [on the ‘a‘ā bluff

overlooking Kakapa Bay] this development will come. And of course I'm very concerned with the public access flow. There have been comments by some influential people in Kona that the burial area is an important historic site that the public needs to have access to. And I don't believe so.

KM: No.

KS: So we need to be mindful not only of what is happening from the resort developers, but from those influential people in the community... [chuckles] As compared to Freddy Rice where general funds are being used for a purpose that was different from that of the general public. These are not general funds. These are particular resources for particular people.

KM: So your *ilina* are a personal matter, right?

KS: Yes.

KM: And while one may not be able to specifically say this, this, and this is who this is, the connection that your *mo'okū'auhau* [genealogy], as well as Punihaole *mā*... And uncle being of that generation above, is direct to who have been recorded as the nineteenth century residents, who by their attachment to this land, were descended from the earlier families as well.

KS: Yes.

KM: So you don't encourage travel to your *ilina*?

KS: Yes. And I was relieved to hear the Hawai'i Island Burial Council... They came to consider some burials at Manini'ōwali and I asked if I could come with them just to give them insight to the Kaha lands. I didn't have particular information on the specific burials, but while speaking Ulu Garmon, I said, "I don't know where they are buried, but I know that this is my *mo'okū'auhau*, and that these are the people who are truly of this land. But my parents would tell me, 'don't go over there because that is a burial place.'" And that was sufficient. And as you described, she said "That you know these things is sufficient for the Burial Council. The *mo'okū'auhau* were of known personages that are associated with the land, and that those are known burials." And though I could not take them to a particular mound or cave, that was incidental to our discussion that day.

KM: Yes... *Mahalo*

[Parked between Sites 16067 and 16069.]

Part II [Tape 2, Side A]:

Standing along side the house site complex (Site 16069 Feature A); speaking of her previous writings on Kūki'ō and neighboring lands of Kekaha (Springer in Walker and Rosendahl 1985), and historic photographs she included as a part of her documentation:

KS: Have you seen that report? We can look to some of that series of photographs that were in Paul Rosendahl's earlier report.

KM: Yes, I believe I saw four photos that were a part of that report. Including the *paena wa'a* [canoe landing], with the canoe that you describe in it.

KS: Uh-hmm.

KM: Perhaps the house...

KS: The photo with the canoe in it is from the '30s; and there is the older photo that I believe is taken from back here looking down.

KM: 'Ae.

KS: And you see what looks like a...and maybe with the new technology, we can get better resolution of that photograph. Because it looks like there is a thatched roof in the mid-ground of that photo.



Photograph (ca. 1915) taken from vicinity of Site 16069 – Feature A, towards the Kūki’o Bay-Kīkaua Point canoe landing (area around Site 16191 – Feature C). The canoe landing was described in records of Grant 2121 in 1854. Photograph courtesy of the Kukui’ohiwai Collection.

KM: Okay. May I...and I don't want to interject too much, because I was just out with uncle Robert [Punihaole], as well...

KS: Please.

KM: His personal memory goes back to 1926, thereabouts.

KS: Uh-hmm.

KM: He was born in 1923, and coming out here already. And it seems to be...well, I see trustworthiness.

KS: Uh-hmm.

KM: What you just described, fit in exactly with what he said.

KS: Ah!

KM: The *hale lānai wa'a*, the canoe shelter [Site 16191 – within walls of Feature C].

KS: Uh-hmm.

KM: And there was more than one canoe out here. But that's exactly what they did. From the *pā niu* [gesturing to the coconut grove vicinity (Site 16049), north of the canoe landing], that is across on Uluweuweu Bay.

KS: Okay.

KM: They gathered the *lau niu* and they made their *lānai wa'a* [canoe shelters].

KS: Uh-hmm.

KM: Just like their *lānai kaula'i i'a* [fish drying shelters]. So there was, very possibly, the thatch that you think may be recorded in the photograph. He describes there having been houses. They weren't really thatched houses, but shelters.

KS: Well, I think that's what the photograph... And again, it's an old photo, the mid-ground is not clear, but it looks like a pitched roof.

KM: Yes.

KS: It looks high, rather than a shed roof.

KM; Uh-hmm, okay.

KS: Anyway, it will be interesting to see, because it is in that vicinity [Site 16191] though. I suppose that he came down also with his family, and I believe that he lived with our family for a while.

KM: Yes, he's said that. In fact, the specific place name that he gives for his birth place is "Kaukaweli at Hu'ehu'e."

KS: Ohh!

KM: Kaukaweli is the place that he...and I've heard him say it several times in interviews with 'ohana, like when we were *mauka* at Pu'u Wa'awa'a.

KS: Yes.

KM: Kaukaweli was the specific place name at Hu'ehu'e.

KS: Where?

KM: Where he was born, where their house was.

KS: Oh, I know that spot. Lani Stemmerman and I were walking home from Kūki'o one night... Robert Keākealani was telling me, "Ho girl, why are you always walking in the day time? [laughing] You should walk at night when it's cool." And he told me how his people would...when the men would go to, and commute to and from work at the ranch, from Kahuwai, how they traveled with available light at night. Because it was cooler.

KM: 'Ae.

KS: So Lani and I took that to heart and one afternoon as the sun set, we began walking back to Kuku'i'ohiwai. And we followed the old trail as much as possible until it became difficult and then we got onto the jeep road.

KM: Yes.

KS: And we passed below Puhi-a-Pele and behind what on the maps is called 'lo. But when I talked to mother folks, they called that place Pili. But I have seen both Pili and 'lo there. So we were in that section between Puhi-a-Pele and 'lo, and it was just a spooky place to me.

KM: Hmm.

KS: I had an impression of business, and of us not being the only ones there, and it wasn't cattle out in field.

KM: *Po'e 'uhane* [spirit people].

KS: Hmm. And so we just walked very quickly through that place. Then I saw Keala Haleamau Lindsey, and I was describing that to her, and she said "Ohh! You were at Kaukaweli!" Kaukaweli, well, it was, I was! [chuckles].

KM: Hmm, interesting, yeah.

KS: And in that place, there used to be a number of citrus trees and mulberries, and ti and *noni* that I'm sure were part of that place that Punahaole was born.

KM: Hmm. As we stand looking here, we're basically.. There was a water tank on the side of the road here [within a portion of Site 16067]?

KS: Uh-hmm.

KM: That was much later thought?

KS: Yes, that was after we had sold the ranch. And that pumped water out of the well.

KM: And it this the old well, *lua wai* or *punawai*, that you spoke to me about as being a very good sources of water? [an unrecorded feature within Site 16191 – Feature C]

KS: Uh-hmm. And that is further reiterated in Stearns and Macdonald's "Geology and Ground Water Resources of Hawaii." To which they refer.

KM: Good. On the side of here, is this complex of old *kauhale*, residences and features.

KS: 'Ae.

KM: Interestingly, the moment uncle Robert got out of the car on Friday [March 10th site visit and interview], he said, "*Aia ka ilina!*" [There's the burial site!].

KS: Ahh!

KM: Aunty Annie...see, it was an interesting thing. I caught onto your comment [earlier in the interview] that mama had perhaps interpreted it as being 'some of the business that Una had to take care of. Or that Una's people, perhaps, and that after he was gone, Aunty Annie continued that practice...'

KS: Uh-hmm.

KM: I think it was perhaps, if the family connections are correct, it was really the opposite.

KS: Uh-hmm.

KM: Because she is the one that is the descendent of this land.

KS: Uh-hmm.

KM: He came, as Keala'ula, from Maui and married into the family, but took on this role of stewardship.

KS: Uh-hmm.

KM: And as I understand it from uncle Joe Maka'ai them, really, he was like the *Konohiki*, sub-Konohiki under your *kūkū* Maguire.

KS: Uh-hmm.

KM: Watching the fishery and all of that. So that role of overseer.

KS: Uh-hmm. And maybe too, looking at that time in the gender-division of labor, according to gender, Annie may have deferred just because Una was her *kāne* [husband].

KM: 'Ae.

HS: And then when he *hala* [passed away], it was time for her to resume her role.

KM: 'Ae.

KS: The more active role.

KM: Hmm.

KS: May we walk back here a bit?

KM: Yes. [walking along the road cut along Site 16069 – Feature A]. What's really intriguing to me about this complex of course, is it's location. And you can see it clearly in Emerson's 1882 diagrams and maps. Near the two remnant *loulou*...

KS: Yes.

KM: That are there now, you can see the large *kahua* [platform] that is out here.

KS: Yes.

KM: On every sketch of Emerson and Perryman, and on his map, like the one I left home for you, Register Map 2035... [see *Figure 4*]

KS: Wonderful.

KM: And map 1278. This early register maps identify "Paapu's house."

KS: Uh-hmm.

KM: It fits so perfectly. And the location is even good because you look at these *loko wai* [ponds].

KS: Yeah.

KM: These water basins and what... [arriving at the *mauka* side of Feature A (ramp), Site 16069]

KS: This, I think, in our early discussion, when we first talked about this, this is one of our... (we can *noho* [sit] maybe).

- KM: 'Ae.
- KS: ...This spot has become the place, where, as we knew that Kūki'ō was going to be changing, this spot attracted us as parents. We could come, while the children would go down to the ponds, or be at the sea, here, but be a little bit away. It is a wonderful place to watch the sun rise and the moon rise. It has become a spot where we say our prayers and just enjoy fellowship here. It's, as we talk about view planes and things to preserve that will retain the familiarity of this place...
- KM: Uh-mm.
- KS: While I look with, I guess some sense of gratitude when I see those lobes of lava, uncrunched lava coming down among the places where they are actively crunching and grading.
- KM: Yes.
- KS: I'm relieved for that. But then what we have, is finally the *punawai* [ponds, springs], the *kumu niu* [coconut trees], and the *kahua* [platform] here, they then become the repository, if you will, of all that has been familiar.
- KM: 'Ae.
- KS: This will be the place with the touch stone, where you come and see those older viewplanes and have that sense of familiarity. That hopefully will endure.
- KM: Hmm.
- KS: One of the things, and I'm not quite sure how this will work. But I've suggested to them, and this has been our practice now since 1993... And you know, 1993 was such a pivotal time in our self-consciousness as Hawaiians.
- KM: 'Ae.
- KS: You know, in general there is that thing that is deeply internalized and it comes out when we're workers, and we're going to make a trail and we make that *puka pāia* [entry wall, trail entry]. For ourselves to pass through and mark that transition from one place to another. But beginning in 1993, for *Makahiki* [Hawaiian Celebration of the New Year, Harvest, and coming season of fertility upon the land], what our family tries to do, is to take that time and to visit the *wahi pana* [famed and storied places] of our homeland, and to have at least one night and day of prayer-fullness, where we come and *hi'u wai* [perform a ceremonial bath of cleansing] at these remarkable places. And I guess this goes back to some of our earlier discussion, as a contemporary, I some times go, "Well, this is getting pretty airy-fairy. This is getting pretty new-agey of us now." But if we have to create these traditions, these times where we become acutely aware of our place and our ancestors homeland...
- ...Because we lead such busy lives, if at no other time of the year, but during *Makahiki*, we make a conscious effort to... We will walk the boundaries of the *ahupua'a* [native land divisions], we will say our prayers when we come into our homeland and when we leave our homeland, I think that that is a reasonable component to integrate into our life style.
- KM: 'Ae.

KS: So one of the things that I was suggesting to them [the present owners and planners of Kūki'ō] at a place like this... Well this is certainly private property, and this is part of their landholding, but there might be a time of the year when it is for us. That the general ebb and flow of visitors through this historic site, be suspended.

KM: Hmm.

KS: And it is a time when perhaps, either it is quiet, or what is here is more of us. And I'm not quite sure how this would be articulated, if at all. But where we have a sense of not only space, but time.

KM: Hmm.

KS: You know, in the old days, as I understand the *Makahiki* as being that time when the rigors of the *kapu* were relaxed. Transpose that into our time now, where we have a sense, not only of place, but of time that is for *Hawai'i maoli* [native Hawaiians].

KM: 'Ae. Do you see, as an example, in this complex of features [Site 16069]... From the looks of it, there is going to be development up close to the edge here.

KS: Uh-hmm.

KM: Is it important that that development blend in, and not overpower, or put these resources into a pit to begin with, as an example?

KS: Yes!

KM: So that is important.

KS: Yes.

KM: Is it...and you brought this up a moment ago, do you see carefully guided, or escorted visitation to some of these traditional places? Through a portion of this complex, where appropriate, perhaps?

KS: Uh-hmm.

KM: To help people, maybe even be touched by some of that spirit that remains?

KS: Uh-hmm, I do. And the point that you make, here, even now, looking up to Hualālai, and we can see Kukui'ohiwai, and all of the spatter and cinder cones of the northwest rift. I am still touched by the familiarity. In all likelihood, this view plane will be obscured by their entry, their lobby. I don't see how it could not be. And the character of this particular place changes. Maybe because of the stories of the *akua lele* [fire-balls, the traveling form assumed by some spirits]... To me, the imposing nature of this complex here, this place feels sort of freer, and it feels like a very comfortable and welcoming place. We were talking... and maybe we can walk on shortly to the *loulu*. In order of priority, Pa'apū's house needs to be stabilized. People are walking all over it any which way.

KM: Yes.

KS: Even before we get to interpretation, there needs to be stabilization.

KM: That's correct.

KS: And then, whether working off of the Emerson reports or what recollections the elders have, try and find a sense of where the entry...where the more traditional traffic flow would have been.

KM: 'Ae.

KS: When they crewed the boat *E Ala*, the Kona Hawaiian Civic Club, from Hōnaunau to Kawaihae, and it was pretty cool. I was one of the few who got to go on all of the legs of the journey, because I *ha'i 'ōlelo* [told the history] as we came down the coast line. But when we came here, Arthur Mahi was one of the crew and he brought *ho'okupu* to that house site, the house of Pa'apū.

KM: Hmm.

HS: And I am sure that he walked with care, but I'm not sure that he went in the front door.

KM: 'Ae.

KS: And so that needs to occur here. This is a fascinating ramp that is just behind of us [Feature A (ramp), Site 16069].

KM: Yes.

KS: Have you been able to learn anything about it?

KM: No. The only thing that really stood, as I said, the moment uncle Robert got out of the car, he said "*He pā ilina...*" And I asked him, "*Pehea 'oe i maopopo?*" (How did you know?). And he said "*Na ku'u kūpuna, na aunty mā, aunty Annie mā, ua 'ōlelo mai lākou, 'e maka'ala 'oukou, no ka mea, he pā ilina, he 'ohana kēlā.*"

KS: Ahh!

KM: That was the story that was at least passed down. In fact, we see time and time again, how residents, as the people leave the internment occurs. The going home occurs.

KS: Yes.

KM: Maybe it wasn't the original function.

KS: Yes.

KM: But it is perhaps one of the functions.

KS: Yes.

KM: But the ramp as you say, this wall-ramp feature, like, is really intriguing.

KS: Uh-hmm.

KM: And that comes to an important point again, because you bring up so many things. Stabilization?

KS: Uh-hmm.

KM: Restoration?

KS: Uh-hmm.

KM: Do you have some thoughts about the [pauses, thinking] appropriateness?

KS: [smiling] I guess my early years with the park service have given me a particular opinion about restoration. If we do not know, we are not restoring.

KM: 'Ae.

KS: And if we are yet compelled to modify for our purposes, I don't believe that restoration is necessarily the best word to use. And this comes from our work at Ka'upūlehu, with the notion of building a *mākākā* [sluice gate] at Waiakuhi or Waiakauhi. And while no physical evidence has been found of an 'auwai [channel], from the older times, and I know that David Chai is enthused about vitalizing the pond, by putting in an 'auwai...

KM: Uh-hmm.

KS: Cool! Kona Hawaiian Civic Club went through a big deal law-suit about wrecking the *limu* [seaweed] beds and *kūpe'e* [*nerita* snail] grounds... [smiling] So maybe this is a little soon to come and try and gain our favor and enthusiastic endorsement of 'dredging' for an 'auwai. And don't call it restoration if that's not what it is.

KM: 'Ae.

KS: Say that "This is applying an ancient technology to a current condition, and let us build an 'auwai." Let's not be politically correct, but historically inaccurate.

KM: Yeah. You know, it is very interesting, what you say. This expression has time depth, because uncle Robert, as an example, while we were walking this 'āina here, says, that "each stone was put there with a word..."

KS: Hmm.

KM: We don't know those words necessarily. But going back to this idea...to see too, that even he, in his own words expresses this thought about the old places of the land are the places that are familiar to the spirit.

KS: Yes.

KM: Where the spirit returns. And if you remove them...

KS: Yes.

KM: ...the spirit has no home.

KS: Yes.

KM: So I think that this expression is good. Stabilization is good because it will help the integrity of what's left, to be maintained.

KS: Uh-hmm.

KM: But as you said, "Restore?" The example is the archaeologist interpreted what is clearly Pa'apū's house, as a possible *heiau*.

KS: Uh-hmm.

KM: And then, if the proposal was to restore it and make it into a *heiau*. By who's *mo'olelo* [history]?

KS: Uh-hmm.

KM: By what tradition, who do you dedicate it to?

KS: Uh-hmm.

KM: What are the features, if none can really be seen?

KS: Yes.

KM: Then it becomes today's tradition.

KS: And the lesson is similar to Ka'ūpūlehu... I like Ka'ūpūlehu, because then we can go "Ka-ulu-pūlehu, Ka-imu-pūlehu-a-ke-akua, or even..." Richard Lyman and I were out trekking one day and he told me about all the albatross that may have lived here, and you have the name "Ka'upu-lehu."

KM: Yes.

KS: So when we maintain what it is that has come to us, and surely the name that we all have heard is Ka'ūpūlehu. Regardless of what particular traditions... And then I wonder, is this a Pele tradition as compared to a Kāne tradition?

KM: 'Ae.

KS: What does that speak to? And I like the notion of Kāne because living here, Kāne is who makes our possible.

KM: 'Ae, Kāne i ka wai ola!

KS: 'Ae. So even when we tell the two stories, we see it is an interesting cultural dynamic. Because we see the bombastic presence eclipsing the cool water [smiling]. And there is that tremendous dynamic that is universal.

KM: 'Ae.

KS: And we are going to "Joseph Campbell land" now... [laughing]

KM: 'Ae. [laughing]

KS: But so much a part of what remains, is subject to various interpretations. So why allow one interpretation to dominate, when there may be merit among them all?

KM: 'Ae. I guess the bottom line is, 'what is your traditional foundation?' And if you have something that lends to it. And, we aren't always blessed to have a specific tradition about a site, feature, or place name. But where they exist, those should be the one that are brought forward.

KS: Yeah. And like with the Kau-pūlehu example, we have two very real, *maoli nō* traditions. And they exist in the sense, simultaneously.

KM: 'Ae.

KS: So this...always *ha'aku'i Pele i Hawai'i* [Pele moves, dances across Hawai'i]; "She's your 'aumakua!" [chuckling]

KM: 'Ae.

KS: So yes of course, you're supposed to say that, but what about the rest of us. You know, I'm so glad that we have an older name recorded for ka Pu'u Pāpapa, because when there were early proposals to develop Manini'ōwāli, they had wanted to level that hill as land fill.

- KM: Hmm.
- KS: And I assured them that other things we were negotiating like the thousand foot set back, when the land exchange occurred. That there would be a 1,000 foot wide swath that remained in public domain, while the land behind of it was exchanged for the Awake'e lands that included Kūili. That aside, "If you touch that hill, we're going to court." And they went and considered it and they came back and said, "That's in nobody's interest, so we won't go there. But we want to call the hill Springer Hill." [chuckling] I said, "Well you know, I like the sound of Ka-pu'u-kapu-o-Kihalani better!" [laughing] I was talking with Pua Kanahele about my having been so presumptuous [chuckling]. Then I looked at the hill at that *pali* above Nāhāhā where the collapse features and lava channel comes down, and that became, Ka-pali-kapu-o-Kihalani. [chuckling] And then there were all these *kapu* places to Kihalani that were springing up on the landscape. She said, "Well you know, Kihalani, the role of the Kiha lineage is to protect, so we'll think of that, not you when we see these names on the landscape. Don't worry about your self importance." [chuckling]
- KM: 'Ae [chuckling]. *Kiha-wahine mā, ē!*
- KS: 'Ae. And that there is in the lands of Kaū and over here at the back shores of Kakapa. There is what the archaeologists have typified as a "Maui style" architecture.
- KM: 'Ae.
- KS: I don't know their *mo'olelo*, but when I hear it, it intrigues me because perhaps like Una, those Maui antecedents become real in this home land as well.
- KM: Of course.
- KS: And it was with some self-consciousness that we named Kekaulike after his eight-times great grandfather, since that eight-times great grandfather went such havoc here in the Kaha lands.
- KM: 'Ae.
- KS: But we thought that perhaps he would restore Kekaulike to a name of honor in his home land.
- KM: *Maika'i.*
- KS: 'Ae.
- [walking further along the residential complex]
- KM: It's interesting, and I think that your *mana'o* about people being able to enter into certain sites... If it is done with care and with some one who understands the landscape, that there is great value in people being able to visit certain features. Certain locations to get an appreciation for what it took, if nothing else, to be *kama'āina* and to live upon this land.
- KS: Yes. When I work with the folks over at the Four Seasons, a part of my exchange with them for the *ha'i 'ōlelo 'ana*. I took one of their spa treatments this vishi shower thing, which is just like, there are these seven shower heads that just pulse and just cleanse you. And I was lying there going, 'This feels so good. Oh, this is so bad. Oh this feels so good, but oh Kekaha wai 'ole [the waterless

Kekaha], this is so bad.” And I’ve interjected that into my discussions with them. Then when we talk about this sense of familiarity, just visually, I love the contrast, blue sea, black rock, greenery, and white clouds or white surf. Those are part of the palette.

My dad was a painter and that green and blue and white and black were some of his favorite elements. And as appealing as that is to me aesthetically... And back to our earlier discussion, are we living beyond our means?

KM: Hmm.

KS: When discharge exceeds recharge, who’s going to pay the bill. Whether it is a metaphor for spending at the Office of Hawaiian Affairs, or very literally spending, dipping into the water budget here at the resorts. And that is a sensibility that we talk about. And I’m glad for that. It’s not affecting our behavior yet, but it’s one of those things, as we were describing earlier, planting seeds.

KM: ‘Ae, *hā’upu’upu*.

KS: Not only in the professional place, but how are you living your life? You know, there’s that exhibit at the Academy of Arts, the Egyptian exhibit that’s there now. And it reminds me of a friend who sits on the Hawai’i Island Burial Council. And when the Terra Cotta, the Chinese burial statuary was at the Academy of Arts, I was admonished to go and see it. I said, “I thought we don’t like people to *maha’oi* around the *pā ilina*.” [chuckling] “And if I go and see that, isn’t that kind of like being *maha’oi* of the things that they removed from their burial places and brought here?” A year ago, five years ago, I would have been there, because it is intriguing to me, but my protectiveness of the *iwi* of my ancestors... If it’s to be more than a political position that we are going to stick it to the other guys because this our position. If it’s a position based upon a belief and practice, then it is not for me to go and look at these treasures from some one else’s grave yards.

KM: ‘Ae, a way of life.

KS: ‘Ae. So Thelma was asking if we could go to the Egypt exhibit, and I had to tell her “no.” And tell her why, no. And there is a part of me that is very curious about it, but if I have this belief, and if I want my ancestors bones to be treated with a spirit and dignity and respect... [chuckling] I know that those pharaohs weren’t their tombs as tourist attractions.

KM: That’s right.

KS: So it is the sort of sensibility that...I understand where we are economically, like with the resort. Many Hawaiian people are working there. When I do my sessions with the resort, except for when I go to Kapālama and speak at Kamehameha Schools, a higher percentage of Hawaiians in an audience, I do not have as when I’m working at the resort.

KM: Uh-hmm.

KS: So all these need to be factored in and balanced.

KM: Yes.

[walking further along *mauka* side of site]

KS: [speaking of the close proximity of the development line to the preservation site – No. 16069] This is a very close line that we are walking here. Jim [James Leonard of PBR] was describing that perhaps this would indeed be...that building would come as close as this. And that this area is going to be their entry. I'm relieved that the buffer behind the pond goes as back as it does.

KM: Yes.

[walking further along *mauka* side of site]

KS: ...[looking *maka*] Oh, *nai'a* [porpoises].

KM: 'Ae. You know, this is the thing that really strikes me about this area also, the proximity to the ponds... Do you see that there has been a change in this landscape since your youth to today?

KS: Oh sure.

KM: Could you describe it in a word or two?

KS: Plucia [chuckles]? The encroachment on the ponds. As you were describing the wall that Robert Punihale pointed out to you.

KM: 'Ae.

KS: Robert Keākealani spoke of it as well. He called the *pale wai* [water barrier]. And you can see the tremendous build up of sand behind it. And I think that their memories of the rock work and the sedimentation and build up of sand behind of them that we know now, speak to how much activity went into maintaining the various *kauhale* or ponds. Whether they were of the *kuapā* [ocean front wall] type, like at Kaloko, would have required seasonal maintenance of the *kuapā*. Or ponds of this nature where to make sure that the size of the pond and the quality of it, where if they were raising shrimp, to keep it free of debris. So the build up of sand behind that... When I was younger, it was never three feet high, but it was easily knee high when we would come down in the '60s.

KM: Uh-hmm.

KS: And there was...after we had sold it, the Hu'ehu'e Ranch Associates were still the owners. There was a little fire that got out of control here, and that's really when the plucia took off.

KM: Yeah. You know what uncle Robert described the other day was, "*ahuwale*," that it was open, it was not tight and closed like this.

KS: Uh-hmm.

KM: Just even as you described the sand. It was evidently very different.

KS: Uh-hmm.

KM: So you see this change, and I think you bring up an important point, that a healthy wet land in the Hawaiian, native context, is cared for.

KS: Yes. And that issue, whether at Kahuwai or over at Kohanaiki, or at 'Aimakapā, Honokōhau, what are we managing for? If we are managing for the wet land ecosystem to go through all of it's life stages, including finally senescence, I

believe that needs to be, at this juncture, a conscious decision. If we are going to manage it as a working fishpond, then there are other conditions that shall be met. If we're going to manage it as a wet garden, then there are other conditions of acceptability. And so we need to decide what it is that we are going to do. I like Betsy Gangè's line of, "We can have it all, just not in the same place at the same time."

KM: 'Ae.

KS: You need to define these areas and then manage them for that. And as that management evolves, we may see that the working fishpond or shrimp pond can be part of a garden. There may be a section of the pond that sedimentation occurs too rapidly, and maybe that does become an example of a wet land going through it's life stages. But I imagine that what these folks [at Kūiki'o] are looking for is either that garden, perhaps a working garden, similar to what we see next door at Ka'ūpūlehu... The *hala* when I was younger, the plants were just healthier. The *lau* [leaves] were longer. So as you and I have discussed, it might be appropriate to collect the genetic material from this plant community... And clearly like the *kukui* that we were talking about earlier, this represents what the old folks wanted to see here. And work with that material in or gardening in the present.

KM: 'Ae.

KS: Over at Hualālai, at the Four Seasons, they have discovered that *hala* can be grown without the aerial roots exposed. So they are still using *hala* as a landscaping element, but it's not the familiar look of the *pū hala* [pandanus tree] [chuckles]. It creates an interesting situation to me. Because you can always let the aerial roots grow, and it's closer to regain familiarity under those circumstances than if they were planting date palms in the stead of the *hala*.

KM: Sure, an important and aesthetic beauty... In fact, this popped into my mind when you spoke about then not letting the aerial roots grow. You know, *tūtū* Lilia Hale, in her discussion of native plants, medicinal uses, and lore, the aerial root of the *hala* is *ule hala*.

KS: 'Ae.

KM: And are we then castrating the *hala* by not letting it grow? And the bottom line is that those roots give it's strength and support.

KS: Uh-hmm.

KM: So when you get this *puhi makani*, this wind blowing and these twists, like you described coming into the grove *mauka*. No more support, the *hala* goes.

KS: Yeah. And then under what circumstances would you use the *hala* a landscaping element? Maybe you wouldn't plant it next to your bungalows or your quadraplexes as they have there. But it would be more out in the open where the roots can express themselves and the leaves can grow to great length.

KM: 'Ae. These *hala* too, what struck me was, here we have in 1882, Emerson saying "Paapu's new *lauhala* house." And here are the *hala*, the remnants. Perhaps these are the *keiki* of those *hala*.

- KS: Yeah.
- KM: But these *keiki* are now fruiting, maturing and colored to the yellow glow, but with this environment so overgrown, we're going to lose them soon.
- KS: Yes.
- KM: The *loulou*... And uncle Robert described the *loulou*, the tall *niu* [coconut tree] that is behind it.
- KS: Yes.
- KM: He said it was comparable to the *loulou* when he was a child.
- KS: Hmm.
- KM: And they were still harvesting the *loulou*, even the *hāwane*, fruit to ear, like a candy.
- KS: Hmm.
- KM: ...And that they were still carefully gathering the center leaves for weaving in the 1920s and '30s.
- KS: Yes.
- KM: And here we have these last two plants. And as you mentioned the fire, it scares me, what happens when you get a fire loose in here, you lose the stock?
- KS: Yeah. I imagine that some of the plantings at Kahuwai are original, or if not original stock, certainly the stock that was there when Keākealani and Maka'ai *mā* were. And then at Kīholo, as I said, I'm not sure because uncle Bobby and my dad, and aunty Coco... And at Luahinewai, at their home, were always planting.
- KM: Oh yes. Aunty Coco spoke of Mama Hind's bringing these *niu* in, and the old man Paulo running the boat with the *niu* and stuff, bringing in the *hua*.
- KS: Yes. So again, how can we bring those practices, those actual biological components into the present use. Debbie Chang and I took—back in the early days, the mid or late '70s, with *Nā Ala Hele*— we posed in front of these two *loulou*. And even at that time, the *kiawe* was not so imposing. [gesturing to the *loulou*] You can see how it is forcing the crown towards the Kailua side.
- KM: 'Ae. In fact, you can see some new *hua* just getting ready to come out on the taller of the two trees.
- KS: Yes!
- KM: So the timing could just be perfect for us to clean a little bit of the *ōpala* [debris/rubbish] so that the rats and what can't nest inside, And perhaps get rid of a little bit of this overgrowth just so that it can be protected, and get viable seed. Uncle Robert Punihaoale and Kalei (his son) said they would love to work on that. And it's *'ohana*, how awesome to have *'ohana* that would help to perpetuate this.
- KS: Yes. I think that judiciously getting this *kiawe* back from it before it...well, already the growth, the form of the plants are changing in response to it. Now at that time, that there was a little fire that got out of control here, I guess that was in the '80s. Some extensive dredging and rock work was done inside of here. As I

understand it, the single family residences are going to be just behind of this wet land. I'm relieved that they are not choosing another course of action. I believe that this requires a buffer for them. I don't know if any of your studies you've come across the notion that the pond was exempt from the Pupule Grant [Grant No. 2121, awarded to Pupule in 1854]?

KM: No. In fact, the way the survey, the 1854 survey is recorded. The ponds are all intricately a part of the Pupule's grant. The real intriguing part of it is [surveyor] Fuller's work on Kikaua Point [see the historical documentary research section of this study]. He lists the course from the Kūki'ō iki / nui boundary straight through to the *paena wa'a* [canoe landing]. But where are Pupule's houses? They are on the Kikaua Point side of the first course of the survey boundary. As well as his [secondary] line that takes in the point.

KS: Hmm.

KM: And this is what has evidently been a point of contention...

KS: Yes.

KM: ...between the State and the private land owner.

KS: Yes.

KM: But remember, Pupule's houses...what are clearly houses, the only two houses identifiable by form on the grant of 1854, are on the outside of the Grant, near the canoe landing. Intriguing to me.

KS: Uh-hmm.

KM: But these ponds, coming to that, are clearly in the Grant. The boundary line runs straight across the beach, in fact, in areas, it appears that the water washes into it, to where it meets at Keawaiki, at the Ka'ūpūlehu/Kūki'ō nui boundary.

KS: Uh-hmm.

KM: So the ponds were a working part of the Grant. That comes into, in looking at the ponds, and your years of going to them. It is amazing to see the walls, the *ahu* [cairns or mounds], the alignments like that. Did you ever hear any thoughts or stories expressed about what these are?

KS: No.

KM: What they might have functioned as?

KS: No, although when I was at Hilo College, I did a directed research project with Amando DeSilva. He was working with Kawena Johnson at the time on the archaeo-astronomy, Ahu-a-'umi, and incorporating also, the pond near the Honokōhau-Kaloko boundary, and the *ahu* there.

KM: 'Ae, Kahinihini'ula pond.

KS: Hmm! So we came here and looked at the mounds in this pond. All that I know is that at Kukui'ohiwai, when my grandfather was tending the pastures... Not to say that he made these mounds. But there are mounds all throughout the pastures just where he made tidy, the land.

KM: ‘Ae. [shaking head] It’s so perfect! And I’m sorry, I can’t help but be inspired about...because you see, some times we tend to get very complicated with our explanations.

KS: Yeah.

KM: And what you just described... Because uncle Robert and I walked out there, and walked through the area. And I said, “Uncle, see those *ahu*...” I couldn’t even finish the question. He said, “Oh yes, here’s why they were made.” What he described was, ‘the old people,’ what he heard, what he described as having been told, is that these were made in part for those *ki’o pua* [fry holding ponds], *ki’o ‘ōpae* [shrimp holding ponds]. The holding ponds for the *pua*...

KS: Uh-hmm.

KM: Some of these areas.

KS: Right.

KM: They were stocking *awa* and other fish in the ponds seasonally.

KS: Yes.

KM: For the rough ocean times. He tells it wonderfully. But those mounds and other things, he says, “That’s where the ponds were deepened.”

KS: Uh-hmm.

KM: “The *kūpuna* worked the ponds but they set it neatly.”

KS: Yes.

KM: Exactly what you described with your grandpa them in the *mauka* lands, or at uncle Billy Paris’. You see these beautiful mounds built up, “Oh, got to be *heiau*...”

KS: Yeah.

KM: But some times it’s just because they weren’t like us, just toss and throw. It was set in order, kept neat. And he even said the *pohō* [the algae, pond muck] that starts to fill in the pond, “If you don’t take care of it, it will kill the pond and it’s no longer a wet land habitat.

KS: Yes.

KM: So you take the *pohō* and you throw it on top of there and dry on these.”

KS: And you saw that when you were walking down there with him?

KM: Yes. So what you described is wonderful. Some times it’s not this “Hoo, magic!” It’s utilitarian.

KS: Yes.

KM: A way of life.

KS: And I don’t believe...I believe in the same way that some of us... [end Side A, begin Side B] ...live our lives now, that demarcation between the sacred and the profane is not as clear. They inform each other. And that similarity of form and function, if it has become a pleasing aesthetic at the sacred place, then maybe in the wet garden or the dry garden that form is replicated as well.

KM: 'Ae.

KS: Shall we walk...
[discuss timing and schedule]
...It used to be that we would just amble across the rocks, but I'm not sure, as I've come back... [expressing a hesitancy to walk upon the sites without a clearer understanding of it's older accesses] Maybe we can go back to where we were.

KM: 'Ae. One important area though, I would like us to walk a little bit of the Kikaua Point so that we have that time also.

KS: Yeah, let's go there now.
[walking from Site 16069 towards the beach and canoe landing – Site 16191]

KM: You know, *makai* here, have you heard anything about the function of these walls along the beach at all?

KS: No, just when one of the first times we came here, there was a story of a lava tube that you entered behind here and it was very deep and went towards the sea. But [thinking] no.

KM: Immediately when we walked out, uncle Robert said, "Oh, here's the old trail. This is the trail that we walked as children."

KS: Hmm.

KM: He marked it by that wall there [Site 16069 – Feature G]. And that in his time, they were used as *pā holoholona*, to hold some of their *kēkake* [donkeys].

KS: Yeah.

KM: And interesting stories about the transfer of the *pa'akai* [salt] from Kalaemanō to Kūki'o, then those *kēkake* would go back home. And then from Kūki'o to Makalawena, they would go that way.

KS: Another set?

KM: Yeah.

KS: That's in keeping with mom guys, when they would ride down here. I'm not sure if cowboys would take a string of horses back up. They would certainly stay here for a little bit. So my sense of it is that this was more on this side, the stamping ground for their era of animals, and of course the spring there [the spring situated within the walls of Site16191 – Feature C].

KM: 'Ae.

KS: In mother's account, that coconut grove [the Uluweuweu coconut grove] is older and that Haru Nagamine and our family planted the one out there [within Site 16191].

KM: Yes. And it falls in line with historic surveys showing the clustering of *niu* that are here, in front.

KS: Uh-hmm.

KM: And that name Ulu-weuweu, is so descriptive. *Ulu* in this case growth, and *weuweu*, verdant greenery. Wow, here it is, it's this oasis.

- KS: Yeah. And that other place where it is most profound, that I can think of it is at Okoe [South Kona]. Where you have, when you are swimming in the shade of the cove, and the water takes on those green hues. And with certain *limu* blooms, you have a greening of this bay as well.
- KM: 'Ae.
- KS: I was out on our wave ski one day and all along the stony berm there [mid beach on Uluweuweu Bay], the tide was low, there must have been rains earlier. Because all along that berm we had the *pipi'i 'ana* [upwelling] like at the Ka'ūpūlehu spring.
- KM: Hmm, Ka-wai-a-Kāne.
- KS: Yeah.
- KM: Do you think that this shore line...has the sand changed here, do you think? In your recollections. More, or less, or is it seasonal?
- KS: It is a seasonal thing and maybe some times the beach was flatter. There was a major west swell in [thinking] 1980, and seemingly since that west swell... And this is important because a west swell comes straight into shore here. And unlike the norths which might be very tall, but they curve into these places, The west swell coming in directly, not as tall but a very thick and churning kind of wave action... I can speak with greater assurity at Manini'ōwali, the sand has never returned after that big swell when 1979 turned into 1980, the beach has never been as long again.
- KM: 'Ae.
- KS: It used to be, here, like I said, I have a sense that it might have been flatter. That would perhaps mean that there was a greater volume of sand. It seems steeper now. But even this profile changes in the time since that big swell.
- KM: Yes. Were there places that you or the family would gather *limu*, gather *kūpe'e*, or *wana*, something along sections of the shore as well?
- KS: Uh-hmm. In fact my mother speaks of her parents trying to plant *limu kohu* off of here.
- KM: Ohh!
- KS: But that it never took. Here again, is this notion of bringing a species that is desirable, not just on land, but in water. And so I believe that they tried planting it on those *papa* here. [gesturing to an area fronting the north facing rocky shore of Kikaua Point]
- KM: 'Ae.
- KS: I came down here one afternoon. I was giving Robert Keākealani a ride somewhere. I took a chance and popped in here, and he referred to a *kū'ula* [fisherman's deity stone] out there [pointing to and area in the water fronting the mid – canoe landing]. And Keala as well, but that was all. It was, "Oh, out there." [gesturing into the shallow water].
- [Kihalani's description of a stone being pointed out in the vicinity of the canoe landing may coincide with the tradition recorded by J.W.I. Kihe, in which he

described the stone form of Uluweuweu (see the account in the historical section of this study).]

Mother enjoyed... Oh *honu* [a turtle].

KM: 'Ae.

KS: Enjoyed near shore fishing as well as *kūpe'e* gathering. And she would just begin her walk from the lagoon and go down the beach. This is a place where there are white *kūpe'e*, here.

KM: Hmm.

KS: And if you came down with Pua Kanahale and her family, Pua and Edward and Huihui and Ahi'ena. And they found and already harvested and had eaten and discarded a large bag full of these white *kūpe'e*. And Huihui would often times where them in performance. Pua also observed...we were out on Kikaua, one of the sand deposits, these white *kūpe'e* coming out during the day time.

KM: Hmm!

KS: Which just created quite a stir and a marvel [smiling] as we came to consider this. Something that popped into my mind was, "Well if they are white, and they are marked like the sand, maybe they can tolerate coming out in the day. Or maybe it was just a demented moment... [chuckling] that these fish had." Mother speaks of her father , as you were describing, having placed the fish seasonally in the pond back there, and also using turtles to keep the vegetation down.

KM: 'Ae. The turtles would clean the ponds.

KS: Yes. And then they would either...I imagine they would be eaten.

KM: Or *ho'i hou i ke kai paha?* [Perhaps return to the sea?]

KS: Yeah. And I only say eaten because that temporal sensibility that we have. My grandmother Springer was a half Italian half Hawaiian from the Niuli'i, Makapala area in Kohala. Uaea family. And she married to Mr. Springer. They lived for a while at Reed's Bay, Hilo. And I was telling a Hawaiian activist friend of mine about how my grandfather would shoot the turtles and my grandmother would go out and get them. And I got his rap about, "A dog, he treated her like a dog! She was a retriever for him." I said [chuckling], "No, she liked turtle meat, and she couldn't catch it without grandpa shooting!" And she had wonderful turtle shell jewelry. So again, sometimes we might have a very jaded view of the world because of our feelings about the white man and the Hawaiian wife and *ka mea*, *ka mea*... But in fact, it was probably one of the more beautiful and reciprocal moments in their relationship.

KM: 'Ae.

KS: Where she had a favorite food and pleasing adornments, and they were working it together.

KM: 'Ae, that's right. I see the bottom line, even in the oral history, talking from one generation, our generation to those about us is, "We're not going in and judging or assessing so much as collecting the information and then letting the readers themselves find..."

- KS: Uh-hmm.
- KM: If we can at least direct them to some of those important observations. You're right, it's their time and place...
- KS: 'Ae. And even politically, I believe the task is to present the information for the decision makers. And in these cases...we've talked about this before, so where do you do the evaluation? Where does the recommendation come from? And not so much in these places where there may be the strong and clear voices of Keākealani and access to Punihaole, and my own perspective. What about those places where this is not so?
- KM: Yeah.
- KS: And then if in this case, you do have a competing interpretation... Like I'm so sorry that Maka'ai and Keākealani, as far as I know, there never was a time that they two sat down and gave their respective interpretations of Ka-imu-pūlehu, Ka-ulu-pūlehu, and had the opportunity to go through that exercise.
- KM: Uh-hmm.
- KS: So we do come to times when we need to make judgement calls.
- KM: Oh yes.
- KS: And we do need to act in one way or the other. So then in the meanwhile, my belief is that when you have enough of the substantiating information, like with the Ka'ūpūlehu example. When we were talking about it being a *wao akua* [region of the gods], it seemed as though there was, not just from our imaginations, but there were the accounts of Pele coming in one form or the other.
- KM: 'Ae.
- KS: So that we have that comprehensive evaluation of material of the archival, the cartographic, of the anecdotal.
- KM: Uh-hmm.
- KS: And again, what do we do when it's not Kepā and Kihalani who are in general agreement about methodology, as well as content? What about those other places?
- KM: Yeah.
- KS: One consultant can only consult so many times in such a space. So that's a bit outside of our scope, but...
- KM: It is still pertinent. Because you need to...again, the value of the landscape. I honestly believe that the only thing that is unique about this place is that it is Kūki'o, and that you will find *Kūki'o ma Kekaha*, nowhere else. So that landscape, those things, the stories of your family, of Punihaole *mā*, who are *'ohana*. The stories and things that have been handed down, whether Boundary Commission, or Emerson, Kihe. Those are those unique things. And it's hard to tell the stories when the landscape is... When you're locked into a cement wall.
- KS: Uh-hmm.

KM: Like at our capitol or those other places where you become detached from the landscape that you are supposed to be stewarding.

KS: Uh-hmm. I think too, in circumstances like this, if we can set a standard and thus a template... People have asked when we've come down with Daughters of Hawai'i or Kona Historical Society, "Oh, can you come and do that for my home?" As I'm telling the story here. And I go, "No, because it's not my home, it's your home. But if you like what you've seen here, you can make an outline. You can see how I'm talking about geology, ground water resources, botanic resources, and then the people. And let that be your outline, and then fill in those items that are special to your place."

The other challenge as you were describing Honolulu. You know Honolulu. I love that city, for one thing, it's flat, and you can walk comfortably around Honolulu. And on many of the *mauka-makai* streets you can still look to the uplands and see the verdure, and look to the lowlands and see the sparkle. So then if we proclaim...sort of like when we talking about the burial issue. If we proclaim that *aloha 'āina* [love for and respect of the land] is a way of life, it needs to come to Honolulu. In the '70s...*aloha 'āina* cannot just be the thing that you do when you go to Kaho'olawe...

KM: 'Ae, *pololei 'oe!* [Yes, your correct!]

KS: And the cities need that *aloha* as much as any *'āina* that I can think of. And when they have that, then the functions of the people in that land express it as well. There is that very tight circle between what you're giving to the land and what the land is giving back to you. And I came to that little homily when I was in See's Candies in Kāhala one day, standing in line chatting with a person in line with me. He asked where I was from and I told him, "Kona." And he goes "That God forsaken place..."

KM: Oh gee!

KS: I said, "Yeah, now... [laughing] Let me tell you..." But if we would all *aloha* this *'āina* a little bit more, we'd all be happier in it.

KM: Again a part of the way to that *aloha*, because there are so many *malihini* [strangers, non-natives] on the land...a part of the way to it is by sharing some of it's story...

KS: Yeah.

KM: Let it touch them.

KS: Yes. And I'm acutely aware of that notion of what is for us, and what is not for them. And those are value judgements that we make. And in those moments, that's a decision on each of our individual parts. And we cannot prescribe the contributions of others.

KM: Yes.

[standing near water's edge by Site 16191 – Feature A]

KM: Oh, it [the *honu*] came way in.

KS: I wrote an allegory of the tide pool in the O-H-A paper in January. It's kind of fun. But with the big tiger sharks cruising outside, and I've been talking to friends that

have been diving here for several years, they don't recall when the sharks have been behaving so aggressively. And when you were telling the story that Punihaole shared with, you that struck me. But you see the turtles coming in closer than they often do. Even inside of the rocky berm there, inside by the lagoon... Shall we head over to the lagoon?

KM: Sure. Again, just the interesting thing about that is that there are a number of famous stories about the old man Maunupau, who lived by what is basically Huggos Restaurant on Oneō Bay.

KS: Yes.

KM: Well while we were here the other day, uncle Robert Punihaole described the old man paddling, coming with canoe from Kailua and calling to a large shark that was some twenty feet long right here.

KS: Ohh!

KM: And this *manō* would come up to the canoe landing, but it wasn't rocky, it was sandy, and they saw this large *manō* come up. The old man would *wa'u, wa'u, 'ohi limu, 'ohi pūpū, 'ohi 'ōpihi* [scrape the shark, clean it of seaweed, barnacles, limpets], just cleaning the shark and taking care of it. With the shark then going back out, from right here.

KS: Wow!

KM: It is a story that he shared. Even that relationship, *manō kanaka, manō i'a* [sharks with human characteristics and sharks of the wild], there were the wild sharks out there that were the wild animals of the sea, but there were those that were your *'ohana* too.

KS: Yes. And wasn't there that other story that you collected about Kalaemanō and paddling out and the broad backed shark.

KM: 'Ae.

[walking along the shore, passing the *pōhuehue* growth – to the Kikaua complex]

KS: Oh, *kauna'oa*. This was one of the things... I think you've heard my story of when Scott Seymour would come and visit and the kids would go out and collect the *halapepe* flowers.

KM: 'Ae.

KS: And that was associated with a visit to Kukui'ohiwai. There was a nice bed of *kauna'oa* here.

KM: Hmm.

KS: And that was always the sign of a visit to Kūki'o.

KM: 'Ae. Will the *kauna'oa* come back, or have you not seen it for some years now?

KS: We see it occasionally.

KM: But not like before?

KS: No. And the morning glory mat (*pōhuehue*) is diminished as well. And the two go together.

KM: 'Ae. This *pā* here, marked the homestead, do you think?

KS: I'm not clear because when the ranch put that house out here too... Again, Haleamau, Lindseys *mā*, working down here, there may have been some tidying and better definition of the walls at that time.

KM: Uh-hmm.

KS: But as I understand it, this is where the sleep house was and the cook house was right out there.

KM: 'Ae. Basically, they thought maybe by the heliotrope?

KS: I think that the heliotrope was next to it, and then when it was gone, it was able to reach out like that.

[walking through the *puka pā* or wall entryway into the Kikaua Point homestead, Site 16048]

KM: Have you heard anything about this place here? Do you recall anything being pointed out to you?

KS: No. There are the stories of the *akua lele* being seen across there. Perhaps at Waiulu.

KM: Yes what you describe in your *mo'olelo*.

KS: Pointed out to me, "This is where we sat to look at the *akua lele*."

KM: I would like to ask if this sounds like something you may have recalled hearing. And it's something that will need to be considered now as this is, I guess developed into a park that is a part of the state complex, but cared for by those who are developing the *mauka* of Kūki'o.

KS: Uh-hmm.

KM: Uncle Robert Punihaoale, right as we walked into this *puka pā*, just as how when he stepped out of the car, the first comment he made was "There are graves here." Have you ever heard, that you recall?

KS: No.

KM: You are not clear, perhaps the wall may be generally how it was, or it may have moved some?

KS: I'm not clear.

KM: Uncle felt fairly clear when he walked into here, that this was generally...

KS: As it was.

KM: The boundary.

KS: Yeah.

KM: The big house that Una *mā* stayed in.

KS: Uh-hmm.

KM: He walked in and said, "*He pā ilina kēia*."

KM: Hmm. I have not heard that. But certainly, it is a sandy spot. [thinking] So this area here?

KM: Yes. He wasn't sure how many, but he felt that it was more than one. And aunty Annie had pointed it out to him.

KS: Uh-hmm. I'm trying to think, when we would come, we would sleep over here [pointing to the shore midway behind the canoe landing]. Maybe it was just where the jeep road came down. We would usually sleep over there.

KM: So this area underneath the large iron wood like that [Site 16191 – Feature A].

KS: When I was young. Further over where we were talking before.

KM: So where we were talking in the shore...

KS: Uh-hmm.

KM: Just below the house complex area. You can see the stone alignment that sets up a *kahua* [platform] like.

KS: Uh-hmm, quite so.

KM: Is that generally where you folks set up?

KS: That's where we set up when I was younger and like in high school days. Later on... We continued to camp there until we had children, and then we started using Kikaua. In part, Keala folks would always come and stay here, and there was enough room to give everybody their space. She said that she wouldn't sleep over here because it was haunted [chuckling].

KM: Well, maybe the story fits then.

KS: So that's what I'm thinking with that description. The first night that we camped here, mother says that she followed a fire ball out from our camp and up to that area where we were visiting first [Site 16069 – Feature A], but that was singular in her experience. And the three or four nights that we stayed here, at sunset time she would go and look across the bay, but we never saw anything.

KM: Hmm.

KS: As I was describing that young man who works for the resort, he inquired of me who it is that's here. He says that he sees things.

KM: Hmm.
[walking in vicinity of the former Kikaua Point house]
One other interesting thing, back on that *kahua* [platform] site is that there is quite a bit of old broken glass and shards of ornamental China-ware, even pieces of old ceramic jugs.

KS: Uh-hmm.

KM: Do you have any thoughts about the period or how that came to be scattered up there?

KS: I would just imagine the nineteenth century, whether it was those seasonal visits, or... You know often times in the lava tubes, where the old folks would stop, you find the [chuckles]... Your always in search of the Palm Tree Gin bottle, that wonderful square gin, green bottle with the embossed palm tree on it.

KM: 'Ae.

- KS: This is more recent history, but in this area back here [gesturing to the area roughly midway between the old house and Kikaua Point], was where Kekaulike and Thelma's baby parties were held.
- KM: Ahh, so underneath the *kiawe*? The *kiawe* has really filled in just since then? And How old is Kekaulike?
- KS: He's ten now. So we had that cleared out and the food was presented here.
- KM: These mounds of stone around the *kiawe* were later built for clearing?
- KS: Yes. Again, that tidying up, moving the stones. I think that is Thomas and Karin folks. It was built in their time. So we had the good fortune of *nā tita Kanaka'ole* coming and giving us the song and dance for the parties.
- KM: 'Ae.
- KS: And also during our wedding, when we were married, we able to get permission for the folks that prepared the food and the folks that did the music, anybody that didn't have hotel accommodations, but that wanted to stay over. So it was quite a festive gathering here as well.
- KM: Hmm.
[walking to the front of the small lagoon on the Kakapa side of Kikaua Point]
- KS: One of the remarkable occurrences, one morning we came down with some members of the Keanaaina family and ourselves, and the place teeming with the 'oama [young *weke* fish]. And the young 'ōmilu [young *uluu* fish] were coming in and hunting them in a most remarkable fashion. Thomas was telling us that the stalking was so intense, by these young 'ōmilu, that the *wahine* and *keiki* [women and children] were just going along the shore with their buckets [chuckling] and picking up the 'oama.
- KM: Amazing! Did you perhaps know a special name for this bay? And it's interesting, if you look at Reinecke's 1930 manuscript (his map locations are very general), in his story about the special stones...
- KS: Uh-hmm.
- KM: He places part of his story of the stone which may tie to the Kūki'o story, as being somewhere out here.
- KS: Uh-hmm.
- KM: Was any of this landscape, or the stones pointed out to you in *mo'olelo* that you recall?
- KS: No, the only thing was Kahawaliwali, mother said that that stone was moved during the 1946 tidal wave. [gesturing towards the Ka'ūpūlehu side of Kikaua Point]
- KM: Ohh!
- KS: So that's the only one that we discussed, was what was not here as compared to what was here.
- KM: Hmm. That's good to know, about you mother's tidal wave reference. And she placed it on that side, towards Ka'ūpūlehu?

- KS: Yes, it was at the ocean's edge and I think in the story that that is the one that is described as rocking on the shore. And whether the stone is still there, and it doesn't rock anymore, but that the 1946 tidal wave had changed it.
- KS: I see. Uncle Robert gave a general name of Pōhakuloa to this large stone feature that has the little opening, *puka* through it also.
- KS: Uh-hmm. No, mother did not speak with that specificity to much of the landscape. Most of the names that I repeat, I either got from the literature, or off of maps, rather than hearing them. Like with Kumukehu or Kumukea, it was always, "Ka'upūlehu side."
- KM: 'Ae.
- KS: There was not...that tradition had already been lost in our family. She spoke with some specificity about paddocks, and when she new it, she used it. And she was also fairly careful, that if she didn't know it, she wouldn't use it. So that is just reflective of her character.
- [walking further south towards, the Kūki'o nui-iki boundary; to area under the *kiawe* trees, outside of the development area – below the lava channel and vicinity of Site 16063]
- KM: Well that's very important. When I walked up here a few weeks ago, I was quite *pū'iwa* [startled] because of the way that they look, but then I found out that they may not be what they look like. Are you familiar with these stone, rectangular features set in cement up here? Also, there is an impressive... off of this *pāhoehoe* back in there...
- KS: Yes.
- KM: ...in the lava channel, these impressive sites [Site 16063].
- KS: Yes [smiling].
- KM: It would be nice if they can be worked into... You know, under the State's system of identification and data recovery, they've been slated for removal. I think that you and James Leonard may talk some about this...
- KS: Good.
- KM: About ways of incorporating some of that part of the landscape back there, into the project plans. So [standing in front of the stone – cement feature], what do you think about this?
- KS: Oh, this?
- KM: Yes.
- KS: The *hale ho'opaupilikia* [outhouse] [chuckling].
- KM: Okay. I was so *pū'iwa* at first. But you can tell that this cement is not that old baked coral mortar...
- KS: Yeah.
- KM: But the way it was set out in these rectangular forms, at first I thought, it was perhaps marking a historic burial.
- KS: 'Ae.

KM: So these you recall these...and there is a December '80 date etched into the cement. The inscription says”
[WOMAN. 12-03-80. L.M.K.H.T.L. (presumably initials including K.H. – Karin Haleamau; and T.L. Thomas Lindsey).]

KS: Yes. It was here before that, but I think that they refurbished it in '80.

KM: Okay.

KS: When I was in my 20s, we used to spend time camping here, and everybody would just go to work from the beach. One of those periods in our lives.

KM: Neat, good fun, yeah?

KS: Yeah, it was. You know, a six-pack of beer, a bottle of *kim chee* [chuckling], “Oh, let’s go live there for a week.”

KM: [laughing]

KS: So this was already in use.
[walking south along shore]

KS: When Dennis Haserott was working for the ranch, he had a party for his parents down here. I’m thinking that was when the prepared that. It was a big party and I think that’s when that was built.

KM: Hmm.

KS: Soon after we sold, actually, in the early '70s... [pauses] What time is it now?

KM: It’s 10:25.

KS: Okay, we should probably be thinking about concluding.

KM: Okay. As we continue along the shore, we’re really drawing very near to the boundary between the Kūki’o nui and Kūki’o iki.

KS: Uh-hmm. [pointing out a sandy open area] This was the *imu* for the kids party. It was just in this *pōhuehue* mat.

KM: Uh-hmm.
[walking south along shore]

KM: You know, in those Emerson survey notes, [gesturing to the next bay and point south], this is Papiha and Kakapa.

KS: Uh-hmm.

KM: You may recall that Emerson described a *heiau*?

KS: Yes.

KM: “Built in the time of Kamehameha I.” According to his informants.

KS: Is that the one at the back shore?

KM: [based on Emerson’s notes] It’s on the shore facing this way [north], to Kakapa.

KS: Uh-hmm.

- KM: You may recall that his brief description of it says “ruins” in 1882, because of the ocean. [see archival - historical section of this study]
- KS: Hmm. There is that [looking out to the back of Kakapa Bay], on the middle sandy beach, where the *kiawe* thicket is.
- KM: Yes.
- KS: You can see the *ahu*. I ka *poli*...in that place there, is the site that the archaeologists have pointed out as being a *heiau*.
- KM: That’s the one that is described as a “Maui-type” construction?
- KS: Yes. There is also that wonderful site in that *kiawe* thicket that we are looking to now.
- KM: The furthest one over [against the ‘*a’ā pali* or flow face].
- KS: Yes. And that’s just...have you visited that area?
- KM: No.
- KS: I don’t think that we have the time today, but boy, if I were living here, that’s where I would want to stay. There is some really nice rock work and paving there. And on some of the old maps, they indicate *kumu niu* [coconut trees] at that back shore as well. And that prominent *kiawe* thicket, [describing it’s growth] the puffy round one. In there you can see where the sea has pushed coral rubble back. Bobby Camara and Michael and I were walking back there and we saw the wasps going down into the rubble. Usually they are attracted to water. And sure enough, when we excavated some of the rubble and quickly enough we hit water. So there may have been a water source there. [see Reinecke’s Site 114; Reinecke ms. 1930 (in this study)]
- [A site visit was conducted with Kihalani on April 16th, reference to several points discussed during the visit was made during the May 15th and 22nd, 2000 preservation planning meetings/interviews.]
- KM: ‘Ae.
- KS: And there’s that red *pāhoehoe* in that just lovely location.
- KM: Hmm.
- KS: With the trails and petroglyphs.
- KM: This is Kūki’o Iki, 2nd?
- KS: Well, I’m not sure where the boundary is. I believe that I am startled that it goes so far over. I had always thought that it came down by this *noni*.
- KM: You’re right, based on what Emerson recorded. It looks as if this point, the stone in the water, right in Kakapa Bay, is the boundary.
- KS: Uh-hmm.
- KM: Between the two Kūki’o.
- KS: Yes. So I want to get on the ground with them and see in who’s domain that falls. Because I consider that as being related to the *pā ilina* [burial sites], and that wonderful feature there. Again, that would be the sort of place where, maybe no,

it's not for the general public. This [Kikaua Point vicinity] is the general public domain.

KM: 'Ae.

KS: To step back there, when we think of places for *kahu* [land stewards/guardians] to be, that spot calls to me. As I'm thinking of that... Maybe we can turn that off...
[recorder off]

KS: [discussing Site 16063 and others similar to it] ...The over hang, when I was 15, so the mid '60s. In places like that, including that place, there were still the glass gallon jugs with rice, water kerosene, that the fishermen would stash their things.

KM: 'Ae.

KS: So when I was a kid, that channel and in the overhang there, they would stash some of their supplies.

KM: Sure. Uncle Punihaole has shared some wonderful stories about how, when they would travel the *mauka-makai* trails, stashing the water jugs. The guys traveling *makai* would bring a couple of jugs and stash them in a couple of specific caves, Kalehua or Hāli'ipālala, like that. And on the way back up, the travelers would stop and drink water. And the last one to have water would bring the empty bottle back *mauka*.

KS: Yes.

KM: This sustaining one's self on the landscape.

KS: Yes. Where is Hāli'ipālala?

KM: Above the 'Ōpae'ula pond.

KS: Hmm. When we were, in the time immediately after we were married, we were doing a lot of hiking and we would employ some of that same strategy. We'd come down every couple of weeks. Mostly, we were playing, just to see how it would be to have things stashed at particular places.

KM: 'Ae. And it works, right?

KS: Uh-hmm. Even John Machado and Michael and I hiked down to below Kapāpala...there's a warm cave near there. We were down there in January, a few days after a big rain and there was water dripping in the lava tubes, and we were able to put our canteens and catch the water.

KM: Yes. Well, *mahalo!* What we'll do is just gather some of these recollections and thoughts, ideas, for action...

KS: Uh-hmm.

[Introduces summary of general site treatment recommendations]

KM: ...So how best to care for...

KS: Yes. And I think when we look at carrying capacities, we want to temper... And I'm formulatic. I especially in the political circumstances that I find myself in. If there is a reasonable formula that I can retreat to for action, I'm most

comfortable. So I understand the formula between so many units of commercial development and so many units of parking space. But I think that we need to temper the algebra with what the carrying capacity of the landscape is.

KM: Yes.

KS: And if we are going to introduce numbers to the landscape that are exaggerated, then we need to take the appropriate management steps, whether it's increasing the number of stalls at the restroom or increasing the number of eyes that are monitoring behavior.

But when they built the public access along the Ka'upūlehu-Kūki'o boundary, and then actively discouraged the public from going onto the resort property, that has caused, I think an exaggerated use of this resource (Kūki'o). And even if you look at the sand over there, it's dirty now, under the *hinahina*. Just from the traffic coming through. And maybe what would be better would be to put a board-walk through the *hinahina*. So people are going to go off of the board walk, but for those of us who are compulsive [chuckling] or is it obsessive?

KM: [chuckling]

KS: That will stay on the board walk.

KM: Sure.

KS: then you don't have more soil being created and brought out onto the sand. Because that side of the beach now, is so dirty.

KM: 'Ae. It's changed. So one, you monitor, and you're always aware of the condition, the health of the resource.

KS: Uh-hmm.

KM: So you have a plan that is dynamic. When you look at this area.

KS: Uh-hmm.

KM: In summary, I think that you brought up some of the management aspects. One work with people who know the land.

KS: Uh-hmm.

KM: That you have some areas, traditional sites that are going to be visitor sites, but it should be visitation that's done with care, perhaps guided.

KS: Uh-hmm.

KM: Or something so that people will at least be informed ahead of time.

KS: Uh-hmm.

KM: This discussion that you brought up earlier about stabilization or is it restoration.

KS: Uh-hmm.

KM: The idea of somehow coming to a balance, that you will keep something what the original architecture or what's left?

KS: Uh-hmm. And I'm sure that they are thinking in terms of their design, and what they are offering. That where is a place similar to Clay folks *hālau wa'a*, on the point at Ka'upūlehu. Where there can be demonstrations. And I think that's a *hale*

noa [free or open house] if you will, that's separate from perhaps mistakenly placing ourselves... Now that we have more information from Robert Punihaole about where the possible burials are, and maybe why we get that chicken skin feeling in certain places.

KM: Uh-hmm.

[Walking along trail towards location of former water tank and vicinity of Site 16067.]

KS: To utilize that as well.

KM: Yes. Well you know, there are so many places that lend themselves, if you do want to do something, like you said, as a *hālau* – type of feature.

KS: Uh-hmm.

KM: In fact, I don't know that right now, necessarily. Although it may be not very frequent that you get this west swell in shore.

KS: Uh-hmm.

KM: But part of what kept a *hālau* alive, was it's community, that was always there to care for it. If something affected it, the community was there...it was built by many hands, the *laulima*.

KS: Yes.

KM: Maybe it's not even where the *lānai wa'a* was before.

KS: Yes.

KM: Maybe it's centered in the Kikaua Point, lagoon is, back where some of that *kiawe* growth is.

KS: Uh-hmm. And on the big [thinking] '77 swell, I think it was. When it came with the high tide, this was the shore break [gesturing to area we were walking through]. It went [chuckles]...you could see easily, how it was that the sand came to be deposited back there.

KM: Wow, that's amazing!

KS: Yeah.

KM: Now is this *pā* enclosure, by the way... See the old trail, there's the section of the old trail [Site 1193], and there's a *pā*, a walled enclosure there [Site 16066]... [end of Tape 2, begin Tape 3]

...is that a special place to you?

KS: Yeah.

KM: That's what I was told, that you used to kind resort there a little bit.

KS: Yes.

KM: So what, take care?

KS: Yeah. There again, like the little drift fence that's there [speaking of the preservation fencing along the *mauka-makai* trail]. Cute, going out with Thomas Lindsey, some of these blinds that they would build for when they were hunting

[chuckling]. So it was “Oh, that’s where uncle was hunting.” So there again, like those mounds.

KM: Yes, so it’s not always some mystical interpretation.

KS: Yes, that’s correct.

KM: Well good. *Mahalo nui!*

KS: *Ē!*

KM: *E holo ‘oe e hā‘awi ke aloha paha.*

KS: *Ē!*

KM: *Aloha nō!* [end of interview]

***Part III – Hannah Kihalani Springer
Kūki‘o (Kekaha) Oral History Study (continued)
Addressing Concerns for Site Preservation
April 14, 2000, with Kepā Maly***

Selected comments in text are emphasized by italics, to draw attention to specific observations and/or recommendations offered by Kihalani.

Interview conducted while sitting on the shore at Uluweuweu Bay, near the canoe landing (Site 16191):

KS: One of the things that came to my mind as we were out in the field the other day looking at the pond [referencing site visit of April 11th, with family members and various project planners-consultants, to discuss proposed treatments and modifications to the Kūki‘o Pond Complex], was that there were some areas that we hadn’t discussed and I know that we’d like to include management suggestions or considerations?

KM: Yes.

KS: I think even if we don’t have answers *to include the questions that we have as a part of the record* might be an important thing. As far as I know there, we are not yet conducting these interviews according to any sort of National Historic Preservation Act requirements. There are no NAGPRA-Native American Graves Protection Repatriation Act triggers here. So the completeness of the record is really dependent upon our creativity and our inspiration. One of the things...a theme that we have discussed with regard to Kalaemanō, we have discussed with regard to Mauna Kea has been “that place that is free from the hand of man.”

KM: Yes.

KS: And when we were looking at considering the ponds the other day, as our discussion ensued, and I listened to *nā* Punihaole speak of that it is appropriate where the land has been modified, to modify in our time, continuing a trend that was begun times ago. I recalled, how many layers of generations had been present at Kūki‘o, as compared to Kalaemanō? Which still has that sense of wildness about it. When you cross the ‘a‘ā on either side of it, you have a sense,

or one has a sense of making a transition from those places where you are comfortable and you are in control of your environment. To going through a zone where you are less so.

KM: Uh-hmm.

KS: There's this lovely trail that you walk across but immediately to either side of it, it is someone else's or something else's domain. But here at Kūiki'o you just...or I have a sense that so many people have been here before and so many people have enjoyed this place and clearly "*wao kanaka kēia*" [this is a region of people].

KM: 'Ae.

KS: There are the 'a'ā lands, where our ancestors are at rest at Kakapa. But as we look at the ponds there are places there that the old folks didn't modify and maybe it just wasn't energy efficient...

KM: Yes.

KS: ...To modify, for their purposes. It was still within their domain but they chose not to. And it's that spirit of a portion of a property that doesn't have to be "man-handled" that came into my thinking when I suggested that area that isn't touched. Either for "habitat enhancement" or "garden space," or as a "cultural display." That part of the cultural display might include a place where the people of the practicing Hawaiian culture didn't modify it. And there could be a discussion of energy efficiency...

KM: Yes.

KS: There can be a discussion of, not all things were changed all of the time.

KM: Uh-hmm.

KS: And that be included in the interpretation. *That's one of the main things that I had wanted us to capture was that sense of as we change the landscape today, to be very clear on the purposes for which we are modifying it. And trying to be accurate and genuine when we make those statements of "habitat improvement."* [emphasis added]

KM: Yes.

KS: *Or retaining or expanding or benefiting the cultural integrity of the pond-scape. That we should be clear that that really is what is occurring* [emphasis added], and so this opportunity today.

KM: 'Ae. One of the interesting points that you bring up and it lends itself, when you talk about "interpreting." That in fact there are areas that were not necessarily modified maybe as economic [subsistence] benefit, but the bottom line is when you think about settlement and expansion, the expansion that occurred as in the settlement of Kekaha. Where as the population grew, the needs grew, people expanded out, at least according to the archaeological findings.

KS: Uh-hmm.

KM: You can liken that same story to why it was the best use of an economic kind, to use a certain area of the ponds, and there was no need maybe then to go further, as you said. And you're right it lends itself to a good interpretation as well. You're saying that some of the landscape stays just as...?

- KS: As it is. And I commend them for their, what seems to be a trend that they're following to reduce the amount of mechanical removal and modification to the ponds. I'm [thinking] ... I welcome that more manual labor being employed to clear both the vegetation and the rocks as they create the pond-gardens that they desire.
- KM: I see, and you know you brought this up this senescence as an example before that it's part of a life-pattern. That senescence that we see today is the result of the absence of the native families, the native tenants, the caretakers. The people who sustain themselves through the livelihood of that.
- KS: Uh-hmm.
- KM: In fact if senescence goes all the way through, we will no longer have a wetland in that habitat for those unique [species] as well. One, in the clearing, I love the idea like how Uncle Robert them, Punihaole *mā* describe, and other *kūpuna* whether it's Waiakauhi or what, but how they cleaned and managed the pond resources. It gave them life.
- KS: Uh-hmm.
- KM: I see it as a great opportunity for that kind of use. But when you're talking also real specifically looking just on the other side.
- KS: Uh-hmm.
- KM: You have some strong thoughts about what goes on there, I think?
- KS: Yeah. And that's as we discussed, whether we're calling it a "control sector..." and even in this morning's discussion [April 14th meeting and site visit with Milton Morinaga, Randy Nori and Dennis Hirota], I think we're not all using "control" in the same way, to mean the same thing. I think what some of us are calling "demonstration areas," others of us are calling "control areas." *To me, the "control area" is where no modification occurs at all.*
- KM: Yes. Because it allows you to see....in it's natural time and process, what will occur?
- KS: *Uh-hmm, and also the belief that we don't have to manipulate, we don't have to man-handle everything within our view plane. That there can be a space that is mysterious to us or is beyond our manipulation. That might not be realistic under all circumstances but when we consider the wholesale modification that's happening in this landscape of the "Kaha lands" now, it seems as though these places, spots that don't bear our signature are okay in the landscape. That thinking may not prevail, but as you know from our discussions, I try to put it out there so that if we make a decision not to do that, that the thought is included in the discussion and then there's a willful...the will-fullness is recognized for what it is.*
- KM: Uh-hmm.
- KS: It's a will-fullness to not leave a place untouched. I think of uncle Leon Sterling in his testimony, with regard to Kalaemanō when he requested that the applicant

there keep a one-thousand foot swath of coast...immediately coastal frontage, free of the sub-division development in a way similar that the land exchange at Manini'ōwali and Kūki'o 2nd to Awake'e was conditioned with a one-thousand foot swath of shoreline at Manini'ōwali and Kūki'o 2nd. That stayed in the public domain and was a development free zone. It's sort of thinking, uncle Leon was saying, "that there might be balance in our lives."

That our manipulations are balanced with the manipulations of a higher power, if you will. He drew our attention to "the summit of Hualālai being in conservation, why not keep a swath of land with that intent at the shoreline as well?"

KM: Uh-hmm. [thinking] It's interesting when you talk about that "manipulation," I still believe that if we put it into the environment of economics that if everything is manipulated, it'll be just like places where you can go for a lot less money.

KS: Uh-hmm.

KM: And visitors, in fact who are looking for that which does retain it's uniqueness of...to use that term the "sense of place." Is there anything wrong with an 'a'ā flow, or with an open shoreline or the peak of the mountain that *piko*? In reality it's something for most people, that draws them to a place.

KS: And that's what, in our other discussions, when we've spoken of viewplanes. *What are the distinctive viewplanes to and from this place?* And we use the example of Ka'ūpūlehu where the viewplane from the owners Beach Club I think, the restaurant anyway, used to include a view to Kūili and then a garage sprang up and the view to Kūili is lost and you could be at multi-million dollar resort anywhere when you loose that view plane.

KM: Yeah.

KS: *What I try to encourage these folks to consider is that when you retain those corridors of sight you're expanding the zone of...as a term of convenience, "ownership" that your guests have.*

When you can see to Kūili, you own the memory of that experience that includes Kūili which is in the distance, in your memory bank. When you cannot see all the way to Kūili your memory is then of where you stay till the next condo or where you stay till the next hedge.

KM: Yeah, that's right.

KS: *That expansiveness, I think is part of the experience that makes the visit to this place, unique. But it also enriches and provides therapy for those of us that spend far to much of our lives looking at a view plane that is the arm's length between our eyes and the keyboard and a liquid crystal display.*

KM: Yeah. [pauses] So, how do you achieve that balance? As you said, your memory is greatly diminished, the value of your memory as you said, so now when you look across Waiulu you don't see beyond. You see what is there.

KS: Uh-hmm.

KM: As you said in the opposite looking to Kūili, and I hadn't thought of it quite like what you said, but you know, that's right you go home with the memory of that great vista, that view plane and Kūili is a part of that memory.

KS: Yeah.

KM: Would have been.

KS: And that's when we can articulate in such a way that the land owner, the land developer can see it and apprehend it, then it may be realized on the landscape in their development.

KM: Uh-hmm.

KS: But it's incumbent upon us then, to put it to them to plant the seed, that the seed might grow, that the thought might flourish. And therein is a bit of debate, a bit of dilemma as we consider whether it's...I'll speak for myself but there are other people that are *kama'āina* who have the opportunity to what point do we become a hired consultant as compared to a resource person. As we consider just the native on the landscape what are the opportunities of either of those courses. And of course it's up to the individual to balance what the costs and benefits of either of those courses are. But as we deal with people that might not or do not share our relationship with the landscape, you know to them it seems as though it's a no brainer, "well come on, be a consultant man." [smiling] Where there might be some ethical issues if we consider our relationship to the resource. If in the contractual relationship with the developer, there's an obligation to perform according to the needs of the developer. That's a very different condition to advocate for their "progress."

KM: Yes.

KS: That's a very different position than staying outside of the consultant realm and advocating for the resources as we perceive them.

KM: Uh-hmm.

KS: Which may or may not be right. Just because a perception comes from a brain that's fed with Hawaiian blood [chuckling] doesn't necessarily mean that it's a right and accurate or correct, righteous opinion.

KM: Hmm.

KS: [pauses, looking out into Uluweuweu Bay] So, I see the divers there and then there's, I guess it's that smaller turtle.

KM: Yeah.

KS: That's inside now.

KM: They've actually come all the way across the bay, these guys.

KS: It's a lovely cruise. Of course with the big fish we've been hearing about in here ... [chuckling]

KM: I know, that's what I was thinking.

KS: ...I hope that one of them has a stick.

KS/KM: [chuckling]

KS: Usually...although I hear that the big fish have been more aggressive lately...there's another turtle just inside of them.

KM: Yeah.

KS: Two more right there. [pauses] The discussion that we're having today is a departure of the subject and direction of many of our other interviews.

KM: Yes.

KS: As we were discussing earlier this morning the way that we conduct ourselves now is part of that continuum.

KM: Uh-hmm.

KS: That comes from our ancestors and maybe a useful guide post for others of us in similar circumstances. And also might establish a tradition for those of us that live at the interface of the traditional and developed landscapes.

KM: Yeah.

KS: As to how we might conduct ourselves at that interface and what might be the most meaningful interaction between us and the development community and the development culture.

KM: Also an important part of it is...at times when I at least in speaking with 70s, 90 year old. We are really focused on the historic, and they...it's difficult at their point in life and who they are, to figure out how are we going to make that bridge between where we have been and what is being set out before us. I think what you are saying here is also important. We need to demonstrate how knowledge custom practice that are today, how they're connected to the past but how the culture is also evolving dynamic. As you said, setting some new tradition perhaps?

KS: Uh-hmm.

KM: Or helping secure a tradition that says let's look at some broader things, things that are the familiar, are a part of our culture who we are. Those memories even as we were driving down and you met Elton Hooper.

KS: Uh-hmm.

KM: What struck him about going home to Kāināliu after ten years was realizing that the last time that he was there it was a very special time. It was when he was with his parents, and they're gone now I guess. That's a part of the tradition as well.

KS: Uh-hmm. [pauses] And that as the landscape that we knew as children and that we heard about from our elders changes, what are the approaches to that change? What are our opportunities for interaction, how our opinions and recommendations might change through the dynamic of sitting and meeting with the developers? And the example then being with the burial that was inadvertently found during construction here. Meeting with *nā* Punihaole the first suggestion was to reinter them according to the reinternment methods used previously in the early '90s, I believe 1993. And then we introduced them to the graveyard closer to, and at a similar contour with this inadvertent find, and that became appealing to them. And there may yet be an unidentified place that would be meaningful to consider also.

KM: Uh-hmm.

KS: So what we bring is our *'ike Hawai'i* [Hawaiian knowledge], our *'ike Kekaha* [knowledge of Kekaha] in this case, and that might be a thing that changes according to information being presented to us. It doesn't mean that being bought out or back pedaling, but that with this *'ike*, and given these considerations, this is what we believe to be appropriate for the circumstances.

KM: Yeah.

KS: Same thing with the ponds, where we heard a discussion...the discussion change from mechanical modification of the landscape, to work being done by hand. Where there was generally...we saw acceptance of the changes, change as we discussed different ways that work might be conducted. As the discussion continues regarding where these applicants are with regard to their permit requirements, their applications for them and their receipt of them that is an important component of my participation and my response to them and their request for involvement. *It's important that we know whether this interview is taking place to enhance their understanding of the resource that they will be telling the story of or if interviews are being conducted in keeping with particular permitting requirements.*

KM: Yes, I see what you're saying.

KS: If there are triggers for National Historic Preservation Act interviews that are conducted in the gardens of Bulletin 38, then both the interviewer and the interviewee need to be aware of that. In preparation for the OHA consultation with the N-A-S-A on Mauna Kea. Lea Hong prepared a number of questions for us that you might find of interest.

KM: Yes.

KS: I'll try to remember and maybe you can remind me to get them to you.

KM: Thank you.

KS: These were drawn up for us as the consultant party in the event that the N-A-S-A did not inquire them of us in their interviews of us. So then in effect, we would turn, the questions that they didn't ask of us into questions that we would have of them.

KM: Yes.

KS: So in affect the interviewees became the interviewers. Again, as we consider the *kama'āina* relationship to the development, I'm thinking, although I have some familiarity with the process—more than some less than others—I feel rather adrift right now, I'm not sure where this project is with regard to it's permits and how these interviews might than be used as part of a permit that is yet to be sought, that I'm not aware of.

KM: Yeah. If that's the case, and I'd like to sort of be clear on the record is that I am working...as when I first approached you about this, Kūki'o work. When we were talking about other things when we were in land use or court proceeding or when we were Mauna Kea which was National Historic Preservation Act driven through the State process, we knew where we were. My understanding now is, is that our process here; I'm not involved in a permitting process. I'm involved in a process

of helping the land owner, developer understand better the history of their land the stories of it's *kama'āina*.

KS: Uh-hmm.

KM: That's why we've gathered...and I write that up right at the beginning of the report that the first part of the report that I left with you last week.

KS: Uh-hmm.

KM: I write it right there, unlike other projects that are driven through State agency and review processes, this is being done because of the developers interest in understanding the history of their land and figuring out how best to tell the story. So that those who come here can appreciate it as well.

KS: Yeah, and that was my understanding as well, although during discussions with regard to the ponds, I'm not sure if they needed other permits or not.

KM: That's a question to ask, right up front.

KS: I think I did ask it this morning.

KM: But you didn't get an answer.

KS: Right [chuckles]. I didn't pursue it because perhaps they don't know yet.

KM: That's right.

KS: Whether or not they will be seeking a permit, dependent upon what happens when they remove the vegetation from the ponds.

KM: I do recall from our site visit on Tuesday, and again real quickly for the record this is April 14th, Friday, we were out here Tuesday [April 11th] with a developer representative and some of his consultants ranging from planners to archaeologists. I guess I am now, as well as an ethnographer-historian, gathering records like this. You and the Punihaoles and others to talk about the ponds and resources, one thing that I do remember when we were standing at the *pā niu* [Site 16049], and a part of that area there that they showed us a picture of what they were envisioning at the *makai* side of the pond into the *pā niu* or *ulu niu*...

KS: Uh-hmm.

KM: ...is that in order to help maintain the stability of the pond and perhaps it is a liability [issue], they're proposing to put a wall in on the *makai* side of the pond.

KS: Uh-hmm.

KM: There will be, in between that wall and the ocean is sand, coconut grove, the old wall that is now a *pu'u one*, a dune berm, and then the ocean. I don't know maybe that's what this is all leading too, maybe they need a permit for that wall.

KS: Uh-hmm.

KM: I don't know yet, my understanding was that it is all set. Uncle Robert and I believe, Carl Carlson, who also participated [on April 11th], expressed that there were at least areas, if not a contiguous wall, but on the pond side of the dune. That there was a wall or sections of stone wall in place already but they are now covered by sedimentation or sand and silt like that.

- KS: Yeah, I remember overhearing that part of their discussion and I don't have knowledge of that. [pauses] If we're considering now, the conditions within and without of the pond and the viability of the ponds as we unclog the pores. As we remove the silt and sedimentation there, if there is a greater inflow of salt water that salinity balance being changed... [pauses watching three turtles feeding in the ocean-shore fronting the canoe landing] ...Odd turtle behavior, turtles on their backs, which I've never seen before, and now twice in just a few minutes. I wonder if it's the same individual or? [thinking] There's some aberrant behavior because of, maybe even the conditions that we're talking about you know. I wonder what are the, what is the response...
- KM: To materials from on land leeching out through this underground water system, ocean?
- KS: Uh-hmm. Maybe in the ocean we'd have improved *āholehole* habitat. In the ponds of what I was hearing *nā* Punihaole... [end of Side A; begin Side B]
- KS: ...say, it sounds as if they managed for a higher salinity at that older time if they were keeping the pores clear, if they were removing...if the accumulation of organic material that was falling off of the Polynesian introductions, the *milo* and the *niu*, they were removing that. Nowadays we have the *milo* and the coconut leaves and organic matter falling into the pond as well as the *plucia*, and I don't know if the *naupaka* would have flourished in the ponds or if they would have weeded that out.
- KM: Plus they have this razor sedge and stuff. But on line with what you just said is, I don't know, in that time even seventy years ago, when they were purposefully, in areas deepening the ponds and always cleaning the *pohō* and bringing the *honu*, just like you said *mama* them described.
- KS: Uh-hmm.
- KM: That the *honu* were brought into the pond to care for them. There's one component that's different and it's *mauka*. Your forest the amount of rainfall and conditions.
- KS: Uh-hmm.
- KM: Is the water table today comparable ,with all that's being taken out of it. To the water table to the time when your parents or your *kūpuna mā* were caring for these ponds. Is that the difference, then when they kept it clean and cleared there was still the upwelling, perhaps of a greater water supply.
- KS: Yeah, that's the point that I was trying to get to [at meeting of April 11th] when I was asking *how the activities of the development were going to be affecting the outflow of water through the ponds*. And while there was some conversation around that, it was [thinking]... *I don't believe that it was a thorough discussion of that*. And I didn't quite know how to, without badgering the witness...
- KS/KM: [chuckling]
- KS: To keep pressing that point. What their answer was that the wells from which this water was going to be withdrawn were not necessarily in line with the ponds and so it wasn't really going to affect them at all. It was....

- KM: Yeah. I think what you were describing, discussing that day about...so you open it up. In fact I think Tom Witten himself used the example of a clogged sinus?
- KS: Uh-hmm.
- KM: And what happens when it opens up. You can breathe, “the ponds are going to breathe again.” But if the amount of intrusion of water from the uplands is not comparable to what it was when they were viable working ponds, habitat for the ‘ōpae ‘ula to the āholehole, awa, ‘ama‘ama like that, if that’s diminished mauka what will take it’s place if it’s opened up now? Your question was [as I recall], “will there be a greater intrusion then of salt water?” Right, in part?
- KS: Yeah. Well, my question...one of my questions back at the office was, “*What is going to happen with the use of water in the development to the water coming from the inland out?*”
- KM: Yes.
- KS: And then he got into the discussion of the pores being clogged. But that was his diversion from the question, Carl I think and Randy perhaps addressed it more so. Carl certainly anyway. When he was talking about the flow of water from the interior of the island trending southwest, that the waters that flow under us here appear to come from Ka‘ūpūlehu and that the withdrawal for this property come from further to the south.
- KM: So, and I’m sorry this is probably dangerous ground for me now, if the water comes from Ka‘ūpūlehu and if we now have development occurring on the upland slope golf course and all those things, it would be a part of that. Does that just mean that the water from that side with all of it’s “enhancements” will now be the source of water for this pond complex?
- KS: Yeah and that whole thinking...I understand that some of the South Kohala water systems are showing increased salinity, and this is anecdotal. I don’t know...this is not verified by me. I don’t know if we’re managing for a sustained yield of the water as we create these amenities...I was relieved to hear that they’re going to be using recycled water for their water feature there if we consider what our evaporation rates are like here as compared to reservoirs on Parker Ranch, for example. I think I heard something like an inch a day of evaporation occurs.
- KM: I guess part of it too, is that everyone is still thinking of it as individual pieces rather than holistically looking at the overall, the broader, the regional as you always bring up. It is Kekaha, it is a part of this region.
- KS: Uh-hmm.
- KM: And what you do here has an affect elsewhere. Everyone is still working [gestures with hands] the individual fingers, rather than what your kūpuna said, *piha ke kualima*, a complete hand, all five are there and connected.
- KS: Uh-hmm.
- KM: That’s why then it was the basis of your spirit, of much spirituality of your medicinal five days on, five days off, *piha ke kualima*, *elima piha ke kualima* over these periods of fives you know like that as well. Holistic versus piece meal.

KS: Yeah. [pauses] And that's not to say that we cannot have, that we cannot manage... We were comparing the windward and the leeward side in my recent field trips for the Executive Conference, taking place at Mauna Kea [Resort]. We were talking about the extravagant water budget that you have on the windward side of the island as compared to the modest water budget here. And one of the participants suggested that was a reflection of the virtuous people of Hilo.

KM: [chuckling]

KS: *I suggested that wherever we live, those who are virtuous live within their means. And living within your means does not mean that you cannot develop a surplus economy. But it means that you are generating surplus with an understanding of what it would take to maintain the sustained yield beneath the surplus. That's a profound lesson of living in Kekaha wai 'ole. That living within your means... We have bathtubs but you don't use 'em unless the water tank is overflowing, so you can have those moments of luxury.*

*We may have a surplus of pa'akai [salt], we may have a surplus of 'ōpelu [a variety of fish], but we might not have a surplus of water or of garden greens in this land. That's what informs my world view, I don't know that it is not the most sensible world view for this place and I don't know how that squares with development. Development I don't believe, has that sensibility. I don't know that it cannot. I don't know that it's mutually exclusive. That condition of being. So as often happens with me my, I take a philosophical bent and the query of particular recommendations, if I can go back to that. *Would be that there be a portion of the ponds that don't yet have vegetation around them, not be modified by any means, for any purpose. That there be a place where we can go and see what the ambient water quality is in a naturally occurring condition.**

KM: Uh-hmm.

KS: With regard to the burial, there would... [thinking] in the next few days I would want to take the opportunity to go and look about on the landscape to see if there may be other locations for reinternment, the point that Dennis Hirota, who we met today, his suggestion that going with the places for reinternment. Dennis noted that if we go with reinternment at the already designated locations or location, they would then be free from public imposition, is a worthy consideration.

KM: Uh-hmm.

KS: As we know, I can make a suggestion and all they can do is say no.

KM: Yeah.

KS: I may make a recommendation for another site that doesn't have remains in it yet, but it is close to the one that was found inadvertently.

KM: Do you have some sense about the apparent solitude or single occurrence there? Traditional? And is it an indication, or was it as simple as [thinking] you fell walking along the path and the most convenient place was at this location not too far away from it. You know I mean...

KS: Because the burial was so demolished, I don't know that we have enough information to know if it was a bundle burial or if it was...

KM: 'Ae.

- KS: If it was a whole body or if it was pre-contact or post-contact? So much of that information is not available to us. Of course in the right world it would remain in-situ. Because of the demolition of the site, it doesn't make much sense to me to leave it in-situ. But I don't know if I have enough information to know if it was a wayfarer, what time it was? Was it of the time of the burials at Kakapa, if it was in the time, if there already was a graveyard at Kakapa and this individual stayed here then that may have been a willful decision and maybe it doesn't want to go to Kakapa.
- KM: Yeah.
- KS: My thinking of a spot that doesn't have burials in it yet. If this individual were solitary and not placed with other family.
- KM: If we walk on Sunday, let's look directly *makai* into that beautiful lava channel [Site 16063] as well.
- KS: Uh-hmm. And *that's what I was thinking today when I saw how much of the lava channel is going to be preserved and that's when Dennis made his comment about just public intrusion. That, is of course is a major consideration. And it seems like these would be such simple matters, and in a right world there simply would not have been the disturbance.*
- KM: Yeah.
- KS: We're dealing with the complexities of this time and just the myriad of overlays. And we've seen recently at Honokoa that even when activities occurring under the NAGPRA there are still aberrations to the process, to the opportunities.
- KM: Yeah.
- KS: *Those are the only two things that I could think of that actually yell [out to me at the present time]... Of course I'll make the recommendation that the mauka-makai trail to Kikaua [the makai portion of Site 1193] should be preserved. [chuckling]*
- KM: Yes, and if I recall, yeah. That's the interesting thing is that the earliest... [background noise – Randy Mori comes by to pass along a message]
- KS: Again, offering these thoughts just...*I don't mean to make long transcript for you to deal with. But one of the reasons that I didn't advocate earlier on for preservation of the mauka-makai trail spur that comes directly to Kikaua, was because I kept seeing it on the maps.*
- KM: 'Ae.
- KS: *I understood that their commitment was to the Kakapa trail spur, but when I kept seeing the trail appearing on their maps even with their sites of the various buildings and the lawns. The trail kept showing up.*
- KM: Oh, I see.
- KS: I thought that it was going to be...there was not a requirement upon them but it was going to be integrated...
- KM: That the trail would be?

KS: Integrated into the landscape.

KM: Yes.

KS: *So, I didn't question it, and I guess that this just goes back to the caution to other interviewees, to other kama'āina and to the interviewers as well. That the coaxing of recommendations may be essential because we may not in the course of a discussion, we might be interpreting a map differently, we might be using it as in our earlier yearly part of our conversation I'm using the words demonstration and control to indicate different treatments of the ponds.*

KM: Yes.

KS: Some, others of them are using control to refer to both...the demonstration area. And it seems that often times we get into the hurt feelings place, because we haven't taken the time to be sure that we're using the same operative definitions during the course of a conversation.

KM: Yes.

KS: And then we're reading the maps the same way.

KM: The assumption was that this trail [Site 1193], and again being that at least from the time of Pupule, Kikaua was the primary residence. That trail was the primary access and everything that was going on around here. Even for Pa'apū's house. The trail of access, was this trail here.

KS: Uh-hmm.

KM: Not the Kakapa spur.

KS: Uh-hmm.

KM: Which is just that, it's a side avenue.

KS: Uh-hmm. And Kakapa may have been a more viable and vital community than we can imagine it now.

KM: Yes.

KS: I look at them as equally valuable and vital, and that was part of our discussion with...part of the discussion has been that when we have these sites that are intended for preservation then, how do we fit them into an operative flow of traffic?

KM: Yes.

KS: *We have this lovely historic area along the shoreline here at Kikaua. If I'm being Kihalani practitioner and I want to walk to feet to get here, I can no longer use the Kikaua spur. So how it is that we channel our activities through Kakapa and make that access to this place, is important. So that it's connected. And the route now becomes more convoluted, it's not the direct route. Previously when you would just come right down to Kikaua but when I invite our children to travel the path of their ancestors... And this is that ongoing debate...I think Tom was saying that, "well the trail is going to be gone but we can create a route that serves the function that the trail served." That is a debate that from Na Ala Hele days...*

KM: Yes.

- KS: *What is it that we're preserving is it the access way? And that's very valuable. Taking your walking exercises is an important thing, and having perhaps a macadam trail that links the folks down here at the Beach Club to the mauka-makai trail, it's a valuable thing. I don't discount it's value but it's different from the historic site, and they're not pretending that it would be. That is part of the record then, including then they made their willful choice to put in a walking trail that approximates the position and replicates the use of that older one.*
- KM: On line with the trails as well and access, and as you've discussed, I think on the 14th [March], the last time we met *makai* down here for the interview. You were talking about carrying capacity. As an example if we come back to this impressive complex of *kahua hale*. [Site 16069]
- KS: Uh-hmm.
- KM: The large *kahua* that fronts Pa'apū's next to the *loulu* and then to the ponds, those *loko* there.
- KS: Uh-hmm.
- KM: Have you thought any further about even in that, do people walk through the middle of it or do we insure that...and again restoration versus stabilization. Viewing from afar use your imagination and some good interpretation to understand what occurred here? Or do we go and clean it all up and build walkways through it and...
- KS: Uh-hmm. *I [thinking] cannot imagine the site being approached from the mauka. It would seem to me that any approach to it would be from the makai. If nā Punihaole have indicated burials to be by that odd ramp like wall, even more so then, we would want to appropriate buffer of activity there. As you move mauka through that site it seems as though we're getting to areas of where I would recommend less and less access to the site. There's that sort of sandy area, and maybe it's in the first tier as you move from the coastal trail, that might be appropriate for folks to gather upon. Behind of it, there's the cobbled paved...*
- KM: Yes.
- KS: Of a fairly large, flat area.
- KM: Yes.
- KS: *I could perhaps imagine a pāpa'i [traditional style temporary shelter, work area] of some sort there.*
- KM: 'Ae.
- KS: *I don't like the idea of walking on the Kohala side of the sight, I think that those are kids that created that pathway through there. It seems that in the years that I've been coming here, as people have been wandering there, there's been more deterioration of the Kohala side walls.*
- KM: Yes, because it is higher and easy to knock stuff off, yeah as you?
- KS: Yeah. I think that as we clear the vegetation in the pond we might see an obvious pathway down there.
- KM: Along that *lihi*, the edge of it going?

- KS: Yes.
- KM: It would be interesting to actually see if maybe it connects to that system of trails that go through the back of the pond out.
- KS: Yeah. And similar with the *kiawe* at the base of the Kakapa spur of the trail.
Similar with our activities when we used to be able to access the pond system using that little trail that comes out on the mauka Kona side of the ponds that have been deepened, and we see the trail through there. But then the plucia and kiawe grew up there so we began walking around them.
Many of these routes reflect either people who are not sensitive to the sites, wandering about. Or people who sensitive, though they may be responding to the outcroppings of vegetation.
- KM: Yeah, being pushed further afield rather than following the older path. Good.
- KS: [pauses] As I discussed with James Leonard I would be looking to see what the archaeologists are suggesting on as far as uses of that, that if you can determine where the various *hale* were. I believe it was Robert Keākealani who spoke of a lean to like structure that was there when he was a child. If we can be site specific?
- KM: Yeah.
- KS: Because I do not know.
- KM: Yeah. [thinking] We may be too late to have gotten anyone that we can talk to today with that memory that's clear and solid.
- KS: Uh-hmm.
- KM: What we do see though is, and it's interesting that you bring this up because if uncle Robert Keākealani...remembering that uncle Robert's birth in 1916 was associated with some things that made the family take him from Kapalaoa and have him born at Kahuwai, but then given to Auntie Annie and Uncle Jack to be raised here. His memory, he would be he was born in 1916. He's seven years older thereabouts, than uncle Robert Punihaole. If there was still something of a feature along this large *kahua* [Features C & E – Site 16069], maybe we now understand some of the source of all that pottery, the glass and stuff like that.
- KS: Uh-hmm.
- KM: Because Robert Punihaole's time, his memory was that it was gone already. The activities focused within the Kikaua house complex area.
- KS: Uh-hmm.
- KM: Versus over there... Of course, by size and form, rather than looking at some of the history of land use and residency and what was going on. Without any evidence, sub-surface evidence the archaeologist proposed, "oh, because it's this size it must be a *heiau*."
- KS: Hmm.
- KM: That was the first reference. Even Reinecke [ms. 1930] didn't give it that classification. But later on based on the fact that you have this nice area... But as

a fishing people and having a house there, I could see all the logic in having these places where you dry...

KS: *Lānai* [a shelter].

KM: Where you prepare, *lānai* you know. What a wonderful location, you know. Here you are right on the shoreline there.

KS: Uh-hmm. *So then we have, when it comes time to interpret we have a variety of interpretations. And maybe I'm just by nature not sure if ambivalent is the right word but [chuckling], in my interpretations...or maybe I just lack conviction. Because I do not know... When we crewed on E Ala, the canoe, and brought the boat to anchor here, Arthur Mahi went to that location to offer the ho'okupu from the crew. He was very sure, as he left the sea where he was walking to and where he was putting his offering. So my inclination is to include the variety of interpretations.*

KM: Yes.

KS: If I did not see it, if I do not have the *'ike* of it, there's much *mana'o*.

KM: *'Ae*.

KS: That's how I would encourage interpretation to go, that when you are in this location and you pursue these activities, and you're within this cultural context this is the range of activities that occurred here. And I know that... [end of Tape 1, Side B; Begin Tape 2, Side A]

...you know sometimes contemporary people are looking for something more exact whether they are of Hawai'i or *malihini*. They're looking for an exactness that may or may not be appropriate. If it's Hawai'i [individuals of Hawaiian ancestry] that are succumbing to that, and making pronouncements without certainty, that doesn't make it any more right than if it's an inaccurate statement.

KM: Yeah.

KS: ...by someone else.

KM: I wish that we could find you know the connection, as an example, see because Pa'apū and is actually in his signing of the lease for with about twelve or so other people for Kahuwai in 1885...and Ka'ailuwale, Uncle Joe Maka'ai's grandfather, I think Kahiko's first husband.

KS: Hmm.

KM: It's interesting though that we see Pa'apū and we see the clear record of him here based on Emerson's good details.

KS: Uh-hmm.

KM: I wish we could find it in your genealogy, or somewhere with someone that tells us a little bit about who he is what the connection was. Clearly that was a part of Pupule's Grant [2121]. Even if there's a question about this the point. The only thing that kills me about the point is that when you look at the Grant Map, the first course runs along the convenient *papali* [small shoreward cliff], the lava basically here.

KS: Uh-hmm.

KM: Okay? But where were Pupule's houses? [Based on the original Grant map] There [on the back sand of the Kikaua Point Complex]], and you can see it on the map [see Figure 2 in the historical section of the report]. You see the houses there you know on the point. So if that's Pupule, how did Pa'apū come to have a residence?

It was still Pupule's or Kahaunaele, Pupule's son. How did Pa'apū come to have the right of residency here? If this was private land already by that time.

KS: Uh-hmm.

KM: Unless it was family connections or it could have been as simple as a lease agreement.

KS: Uh-hmm.

KM: But Pa'apū plays a role in this history.

KS: Were not those folks...had the laws already was not there that statute?

KM: "*Koe nae na kuleana kanaka.*"? Retaining the rights of the...?

KS: The translations that I've read of the 1841 statutes is that landlords abuse not your tenants....tenants abuse not your opportunity to stay here so...

KM: Yes.

KS: If Pa'apū were here and the land was converted to fee could they have been operating under that?

KM: Yes.

KS: That condition?

KM: You would assume, in fact and that's how it was simply written up at the end and even at the end of Pupule's grant in 1854, "*Koe ke kuleana ona Kanaka*", thus the rights of the tenants are withheld or retained.

KS: Uh-hmm. So, through that?

KM: Possibly so. It would be nice to find the genealogy, to find if possible that connection.

KS: Uh-hmm. Because even the relationship between Pupule and Luka, I don't know what it is.

KM: Yeah. [pauses] Well good, maybe we'll meet again on Sunday.

KS: Yeah. [end of interview]

See also follow up discussions recorded as a part of the May 15th and 22nd interviews-site visits conducted in conjunction with group meetings for development of the Kūki'o Site Preservation Plan (Rosendahl in prep).

**Personal Release of Oral History Interview Records:
Kūki'o-Ka'ūpūlehu (Kekaha Region) Oral History Program**

The interviews (and preservation plan consultation program meetings) referenced below were conducted by Kepā Maly (*Kumu Pono Associates*) as a part of a study of archival and historical documentary resources for Kūki'o and the larger Kekaha vicinity of North Kona, Hawaii. The interviews (and preservation plan meetings) were conducted as a part of a historical study to develop plans for site preservation and interpretation in the *ahupua'a* of Kūki'o nui (1st) and vicinity.

Date of Recorded Interviews: March 14th, April 14th, and May 15th & 22nd 2000.

(Date of notes from discussion(s): (above)).

I, Hannah Kihalani Springer, participated in the above referenced oral history interviews with Kepā Maly, and hereby give permission to Kepā Maly to include the released interview / consultation transcripts in the study he is preparing to document the history of the land and families of Kūki'o and the Kekaha region (KPA Report HiKu38). This permission is granted, subject to any restrictions listed below:

(a) Quotes from the interview may be used as a part of the final report on historic and cultural sites and practices in the study area, or reference may be made to the information in the interviews.

Yes or no: yes

(b) Copies of the interview records (including photographs) may be made available to appropriate review agencies as a part of the preservation and interpretive development program.

Yes or no: yes

(c) The released interview records may be housed in library and/or historical society collections for general public access.

Yes or no: yes

(d) The released interview records may be referenced by Kepā Maly for scholarly publication.

Yes or no: yes

(e) Selected and released excerpts of the interview in which stories of specific sites, practices, and/or anecdotes may be used in the interpretation program at Kūki'o.

Yes or no: yes

(f) Restrictions:

Hannah Kihalani Springer
Hannah Kihalani Springer (Interviewee)

Address: 72-3404 Māmalahoa Hwy.
(Kukui'ohiwai-Ka'ūpūlehu)
Kailua-Kona, HI 96740

Kepā Maly
Kepā Maly (Interviewer)

Nov. 16, 2000
Date of Release

Hannah Kihalani Springer (Release of Interview Records)

**Thomas Kamaki Lindsey Jr.
Kekaha Region (Pu'u Anahulu
to Kaloko). Oral History
Interview with Kepā Maly at
Kaulana – April 27, 2000**

Uncle Kamaki Lindsey was born at Pu'u Wa'awa'a in 1932. His father, Kamaki Lindsey, supervised Puuwaawaa Ranch operations under the Hinds. Later in his career, the elder Kamaki went to work at Huehue Ranch, where his son Kamaki (Jr.) later joined him as well.

In his life time, uncle Kamaki worked for the Puuwaawaa Ranch, Parker Ranch, and Huehue Ranch⁴. It was while working in various capacities for Huehue Ranch (from 1955) that uncle Kamaki came to know Kūki'o and neighboring lands to the north and south.

His familiarity with Kūki'o and vicinity, is based on both personal experiences from traveling the land, and the experiences and history shared with him by his late

wife, Keala Haleamau-Lindsey, who grew up spending much time with an elder aunt, Annie Punihaole Una Keala'ula, a native descendant of elders of the Makalawena-Kūki'o lands.

Following the sale of Huehue Ranch in 1968, uncle Kamaki continued working the ranch lands. Part of his duties included monitoring activities along the coast of Kūki'o, and caring for facilities and resources. In this interview, uncle Kamaki shares with readers his knowledge of Kūki'o and the larger Kekaha region. Among the thoughts and recommendations that uncle shared in the interview were:

- Burials should be protected in place.



***Kamaki Lindsey Jr., at Kūki'o (Site 16069); preservation planning meeting and field visit of October 23, 2000.
KPA Photo Neg. 815***

⁴ This interview was conducted in conjunction with research for two primary study areas; (1) the Kūki'o (Kekaha lands) of the Hu'ehu'e Ranch (reported herein); and (2) the Nāpu'u region of Pu'u Anahulu-Pu'u Wa'awa'a.

- Heavy equipment should not be used in the Kūki'ō Pond Complex (Site 16190), though careful restoration of the ponds (making them working ponds once again), is a good idea.
- Share the history of the land with those who visit, or make it their home, so that they can help take care of it.

Additional discussions regarding site preservation, and historical recollections were recorded on May 15th, as a part of the site preservation plan meetings/interviews (see transcript of May 15, 2000).

Begin interview of April 27, 2000:

KM: *Aloha, mahalo!* Uncle, we're going to talk story about you, your *'ohana*...

TL: *'Ae.*

KM: The places that you've worked. It's so important that some of the stories of the land be recorded. Because the land, like what we saw when we were at Kūki'ō on Tuesday...

TL: Yeah.

KM: *Loli ka 'āina.*

TL: *Loli.*

KM: So we have to record the stories. Like you said, each of these *pu'u* have a name.

TL: Uh-hmm.

KM: Mūhe'enui, Pu'u Nāhāhā, Pu'u Mau'u.

TL: Yeah.

KM: 'Alalauwā, 'Akāhipu'u. These place. And when you go to Nāpu'u. These place have stories about them. So what we wanted to do was just *kūkākūkā* about the *'āina*, what you remember.

TL: Yeah. [peacock calling in background]

KM: Uncle, could you please share with me, your full name and date of birth?

TL: Thomas Kamaki Lindsey Jr. I was born May 8th, 1932.

KM: Hmm. Where were you born?

TL: Pu'u Wa'awa'a.

KM: Pu'u Wa'awa'a?

TL: Yeah.

KM: So your papa was the famous Kamaki?

TL: Yeah.

KM: Who worked up at Pu'u Wa'awa'a?

TL: He was the foreman up there.

KM: Yes, uncle Billy Paris them all talk fondly of your papa, remembering those old days like that.
Now your papa was Thomas, or Kamaki Lindsey Sr.?

TL: Yeah, senior.

KM: Where was your papa born?

TL: He was born in Waimea.

KM: Waimea. So you folks are *pili* to the Waimea *'ohana*?

TL: Yeah.

KM: Who was your mama?

TL: Mary Ann Kepano.

KM: Kepano, hmm. Now Kepano, they're from this side eh?

TL: Right over here.

KM: 'Ae, Kalaoa side like that?

TL: Kalaoa side. All Kalaoa side.

KM: 'Ae. So you were born at Pu'u Wa'awa'a in 1932?

TL: Thirty-two.

KM: May we talk a little bit about... In fact I have a map here. This is Register Map No. 2633. I've brought you copies here. This is a good map of Pu'u Wa'awa'a and Pu'u Anahulu. And just in case, I also have the old homestead map (Register Map No. 1877). Now, when you were born, where were you living? [pointing to locations on map] Now, here's the general location of the homesteads, here. This is the road that goes up to Pu'u Wa'awa'a, the Hind's house was *mauka* here.

TL: Yeah.

KM: Where did you folks live, in the homesteads or *mauka*?

TL: No. We were *mauka*, by the *pu'u*. Close to the *pu'u*. That's where I was born.

KM: Hmm. So it was ranch housing up there?

TL: Yeah. It's still there, the old house.

KM: So it's still there?

TL: Still yet. That's where I was born. Then when I was growing up, I used to go school at Pu'u Anahulu. [smiling] My father, he always used to buy me the Shetland ponies. Only me, I had pony to go to school. The rest of the kids, they had to walk.

KM: Hmm. So the small pony?

TL: Yeah.

KM: So you'd ride down, and then back *mauka* side?

TL" Yeah. And I'd leave the pony in the pen, there. They had a pen next to the old school.

KM: Right by the school?

TL: Yeah.

KM: Has the *pā pōhaku*, eh?

TL: Yeah. That's where I'd leave my pony.

KM: Hmm...

TL: I had to go to school on the pony every morning. Then I had to get home real early to start our errands.

KM: 'Ae.

TL: That's how, *hana wai*, for 'au'au. No more in the house. That's how, those days, with the bucket.

KM: Hmm.

TL: After that, *pau* school, my papa makes me get home early. When *pau* school, I have to *kau lio hou, ē!*

KM: 'Ae.

TL: In the round pen. *Pau* school, I go with the pony, the little pony. Then they *kōkua* me, I *holoholo* the *lio* around, inside the round pen.

KM: For *ho'olaka lio*, for make them tame?

TL: Yeah. They put me on top, let me make them round in the pen. Some, they *kolohe*.

KM: 'Ae.

TL: So that was my life.

KM: Hmm.

TL: I think I went till I was about 12 years old, *pau*, then they take me out of school, I go to work as a cowboy already.

KM: For real?

TL: Yeah, those days, they were like that.

KM; That's how.

TL: Yeah. I was the oldest in the family, that's why. So under me, my brothers and sister, they all went to high school through my support.

KM; Hmm, because you went *hana*.

TL: Yeah, *hana*. My brother went to Kamehameha School. He went into the service and came back, and he helped me. Then he went work up Mauna Kea, ranger.

KM: Oh, Mauna Kea Ranger?

TL: Yeah.

KM: So your brother... What was brother's name?

TL: Robert Ka'iu Lindsey.

KM: Hmm. So he was with Johnny AhSan them?

TL: Yeah, all them. All of them were together. And when they used to come to Hualālai, I used to take care of them. I gave them horse to go *mauka*.

KM: Hmm. You know uncle, There are so many places and so many things to talk about. This land, this *‘āina*, you hear that the families, they *aloha* this place!

TL: Me too.

KM: ‘Ae. [pauses] When you were a young boy, did the *kūpuna* talk story about places like Pu‘u Wa‘awa‘a, why it was named that, or were there special places up there that the *kūpuna* pointed out? That they like to *mālama*, take care of things?

TL: I remember a few places, what they used to do. That’s my papa them’s days eh?

KM: Yes.

TL: But me, I’m young, I only *kau lio*, *holo lio*. They tell me, I don’t care. Only when I came older and older, then I started thinking eh.

KM: Yeah. You know, some of the place names, like Pu‘u Wa‘awa‘a [pointing to locations on map]. Then you get Pu‘u Iki.

TL: Yeah.

KM: Pu‘u Huluhulu.

TL: Yeah, Pu‘u Huluhulu.

KM: Then you come down into Pāhoa...

TL: Yeah.

KM: Pu‘uloa...

TL: Pu‘uloa, all those places.

KM: So you heard these names growing up?

TL: Yeah.

KM: Out of curiosity, did they talk at all... As an example, if I may show you. One of the things while we’ve been working with some of the *‘ohana*. Uncle Charlie Mitchell *mā*; Keākealani, uncle David, before he passed away, aunty Caroline; and uncle Joe Maka‘ai.

TL: Yeah.

KM: One of the things that we were told about at Pu‘u Wa‘awa‘a, on the side, had *ilina*, before? You know like how on the side, has the lava tubes and things? Do you remember anyone talking about *ilina*?

TL: [thinking] I don’t remember. But maybe like now, you talk to me, maybe I can sleep on it.

KM: Yeah. And of course now, *loli*. Because Hind is *pau*, Dillingham came in, and they’re *pau*.

TL: *Pau*.

KM: Now, the other guy, Bohnett.

TL: Yeah.

KM: The families have become very concerned, because they've watched *pā ilina* be bull dozed like that.

TL: Yeah.

KM: So they're trying to make sure that the next generation knows where these places are so that they can *maka'ala*.

TL: Yeah.

KM: Because even though it's State, they don't know. So then next thing you know, bulldoze *'ia*.

TL: Yeah.

KM: Then *nalowale* all these places.

TL: Yeah.

KM: So that was one of the things that was mentioned, on the side of Pu'u Wa'awa'a, over here, had *ilina*. And you know, if you come from Pu'u Huluhulu, a little *makai*, midway between the *ala nui* and Pu'u Huluhulu...

TL: Yeah.

KM: Up on the *pali*, there is a cave.

TL: Yeah, maybe I know.

KM: And in that cave has quite a few *ilina* too.

TL: The old guys make already? No body knows at Pu'u Anahulu?

KM: Some of the *'ohana* know, but only a little. And you know, before, in the old days, in the Hawaiian newspapers. *Tūtū* Kihe wrote a lot, he talks about a few caves. And of the families now, they remember that Iakopa Kaha'ikupuna, and then later had John Kaha'ikupuna...

TL: Yeah.

KM: So it's inland from their place. Some of the *'ohana* think that maybe it was Kaha'ikupuna, Harbottle...

TL: Harbottle, had.

KM: Yes. So you'd heard their names?

TL: Yes, I know some of them. I was the youngest. But see you say that, and things come back slowly.

KM: Yes. Even *mauka* of Pu'u Huluhulu, like uncle Sonny Kaholo them...

TL: Yeah.

KM: Even uncle Raymond and Levi Mitchell *mā*, they say that before, behind Pu'u Huluhulu, used to have old families living.

TL: Right.

KM: They *kanu* 'uala and *mahi* 'ai like that.

TL: Yeah.

KM: So you heard these things before?

TL: Yeah, I heard that.

KM: Hmm.

TL: And up Pu'u Anahulu, hoo! Had all kinds. Wild donkeys, we go. All those things, we *kanu mea* 'ai.

KM: Yes. The families share all those kinds of stories. Some places they say has *heiau*,

TL: Yeah.

KM: There's an old *heiau*, *makai* side.

TL: Yes, *makai*, Anahulu.

KM: And has the old cave Mauiloa.

TL: Yeah, right, right.

KM: You know, when you come down to Nāpu'u, Anahulu, down here, has the old trail?

TL: Right. That's only how we can go to Kiholo. We go over there, and turn around from Kiholo, when we come home, we ride. We fish and whatever, good luck, o "Mahalo!"

KM: Hmm. *Ho'omaika'i e!*

TL: Yeah.

KM: So that's how, eh? You always *mahalo!*

TL: Oh, you got to do that.

KM: That's what I hear about your *kūpuna* them, "*noi mua*" (ask first), and you take, what...?

TL: What you need, enough.

KM: Hmm.

TL: Like us *mauka*, when no more, when you're really 'ono, you go. Not any time, you know.

KM: 'Ae.

TL: That's *hāpuku* that. Greedy.

KM: 'Ae, that's how some people now. Hard!

TL: Today [shaking his head].

KM: *Hāpuku!* [pauses] So you folks...you are *kama'āina* to this land?

TL: Yeah.

KM: You know, it was interesting, this is the Register Map for the Pu'u Anahulu Homestead, itself. Register Map No. 1877. [pointing to locations] Here's the old school lot, where you went to school.

TL: Yeah.

KM: This was part of the trail that comes down over here to Pu'u Wa'awa'a. So like where Pu'u Huluhulu is over here.

TL: Uh-hmm.

KM: Right about here, is where that big cave is on the *pali*.

TL: Yeah, I know that.

KM: Then you come down here, and here's Kaha'ikupuna's place right here [Homestead Lot No. 1]. Kaholo, aunty Lizzie Alapa'i *mā* [Homestead Lot No. 3].

TL: Yeah.

KM: Then Henry Ha'o *mā* [Homestead Lot No. 5], and on over to *tūtū* Kawaimaka's place [Homestead Lot No. 8].

TL: Yeah.

KM: And here's Aikake [Homestead Lot No. 21].

TL: Yeah.

KM: Maka'ai [Homestead Lot No. 35], and all of these '*ohana*. Haihā, Nipoa, Lewi Manu [Homestead Lots No. 27, 28, 29 respectively].

TL: Yeah.

KM: And here at Pu'u Lili, that's where the *pā ilina* is on top, for Keākealani *mā* [Homestead Lot No. 33].

TL: Yeah.

KM: Below, is *tūtū* Kahuila's place [Homestead Lot No. 36]. Then Mauiloa is down here. Here's the old trail through Pikohe.

TL: Right. Hmm [shaking head].

KM: So all these places you are *kama'āina* to?

TL: Yeah. [tears welling up in his eyes] Sore though!

KM: '*Ae, kaumaha ka pu'uwai e!*

TL: Yeah.

KM: When you think about how it has changed.

TL: [nodding head in agreement]

KM: I understand, it has changed over here.

TL: Yeah.

KM: What do you think. While you were growing up, say if some *ilina* was exposed. Did you papa or *kūkū* them talk to you about how to take care of *ilina*?

TL: Well, like my papa, he knows what is that. But us *kamali'i*, the *po'o* hard e!

KM: Yeah.

TL: But he does. He told stories to us about that. To me only [tapping table].

KM: Hmm. What do you think about nowadays? People like to move the *ilina*. Should move them or what?

TL: No should move, leave 'um alone. That's why I say, like now, we have nothing. Like what they're doing to the ocean, the mountain. The mountain, they shoot all the *hipa*, they no give us for go up there and *holoholo*. That I no can see.

KM: Hmm. Have you seen changes too ...like when you were a child, up at Pu'u Wa'awa'a?

TL: Uh-hmm.

KM: Were there still '*alalā*'?

TL: Yeah, '*alalā*', we had.

KM: Was the forest stronger, you think before?

TL: Hey, that '*alalā*' was a good bird. You go around hunting like that, come in the evening, he stay on top of you making hum-bug [gestures throwing scraps to the '*alalā*']. They call.

KM: [chuckles, calling out] caw, caw, caw.

TL: Yeah. That's a good bird that. Now, *pau!*

KM: How come? What do you think happened? Has the forest changed that much that the birds...?

TL: The forest has changed. When this one came up, at Pu'u Wa'awa'a now, when he came in...

KM: Bohnett.

TL: He came inside, and he did worse things to there. My brother went up there and arrested him.

KM: '*Oia*'?

TL: Yeah. That's because of what he was doing to the forest.

KM: Hmm.

TL: And cutting all those *koa* trees, and what.

KM: Hmm. And I guess you remember the things like *lama*...?

TL: Yeah.

KM: The '*ohe makai*', '*aiea*', *kauila*'?

TL: Yeah, all those things. The *kauila*, the *lehua*. But now *pau*.

KM: Plenty is *pau*.

TL: *Pau!*

KM: And now, you look at the *'āina* now, *malo'o!*

TL: *Malo'o!* Dry, how come? Now I think the ranch down. They no can feed their cattle now, it's only *lepo*. All rotten. And that kind, today cowboys, they don't care. In my feelings, I know. I retired, and now when I pass by, I cry. *Aloha!* [shaking his head]

KM: 'Ae. So when you were younger, you would still see the plants...?

TL: Yeah.

KM: Like *koki'o*?

TL: Yeah.

KM: *Lama, kauila, 'aiea?*

TL: Yeah.

KM: You're *kama'āina* to all those trees?

TL: Oh yeah, I know all those trees.

KM: Even the *wiliwili*, and it's so beautiful.

TL: *Wiliwili*. Like I say, too many people, too many hands went handle the land. And when there are too many hands that handle the land, they abuse the land.

KM: Hmm, that's right.

TL: Now us, no more nothing.

KM: That's an interesting thought, because when someone stays on the land for a long time...

TL: Long time, nice.

KM: Yes, they're *kama'āina*.

TL: *Aloha*.

KM: Yes, they understand it.

TL: Then when you *pau*, the next one take over, then the next one, all *pau!* 'Ono for the *kalā!* That's all they try for.

KM: 'Ae, *pololei 'oe!*

TL: Chaa! For their pocket. That's how Pu'u Wa'awa'a went down. Hu'ehu'e same thing, went down. The same kind. Too many owners.

KM: Yeah. Now you said, papa, when you were twelve years old, *pau*, you left Puuanahulu School?

TL: Yeah, then I went work for Pu'u Wa'awa'a, cowboy. Then they went bomb Pearl Harbor, they deferred me, for hold back.

KM: Oh, because you were working?

TL: Cowboy, eh.

KM: Because they needed the agricultural workers like that.

TL: Yeah, they needed the workers. And I started. Then when Hinds sold the ranch [the management operation changed], I went out to look for a job at Parker Ranch.

KM: When was this?

TL: When they sold to Dillingham, I left. I didn't want to work for those guys. They had too many workers and less cattle. They hired too many people, and too many straw bosses.

KM: Hmm. When you look at Pu'u Wa'awa'a as a ranch, if you didn't understand the land, it must have been hard. If you put too much *pipi*, you got to *hana wai*...

TL: Yeah, no can. No can. Hind's days, was smooth. No talk, everything run smoothly. And the *'āina* was going good. They didn't abuse 'um. Not today's people, they abuse the land. And look now, they get punished. Now what? What do they get. Dillingham, zero. The guys know that. Same like Bohnett, they don't get nothing.

KM: Hmm. I've heard...even like uncle Kino told me, his *tūtū* Kinoulu Kahananui...

TL: Yeah.

KM: *Hana 'ino ka lima, 'ai 'ino ka waha!*

TL: *Pololei!*

KM: So you really have to *hana maika'i*.

TL: Yeah. You got to have love for the *'āina* too.

KM: Yes.

TL: And they send any kind of people for run the *'āina*, they don't know nothing.

KM: That's right. You come to this Pu'u Wa'awa'a or this Kekaha *'āina* ranches, you can't work it like how you work grass lands, or wet land areas.

TL: Yeah, it's different!

KM: Before, when you folks would run *pipi* through the various paddocks—just like one of those paddocks is named for your papa, Kamaki...

TL: Uh-hmm.

KM: Did they rotate the *pipi* to various locations?

TL: Rotate, rotate.

KM: So they gave the *'āina* a chance...

TL: A chance to *ho'omaha*. And we no *hana 'ino* the *pipi*. Even the *pipi laho*, we no *hana 'ino*. We always take care the *pipi laho*. *Hemo*, put out, *hemo*, put out... Forever they stay nice. Not the ranches nowadays, they 're different.

KM: Hmm. And now, it comes so *malo'o* that the *pipi* eat all the *kauila*, *lama*, *'ohe makai*, *keiki*.

TL: Yeah.

KM: They eat every thing so that all the native plants can't come back.

TL: No can.

KM: When you were a young boy then, twelve years old, you started working already.

TL: Yeah.

KM: Who were the cowboys that were working under papa?

TL: Was Keawe Alapa'i. David and Simeon Alapa'i. Uncle Robert Keākealani, David Keākealani. All those boys. I was the young one.

KM: 'Ae.

TL: That's the ones.

KM: So you would go *holoholo* with them?

TL: Yeah. Where ever the *'āhiu pipi*, [gestures with hand, being called and directing him to move in a particular direction] "*Hele mai 'oe, hele mai!*" They give me their lunch to carry up, hoo, they don't give me chance [chuckles].

KM: Hmm. But by watching, you learned eh?

TL: Yeah, I learned already.

KM: So you folks would go all the way...some times did you take *pipi* back, across Hualālai?

TL: No, truck.

KM: So by your time, you no need go around already.

TL: Yeah, they had truck. I went down to Kīholo. But before, they went right around Kīleo, and over there, right down to Billy Paris, at Kāināliu.

KM: 'Ae.

TL: Yeah, I went on a few trips, but I was a baby [young child]. I used to like go with my papa. One time I took pony, I follow him.

KM: Hmm, amazing. But still you folks would take *pipi* and go to Kīholo?

TL: In my time, I went a couple of times, but then it was *pau*. I'm lucky that I went.

KM: Yes. And I guess, as you said, you went to work when the war broke out [working in ca. 1942], *pau*...

TL: *Pau*.

KM: I guess the boats couldn't come in too, yeah?

TL: Yeah. For Hu'ehu'e, we went down this way, by Hannah's house.

KM: Hmm, down the trail.

TL: Same place with us.

KM: Go down to Kīholo?

TL: Yeah, down to Kīholo. Same place with us.

KM: So you folks would go down the Kīholo-Puuwaawaa Trail?

TL: Yeah. The trail comes together like this, that's for Pu'u Wa'awa'a and Hu'ehu'e. The trails meet together.

KM: Hmm. I have a map, by and by, we'll look at that. I think it shows the trails. Now you said you think it was when Hind was getting ready to sell to Dillingham that you left?

TL: I left already.

KM: You went to work for Parker?

TL: Yeah, I went to the breaking pen.

KM: Where is the breaking pen?

TL: Waimea. You can see one big area, get four pens inside.

KM: Was that behind the town side?

TL: The race track, behind there.

KM: So Holoholokū is on the side?

TL: Yeah.

KM: I have a nice old map of that place, that I can bring for you. I think you'll like that.

TL: Those days, when I went there...I think it was about 1948, when I went there. Forty-nine, fifty...yeah. Those days, Hartwell Carter was the manager. One year, we bring in the mares and we handle colts only. Only handle, handle, and then time for wean off, castrate. Then we handle 'em again, then we turn 'em loose. Then when they're six years old, then you ride them.

KM: 'Oia?

TL: They stretch us guys for breaking them in. He didn't want you riding four or five year old horse, or three years old.

KM: So he wanted the horse to be mature?

TL: Mature. In their prime already.

KM: So were you working with Willy Kaniho them?

TL: Yeah, Willy Kaniho, and George Purdy. Purdy was my main boss in the breaking pen. That's what my father wanted, he wanted me to learn the heavy way of working. That's why, when the Hinds were coming *pau*, he made me get out.

KM: Hmm. So before Hinds was totally *pau*, did Dillingham come in and manage for a while or something?

TL: Yeah. And I never like to work for them.

KM: Were you working up at Pu'u Wa'awa'a when Billy came in for a year or so?

TL: Billy was. He was there too.

KM: Was that before you went to Parker or after you went to Parker?

TL: Before. That's how, my father made me get out already. Then he retired, and he came over here, foreman. He went retire, and Hu'ehu'e hired him to come to Hu'ehu'e.

KM: Who was that under?

TL: Under Hartwell Carter, Parker Trustee.

KM: Oh yes, because Hartwell Carter was also overseeing Maguire Estate or something like that.

TL: Yes, right. That's when I was working up at Parker Ranch. Then Hartwell Carter looked at those guys, they couldn't train the horses. The used truck tie, any kind [shaking his head].

KM: 'Auwē!

TL: How you going control the horse scared. The horse get scars, and they hit every corner. So he tell me, "Come Kona." I said, "Why?" "Help your father." "Shoot!" That's when I came here. Then I came to the breaking pen over here.

KM: So when do you think that you came to Hu'ehu'e?

TL: Fifty-five, and until now, I stay.

KM: Okay. Amazing. [pauses] Now can we come back to Waimea for a minute? You know your 'ohana has such a strong tie to that place. Do you know why dad chose not to work for Parker, and came to Pu'u Wa'awa'a?

TL: I don't know. [shaking his head]

KM: Maybe he just wanted to move out, or something?

TL: Yeah, too many 'ohana, I think. And I was the same, when over here was open, I was gone.

KM: Hmm. You know, one of the interesting things...do you remember your old uncle, Ka'aluwea?

TL: Yeah, I remember him.

KM: I was told that his Hawaiian name was Kahalelaumāmane.

TL: Yeah, something like that.

KM: I heard from some of your 'ohana, and in an interview that he did in about 1966, which I transcribed. You kūpuna were so kama'āina to Mauna Kea.

TL: Yeah.

KM: The old trail, they'd go up Makahālau...

TL: Right.

KM: Go up Kemole, Pu'u Lā'au, huli and go up by Waiiau. Did you ever go up to Mauna Kea, up to the piko?

TL: Yeah, when I worked Parker Ranch. A long time ago.

KM: Hmm. Did you hear any stories about the mountain, or the old places?

TL: Well, the old timers, they talk about it, but it doesn't stick in here [pointing to his head]. We were too young.

KM: Hmm.

TL: And I'm sorry, you know. Today you feel that you wish you had [shaking his head].

KM: Yeah. But you know, that's how you were living, that was life at that time.

TL: Yeah, right.

KM: You guys *hana*, you *ho'olaule'a* too.

TL: Yeah.

KM; So you didn't *pa'a* all of these things.

TL: Yeah.

KM: Your family was famous for some of the stories and traveling up there. I wonder if you heard this story that was recorded by your uncle Ka'aluwea, Kahalelaumāmane. His name Ka-hale-lau-māmane, can mean like "The-house-made-of-the-*māmane* branches."

TL: Right.

KM: He was born about 1882-83. Just before he was born, Queen Emma went to Mauna Kea, and it was you *kupuna nui*, Lindsey who took the queen up to Mauna Kea. And on the way, it had rained, and the men made a shelter of *māmane* branches...

TL: Yeah, that's right. I heard that story.

KM: So you heard that story?

TL: Yeah.

KM: And that's how the baby came to be named Ka-hale-lau-māmane, because *tūtū* Ka'īnapau was *hāpai*.

TL: Yeah, she was *hāpai*. That's true.

KM: So it was your elders who took the Queen up, and they went to Waiau, they went to the *piko* of Mauna Kea. Now your cousin *mā*, aunty Irene and aunty 'Iwa have a story that some of the *'ohana*...and they still go till today. That they take the *piko* of the babies to go up to Mauna Kea. Did you by chance remember hearing about that?

TL: Well for my side, when I came, we were at Pu'u Wa'awa'a. My dad too mine and that whole family, up to Pu'u Makani.

KM: Pu'u Makani, Hualālai?

TL: Hualālai, yeah. Me and him, when I was small. On a big horse, me, a small little kid. He wrap me up with the rain coat early in the morning, and we take the *'ōmole*. He take me for hold the horse, 'cause he had to climb the *pu'u*.

KM: So your *piko*?

TL: All up there.

KM: Pu'u Makani? Is that Kaluamakani?

TL: Pu'u Makani. That's the one that faces down to Pu'u Wa'awa'a.

KM: Hmm.

TL: Pu'u Makani.

KM: Let me open this map, if by chance, I can find that *pu'u*. [looking through maps]

TL: This lady, two years ago, I took my niece's one. I took them all.

KM: This is the big Ka'ūpūlehu map, a Bishop Estate Map No. 2212. It includes some of the names of the *pu'u* on Hualālai. [looking at map]

TL: That's the name that my papa told me.

KM: Yeah. [discussing various place names and trying to find location] ...Do you think that Pu'u Makani was *mauka*?

TL: Yeah, more *mauka*, almost to the top of Hualālai. Maybe about a mile or a mile and a half away from the top. But the top is going to be my home, when I go. All my '*ohana* knows that.

KM: '*Oia*, so that's your *kauoha*?

TL: Yeah, all my '*ohana* knows that too.

KM: Oh *maika'i*!

TL: I took them, I showed them up there.

KM: So you are going home to the *piko* of Hualālai?

TL: Right. My brother is up at Pu'u Makani, so I'm going up.

KM: Uncle, when we go up to Hualālai with some of the '*ohana*, it will be important if we could find some of these *pu'u*...

TL: Yeah.

KM: I know that they are important. Even the old man Kihe, who lived up at Pu'u Anahulu, he wrote in the Hawaiian newspapers, many stories. He spoke about Kīpahe'e wai.

TL: Yeah.

KM: About Kaluamakani, about Hainoa, and about all these *pu'u*.

TL: Hmm.

KM: Today, these place names get lost.

TL: Yeah.

KM: And then it's *minamina*.

TL: Yeah.

KM: So many of these names, they tell you a story.

TL: That's right. [describing the force of the winds at Pu'u Makani] Like that Pu'u Makani, when he inhale, he inhale, you know.

KM: Hmm.

TL: You can hear 'um. But today, I don't know.

KM: So how the *makani* blows, it's just like the sound of breathing?

TL: You hear first, then it comes out. I remember, I was a young kid yet. John Wayne and all those guys, my papa took them up there. They had cowboy chaps, that

was a long ride from Pu‘u Wa‘awa‘a. A long ride on the horse. We all climbed up that hill, and my papa told John Wayne, “*Hemo* your chaps.” John Wayne, went *hemo* ‘um, “Why?” “You throw ‘um in.” “No! I’m not throwing my chaps in.” “Throw the chaps in.” Well he went throw ‘um in. And they went turn around, and I’ll be damned, if they didn’t come out again! [laughing]

KM: So you can throw something...?

TL: The *pāpale*, anything.

KM: So the *makani* is so strong...?

TL: Yeah, she comes back.

KM: So the wind shoots it back up?

TL: Yeah.

KM: So what you throw in, you *mōhai*, she comes back out?

TL: Yeah. And one other cowboy came [thinking of name], I forget who it was. Maybe Will Rogers. My dad told him, throw his hat. He said, “No, I’m going home without a hat.” But they threw it and it came back. It’s true, I was there. I was a small boy yet. [chuckling]

KM: Oh amazing.

TL: I can’t forget that. And that’s where I buried my brother, right there. And his two *mo‘opuna* know. That’s their *piko*.

KM: Hmm. How come your family, or why do you think that families take their *piko* to these kinds of special places like that?

TL: Well, I guess because they are born on the land. The *aloha*, they love that place. Just like me, I *aloha* up there.

KM: Hmm.

TL: I’m not going in the ocean, crazy!

KM: Hmm. You’re *kama‘āina* to the *kuahiwi* eh?

TL: Yeah.

KM: Like we were talking earlier, by-and-by, we’re going with uncle Raymond and uncle Sonny them, go down some of these trails. Like from Pu‘u Wa‘awa‘a, the old trail, you pass Wiliwiliwai...

TL: Yeah, Wiliwiliwai. I remember those places.

KM: Yeah. When you come up the old trail, up past Anahulu, had Keawelānai, Kauhalemoekolohe, Kapa‘akea.

TL: Yeah.

KM: Has a cave too where they said the shark man...

TL: Right, I remember that down there. I forget the name of the place now. You get a name for that?

KM: Yeah. Can I tell what the name of the shark man was?

TL: Yeah, sure.

KM: ʻĪwahaʻouʻou.

TL: Yeah, something like that, I remember.

KM: Hmm. And little more inland had Kukuihakau.

TL: That's the name too, Kukuihakau, right there. [pointing to location on map]

KM: Just below the *pali*.

TL: Yeah, I remember all those places.

KM: All those names tell stories.

TL: Yeah. Plenty stories, from the old days. Plenty stories from the cowboys too.

KM: Yeah. *Maikaʻi!* [pauses] Now uncle, may I ask you a quick question...when you look at the *piko* of a mountain, what do you feel? Hualālai or Mauna Kea?

TL: Me, I just feel *aloha*, that's all.

KM: Hmm. May I ask your opinion...I realize your part of the *ʻohana*, by your time, you came to Nāpuʻu, but your *ʻohana* is so *pili* to Mauna Kea...

TL: Yeah.

KM: What is your *manaʻo* about building on top of that mountain now?

TL: [shaking his head] It doesn't feel too good. That's for us, that mountain, to go home and stay.

KM: Hmm. Did you hear that that's what happened in the old days, that the old people when they bury...?

TL: Yeah, many people went up there!

KM: So they go up to the mountain?

TL: They go up the mountain.

KM: You remember Eben Low?

TL: Yeah, I remember him.

KM: In 1954, when he passed away...

TL: Yeah, he went.

KM: They took his ashes right up to the *piko*.

TL: Yeah.

KM: Right up to Kūkahauʻula.

TL: That's the one. Even Robson Hind, up Hualālai. We took him up on the horse. All the way up to a big hole, crater side, facing Puʻu Waʻawaʻa. That was his wish. He said "Put me up there so that I can watch the guys who handle the ranch."

KM: Hmm, I bet he's...

TL: That's why, maybe *hūhū e!*

KM: Yeah, I think he *'uwē* now! You look at the *'āina*...

TL: Change!

KM: So *malo'o*.

TL: Yeah.

KM: And because they run so much *pipi* through, all the native forest dying back.

TL: Yeah.

KM: Just like going back to the *'alalā*, when you were young, you said, had plenty?

TL: The *'alalā*, plenty. Even here at Hu'ehu'e.

KM: Even Hu'ehu'e had *'alalā*?

TL: Had *'alalā* too!

KM: And now?

TL: Now today, no more. You no see nothing. I forget how the buggars look like, you know. *Pau* already. I pity all those things.

KM: Hmm. In about 1955 then, you said you came and worked at Hu'ehu'e?

TL: Yeah, Hu'ehu'e.

KM: Do you remember hearing about the water cave, Mākālei?

TL: [chuckling] Yeah, I know about that, and about Wai'ilio, where the dog found the water in the cave. You know Hinakapo'ula?

KM: Hinakapo'ula.

TL: Right next to that. I think Robert [Punihaole] knows about that.

KM: Yes. This is Register Map No. 1447. The map was originally surveyed in 1882 (there's a copy of the map in here for you). This is Kileo Crater, on the edge of Pu'u Wa'awa'a...

TL: That's the one.

KM: Here's 'Akāhipu'u. This is Puhi-a-Pele.

TL: Puhi-a-Pele is down there [gesturing in direction from his house].

KM: Yeah, on the *makai* side. I'm curious, was the cave Mākālei still open when you came, or had it been buried over already?

TL: Buried over already.

KM: If you think about it, in *tūtū* Kihe's *mo'olelo*, he tells an awesome story about that cave. You know Eliza Maguire's story was about two pages long, *tūtū* Kihe's *mo'olelo* ran for eight months in the Hawaiian newspaper, *Ka Hōkū o Hawai'i*. If you think about it, where would you place the cave, *Ke ana wai o Mākālei*?

TL: I think right on top here, between the golf course and Hu'ehu'e. But I heard some old timers say that the *wai* inside there, it comes from *mauka*. *Mauka*, up Wai'ilio, and it goes under.

KM: Hmm.

TL: Where Pele went, that's where the water follows.

KM: Hmm.

TL: Today, hard to find. But you know, when you go up to Wai'ilio, it's straight down to Mākālei.

KM: Ohh!

TL: It's right down there.

KM: So it's in alignment?

TL: Yeah, yeah, in alignment.

KM: When you were working at Hu'ehu'e...I'm sorry, how did you pronounce the name of this ranch?

TL: Hu'ehu'e.

KM: So not Huehue?

TL: No, no. Same like Ka'ūpūlehu, you don't drag it out.

KM: Yeah, so not Kaupulehu?

TL: No! You talk to Hannah [Kihalani Springer], that's right.

KM: 'Ae. Did you hear, stories? Like Puhi-a-Pele, did you folks have paddocks down that side?

TL: Yeah, had cattle, all in there.

KM: I know when you come a little further down, Pu'u Nāhāhā...

TL: Pu'u Nāhāhā is *makai*.

KM: Then Pu'u Mau'u.

TL: Yeah.

KM: Then you get Pu'u...?

TL: Kolekole. I know those places.

KM: So these places, you folks would run *pipi* before?

TL: All *pipi*. We also made pig traps. We get for family.

KM: I guess Hu'ehu'e leased Ka'ūpūlehu, yeah, from Bishop Estate?

TL: Yeah.

KM: I've seen in the lease documents, like at Kahuwai side, before days, old *tūtū* Mahikō, Kahiko, Maka'ai them, and aunty Caroline *mā*, they lived down there.

TL: Right.

KM: In fact, uncle Robert Keākealani Sr. was born down at Kahuwai.

TL: He was born there, and they were all living down there.

KM: Did you hear any stories, like why they called this place Puhi-a-Pele?

TL: I heard, but I don't remember. But like everybody said, that's where Pele went start, she came out from there and went go right down, *makai*.

KM: Did you hear about the two sisters?

TL: Yeah, that's why the two *pu'u*. One this side and one down by Awake'e. That's two sisters, the big *pu'u* down there.

KM: Hmm.

TL: The one *mauka* the road. Two sisters.

KM: That's what was said, they were *pūlehu 'ulu ana*.

TL: Yeah, *pūlehu 'ulu*.

KM: So that's why sometimes they say "Ka-'ulu-pūlehu"?

TL: Yeah.

KM: Did you hear about an old woman going to the sisters?

TL: Uh-hmm.

KM: She asked, "*No wai kou 'ulu?*"

TL: Yeah, something like that. [chuckles]

KM: One sister said for her god, and the other sister said, "for Pele."

TL: Yeah, I heard that.

KM: So you were hearing these stories before?

TL: Yeah, I heard stories. We used to travel only on horse, eh. And the tourists like to know. So we would tell them.

KM: Hmm. When you were working at Hu'ehu'e, who were the ranch hands working there?

TL: John Apele [thinking].

KM: Was Kapehe around.

TL: Kapehe.

KM: Was Kapehe *'ohana* to your wife?

TL: Yeah. John Kapehe's wife and my wife were some kind of relation. But John Kapehe, he was a policeman before he retired, then he went up to the ranch.

KM: Hmm. Now, when you worked this ranch...and if you look at this map (Register Map No. 1447) , they drew the road in. You can see this is the alignment...maybe the Ka'ūpūlehu map will be better [opens Bishop Estate Map No. 2212; points out locations]. This is Kukui'ohiwai, the Springers' house here.

TL: Yeah, Kukui'ohiwai.

KM: Here's 'Akāhipu'u.

TL: 'Akāhipu'u, yeah.

KM: Do you remember a place that is called Kaukaweli?

TL: I've heard the name.

KM: Uh-hmm. This is Puhi-a-Pele.

TL: Puhi-a-Pele, uh-hmm.

KM: Here's Pu'u Nāhāhā.

TL: Yeah.

KM: And you can see the trail here. That's the trail that used to go down to...

TL: Kūki'o.

KM: Uh-hmm. You see, here's Mūhe'enui, the big *pu'u*.

TL: Uh-hmm.

KM: And Po'opo'omino.

TL: Uh-hmm.

KM: And here's where the trail divides. This section goes off to Kahuwai?

TL: Yeah.

KM: This one goes down to Kūki'o?

TL: Kūki'o, yeah.

KM: Did you folks use to ride this trail to come down here?

TL: Yeah.

KM: Did they run *pipi* all the way down to ocean, down here at Kūki'o, in your days?

TL: No, no. Never did.

KM: Hmm. So in your life time, you never ran *pipi* down to the *kahaka*?

TL: We never did, too *malo'o*, no more nothing good down there for them. *Kēkake*, 'ae.

KM: Oh, yes. As a young man, from the 1950s, did you folks used to go down to Kūki'o?

TL: Well, we go fishing, *holoholo*. We go on the horse, throw net from the horse. Go, go, jump off from the horse, chaps and all in the water [chuckling].

KM: 'Oia? So along Uluweuweu where you showed us the other day?

TL: Yeah.

KM: So along the sand beach there?

TL: Yeah.

KM: When we were walking, had the coconut grove?

TL: Yeah, right.

KM: You said, that you remember the coconut grove, and had the wall before?

TL: Yeah, right, the wall. We used to leave our horse in the coconut grove.

KM: So you would leave your horses in there?
TL: Yeah, each cowboy carry one pile of grass, on the side of the saddle, that's all.
KM: So for *hānai lio*?
TL: Yeah, for over night. And our horse are so used to drinking the brackish water, so they drink the pond water.
KM: So they can go right into the pond and drink?
TL: Yeah. That's what I used to do.
KM: Hmm. So did you folks ride this trail from Hu'ehu'e, and go down?
TL: Yeah.
KM: So you pass Puhi-a-Pele?
TL: We pass down and go all the way down.
KM: Hmm. [pointing to location on map] This is the old trail that comes from Kona to Kīholo.
TL: Uh-hmm.
KM: This is the trail that comes down from Hu'ehu'e. Here's Puhi-a-Pele, you come down, and has Pu'u-o-kai over here. You come down pass Mūhe'enui.
TL: Yeah.
KM: Is that how you folks would ride down?
TL: That's how we used to ride down.
KM: Hmm.
TL: We go down for get fish. From up here, we look at the water. Then maybe five or six cowboys, go down.
KM: And you *kiloi 'upena*?
TL: That's all we do, *kiloi 'upena*.
KM: Hmm, not *kākele*, *mākoj*, like that?
TL: No, only some times we take the wahines down there, take the family, then they do that.
KM: Hmm. When you folks would go down and stay over night, where did you stay?
TL: All on the sand.
KM: So just sleep on the beach?
TL: Yeah.
KM: Still had uncle Una them's' house?
TL: Yeah, had the old house.
KM: On Kikaua?
TL: Yeah, that's the old house.
KM: Was anyone staying there? Aunty Annie?

TL: No, she make down there, at Mahai'ula and they brought her up.
KM: Hmm.
TL: That's the first time the jeep came out, that's how we brought her body up.
KM: Hmm.
TL: Richard Punihaole, I think. I forget. But I remember I was on a horse.
KM: So you folks had to go down to Mahai'ula to get aunty's body, and bring her home?
TL: Yeah. I think he brought her on the jeep, or he took her all the way to Kawaihae and then they took 'um with the jeep. Something like that.
KM: Ohh!
TL: You know, it was a hard life.
KM: Hmm. But you know, she had so much *aloha* for that '*āina*.
TL: That's why.
KM: So she didn't mind staying *makai*.
TL: Yeah, yeah. That's the same like my wife. My wife, I was married to her, 40 years. Her home was only down at Kūki'o. I come home, she was down at Kūki'o. She stayed down there, fishing. She love that '*āina*.
KM: Hmm. Your wife was Keala...?
TL: Keala Haleamau. And they stopped use from going to Kaloko, so she moved us to Kūki'o.
KM: Hmm. When you folks were working Hu'ehu'e Ranch, you folks ran Kūki'o, Manini'ōwali...
TL: Right.
KM: And you even had '*āina* out to Kaloko?
TL: Yeah.
KM: So you folks ran *pipi* all the way down to the shore there?
TL: No. It was just above here, all this road and right through Palisades (Kalaoa).
KM: So the *kula* lands?
TL: Yeah. Through Palisades, right down Kalaoa and right out to Kaloko. You know, when you go down to see Kaloko, the industrial area?
KM: Yeah.
TL: We rope all those '*āhiu pipi* when they started opening the road.
KM: Oh!
TL: We had cattle running down, they drink water right at the pond.
KM: So Kaloko Pond?
TL: Yeah.

KM: And Honokōhau, or that was Greenwell?
TL: No, no, Kaloko.
KM: So Kaloko only, they go *makai*.
TL: Yeah. We leave here three o'clock in the morning, we go down and we wait. We hear them screaming, screaming. We pull our cinch tight, get outside, sneak around them and we ush 'um up.
KM: So you hear the *pipi 'āhiu*, calling out?
TL: Yeah.
KM: And had one bog Pā 'eke or something down there that you folks made?
TL: No, we rope 'em all from *po'o waiu*.
KM: Ohh!
TL: Then we *alaka'i* them slowly, by slowly. Hoo boy!
KM: Drive 'um back *mauka*?
TL: Come up, by were we get all the trucks waiting.
KM: Was it on the old government road *makai*, or you came up *mauka*, where you would load the *pipi*.
TL: From this old *mauka* road, we made one road go down to the beach, and that's where we'd take the truck down.
KM: Hmm.
TL: Had no more that highway.
KM: Yes, Ka'ahumanu wasn't until the 1970s.
TL: Yeah. Those days, we only sleep on the horse [shaking his head].
KM: Hmm. So you just *holo*, on the old trails, you follow and go down?
TL: Yeah.
KM: Through Makalawena, Awake'e, Kaulana, and all those lands?
TL: Yeah.
KM: So was there an agreement with the various land owners, to go?
TL: Yeah, no problem. The pip with no more, brand, that belonged to the ranch.
KM: Hmm. [pauses] So your wife...may I ask you, since things are happening *makai* at Kūki'o, now.
TL: Yeah.
KM: Was your wife's *kupuna* from down at that place too, do you know?
TL: That's Annie Una.
KM: So under Punihaole *mā*?
TL: Yeah.

KM: I know that uncle Robert Punihaole, that their *kūkū* (Kapahukelā) under Punihaole, above her, was Ha'ilau and Kinolau...

TL: Yeah.

KM: They were tied to Hopula'au, Luka.

TL: Yeah.

KM: Who was Maguire's first wife.

TL: Right.

KM: So that's how they were all *pili*. And their *kūpuna* were buried down here, at Kūki'o.

TL: They are. That's how I found that baby skeleton.

KM: 'Oia?

TL: Milton [Morinaga] was asking me, "You the guy that found that skeleton?" I said, "Yeah. For how many years, me and my wife heard that baby cry." "What?" "Every night." It was certain time, *pō Kāne* night.

KM: 'Ae.

TL: 'Uwē, 'uwē. In front by the coconut grove. We sleep over there, right straight across. She marked where it is [by the sound], and I tried to mark 'um too. I can not find 'um. Then one time both of us went, walk. We see 'um shining, really shiny.

KM: 'Oia!

TL: Yeah, shiny! We found the skeleton. So me and her was going to take 'um bury, but I told her "wait, I have to report this first to the ranch." So we left 'um there. Milton said they went take 'um up and put 'um in the burial ground, with Hannah's 'ohana, right there.

KM: Oh, at Kukui'ohiwai?

TL: Yeah. That place where they are cleaning, right going close to that new place by the golf course.

KM: Oh, the Makalei development?

TL: Yeah. So he said they took 'um up there.

KM: Hmm. When was that, do you think?

TL: Let me think...maybe in the 80s I found that.

KM: So is that time when you were working, *ho'oma'ema'e* the 'āina below, or you just go *holoholo*?

TL: Only go *holoholo*, me and my wife. And certain time she cry. I get hard time to hear, what's that? But my wife, she catch 'um.

KM: Hmm. Uncle, if you're down at the coconut grove, [pointing to locations on Kūki'o Project Map], Ka'ūpūlehu is over here, Kikaua Point is over here. That *ilina* for this baby, was on the Ka'ūpūlehu side, or Kikaua? Or even like where has the old house site that we walked out to [Site 16069], and the big *kahua*?

TL: Yeah, right.

KM: Where was this *ilina* originally?

TL: Right near where we went park our car the other day.

KM: Oh, so back in the mid-pond area?

TL: Yeah, yeah, that's true. I remember, my wife, we used to stay right at the coconut grove, and it *'uwē* sometimes.

KM: So you folks had to go in through the *nahelehele*?

TL: Yeah, but those days, the *nahelehele* no was bad.

KM: Not like now?

TL: It was all open with the donkey trail and goats, all inside there.

KM: Hmm. I guess used to have *kahua hale* and some kinds of stuff in the are too.

TL: Yeah, yeah, in there get.

KM: And you can see in the *loko*, the pond area...

TL: Right.

KM: It's also interesting, the way some of the ponds have walls built across them.

TL: Yeah, that's true.

KM: Some get *ahu*, stone mounds like that.

TL: Yeah.

KM: Did you hear how come those were made?

TL: Well according to the stories that I know from my wife, they used to raise fish, and go night time to get shrimp for them to go outside *holoholo*. She showed me one night. Hoo, *'ula'ula*, boy!

KM: *'Ula'ula ka wai, nui ka 'ōpae 'ula.*

TL: Yeah.

KM: Now, when we went the other day, you didn't see one *'ōpae 'ula*.

TL: Yeah. That's why I was looking, I didn't see the water, the same. Go inside the water now, no more. Before, over there was choke [plenty]. That's why I feel aloha over there, that day. I like to cry, myself.

KM: Hmm. So when you were looking at the ponds like that, and when your wife explained to you what...that's just like what uncle Robert said. "The *'ohana* cleaned the pond, just like how you clean paddocks..."

TL: Yeah.

KM: "Make stone mounds, stone walls, so they can take care of the fish."

TL: Yeah.

KM: They would take *'ama'ama, manini...*

TL: Yeah, anything.

KM: So when rough, *'ōkaikai* outside...

TL: Then they come home, fish in there.

KM: So you heard that same story?

TL: Yeah. My wife, she was pretty good with that. She only stayed with the old folks.

KM: Hmm, wonderful.

TL: Yeah.

KM: Hmm.

TL: So all the haoles came for run this *'āina*, run the ranch, everything. They make babies, they don't know how to name them, my wife had to name their babies when they were born. They call her. Then she take care, raise them.

KM: Hmm.

TL: All the *haoles* kids get Hawaiian name.

KM: Yeah. You know, when we walked down to the *pā niu* area [Site 16049] on Tuesday, basically we parked just about here.

TL: Uh-hmm.

KM: And then the trail, the old road that they bulldozed into the pond and down to the beach side...

TL: Yeah.

KM: Was that in your time that they bulldozed the road?

TL: Yeah, the jeep road. Yeah.

KM: So the road goes down to the pond area over here, and this pond, is the big area where they used to take care.

TL: Uh-hmm.

KM: Here's the *pā niu*.

TL: Uh-hmm.

KM: You know on the side, when you come back towards Kikaua, has that big *kahua* and the stone walls and house sites inside there? [Site 16069]

TL: Yeah.

KM: Did you ever hear anyone talk about this place?

TL: No, I didn't hear.

KM: No. Did anyone ever say that there were any *heiau* or anything out hear that you remember?

TL: I don't remember that. I don't think.

KM: Hmm.

TL: If my wife was here, she knew the places.

KM: Yeah. You know what's really amazing, and you'll see in this report from the history that I'm doing. That big flat *kahua* area [Feature C, Site 16069], and the white sand is right here. The *loulou* trees are right on the side.

TL: Uh-hmm.

KM: That big *kahua* and the houses there, in 1882, the man who made this map here, worked with various *kūpuna* (Ka'ilihiwa nui, Hopula'au, and the old man Punihaole)...

TL: Yeah.

KM: And what they learned was that that was a house built by Pa'apū. He made that house, and it was thatched with *lauhala* leaves. Right where this big *kahua* is.

TL: Right.

KM: But you know, when uncle Robert and I went down, we parked right on the side here [near Feature A, Site 16069], the first thing he did, right when he got out of the car, where this rocky area is.

TL: Yeah, right.

KM: He said "*Pā ilina kēlā.*"

TL: Yeah.

KM: Auntie Annie and uncle Una *mā*, told him that there were *ilina* right there.

TL: Yeah.

KM: And even when he came into Kikaua Point. You remember where the house was?

TL: Yeah, right.

KM: You folks used to go down to that house?

TL: Yeah, we go down to that house.

KM: And had the cook house on the ocean side, by the canoe landing?

TL: Yeah.

KM: Did you ever hear if there were some graves near the wall?

TL: You know, I heard something that had graves, you know. Get grave, but where, I don't know where.

KM: Uncle was talking about that too, and showed us.

TL: Yeah, around there [pointing to walled lot at Kikaua Point [Site 16048]]. I heard about that too.

KM: Hmm. You know, it's so interesting, when you walk at Kūki'ō, has the old *ala hele* eh?

TL: Yeah.

KM: You can go all the way to Manini'ōwali, Awake'e, Makalawena...

TL: Yeah.

KM: So the old *ala hele*.
TL: Yeah.
KM: A little further down, right on the *pali*...did you used to go that way too?
TL: Yeah.
KM: Has one big *kahua*, a big platform, on what they call Kakapa Bay.
TL: Uh-hmm.
KM: Just like how Emerson said “This house was built in 1882 by Paapu.”
TL: Yeah.
KM: Over here he said, “This is a *heiau*, built by Kamehameha I.”
TL: Uh-hmm.
KM: I don’t know if you remember the big *kahua*?
TL: Yeah, maybe.
KM: And up on the *pali* from there...
TL: Uh-hmm.
KM: And it’s really interesting, up on the *pali*, has all these *pū’o’a*, mounds.
TL: Yeah.
KM: It looks like all burials up on top. But on Tuesday, you and uncle said, that “you didn’t remember hearing about that.”
TL: No, I never.
KM: Hmm.
TL: No, that’s true, I never. But the one you talked about first time, in front of the house area, that I heard.
KM: You heard that.
TL: Has grave over there, but where, I don’t know. Next to the stone wall, but where, which side?
KM: Hmm. Now you used to go down for Hu’ehu’e and take care of there?
TL: Yeah, that was my job, clean up.
KM: I see that you would *ho’oma’ema’e* the stones around the *kiawe* like that too?
TL: Yeah. We pick up the *pōhaku* and make like that [the mounds of stone built around the tree bases].
KM: So sort of the same thing like how the fishponds. You *ho’oma’ema’e ka ‘āina*.
TL: Yeah.
KM: So the *kūpuna* would also go clean the *loko*?
TL: Yeah.
KM: So it’s just like house, *imu*?
TL: Yeah, right.

KM: The small fish can go home inside the mounds.

TL: Yeah.

KM: Hmm, *na'auao*, you folks, and the *kūpuna*, how they managed that.

TL: Those days, the *kamali'i* like to go to the beach. So we take them to the beach, and what I do is I take care of the beach. The y go fishing, swim.

KM: Hmm. A good *'āina*, yeah?

TL: Yeah. You know that place Kūki'o, you can go any time you want, or you cannot?

KM: Uncle, you can call Milton or Randy, you can go any time.

TL: I just like go down there and get the feelings. I like go by myself, sit down and think.

KM: Hmm... [discuss making arrangements to visit Kūki'o, gives uncle the phone number] ... And that's why we asked you, uncle Robert, and Kihalani *mā* to come down, we need to talk about "How do they protect his pond." Their plan was to possibly go in with bulldozer and open up the whole thing. They've already changed their plans because of talking with Kihalani, uncle Robert them. The historic preservation things, and they realized that they couldn't do that.

TL: Hmm.

KM: Is that good that they don't open 'um up like that?

TL: I think so.

KM: Just like the *ilina*...

TL: Yeah.

KM: Should they be taken care of, or...?

TL: Yeah. I think they should take care, leave them.

KM: Hmm. That's one of the other important things. Some times people do stuff...in fact just on the Ka'ūpūlehu side, on the lava about the ponds, has one big cave with *ilina*.

TL: Yeah, that I know.

KM: Did you ever hear about who was the *'ohana*?

TL: No, I don't know who the *'ohana* is.

KM: So this cave...?

TL: You got to protect 'um, let it be.

KM: That's where they *kanu 'ia*, so they're *kama'āina* to that?

TL: Yeah, that's their home.

KM: When we look at this area, one of the things that helps is, if we tell stories... Just like how you're talking story now.

TL: Right.

KM: People will maybe gain a better appreciation for the land. They can understand the stories of this place.

TL: Right.

KM: And how we're going to take care. So it's important that we talk story.

TL: Yeah.

KM: These ponds here, it would be beautiful to see them restored, open and clean.

TL: Right, yeah.

KM: All that *pohō*, all that muck before, you said it wasn't like that?

TL: No.

KM: Had the '*ōpae'ula* and no more guppies and all that stuff.

TL: Those days was nice, beautiful, and plenty '*ōpae*.

KM: And what, they'd gather '*ōpae* and go out...?

TL: For '*ōpelu*.

KM: Did you ever go out for '*ōpelu*?

TL: No.

KM: So was *pau* already?

TL: Those days, it was *pau* already, But certain times...I've been there for almost forty years. The canoe landing ground, and we camp by the lagoon. Hoo we see torch sometimes.

KM: *Huaka'i*?

TL: Yeah! Hoo!

KM: So the *kūpuna* coming down, back to that old place?

TL: Yeah, they come back. Some from outside, they come inside.

KM: '*Oia*, even from the ocean?

TL: On the ocean.

KM: So the *huaka'i pō* [night marchers]?

TL: Yeah!

KM: Oh amazing, *kupaianaha*!

TL: My wife tell me, [gestures with hand], no say nothing. They come home because that's their home. The next morning, I go look, I don't see one track, nothing.

KM: Hmm, *kupaianaha*! So those old people are still on the land.

TL: They still going. And they used to come home from outside on the ocean too.

KM: Hmm. So even Lagoon, when you go on the side of Kikaua, you could see out there, or was it at the old canoe landing.

TL: Yeah, right there.

KM: That old canoe landing.

TL: Yeah. But like us, we *ma'a*, we know the place. We heard the story and then when came to us, that's right! Some people, they don't believe you.

KM: Hmm. You have to *aloha*.

TL: Yeah, respect, that's how.

KM: When you don't respect, some times, they come, '*ai iā mea*.

TL: Yeah.

KM: Did you ever hear about any sharks out here, like '*aumakua*?

TL: Well you know Lagoon?

KM: Yeah.

TL: Get storm, get rain, how many times I see them come home, they come inside, take a couple spins, then go back out again.

KM: Hmm, so high water time?

TL: Yeah. Hoo, I look, I get my *kamali'i* out of the ocean.

KM: Hmm. Even Like Kalaemanō, did you ever go there?

TL: Yeah, yeah. I go get salt. We carry on the horse, come up.

KM: So was this when you were at Pu'u Wa'awa'a or...?

TL: Yeah.

KM: So from your small time?

TL: Yeah, from Pu'u Wa'awa'a, we go down.

KM: So you go down to Kīholo, pass Mula?

TL: Yeah.

KM: Pass Nāwaikūlua?

TL: Yeah.

KM: Out?

TL: Yeah, straight outside.

KM: Hmm. That's what uncle Joe Maka'ai, aunty Caroline *mā*, they said their *kūkū mā* would *kahea* to this big *manō*.

TL: Yeah, he come in. That is *mālama* kind.

KM: 'Ae.

TL: Now people they live down there, they go shoot goat because they like see shark. I wild like hell! They throw 'um in the water, then the *manō* come. Then they like shoot, boom, boom, boom. Hoo! Take me home, I no like stay.

KM: Hmm. And that's our own local boys too.

TL: Yeah.

KM: Because they don't understand the history. And you *hana 'ino*, it's going to come back to you.

TL: Bumbye they get hard luck. I remember, I stayed down at Kaloko pond, hard luck this cowboy Hu'ehu'e. He went shoot this mermaid inside the *loko*. But before,

Kūki'o wasn't used for the ranch, I used to take care of Kaloko. My wife them go down on the horse and donkey. I take them down, *pau*, I leave them. The next morning I saddle up, I ride *hapa laka* all the way up the hill, more fast.

Well my wife told me, "This morning, I went outside there look. When I looked *mauka*, up by the corner where the *pipi* drink water, I saw one mermaid, combing her hair." Hoo, I get [shakes, gesturing chicken skin].

KM: Hmm.

TL: And this cowboy went down, he saw that, he *hemo* his gun and he started to shoot. A 30x30. That time, the truck brought us home, one by one, drop us home. But me, I stay up the ranch. Well he went jump off the truck...my uncle was driving. That gun went shoot him, right there. Eat him up.

KM: Right there, dead.

TL: That's why, no fool around.

KM: And that's what they say, Kaloko...even Luahinewai, "*hā'ula'ula ka wai...*"

TL: Yeah, he come red. Kaloko, when *'ula'ula*, hoo, bumbye you come *mane'o* when you go in there.

KM: 'Ae. So you know that's it's no good to go. How come, because the *mo'o* is home?

TL: Yeah. No go inside.

KM: The mermaid like that.

TL: Yeah. But the guy was hard head.

KM: But what, those *mo'o*, mermaids, took care of the ponds?

TL: Yeah, they take care. That's why they live in their pool.

KM: Hmm. It's just like how Dr. Brock was telling us about the *'ōpae 'ula...* [during site visit/preservation planning meeting of April 25th]

TL: Yeah.

KM: How the *'ōpae 'ula* clean the ponds [gestures the *'ōpae* swimming upside down, collecting fine plankton].

TL: That's right, something like that, they clean the pond.

KM: Amazing. And now the ponds are filled with that *pohō*, and *hauna*!

TL: That's right [taps the table]!

KM: You smelled that when he stuck the stick into that?

TL: Yeah, yeah, that's all the kind *pilau*.

KM: But before, the *kūpuna* and your parent generation, they *ho'oma'ema'e* that?

TL: Every time.

KM: Hmm...

TL: Take care, *mālama*. I hope we can get that kind of people work for Kūki'o. The kind of people who know the place.

KM: Yes. That's why we're talking to you, uncle Robert and Kalei Punihaoale, and Kihalani *mā*.

TL: Yeah.

KM: And I believe, your nephew, Kaleo?

TL: Yeah.

KM: Maybe they can *kōkua* and get job too.

TL: Yeah, get job for them.

KM: Because when you have *kama'āina* that take care of the land, they can help the *malihini* respect it too.

TL: Sure, sure. You know, Kaleo, he is interested. When I go up Hualālai, I take him with me, and you know, he ask you questions.

KM: Yes. Well good... Oh uncle is that *kōko'olau* drying over there?

TL: Oh yeah, you like some?

KM: Oh, thank you, I'm okay. So you go gather that?

TL: Me, I go down Kaloko, by the 'a'ā side.

KM: Oh *maika'i*.

TL: [chuckling] One time the policeman tell me "What you doing, what is that?" they think I get one garden inside there making any kind [laughing].

KM: [laughing]... Oh these are important things! And this is what you were taught when you were young?

TL: Yeah. I work cowboy like that, I pick one bag on the horse, come home. Home, I hang 'um inside the house like this. 'Ono!

KM: By the way, when you would go *mauka* and *makai* like that, on the trails. Even like here at Hu'ehu'e, down to Kūki'o, did you folks see old areas where the families planted 'uala or anything?

TL: Well right down here, we get a place that we call Pā John or Pā Hale...

KM: *Makai* of here?

TL: Yeah right down here. That place had a lot of Hawaiians, but the ranch went take 'um away from there.

KM: Used to have house down there? The old ranch hands?

TL: Yeah. [coughing]...

KM: ...Did you hear the name Pāhinahina?

TL: Yeah, Pāhinahina.

KM: That's supposed to be one of the places on the side of Puhi-a-Pele, that was left open, not covered by the lava.

TL: Yeah. On this side, there's one place that was not covered. But I don't know if that's the place.

KM: Hmm.[pauses] I'm sorry, you're *'ōma'ima'i*. Do you need to go to the *kauka* or anything?

TL: No, no I go. But you know how *kauka* is eh?

KM: Hmm. But good, you *inu* your *kī*.

TL: Oh yeah, that's what I do. I don't drink coffee or nothing, I only drink the *kī*.

KM: *Maika'i*, and the *kōko'olau* is good. *Mamaki* too before.

TL: Yeah.

KM: Before, I hear you folks used to have *mamaki* some areas along the road here.

TL: Yeah. And on top get now. But [chuckles] near the road, the State poisons that. Hoo!

KM: That's right, you have to *maka'ala*, you can't just go *'ohi*.

TL: Me, I shake my head, I like cry for what they do. What we used to do in our days for the *'āina*. They don't think now.

KM: No more brains... Uncle, we'll get together again, *makai* at Kūki'o, to talk about how to preserve this place.

TL: Sure.

KM: But thank you so much for being willing to talk story today, this *mo'olelo*.

TL: I'm happy. It's for the old days.

KM: *'Ae, mahalo*. [Closes interview, discusses transcript and review process.] But if we can share some of these stories, it will be very important. Because as you saw, change, the land change.

TL: I know.

KM: If we don't know the stories...

TL: When you see the land change, it kind of hurts, *'eha!* [tears welling up in his eyes]

KM: *'Eha ka pu'uwai!*

TL: Yeah, I talked to Hannah about Pā John. We like go, *nānā* that place.

KM: Yes, that's what we were saying.

TL: But I don't know if the road is *pa'a*, or what. We have to ask the guys from Hu'ehu'e.

KM: I already asked Hannah, and told her, "Wouldn't it be nice if we could maybe get you and a couple other we go *holoholo* and stop a look at the land."

TL: Yeah.

KM: Maybe we can mark on some maps, various places.

TL: Yeah.

KM: This is important. These stories are important. And like Puhi-a-Pele, and more *mauka*, 'Ua'u-po'o-'ole, where the flow broke out. And before, they said used to have one big fishpond eh?

TL: Yeah, all down here, Mahai'ula, all that place had. That's the story I know, I hear.
KM: Hmm. Pele, she went *noi i'a*, and they refused her.
TL: Yeah.
KM: So she came *mauka, holoholo*.
TL: Yeah, that's how.
KM: And that's how Pele told the girl that gave her the 'ulu, this evening, put the flags around the corners of the property.
TL: Yeah, and then that night, Pele came.
KM: And was supposed to have had big 'ulu trees there before.
TL: I know, that's the story.
KM: No more 'ulu now?
TL: No, I didn't see. Nothing! *Pau!*
KM: Yes, they say it was a special place, that 'ulu grove.
TL: Yeah.
KM: Hmm. [pauses] Well...
TL: Thank you for coming.
KM: *Mahalo nui, mahalo iā 'oe...*
[discuss plans for field trips – end of interview]

**Personal Release of Oral History Interview Records:
Kekaha Region (Pu'u Anahulu to Kaloko), North Kona, Hawaii**

The interviews referenced below were conducted by Kepā Maly (*Kumu Pono Associates*) as a part of a study of archival and historical documentary resources for the Pu'u Anahulu and Pu'u Wa'awa'a region; and in the development of a preservation plan for cultural resources in the land of Kūki'o, North Kona, Hawaii.

Date of Recorded Interview: April 27th and May 15th 2000.

and June 17, 2000? *K*
(Hualalai Trip) *KM*

I, Thomas Kamaki Lindsey Jr., participated in the above referenced oral history interviews with Kepā Maly, and hereby give permission to Kepā Maly to include the released interview transcripts in the studies he is preparing to document the history of the land and families of Pu'u Anahulu-Pu'u Wa'awa'a and Kūki'o in the Kekaha region of Kona. This permission is granted, subject to any restrictions listed below:

(a) Quotes from the interview may be used as a part of the final report on historic and cultural sites and practices in the study areas, or reference may be made to the information in the interview(s).

Yes or no: _____

(b) Copies of the interview records may be made available to appropriate review agencies as a part of the preservation and interpretive development program.

Yes or no: _____

(c) The released interview records may be housed in library and/or historical society collections for general public access.

Yes or no: _____

(d) The released interview records may be referenced by Kepā Maly for scholarly publication.

Yes or no: _____

(e) Excerpts from the released interview in which stories of specific sites, practices, and/or anecdotes may be used in the interpretation programs at Pu'u Anahulu-Pu'u Wa'awa'a and Kūki'o.

Yes or no: _____

(f) Restrictions:

Thomas Lindsey Jr.
Thomas Kamaki Lindsey Jr. (Interviewee)

Kepā Maly
Kepā Maly (Interviewer)

Address: 72-3990-B Hauwani Rd. July 26, 2000
Date of Release

Kekaha - Kona, HI
96740-9101

Thomas Kamaki Lindsey Jr. (Release of Interview Records)

Group Interviews-Preservation Plan Meetings at Kūki‘o (makai)

May 15, 2000

Kūki‘o Group Meeting – Preservation Plan Development

(excerpts from recorded discussions with primary recommendations)

‘Ohana Participants (alphabetical order):

A‘alona Kahananui
Kinoulū Kahananui (KK) (with Annie Coelho)
Kaleo Kualī‘i (KaK)
Kamaki Lindsey (KL)
Hanohano Punihaole (HP)
Kalei Punihaole (KP)
Robert K. Punihaole (RP)
H. Kihalani Springer (KS)

Other Participants (alphabetical order):

James Leonard (PBR Hawaii) (JL)
Kepā Maly (Kumu Pono Associates)
Milton Morinaga (WB Kukio) (MM)
Randy Nori (WB Kukio) (RM)
Paul Rosendahl (PHRI) (PR)
Marc Smith (DLNR-SHPD) (MS)
Tom Witten (PBR Hawaii) (TW)

(disk 1 – track 1)

Introductions of participants, and brief overview of how they became familiar with land:

RP/KL: [See oral history interviews for background...]

KK: Describes how he came to be familiar with the land – worked Hu‘ehu‘e Ranch, traveled the land, worked with elders... Shares a familial relationship with families of Kūki‘o...

RP/KK: Discuss travel via the *mauka-makai* trails to Kūki‘o-Manini‘ōwali, and driving cattle to Kīholo for shipping...

KK: Relates story of Puhi-a-Pele – roasting of breadfruit, and lava flow that changed the Ka‘ūpūlehu-Kekaha landscape (covering of the Pā‘aiea fishpond).

KK/RP/

KHS: Discusses trails and access to Kūki‘o-Manini‘ōwali.

RP/KK/

KL: Hu‘ehu‘e did not run *pipi* down into the lowlands. Puhi-a-Pele, Pā Hale (Pā John) was extent of lowland cattle range in Kūki‘o. There were a number of goats and donkeys *makai*.

KK: Today very different from when we were young.

HS: Fountain grass introduced before 1920. When it reached a critical mass, it exploded across the landscape. Family photos from 1950s still show open lava, Kūili was red, no grass upon it.

RP: Used to have *pili* grass scattered along areas.

(track 2)

PHR: Provides group with overview of archaeological work conducted at Kūki‘o. Work began in 1986... Describes:

Main Kūki‘o Trail (Site 1193).

Kakapa Trail alignment (Site 16059).

The Kūki'ō pond complex (Site 16190).

The large platform (*kahua hale*) complex (Site 16069).

The two main burial caves (Site 16184 and Site 16185).

Sites adjoining, and in the Kikaua Point Complex (Sites 16191, 16067, 16048); including previously unknown graves identified by R. Punihaole (see *Figure 5*).

An inadvertent burial discovery (uncovered during grading).

And other sites in the area.

Proposes that plans for site preservation, interpretation and burial treatment come from those of you who are connected to the land, not others from Honolulu...

KS: Discusses *pā ilina* in Kūki'ō iki (above Kakapa Bay and the *heiau*); conversation to be continued later.

KM: Inquires if *kūpuna* recalled seeing the *heiau*, and *pā ilina*?

RP/KK/

KL: ...Were not familiar with the sites. In their youth, when they traveled the trails between Makalawena and Kūki'ō, they focused on fishing areas, not the lands behind the shore.

RP: Describes near shore and inland trails which they discussed.

KP: Inquires who made the trail that is now outlined with white coral cobbles.

Group: Use of the coral is new. The trail is old. (further discussion on *ahupua'a* and regional trails)

(track 3)

KM: Inquires about access issues.

KS: Discusses need to address resource protection when development improves access to various locations (cites impacts on Kūki'ō – Uluweuweu, when Ka'ūpūlehu access was improved). If we are going to make a public access on the south side of Kūki'ō, and we know that there are burials there, that's even more sensitive. If we have a parking area and we are encouraging the people to come down there, I want to make sure that we mitigate to the extent possible, trafficking up into the burial places...

When people come today, whether it's institutional enhancements like we see here perhaps for the ponds, or just in someone's own mind, they think, "We're doing a good thing." And they bring all the white stones up... When people come today, and they put stones in the trail, but they don't set them into the rock well, and it's tippy... There are safety issues associated with us meddling with these older things...

Group: Discussion continues on how to manage trails across Kūki'ō.

KK: Urges that trail work be done in a manner consistent with the early trail development.

RP/KK: Describe methods of setting stone for walking trails.

KS: It's not only the trail that people put the white stones on, but at the (Kūki'o iki) burial site, there are some large *ahu*. In the old days, when I was young, they were almost invisible because they were of the same kind of rock as the surrounding rock. But now you have people that have put the coral, and they've made the *ahu* bigger. And they draw attention to the area.

KaK: Notes that as a part of the program he works in at Ka'ūpūlehu, they are now encouraging people to look from the trail, but not to walk to or on sites that are beyond the trails. "I think personally, that they should stay away from the sites."

KS: That's a discussion that we need to have a little later, about how to treat the sites.

KM: further discussion and description of sites in the Kūki'o iki vicinity.

(track 4)

KS: With regard to the *heiau* and burials, even though they are outside of the property, they may be part of what we would want to interpret on the property, in terms of context. These features would have been a part of the life-way of the people of Kūki'o...

KM: Describe impacts of pot-hunters on Kūki'o sites. Suggests that it is important to have families that are native to the land, participate as stewards or property hosts, so that they can be watching. Such *kama'āina* can help direct people to areas and appropriate actions...

KS: Expresses hope that familiar aspects of the 'a'ā and lava terrain will also be protected. That not everything be lawned over. It is that landscape that we are familiar with. So when we speak of the historic sites and complexes...like when we go and look at the ponds, it's the whole interrelated collection of sites, that in my opinion, need to be treated as a whole. Those may be the places that we argue successfully for the lava lands, to retain that characteristic that is unique to this place.

So like the ponds being treated as a whole historic site, similarly the trails and the places associated with them...

RP: Discusses his joy at seeing the places he used to walk on, play on, where the old people lived...

Group: Discussion of those things which elders shared with us. It is important to pass those things on.

(track 5)

JL/TW: Discuss plans for public access. Plan is to develop access to what we call the Kikaua Point Park. Access goes right to the southern corner. We are trying to develop an access that will not disrupt too much of the land...

TW: Has been involved with project planning since the 1980s, and has seen the changes in the development concept. It is a lower density plan that what was originally discussed. Describes conceptual development plan.

Plan is working to preserve components of the 'a'ā and *pāhoehoe* land forms. This is both desirable from an aesthetic point of view and from a water resources issue.

- KS: Suggests that protection of the trails, will provide both historic site access and a recreational amenity.
- TW: *Mauka* section of the Kūki'ō trail is a preservation site, as well as the Kakapa spur of the trail.
- TW/KS: Discussion of private and public access corridors.
- KS: Inquires about development uses in lower section of Kikaua Trail.
- TW: Area will be developed. Some provisions for access will be developed.
- KM: Notes that development and access near Site 16069 (with residence and burial components), will need to be planned in a way that is sensitive to the cultural-historical resources.
- KS/TW: Discuss function locations of the proposed Beach Club and lodge area.
- TW: Points out proposed features and use areas on a color coded project plan...
 We would like to get input from you (group) on development of the site preservation plan. What the level of treatment should be, what should be done, and what should be interpreted. The main features are those right in front, near the beach side.
 We also have that area on Kūki'ō Point, which the developer will develop (restrooms and park amenities), and then turn over, or manage in a cooperative agreement with the State (State Parks Division). So the preservation plan must also address that area. Do you rebuild walls? How do you vegetate it, and so forth?
- (track 6)
- TW: (opens sketch developed from past discussions with various members of the group)
- KS: Asks that definitions be made clear. When we speak of “enhancement” of an area, for what purpose is it being enhanced? Enhanced for cultural purposes may be different than being enhanced from biological purposes, which may be different than being enhanced for resort purposes. I want to be clear about what it is that I'm being asked.
 I don't want to move forward thinking that I'm preserving this, and that there is going to be cultural activities that continue there, but then it is a garden for the people that are buying houses there. Anymore than they think that they are buying a garden, and there are a bunch of us hanging on the *pāhoehoe* there.
- KaK: Shares examples from neighboring property, and how uses have had to be defined between cultural practice and resort function.
- KM: So the cultural resources are not a prop for resort functions.
- KaK: Yes.
- KaK/KS: Discuss boundaries and nature of site usage...
- TW: Provides overview of Pond Management Plan. The enhancements that have been discussed are primarily from a biological stand point. A habitat that could be managed for the *'ōpae*. Cleaning up of the alien fish, plant-organic matter, an

algae build up. Dr. Brock has told us that we can return the ponds to a healthy ecosystem.

Our initial focus was on the biological side, but then we began to realize that there was an overlay of the archaeological and cultural use side. It is a fragile system, and we need to move slowly... (points out locations on sketch map). Describes five components of pond management listed in PBR memo of May 3, 2000, under PHRI Memo of May 5, 2000; details proposal for development of demonstration and control ponds. Proposal is to clear by hand, the loose rock open up more water habitat.

KS: Will people still be able to use the ponds for wading and bathing?

TW: We have not talked about that level of management. There are areas that have been historically used for those kinds of activities...

(disk 2 – track 1)

TW: Part of the plan seeks to relocate the *makai* wall of the pond complex, and rebuild it.

KP: Notes that the coconut grove has slowly moved further into the pond; it is different than it was even forty years ago.

TW: The concept is to relocate and rebuilt the *makai* wall as a part of the demonstration pond work. If the demonstration pond is successful, it is hoped to open up additional fingers of water in the 'a'ā.

RP: Notes that he is interested in seeing how the demonstration area works.

TW: The plan also calls for cleaning of the areas previously used for fishpond, so that the ponds can be productive again. The plan also proposes (a) restoration of an area with the cultural modifications; (b) planting various vegetation that would have grown here in earlier times; and (c) an area that preserves expressions of the geologic features...

The plant palette includes coconuts, *hala*, *loulu*, and other natives that might be appropriate.

KS: Inquires if a similar plan is being made for the north ponds on the Ka'ūpūlehu side.

TW: Yes, the plan is similar; cleaning of algae and inappropriate plants, and restoration of 'ōpae. This may entail the development of a buffer wall through a section of the pond...

KS: Are there management constraints that we need to know about when discussing these ponds?

JL: Notes that creating the fingers or open areas for the 'ōpae 'ula, there are certain depths that are desirable. They need to be sort of isolated, rather than one big area. So the separate fingers that Tom is showing you works well from a management point of view. The kinds of access that will be provided needs to be considered.

(track 2)

KS: What kind of water will be used for irrigation.

- TW: Water from the brackish wells.
- KS: Expresses concern about ph balances.
- JL: Dr. Brock is monitoring that at all times...
- Group: Discussion of house lot configuration and resort activities on the beach (color diagram referenced).
- KaK: Beach is public...(discusses the present resort canoe activities)
- KS: James and I had previously discussed what kinds of activities would occur over here near the cultural site. Resort and beach activities will need to be planned to minimize impacts.
- Asks if there really is a plan to have a barge load of sand brought from Australia to extend the sand of Kūki'ō.
- TW: Not that I'm aware of.
- KaK: Inquires if there was a *hālau wa'a* on the large beach at Uluweuweu?
- RP/KK: Not that they know of
- KM: Describes the 1850s references to the canoe landing near Kikaua Point (Site 16191), and the descriptions of the *lānai wa'a* given by Robert Punihaole. Notes that based on descriptions of the larger beach area from 70-plus years ago, it is possible in the period of pre-history, that the entire shore line could have been accessible to canoes.
- It is important here to also discuss how the *pā niu* (stone wall and coconut grove) (Site 16049) will be cared for. It is an important component of the cultural landscape. And during our last site visit, Hannah and Kaleo were talking about saving stumps from trees that need to be cut (because of age, or impacts on the pond), and that those stumps could be used by practitioners in the making of *pahu*...
- Group: Agrees. (Marc Smith arrives)...
(track 3)
- KS: Paul, we talked about the biology, are there any archaeological recommendations or anything that we should know from your discipline?
- PR: As a part of this pond modification-demonstration project, a part of it is to do a detailed map of the entire pond complex. The earlier map (1992) is a schematic, but it doesn't have all the features... So part of this on-going proposal is to have then entire area hand cleared, all of the exotic vegetation removed, and some of the *naupaka* pruned back—that will grow back. But to be very careful so that they don't hurt the *hala* or palms...
- KM: *Makaloa*.
- PR: *Makaloa*. Then we can see all the different features, mounds, walls, so that we will be able to map everything.
- KS: I believe that natural resources are cultural resources. Aside from removing the excessive organic layers... When we talk about enhancing for biological purposes or increasing the volume of water, or the surface area of water, how does that square with the archaeology?

- PR: Well, the entire pond complex (Site 16190) is a cultural-archaeological site. All the way out, the full limits.
- KS: To the 40 foot buffer fence line?
- PR: Well, the 40 foot fence line is a little arbitrary. It was set by the Army Corps of Engineers, and we just agreed to it at that point, to use it as the buffer. But the extent out to the edge where there has been pond water and various modifications, pieces of trail... So this will come down to some kind of negotiation, compromise, and consensus with the State Preservation Division as to what is an acceptable level of restoration versus enhancements, versus improvements and changes.
- KS: So we have a number of uses or characteristics of the area. A wet land ecosystem, a cultural place, it's an archaeological complex, it's a garden for the resort and residents that are going to come here. What's the hierarchy for uses. Though they are not necessarily exclusive, but there may be a hierarchy of compatibilities. What are managing this thing for?
- MS: Good question. From our concern, the first priority for us would be the archaeological-cultural site.
- KS: Is your agency the agency that we need to please, or that has the elements that we need to satisfy?
- MS: I think we are one of several. Then you start the inner-agency battling, who ends up on top, I don't know.
- JL: We have to go through another process. This is all part of an updated pond management plan, where all of these types of improvements are incorporated into that, and given to the Corps of Engineers. That gets reviewed by the Department of Health and the Coastal Zone Management Agency, so there are a lot of different agencies involved. One of the things that we are looking at here, as we do these modifications, we looking at the kinds of modifications that may have taken place historically. Where they created some area for the *'ōpae 'ula*, that had been modified in the past. So it is a continuation of that kind of hand removal of the rocks as a part of the demonstration project.
- From a visual point of view, the more open water you can get, and the green introduced to that, it gives it a lush feeling to it. So maybe, if you have a hierarchy in there, the cultural is of number one importance, but it has to work in conjunction with the biological.
- KS: Enhancing habitat for the purpose of growing *'ōpae 'ula* to go out and fish for *'ōpelu*, is to me, real different from growing *'ōpae 'ula* 'cause you can. So I'm just trying to get clear what our objective is. I'm concerned when we use the word "cultural." when that might not be what we're doing. Are growing...enhancing *'ōpae 'ula* habitat for a cultural use, or are we doing it just because we can?
- JL: We're looking to you for guidance on that. But in one way, we are telling a story here. There is an interpretive value here. If we don't protect that resource, we can't tell that story any more. Then, in terms of how that is used in an ongoing basis, we need your input on that. And in terms of gathering some of the *hala* for

activities that might take place on the site. Caring for those *hala* groves, the gathering of the *makaloa* down there, and using that for weaving. What ever kinds of activities that might be appropriate that we could incorporate as a part of that overall interpretive program.

TW: If you raise the *‘ōpae ‘ula* and use them it’s a cultural event. If you don’t use them, it’s sort of a biological study.

KM: There was an interesting thing that Dr. Brock brought up about this symbiotic relationship between the *‘ōpae ‘ula* and the ponds, their role in helping keep the ponds clean.

KS: Uh-hmm.

KM: So there is this overlay. But as Kihalani brought up, in the Hawaiian context, cultural resources are not separate from the natural resources, they are one in the same.

KS: Yes... While inside of our practice they might be reciprocal, and a holistic relationship, just in that litany of agencies that you’ve described, there maybe inter-agency jockeying for position. The biology guys not always agreeing with the historic sites folks...

Group: Continues discussion on varying uses and agency roles.

KS: While we have gone there in the past to *‘au‘au*, I don’t know about the carrying capacity of the ponds. So it may be that that is just a memory.

Group: Discusses problems with sun oils and over use (too many people using them for bathing) of ponds, and resulting impacts on pond life.

KP: I am also concerned about people walking over these fragile stones. They are brittle. By walking in there, they are going to change the pond.

TW: Yes, even the algae mats that Brock was describing. Certain ones are there and functioning to take up all of those nutrients. You step on that stuff... He said twenty years ago, up north, he walked in an area, and his tracks are still there. So you don’t want to go stomping through that stuff. It’s absorbing all the nutrients, keeping the water clean...

KK: Describes his experiences of finding *‘ōpae ‘ula* in areas opened up some distance *mauka* of the shore. (describes how his elders caught *‘ōpae* for *‘ōpelu* fishing)

Group: Discusses process of ponds being cleaned of guppies, and restoration of the *‘ōpae ‘ula*... (leave office and go *makai* for site visit)

(section not recorded – paraphrased from notes and memory):

While walking around the pond complex in the vicinity of the *loulou* trees, uncle Robert pointed out the area that was used as a fish trap when he was a child (see *Figure 5*). The fish were driven from the large pond complex to a small channel that extended from the pond between the *loulou* and two or three present-day coconut trees, to a smaller pond trap that extended shoreward as far as the rock base of Site 16069 and the *pā niu* (coconut grove wall) (Site 16049). Coconut fronds were laid over the small pond trap, to keep the area dark, and the fish driven through the channel. The channel was closed, and the fish sought

shelter under the coconut fronds, which were then lifted off, and the desired fish taken. (See further recorded descriptions of the fish trap in meeting transcript for May 22nd.)

(recording transcript continued – track 4)

PR: Discusses various walls and mound features in ponds. Discuss various features of Site 16069.

Robert was told that there were burials in the other platform up top (Site 16069, Feature A). I know that we did a little digging on top, and we found pre-historic fishhooks, and then on top we got glass and fishhooks. So it was probably a habitation, but later a burial was put there. So we have to treat that a little differently.

We might consider that this area (Feature C) would be a place that we could have cultural activities. Maybe the platform could take that kind of usage.

KS: Asks if there are any examples of that kind of treatment on other properties?

PR: Not really. Perhaps, Hōnaunau or Ahu'ena.

KS: In those two examples, both of them were well recorded, graphically. So you had the foundation for “reconstruction” which we don't have here. I'm of the opinion that if we don't have the documentation to reconstruct from. If we don't have a primary resource of sort...

KP: We won't know what it really was. Was it for religious ceremony or something else?

PR: If you make clear that we are not reconstructing what was here, because we don't know...maybe we're making our best guess at what may have been appropriate at a particular time. But make it clear that it is not a reconstruction.

KP: Have you ever seen anything like this that may have been used for drying fish, or something?

PR: It could have changed over time. I can't see what else it would have been except for a chiefly habitation complex. Perhaps they came and stayed here a couple of weeks at a time...sort of like a resort. In later time, maybe in the historic period, maybe they used it for other things. Before Robert's time, maybe they put out some *lānai* here, drying nets, drying fish, maybe they worked *lauhala* up here. It could have been.

You see this house back here, is a different kind of residence, perhaps built what, 1880s?

KM: Yes, based on J.S. Emerson's field books. And it is built in a style that is traditional.

PR: So there may have been different activities out here...

KM: Activities associated with daily life. When uncle Robert and I came up here a few minutes ago, he said something that was very important. To you, you felt that if they would preserve this place, you would be happy?

RP: Yes, not only happy, but it would be good for an educational program, where our young people can be taught about the past. I think that my *kūpuna* would be

happy, they would see that these things have been carried through. Knowing that their *mo'opuna* took care of them.

(track 5)

KM: Yes. So Kihalani's question, preservation. Is it appropriate to build something and guess, or is it appropriate to stabilize what's here, what we know, and create stuff that people can hold in their hands and look at, and get an idea of what it is. Do you build something that you don't know, or do you...

RP: Not in the modern fashion, but in the old fashion, build some kind of *hālau* with pili grass, a simple place where we can show the kinds of things that were done in the past.

KS: Then we get into the issue... My preference would be to stabilize what is here. To make square the walls, take out the alignments that have obviously been laid over. And then as you were describing, have interpretive materials that either tableau that are places, or maybe handed out. If we decide to do some sort of constriction... I won't say reconstruction, because we don't know what was here. So if we decide to do some sort of construction up here, they we need to determine what it is that we are interpreting. Are we interpreting the time when fisher folk may have lived here and had the *lānai 'ōpelu*, and the *lānai* for drying nets? Or do we go back to an older time and construct what we believe that chiefly residence may have been like?

But these are things that we need to become clear on. If we are going to construct, what era is it that we are going to be constructing for? Again, my preference would be to stabilize and *lawa* (enough).

KP: Yes, I think so too. Stabilize it.

KM: So tell the story off-site?

KS: If we do that, we can interpret a variety of era. We can have an artistic rendering of what it may have looked like when fishermen were here. We may have an artistic rendering of what it may have been like in a chiefly time.

KM: Yes you provide the seeds for the imagination... (discusses example of the community descriptions recorded in the *mo'olelo* of Kūki'o, Uluweuweu, Manini'ōwali, and Kahawaliwali.)

KS: And there may be, properly so, a place that is sheltered, that is comfortable for teaching crafts, for interpreting and telling stories...

KP: But not on top of what you have here?

KS: Exactly.

KM: And from the interpretive aspect, think of the opportunities for telling the story, that you have if you actually brought the fish trap that uncle Robert described below here, back to life. To have the demonstrations. But it's not just for show, and throw the fish back, but maybe it's a of the give back to the families who participate. Or maybe they even share how you *lāwalu* (prepare the fish), and share with the visitors. They can see the whole process, from trapping the fish to cooking...

KS: While we're here, Tom, I would also like us to discuss the view plane a little bit, as we look around.

- TW: Provides brief description of where buildings will be places, and relationship to view planes.
- KM: So will Mūheʻenui still be visible (from Site 16069)?
- TW: Yes. (described roof lines)
- KS: And Puʻu Pāpapa?
- TW: So that one from this vantage point, probably not... (group separates into various conversations)
- (track 6)
- KS: So when we take into account, if we are going to be doing demonstrations, it might be that either a site at the canoe landing, or down in here, you are less conspicuously in the foreground of the resort.
- KM: So perhaps in the back side of the former *lānai waʻa* (Site 16191 C) or...?
- KS: Just in terms of the context of, if you are weaving or something, maybe you would rather be in the shade of the *milo* than on an authentic site, but that is most attached to a hotel lobby.
- TW: Right. Even down below here, near the pond, you're isolated in a different environment already.
- KS: Yes. That may be a more authentic experience.
- HP: Yes.
- KS: It may be that over time, when we see this...I think it would be preferable to move slowly with construction on this site, than to move quickly with construction and then remove it as our thinking changes.
- TW: Right.
- KM: That's an important thought. The integrity of a site is easier to maintain when you do a simple stabilization, just cleaning up...
- TW: Yes, cleaning it up so that you can read what the forms are.
- KM: And I think you have to give credit...particularly for the visitors that would be coming here, they can imagine the scene with just a few seeds from the traditions, stories, and historic accounts. A good graphic and text. It doesn't need to be fancy. Just the Perryman-Emerson field sketches, they speak loudly to people who have an interest in history and landscape.
- TW: Any thoughts about that lower sandy area (the are between the large platform and the *makai* wall and trail alignment)? As far as a potential use area. We had spoken about the vision of having an area where different crafts, *lauhala* weaving and things could be done. So to incorporate and tell that story, where would the most appropriate place be?
- KP: Right down there.
- KS: In the shade.
- KM: Yes. It doesn't need to be a Hualālai, mega-buck facility. It could be something very simple, traditional style.

- TW: Yes, we're looking to do something low.
- KM: Off-site...
- Group: General conversations of historic lands uses...
- KS: Again, my inclination would be to move slowly, and to go with stabilization. There are lovely shaded areas on either side that are comfortable. Rather than if we start plantings and buildings...
- (track 7)
- Group: (break into smaller discussion groups)... recorder off.
- (track 8)
- KK: ... (discussing treatment of Site 16069) I would go with stabilization. In order to stabilize we will have to take out this foreign growth.
- KM: Yes. So what do you think, should they reconstruct or...?
- KK: Stabilize.
- KM: So if you don't know, what are you going to rebuild?
- KK: You don't know. When you stabilize, at least you go back to the original of what you see left.
- KM: And before, it has been said that the *kūpuna* set the stone with their voice or prayers...
- KK: They had their traditions, what they constructed. But that one there, (pointing to the upper section of Feature C – Pa'apū's House) where they stay, that one is the original place. This one here (the large *kahua* between the house and trail), I think they went fill it in for dry fish and what.
- KM: Yes...
- KK: But to me, restoration, keep it the way it is. When you go adding all this and that, you're not sure what was. The way I look at it from my point of view, it's just like you're lying. Like I said, what I know, I'm going to tell, but what I don't know, I'm not going tell...
- (track 9)
- KK: ...Discusses his recollections of working down in the Kikaua vicinity in the 1940s-1950s... (end of disk 2)
- (begin disk 3, track 1)
- Group: (Returned to office, continue discussions on preservation plan and proposed actions. Uncle Robert had to leave for a meeting.)
- KM: (speaking to Tom) Do you want to give a wrap up of what was discussed today, and if there are a few specific comments that can be made about appropriate treatments?
- TW: Maybe we should have Paul take the lead, just from the discussions we had out on site, as far as chiefly residence, the platform area. Starting from there. And we talked a little bit about access issues from where the beach club will be and how we get down around the pond. There will be pressure to get people from the

beach club to the beach, Uluweu. So from around that little catchment pond area, where they are cleaning now.

So maybe when they're *pau* cleaning that area, we'll see better where the trail was. Versus access up on top of the platform.

There are also the usage issues. The developers of the property are concerned about that area. We have picked an existing trail and started *mauka* of that. So now, what are we looking at, and how do we interpret that? The access issues. So that's why we're trying to get together and figure out what's the most appropriate treatment. They've gone in and cleaned out all the *kiawe* and what, but where do we go from here?

We spoke about stabilization. Paul has to write this up in a preservation plan and describe what we're going to do or not do for those sites. He has the most background, of what they did back in the mid 1980s. He has a better idea of what those sites are and what they were used for.

PR: Well, one of the things that I thought I was hearing down there was — There is a preference in treatment of them, in what we would call stabilized ruins. You see to it that they don't deteriorate anymore. You go back in places where you have walls that have fallen down a little bit, but still have the original material there, you take and rebuild that piece of wall there. You don't go in, putting any kind of structure, that you don't have any evidence for. So this would mean not putting some kind of thatched structure up on top of the platform. I would hope that we could figure out some way so that people could get relatively close, so they could see stone structures. You don't want to have them fenced off somewhere where they can't get close. But I think you're saying that you don't want people walking up all over the tops of them.

I think there may be a way to get down to the beach, next to the pond, around where Robert was pointing out where the old wall was there. I think we could work up a trail to come there okay.

KS: The alignment of that trail...we'll have a better idea of that when the *plucia* is taken out as well.

TW/PR: Right.

KM: It seems logical. When you look along the edge of the wall alignment that was along the fish trap, you can see right along the *pali*.

KK: Is that going to be access for the public too?

TW: Well, public in the sense of the residents.

KK: For the residents. Do you have to have an opening for the public?

TW: The public access is going to be all the way down on the Kakapa Bay side. A road down to a parking lot, and then a trail down to the beach. (reviews the road alignment and public access). The shore line trail will still be the public access.

KK: I was thinking that if you didn't have access, then you wouldn't have any problems, like they've had at other places.

TW: This would just be the residents and people who stay at the lodge.

- KM: Except for the coastal *ala hele*, families tied to the land, or other people can travel that and walk up to the sites.
- TW: Right.
- (track 2)
- TW: Discusses provisions for public access.
- PR: It sounds to me too, that the greater emphasis for interpretation will be focused towards the pond (Site 16190), and less so the structures out here (Site 16069). One suggestion I heard was either in the area immediately south of this structural complex, or immediately north of it, on the *makai* side of the pond, would be an interpretive area in there with some kind of a simple *lānai*, roof over it. Maybe a low stone platform, with *'ili'ili* paving, that mats could be put on. This would be the kind of place that people could demonstrate these crafts, tell stories about working the pond. The pond would be right there where you could actually see. Occasionally, you actually do a little fishing in the pond, driving of the fish.
- TW: A round up.
- PR: Yes.
- KS: And also the *lauhala*, harvesting the *lau* there.
- PR: Yes.
- KM: Yes, the *lauhala*, *loulou*, and *makaloa*. In his interview, uncle Robert described his elders still gathering the *loulou* and *lauhala* in the 1930s. And Aunt Caroline Keākealani *mā*, discuss coming from Ka'ūpūlehu as well.
- TW: Robert was saying that those trees were always kept clean.
- PR: One of the things that makes this a really special place, different than a lot of the others along the coast, is this pond complex that is so accessible. It can be used as

the focus for interpretation. I think that may be a stronger focus than some of the other aspects having to do with the structures themselves.

The structures, we're not going to be able to get on them, particularly the area that Robert was told that had graves.
- KM: I asked uncle about that before he left, and Kalei has some strong concerns about that. The *ilina* are on the platform, and the present-road comes down right on the side.
- KP: Yes.
- KM: You and dad were talking about that. What do you think about the access? How would you like to protect the graves on this site here (Site 16069 Feature A)?
- KP: I don't want people running all over it. Maybe a wall?
- PR: A wall might be...but we have other real walls that are there, so you might consider a wall that looks a little different, or maybe even something like a very thick *naupaka* hedge.

- KP: Oh yes, that's an idea.
- PR: If you keep it trimmed it will be thick. It doesn't have to even be too high.
- KP: Right.
- PR: So you keep people out of there, and then you could have a path way outside of it so that there would be no clear access there at all.
- KK: I think that is a good plan, instead of putting in a wall...Putting a plant, *naupaka* or some kind of low plant...
- KP: Bougainvillea (smiling)
- Group: (laughing)
- KP: My point is, I don't want the public walking through the site.
- PR: Robert was telling me that all that *naupaka* that is out in the fishpond, was never there. But maybe we can use it back, to make hedges and keep people out... I don't know if you want to identify with a sign or something.
- KM: It may be something as simple as — This is a culturally sensitive site, please respect those who came before... Destruction is subject to penalty under...
- PR: Politely put, "Keep out."
- KK: I'm sure that there will also be some kind of security to ensure that people stay out.
- KM: That's an important point as well, as Hannah has mentioned before, are the employees that are working here... Will the person working grounds, the pool, or restaurant, be empowered, and have enough knowledge themselves, so that if they see someone tromping through there, that they have the responsibility, authority to call them... With *aloha*. But tell them that it is a restricted area, set aside for those who lived here before.
- KS: Next door, I was invited in to work with the staff, as they hired. Often, when you work in the area of ethnography, you write the report, it goes to the consultant, and that's where the information stays. Rather than with the people who are mowing the lawn, cleaning the floors... So over there, we were able to have discussion groups with me. Maybe over here, as the staff is hired, if we are available, or would care to, we could orient them to this place.
- HP: Yes.
- KS: Because then, as Kepā was describing, they have the information. They may not necessarily have the *koko* that we have, but they will have the information. What I observed next door was that the employees felt so good that the company felt enough respect for them that they were given this educational opportunity. Then it makes them more tender hearted, more likely to protect something when they know that this is your family. They know the people whose family it is, it gives them a greater sense of responsibility in caring.
- HP: That makes sense.

KK: That's a good point, to let the staff know that they are obligated too. And when they are obligated, then they have a responsibility. Like the security comes, "Hey, get out." But when they can explain why, it'll help.

KS: And then too, instead of it just being on the paper, in the report, there are people who you bump into, and their family is here.

(track 3 – referencing points on a site map)

PR: One of the issues that we will have to deal with is that behind the complex (the area immediately *mauka* of Site 16069) is this trail. The owners have wanted to push closer. There is this rough area behind the trail, and they want to move closer into that area. I don't know how close you want to let them come. This trail is not a very stable trail. I suppose one possibility would be to improve it a bit in an appropriate fashion so that the stone set right. We could even do what looked like dry set stone wall that follows the line of that trail, behind it, so that they could use the area up to the trail. That would also give them a nice overview point to be able to see the site. I don't know what the elevational change will be, but there might be some vantage point from there.

KM: Yes, it could be a good interpretive point.

TW: We've been looking at a grade change of about 3 or 4 feet. It's not high, but it does give you a vantage point. When you view the sites from that side, you can start to read more on the landscape. I think even in the stabilization process, once you stabilize and clean up those edges where rocks have moved or fallen down, I think people will be able to see and understand the story that you're telling.

PR: There might be a particular point along here that will be the best vantage place where you can have some type of interpretive panel and look and see these structures, and then look down at the drawing and see what might have been there. That might be a good place too.

KS: Will there be a building? Paul is talking about this dry stacked wall. And then, how far away is the building?

TW: The building on the site plan is quite a ways away from that. It's pretty much a terrace area.

KM: (brings a conceptual plan map off the office wall which portrays the stabilized complex and proposed buildings in the background). This is really neat because it gives you an idea of what happens if the sites are stabilized, and the area you're speaking of.

(track 4)

Group: (looking at map)

TW: (pointing to locations around Site 16069) Basically this is that wall. Here is the trail, there is sort of a spur. Though in this scheme, we were showing some kind of access coming through here. But it doesn't sound like that is desirable.

KS: Uh-hmm.

TW: So basically we have this cross access, and some way to get by this side by the pond.

- KM: Yes, the artist basically drew it out here. If this is the *loulu* and trap area, this is almost exactly what appears to be there now.
- TW: Yes, here is the upper wall, and the platform where we were.
- PR: So you could actually have it come down here or go around.
- TW: Right. This is the burial site is here. So there, you'll start talking about landscape buffers and treatment on that edge. So this is basically what you would see.
- PR: There may be a way in which you could use this sandy area, that it would be okay to have people in here (the area just *mauka* of the shoreline trail). Without getting any higher onto the structure itself. There's that little stone and sand fill area, that would be a good place for people to see the walls and the way those big stones are set on end.
- TW: Hannah's question as far as structures, there is a pool-beach bar, an open pavilion structure right behind the area. Then the rest will be pretty much pool deck and landscaping...
- Group: (further limited discussion on viewing area from behind the residence complex, and in front of the pool).
- KS: A viewing area that might be like a *pāpa'i hau* (a *hau* tree arbor).
- PR: The other thing would be somewhere in the front area, down in here, that you would be looking at placing a low stone platform with a *lānai*-type roof on it. It would be a good focus of activities relating to the ponds and various crafts...
- Group: (general site locational and land use discussions) Discussing changes in shore line, how sand has mounded up, creating a berm and filling the ponds. Similar changes have been witnessed at Honokōhau, Kaloko, Makalawena, Ka'ūpūlehu, and Kalaemanō.
- KK: Discusses cleaning ponds. If you're going to go in there and clean with machines, you're going to wreck it. So my suggestion is to put a pump and pump it out. But where are going to put all the silt?
- PR: They'll have to find a place to let it out to drain.
- KK: That's what they did with Kaloko when the new owner took over... They pumped and put the silt on the 'a'ā.
- PR: They should be able to let all of that stuff dry and then use it somewhere.
- KK: Maybe you can take all the mosquito fish out at the same time (chuckles).
- TW: From the biological standpoint, it's real sensitive. When we pump out, we want to watch so that the fish don't get relocated into areas where they aren't present. But last time Brock was out here (group meeting and site visit of Feb. 25, 2000), we saw fish almost everywhere. He was pretty depressed...
- KK: Maybe the silt can be taken *mauka* to by where the access road will be, and used for planting in the future.
- TW: Yeah.
- PR: Maybe there'll be a nursery area somewhere in here where they can use it.

- TW: We'll have a lot of use for the silt.
- KS: This demonstration area, it's to meet the need of the guests at the lodge?
- KM: The cultural demonstration area?
- KS: Yes. It'll be used by the residents?
- TW: It's hard to differentiate between the residents and the visitors.
- KS: Which is what they kind of have going on next door.
- KM: Will there be an opportunity if, say a group of students that were specializing in some aspect of Hawaiian natural-cultural history, that would like to see a cleaned 'ōpae 'ula pond system. How they are gathered... Will there be community opportunities like that, for groups to make arrangements?
- TW: I'm sure there will be the opportunity. From a resource standpoint, they acknowledge that it is unique.
- KM: Back to that whole thing about a working 'ōpae 'ula pond. That's what all of the 'ohana at Waiakauhi and Makalawena all talk about. It was a working area. It's hard to keep it going for just a garden. But when it's a living, viable system, it has family's lives, history, and a knowledge is perpetuated.
- PR: Were they considering having any kind of a central place, or person, like they have over there at Hualālai?
- TW: We haven't gotten to the operations point of that. But from the model of Hualālai and how they've been able to translate that to the residents. It seems like it would be a reasonable assumption that they would want to have that component to facilitate the interpretive program. But who's going to head that up? I don't think that that's been looked at yet from an operations standpoint.
- PR: If you're going to have a type of active interpretive area down here, you'll need to have someone to coordinates the whole thing.
- KM: A program sort of like a "*Kama'āina Host*."
- TW: Right. I see something like that, because it's a low intensity, a relatively low visitor impact. Some of the sites are more like a special events type of thing, scheduled once a week. Once the thing is put together, the sites are available for use by crafts people who want to do their crafts there, as a working site. Gather the *lauhala*, the *makaloa* like that, and using it as a working site. But as far as a demonstration or...
- PR: In any case, you'll need somebody to coordinate.
- HK: Yes, to coordinate. Because you would want to expose this area as a cultural center.
- KM: So how... The benefit someone coming down here to do demonstrations... There are several layers that will need to be addressed. Can the demonstrator afford to do it as an individual? Or does the person have to go out and work full time? Or is it, if you come and gather the material, you contribute to it care and maintenance? How are those arrangements handled?

Also, how do the *kūpuna* who have family traditions and ties, and that have burial sites...? And how the *keiki*, descendents will continue their practices. How are those arrangements going to be made. This is something that will need to be discussed. What is the mechanism for access? Will they be turned away at the gate, when they now try to come down to go visit the old places where *tūtū* lived or was buried?

PR: How do you facilitate local school group visitation?

HP: Yes.

PR: These things will need to be worked out.

KM: Remembering that an important part of the practice is not just the right to go and collect. The right to collect was predicated in the tradition by taking responsibility to care for the resource. You *mālama*, you take and use. You don't *mālama*, you didn't have the right. It was [pauses]...

TW: Reciprocal.

KM: Right.

KS: (discusses other kinds of activities which might be offered on the beach). If there are beach-boy activities, will we want to piggy-back it onto this or at another site near the canoe landing...

RM: (programs are not that far developed)

Group: Discusses safety and liability issues of having a beach without water safety personnel.

(track 5)

PR: One other question we haven't raised is, what about the trail, *mauka-makai*? (Site 1193) It's being preserved, but...

KS: Which one?

TW: The *mauka-makai* trail.

PR: I'm talking about the main one.

KS: It is being preserved?

PR: Oh definitely.

RM: A portion.

TW: The *mauka-makai*, but the spur section.

KS: Oh be still my beating heart (laughing). (referring to her desire to see the length of the *mauka-makai* trail—Kikaua Point Section—and adjoining sites preserved)

PR: From the spur (intersection of Site 1193 and Site 16059), at this point, and all the way up here.

TW: Hannah, on this side, as we were talking, potentially, there is room to make a functional replacement. Like when we were looking back, that little area you were talking about in this service area. But this is showing here, we have a road way

that doesn't really have pedestrian facilities with it. And there are other cottages going up here, and in the master plan there are more cottages going up to the spur intersection. So there is a potential to replace a functional access down along this side, that basically gets you down to the canoe landing (Site 16191).

KS: Uh-hmm.

TW: So we brought that up and will be looking at how you can make that work. For the lots on this side (the *makai* lots above Kikaua Point), we are looking at a trail connection, so that people on this side will have a connection into the beach club area. So there is a potential that the trail can be replaced.

PR: What is going to happen with the trail? It's being preserved, but is it going to be made an accessible walking trail? It's too bad there aren't interesting things along it.

HP: There are.

KP: The lava.

PR: In the part that's being kept. There's that little shelter further down.

KS: Uh-hmm. Again, that's what I was asking. That shelter that has the *kiawe* growing at it.

(track 6)

Group: (looking at the diagram various conversations of preservation and development areas)

KK: (Uncle Kino and family and uncle Kamaki bid *aloha* – depart)

Group: (various discussions in departing)

HP/TW: (discuss proposed golf course development)

TW: (mentions the inadvertent burial discovery)

PR: Noted that the burial treatment plan had already been developed and approved.

KP: They'd mentioned that there was a burial cave on the Ka'ūpūlehu side.

KM: Yes, how do you keep people out of it once the residences are located there?

TW: The roads here are getting revised.

RM: It will be in a lot by itself.

PR: Perhaps a thick hedge of *naupaka* or something. If you put a wall in there...

MM: It's residence are basically, so perhaps a low rock fence?

Group: (discusses other areas where burial features are marked and closed in subdivisions)

PR: So perhaps it might have better protection to identify as a cemetery?

KS: If you put that something is a grave or a cemetery site, for the majority of us, it will predispose us to a certain behavior. Guys that are rippers and tearers are not going to care. If they're intent on coming to rip, they're going to come.

PR: It might be more of an identification for people who are curious.

- KS: That's my inclination, if you mark something like this as what it is, then the responsibility is on the person who beholds it. If you leave it ambiguous, someone who might otherwise turn away at a grave site, might go inside and then find themselves in an uncomfortable situation.
- PR: Yes. So the thing is, if you identify it as a grave, there is now questions about, "Oh, I didn't know."
- RM: So identifying it so that it is known.
- PR: How about, you raised a question about other burials?
- KS: Are we talking about the reinternment of the inadvertent find?
- PR: That too.
- KM: How is that to be handled now? Is it appropriate to have someone gather the *iwi*?
- PR: I think SHPD is going to send out the letter saying that it is okay to actually go and take them out now, while they are sorting out the questions of family.
- KP: So where is it right now, with the Burial Council?
- PR: Not the Burial Council, it's the staff. I spoke with Kala'au last week, but they haven't gotten around to finishing their cultural or lineal descendant research yet.
- Group: (discusses getting lineal descendants acknowledged in the Burials Program system)...
- KS: (notes she will need to depart) We will need to set up a time for us to meet and go down to the Kikaua side (see transcript from May 22nd). My first preference for reinternment, is a site that Paul had suggested for preservation, and it's in this area, the cave with the...
- TW: *Pāhoehoe* bubble.
- KS: with the *kiawe* coming out of it. That remains my preference. I understand that we don't always get what we want, but that is my first preference. We had talked before about the possibility of the Kakapa burial area, but having visited it subsequent to that, I don't feel as comfortable with that recommendation. I knew that was a burial site and was close to it, thus having given voice to it. But it might just be more difficult...
- RM: And getting the State to approve.
- KS: The ownership might make it either attractive or not. There may be similarly as we go across the property to the sites that are there, we are getting further away from where the original interment was. So that site is attractive to me, but there might be other sites further down where the lāve channel comes out behind the beach at Kikaua (associated with Site 16063). So I think that we should go and explore that area before we make a particular recommendation.
- HP: Yes, absolutely.
- TW: That channel is in the disputed parcel. That *a'ā* with the ledges (Site 16063).
- PR: It's a nice one, but it's just on the side of the residential lots.
- KS: There may be other burials that are found in the way that this one was.

HP: Yes.

KS: And to have a location on the southern side of the property...

PR: So what we should do now, is take the one that's there now, out, and put it in temporary storage, and wait until they've finished all the mass grading to see if anything else comes up. Then we could take care of all of them at one time.

Depending on what we get and where they are from, might have some bearing in where we put them.

KS: And as far as when they are taken out, I don't lead prayer in that way, but perhaps other families have members who do.

KP: Well, let's get a *kahu*.

PR: Who would you suggest?

KP: I can only think of one, but I'm not suggesting...

KM: Very possibly...and I'm only throwing this out as a thought. I know that uncle Kino is very active in his church.

KP: Yes.

KM: He is a *leo pule*.

KS: Yes.

KM: Your dad, is the same, a direct lineal descendant of the native of this land.

HP: Yes, we have them here...

KM: You offer your own prayers... (end of recorded section)

(below discussed following recorded interview-meeting; paraphrased from memory):

MS: In a closing discussion, Marc referenced the May 3 and 5th memos regarding the demonstration pond proposal. He noted that Historic Sites would need to know "how one determines what a successful demonstration would be."

Group: Planners note that they will need to develop the criteria.

(Discussions continued on May 22nd 2000)

May 22, 2000

Kūki'o Group Meeting – Preservation Plan Development

(excerpts from recorded discussions – primary recommendations)

'Ohana Participants (alphabetical order):

Kinoulu Kahananui (KK) (with Annie Coelho)
 Kaleo Kualii (KaK)
 Hanohano Punihaole (HP)
 Kalei Punihaole (KP)
 Robert K. Punihaole (RP)
 H. Kihalani Springer (KS)

Other Participants (alphabetical order):

James Leonard (PBR Hawaii) (JL)
 Kepā Maly (Kumu Pono Associates)
 Milton Morinaga (WB Kukio) (MM)
 Randy Nori (WB Kukio) (RM)
 Paul Rosendahl (PHRI) (with Bruce) (PR)
 Tom Witten (PBR Hawaii) (TW)

(disk 1 – track 1)

TW: Gives overview of general meeting agenda for day – review of May 15th discussion and focus and areas left from last week.

We would like to get an understanding of the cultural uses of the Kikaua Point area and that shore line all the way down to Kakapa. We can talk a little about the shore line access plan that the County has required, the public access down on the south side. How that is planned currently, and if there are any issues related to that from a cultural use standpoint. To get a better understanding of Kikaua and some of the archaeological sites. There has been a lot of clearing, taking out a lot of the *kiawe*, has already occurred. So with Paul here, maybe look at some of those sites...

PR: Might have new things, it's been all cleared up.

TW: Yes. Basically, kind of do that walk through and then come back, what ever time we have left...go back to the pond plan and talk a little bit more about the plan that I laid out last time.

The schedule standpoint, we're trying to...we submitted the stuff to the State (SHPD), the demonstration pond stuff. Paul's said that we might get word back from them this week or next week... We'd like to get that demonstration pond program going, but we also need to keep on track with the pond management plan and mitigation plan that a lot of these recommendation have to be incorporated into. Also, the archaeological site preservation plan, which Paul is trying to take the recommendations and translate that into a site preservation plan. Saying how each of these sites should be treated.

In Kikaua Point, it's pretty well marked now, the back boundary of where the lands are intended to be given to the State (Parks Division), or clear the title with the State. That will be developed as a public park. So we have a clear view of where that line is and where the residential, private areas are. So what we want to do is go down there and get a better understanding of the uses of some of the sites... We have in the original plan, back in 1993, there was some opportunity for interpretive trails for the archaeological sites that were down there. There was sort of a no use area, other than public use. We didn't spend a lot of attention on really understanding those, and I think it would be helpful to get your guy's

insights and Paul's insight into what the features are on the landscape. Then deciding on the activities, directing public use there, or not directing public use there.

We've done a preliminary park improvement plan, and it will probably be easier if we go down there, and I orient you on site, as far as what we are proposing as far as shore line access and getting people over to what I refer to as the cove beach at Kikaua.

Hannah asked if I would give again, a little bit of orientation as far as the master plan and understanding the circulation in Kūki'o. (pointing to map laid out on desk) This is our master plan map, and it might be easier if everybody just stands around...

I'll just deal with the *makai* side... The *mauka* side is where the 18-hole golf course and some residential lots are interspersed there. (Describes access from Ka'ahumanu Highway, and various development features and resort operations facilities.)

(track 2)

KS: Tom, if you could also point out the hill Po'opo'omino? You showed us Mūhe'enui, and the trail. And if you could tell us what the different color-codings are (on the master plan)... And if the water features are going to be using brackish water.

TW: Okay, starting from the color code standpoint (describes various locations identified on plan). Purple is anchialine ponds. Brown area is beach club and lodge with approximately 40 units. Every thing else are single family residences...color codes indicate the size of the lots / product types, all are single family detached units...

KP: So the gray area (on the plan) is just going to be the 'a'ā or *pāhoehoe*?

RM: Not necessarily. There is going to be some attempt to keep as much of the *pāhoehoe* and 'a'ā as possible. But like if you look at some of the gray areas over here (pointing area between residences on Kailua side of the entry road), this is all going to be kept. But this area here (pointing area between residences on Kohala side of the entry road) will not, because that has to blend in. Where it's possible and it matches, it will be kept, but where it's not, like there's a big drop from here to here, these lots, the existing grade may be about eight or nine feet higher than the golf course. So this will have to cut down to match... (continues description of areas that will be kept, or modified).

KP: So to match the grade. And Then are you guys going to bring dirt in and plant grass, or what?

TW: We haven't gotten to the landscape plans on this. But because of the restrictive water, some areas that get graded, that we can't protect as just being *pāhoehoe* or 'a'ā, may be renaturalized, as that may be the cheapest solution to long-term use of that area without applying water. Other areas may end up blending with the golf course landscaping...

So this diagram here, the gray area, is in general, not irrigated or very lightly irrigated as far as reestablishing a native plant palette through here. It might be drip and so forth... Some will be preserved as is, now, some will be, what we call renaturalized. Where you come in and put the 'a'ā back after the earth has been changed.

RM: On the south side, it will be easier to do that because a lot of the areas where the lots are being developed, you'll notice that they are isolated.

TW: They're sort of more pocketed.

KM: May I ask real quickly, you were describing golf course, and so we can better understand. You said that the real golf course was *mauka*, how many holes are proposed down here?

TW: What we're talking about is... (pointing to map) these (pointing area between residences on Kailua side of the entry road) aren't going to be put in, they'll be

taken off of the master plan. But basically, these four, there will be a four hole loop on the *makai* area, envisioned as light recreation, open space element... (continues description of golf course and resident use)

(track 3)

TW: ...Right now, the only water feature that is planned, is this larger lake, just *mauka* of the anchialine ponds. It will be a closed system, lined type of water feature. It will serve primarily as an amenity for the lodge units around here. And also sort of a landscape terminus of this one hole of the golf course...

HP: You said that the golf course will be managed to protect from runoff?

TW: Yes, the golf course construction and management, and the runoff, as far as having detention basins and controlling that, monitoring it. The golf course practices now, as far as applications of herbicides, pesticides, and fertilizers are pretty well managed. Especially in this kind of environment, we're almost developing it in sort of a closed system. You have a choking layer and you really don't get a lot of...you can't put down a lot of water, so you don't get a lot of percolation down into the water table.

KM: Has Dr. Brock done...do they have an idea of what happens over years as there may be an accumulation of the material that's laid down to help enrich the lawn? Might that have some sort of impact on the '*ōpae*, as it eventually filters down into the *loko* (pond system).

TW: Yes, he has twenty-four different monitoring wells around the pond complex now, that he comes and monitors. So we have a base line. He's been monitoring that for over ten years.

JL: And he just did one. He did pre-construction, and we will have post-construction monitoring for that.

TW: Yes, last time he was down, when we met with him (Apr. 25th 2000), he was doing samplings at that time, as a part of his monitoring plan. Basically, he's also done monitoring all the way up to Waikōloa on ponds that are even more proximate to golf. He's been studying that and looking at nutrient levels which would typically be elevated when you get the nitrates and so forth put on as fertilizer. His findings have been...James knows it better. But basically his findings have been that it is a very dynamic system and the water moves through it well. He hasn't seen any negative impacts from the change... Where he has seen changes in water quality, there hasn't been any negative impact on the biota; on the shrimp...anything that's in there.

JL: He's been monitoring that for over 15 years. He also monitors right off shore, and he's found no traces right off shore. He finds fluctuations in nitrogen levels, but you get that naturally as well. And it seldomly goes above what you would find naturally without development. He uses Kūki'o very often because he's been doing ten years of data study here, watching the natural levels fluctuate.

TW: And at Kūki'o, these waters here, have some of the highest naturally occurring nitrate levels found anywhere. He's not sure how to explain it. Some might have been the *kiawe* and so-forth. The legumes dropping. But he has found that this some of the highest nutrient rich waters, coming out of here. Maybe that relates back to Uluweuweu, that green verdure. A green area. So maybe it has always

been that way, and it comes from some combination of *mauka* activity. As far as the percolation and ingress and egress, how you get in and out of the resort, I described last time, that entry road, utilizing portions of the collapsed lava tube as a sequence to come in from Queen Ka'ahumanu Highway, coming down. Basically, that's sort of our main thoroughfare, which for the destination of the resort is the lodge and beach club facility. Off of that, you'll hit an intersection up here which serves the residential areas on the north and south sides... (describes resort road, traffic circulation and lot lay out)

(Discusses preservation of portions of the *mauka-makai* trail (Site 1193), below Ka'ahumanu Highway, and portions above the highway...)

Mauka of the highway, that trail continues also, and will be preserved to the extent possible, or functional access or trail replacement will be put in place... The intent would be that that trail would continue basically along the alignment of the road. There is a spur of a trail to Ka'ūpūlehu that has been designated for preservation. So the intent was to replace the access to this trail along the road, and then to come back here and get on the Ka'ūpūlehu spur, provide replacement trail along here, and then the old *mauka-makai* trail access leaves Kūki'o and heads further *mauka*...

KS: Where is Po'opo'omino again?

TW: Po'opo'omino is here.

KS: And is any of the hill in Kūki'o?

TW: Yes, a portion of the hill is in Kūki'o...probably the south face of that (pointing out contours on diagram). The golf course is being designed to play with Po'opo'omino as the backdrop. The intent isn't to carve it up into the hill, but to end at the base of the hill.

KS: And at Mūhe'enui, we see the contour lines quite clearly in here, what's going to happen in this area?

TW: They're basically trying to work with the contours in there. Without much additional excavation, the general intent is to try and keep that intact. On the back side, in here, that has been quarried, there'll probably be reshaping, trying to renaturalize some of that area.

KS: About a million years ago, we were told...maybe Milton was in those meetings, that sufficient computer modeling of the hill had been done, and it was going to be reshaped to a scale, but that it was going to...

JL: That the contours would be maintained.

TW: Right.

JL: Actually one portion right now may be dropped down a little bit.

KS: And is that still...

JL: That's still the plan.

(track 4)

TW: That's still the plan, but the current golf course architect hasn't really gotten on board, and some of the soils people are saying that there are other sources of

material. So the extent that we were proposing it before, they may decide not to undertake that work, and they may just try to restore that back side and do a lot less than they were proposing before. It was sort of a material...where the cinder would be used, and it is a readily available source on site.

KS: As a building material. So it may continue to be quarried?

TW: Well in the reshaping scheme that we had done, years ago, where we were basically going to take the material out and pull the thing down, the intent was to harvest that material. The current discussions have been focussed on, "well, we'll get our material elsewhere and leave that more intact." I think that discussion is still going to be open until the golf course architect comes on board. The way they were reacting to that feature was, the play...to work with it and keep it pretty intact.

KM: I think this is a very important point that is being brought up because in the interview that uncle Robert Punihaole and I did, as an example, this is one of those places that could qualify as a traditional cultural property. In that it is a significant feature on the landscape. Uncle, remember what you said, "*Ai no ka i'a i ka 'āina!*" Their fishing *ko'a*, markers are known on the land by the various hills and places on the land. Mūhe'enui in itself is one of those places.

KP: Even I use it when I'm fishing out there. If you change the shape of that hill, I probably won't be able to find that mark anymore.

KM: That's what uncle them said, the *pu'u* get knocked down, so now, like when you go into Kailua, what's the *ko'a* for Kailua? The steeple of Moku'aikaua Church.

RP/KP: Right.

KM: But the important part here, too, is that on the side of this *pu'u*, is one of the very important...in the traditions that have been handed down, one of the important stones that is representative of a *kūpua* or supernatural being, and it's whole connection with the traditions of this Kekaha region, is really significant. That's why those accounts are in here (holding up the historical report for Kūki'o). But it's not just Mūhe'enui, it's Mūhe'enui, Po'opo'omino, Kaho'owahapu'u which is in Manini'ōwali, and which triangulate out to this important *ko'a* for '*ōpelu* and '*ahi* fisheries that were out here (pointing to the sea).

So it is important, that while you are looking at this, though quarrying and stuff went on in a less "enlightened" time maybe...

TW: Right.

KM: Now that we have *kūpuna* who have shared with us the value of the landscape, *kama'āina* that are watching this and stewarding it, it is real important that before anyone says, "we're going to knock it down or reconfigure it..."

TW: Right.

KM: (pointing out location on diagram) This lava feature, this long, almost rectangular stone, natural formation there, "Oh, it's not that important, we can knock it down." But it is one of the *wahi pana*, storied, traditional places of this land.

KS: What is his name?

KM: Kanakaloo.

- RP: Kanakaloha, that's it. The triangulation of that mountain to the fishing *ko'a* is really important. Once you lose that you cannot find the *ko'a*.
- TW: Right. Under the current scheme, as Hannah mentioned previously, we had looked at reshaping that. But the current discussion so far, we'll be looking at sources off site, and basically trying to restore, renaturalize the back side of it. It has to have some work done on it because it's been quarried.
- JL: I think that part of the engineering, in order to replace that, there needs to be some reshaping.
- TW: Yes. This water tank site, we're trying to excavate into the back edge of the lower hill. Our grading studies that we've done so far, basically the front... As you see from the front side, you wouldn't see the water tank. We didn't want to disrupt that profile. But there would be excavation on the back side to get that tank hidden away. The intent is to tuck the tank away on the back side of the hill.
- KS: I don't know if this has already been done, but as the hill has been quarried, it looks like a fascinating exposure of geology. I don't know if you have geologists that come and collect geological data, that would be collectable in the mountain itself.
- RM: It would be nice to keep that, but I'm not sure.
- KS: Also, when you do any excavation, and you cut down into the earth, through the lava, there may be charcoal deposits in there that yield useful, both biological and geological information. So I don't know if you have geologists that you are in contact with that come out when there are cuts into the land. Just as we advocate for collecting cultural information, there is other information out there that is revealed out there. Frank Trusedale is a part Hawaiian geologist that I turn to. He's done a fair amount of field work out here on Hualālai...with USGS...
- TW: So that's sort of my general overview...
- (track 5)
- RM: (Describes grading and excavation plan, and changes in elevational ranges)
- KS: Thank you Randy. The reason that I've been asking Randy and Tom repeatedly about this, is, as we go out and look at the ground now, we're seeing things that we won't be able to see when it's *pau*.
- HP: Right.
- KS: And the same thing with roof lines, even if they are only single family dwellings, depending on where we're standing, that's going to affect what it is that we see. And I just want, when we talk about what it is that we want to see, whether it's at the ponds or Kikaua, or along the trail, that we understand that pretty soon, there may be filled areas, there may be roof lines, so it won't be as it looks today.
- RM: You can see that already, there is a big cut... (describes excavation activities at the *makai* side of the property)
- KK: So the contour is changing at the same time?
- KS/HP: Yes.
- RM: A 22 foot difference.

RP: What about that public access road?

TW: Public access, there is a condition, you see the road that is shown along the...basically parallel to Queen Ka'ahumanu Highway, that is from a condition that was imposed upon this resort and I think, Ka'ūpūlehu too, to have a connecting frontage road system with minimal intersections with Queen Ka'ahumanu... The south portion of that, we will improve, and that will serve as a public access route to the south side... (continues discussion internal connector road)

KS: Will this road be gated?

TW: Yes, the intent would be that the project would have a security gate past this first intersection (a short distance below Queen Ka'ahumanu)... (Continues discussion on public access – mechanical gate or some feature to manage 30 cars in, 30 cars out; the project is being developed as a private community and guest property, with no general access onto the property.)

KM: This will take into account though, individuals like Punihale, Kihalani *mā*, that familial connections to the land? Accesses for the family if they want to go down and revisit old familiar places or burial sites?

TW: I'm sure that they will make accommodations for families that have connections to these lands. Even the trails, utilizing those trails...

KS: Will those trails be public access?

TW: No.

KM: Has that been determined through the State process with Trails and Access?

KS: Through Nā Ala Hele?

TW: Yes.

KM: So they have not claimed the old *mauka-makai* trails.

JL: The idea before, and we were involved in the...Hannah, too, that there would be public access on the trails...

KS: Right.

JL: ...but in a managed way. In terms that it would not be open all the time.

KS: I did not understand that, I understood that that was public access.

JL: Okay. There would need to be some kind of managed element.

TW: There is no public access easement or requirement placed on those. But like James was saying, a managed public access...

JL: Because if they are crossing some golf course or some road, so what people are coming, what size groups, that any liability issues can be taken care of.

KS: Could we have a statement from the Nā Ala Hele program as to what the status of the trail is?

JL: It should be in the original...

KS: Or if there is one already?

TW: A part of the mitigation plan, I think.

PR: I would have guessed that was covered under that 1892 Highways Act, as public...

KS: Yes.

PR: You would either have to get the State to quit claim it to you, or give their approval for you to put any restrictions at all.

KS: As I recall at the very beginning, there was no Nā Ala Hele program, so there was nothing protected for the trail in the early years of this project. But then the Nā Ala Hele program came into being, and I thought that that was to be a public access through the Nā Ala Hele program. And as Paul was describing, part of the Highways Act of 1892.

JL: My understanding was, having dealt with it a number of times, usually that was for roads that were designated as government roads or government owned trail.

KM: I don't know that it precludes the trails.

JL: That were designated by the time of that Act, they were established, and the State has claim over those.

KS: If we could have whatever...

TW: Those ones usually show up on title and so forth. This one doesn't show up on title.

KM: Many don't.

PR: Usually they go back to any ones that they can establish as being used by the public, either vehicles or foot traffic at that time, 1892.

KS/KM: Right.

PR: Were regarded as public, belonging to the State. Not just roads.

KS: I thought that that Act caught not only those that were clearly Government Roads, but all others that were used by the people, according to that Act.

KM: That's correct.

KS: So if we could have some sort of a status on the trail from the Nā Ala Hele program, I would appreciate that.

PR: (reviews similar action and studies done as a part of the Mauna Kea properties projects)

TW: We'll look into that.

KS: That goes back to that within that we should have some sort of a discussion on preservation of the Kakapa Spur (Site 16059) and the spur coming down to Kikaua (portion of Site 1193), which also leads to my surprise... And continuing to see it on the maps, from the spur down to Kikaua, that it is not being preserved.

TW: Right.

KS: So anything that we can get from them.

(track 6)

- PR: (Does not recall the specifics, perhaps in late 1970s, of how determination was made regarding preservation of trail sections – suggests reference to early reports)
- JL It might have had to do with the proposed development at the time, and that the key relationship was to Kakapa.
- KS: Key relationship to who?
- JL: On the trail.
- KS: To who?
- JL: I think it was in our discussion...
- TW: (speaking to Paul) Would that be in your archaeological preservation plan?
- PR: Ross Cordy (SHPD) might remember something...
- JL: It's all in that documentation on the trails and mitigation plan, the set of letters.
- KS: Because that's not...that the Kakapa spur is certainly important, it's well worn into the landscape. We know that from there, people could continue on to Manini'ōwali, we are learning about the cemetery on the 'a'ā flow, just above the south west corner of the property. But certainly in our life times and the life times of our grandparents, Kikaua was the main place that people were coming to. Again when we say that other areas are primary, or our emphasis, that's why I ask to who?
- PR: Looking through a report, I remember that the correspondence sort of laid out what the decisions were, it doesn't lay out why. Theoretically, it had something to do with the development proposal at the time.
- KS: So there is that record?
- JL: Yes.
- KS: When I was going through that stuff, I couldn't find it. But I think it would be of interest to our colleagues here, as well. So maybe if that could be distributed to us.
- PR: There are three or four principal sources. The DLNR correspondence, DLNR-County interim report we did.
- KS: Good.
- PR: Why don't you ask me later, I can probably get you copies?
- KS: Okay. Maybe this is something that we can come back to. Earlier, uncle Kinoulu had a question about the contour?
- KM: Yes, contour and impact on the pond (see initial comment, at beginning of track 5, above).
- KK: That was my fear that...the way we look from my standpoint, the contour begins to change more and more, by this cleaning up and all. So to keep that pond the way that contour is, you just have to keep it so many feet away from so that picture will be in our mind. That's what I'm saying. If it's going to go up close to

the pond, the picture will vanish. That is my concern, looking to preserve that. How many feet are they going to stay away from the pond, so that the contour of the pond will not be changed. Already the change is on the 'a'ā and pāhoehoe side, by the cutting down so many feet. Then all the house are going to come up...if we can preserve that front, maybe...

RM: That south pond where you see the orange fencing, that for the most part is where the grading edge is supposed to stop. Basically, all of the 'a'ā after is going to be preserved. So all of the grading s supposed to stop before it gets to there.

KK: So in other words, you are coming down from the change to the zero point, that's the contour I'm talking about. Otherwise, we cannot make just one big bank.

RM: You know as you are driving down now in this area over here?

KK: Yes.

RM: As you get close to the pond, this area over here is pretty close to the way that it is going to be...in from of the existing excavation area, this area in front of the pond is pretty much the way it is going to be...

KP: You know where the water pumps is now, uncle?

KK: Yes, that's what I'm saying.

KP: They're not going to touch *makai* of that.

KK: So you're going to stay above the water pump?

RM: Yes... (brief explanation of what has been cut)

KS: And then the fill?

RM: The fill actually starts back here.

KP: The way it is, if you go in there and change 'um, excavate the pond area, it won't look the way that uncle Kino them know it.

KK: That's my point.

KS: The build up is over here?

RM: So far, they're not going to touch that.

KK: To that water, what is there already, is about how far away from the pond?

RM: Up to the pump, is maybe 70, 80 feet. There is a forty foot buffer, and the pump is right above that... From there to the designated pond area is only about, I'd guess maybe 50 or 60 feet. Although there is no pond right in that area. If you are looking at the water section, it is quite a ways, but not close to 100 feet.

KK: Another question, if you follow me. The pond, the day we were down there is was a low tide.

RM: Right.

KK: Now when high tide comes up, what are you going to get?

RM: Basically the same, because that whole pond area is not going to change.

- PR: That orange fence around there is 40 feet back from the high tide maximum.
- KK: That closes my question.
- RM: (confirms high tide – fence relationship)
- KK: The reason that I put this question to you folks is because, in the future, we're not looking for the present now. But in the future, when you come around, you're going to be able to come around and describe that this was the pond...
- RM: That's the idea.
- KK: That's the reason why.
- JL: That's what we had envisioned, that portions of that, that there be some trail network, pathways, to interpret, and that you do these gradual transitions...
- RM: As it's being cleaned now, I was telling Paul that a lot of the areas where we can put the trail, it's already there. It's just a matter of improving that back to where it was... (describes present clearing process and revealing of features)
- (track 7)
- PR: (suggests how trail might be stabilized by use of cement beneath stone to set it in place)
- KS: ...I think too, as we discuss the landscaping around the ponds, we are going to want to consider the different perspectives. The landscaping that is desired for the residents and their guests, and the view planes that they desire, and perhaps also the landscaping that buffers our eyes and memories from what the new installations. So we want to look at both sides of the landscaping.
- Next door at the four seasons, working with them, often times we'd be inside, looking out, and it looks fabulous. Then I came back as Hannah public, and oh, it was kind of *'ano ē* (unnatural) when you're looking form the outside in. So as a lesson, that I've learned over time, is while we can, let's try looking at both sides and find something that may be satisfactory now, form the outside as well.
- RM: That's what we're thinking, some that will be nice on both sides...
- KS: No canvas cabanas okay (chuckling).
- RM: (general discussion about present clean up being done)
- KK: I think that as long as we don't get that steep buffer...
- Group: (general group discussion about transitions on landscape)
- KM: (Mentions drastic changes in landscape, and clearing of all the *kiawe*, which had also served as nesting area for *auku'u*. future clearing should be done in transitional matter to allow retention of some overstory so that desired plantings can take hold.)
- JL: Just to let you know, all the improvements that we are showing on the plans are within that (pointing out area of purple on color coded diagram). This is the outer reaches of the high tide of the pond area.
- KM: So that plan presently reflects some extensive opening in there?
- JL: Yes. Actually, if you go into the area now, what you'll see are scattered pools and rocks. You can see some water at certain times of the day.

RM: So what it reflects is the outer perimeter. It's not planned to open it all up like that.

TW: That's what the Corps delineated.

KM: and that Army Corps process is done and all approved?

TW: Yes.

KM: No follow up?

TW: That's what's all staked out there.

JL: The boundaries of those ponds, that's all been certified. Any improvements within the pond we need to coordinate with the Corps. That's a part of this process.

KP: So the widening of the fingers...?

JL: Right.

KP: This has gone through the Corps of Engineers already?

TW: No...well the widening of the fingers, the thing we're talking about as the demonstration area, we can remove rock without Corps purview. To remove the rock is what we have to deal with the State Historic Preservation Division.

KM: So you are still waiting for feed back from them?

TW: Yes. Ultimately, in our restoration plan, where, if we are going to rebuild walls and so forth, bring in rock or move rocks within there, then they say we need a permit. Ultimately the visions we have for the restoration and some of those changes would require going to the Corps and getting a permit. What we've got from the Corps so far is them going out and staking all the limits of the water areas. They surveyed that and said, "That's your wetland. That's what we have jurisdiction on . You can take stuff out but you can't put anything back in."

TW/RM/
 JL: (Discuss idea of *makai* pond wall clearing and relationship to pond boundaries.)

PR: Once you get a Corps permit, you activate the 106 Review process.

TW: That's right, and we have to go through that anyway. So we have to go through the State and we would do it then...

KK: Another question, back of this pond where the grading is, what kind of material is going to be covered over it? Cinders, dirt?

On the residential lots?

KK: Yes.

TW: Basically, they're going to leave it with the crushed material that they have now. For the landscape, they'll bring in a cinder-soil mix. For the landscaped areas.

KK: Why I ask the question, knowing of the old ponds like Kaloko, when they did the work there, and when rain, all that dirt went down into the pond. That is why I want to bring it to your attention. What kind of fill, to look at it.

TW: From the drainage standpoint, that is a real issue, related to impacting the pond. We intended to provide a grade change and require that the residences have individual sump and drainage systems that won't allow, even in flood conditions, for it to get into the pond.

- KK: Right.
- TW: We are aware of that that's one of the requirements of the pond management plan, that in surrounding uses, a drainage plan be developed.
- KK: I just wanted to bring that to your attention. At times we forget about things like that...
- (track 8)
- KS: That is a good point, that we clearly and fully discuss these issues. And also, if we are looking at expanding the pond, the same forces that filled in and caused the sedimentation previously, are going to be in place now. So is the rock work sufficient, what kind of maintenance schedule will be necessary? Next door at Four Seasons, we talked about, "don't take out the grass, don't take out the *naupaka*, don't take out the *milo* because of the big swells..." That's more shoreline stuff. But we were dismissed and then the swells came, and now they have staff that daily go out and shovel sand...
- That rings in my mind, when uncle is talking about from the *mauka* side, making sure that any mitigation that can occur, is proposed and planned for, and discussed. I'm glad to hear what you're saying. But in the 70s...and I haven't seen a swell like that since. But in the 70s, there was a big swell that moved a lot of water to the back of Kikaua, and you want to be aware of that. But we can see here, how far back the lots are, as compared to next door at Ka'ūpūlehu.
- RM: Just to point out, that isn't the final area of the lots. Where you see the lots now, that isn't the final area.
- KS: On this side, the north side?
- RM: Yes. The lots will be further out.
- HP: Further?
- TW: *Makai*. The actual property line, if it's not impacted by the pond, goes out to about 100 feet from the shore line. The three or four foot fill will move forward. Right now they can't finish that off yet, because the AG doesn't agree...they're reevaluating where those are.
- KS: What does that mean?
- TW: The flood zone or *tsunami* inundation zone, those may move forward.
- KS: Hmm. You might want to keep that *tsunami* stuff in mind. These folks (uncles Robert and Kino) may have some anecdotal information about the 1946 tsunami and how far back the water went here.
- RM: (says goodbye, leaves for another meeting)
- Group: (Brief description of tsunami impacts on Makalawena houses.)
- KK: (Recalls impacts at Kūki'o.)
- KS: (Thinks that the Stillman canoe pictured in historic photograph was lost in the 1946 tsunami, and that Una's house at Kikaua was washed off it's base)
- 'Ohana: (discussion)

- RP: Had three canoes at Kūki'ō, Kaimana, Huli Hipa, (thinking – forgot the name of the third one). Good canoes, one man canoes. They are built a little different, they come up like this (gestures round, broad base, with a curve in, midway up, and then straight hull up to the *mo'ō* or gunwales). That canoe, *pae ka ihu i ka makani, a'ole huli* (when you set the bow in the wind, it doesn't turn). What I mean is when you face it to the wind, it'll stay there, it doesn't turn.
- KM: So the back was broad, 'olo?
- RP: Yes. Wide like this and then coming up small.
- KM: So those three canoes were lost in the 1946 tsunami?
- RP: 1946. It hit here, hit Kīholo, and took Makalawena. You cannot see that kind of canoe today. There are no canoes made that way.
- KM: Hmm.
- KS: At Kīholo, they tell that in the '46 tidal wave, the houses were built up on poles.
- RP: Stilts.
- KS: And that tidal wave lifted it up and sort of moved 'um. When they set down, they didn't put it back up on posts, so then the '64 (1960) tidal wave took 'um out.
- TW: (Discusses plan for going out into the field to look at sites to be discussed today.)
- RP: That's a good idea, we do it now, 'cause *wela ka lā* (the sun's going to be hot!)
(track 9)
- KS: You were saying about the tidal wave?
- KK: April fool's day. Richard (Punihaole) came and said we have to go down and look at Una, Annie. So we were both looking at each other, and I said, "you go." He said "no, you stay, I go." (chuckling) Richard. So I didn't go. He went down to Makalawena. We were working on a water trough up there at the time the tsunami struck.
- RP: *Minamina*. At the house had the *pā aku* (mother of pearl *aku* lures), and the only 'upena 'ōpelu ('ōpelu net) made of *olonā* (the endemic *Touchardia latifolia*), was down at aunty's house. All hand made. And all of that was lost.
- KM: And the three canoes got lost here?
- RP: Yes.
- KM: And you said that at the same time, Vredenburg had Antone Lono Grace coming up to the ranch to make a canoe there?
- RP: Yes.
- KM: It's interesting how you describe these one man or maybe two man canoes had a broad back end?
- RP: *Ōpū nui* they call that. *Lana maika'i* (they float steady), they take a lot of weight.
- KS: It narrows at the gunwale?
- RP/KK: Yes, narrow gunwale.
- KK: It's something like an *ipu* (gourd) in shape.

KM: 'Ae.

KS: And they carved the narrowing part on the log.

RP: Oh yes, they carve that.

KS: And then they put the gunwale piece on?

KM: The *mo'o*.

KS: Yes, the *mo'o*.

KM: So then the wind keeps that back end keeps it *pa'a* (set)?

RP: So that it doesn't *huli* in the wind. When you *pae ka ihu i ka makani*, you stay there, it doesn't move.

KM: Hmm. And what do you remember about the house down here?

KK: Well, that wave came up here, but it was not as damaged as Makalawena.

KM: It was kind of up?

RP: Well, the old house was kind of low, but then they rebuilt it up.

KK: But the reason why, is the point is way out.

KM: How about the cook house side, it was more on the ground?

RP: The cook house side, the water took it back. Because that was only a *pōhaku* (stone) foundation. The *hale kuke*, then we had the *pālulu* (screen or shade) on top. Everybody, instead of going to the house, everybody stayed there. They *pālulu* there. The was only for sleep...

PR/KS: (Background discussion on trail matter in Kohala.)

RP: *E hele paha kākou!*

KM: 'Ae...

Group: (Departs for field and site visit.)

(begin disk 2, track 1 – in field)

Group: (Standing on filled area over looking the Kakapa Trail Spur (Site 16059), discussing proximity of houses and public access route, in relationship to Kakapa burial site and other cultural features.)

TW: (pointing to project lot map) We're back on the this lot here, I think.

Group: (small group discussions)

RP: (looking across to a recently modified *ahu* or cairn, overlooking Kakapa Bay, with coral cobbles set into it.) *He aha kēlā* (what's that) The white with all that?

[Discussing various features within Kekaha Kai State Park]

KM: That's the beginning of the *ahu*, but it's been added to. See that's what people have been filling in. And all behind there is what has been identified as the cemetery. There are many *pū'o'a*, stone mounds. And below that *ahu* with the coral, that's where the *heiau* is.

RP: Oh yes, in the valley.

KM: That's Kakapa eh?

RP: Yes.

KM: So had that *ahu*, but those coral stones are all recent, put by people who have been walking the trails, maybe fishermen.

RP: Yes, okay.

KM: And see that large flat stone with the reddish color (an area about 20 feet across)?

RP/HP: Uh-hmm.

KM: Even there, you can't quite tell, and the *kiawe* growth?

RP: Yes.

KM: There are *pā* (walls), *kahua* (platforms), and all mounds all in there, thought to be *ilina* (graves).

RP: Not houses?

KM: Well, has all small *pū'ō'a*. But some areas, it looks like they may have lived there.

RP: 'Cause you can see the *pā*.

KM: Yes some, maybe they did live up there, or some other function. There are larger *kahua*, as well.

KS: [speaking to Kepā] And that day when you folks went up to Pu'u Pāpapa [Site visit of April 16, 2000], and I walked down onto where it drops off of the high spot, where we could see the wall by the *kiawe*, I could see quite a terraced and walled area. It didn't feel like a burial necessarily. But it was quite an extensive area.

RP: What are those mounds there.

KS: Some of that too, people have been going up recently and just making any kind, whit the coral on top.

KM: That area, below the large flat stone, that's where it looks like they were quarrying scoria like.

KS: Oh yes.

KM: And below, when we were there, you could see all the chips and flakes.

Group: (Comes together, and uncle Kino reacts to the height of the filled area, as if standing on the edge of a high cliff. The filled bluff is about 30 feet above the original surface.)

(track 2)

KM: [speaking of the Kakapa burial site] So in your youth, you didn't recall seeing that place?

RP: No, we didn't come up this high. We only stayed on the *lae kahakai* (shoreward points).

KM: And you also came in as far as the Donkey trail which is a little further inland?

RP: Yes.

KS: So there again, that reinforces in their time, when they'd come down, instead of the spur, they'd go directly to Kikaua.

RP: *Ahuwale*, it was wide open.

KM: So it was all open before, none of this *kiawe* and stuff?

RP: Here and there, but not *pa'a* (thick) like this.

KM: And there are *kahua*, even under that big cluster of *kiawe* there on the shore (near the terminus of the Kakapa Trail spur at the shore). There is a big *kahua hale*, and you can see the *pā*, inside.

RP: They had that but way back, before our time.

KM: Yes. There are even *ki'i* or petroglyphs along the trail, and what.

Group: (various discussions)

TW: We'll walk down and get to the property line and cut across.

PR: What hill is this one, the small *pu'u*?

RP: Pu'u Pāpapa.

PR: The red really stands out.

RP: It looks like *'alae*.

KM: *'Ae*. But all cinder.

RP: And there, Pu'u o Kūili.

PR: That's Awake'e?

RP: Yes.

Group: (Walking down to the Kakapa Trail spur.)

KM: In your guys youth time, did you hear you *kūpuna* talk about petroglyphs?

KK: Not that I know of.

RP: Ka'ūpūlehu, yeah.

KK: You know, at Wāwahiwa'a, there's petroglyphs all on the rocks down there. I think that those should be preserved. Maybe some day, you and I should go take a look.

KM: *'Ae*.

RP: There is a *mana'o* to these things. There's a meaning, but if you know how to read it, then you can find what they are talking about.

KK: It's there way of shorthand.

KM: So sometimes it was telling you a story, you *holo* a certain place, and then...?

RP: Yes, it's just like a key to find. But you have to come with the sun from a certain direction that it points to. Then you just follow that.

- KM: 'Ae.
- RP: That's the reason why they do that. It's just like the arrow. *Ka lā, puka i kēlā wahi a loa'a 'oe* (the sun, when it enters a certain area, or falls on a certain path, you will find the way).
- KM: Hmm.
- KS: Like what he's saying the sun light, either reveals certain things, it is consistent with...I think I was telling you about the petroglyphs...
- KM: Yes.
- KS: ...we found behind Manini'ōwali. But it was only one day, the sun was a certain way, and we went back to try and find it...
- RP: Cannot.
- KS: We could not find it.
- RP: When the earth moves, the direction of the sun light changes, a different degree...
- KS: We tried to replicate it. We went on the night of the moon, but...
- RP: *Kēlā, pāpā 'ia* (that means it's restricted), *kapu*.
- KM: So you were shown at that time for a reason, so that you would know.
- KS: Yes, that's how I felt exactly, I had a gift.
- RP: (chuckles) *Huli a hoka* (search a have no success)!
- KK: It's just like the point here (looking at two figure hold spear-like staff in their hands, angle inland over their heads), it's got be indicating that there is something on the ridge up there.
- KM: Well, *nui no nā kānaka aia ma kēlā pali* (there are many people on that *pali*)!
- RP: If you know how to read it, okay. But the sun will direct you. *Kupaianaha ka po'e kahiko, mālama ka lākou mea!* (These things of the ancient people are amazing, we have to take care of their things!)
- KM: 'Ae.
- Group: (walking along the trail)
- KK: We used to come in here.
- KS: You folks used to use this trail?
- KK: We would come up here walk. I remember one time, we came up here look for *noni*. This *kanaka*, one of the *paniolo*, *'oki me ka pāhikō* (cut himself with the cane knife). We were down at the house at Kikaua, cleaning the coconut trees. And Apela Kalua'ū cut himself. The hook on the knife got caught on his hat and swinging down he cut into his wrist. Vredenburg told us two guys, go up there and look for *noni*. We jumped on the horse, we came up here, look for *noni*. Richard and I came up. We found and went back down. No more ripe one, but he said that was alright. He went pound and he went squeeze the juice on top. The old man just went twist and cry. Then Vredenburg said, "you folks wait for a few minutes." So we wait, and that blood turned to black. Real black! He said, "that's

the poison, the *noni* is drawing it all out.” Then he drained it all out and he wrapped it up. I think that was a Friday. Monday, he was back roping cattle. That *noni* is a really powerful medicine.

KS: And Apela was already an older man?

KK: Oh yes, he was old, I was the youngest in the bunch. He said he learned it from a man down at Ke’ei. I don’t know who, but it was a man who used to plant taro.

RP: Well, we got to plant *noni* so they no can sell the place (laughing).

Group: (chuckling)

KK: You have a good point there!

TW: You have plenty *noni* down at the beach. Get plenty *noni*, we never cut the *noni*.

(track 4)

Group: (arrives at *makai* boundary of the public access easement)

TW: (discusses boundary and easement locations)

KaK: (departs for work)

JL: ...The trail (access to the shore) is actually supposed to go down through the *kiawe* thicket. And if we cleared that out, it would encourage people to go where the trail is as opposed to leaving it where it is now.

KS: That’s perhaps another thing to get with Nā Ala Hele and get their guidance and cooperation. Because as the public agency and public program designated to deal with trails, to see how to handle this. The concern is, without the *kiawe* being cleared, if people come down this way, they may get up onto the *pāhoehoe* and then they get into the burial area.

JL: So encourage them to go down through the...

TW: Where are the burials?

KS: Where that *kiawe* is.

KM: On the top of that *pali*.

TW: Okay.

KS: Where any property owner places the public access to meet the conditions of their governmental agreement, it might be great for that property, but then it puts resources that are immediately adjacent to that property at risk. And there are some elected and appointed officials who believe the burial ground to be important “public” resources, and I believe that they are personal resources for certain families. It’s not a public matter.

KM: So not a place of interpretation and visitation.

KS: Yes. So we will need to work that through with the Burial Council.

TW: This is State lands?

KS: Public land, yes.

KS/JL: (Discuss following up with Harry Yada at Land Division. James will initiate contact and Hannah will call after James.)

- Group: (Walks from trail to shore. Discusses importance of telling property owners and visitors about the history of the area, so that they will be aware of various resources. Information will also help them as neighboring monitors in case they see people at sensitive areas or doing inappropriate things.)
- KS: This starts to get into the area of operations, as Paul was saying earlier. For example interpretation and access, how does it occur? Is it 24-hours a day, seven days a week? Is it less than that?
- TW: As you said, on State land, the authority to do anything. We have control on this side, but as soon as the access opened up there, there needs to be a plan to deal with this.
- KS: They need to occur simultaneously. Next door when they put their public access in, they did not secure that with the land owners or the public agencies. There were resources issues with the fisheries, but also health issues. If you have people coming down here and there are no sanitation facilities, you have different kinds of safety, public health issues. They didn't address it, they opened up the access, there were complaints from the public, and we had a meeting after it had gotten to a critical point, where we needed to fix something, rather than having the discussions before hand, when anything was broken.
- So because of the burials nearby, and that is an issue that I have always had with them bringing the public access down on this side of the property, and the close proximity to the grave yard there. The trails issue, there is the Nā Ala Hele program inside there, that might be able to help us with this section as well.
- KM: And the third one is, that it may be appropriate to have Martha Yent or Alan Carpenter from State Parks. Alan did the archaeology, and if this is a part of the State system, he may have documented sites... (inquires if Paul or Hannah have seen the State Parks Archaeological study for Kekaha, neither have.) In planning for wise use, informed use, it would be appropriate to bring Martha or Alan in to some point of the planning discussions, particularly with the *kama'āina*. [Consultation (including site visits) was entered into the week of November 13th, and is on going at the time of this writing.]
- KS: (references Cleghorn-Sinoto work done as a part of the Manini'ōwali project). As with Kanakaloa on Mūhe'enui, there is a connection to Kohanaiki and other lands of the region. They share relationships with places in the uplands and the lowlands, and we will want to tie together as a part of the story that we are telling...
- Group: (continues to shore — tracks 6-7)
- KK: (Discussing his thoughts on the placing of coral and rock features on the cultural and natural landscape.) This is something that we have to specify in the story of the place. I've seen a lot of areas where the rocks are set up, not in the way that they are supposed to be. My point is, here, we are just beginning to built this, the preparation of what is on the ground.
- JL: Right.
- KK: Probably, they will have watchmen down here, "this is what you do. You follow this instruction, there'll be no trouble." Maybe up there at the entrance, do the same thing, give them a flyer... Tell them what you don't want to see on the ground here.

- JL: So you are saying that the rocks that we see up there, were placed there by people passing by.
- KK: Could be, I don't know.
- KM: Kihalani has shared her clear recollections of that as well.
- KS: When I was little and we used to go, we didn't see the coral mixed in with the stones, and the *ahu* were slumping. And so clearly someone has gone and squared them off, but they've added the coral to the rock work. And we look across the point here and we can see the trail to Manini'ōwali that people have not just put a few stones to mark the trail, but have added a layer of stones to the trail way. When folks do this, they are not stone workers the way the people of old were...when people come and "fool" around like that, they're not setting the stones into place, they are wobbly, you can twist your ankle, and we get back to safety issues. And there are things that are dear to our heart for cultural reasons. Often times when we're fooling around with cultural things, we may be exposing some very real safety and liability issues.
- JL: Yes.
- KS: (Notes that a lot of the spots here, with piles of stone set out, a lot of people are now making places for sun bathing.)
- KM: (Points various cultural sites, and that it is not appropriate for people to be taking stones or modifying sites for sunbathing and other activities.)
...And as uncle Kino was saying, when they've taken the coral and added it to native sites, your attention is now drawn to those places. So the people say "Oh let's go up look." Then what are they in, they're immediately in significant cultural features.
- KP: All of those white rocks weren't there. Now, I'm attracted to that. The first thing you see is that. None of it was there. Even the trail wasn't that obvious...
- Group: (Continued discussion on modifications to sites; and purposeful pot-hunting that has also occurred.)
- KS: So at this point, we are looking for a cooperative management effort. Where the activities off of the privately owned property are going to be increasing usage of the publicly owned property. So working with the various State programs (State Parks etc.), hopefully we will get something that's protective.
- KM: That it is a shared responsibility between WB Kukio and various agencies...
- KK: (Recalls that sand was much further out when he was young; just like at Uluweuweu.)
- KS: (Discusses seasonal variations in north and west swells, and impacts on coastal zone.)
- KK: The terrain here as really changed, in our days, it was all sand from that little pocket (where beach is cut off by lava flow) was all sand, all the way to here...
- KS: Again (chuckles), bringing a barge of sand from Australia, may or may not be the solution. (referencing rumors about the project that have circulated)
- Group: (laughing — tracks 8-9)

TW/

Group: (Orientation of property line and public access parking area. Location of the public access parking area may eliminate potential problem of trail access which directs people towards the Kakapa burial area.)

Group: (Further discussion on possibilities of site interpretation, and encouraging informed use. Detailed discussions take place on site. Also discuss problems with trying to make lawned areas on the beach – very expensive, and potential problems with leaching of fertilizers and additives to keep grass green and growing. It is best to leave near shore areas in natural state.)

(Walks from shore area towards remnants of old shore line trail that goes to Kikaua Point. Begin discussion of sites and possible preservation and interpretive treatments.)

(tracks 10-11)

Group: (Arrives in vicinity of Site 16061 (a house site) with other platform and trail features in same vicinity.)

TW: (We were considering bringing sand into this area)

KS: I'm curious what's under the leaf litter. That rockwork over there where Kalei is standing was a platform.

TW: Yes.

KM: It's clear that there was a lot of activity going on here in earlier times...

Group: (Various discussions – walks to section of 'a'ā flow, south of Site 16061; discuss rock shelters (Site 16060) and a possible interpretive trail.)

TW: I was proposing putting the trail right through this area.

KM: (Discusses *pūnohu* and coral files still visible around the sites.)

TW: We were proposing this area for an interpretive trail from the parking area to the point, and perhaps marking it with the coral rock. But if you don't like the coral rock (chuckles)... Whether you come in and actually try to improve a cinder trail or something like, but we don't have to. We could leave it as is.

KS: This trail to the parking lot, will that be macadam?

TW: I was thinking of a darkened and texturally treated concrete so that it matches the ground coloring...

Group: (Returns to area of Site 16061)

KM: (Looking at Site 16061 where archaeological investigation had occurred; notes that following digging of test units, sites need to be returned to the near-original appearance. The standard practice of leaving sifted midden scatter exposed, attracts others to the site, and leads some people to begin digging on their own.)

TW: So that would be a site that we would want stabilized?

KS: A "stabilized ruins," I think is the term that Paul used.

KM: Yes.

TW: That's how it reads. So you'd put some signage there that says don't touch.

KM: Yes.

TW: Similarly, if you walk past this site, it's obvious something was happening.

KM: Yes, but if you look at this site (a temporary shelter with abraders and midden exposed, set into an over hang, with additional stone work set on top of it), I think if you are going to make a trail through here, you really have to make sure that people stay out. I can see children going inside, and if one of these stones from on top comes down, there'll be some injuries.

KS: Is this private property?

TW: This is State, a part of the disputed parcel.

KM: You'll also want to consider how the signs look. How high? Are they bright plastic, permaloy?

KS: Is that that annonized material?

KM: Yes, perhaps the brown-bronze, something that blends in with the landscape, but is also very weather durable.

TW: Right.

KM: You can even have maps and figure etched into them, and it is quite permanent.

KS: Yes. And at Waikōloa, before the permaloy process was popularly available, we saw the short comings of plastic and fiber-glassing, over paper.

TW: Yes.

KS: I think they used a permaloy process next door for some of their signs... It's a nice treatment and you can get fine lines.

JL: Yes, it is.

KS: This is also a good place to talk about planting, as at next door, while we're here at *kahakai*, there is this wonderful landscape behind us. So the extent, while we are at the park, if there are any view planes that we can see?

TW: I would think that we could see the red *pu'u* (Pu'u Pāpapa)...

KS: So there might be signage along the trail, so that if we do get those glimpses to particular places, what is it that we are looking at. Pāpapa, Mūhe'enui?

TW: We could have scenic visits that call out the orientation.

KP: Yes. Like the shopping mall.

KS: You are here.

JL: Those line of sights were very important, yeah?

KM: Yes.

KS: And that's why, as I'm trying to envision this, what we see today, is not what we are going to see in six months...

TW: (Further discussion on possible roof lines)

KS: So the final interpretive treatments may best be installed after the building.

TW: Yes.

- KM: Then you can actually get what line of vision site you do have, and you can draw people's attention to them.
- KS: I don't know what that does to Paul, who is making the plan, if there is then a paragraph that describes how final treatment will be determined.
- KM: Yes, "to be determined in consultation with...upon completion of..."
- KM/KS: (Brief discussion of distant *pu'u* on Hualālai.)
(tracks 12-13)
- Group: (Walks to Site 16061 – discusses feature and exposed midden.)
- KS: I guess I'm not as feeling as strong as I was about bringing sand this far back into area (a sort of hollow just on the south side of the above reference site), where it's not contiguous with the beach, is that you will have like a sand box. So it will get dirty, and there is nothing more yucky than dirty sand. When we had the discussion earlier, I didn't realize that it was this far back. I thought it was part of what was already sand.
- TW: It is back, you only get storm waves up here once in a while.
- JL: What about that kind of treatment right there, with the crushed coral?
- KS: If there was a greater use area created here, the *kiawe* would be encouraged then so you would have more shade.
- TW: We're actually thinking of bringing in some *milo* or coconuts, beach heliotrope.
- KS: Benches?
- KP: Picnic tables?
- TW: No, we didn't talk about furniture, keep it more low-key, not a county park type of deal...
- KS: Are there going to be picnic table anywhere?
- TW: There may be table inside the cove area.
- KP: What about these sites, the platform (the low rubble covered platforms, *makai* of Site 16061)?
- TW: Is that what that is, a platform of some sort.
- KM: Yes, maybe even a canoe shelter and access at a time when the shore was better.
- KP: So will it be stabilized so that people walk around it?
- TW: I guess if that is a platform, you'll probably clean that up in sort of a natural feature... Do we make this a use area, or just sort of transition through it?
- KS: I don't have as strong a feeling as before. And I guess, how friendly to the general public is WB Kukio wanting to be?
- TW: Well, this is what they saw as a lawn. An increased use, that might provide less pressure on the cove, cause people would sort of hang here. So from my perspective, it's trying to disperse a little the effects of having a public access... Providing an alternative use area, rather than everybody jamming at the cove. They have accepted the public park concept.

KM: (Notes general beach use carries with it the desire to get to an area where user can get to the water.)

(end of disk 2, begin disk 3)

(track 1)

Group: (Raised possibility of collecting coral cobbles to level public areas)

KM: Sort of like taking from one to give to the other?

KS: (chuckles) Robbing Peter to pay Paul. That's kind of similar to the train of thought that I was thinking of with the water. I think that we would want to try and live within our means. Here, if it was lawn or sand, or perhaps 'ili'ili, would we be filling in, or would there be outcroppings of *pāhoehoe*?

TW: It could be either. You can have that edge of *pāhoehoe* and sand, or you could take out this stuff and crunch it down. What ever is used, you'll need to prepare a choker layer so that everything doesn't disappear...

KM/KP/

HP: (Discuss problems with archaeological dig impacts on sites.)

(track 2-3)

Group: (Walks up to Site 16063 – an extensively modified lava channel — habitation complex with multiple features — that opens up to the southern side of Kikaua Point.)

KM: This place, just the geological resources, with the cultural sites...

TW: It's neat.

KM: It's very impressive.

KS: And the view planes are good, a nice view to Makalawena, Kūili.

KM: So that interpretive access trail might run up to here as well?

PR: Yes, and there is a walkway right through here, next to the shelter on the *makai* side...

PR/TW: (Discuss possibilities of modifying the draft trail plan to take in the area around Site 16063.)

KM: (Discusses traditional quarrying of stone from shallow *pāhoehoe* flows; the stone then used to make shelters and enclosures in neighboring areas, as visible in this site. Shallow open excavations in *pāhoehoe*, and resulting features in vicinity.)

KP/KM/

KS: (Discuss possible uses of such area and traditional periods of isolation, where individuals remained away from the large community during certain periods. Recall earlier travels across the land with elders.)

Group: (Walking down lava channel – through Site 16063 – towards shore.)

(track 4)

KS: (From Kikaua beach side, suggests denser vegetation as a buffer between the beach club development and public areas, and minimal vegetation on the south side, to protect distant view planes.)

- TW: ...The battle is always the views, they will want to maintain distance views from the club as well...
- KS/KM: (Discuss low elevation growth of native 'a'ali'i and *nehe*, which might be appropriate in the low elevation planting; 'ūlei, *pili*, and other native shrubs.)
- Group: (Discusses general features around the Kikaua Point historic residence. Various small group discussions.)
- TW: (Leads members of group into walled enclosure – portion of Site 16048 – ocean side of the primary Una-Maguire residence lot.) There is a wall all the way around here.
- KM: It is well defined.
- TW: I think that if we take this *kiawe* out, trim up the heliotrope...
- (track 5)
- KM: Kihalani, where was your *pā'ina*, in relationship to this enclosure?
- KS: I've never been in here.
- TW: It looks like there is an opening here, and this wall runs out. I was showing this, taking out the *kiawe*, and trimming the heliotrope, as being sort of a lawn, a sort of special picnic area.
- TW/KS: (Discuss potential difficulty of growing a lawn so near the shore.)
- TW: I was wondering of this was sort of a Maguire era enclosure.
- KP: Uncle Kino might remember. Before, when I was young, this area was all open. I remember when we would sit at the kitchen, we could see the canoe coming around the bend...
- KS/TW: (Discuss need for careful trimming, and transitional replanting to maintain shelter.)
- (track 6-7)
- 'Ohana: (General discussion on various house features; see interviews.)
- Group: (Further discussion on problems and solutions for lawn development, and function usage.)
- (track 8)
- KM: Do you remember this walled area here (pointing out the area on the Kikaua Point site of the larger historic residence – walled house lot, Site 16048)?
- RP: It was enclosed, but the house was that side (further inland, as described in interviews). The Stillman house was taken out by the tidal wave, then they put the other house.
- TW: So nothing was in that enclosure?
- RP: No, no. The whole area was wide open, you could see right through. All this *pā pōhaku* (stone walls) was done by the ranch. They made fence to keep the *holoholona* (animals). That was maybe the *pā loa* (the holding pen), to keep them when they came down.

(Later in discussion when asked, uncle Kino recalled the same usage of this site.)

KM: Hmm.

RP: Like us, we had that one up there (pointing to area discussed in interview, Site 16069 Feature G).

KP: So only had two houses here, yeah?

RP: Yes, Stillman's house, which the tidal wave took, and then they built another one, Red Cross.

KP: This was back in 194--?

RP: Nineteen forty-six.

KP: After the tidal wave.

RP: Yes.

PR: (Asks KM to inquire about uncle Roberts feelings about the burial treatment, which he described in his interview.)

KM: (Inquires about uncle Roberts feeling of site protection.)

RP: As long as they understand that it's there, and they respect it. A lot of people don't know.

KM: Should they make a little walled area or planting of some type that will mark it to keep people out?

RP: Yes, that will represent that that is to keep off.

PR: (Recalls impacts of burials on shore at Kukailimoku Point in the 1980s.)

'Ohana: (Discuss how important it is to pass information down to young generations, otherwise site use can cause impacts.)

KS: If we are absent of the knowledge, we are no different that any other *mailihini*.

KP/HP: Right.

RP: *Pololo!* (Right!)

KK: You have a good point there...

(track 9)

...If you know the significance, then you can prepare for that. I think it's good like this, to find out, there's an *ilina* there, something there, what is significant. So I think, we as a group, they want to involve us, it's good.

(Shares his *mana'o* that he thinks the spirit has moved the *'ohana* to come together, to ensure that the history will be recorded, and so that people can understand the importance of the places that remain.)

In my mind, we are trying to protect these things of great value for our future. Our sun is going down the other way, it's not coming up. But Hannah here, and the *pua* (youth) are doing their best to help take care. What we see now, if we can keep it the way it is, then the children are going to say, "Hey, my mom said it was like this and this, and there it is." A lot of things are going to change, but these traditions can help us understand more.

(track 10)

'Ohana: (Discussion about *huaka'i pō* and *akua lele*, as recorded in earlier interviews.)

RP: ...*A'ole hahai*, don't follow, what ever you do, just listen...

KK: (Shares a personal experience from his days with Hu'ehu'e Ranch, on the Kaloko lands; recorded in interview of October 16, 1999; Maly 2000)

RP: *Kahea kēlā pō, Pō Kāne, ka manawa o ka 'uhane e holo.* (Those nights are called Kāne nights, the night of the new moon, the time when the spirits travel.)

KM: They walk upon the land.

RP: But, for go *lawai'a* (fishing), that's the best night. (Discusses Makalawena and Mahai'ula fishing customs.⁵)

KK: That's how was, the *kapu*. The old Hawaiians, when you clean fish at the ocean here, you don't face your back to the ocean. You face your face to the ocean and then you clean your fish and do everything.

RP: The only time you face your face to the *'āina* is when you sleeping (chuckles).

Group: (laughing)

RP: But when you're at the water, always watch for the moment. It can be clear like this, then all the sudden one big one will come up.

KM: Good common sense.

KS: Yes, back to those safety and health issues.

Group: (Yes.)

'Ohana: (Recollections of past fishing trips and family customs.)

KK: (discusses *kapu* of taking banana's out fishing). The reason why, the Hawaiians say "*Pohole ka mai'a.*" *Pohole* means you get nothing. The banana, you eat only the inside, you take the skin off. Meaning you take the skin out and you get nothing. So, *pohole ka mai'a!*

KM: It's nice if something can be worked out so that the *kūpuna* can come down and share some of the history with the visitors.

RP: The *kūpuna* are still with us, the *'uhane* (spirits), *mākou ka waha i ko lākou nānā 'ana* (we are the voices as they look on).

KM: That's right.

(track 11)

KS: Across the way there, Cynthia Torres was saying that the people who are living there out on the (Kumuakea) point... This is interpretation now, they are encroaching on the trail, but she says it's quite busy out there. They are seeing things and hearing things in the houses out on the point there.

KM: Yes.

⁵ Uncle also learned that at Ka'ū, it was *kapu* to pick *'ōpihi* and eat them while gathering. The ocean would rise up and take the offender. In all of Kona, as far as Ho'okena and the South Kona boundary, no problem, but in Ka'ū, it was *kapu*.

KK: That is significant. Another thing that I got from my parents and old folks, when they get the *huaka'i* (procession of spirits), when the procession is going down on the road, and they pass, the person will say, "*Pehea 'oia?*" (How about him?) One of the bunch in there will yell out, "*A'ole, 'ohana.*" (No that's family.) So they won't take you. If not, they'll take you until you get lost somewhere. That's the tradition.

RP: *Holo paha kākou!* (Maybe we should go!)

KM: *Mahalo nui iā 'olua i ka wehewehe 'ana i kēia mo'olelo.*

RP/KK: *Mahalo!...*

(track 12)

Group: (Walks towards canoe landing (Site 16191); discusses the *ilina* pointed out by uncle Robert, near the *mauka* wall that marks Site 16048.)

PR: ...Perhaps we can just close the opening in this wall here, and stabilize the area, and put some planting around, to keep people out.

KM: Yes.

KS: This opening was made in the wall from later in the ranch time (after the sale).

KK: I think the *hinahina* would be the better plant for here.

KM: Yes...

Group: (Walking along shore and canoe landing.)

(track 13)

RP: ...The *Pili'ā*, blows from up Puhī-a-Pele, and comes down the land.

KM: So it comes from the uplands, blowing close the rocks, and out to the shore?

RP: Yes, out to the shore.

KM: And you said that the *Ho'olua*, blows from the Kohala side along the shoreward promontories?

RP: Form outside.

KM: And that's one of the winds that causes the canoes to swamp?

RP: Hoo, like the trees!

KM: Hmm.

RP: The waves are as high as the trees! Thirty, forty foot waves.

KM: *'Auwē!* But the *Pili'ā* is the *makani kama'āina* (regular wind of the land)?

RP: *Makani kama'āina.*

KM: *Ho'olua, kekāhi manawa*, seasonal? (The *Ho'olua* is seasonal?)

RP: Yes, in November-January.

KM: Did you hear the wind name *'Eka*?

RP: No.

KM: How about the *‘Ōlauniu*, a gentle breeze?

RP: No. What we call that is *Makani ‘olu‘olu*, the gentle wind.

KM: ‘Ae.

RP: That’s a good breeze for sailing in the canoe.

KM: Hmm.

(track 14)

RP/KP: (Recall winds of Ka’ena O’ahu)

(track 15)

Group: (Walking around area of *loulou* trees – between Site 16069 and Site 16190 – discussing features exposed following clean up and use of the fish trap – *pā i’a*.)

PR: Where was the pond wall out to?

RP: Out to about here (perhaps three or four feet shoreward of the present location).

TW: How high was the wall at the edge of the water?

RP: Over here was *pāhoehoe*, when the tide came up, the water was about this high.

KM: So just about a foot and a half, two feet.

TW: So it came up to a *pāhoehoe* edge.

RP: Yes, it’s *pāhoehoe* underneath here.

RP: And the wall (Site 16049) up there (adjoining the base of the elevated area on which Site 16069 is situated).

TW: That’s the one that goes across.

KM: The *pā niu*.

TW: How about the edge of the pond?

RP: It’s hard to determine, because the *one* (the sand) is all out here.

KP: About how deep was it, about three or four feet?

RP: Yes.

Group: (separates into smaller discussion groups)

PR: This part was the trap.

KM: Yes, the trap...

PR: We have the trap there, and then the wall back there.

RP: Yes.

PR: And then a little pond in here.

RP: Yes, and then the channel that comes up, but hard to determine exactly where now...

KM: So the trap entrance, where you folks would drive the fish, you said, was in around the *loulou*?

RP: Yes.

KM: And the *'ama'ama* like that...

RP: The *'ama'ama, awa, āholehole*... Oh it's nice in here now.

KM: Yes.

JL: Where did they drive the fish?

KM: Through this general area here. A small trap that they had, and you can see the stones built up there (along the edge of the low *pali* at base of Site 16069).

JL: Yes.

KM: They would drive the fish from the larger pond area, into the trap and net what they wanted.

JL: Was this all connected before through here?

RP: Oh yes, this was open.

KM: You can even see under the edge of the solid that the stone has been built up in here, a nicely built pond wall.

RP: See the way they would trap the fish over here, they take coconut leaves and they lay it right over the pond. They make it dark under there. So when the fish come in, they *ho'olulu*, that means they circle around there. Where there's light, they don't come out. They stay where it's dark. Then you get you net and set it across, you catch only the big ones. The net is a certain size, so the small ones go right through. They open the coconut and the fish, just like stamped (chuckles).

Group: (laughing)

RP: But you know, it takes a lot of brains to figure that out, how you trap the fish.

JL: It sounds ingenious... (Looking out across the recently cleared pond, seeing walls in various locations.) Did they keep the ponds separate like this?

RP: Yes, that's how it was before. Then they'd take the mud and put it on top of the walls. There was no easy way of hauling it out, so they used that for the walking area. Then that thing, when hard, it was like cement. But the only thing is, when your shoes are wet, it's slippery, just like grease.

JL: Hmm.

RP: You have to get smart foot (chuckles).

Group: (chuckling)

RP: If you work it slowly, you open up all of that, you see the difference.

JL: How much do you remember of them working the pond area? Did they use all of this area?

RP: Oh, the whole thing, right back to the other side. But you know where the white rock is?

JL: Right.

- RP: Those, only when the high tide comes up is there water in there. Low tide, there's water, but there's not that much.
- KM: About how much water?
- RP: High tide, maybe about 18, 24 inches. But here, high tide is about three feet, four feet.
- KM: And some areas, you folks actually did lift out some stone?
- RP: Oh yes, that's why you see all these rock walls. They built these ponds. It's a natural pond, but they took the stones out and made the walls and mounds.
- KM: Hmm. (Notes that the *loulu* already look healthier and that some seed is setting larger than had been seen over the last few months.)
- KM/KP: (Discuss *loulu*.)
- Group: (Departs from ponds – end of recorded meeting).

At the time of this writing December 5, 2000, the group discussion and preservation planning process is still on-going. The final Site Preservation Plan(s) for Kūki'o and the Kikaua Point Park (Rosendahl and others in prep), in consultation with lineal descendants of traditional residents of Kūki'o and vicinity, the Historic Preservation Division-State Parks Division, and project developers and planners, will provide further documentation on area history and site treatments.

December 1, 2000 Trip and Field Discussions Preservation Planning – Mūheʻenui and Poʻopoʻomino Vicinity (see Figure 3 for selected sites referenced during interview)

Riding with Kepā - Kūkiʻo Field Office to back of Puʻu Mūheʻenui (in alphabetical order):
Geo. Kinoulu Kahananui Sr. (KK), Kamaki Lindsey Jr. (KL), and Robert Kaʻiwa Punihaole Sr. (RP) (with Annie Coelho).

Additional participants in group discussion at back of Puʻu Mūheʻenui (in vicinity of area cut for cultivation and quarrying) (participants listed in alphabetical order):

Sam Ainslie (WB Kukio Resort) (SA); Kaleo Kualiiʻi (KaK); James Leonard (PBR Hawaii) (JL); Milton Morinaga (WB Kukio) (MM); Hanohano Punihaole (HP); Kalei Punihaole (KP); Paul Rosendahl (PHRI) (PR); H. Kihalani Springer (KS) (joined group later). (with John Russell, Photographer – photographed part portion of gathering)

Driving from Kūkiʻo field office to Puʻu Mūheʻenui

KM: As we drive, we'll just talk about your recollections of places and activities in the area...

KL: The old kind cows, used to come down this side here, Pā Hale, Pā John, down Pili.

KM: So Puʻu Pili [named Puʻu 'lo on Emerson's field maps of the 1880s-1890s]?

KL: Yeah.

KM: ...I hope that we can mark some of these areas on the maps... [Arrive at intersection with Kaʻahumanu Highway and present-day entrance to *makai* lands of Kūkiʻo nui.]

KL: Go up. We can go this way, up to the shooting range.

KK: This is the one we go up.

KL: Yeah, up to Puhi-a-Pele.

KM: [speaking to uncle Kino] *Mahalo nui i kou leo pule. Na ke Akua i wehe ke ala hele no kākou.*

KK: Hmm.

KM: This road here, is this from the 1950s or 1960s?

KK: This is the same road that goes down to the beach.

KM: To Kikaua?

KK: Yeah.

KM: Where does this road come out?

KK: By Puhi-a-Pele.

KM: Oh...

RP: *Puka* by Māmalahoa, by Pā Kukui, *makai*.

KM: Hmm, Pā Kukui?

RP: Yeah, Pā Kukui is *mauka*, that.

KM: Hmm.

RP: Then Kaukaweli.

KM: Okay, we'll try to mark that on the map, get an idea of where these locations are. Now you said that you folks didn't run *pipi* down on this land, down this low? [Passing the elevational range of Pu'u Po'opo'omino.]

KK: Not this low, only *mauka* side. Pu'u Nāhāhā.

RP: *I lalo kēia* [this is too low].

KK: Come down to about Pu'u Mau'u. That's the same area you folks came, eh Tommy?

TL: Yeah.

KM: So Pu'u Mau'u?

RP: Pu'u Pili.

KK: Pu'u Nāhāhā.

TL: Yeah, yeah.

RP: *Nui ka ēlama mamua*. [There was a great deal of *ēlama* growing before.]

KM: So before, plenty *ēlama*?

RP: Yeah.

KM: *Pili* grass down here too?

KL: Yeah, used to. Now, no more.

KK: Now, all this pokey grass.

KM: Yeah, fountain grass.

KL: Pampas grass now.

KK: Yeah, pampas.

RP: *Kēia mau'u pupuka, pau ka 'āina. Loli ka 'āina*. [This is an ugly (undesirable) grass, it's covered the land. The land has changed.]

KM: Hmm. [gesturing off to right and above vehicle] That's Mūhe'enui?

Group: Yes.

KM: Is that Pu'u Mau'u above there?

KK: Yeah.

KM: And is that Pu'u Kolekole out there [towards the Kohala side]?

KK: Yeah, Kolekole is that side.

KM: And Pu'u Nāhāhā is?

KK: Above this area.

KM: Did you folks know Pu'u-o-Kai?

KK: I never knew that... I used come hunt, *alualu pua'a* [hunt pigs], but I don't know that.

KM: Hmm. [stops vehicle, gestures to stone formation on side of Pu'u Mūhe'enui] Uncles, you see that *pōhaku* [stone] right there, the unusual formation?

Group: Uh-hmm.

KM: Did you ever hear a name for that?

KK: I never hear.

KL: Me, no, I never hear.

KM: In *tūtū* Kihe's *mo'olelo*, the stories in the Kūki'o report I gave you...

Group: Yeah.

KM: This is what he calls Kanakaloa.

Group: Oh yeah.

RP: Oh, *kēlā pōhaku* [that stone].

KM: Yes, the *ko'a* [fishing station marker]. *He wahi pana kaulana*...It is one of those famous traditional places.

RP/KK: Kanakaloa.

KM: But you folks don't remember hearing that name?

RP/KL: No.

KK: No, we never get that name.

RP: I never hear that name.

KL: No.

KM: Okay. Hmm. Oh, here's one *ēlama*.

Group: Yeah.

KM: So a few still scattered around... [Discusses tradition of Kanakaloa — see translation of J.W.H.I. Kihe texts in the historical narratives of this study.]
[Turn onto road that goes behind Pu'u Mūhe'enui.]

KK: See this is where they went '*ili* [quarry] this, Mūhe'enui.

KM: 'Ae [yes]... [Driving to area behind Pu'u Mūhe'enui, where we will join with larger group.] See this part of it, where we'll be talking about the plan, they're not going to change the *pu'u* anymore.

KL: Yeah, *pau* [enough].

KM: Because like your stories, uncle Robert *mā*, you folks have spoken about the *pu'u* on the land, "they tell you where you are."

Group: Yeah.

KM: What they want to do here, is figure out a way to restore some of this [gesturing to cut in topography that makes the *mauka* edge of the present-day road], and to level off the area that was quarried. To give it a little more of a natural appearance.

KL: We was planting water melon down here. It grows good, man.

KM: Before?

KL: Yeah, acres they had over here.

KM: For real?

KL: Yeah. I used to bring the water down here for that.

KM: That was in Carl Carlson's time? [ca. 1970s]

KL: Yeah, Carl Carlson, Dennis Hasserot. Hey, it was nice watermelons!

KM: So it was all back in here [the area where the cinder was quarried]?

KL: All in the back here, they started digging for the cinders, *pau*.

KM: About when did they start doing the cinders, do you think.

KL: [thinking – speaking to uncle Kino] You were still here, eh uncle?

KK: Just when I left. I think it was in the 60s.

RP: Sixties, I think.

KM: Now you left when?

KK: I think it was 1959.

KM: Okay, so after you left the ranch?

KK: Yeah.

Group: [Arrive at back of Mūheʻenui, get out of car and begin discussion with larger group. (begin track 2)]

KM: Maybe for a moment, since we're all here. [opens map] This is Register Map 1447. It was originally surveyed in 1888. [discusses differences in features shown on various maps – some show *pu'u* features, others don't show all]

Mūheʻenui is roughly about here. [Location not given on this map, but boundaries of Pupule's Grant No. 2121 given.] When we stopped a little *makai*, if all of you looked out and saw that long stone on the side of Mūheʻenui...

Group: Uh-hmm.

KM: I'd asked the *kūpuna* if they'd heard the name, but unfortunately, by the time they were out in the field, they don't remember the name being used.

RP/KK

KL: No.

KM: That is the stone formation that is described in the *mo'olelo*, by tūtū Isaac Kihe, as Kanakaloa. So when we were talking at earlier preservation plan meetings, about that sacred stone, *wahi pana*, It was still remembered in the generation

above them. It was one of the primary triangulation points for the fishery. Then you see this low flat *pu'u* there, in Emerson's field books, and also in *tūtū* Kihe's writings, is called Kaho'owahapu'u. That is the other triangulation point between Kanakaloa, Kaho'owahapu'u, to Kūili...when you're out on the ocean, the *ko'a* itself was recorded as being called Kaho'owahapu'u. The big *'ahi* and *aku ko'a* of the Kekaha lands.



Group at back of Pu'u Mūhe'enui, area of quarrying and melon planting in background. KPA Photo Neg. 880

So when you folks were younger, traveling with Kapehe, Apela, Kalua'ū *mā*, you didn't hear the name, Kanakaloa?

RP/KK

KL: No.

KM: So we know that it wasn't handed down to your time. Were *pu'u* like Mūhe'enui, Po'opo'omino used as triangulation points out on the ocean?

KK: Yeah...for me in the ocean, I didn't go out there. but on the land, yeah.

RP: Us, out in the ocean, yeah.

KM: And Kalei, you were saying, earlier, that you still reference some of these *pu'u*?

KP: Yeah. Actually any hill is a good reference point. You can not reference a flat area. I was using this, Kepā, not even knowing that it was Mūhe'enui.

KM: Yes. And that's a perfect example of how from one generation to another... Just because our language has changed and all the other influences. Each generation, we lose more of our place names, and more of the stories that rooted the old families to the land. But, that does not mean that it is insignificant.

PR: Where is the one, Kanakaloa?

KM: You saw where we stopped for a few moments, the long, rectangular...

HP: That's the one you were looking at.

PR: So that's the one that I was looking at.

KM: And that's how *tūtū* Kihe wrote it. A rectangular stone features on the slopes of Mūhe'enui.

PR: The one that was square.

KK: Just like one box.

PR: Okay...

Group: [Discusses realignments of trails and making of vehicular accesses from the 1950s – trying to determine date of road we drove up.]

KK: When you look at it, from Kīholo coming to Hu'ehu'e. They used to take the cattle from Hu'ehu'e, early in the morning. They take the cattle all the way on the trail, down to Kīholo, that's where they ship. They used the old trail.

KM: [Opens 1930 Taxation map] Here's one more map. You can see the old trail to *makai* here. And the 'Akāhipu'u – Kīholo Trail is marked here.

KK: Yeah. I think you can see section of the trail, because if you go out you see the stone is all white, worn.

KM: Yes.

RP: [pointing to trail on map] This is the trail that went down to Luahinewai, they *ho'ohuli pipi* [drive cattle] over there.

KM: 'Ae. Now you left the ranch in 1959?

KK: Yeah.

KM: Uncle Kamaki, you were saying that in Hasserot and Carlson's time...?

KL: Yeah.

KM: What was happening back here?

KL: Watermelons. Was too good.

KaK: He said it was the best place for watermelons.

KL: Yeah.

Group: [chuckling]

PR: Carl was also telling me about that.

KM: So you folks were doing that as a part of the ranch?

KL: Yeah for the ranch. Was good watermelon, down here is nice.

KM: And you said that you had to haul water?

KL: Yeah, I haul water with the truck, from *mauka*.

KM: Did you follow the trail that came out...?

KL: No, that's why they made this road.

KM: Oh, For down here?

KL: Yeah, for down here, and then later for go down Kona Village.

KM: Ahh...

KK: In my time, when we used to come down, we only came down on the horse.

KM: Hmm, so you folks would use the old trail.

HP: What road would we take, dad, when we were young.

KM: From?

HP: From Hu'ehu'e.

KM: This one [added onto register Map 1447] goes down to Kūili.

Group: [Further discussion regarding road alignments and J. Jackson's Kona Village road alignment, made in the 1960s.]

KM: ...So this quarrying was in the 1960s?

Group: Yeah.

KM: So James or Paul, what is the proposal back here now?

JL: Sam could probably speak a little more directly about that now, but they were looking at some golf around the back side.

KM: But the boundary is?

PR: The boundary is basically the face of that cut, over to that corner back there.

KM: Okay.

JL: And then, one of the things that they're looking at, the reason for the study, because the cut is so abrupt on the boundary.



Road and quarry cut near mauka boundary between Pupule's Grant and the State Property, Kūki'o Nui. KPA Photo Neg. 872

KM: Yes.

JL: Between the State property, the idea is to make the boundary more naturalized.

KM: So the State still has the 'āina behind here?

PR: Right. They are also looking at a potential reservoir site. They're looking at three possible sites. One on the other side of the (*mauka-makai*) road, one just behind this cut, and one back over here [pointing to the area of the Mūhe'enui quarry]. So they want us to take a look at about a 60 acre piece here. They haven't

figured where they want to put it yet. I think they want to use a relatively low spot so they disturb the land least. Build it in a low spot.

KM: So for a reservoir?

PR: Yeah. The other thing too, that maybe Sam can talk about, what they are intending to do around on this side of the property too.

SA: What's happening is, the golf course architect that they've gotten to do this, his name is Tom Fazio. He is probably the renowned architect, and it was difficult to persuade him to come to Hawai'i... Part of the idea with him taking these golf courses, he takes the jobs where the golf comes before the housing in priority. What the owners have agreed to is to allow the golf course, in the land planning, to take the lead, versus the housing requirements in the *mauka* portion. So there is going to be a lot less housing, so that he can find the best routing for the course. And that's good news from the stand point that there is not so much pressure...Typically, there is pressure to get more house, so the golf course gets forced into a particular area.

The planning now, they're on their second preliminary routing plan. It shows golf holes coming around behind here. And holes around the front. But it is still in a preliminary routing stage. They are all coming here next week, and I think that is what a part of the goal is today, to find out what kind of base map can we create for these guys.

KM: When we were driving up, one of the things that uncle Robert pointed was the *ēlama* trees. There are a few scattered ones now. [looking at uncle Robert] You said, before, "had many more."

RP: Uh-hmm.

KM: What was the vegetation that you saw in this area when you folks were young?

RP: *Pili* grass, before we had all this pampas grass. There was *pili*, *ēlama*, there were a few *uhiuhi* trees scattered about. [thinking]

KM: Was there *'ohe maka'i*?

RP: A few. But I don't see it now.

KM: Hmm. Was there *'ūlei* growing down around in this area?

KK: No, no.

RP: Not in this area.

KK: It was right below the houses.

KM: So further *mauka*. [pointing to location on Register Map 1447] So if this is the old road, this is 'Akāhipu'u, these lots here? This is Puhi-a-Pele.

KK: Yeah, this area.

KM: So this area, here. Coming back down to here, into the Mūhe'enui vicinity, are there any features that were pointed out to you? [speaking to uncle Kamaki] Also, you mentioned when we were still *maka'i*, that they used to have pig traps?

KK: Further up.

KM: Uncle Kamaki?

KL: *Pehea?*

KM: The pig traps, *pā pua'a* you were talking about, were?

KL: All up.

KM: So *mauka*, by what *pu'u*?

KL/KK: Pu'u Mau'u.

KL: That's where, you remember, uncle?

KK: Yeah.

KL: All *pu'a* up there.

KM: Pu'u mau'u. Was anything around Pu'u Pili?

KL: Pā John, Pā Hale, all those places.

KK: Pointing the vicinity of Pu'u Nāhāhā, this was the main one.

KP: Who made that?

KK: That was from way before my time. I think during Stillman's time, and before that.

KP: It was all stone?

KK: The one next to Pu'u Nāhāhā, Kukui'ohiwai, that's the stone one. The one down here (Pu'u Mau'u), was wire fence.

KP: The one I remember was stone wall.

KK: That's the one up Pu'u Nāhāhā, above Puhi-a-Pele.

KM: Above Puhi-a-Pele, you can still see some of the stone...there's actually quite a bit of stone work up there.

KK: Yeah.

KL: They've had a lot bulldozers up there, so I don't know.

KM: When Kihalani and I went down a few months ago, you still could see some.

KL: So still yet you can see.

KM: And you guys were talking about before, used to have plenty bees up Puhi-a-Pele?

RP/KK

KL: Puhi-a-Pele. [chuckling]

KK: That thing is still there till today, I think.

KM: Did you folks get honey up there?

KK: No! Those bees are reel wild.

RP: The bees can stay there, [chuckling] don't bother that. Mean, vicious.

KK: Those are really vicious.

RP: The black honey bee.

KK: We would bring the cattle under there, we had one water trough there. I used to tell them...Vredenburg used to tell them, "No make noise." You had to be really quiet. Once someone makes noise, that bee comes down. We'd stay there maybe about 20 minutes. We won't stay there long. Because those bees, they come down.

RP: They're mean.

PR: So the area where the pig traps were is up in there?

KM: Yes, Pu'u Nāhāhā...

KK: They said it was good honey though.

KM: So the pig trap was right around Pu'u Nāhāhā, Puhi-a-Pele?

KK: Pu'u Nāhāhā and right in Kukui'ohiwai. Right between Kukui'ohiwai and Puhi-a-Pele.

KM: Okay. Do you remember anything down here at all? Down at Mūhe'enui, any old sites? And Paul, you found some during the archaeological field work?

PR: There's a nice house site out in this area, out here [pointing to location on the *makai* side of Mūhe'enui]. A rectangular, nice stone wall, and a door way in it. A house site. And a small enclosure here. Then there's a whole series of other kinds of sites, over here [near Po'opo'omino], small trails and things.

KM: So roughly off of the main trail that comes below?

PR: Yeah.

KM: So you folks are not *kama'āina* to the old sites *makai* of here?

KK: No.

KM: So you knew of Mūhe'enui, and they were growing the watermelon...

PR: When were they growing the watermelon?

KM: Sixties, you said?

KL: Yeah.

HP: Yes, I remember that too.

PR: Okay, did they ever try it again later?

KM: Uncle, since you were hear on the ranch all that time, till you retired, did they try watermelon or anything up here after the 60s? Was there planting later?

KL: The watermelon, they went start 'um right here by the *pu'u*. Was good the watermelon. I used to bring the water all the time.

KM: Hmm, so you had to bring the water down?

KL: Bring the water down.

PR: Kamaki, when did you retire?

KL: From the ranch, ten years ago.

PR: Okay. When I was talking with Carl Carlson, he said in the 70s, they tried doing some watermelon and cantaloupe in there, the graded area just behind here. He said the cantaloupe was real good too.

RP: But after he left, then I think it was *pau*.

PR: That one, he said he had Kelly Greenwell.

KL: Yeah, Kelly was running that.

PR: Yeah. Okay.

KM: So the general idea is that this land may be leveled off and re-naturalized a little bit? Is that right James?

JL: Uh-hmm. Blended back into this direction [gesturing to the *mauka* side of the present-day grade cut].

KM: And even the mounds like that [pointing to the stock pile mounds at the back of Mūheʻenui]?

JL: Yes so that it is blended in. So that the profile is more naturalized on the back side. There is a tank site that's proposed, generally in this area.

KM: A tank?

JL: A water tank, about one million gallons.

KL: Right in there, used to have one reservoir. I used to haul and dump the water right in there.

KM: Ohh! So it was one *puka*, reservoir?

KL: Yeah. They made a *puka* and then they put rubber lining.

KM: Down here?

KL: Yeah, it was close to the hill. And I would unload there.

KM: Uncle, when they were doing the mining in here, did you ever hear anyone say they found *iwi* [burials] or anything?

KL: No, not that I know of.

KM: Okay.

PR: Did anybody ever go up on top?

KL: I used to go on top a lot.

KK: We would go on top, just playing [gestures looking around].

KM: So look about the land eh.

KK/KL: Yeah.

KK: We just like to *mahaʻoi* [be nosy], look how the hill look, that's all [chuckling].

Group: [laughing]

PR: Some times, some of the hills like this, have burial sites on them.

PR: Kūili has.

KK/KL: Yeah.

KK: That red hill [gesturing *makai* to Kūili].

RP: Kūili has.

PR: But no more up top here?

RP/KK

KL: No.

RP: Not that we know of.

KM: Okay.

RP: So after this place is all fixed up, you're going to landscape?

SA: Yes put it back.

KM: It would be nice to work with some native plants, things that were here before.

SA: It would be nice if for the golf course plan, we have a list of...particularly, native grasses. We're looking for something, that will give us varied heights and textures.

KM: Yes. It may be interesting, and I'm just going to ask, where we have old growth *ēlama* like that, would it be appropriate to try and work around that since it is a part of the old landscape?

KK: Yeah.

SA: Yes. That's what we're working towards, and a part of today, to look at the natural features, and try to incorporate it into the design. That's what will give the unique characteristics to the golf course.

KM: Yes.

RP: I would suggest the kind of trees to put is the *ēlama*, *uhiuhi*, *kaula*, all those kinds of plants that are ideal for this kind of weather and location.

KM: 'Ae.

RP: It would do well. And *noni*...

[Kihalani joins group – greetings]

KM: We were just talking some of the recollections of when watermelon was being planted back here... [brief overview of discussion up to her arrival].

We were also talking about some of the *pu'u* and locations *mauka*. Maybe while we're here, and it's a good time, in our various interviews before, you folks have spoken about Pāhinahina, Pā Hale, Pā John, Kaukaweli. I was wondering if we could look at some of these places where they are...you thing they are approximately on the map here.

Group: [looking at Register Map 1447 and the 1930 Taxation Bureau Map]

KM: Here's Puhi-a-Pele.

RP: [pointing to locations] Puhi-a-Pele, Pāhinahina.

KM: [marking locations on map] So where some of those old stone features were when you and I drove past Puhi-a-Pele.

KS: Uh-hmm.

RP: And Pā Kukui is right around Pāhinahina.

KM: Okay [marks approximate location]. Pu'ū Nāhāhā, you said is where has the old stone pen?

KK: The *pā pua'a*, stone pens are right below Kukui'ohiwai.

KM: Hmm.

KK: Right above Pu'ū Nāhāhā.

KM: Is this about the right location for Pu'ū Nāhāhā?

KS: Well it's on the same contour, [pointing to vicinity in field] that's it right there. It's a little bit lower than Puhi-a-Pele. Right below Kukui'ohiwai is where there were the traps eh?

KK: Yeah, that's the one we're talking about.

RP: Yes that it.

KS: Okay so that's higher up, right below the road.

KM: So just below the road.

KK: The pig traps. That's the only trap that was made with the stone wall. The rest is all with the wire fence.

KS: Uh-hmm.

RP: Yeah, that's the only trap, the good pigs get away[laughing].

Group: [laughing]

KK: It really happens.

KS: It had a wooden gate, yeah?

KK: Yeah, it did.

KS: The swing gate.

KM: Uncle, you have always spoken of Kaukaweli.

RP: *Ku'u wahi hānau* [my birth place].

KM: If this is...

RP: It's in this area. [pointing to a general area along the old *mauka* road]

KM: Do you know Pu'ū Pili?

KK: That's right above Pā John.

KS: It's a *pā*, a corral.

KM: Oh, in Hopula'au's Grant.

KS: Yeah, it's a great big old corral.

KM: Uncle Kamaki, you've mentioned Pā John and Pā Hale, are the different, or the same?

KL: They different, but pili, different sections.

KS: All around the place called Pili?

KL: Yeah, yeah. Kino, you remember the cement trough?

KK: Yeah.

KL: That's Pili.

KS: Is that Pā John?

KL: No.

KK: The cement trough is outside of Pā John.

KL: Outside of Pā John.

KS: Hmm.

KM: Okay, so Kaukaweli, if this is Hopula'au's *'āina* originally, Grant 2112, that was n Kaulana, yeah?

KS: Uh-hmm.

KM: So Kaukaweli would be...?

RP: Kaukaweli would be this area. This is 'Akāhipu'u, Hu'ehu'e Ranch, that's where the... [thinking]

KK: It's more on the...right where your finger is.

RP: Yeah.

KS: Kaukaweli, is that where the citrus trees and papayas are, *mauka* of Pu'u 'lo [also know as Pu'u Pili]?

KK: Yeah. [Shares account of her walk through there one night, and the uncomfortable feelings she had – see interview of February 3, 1998.]

KM: So that is this area here?

RP: That's where I was born, right in this small section of land, *mauka* side of the road.

KM: Oh, *mauka* side of the *alanui*?

RP: Right.

KS: Across from Apelas?

RP: Yeah, on that side.

KS: Hu'ehu'e side?

RP: Hu'ehu'e side. Right there by the tank. Had a big water tank.

KK: Uh-hmm.

KM: Is this right location?

RP: In fact, there were two houses.

KS: Where aunt Kawai used to live?

RP: Right.

KS: So it's where the date palms and orange trees are, when you're on the *mauka* road.

KM: Okay, yes.

RP: You want a good eating orange, right here, Pā John.

KK: I wonder if that thing is still growing?

RP: I don't know if that tree is still there yet.

KK: I wonder. Nice mango too.

KL: Last time I was there, was still there. Three of them

KS: And the mulberries too?

RP: [pointing to area in upper midlands of Makalawena] And there's one more *pu'u* down here, by Ka'aihe'e. Where the honeybee hole. I can't think of the name now... [thinking, doesn't remember at time, but later recalls the name is Kalehua.]
What is the name of this *pu'u*?

KM: Well Pu'u 'lo is what's on the old maps, but Kihalani has been thinking it was Pu'u Pili.

RP: No, no, no.

KS: Well not the *pu'u* so much as the area around it. When they'd go work cattle down there when I was a kid.

KK: That's the reason why has all the names like that, for paddocks. But the main name over there, is Pā Hale.

RP: Oh yeah, the area.

KK: The whole thing, Pā Hale.

KS: Did you see any houses in there before?

KK: So these small names, are all the names of the paddocks.

RP: There used to be plenty *pā hale* [house sites], you see all the foundations.

KM: Oh, so *kahua hale* [old house platforms]?

RP/KK: *Kahua hale*.

RP: And in there, they get that big Hawaiian orange tree.

KS: The old Makalawena trail goes through that area as well.

KK: The old Makalawena trail is on this side.

KM: [opens out the 1930 Taxation Bureau Map, North Kona Sheet] This has the cut for the Makalawena Trail, coming through here. Here we see the 'Akāhipu'u or Hu'ehu'e Trail coming down past Puhī-a-Pele, down to Po'opo'omino, and the branch to the Kahuwai section.

Group: Uh-hmm.

KM: And here, this is the one to Kiholo.

HP: And this one?

KM: This is the Makalawena Trail.

RP: Yeah, and they get one *pu'u* down here [thinking], Kalehua.

Group: [Discussion getting orientation of various trails — Makalawena, Pu'ukala, Kohanaiki — and their periods of usage.]

RP: Pu'ukala is where the *lauhala* grove was, then you come back over into this Puakou, and then to Pu'u Kalehua. Ka'aihe'e is on top, then you hit down to that trail coming across here. Then you join and go to Makalawena. See this trail [pointing to vicinity of the lower Pu'ukala-Kaulana Homesteads], you tie into this and go down to Makalawena.

KK: These small trails all tie into it. From Kaū and across.

KS: Kaū is where the *ahu* [cairns] are, yeah? At the base of Moanuaiea.

KK: Yeah.

RP: We used to go down to the beach, from Kaū, go down and then come across. Then you go to Puakou, and then come on top.

KM: Hmm. Okay, so looking at the region, here's Kolekole, here. These series of *pu'u*, was there anything going on that you folks remember?

Group: No [not that they know of]...

KM: Kihalani, Pu'u-o-kai?

KS: [looks upland and gestures]

KM: So that low one right there.

KS: Uh-hmm.

KM: So below Puhi-a-Pele.

KS: Uh-hmm.

KM: I wonder if that's this right here where the trail cuts off at an angle [pointing to location on 1930 Taxation Bureau Map].

KS: Probably, because when mother used to describe it, they would get onto the top of Pu'u-o-kai... Although she did not use that name, she called it the little hill. They would face to Kiholo...

KM: 'Ae, it does, doesn't it.

KS: ...And then it would go back towards Kūki'o.

KS: Uncle, you said in your time when you were traveling the land, you didn't remember hearing the name Pu'u-o-kai?

KK: No.

RP: Neither did I.

KM: It is referenced in Emerson's field books of the 1880s and in the earlier Boundary Commission testimonies.

- KS: When we were looking for the trail from Kūki'o up to Hu'ehu'e. We figured from mom's descriptions, she said that "The horses used to slide as they'd go down the." And we were walking back and forth, and my friend was saying, "Any moment now, you're going to fall into the rut that was made by the horse sliding." And sure enough, that was how we were able to verify that we were on that trail.
- KK: See, like our time...I say for my time. We just went to the main names. They skipped the small names. The reason why, those names were our marks. We would sent the people to go. Some times I'd send certain people to go to a certain place. So we used that. But we don't use the small names. And that is the reason why we don't know too much about the small names...
- KS: (Describes small hill – cinder formation – *mauka* of Mūhe'enui, with water tank on it's *makai* side, and expresses interest in it's geologic context.)
- PR: ...So this area back in here though [back side of Mūhe'enui]?
- KM: So aside from when you were planting the watermelon and stuff, you didn't hear of, or see anything? Kihalani, are you familiar with anything back here?
- KS: [shakes head no]
- KM: We pointed out the stone Kanakaloa.
- KS: Uh-hmm.
- KM: [Discusses the background information previously recorded regarding Kanakaloa, Mūhe'enui, Kaho'owahapu'u and the *ko'a*.]
- KaK: (In a side discussion with uncle Kamaki, Kaleo and uncle described, how aunty Annie Punihaole Una Keala'ula always pointed out the hills as important marking points for the fisheries. Indeed, Mūhe'enui, Kūili, and Pu'u Pāpapa are still used by family members today.)
- Group: (Reviews proposal for c. 60 acre parcel of State land at back of Mūhe'enui.)
- KK: Like I said, during my time, we use all these big names. The reason why we use these names, when we send the boys to go, they go straight to that, and then they get down there... I would send them to that Pu'u Mau'u, Pu'u Nāhāhā, like that.
- RP: They know just where it is.
- KK: They now where to go. So to tell the truth, we never use the small names. Like the one you described out here, Kanakaloa, we never used that. This (Mūhe'enui) is our mark. So that is the reason why. I guess, like tūtū Kihe them, they use all these, that's their mark already. So they know where, and what significance that has.
- KM: Uh-hmm... [discussion of general family and Grant locations.]
Are there other specific questions that you had for up here?
- PR: No, this was just to see if anybody knew anything about the general area behind here. So that anything could be accurately located on the maps before they get too far along. Sam, there will probably be a few points that they want surveyed in before they go too far on the golf course. Like Kanakaloa and maybe one or two other things...

- SA/KS: [Discuss arrangements for field meeting next week, to lay out areas of concern as golf course plans are developed.]
- KM: ...May I, I realize that it's going afar, but since we are here, and the families have worked the land, I have to see if we could discuss a little more, some things that are beyond here (Mūhe'enui). These *kūpuna* and Kihalani have spoken about these places...
- Group: [Discussion of trails as previously recorded.]
- KM: [pointing out location of trail to Kīholo] There is an older trail, Keala'ehu, which parted from the old *mauka* road to Kīholo. The road crossed the uplands, all the way from Kāināliu, past Billy Paris' place, and came out here. Do you have a feeling of the old trail, in relationship to this trail on the map?
- RP: This trail used to be used by the mail man, all the way to Kīholo and all the way on.
- KM: To Kawaihae?
- RP: All the way. They'd bring the mail, the pony express. A different person from here, and continues all the way to Kāināliu. All the way in the back. They had stations. They come, stop there, and whatever you bring, they continue, and then they go back.
- KS: On the *mauka* side of Puhi-a-Pele, there was that old post gate, that you slide in and out. Where did that go, once you cross Puhi-a-Pele?
- KK: That's the one right *mauka* side, that goes into Kukui'ohiwai.
- KS: It goes up to it, using what is now the jeep road.
- KK: Now, yeah, it's different.
- KS: I think that might be part of the Keala'ehu.
- RP: The hunters made that into a road, but it used to be a trail before...
- Group: [Discusses difference between the Kohanaiki Homestead Road and the older Keala'ehu.]
- KS: ...Between Kukui'ohiwai and Puhi-a-Pele, there is a new road that they put in. It branches off of the later road shown on the map [Register Map 1447]. It branches off of that and goes onto the lava lands. They were using it as a fire break. It hooks up to the *pā pua'a* [pig traps], and in there, you find *kapuahi* [fire pits - places] along this road. Like where they bulldozed, it exposed them.
- KK: I wonder, now talking about that, during my time Kukui'ohiwai was full of coffee, that's where your father [speaking to uncle Robert]...
- RP: That's right.
- KK: I don't know if that coffee is still there.
- KS: The lower Kailua side.
- RP: Pure Hawaiian coffee. All Hawaiian coffee, no American [smiling].
- Group: [laughing]

- RP: That's true, because I picked coffee there. The beans are that long [gestures about an inch and a half]. Pure Hawaiian coffee.
- KK: That's where a lot of people from Hōlualoa, they come pick coffee from over there.
- KS: And there's still coffee from the *makai*, Kailua corner of our house, about half way to Puhi-a-Pele, and to the Kailua side of the road.
- KK: That trap I was talking about, all that whole area was coffee
- RP: All under that *ulu kukui*.
- KK: Yeah, Kukui'ohiwai. But isn't that funny, it doesn't go outside of that, it just stays in that perimeter.
- RP: Yeah, *mana, a'ale ne'e!* [chuckling]
- KS: I guess the same conditions that fetch the water [referring to the name Kukui'ohiwai — *Kukui* which gathers water], then it's good for the coffee to grow.
- KM: So the kukui is an overstory plant that draws the water in, and the ground stays nice and cool for the plantings. Who was that, you great grandfather, who planted it?
- KS: [Shakes head, uncertain.]
- RP: That's the fog, mist that comes down.
- KK: I remember that, in your father's time, he would get the coffee and the people would come from Hōlualoa to get plants. [speaking to Kihalani] From your grandfather's time.
- KS: Uh-hmm.
- KM: Arthur?
- KS: Arthur.
- KK: Of course , when it came to my time at the ranch, everybody had coffee already, so they didn't come get.
- KM: When you folks came down to Kūki'o from *mauka*, did you follow the trail in the early days? The 30s like that? You followed the trail?
- KK: Yeah, come down to Kūki'o.
- KM: When did the road go in, this road?
- KK: After my time, that.
- KS: It was about 1965.
- RP: The one that was building that was Honolulu Builders, when they were building that road *makai*.
- KS: And that came over this hill [gesturing to Mūhe'enui], some where.
- Group: [Discussion about location of road – concurs that the jeep road did run between the high point on Mūhe'enui.]
- KK: I think that some of those roads were from during the war. The Army...

- RP: The service men, that's right. They were stationed at 'Akāhipu'u.
- KK: Every hill, they were stationed on top. And those guys are daredevils, they build everything.
- RP: They don't own the machine, so what. They could care less how they use 'em [chuckling].
- KK: That's why I'm just thinking, during my time, the war time, a lot of people are saying *heiau*, *heiau* [this is a temple, that's a temple]. And I said "Do you know what is a *heiau*?" ... When they said any stone wall is a *heiau*, I say, "They don't know anything, because that was an army pill box." That goes all the way down to Kaloko and Honokōhau. They have all these pill boxes with guns inside, before.
- PR: They also go all the way up to 'Upolu.
- KK: Right.
- RP: During the 41-42 period.
- KK: That's when they started doing all that things.
- KS: When I was child, we'd drive to Kona Village. That's the road that goes behind Nāhāhā, and it came down on the lava.
- SA: So the red road?
- KS: No, the red road was... Willie Gomes might be helpful too in this. Because in the early days, they'd fly in or go in by boat. Then they made the jeep road through. Then the first time that we drove into Kūki'o, it was quite exciting for mother, because we used to go driving, hunting with Thomas folks, and come down the old Makalawena Road. There was this road that took us over Mūhe'enui and down to Kūki'o. We only used that road, I think, one or two times, before this other Kona Village road was put in...
- KK: I think that's why we're losing track, because of these jeep trails. Everybody starts using the jeep trails, and not using the old foot trails or horse trails. And that's how we lost this old road going to Kīholo. And how I found this road to Kīholo...because I used to go to Kīholo. They pointed out this road to me, and we followed the road up here on horse, and then it disappeared. I didn't want to go right through all the bushes here, so I cut across right to here...
- KM: Ah, Puhi-a-Pele.
- KK: Uh-hmm.
- PR: That one over there, there are places on that where it is wide, and it has curb-stones along the edge.
- KS: That picks up, I think, around here. [pointing to location on map]. Now what they've cleared and have sort of designated as this, to get to the wooden gate, below our house. It follows an old stone wall up here. Then you are just going through the bushes, it's kind of arbitrary. But when you get down, there is a big silver oak tree, and it just opens up, and it's on *pāhoehoe*, and you can see curb-stone alignments.

- KK: You can still see that trail.
- KS: Heather Cole weed wacks it [chuckling].
- KM: So do you think that this is the government Hu'ehu'e-Kiholo Road? Or do you think that that's the older Keala'ehu? [discusses various nineteenth century maps of the Ka'upulehu-Kekaha region, and trails identified] ...I can't tell in the history, where one ends and the other begins. Is this trail simply overriding sections of Keala'ehu?
- KS: Well, a couple of things, this [pointing to her residence as indicated on the 1930 Tax Bureau map] is not Hu'ehu'e. And by Pu'u Kolekole, there is that other section of trail that just disappears.
- KM: Yes, you pointed it out when we drove down in March.
- KS: Yeah...
- KK: When you are on Ka'ahumanu Highway, you can see the trail that I'm talking about, to Kiholo.
- KS: Above Luahinewai, yeah?
- KK: Yeah.
- KS: When you pass the *kiawe*, right when you get onto the *pāhoehoe*...
- Group: [general regional trail discussion continued]
- RP: [Mentions foot print petroglyphs he and his brother came across while hunting goats between the Makalawena – Mahai'ula trails, right in the *pāhoehoe*.]
- KK: Richard (Punihaole) and I used to go all around the place too... Now, more hard because this pampas grass has covered everything up.
- RP: If you hit on the *pāhoehoe*, no *pilikia*.
- KK: The white outline is till there...
- KS: ...I think the hills, especially the ones that the names come to us. It's like the discussion at Ka'upulehu. "Well then every lava flow front where it hits the sea is some sort of cultural landscape, or has some sort of religious significance. " what my retort is, is that "As long as the names are alive in our breath, then there is a responsibility there." But when we lose them, then we prioritize values. This is something that is not only germane to this, but in the work that is before us at other places as well.
- KM: Yes.
- KS: Then they are still significant on the landscape, and we still might talk about them. But when the name is lost, that takes it down a notch, I think as far as a priority.
- KM: 'Ae, in the agency review process.
- KS: Right.
- KM: Earlier, we were discussing this in relationship to Kanakaloa. There is clear documentation in writing in the early 1900s. But by the time of uncle *mā*, born 1923 and 1925...by their time, it was not something that stood out in the memory. So the question is, does that diminish the significance of it?

Or is it enough that we have this story of place, this tradition that has been handed? And since we have it, are we responsible to bring it back to life, to speak it again?

KS: Hmm. I would say yes, because this is a retrievable name that is within the memory of...if not specific use, but general practice among the folks that are *kūpuna* now. But if there are places, like in our discussion of that outcropping of cinders [the one mentioned earlier with a water tank on it's side], that I think is cool geologically, it seems like the kind of place would have been named before. But that is my conjecture. Nobody, none of the uncles have any recollection of it, and you haven't collected anything from any of the archival research, so that would have less value in our hierarchy of assigning values to places.

It's special to me, and I am *kama* of this place, but it is not something that is picked up in uncle's memory or archival and cartographic record.

KK: I think, what's being discussed now, and I think Robert and I, who are *kūpuna*, as you may call, then maybe you have the chance now to recollect these names. And even like him [pointing to Kepā], we didn't know that Kanakaloa out there. So now we know there is a Kanakaloa out there, the information has shown that.

KS/KM: Yes.

KK: So we are going to pick it up from here. In other words from you, and it will go on. So you now will pass this down to the next generation. And hopefully the next generation will pick it up again, and like Kepā said, it goes back again to the old people.

PR: That's right.

KK: And I think that will give a significance to any developer, that you just cannot go inside there and bust the whole thing up.

RP: *Mālama kēlā pu'u pōhaku* [You have to take care of those stone out crops]! I think they are apart of the history, and that they should work around them. They are a part of the land.



Uncle Robert Punihaole pointing out Kanakaloa. (While pointing out the lava formation, he expressed the hope that Kanakaloa and other similar features would be preserved on the landscape as they are a part of the unique history of the land.) KPA Photo Neg. # 893

- KK: So now you know, and you understand what's going to happen.
[Speaking to Sam] And I'm thankful to you folks that you've come back to the old people who know the land.
- KM: Yes, that there was an opportunity to do more research and record the histories of the land with *kama'āina*.
- KS: And while this is occurring, this is not research for research's sake. This is research conducted as a part of the planning process which is bringing radical change to the landscape. And that triggers in my thinking, another hierarchy of values. What trails that now remain are an ever diminishing resource. Whether they are trails that have not been bulldozed...as that number of recently undisturbed characteristics of the landscape diminishes, then what remains has a greater value. Then maybe the Makalawena *mauka-makai* trail, from Makalawena to Hu'ehu'e, had even more value than it did before the trail to Kikaua was destroyed. So what ever remains, it's value is increased.
- KM: Yes, even if it's not in the same land.
- KS: Even if it's not in the same land, we are talking about Kekaha in general. In any *ahupua'a* like Kūki'o 1st, which is privately owned, or Ka'ūpūlehu, I believe in property rights, until such time as laws may change. But it is their right to make those kinds of changes to the landscape. But what is in public domain, that is all of our lands, the value increases. Like at the public lands of Pu'u Wa'awa'a...
- Group: [Further discussions: about various aspects of trails and public access — with the Kūki'o trail which remains on public land; "*Koe ke kuleana kanaka...*"; General Map and land boundary discussions; and lead into discussion of the profile of Mūhe'enui.]
- SA: The profile of Mūhe'enui will not be diminished. It will stay the same. Nobody is touching the profile.
- KS: I like keeping the height...
- KK: ...It's like the story of 'Akāhipu'u...
- KS/KM: [chuckling] 'Ae.
- KK: The story of 'Akāhipu'u, is that these *menehune* dug underneath, they wanted to cap it on Pu'u Mau'u. So this *kūpua* [supernatural being], was a man, up there at Moanuaiea. He looked, and looked, and then he crowed. And it was not three 'o clock in the morning. It was early, but these guys (the *menehune*) quit and they ran away, and that is how 'Akāhipu'u was saved up there.
- KM: So he crowed like a chicken?
- KK: He crowed like a rooster.
- KM: Hmm. The *menehune* only work in the night time, and so when he crowed, they thought, "*ala mai ka lā*" [the sun is rising].
- KK: And they all took off.
- KM: Were there still sections pointed out to you folks where the *lua* [pits] were, where *kauila* wood had been put into the mountain?

- KK: In my time, this old people said there is still the *kauila* sticks underneath there.
- KM: So they were using the *kauila* to...?
- KK: To pry the *pu'u* up. It must be that they had thousands of *kauila* sticks underneath there ready to carry.
- KM: Hmm.
- KK: And they were going to bring it down and *kau* [set] on top of Pu'u Mau'u. So when he went crow, they left. But the hole is still there. I went into the place, in behind 'Akāhipu'u.
- KS: By the cemetery.
- KK: Yeah, right behind the cemetery, right past 'Akāhipu'u.
- KM: We have to try and find Ke ana wai o Mākālei... [See the tradition in the historical section of this study, and oral history interviews in this section of the study.]
- KS: ...I guess there are a couple of things on Mūhe'enui. I don't any geologists have come and looked at it. There's Frank Truesdale...there might be geological information that could of interest if there is going to be anymore disturbance of the face of the hill. And I was thinking as I was driving up, it's covered with fountain grass now, if there were an opportunity now, to see how *pili* might do in this environment, on this property, this might be one of the places to experiment with it.
- One of the general things about that place, Pili [Pu'u 'lo vicinity], is it is the only place that I've seen *pili*, up to the mid 1980s. There was a big fire in 1986, and we drove to Pā John, my mom drove us to the hill and dropped us off. Michael and Lani Stemmerman and I walked to the lower highway. But it was like id we saw a mulberry tree, we'd go to it and see if we could find a trail. But we found *pili* on that walk. And on the Makalawena trail also, there are some *pili*.
- Group: [General discussion about *pili* habitat, growing ranges, and varieties.]
- KM: Other plants that may be appropriate include?
- KS: 'A'ali'i and *naio*. 'Aiea continues on down this low also.
- KM: And you brought up in the interview, the old name of the fishpond Pā-'aiea.
- KS: Uh-hmm.
- KM: Is there a connection between the fact that 'aiea tree grew down this far making this mauka boundary of the fishpond?
- KS: The lowest ones I've seen are off of the Kīholo-Hu'ehu'e Trail, at this time. But Holly McEldwoney folks collected some *uhiuhi* to the north of us when they were surveying for the utility corridor.
- KM: Additionally, plants like the *ko'oloa 'ula*, the *Abutilon*.
- KS: Yes.
- KM: A small cluster of it was found on the mauka side of the highway above Ke-ahu-a-Lono.
- KS: Isn't there also some in Honokōhau?

- KM: There's supposed to be. So there are some really beautiful plants. Even *maia pilo* up here.
- KS: Uh-hmm. There was a *maia pilo*... It was curious, because Winona Char did not pick it up on her survey. But just below where the field offices are now.
- KM: Yes.
- JL: We are doing a botanical survey in this area. They've been out twice, once before, and once after the rains.
- KS: Yes, this is a good time to look for things like the *Ophioglossum [pololo]*, which is a little fern that comes out after the rains.
- KM: Yes, I was also wondering if you folks ever saw the 'āwikiwiki (*Canavalia*).
- KS: Not down here, though we do up at Ka'ūpūlehu, in the upper elevation.
- KM: Hmm.
- KS: And then I guess the Polynesian introductions, the *noni*, and any kind of arboring, with *pāpa'i kou* or *milo*.
- KM: 'Ae. In fact one of the pu'u up there is called Pu'u Noni, not far from Pu'u Pili.
- KS: 'Ae...
- KM: *Wiliwili* too?
- KK: *Wiliwili* would grow.
- Group: Yes.
- RP: And they had some *kōko'olau* out here.
- KM: 'Ae.
- RP: And the *kolomona*.
- KM: 'Ae, the *kolomona* or *hāuhiuhi*.
- KS: Yes, there is some at the NTGB plot, *mauka*.
- KM: Hmm... All nice plants, giving variation in growing heights. And the *kōko'olau* is famous for the lei...
- RP: It's ideal for this elevation. There are three types, *kōko'olau kula*, *kōko'olau waena*, and *kōko'olau kuahiwi*. The leaves all different.
- KK: Yes, different.
- KS: The flowers are eye catching, yellow.
- RP: The flowers all similar.
- KK: The one they call *kōko'olau pehu*, and one *kōko'olau maoli*, and one *kōko'olau hune*, small leaf. The *pehu* is big, big leaf. And the others are standard kind of leaves... That is a scarce plant, it's going away already.
- KM: It is. And uncle Kamaki told me that he still goes to collect it for medicine, tea.
- JL: Was any of it gathered here in this area?
- KK: No, not that I know of.

KM: In their life times, but at one point grew across the Kekaha plains. There is a famous account of the *kōko'olau*, that is associated with the 1800-1801 lava flows, where Pele was adorned in *lei*, garlands of *kōko'olau* as she ascended to what became Puhi-a-Pele.

KS: Uh-hmm.

JL: Ohh!

KM: And that's a really striking story.

KS: Yes, chuckling.

JL: Unusual to hear of her going to the uplands.

KK: The last place when I was still working...you know where they used to throw rubbish, just past Hu'ehu'e, the big hole?

KS: Where Gilbert used to live?

KK: Yes, just past. Over there had one big hole, and on the edge you find the *kōko'olau*.

RP: *Makai* of the *ala nui*.

KK: Yeah...That was the last place I seen the *kōko'olau*. But then, over there burned. So now, I don't know...

JL: So we have a big list of plants.

KM: Yes...

KK: One plant that I haven't seen for a long time, it's disappeared...what's the name now? The one they go make poison for fish?

KM: Oh, *'auhuhu*.

KK: *'Auhuhu*, that plant I haven't seen for a long time. I've gone specially to look, walk and walk, and walk, but I never find 'um.

KM: Hmm. Yes, and like Kihalani said, *'ākia*, and also the *'ākoko*, a *euphorbia*. They're good for this region.

JL: How was it used?

KK: You pound and mix 'um up, and then you find a big hole where the fish stay, and you put it inside. Then all that fish, everything comes out.

RP: Drunk.

KK: Drunk.

KS: But then the fish can come back, not like clorox.

KK: That's right, they come back.

RP: It's only for that time.

KK: Just stun them.

RP: Yeah.

KK: The only thing is, according to the old folks, my father them, when you clean, you have to clean the stomach.

RP: Yeah.
KM: So you don't leave the *ōpū* in when you cook.
KK: Yeah, but they never tell me why. So common sense, you think maybe you going get drunk like the fish.
KM: Oh, maybe you *lana* [floating] like the fish.
Group: [chuckling]
RP: Maybe that's like 'awa root, that. [laughing]
KK: So this are all the native plants that I can think about.
KM: *Mahalo iā 'oukou! Pehea*, shall we go down to Po'opo'omino?...
Group: [agrees – end of recorded interview]

***He Wahi Mo‘olelo mai nā Kūpuna a me nā Keiki o ka ‘Āina:
(Selected Excerpts from Interviews Previously Conducted with
Elders and Children of the Land)***

***Excerpts from Additional Interviews with:
Joeseph Pu‘ipu‘i “Wainuke” Maka‘ai
State Foundation on Culture and the Arts (c. 1985)
(transcribed by Kepā Maly—April 4, 1996)***

Uncle Joseph Maka‘ai was born in 1916 at Pu‘u Anahulu, and was raised at Kahuwai Village, Ka‘ūpūlehu. While growing up, he participated in many activities, among which included caring for the fishponds, and traveling to the uplands to tend the Pu‘ukala agricultural fields which supplied the families living on the shore. Interestingly, uncle Joe’s description of work at the Ka‘ūpūlehu fishponds, coincides with uncle Robert Punihaole’s description of work undertaken in the Kūki‘o pond complex (Site 16190), by members of the Punihaole family in the 1920s-1930s.

...We kept a big fishpond stocked with mullet and *āholehole*, and one of my chores was to clean the *limu* from the pond. It was quite a job cleaning the fishpond. We piled all the *limu* on the banks, it was a muddy and smelly job. We didn’t spend all of our time down at the beach. We had a farming area several miles *mauka* for all the people who lived down at Ka‘ūpūlehu and other beach area like Kūki‘o and Makalawena. This farming area was on a hill called Pu‘ukala. There is lava all around the hill, you wouldn’t think there would be soil there. But, the dirt there is rich and good for planting all kinds of things. There’s a trail from the beach to Pu‘ukala, my grandmother would ride the donkey, and the rest of us would walk. We planted taro and pumpkin. The pumpkin grew very well here. We also planted a small Hawaiian-kind pineapple, and sugar cane too. We had *kō kea* and a couple of other varieties of Hawaiian sugar cane. But our main crop was sweet potato. We planted mainly two varieties, a yellow one called *hua moa*, and one with the purple skin called *Hī‘iaka*. Sweet potatoes are good for dry places, they’ll grow with just rain water. We planted them in small hills called *pu‘e*. This way, they grow big in the soft dirt and they are easy to pull. On the way down from Pu‘ukala, we kids would gather *pili* grass for our *hōlua* slide at the beach. This *hōlua* slide is very old, it was always there as far as I can remember. The old folks used to enjoy watching us too. We spread the *pili* on the *hōlua* and then we would slide down on coconut leaves and my grandmother folks used to clap for us. There wasn’t much time for us kids to play around.

**Excerpts from an Oral History Interview at Ka'ūpūlehu
Val K. Ako, Margie Kaholo-Kailianu, David Keākealani, Rose Pilipi-Maeda,
Arthur "Aka" Mahi, Joe Maka'ai, Caroline Keākealani-Pereira,
and family members—with Kepā Maly (December 7, 1996)**

In the following excerpts, the interview participants share some of their recollections of travel between Ka'ūpūlehu, Kūki'o, Makalawena, Mahai'ula and the uplands of Kekaha. They also describe Jack Una (Keala'ula's) residence at Kikaua, and his stewardship of the Kūki'o fisheries. (Full interview records and releases in Maly 1998 a&b.)

JM: 768 ...Well, before, the law is not like today. Today, you no can live all along this *kai* [ocean], because the State said, "We the boss, we own the land." But before, no, you can go.

RM: You could stay any place.

JM: You can go stay over there, they no kick you out.

CK-P: The Hawaiians own the place before.

KM: 'Ae. [Yes.]

JM: Today, they kick you out or put you in jail. They have the policeman come.

RM: That's right, you lived wherever you wanted.

CK-P: [chuckles]

KM: 773 Did you folks go to Luahinewai and Kīholo also?

JM: We all go over there.

CK-P: All over.

JM: That's all the Hawaiian people, we got to go over there meet them.

KM: Some 'ohana [family]?

JM: Plenty 'ohana. Come from Pu'u Anahulu, come from Kalaoa, here. And the Stillman used to own the Kūki'o.

AM: Yeah, Kūki'o.

JM: That's the only place private.

KM: Ahh, in your time?

JM: Yeah. Nobody...

CK-P: Nobody allowed to go over there, taboo.

AM: The old man Una.

RM: Yeah, he took care of the place.

KM: Cannot even go fish?

AM: Hu'ehu'e Ranch.

JM: You can fish, but you got to go out, you cannot come in.

KM: So it was like *Konohiki* [land overseer for the chiefs], they kept the *kapu*?

JM: Until today, they still have that law, you know...you can chase everybody away from your property.

KM: So no one was living at Kūki'ō when you folks were children?

JM: 783 Well, Kūki'ō is a private place, that belonged to Maguire; married this *haole*, Stillman...

[Brief discussion on whether or not Kūki'ō is still owned by the family. Uncle Joe and Thelma Stillman-Springer were classmates at Kalaoa School.]

KM: Now, if you go past Kūki'ō...They didn't really have too many families living down there? Stillman *mā* [folks] would come down?

JM: Yeah.

KM: 793 And did Uncle Jack Una take care of that place?

AM: Yeah.

JM: Well that's...he's the caretaker for that. And that man strict, you know. You no can go bypass him [laughs]. He tell you, "You walk inside the water."

Group: [laughs]

JM: Strict. That's why, those days, all the haoles, they like that kind old Hawaiian, they strict. Today kind Hawaiian, ah, "You take care my land." As soon as that *haole* go, *pau*...

Group: [laughs]

CK-P: Everybody come in.

JM: In those days, no! You no can pass the land.

KM: 799 How about Makalawena? Did families live down there in your time?

JM: Well, my time, that's where we used to...all *kahakai* [shore side] eh? That's where we used to go to school.

CK-P: Yeah. [chuckles]

KM: Makalawena?

JM: You know, the English school.

KM: *Makai?*

JM: Yeah, *makai*.

KM: Where is that school now?

CK-P: *Pau!*

JM: That place is no more.

AM: Had church over there too.

KM: The church was moved?

JM: Yeah.

KM: The church is the one went move *mauka*?

JM: Yeah.

CK-P: Yeah.
AM: Mauna Ziona.
KM: 805 Mauna Ziona, in Kalaoa?
JM: Yeah in Kalaoa.
CK-P: Mauna Ziona [chuckles].
JM: Because Makalawena used to be the main bay, just like Kailua.
KM: Ohh!
JM: Where all the boats come and all the stores, too, eh.
RM: Ohh!
JM: Ka'ūpūlehu, Kūki'o, and all that, we all go over there, Makalawena. Bum-bye, Makalawena all *pau*, we got to ride the donkey go up Kalaoa, buy all the...
CK-P: [laughs]
JM: ...We bring our *'ōpelu* up and then we bring the *kaukau*.
RM: We bring the *kaukau* down.
CK-P: After we sell the *'ōpelu*, the money, we go buy *kaukau* for take back, all on the donkey.
RM: Either that, or we just exchange.
KM: 813 And did Tūtū them...did you folks have family, like after you get to Makalawena, then you go to Mahai'ula? Did some families live down there too?
JM: Mahai'ula, yeah.
CK-P: Yeah, get.
JM: Until this...I forget who this *haole*...
AM: Magoon.
CK-P: Magoon, them.
JM: Then, off limits...

Karin Kawilau Haleamau

Excerpts from an Oral History Interview with Kepā Maly— January 22, 1997

The following interview was conducted as a part of a study of residency and practices of native families from the Ka'ūpūlehu-Kekaha region of North Kona. Uncle Karin's elder sister was married to Kamaki Lindsey Jr. The Haleamau family shares generational attachments to the lands of the Kekaha region, and as a youth, uncle Karin traveled the Mahai'ula-Kūki'o-Ka'ūpūlehu lands with his "aunt" Annie Punihaole Una Keala'ula. In the following excerpts he shares his recollection of the land from the period of the late 1940s to the early 1960s. (Full interview records and release in Maly and Rosendahl 1997.)

- KH: [speaking of a pond in Kūki'o] Get one coconut tree inside there. You went inside there?
- KM: Yeah.
- KH: That's the place they used to 'au'au [bath] before, the wahines [women]. The wahines used to 'au'au in there, that's the story of there.
- KM: Now this is the one right at Kūki'o?
- KH: Right.
- KM: And the little *punawai* [spring or pond] you were talking about, with the coconut tree...?
- KH: The one over here.
- KM: Okay, Kūki'o.
- KH: Yeah.
- KM: Now, when we come. . . See, here's Mūhe'enui, *mauka* here.
- KH: Right.
- KM: Kūili, by Awake'e-Kūki'o-Manini'ōwali.
- KH: Okay.
- KM: Now, when we go through Kūki'o, right when you hit the edge of the Kūki'o sand.
..
- KH: Right.
- KM: And the boundary of Ka'ūpūlehu, come to the 'a'ā, and the old trail goes along the shore.
- KH: Right, right.
- KM: Has another little pool, pond, over there too.
- KH: That's the one right on top the 'a'ā?
- KM: 'Ae [yes]. And you can even see some old house, little walls and. . .
- KH: Yes, that was there from before, when we used to go *kiloi 'upena* [throw net], and come back, we used to 'au'au over there. They made steps like for go down.
- KM: 'Ae, yes, you can still see too, there's a nice little canoe landing on the side there.
- KH: Right, right. But, over there, the *alanui* [trail] now, they went pave 'um eh.

- KM: That's right... What are some of the kinds of fish you'd catch?
- KH: Well, the *mōi* [thread fish], get the *'anae* [mullet], *uouoa* [false mullet], ohh—*manini* [reef surgeonfish], and we get all the *palani* [surgeonfish], everything, you name 'um. That place had *kau i'a* [plenty fish].
- KM: Did you ever remember seeing your *kūkū* them, or anybody. . .you know, some times, when the ocean is rough out side, no can go fishing eh. And where get shallow water, you make *hale*, or *umu* [stone mounds]?
- KH: *Imu* [stone mound in the water to attract fish]. Yeah, that's how they used to do. [make 'um] All there, Makalawena, Mahai'ula
- KM: Oh, in the ponds, stock up, to hold eh?
- KH: They keep, they're smart. When they like fish, no more emergency, they get.
- KM: 'Ae [yes]. So they would stock all the little *wai kai*, brackish ponds along the shore?
- KH: Right, that was all *i'a* [fish] before. Kūki'o was the same, Kaloko the same thing, all that ponds used to be. . .that's all for emergency, when people need. Before, that's how they used to do their exchange. All through that kind stuff, they no need go outside, to go get. That's how I used to tell, I told this story to some of this people that I know.
- My Tūtū used to tell us, "Boy, when you get older, you going find out why." Because they used to trade their fish, you know, their marketing like. The mountain people take, and people *makai* give them fish. And they give good fish, they no give any kind *'ōpala* [rubbish]. Same like *mauka*, and they love *pa'akai* [salt] meat. My Papa used to take the *kelamania* [crock pot], you know. Yeah, *kau* [place] on top the *lio* [horse], *holo* [go] *makai*.
- KM: All *kaula'i* [dried].
- KH: Yeah, all *pa'akai* [salted].

**November 8, 1997 – Group Interview at Mahai‘ula
Violet Lei (Ku‘uleikeonaona) Lincoln-Ka‘elemakule Collins (with John and
Connie Ka‘elemakule), Caroline Kiniha‘a Keākealani-Pereira, George Kinoulu
Kahananui, Valentine Kalaniho‘okaha Ako, Leina‘ala Keākealani-Lightner,
Richard (Ka‘elemakule) Lincoln — with Kepā Maly**

(Full interview records and releases in Maly 1998a):

KM: ...If you folks were at Ka‘ūpūlehu, you would walk feet, and go to Kūki‘o. Was anyone living at Kūki‘o when you were a child, that you remember?

CK-P: I don’t remember. The only one I know, was my *Tūtū* folks, Kahiko and Mahikō.

KM: What about Jack Una and Annie Una?

GK: They lived over here, that side.

KM: At Makalawena?

GK: [nods agreeing]

KM: In your child time, yeah.

LK-L: Punihaole eh.

CK-P: Punihaole.

KM: Punihaole. Keaka Punihaole, yeah?

CK-P: That’s only them, only they were the people.

KM: Makalawena, no one was living hardly, except for Aunty Annie them?

LK-L: Annie Una. But Punihaole was both, back and forth.

KM: Between?

LK-L: Kūki‘o and Makalawena.

CK-P: Yeah.

LK-L: But that’s like daddy [Lopaka Keākealani] remembers, and uncle Joe too. Because they [Punihaole] had the farm, the water melon.

KM: *Makai* [in the coastal area]?

LK-L: Right there at the *kahakai*, ‘cause they used to...

CK-P: On the ‘a‘ā too, it grow.

LK-L: Big water melon patch.

CK-P: Yeah.

LK-L: Pumpkins, sugarcane.

LC: Oh, you remember?

KM: Her daddy told the story too, from when he was young. What year was daddy born?

LK-L: Nineteen-seventeen.

CK-P: Yeah, 1917.

KM: So he was two years older than you?

CK-P: Yeah, I was 1919.

LC: Which Uncle Joe?

LK-L: Maka'ai, he was the *kolohe* one.

CK-P: Yeah.

LK-L: He'd go '*aihue* the water melon.

CK-P: Yeah [laughing].

Group: [laughs]

KM: So by the turn of the century, the families had pretty much gone up. But you folks still came out here and fished yeah?

VA: Oh yeah. When we used to fish out here, we fish what we wanted. We didn't take more than needed, you know, to fish out the place. There was always fish available in this area. If you wanted the *awa*, it was available, and '*ō'io*. This was the *ko'a*. And now that you mention, I would like for Kimberly, someday, that DLNR can cordon off that whole area, something like Hanauma Bay. To replenish the ocean. 'Cause right now, everybody is coming over here, and that's why we don't see the fish. But way back in the 40s, there was a lot of fish over here. And we took what we needed, but we didn't take too much.

CK-P: That's right.

KM: So you folks would take fish for family or for use...?

VA: Yeah.

CK-P: For family some, yeah.

KM: But you don't just take everything?

CK-P: Oh no. We got to leave some for them...

GK: ...And all these historical places. And there's an instance that I could be, really honest. It's not you two [indicating Martha and Alan], they said, "that's one *heiau*, and this is one *heiau*." And the truth behind the whole this is not the *heiau*, it's a farm area, farm place. So the old Hawaiians—you never find a Hawaiian just go ahead and plant. Never. You find the Hawaiian go over there and clean all the rocks and make a little pile of rock here, a little pile there. And they plant potato, or they plant taro, and their vegetable. And that's just what it is.

But today, all the people who go search, they find, "that's one *heiau*," oh *tabu*. They make one mark there. And *tabu* this, *tabu* that. But actually, it's not a *heiau*.

And I think I have seen that down the beach too. That if you go in there and look and research, and I guarantee you go ahead and dig, you going find that *heiau*, but you going find dirt. And what that dirt is, a planting area. And I think the Hawaiians, they have a lot of significant, that *tabu* this, and *tabu* that, so when they plant, they plant like with the moon. They follow the moon and the stars like that. So I always get in my mind, "how did the Hawaiian make all this moon days, *Mahealani*, *Hōkū*, *Ole* and all that to the month."

That is a significance that I think Hawaiians, they follow every moon and they plant. So they make one stone wall go around. And they clean all the dirt, get all the dirt. And they start planting inside that. The weeds grow and finally, they get plenty dirt.

KM: 'Ae [yes]. Speaking of planting then, around this area, did you ever hear, did people cultivate down here? You told us earlier at Kūki'o, used to have *ipu wai* like that, watermelon, and things.

LK-L: Uh-hmm.

KM: Did Papa, by your time, did they keep any cultivated plants down here, other than the trees for shade, and *lau hala* and *loulou* for weaving?

LC: Not that I remember.

GK: Not that I know of.

KM: Not at that time yeah.

LC: There was nothing but fishermen down here...

Hannah Kihalani Springer
Kekaha Oral History Interview Program
February 3, 1998, with Kepā Maly

The following interview was conducted on behalf of the Division of State Parks, as a part of the Cultural Assessment Study for the Kekaha Kai State Park (lands of Kūki'o to Kaulana, North Kona, Hawai'i). (Full interview records and release in Maly 1998a.)

KM: ...I'm here with Kihalani Springer, we're going to talk story a little bit about Kekaha Kai...

HS: 'Ae [yes].

KM: The State Park, and some of your *mana'o* [thoughts] and family recollections. We have a copy of Register Map 1447 in front of us that we'll use as a reference...

HS: Uh-hmm.

KM: And if there are some particular areas of concern, or interest that you want to make sure that some history, some *mana'o* is recorded, from your experience... Anyway, *mahalo nui*.

HS: Hmm. It's always a pleasure to look out at this landscape. As I did before I left home this morning, when I left Kukui'ohiwai at about 6:30 this morning. And from my earliest memories, the landscape of Kekaha, is a thing that has formed my life. Whether I was at home there, or not.

KM: Hmm.

HS: As far as the *kahakai* [coastal zone–beaches], I first visited Kūki'o, Manini'ōwali when I was about six years of age, by boat, with our cousin, Budger Ruddle, from Paniau.

KM: 'Ae.

HS: He and my mom, and I...that would have been in 1958...took his boat down the coastline and visited their favorite... [pauses] The *kole nuku heu* [a variety of the surgeonfish] seems to have been a family favorite. And we visited those grounds. About that time, we visited also, Annie Una, who was still alive.

KM: 'Ae.

HS: So we would visit her with Kapehe, who was sheriff, I believe, in the years before I came to know home. But at that time, we would leave from the uplands at Hu'ehu'e, quite close to the ranch headquarters, rather than through the aluminum gate that people use now.

KM: Uh-hmm.

HS: There was an access way just Kohala side of the ranch headquarters. And we would come through that and pass Puhi-a-Pele. And the fountain grass was less prominent on the landscape then. And I remember, as a child, cowering in the back of Kapehe's jeep, waiting for the pterodactyls to come flying out of the *pu'u* [hill], as I was sure that they should [smiling]. But the fountain grass was not thick upon the land yet. This is again, around 1958. It's consistent with my parents telling a tale of the year that they were married, in 1950, a boat ran aground at

Kīholo. And the person, under the moon and star light, was able to make his way from Kīholo beach, near to where that Bakkens now have their residence.

KM: Yes, uh-hmm.

HS: He ran aground on that *papa* [flats] out in front, but he was able to make it up to our house before dawn. My point being that the fountain grass was not yet so thick that it obscured the *mauka-makai* trail from Kīholo up to Hu'ehu'e.

KM: 'Ae.

HS: And in 19 [pauses thinking], in the early '80s, we found, for the first time, the *mauka-makai* trail from Hu'ehu'e to Kīholo. It took us several passes before we were able to cover the entire distance. But now, following that time, we have done it regularly. Also the *mauka-makai* trails from Hu'ehu'e down to Kūki'o and the various spurs that lead to Ka'ūpūlehu and to the Kūki'o 2nd, Manini'ōwali lands; where the trail begins to split at Po'opo'omino, and then splits again at the Kūki'o 1st-Kūki'o 2nd boundary. [Site 16059]

KM: Uh-hmm.

HS: But the hills are landmarks, both for stories and when hunting or also fishing, to triangulate upon. Although I am not an off-shore fisherman, I hear these tales...

KM: 'Ae.

HS: From many who do. Most of our activity has been concentrated at the back shores of Uluweuweu and Kikaua, in particular. That's where we had both of our first year baby parties for our children. They were at Kikaua. And unfortunately, my mother passed away before I was able to explore this fully with her. But I wonder, and I see the line here [pointing to the location on Register Map 1447] on the map, that draws the boundary behind the *wai 'ōpae* [shrimp pond]...

KM: 'Ae.

HS: ...At the back shore of Uluweuweu. And according to another family member, that land, she did not believe, that that property was ours. And when I say ours, mother's family owned Hu'ehu'e Ranch up until 1968; for 100 plus years. So my mom's younger sister had always thought that that was outside of our holding. At Kikaua, our cousin Budger's mother, Annabelle, had tried to purchase that from the Territory, and when our family heard of that, because we were the immediately adjacent land owner, my grandmother made an inquiry about the purchase. And the Territory would not sell Kikaua at that time.

KM: Yes.

HS: I mention that because I see the line on the map here, being behind of the *wai 'ōpae*.

KM: 'Ae.

HS: And that being an interesting line for me. So that might be something that would be worthwhile to determine, if that is inside, or outside of the Kūki'o 1st boundary, which of course outside the purview of the Park. But I think, when we look at the *kaha* lands, and movement across it, that the park is part of a thoroughfare to points beyond.

KM: Yes.

HS: Manini'ōwali is a place that is particularly dear to me; as we have always called the bay.

KM: Uh-hmm.

HS: Known popularly as Kua. But in our family, we would tell the story of the lovers, Kūki'o and Manini'ōwali. So we'd always point to that throng, that school of *manini* [a reef surgeonfish].

KM: Uh-hmm, yes.

HS: That still congregates there at the rock. When I was a youngster, our family would drive to Kūili and hike in to Manini'ōwali.

KM: Hmm. You can see 1936 additions to this 1887 map [Register Map 1447], the original alignment of the road coming down to Kūili eh.

HS: *E!* Yes. I'm thinking though, that that road that we would come down with Kapehe...it's curious that it stops here [on Register Map 1447] at the unsurveyed Kūki'o-Makalawena boundary, I guess.

KM: Yeah.

HS: But we would come, and we would park at the base, at Kaho'iawa, I suppose. And then walk into Manini'ōwali.

KM: Where was... Now mama was a Stillman?

HS: Yes.

KM: And mama's family...?

HS: Mother is the daughter of Aileen Kihalaninui Maguire Stillman, who married Arthur Kahiwhiwa Stillman. Aileen was the daughter of Charles Luhaimalama Maguire and Mary Kihalaninui Parker. And Charles was the son of John Avery Maguire and Luka Hopula'au. And then it is Luka's family...it is through Luka that the nucleus of Hu'ehu'e Ranch came into the Maguire line.

KM: 'Ae. I see Hopula'au's 'āina [land] mentioned up here as well [pointing to the location on Register Map 1447], *mauka* on the side of 'Akāhipu'u.

HS: Also down in Kaulana.

KM: Yes. There should be [looking at Register Map 1447]...

HS: Here.

KM: Ah yes, Grant 2112, Hopula'au.

HS: Yes, and the Pupule parcel.

KM: 'Ae, Pupule, *ma'ane'i* [Yes Pupule, here], Grant 2121.

HS: Came into Hu'ehu'e through Luka. And this family, is *pili koko* [blood relatives] with the Ako family, Kinoulu *mā* [folks]. And also to many other families of the *kaha* lands.

KM: 'Ae.

- HS: Back to those ancestors, as recorded by Marion Kelly [1971], Ha'ilau and Kinolau. And so, it always please me when I hear of my cousins doing exemplary weaving, or in the case of Mahealani Pai, pushing the envelopes of what is conventional tenure on the land. And I see this commonality of *aloha* for the place.
- KM: 'Ae. Now, as a child, did you folks keep a house on the shore?
- HS: *A'ole* [no]. That home, by the time I came to Kūki'o, the 1946 tidal wave, had already taken away, from Kikaua, the compound that we see in the work that I did for Paul Rosendahl on Kūki'o [1985]. And I included some photographs of the period.
- KM: Yes.
- HS: That was already gone by the time that I began to visit Kūki'o.
- KM: Okay.
- HS: All that remained was the family cook-house, which was on the Kohala side, arm, of Kikaua Point, towards the back shore of Uluweuweu, what they call the canoe landing.
- KM: 'Ae. [pointing to the location on the map] So roughly in this vicinity here?
- HS: 'Ae, that's correct.
- KM: Okay.
- HS: And there was the older home there, that you see in some of those pictures, and mother said that "Our family never used that, that that was Una's family."
- KM: And that would have been further...?
- HS: Kailua side of...
- KM: [pointing to location on map]
- HS: ...Yes, right about there.
- KM: Okay, so I'm just marking it [marking approximate location on Kikaua Point].
- HS: Uh-hmm.
- KM: Did you hear them talk about the *heiau* out here?
- HS: No. Though one day I was cruising with Robert Keākealani, and we had a little bit of time, so we stopped into Kūki'o. I can't remember...I was giving him a ride somewhere. We went down to Kūki'o and he spoke about the *kū'ula* [fishermen's god] of that place, as I have heard Keala Haleamau-Lindsey speak of the *kū'ula* of that place. But that's the only reference that we have.
- During my mother's childhood, when the Ruddle cousins...we're all cousins through the Parker family, from Waimea side.
- KM: Uh-hmm.
- HS: But they would come from Hilo and Paniau. And the Woods cousin would come from Pu'uhue, and spend time at Kūki'o. And Mr. Finleyson had one of the few sampans that were working out of Kailua, and he would bring provisions as well as those brought over land from the ranch. But there were a number of odd

occurrences there. Most of which pertained to what they would call the “*akua lele*” [like fire balls, interpreted as traveling forms of spirits], that would reveal themselves off of the Ka’ūpūlehu side point. I know there is some question, Kumukehu, Kumukea. But as you may know, there is a *kīpuka*...

KM: ‘Ae.

HS: ...there. Of red *pāhoehoe* surrounded by the taller ‘*a’ā* flow. And perhaps it was from this place, that these *akua lele* would generate. And their tales of the family going across with the ‘*ōpelu* boat, which was made by the same carver that made the ‘*Ā*, the canoe of Kūhiō that is at Bishop Museum. That individual also made this boat for our family [Hanalē Wiki, or Henry Weeks of Kāināliu]. I don’t know it’s name, but it was, as mother would say, “the mate” to the ‘*Ā*. While going across Uluweuweu, in “mill water” conditions, and the *akua lele* would reveal itself...*huli ‘ia* [overturn] the canoe!

KM: Ohh!

HS: And similarly, going behind on the trail... And you know, we can be logical about, there were some ‘*alā* [dense lava] stones there, and maybe the horses would slip...

KM: ‘Ae.

HS: ...on the ‘*alā* stone. But, there was always something that would interrupt their investigation of the *akua lele*.

KM: Hmm.

HS: When I was in about 7th grade, we began camping at the back shores of Uluweuweu. And you know, there is that little bay that they call the “canoe landing [Site 16191],” and then what we call the “long beach,” that goes down to Ka’ūpūlehu.

KM: Uh-hmm.

HS: Behind of that point that separates the two, mother had a...A profound impression was made upon her one night while we were camping, of... She didn’t say *akua lele*, but that something manifested itself to her.

KM: Hmm.

HS: Those were the only things that I know about, at that area. We would walk, and again have strong impressions from that area. And I’m not sure, maybe you can help me with the pronunciation of this place? [pointing to a location on the map]

KM: What you are pointing to...

HS: Kakapa.

KM: Yes, [pronounced with emphasis on the first vowel] Kākapa. And what I understand is... J.S. Emerson, in his field notebooks that I told you I was able to go through.

HS: Yes.

KM: He records a brief story about that.

HS: Ahh!

KM: And so I would assume that it would have emphasis, rather than just “Kakapa,” it may be “Kākapa.” As of *kapa* being bound on or beaten. Kā to apply it, beat, or place it on.

HS: Hmm.

KM: And right offhand, I can’t tell you exactly what Emerson wrote, but it has to do with... Emerson’s story, from a native informant at the time [Pa’apu had a house on Uluweuweu beach], in 1882, when he was with Perryman doing his work out here. There was an account told them about a man [Kikaua] and a woman [Kahawaliwali], and a Pele account, and a failure to share *kapa* [see the historical section of this study].

HS: Ahh!

KM: It’s recorded in the study, I don’t recall exactly, so I’m “fishing” right now. But Kākapa, is the way that I think, based on the way I would translate it, that it would be pronounced.

HS: Uh-hmm. Well, there’s quite a burial area there.

KM: ‘Ae.

HS: And in our family’s...Marion Kelly collected that notion that Ha’ilau and Kinolau *mā*, are laid to rest at Kūki’o. Now, from our family’s traditions of Kūki’o 1, my mother associated the burials there with Una. And after Una passed away, that Annie Punihaole-Una, would continue to go and *kahu ‘ia* [steward] those burials there.

KM: ‘Ae.

HS: I know that there is an extensive one at Kākapa. And further more, behind of that, that little hill there, which is a dear and precious place to us [pauses] ...Anyway, a strong sense of place and spirit there.

KM: Uh-hmm.

HS: That little hill is something that I feel very protective of. Have you collected any name for it?

KM: I may have, and I’ll go back and look through the materials. I see it’s not recorded on this map here.

HS: No. I spoke to Robert Keākealani, you know, he just sort of laughed and said, “Oh, Pu’uiki.” [chuckles]

KM: [meaning “Little hill” – chuckles] And it very well could have been eh?

HS: [chuckling] Which certainly fits the hill.

KM: Yes.

HS: That was a point for me, when North Kona Development Company was looking...was pursuing their boundary amendments...

KM: Where would you place that little *pu’u*, roughly?

HS: [looking at Reg. Map 1447; points to the general location]

KM: Roughly. Okay, I’m just marking it. [phone rings – recorder off]

[Upon reviewing J.S. Emerson's Field Note Book 253 (1882), two *pu'u* were found to have been identified (see *Figure 8* in Part I of this study) in the area described. Emerson's reference point Number 1 is Kaho'owahapu'u, and Number 2 is Pu'u Pāpapa. The latter may be translated as "Low or flat hill," and based on its location, is the *pu'u* discussed here.]

HS: ...Where were we?

KM: We were talking about this small *pu'u*...

HS: Yes.

KM: ...that is a place of importance to you.

HS: Yes, yes.

KM: And maybe, to help us with this, and I know it's very hard to do. And as you have aptly said in your own oral historical work, "We only gather glimpses in this process..."

HS: Uh-hmm.

KM: These are just a look at some of the things that stand out to you.

HS: Uh-hmm.

KM: Just as you're doing, if we could talk about some of the features that you feel are important.

HS: Yes.

KM: As interpretive resources, as preservation areas...

HS: Yes.

KM: So we'll continue along the coast.

HS: Perfect.

KM: *Mahalo*.

HS: 'Ae. Maybe before, as we're leaving here. I testified, when the Army Corps of Engineers was holding its hearings on the dredging in front of the Four Seasons

at Ka'ūpūlehu. And they said that there was "nothing unique about the coast line there." One of the things that I pointed out was that, if we look to the source. And I believe the source is 'Alauawa [Pu'u 'Alalauwā] in the uplands.

KM: 'Ae.

HS: There is no other place along the shore line that is from 'Alauawa. So that makes it very unique and distinct. So always, when we are at the shore line, if we look to the uplands for that flow of resources, whether it's the lava itself.

KM: Uh-hmm.

HS: Or, we know for example, at the back shore of Uluweuweu, there is that very... It's referred to in Stearns and McDonalds, *Geology and Ground Water Resources of the Island of Hawaii* [1946], as being the most potable of the waters on the Hualālai coast line. [This is the ancient well site within what is now identified as Site 16191 – Feature C; though the well itself was not recorded as a feature in archaeological studies of the 1980s-1990s.]

KM: Uh-hmm.

HS: We know that my mother and her family, as did their ancestors, from the *wā māmao* [distant times past], used those waters. If we look always to, “What is the source of this thing?”

KM: ‘Ae.

HS: Then that takes us back to the uplands.

KM: That’s right. So this inter-relatedness.

HS: ‘Ae.

KM: What is *makai*, is tied to *mauka*.

HS: ‘Ae. And because, as you know, in Kekaha wai ‘ole, the water does not flow across the surface of the land.

KM: Hmm.

HS: But the water in the subterranean caverns and arteries that move it down slope from the uplands.

KM: ‘Ae.

HS: So this too causes us to consider, while we are at the sea shore — When those clouds stack up against the mountain. When those trees fetch the water.

KM: ‘Ae.

HS: I think of the place name Waiki‘i, you know, was it the water that was fetched by the forest that was there? Whether or not that is the true source of the name, it calls this concept to my mind.

KM: Yes.

HS: And so, when we think of how the ancestors were able to survive along the shore line here, it was only because of those clouds that feed the forest, that feed the springs finally.

KM: Yes, yes.

HS: And in-turn, the fisheries.

KM: Uh-hmm.

HS: So whether it’s the lava, whether it’s the water, we look to the inland areas for those sources.

KM: In the Emerson note books, there is a brief account about the naming of your *pu‘u*, ‘Alalauwā.

HS: Ahh!

KM: And it’s association with one of the red fish, the young of the ‘*āweoweo*.

HS: Ahh!

KM: I’ll get that to you. But, it’s a direct association with the fishery...

HS: Yes.

KM: ...the naming of that *pu‘u*.

HS: Yes.

KM: It's so interesting, yeah?

HS: Yes. Because, when we look, even at Mūhe'enui... And now, we're skipping around a bit. We're going back into the Kūki'o 1st, as we know it today. But, on the side of Mūhe'enui, is the great stone that was named for the sling master.

KM: 'Ae, Kanakaloa.

HS: 'Ae. And that these were used in the triangulation for the fisheries off shore.

KM: Yes.

HS: And I believe, in another map, a different name given for Mūhe'enui, and I'm wondering if it isn't a fisheries name.

KM: Hmm.

HS: I can't remember it now.

KM: Yes, I know what you're talking about.

HS: Waha...?

KM: Yes, Kaho'owaha.

HS: E!

KM: I'll fix that in text, I'll get the right name. [In the account of Ka-Miki (translated in this study) Kaho'owahapu'u and Mūhe'enui are *ko'a*–triangulation points for the deep sea *ko'a* of Kaho'owaha. A longer name for the hill Mūhe'enui is “Ka-lā-malo'o-o-Mūhe'enui”.]

HS: Good. You know, we are always...When we are at the shore line, we look to the *uka*, and when we are above, we look below. One fine afternoon that I had, was with some young people that were sailing on *E Ala*, and Nāinoa Thompson was at Kūki'o, they were camping at Uluweuweu. It was such a joy to go behind the beach, and as I was pointing out the places on the mountain, where the *kaui* grow, as compared to the places where the *'ōhi'a* grow, as to the places... I think one of the names that I learned from you, Hikuhia, in the verdure of the *'ūlei*.

KM: 'Ae [from native accounts written by J.W.H.I. Kihe]

HS: And certainly, the *'ūlei* surrounds Kukui'ohiwai.

KM: 'Ae.

HS: And as I was pointing out these vegetation changes to him, and what they indicated about the what is on the land. [smiling] And you know, this is a man who sees far across the sea. And he said that it was “Such a pleasure for him to be with someone who looked at the land, in a way similar to how he sees the ocean.”

KM: Yes, you navigate by places, by features on the land, as well .

HS: 'Ae. Well, way-finding, when I sailed with the *E Ala*, and some of the children, I went as the *wahine ha'i mo'olelo* [the woman historian]. And the kids were going, “Don't you get ever stop talking?” [smiling] And I said, “You all venerate Nāinoa, and he's a way finder through space. I'm way finding you through time.”

KM: 'Ae.

HS: "...That we can look at the land and see that these are the changes that have occurred to it. We can look at the land, and we can look at the land marks and tell again the tales of the people who lived there." And then, they were happy to listen.

KM: Yes.

HS: "Hey, cool, it's like what Nāinoa does."

KM: I'm assuming, that you folks followed, in way finding, here even, the established trail along most of the shore line?

HS: Yes. Just for practical reasons, when you are parking your car at Kūili, you may want to wander off the trail [chuckles], but it really makes the most sense to stay on it.

KM: Uh-hmm.

HS: Now we do have the accounts of some of the younger Keana'āinas—and I think I picked this up in the work that I did at Makalawena—the kids would just *ki'ihele* [wander around, off trail]. Because, if you walked on the trail, you would have to maintain the trail.

KM: Hmm.

HS: And so the kids would cruise. But one of the things that we enjoy to do, and we try to encourage our children, as well, is to walk on the beaten path. And to maintain it as we go.

KM: 'Ae. Now, I see cultural depth in that. Because what you describe, is a practice that you are passing down, this stewardship, *kahu ana*.

HS: *E!*

KM: It is exactly what the family says about Tūtū Annie Una.

HS: 'Ae.

KM: And her walking the trail and stopping and replacing the stones that *hāne'e* [slid out of place].

HS: *E!*

KM: This is passed down through the generations.

HS: Yes.

KM: So, "You use it, you have a responsibility to care for it."

HS: And then, when it becomes internalized, it no longer is a responsibility, it just is!

KM: 'Ae, *aloha*.

HS: It just is. And so we try to encourage that continued practice. And I think, in that we use this term, that it is important to note, that this is a "practice."

KM: Hmm.

HS: This very way of moving across the landscape.

KM: Uh-hmm.

- HS: Also, we hunted goats, and so those were ways to easily access where the herds were. Because the herds would often times, take advantage of the existing people trails. Now, when we were working to preserve the *mauka-makai* access through Kūki'o 1... And you know, that's demarked well by the orange fencing now?
- KM: Yes, that's correct.
- HS: The people at the ranch said, "Oh Hannah, this is only here because your family and the horses and donkeys bruised the trail so well. Really, it was a ranch trail." And I said [smiling] "I'm a legend in my own mind too... [chuckles] ...but I think that this was from the distant past." [laughing] "I don't think it's us."
- KM: Yes.
- HS: That we were utilizing, certainly, those older paths.
- KM: 'Ae. We know the tradition of *ahupua'a* having their *ala pi'i uka* [trails that ascended to the uplands].
- HS: 'Ae.
- KM: It was required because those who lived *makai*, had *'ohana*, or made use of that which was *mauka* in their *ahupua'a*.
- HS: 'Ae. And I think that the work that you are doing with the Ka-Miki tale, illustrates well, the lateral as well as the *mauka-makai* movement through the *kaha* lands. As we come to Kūki'o 2nd and Manini'ōwali, and we go back to the hill there. When
- North Kona Development was moving forward—more aggressively than they are presently—on their development plans. They had wanted to level the hill for building material. And I made clear to them, that if they did that, that I would certainly enter into what ever contested case, or legal recourse that I would have. So they said, "Well, we'll give you the hill and we'll call it 'Springer Hill.'" And I said. "Well, I like the name 'Ka-pu'u-kapu-'o-Kihalani' [laughing] far better..."
- KM: [laughing]
- HS: Which is why I was asking you, "Do you have a name for it?"
- KM: Yes, there may be something, as I'm thinking about it. [Pu'u Pāpapa] Perryman did some incredible drawings and each drawing is keyed with number. And then, if you're lucky...I've spent the time doing it. It's often not in the same book, but I can find the index to what those numbers mean, what they name.
- HS: 'Ae.
- KM: So I'll go back and look there.
- HS: And I did...Before we get to the nine acres [Lots A,B,C, & D – Maniniowali-Kukio Beach Lots], I ran that past Pua Kanahale. [smiling] And I said Pua, "Am I just too full of myself?" And she goes, "Well, you're behaving as a protector, and we just know that that is the Kiha line of Maui, we won't confuse it with you, Kihalani." [laughing]
- KM: Good.

- HS: And there are a number of others. There is the “Pali kapu o Kihalani” in the uplands [chuckling], and the... After Pua called it to my attention, to the people of Maui, to get from Pu‘u Iki or Ka Pu‘u Kapu [referring to Pu‘u Pāpapa] down to the shore line, that trail is paved with accretionary balls. Which is important to note because that is a building material that is what we find here. An archaeologist doing a study there, interviewed me and he misinterpreted what I said...
- KM: Okay, I’ll take care not to.
- HS: ...to be “‘alā stones.” And in public testimony he said “Well, there are no ‘alā stones, contrary to what the informant told me.”
- KM: Yes.
- HS: “Hoo brudda, you should have asked me what an accretionary ball is.” Because they couldn’t find the trail, and because the accretionary balls are lava, ‘a‘ā encrusted, they are very difficult to see until you are right on the trail. But because that is unique to this area, and any other place where you would have that building material, I suppose.
- KM: Uh-hmm.
- HS: In particular, these trails are representative of, and unique to the land.
- KM: ‘Ae. A unique manner of construction, which qualifies within the federal regulations [National Register Bulletin 38:11; *Criterion C*].
- HS: ‘Ae. I’m glad to hear this because, they are modest, they are short from the Pu‘u Iki down to the sea shore.
- KM: That would give an indication that they are of some significance as well then. If you have the effort put into the development of a trail...
- HS: ‘Ae.
- KM: ...from *makai* to this *pu‘u*. Was it an *‘ilina* [burial site]? Was it a place of prayer? Was it a place of *ko‘a*, *kū‘ula* marking?
- HS: Yes. And I’m thinking too, we can see, even today, certainly when the *nai‘a* [porpoises] and the *koholā* are moving... But I think it would be a good place to watch also, for the *‘ōpelu* of this place.
- KM: Yes, for directing...even then *kilo* [a place from where a fish spotter could direct the canoe fleets]. For directing them to the *ku‘una* or school was.
- HS: Yes, and we know that there were times that the old folks would put their voices, their call on the wind. And you knew that there were certain times of the day that you could use this medium to cause your voice to travel far.
- KM: ‘Ae. So the wind would carry the voice across *makai*, or to the uplands?
- HS: ‘Ae. And we hear this from aunty Elizabeth Lee, speaking of how...and maybe it was a whistle, that they could communicate from where they stay to the men that were working in the lands below of there.
- KM: ‘Ae.
- HS: Also, when we think of Maui, we know that there is that *heiau* at the back shores of Kākapa, which has been typified as being of the “Maui type.”

KM: Ahh [shaking head]!

HS: Yeah. *He aha ka pilikia?* [What's the problem?]

KM: [pauses] Oh, I've seen some... It's tough to standardize, to apply...

HS: I understand.

KM: Who was it?

HS: Sinoto.

KM: Yeah, that's right, I've seen that in writing.

HS: And there is...Ross Cordy when we were in the uplands of Kaū, he noted similarly, there is a structure there that has the same formal characteristics, and he likened it to this place by the shore line. Whatever the source; and of course the part of me that does have Maui lineage, is intrigued by the notion [chuckles], that perhaps there was a connection.

KM: [chuckling] Yes, it would be interesting to [explore]... The accounts that you see, of Maui interactions at Kekaha, are...

HS: Abusive.

KM: Yeah, they are abusive. And so they are not ones that would lend themselves to the time to do a formalized construction. And what we have, as John Papa I'i himself wrote, in the 1850s-60s, when he was writing, "*Nā hunahuna o nā Mo'olelo Hawai'i*," they were fragments, *hunahuna*.

HS: Uh-hmm.

KM: Even at his time. So you know...

HS: Uh-hmm. But, it is a strong structure that carries tremendous import to *malihini* [visitors] who pass by there.

KM: 'Ae.

HS: In comparison with the other structures on the coast line.

KM: This feature is on the point area?

HS: At the back shore [pointing to approximate location on Register Map 1447]

KM: Oh, all the way back here.

HS: Well, maybe it is about here.

KM: Okay.

HS: But, you know, the house site that is in the *kiawe*, is remarkable in itself. When you leave Kikaua. And I think that might be right there by that point, just below the *pā 'iilina* [burial site]. There is a lovely house site.

KM: Yes. I'm thinking that Emerson recorded some of these. What he was doing, often he was recorded certain things because they used them as visual...

HS: Uh-hmm.

KM: ...as triangulation points.

HS: Uh-hmm.

KM: And then when Perryman was doing the graphics, they were numbering it so they could keep track of what they had taken their signal or measurement from.

[Recorded as Site Number 27 in Register Book No. 252; Emerson collected information that the *heiau* was built by Kamehameha. Though at the time, 1882, it had been destroyed by wave action. It is possible, that native families of the land periodically did restoration work on the *heiau*.]

HS: Yes.

KM: [marking the location on the map] And the *ilina*, a little inland?

HS: Yes. But because it's on the 'a'ā front, some of the mounds are visible for a considerable distance. In recent years, people have put white corral on them.

KM: Hmm. These were the *ilina* that were possibly associated with the Kinolau *mā*?

HS: Yeah. And this is...I don't have any...this is not with authority or verification.

KM: Yes, it was something that Marion Kelly had collected through some discussion?

HS: Yes.

KM: And I don't know if it was tūtū Lowell Punihaole...

HS: Uh-hmm.

KM: She speaks so fondly of him, you know [pers comm. Feb. 6, 1998].

HS: Yes.

KM: Good.

HS: It was 1979, it was the night of *Hilo*, in our month of January, a friend and I walked; we were camping at Kūki'o. And we were going to go to Manini'ōwali to go body surfing, and we hiked up to the little hill, following those trails of which we spoke [accretionary paved trails].

KM: 'Ae.

HS: And then we came across country, behind Manini'ōwali beach and found some petroglyphs there, that we haven't been able to find since. And we tried to go back on nights of *Hilo*, to replicate the angle of the sun and all of those things. It was a remarkable morning. Visual conditions were just right. And it was remarkable because there were great shafts of color, columns of color, like northern lights, but in Hawai'i. That were moving across the ocean, and my mother mentioned them from Kukui'ohiwai, she counted seven of these shafts on the same morning. But we made that observation, then we came down to that acreage, that little in-holding there.

KM: [having asked about the lot prior to the recorded interview]

HS: Now all I know about that is when I was in High School, and this was in the 1960s, my dentist, Dr. Burso was a partner that held that property there. And of course, that's most recently been associated with the lawyer in Kona, Mark VanPernis.

KM: Yes.

HS: And there has been, in my opinion, a tremendous degradation of the *wai 'ōpae* [shrimp pond] and associated trail features.

KM: Yes, you see them marked on the plot map. Interestingly, I went and pulled out the original Grant [No. 10774] and looked up Victor Harrell. And I guess, there is no association, family wise, or anything?

HS: [shaking head no]

KM: If you don't know, what I found is how he ended up getting this parcel. He lost a section below Hikiau. So it was a trade. Because they [the Territory] were taking the Hikiau parcel...

HS: Interesting.

KM: And at the same time, Magoon, who had already acquired the Mahai'ula-Kaulana parcel.

HS: Uh-hmm.

KM: Had applied for this as well.

HS: Ohh!

KM: But he was pushed out of it. And this is 1939, that this was occurring.

HS: Ohh! No, I'm sorry.

KM: Was there any residence any time, down here that you recall? Historic?

HS: No, not that I know of. Aunty Molly Dunaway, who is a Kunewa. Spoke of being here on O'ahu in the 1940s and meeting the grandchild of the last people who had lived at Manini'owali. So this would take it, easily to the mid 1800s.

KM: Yes, uh-hmm.

HS: That's the only reference that I've heard to permanent habitation. Of course, when I was young, and you'd walk the trails, you'd find the stashes, the kerosene, the rice, that the fisher people would leave there. Michael and I met there, on the full moon of January [smiling], in 1976.

KM: Wow!

HS: So it is a place that is dear to us for that reason as well.

KM: If I may, one interesting point, relative to this name.

HS: Uh-hmm.

KM: Emerson did record it, in several different locations in his field books of the 1880s...

HS: Uh-hmm.

KM: As early as 1882. With the name Manini'owali; and it would be interesting to...I guess it's a point of question, as to, "Is it Kua Bay, is it Manini'owali?"

HS: Uh-hmm.

KM: But the standard usage that you recall hearing, has always been "Manini'owali Bay?"

HS: That's correct. And I think that certainly speaks to different traditions that different families hold. We were talking earlier about "Ka-imu-pūlehu-a-ke-akua" and "Ka-'ulu-pūlehu." And Billy Paris turned me on to the notion, that it's not "pūlehu," like

the style of cooking. But when you are setting an *imu* and ashes are expelled from it, that that's what the reference is. Now, our family has always championed, if you will that story. That Ka-'ulu-pūlehu takes place up at the breadfruit grove of Kāmeha'ikana. Which is in the uplands of Hu'ehu'e.

KM: 'Ae.

HS: But, I muse too, at the strength of the Pele tradition, and in these times, as we see *nā tita Kanaka'ole* [the Kanaka'ole sisters] taking "*Holo Mai Pele*" [a presentation of the travels of Pele] this way and that across oceans and continents.

KM: 'Ae.

HS: There is a liveliness about the Pele tales. But I think that, at least as presented by Maguire [Maguire 1926], she speaks of this story as being from an older time. Before the coming of Pele to the landscape.

KM: 'Ae.

HS: And I believe that that's a direct translation from Kihe.

KM: Well, what we see, is cultural adaptation to circumstances.

HS: Yeah.

KM: Kihe's whole wonderful account of why this area further south, Mahai'ula-Kaulana was preserved. The same thing, this *huaka'i Pele* [journey of Pele]...

HS: Yes.

KM: And those who are living *pono* [justly—right with all around them], and with *aloha*, are preserved. Those who aren't, pay the price.

HS: Yes. And her travels were useful to us in our contested case before the Land Use Commission, when... [thinking] In "*Holo Mai Pele*," as the performance is being refined, now I believe it is the first scene of the last act, that speaks of Hu'ehu'e and Hualālai. And there is reference in that to *kulipe'e*, which they liken to the tall face of the 'a'ā flow, which is like the old face of the haggard woman, that moves like the old woman [creeping] across the landscape.

KM: Uh-hmm.

HS: And we certainly see those kinds of large 'a'ā flows coming through this area. So again, we are looking at that marvelous integration of the dominion of man and the dominion of the gods.

KM: Uh-hmm.

HS: And all that that implies of how life was lived before. How it is lived now, and how it may be lived in the future. So when we are here in Kūki'o 2nd and Manini'ōwali, you know, it's the little hill behind the beach. And it's Kūili that attracts our attention. When I went into Manini'ōwali with the Burial Council for Hawai'i Island, they were looking at a specific site in Manini'ōwali. And I was pointing out the land marks to them, and I pointed out Kūili. Pearl Kanaka'ole Garmon sort of broke into an extemporaneous 'oli [chant] of the Kūili prayer. Those are intriguing moments when that sort of spontaneity is expressed.

Now, as we know, Kahai, or Kaha'ialifi was given this Grant [No. 2023, at Awake'e]. I had the opportunity to take Trustees Akaka and Kahaialifi to Makalawena for a field visit back in 1988. And Manu Kahaialifi, speaking of his mother singing lullabies...she was from Makalawena, and she sang lullabies to him. And this was the first time that he saw the places that his mother had sung to him. Makalawena is always a place that we associated with Annie Una. And when my grandmother passed away, she passed away in the afternoon, as I understand it. And by the next morning, Annie had made her way up the Makalawena-Hu'ehu'e trail and had come to Kukui'ohiwai to give her *kanikau* [dirge] and *uwē* [lamenting chants] to my grandmother. And that is something that I can almost hear, because of my mom and her sisters recounting this to me.

But, the first time that I walked the Makalawena...I was up at Hu'ehu'e and walked down to Makalawena, it was touching to walk in the treadway that Annie had walked in to come to be with my grandmother.

Makalawena was a place that we visited after Annie passed away, we didn't go back for many years. And then we would go, maybe once a year.

KM: Do you recall approximately when aunty Annie Una passed away?

HS: I think it was about 1960.

KM: Yes. There are...Obviously, this is Bishop Estate land, but the trail access, shoreward, coastal access is still a part of the State's purview.

HS: Yes.

KM: So there are the 'ōpae ponds.

HS: Yes.

KM: Are there still remnants of some of the old house sites still yet around, that you remember? Or did the *tsunami*, pretty much...?

HS: Even Annie's house, you know, has so deteriorated. Further back, there may be... Sometimes, the tidal waves would just move things about. And it seems to me that there may be some... I'm thinking of things, just maybe wood, maybe old rain barrels that might be there.

KM: Hmm.

HS: You know, the State did claim the *mauka-makai* trail through here.

KM: Yes.

HS: Now, I don't know if they claimed the trail to Hu'ehu'e or, if we look at older maps, there is a trail that goes to the Pu'ukala area.

KM: 'Ae. [formerly a dryland agricultural resource for native families residing on the shore]

HS: And the school that was there. So I don't know which *mauka* terminus they are claiming, so that might be something that could be verified through this process.

KM: Uh-hmm. [At the time of this writing, the State of Hawai'i has confirmed ownership of the Makalawena Trail (*mauka-makai*), and the lateral trails. The State's findings are supported by field records and sketch maps of Emerson and Perryman.]

- HS: When we think of contemporary use, to me it would be a great benefit... This is a very nice trail. It's hard to find now, through Kapo'ikai [the Makalawena 'ōpae pond] wet lands. You have to bushwhack through the *kiawe*. But, if that trail could be made passable in the lowlands, it is quite easy to walk, once you get *mauka*.
- KM: Uh-hmm.
- HS: And there was *pili* [grass] that grows as a trail side plant there. Once you cross the Ka'ahumanu Highway, now, there is a spot where someone planted a mango tree... [end of Side A; begin Side B]
- [and some mulberry that some one planted. So going further *mauka* the trail becomes difficult to follow, going up to] ...Hu'ehu'e, because of cattle movement and just the grasses and lantana, and what not. If I lose the trail, and I be still and look about, chances are that I'd see some mulberry and go over to the mulberry and get back on course.
- KM: Uh-hmm.
- HS: But I think that it would be a lovely recreational opportunity to utilize this *mauka-makai* trail and then perhaps, develop a cross access to one of the jeep trails, or one of the other *ala hele* [native trails].
- KM: Yes.
- HS: And make a loop trail for just our well-being.
- KM: Sure.
- HS: For people that like to go out and stretch their legs. And of course, we as a community of people, have been successful in securing public shore line access in Hawai'i. But particularly, where the State is making claims to *mauka-makai* access, those, I believe, should be normalized into the use of the community, and Kekaha Kai Park may offer us such an opportunity.
- KM: 'Ae.
- HS: One of the things, we've been speaking of, in interpretation, I would love to see, using the sort of signage that we see at Hawai'i Volcanoes National Park [a durable permaloy material, on which both texts and graphics can be presented], where you can do a landscape and point out those hills in the uplands and give breath to their names.
- KM: 'Ae.
- HS: And similarly, throughout the park, to pick up the point and bay names, the names of the currents.
- KM: Yes.
- HS: I know that you have taught me much of that area of our home land, as well. And where there may be two stories, you know, like we speak of "Ka-imu-pūlehu-a-ke-akua" and "Ka-'ulu-pūlehu," to offer them both.
- KM: 'Ae.
- HS: In their complexity and contradiction and complementarity.
- KM: Hmm.

HS: And that is my preference to offer both, or more.

KM: Yes. It enriches rather than diminishes, or judges one as being less valuable than the other.

HS: I think so. Even if we look down the coast line, to Kohanaiki, people call that Pine Trees. Well, the *Casuarina* [ironwood] that gave its name, has been enveloped by the mangrove [smiling].

KM: Uh-hmm.

HS: I can't wait until we start calling it "Mangroves." [chuckles]

KM: [laughing]

HS: But when we look at the dynamic nature of our communities, there will be these changes. And if we can show that chronology, we show an evolution of the thinking and where we are not all seeing and all knowing, that may be preferable than just saying "This is not so."

KM: That's right.

HS: Now, there may be a moment where we can see that something is not so. [looking at Register Map 1447] At the Awake'e-Makalawena boundary, there is this place, Ka-iwi-koholā.

KM: 'Ae.

HS: You may know how this name has been degraded on different map incarnations.

KM: Uh-hmm.

HS: To something that is nonsensical, finally. And in that case, when we can take it back to an original notation and we here the *mo'olelo* [history] or the *ka'ao* [tale], and we understand it. Then I think that's a valid correction. But part of the interpretation, might be this discussion of how, when the map was being traced, we lost information.

KM: 'Ae.

HS: I think that that's a valuable interpretive tool. Whether or not we want to highlight it, it is part of the telling of our story.

KM: Yes. It is a part of the history.

HS: [pointing to the location on the map] Right here.

KM: Yes. And fortunately, in this particular example, Kaiwikoholā, Emerson did record an account of how it was named.

HS: E!

KM: So we're fortunate yeah?

HS: Yes.

KM: And to see similarities in place names through out the place. Like Lae-manō and to know of Lae-manō at Pu'u Wa'awa'a...

HS: Yes.

KM: Near the boundary of Ka'ūpūlehu, and another one recorded by Emerson in his notes, as being at Awake'e. As well as other *manō* [shark] names as well.

HS: Yes.

KM: Along the coast line.

HS: And even there as we have always said, “Ka-lae-manō,” I was in the field with Richard Lyman one time, and he was saying, “Well, maybe it’s ‘Ka-lae-mano.’” [chuckles] With reference to the waters there. And one of the things that I liked about Richard Lyman, was his lively imagination and that he was facile enough with the language to discuss, “Well, how about this interpretation, or that.” And I think that’s what we are talking about here now.

KM: Uh-hmm.

HS: As we move into Mahai’ula, I understand that some members of the younger generation of Magoons have been accessible to you.

KM: Yes.

HS: They would keep their donkeys up at Hu’ehu’e. Uncle Allie and Aunty Ruth, would keep them there. Of course, they would go by boat, but they also had donkeys that they would come down with. And so they were kept up at Hu’ehu’e. Mother fondly recalled this as being the first place where she drove a power boat, was on the bay at Mahai’ula.

KM: Ahh!

HS: One of the sweetest things that we can do, is to go surfing outside there at Mahai’ula after an afternoon shower in the spring time, when Hualālai is just resplendent in the golden glow. And the fresh greenery of the mountain. It is something.

KM: Hmm, awe inspiring.

HS: Yes, it causes my chest to swell. When mother passed away, because of the closeness of our families, this is one of the places that we visited in the time immediately following her passing away.

KM: Hmm.

HS: And the Magoon family was generous and invited our family to come and reminisce about those times of your.

KM: We have discussed, as you mentioned, with some of the Magoon and Ka’elemakule descendants, some of the history. Glimpses, vignettes of some of those experiences that endeared the land to them, and vise-versa.

HS: Uh-hmm.

KM: As well as Pōhaku-o-Lama...

HS: Yes.

KM: ...the stone in the water. And gathering recommendations for it’s protection, or respect...

HS: ...And so it is sweet that some of our earliest family photos are enjoying the hospitality at Mahai’ula. And I think that that is a very tender thing that we’ve gone through with the community, as some of the Ka’elemakule family have come back for the first time, since very small child times to this place. And as we

look at the changes in tenure and the different players, we see it as not always and only the *malihini* [strangers-newcomers] who may be cast in the role of villain. You know, we've had much discussion about who the lawyers were...

KM: 'Ae.

HS: And many of these people are of the *koko* [blood]. So it is quite a dynamic thing here, that this modest place, called "*wai 'ole*" by some, is a microcosm of so much of the antics of humanity anywhere.

KM: Yes...

HS: ...So I think that that takes us through the Kekaha Kai park lands. I think we've touched on, not limiting our... Certainly, the focus is the *kahakai* [coastal area], but to be able to shift our focus to the different sources.

KM: 'Ae. The relationships of *mauka* and *makai*.

HS: 'Ae. And if we look at the *ahupua'a* that we've just been discussing now. From Mahai'ula through the Kūki'os, you know, as we lookup the map, you see how they come to a focus at 'Akāhipu'u.

KM: 'Ae.

HS: And so that should certainly be something that the interpretation of history, and what is told about the history and the geography should take our eye and our thoughts to 'Akāhipu'u as well. Manu Kahaiali'i was telling me, as was told him by his mother, that the water cave at 'Akāhipu'u, the different families from the different *ahupua'a* would collect water on a rotation. Manu didn't know if it was according to *ahupua'a* or family. But, the two may have been synonymous. Because once we get up to that high elevation, the distance between any *ahupua'a* is fairly short. You can look at the *ahu* [cairns] in a row there.

KM: Yes.

HS: So I think that 'Akāhipu'u is a tremendously important aspect of interpretation. As well as that place called ...we always called it Pili, but on the maps, it's called 'Io. And both thrive there. So, if you talk to cowboys, they call it Pili. And on the map, we see "Io." Puhi-a-Pele, of course is the source of the lava delta, just Kailua side of what the park will be.

I'm rushing now, because...

KM: Yes, I'm sorry.

HS: No, *a'ole pilikia*.

KM: In general, a recommendation for long-term management, protection, access...?

HS: I'm not one for immediate and unlimited public access, until suitable infrastructure—sanitation facilities, in particular, can be put in place. We can look at Manini'ōwali...actually, it's looking better in recent times. We didn't go for a long time. And as I've described, this is a place most dear to us, but because of

the large number of people accessing the area, with just insufficient manners [chuckles], or infrastructure...

KM: [chuckling] Yeah.

HS: ... to take care, if no more than manners. So I would like to utilize existing thoroughfares whether they are jeep or the older *alahela* first. And in such places where it would seem proper to reduce the *hāli'i kiawe* [*kiawe* overstory], to do so prudently. If we are looking at replacing with *milo* or *kou*, or *hau*.

KM: 'Ae.

HS: To let the *kiawe* be the buffer for the sun and the elements.

KM: That's correct. Sure.

HS: And you know, the best taro that I ever grew, was at La'aloa Beach. I'd sweep the *pāhoehoe* of the *kiawe* leaf litter and it makes a wonderful mulch. So even when we get to that point that we may be judiciously thinning it out, the chips are excellent, but the leaf litter is a fine...we are utilitarian people.

KM: Yes.

HS: We know that the old folks brought the *kiawe* there for a reason, it only became a problem when it was no longer tended.

KM: 'Ae!

HS: And it has its usefulness. The lacy shade of the *kiawe* is a delightful place while away the afternoon hours.

One other thing, Kua Bay. I was reading to our kids, in that series that Pukui and Curtis brought together. In one of those books is stories of Hawai'i Island. And there is a story of a shark that brings taro. When the Waipi'o are coming on their canoe, with the taro, and the shark... I can't remember. But somehow, there is a shark that gets the taro to the old folks that live at this bay.

KM: Okay.

HS: When I read that story to our children, the first thing that popped [snapping fingers] into my mind was Manini'ōwali. And this is an impression that I had.

KM: Yes.

HS: But it would be curious if that was the bay.

KM: Hmm...

HS: ...And you know, as we do this work, I am humbled that in the generations before us, Kihe and Maguire *mā* collected those, and as expressed in the preface of "Kona Legends," for the purposes of the children of this land who desire to know the history of their land.

KM: Yes...Imagine, if every community had had a Ka'elemakule, Kihe, there would be so much.

HS: Yes. And because...I am not as familiar with his work as you, but his is a name that has formed my earliest memories. Because as we look to Eliza's preface, she clearly notes him as her source.

KM: Uh-hmm.

HS: And when I first went to the archives and I was looking at the petitions from the people of the Kaha lands, and I saw his name... I'm giving myself chickenskin...

When I saw his name written for the first time, I was just awash *i ka ha'aha'a* [with humility].

KM: 'Ae. Active! He was active in his community. Stewardship.

HS: As was Ka'elemakule.

KM: Yes. Just ensuring that people would remember this land. Imagine, these two sons of Kekaha, a land that is called barren and arid, and desolate. That these prolific writers would come from it.

HS: 'Ae...

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