

## **AHU-A-‘UMI – HAWAI‘I ISLAND MOUNTAIN LANDS ORAL HISTORY INTERVIEW AND FIELD TRIP – JULY 24, 2001**

*(prepared by Kepā Maly, Cultural Historian & Resources Specialist<sup>1</sup>)*

### **Background**

The following interview was conducted as a part of a larger study to investigate, and when possible, identify cultural sites, traditions, and practices on lands presently managed by the United States Army–Pōhakuloa Training Area (PTA). While Ahu-a-‘Umi is not within the PTA facility, it is one of several important traditional features (identified in historical literature) in the saddle region



*Interviewees and field trip participants “talking story” at Pu‘u Ika‘aka, Keauhou, Hawai‘i (KPA Photo No. 1888)*

of the mountain lands on the island of Hawai‘i (*Figure 1*). Because of its importance on the landscape, and association with traditions and practices in the region, cultural resources staff of PTA and the United States Army expressed a desire to travel to Ahu-a-‘Umi with individuals familiar with some of the history and resources of the area.

Permission for access via the Keauhou – Ahu-a-‘Umi route was graciously granted by Mr. Robert Lindsey, with the assistance of Mr. Dale Fergerstrom, of Kamehameha Schools.

Maly (the interviewer) has conducted extensive historical research in the area of native traditions and historical land use on the island of Hawai‘i, including the region of which Mauna Kea, Hualālai, and Mauna Loa are a part (portions of which make up the PTA facility). He has also conducted many oral history interviews with elder *kama‘āina*—Native Hawaiians and others—who are familiar with the natural, cultural and historical landscape of the mountain region (including the Pōhakuloa facility). As a result of that work, Usha Prasad, Ph.D., who was contracted by the United State Army to conduct a Traditional Cultural

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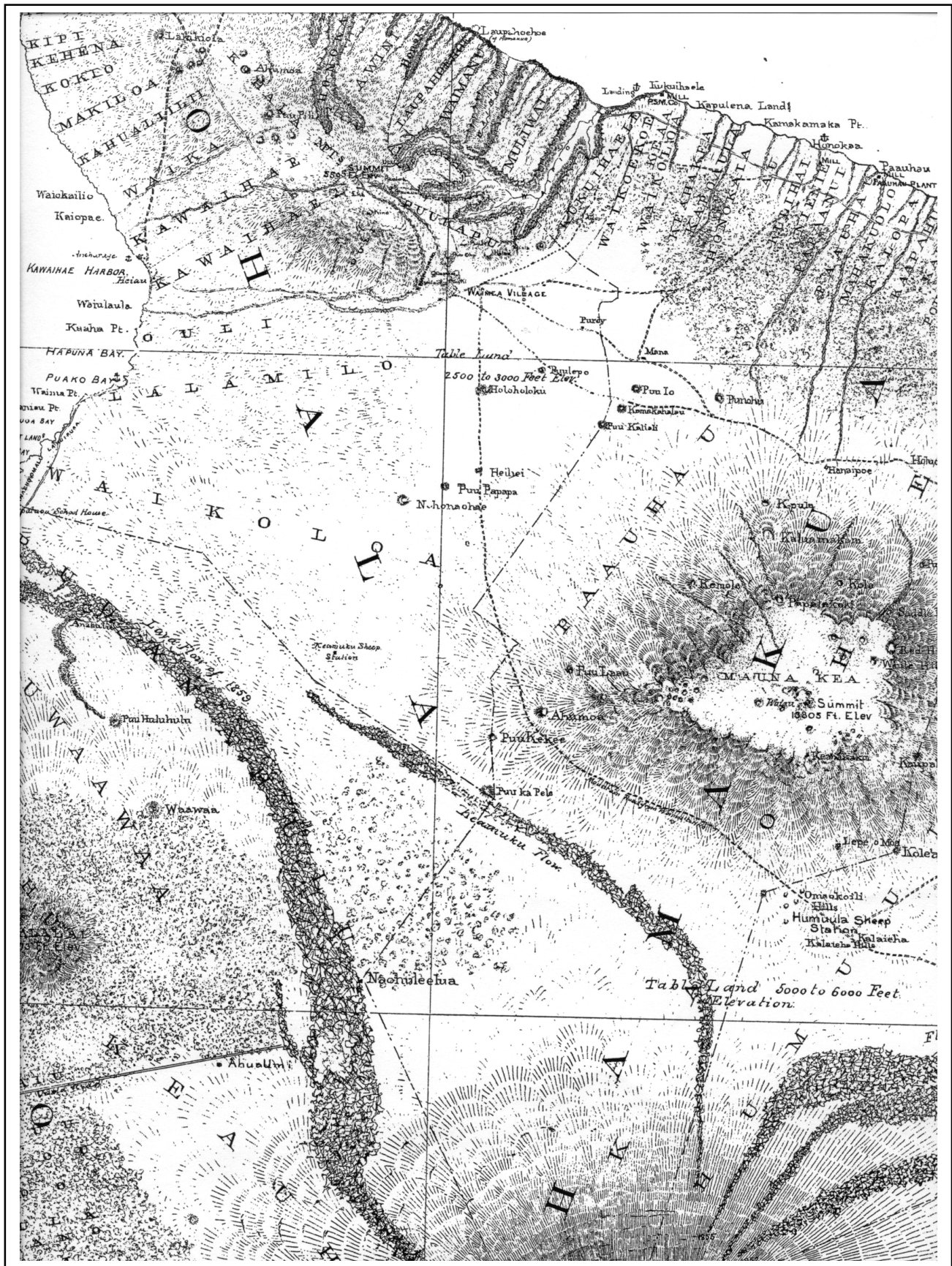


Figure 1. Island of Hawaii (Detail of Mountain Lands),  
 Portion of Register Map No. 1438, 1886 (from collection of Hawaii State Survey Division)

Properties Study for PTA, asked Maly to assist her in conducting research that might identify cultural resources and practices associated with PTA. This interview is the result of one phase of that work.

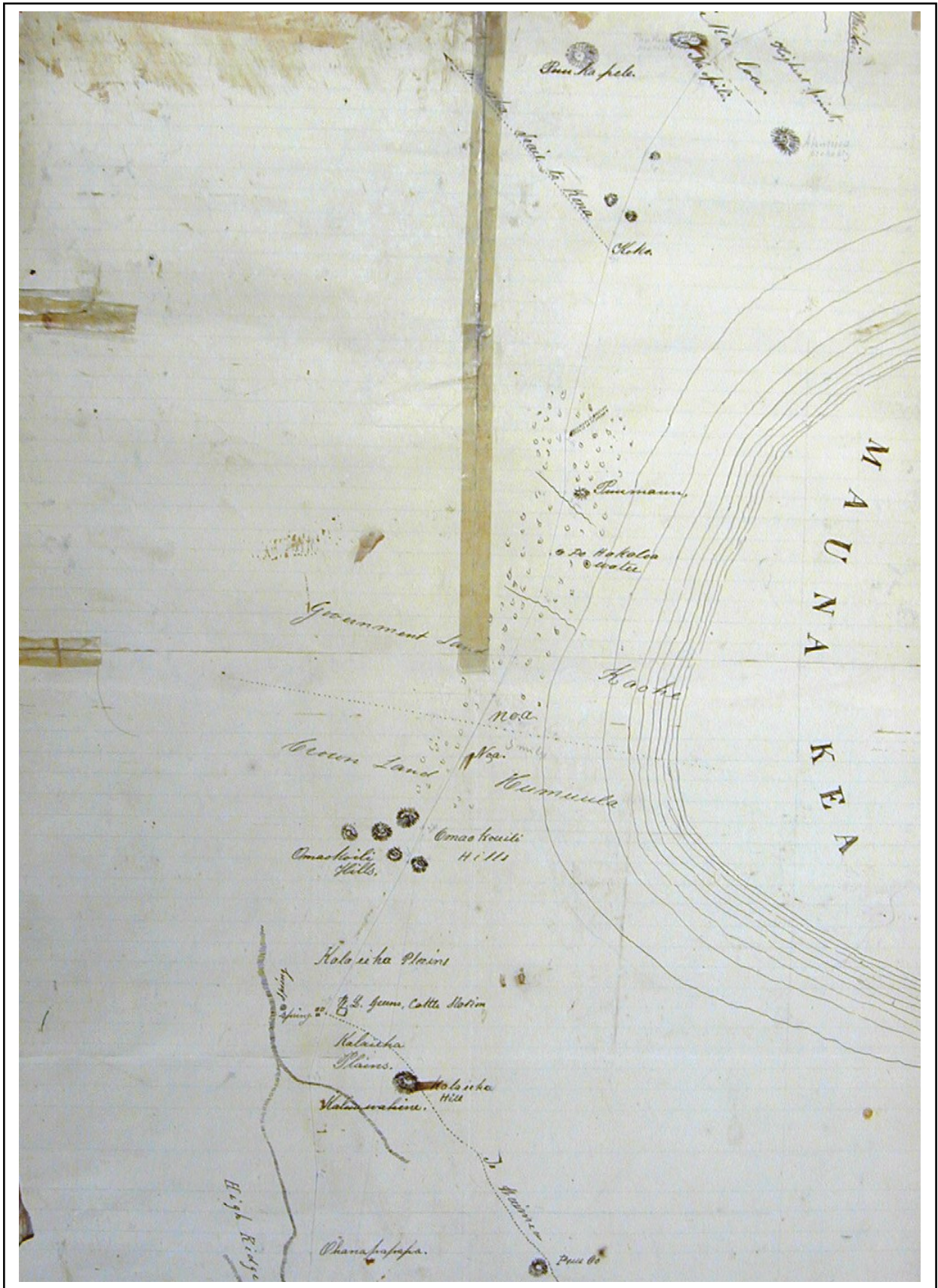
PTA consists of approximately 116,341 acres, and is the largest tenant and user of lands in the mountain region of Hawai'i. Prior to the establishment of PTA in 1956, cattle ranching was the largest form of land use and economic venture on the land. Early ranching included bullock hunting, as well as goat and sheep hunting, dating back to around the 1830s in the mountain region (including the saddle or plateau lands which make up PTA). By the 1860s, ranching operations were formalized through large leases, and facilities were developed. A large portion of the land on which PTA is situated was utilized for ranching operations. In areas where range lands could be developed, grazing occurred. In other areas, generally more rocky than vegetated, hunting occurred. Where waterholes occurred naturally (as at the Pōhakuloa Waterhole), or could be developed, facilities were also made. Regular travel between Hilo, Hāmākua, Kohala, Kona, and Ka'ū also occurred as a part of the ranching and hunting practices. Travel across the mountain lands was also undertaken by Hawaiians and visitors for a variety of reasons throughout the nineteenth century and continues through the present time. Some routes traveled, were those which had been established prior to western contact, other routes were opened as economic interests grew in the middle nineteenth century. Ranching operations were continued on lands of the Pōhakuloa facility through the 1950s, and ranching is continued on lands which bound PTA in the present-day.

*Figure 2*, is a portion of Register Map 528, surveyed by S.C. Wiltse in July 1869, and is one of the earliest maps which provides some details for the plateau lands on which PTA is situated. Titled "Plan of a Road from Hilo to Waimea by the Mountain Route," the map includes a several important reference points for features such as *pu'u* (hills), water holes, and trails associated with lands of the PTA facility. The map was viewed in the collection of the Hawaii State Archives, but because the map is in fragile condition, it could not be reproduced in it's entirety. *Figure 2* is a digital photo of the section of the map depicting the lands on which PTA is situated.

### ***Interview Participants***

Because of the development of ranching and hunting operations on the mountain lands in the early nineteenth century, most of the individuals who have regularly traveled and worked the land, are associated with various ranches which have had an interest in the region. Additionally, because of the remote nature of the mountain lands, and because of an attribution of sacredness to the higher elevation mountain lands, only limited "cultural" access to the upper elevations has been reported as occurring in the memories of individuals with whom we have been able to speak in the last 10-15 years.

The primary participants in this interview (of July 24<sup>th</sup>), included Hawaiian and *kama'āina* residents of the Kona and Kohala districts. All of the primary participants are descendants of families who have traveled the land with elders (who have since passed away). Their knowledge of the land comes from: (1) personal experience; (2) being taught about certain aspects of the land use and practices associated with the land as conveyed by elders; and (3) for some, through personal research.



**Figure 2. Register Map 528 “Plan of a Road from Hilo to Waimea by the Mountain Route” (detail of Mountain Lands – PTA Section); S.C. Wiltse, Surveyor, 1869 (from the collection of the Hawaii State Archives). ( KPA Photo No. 1230)**

**Primary Interview Participants***(in alphabetical order – initials as identified in transcript)***Date of Release  
& Desired Method**

Allen Greenwell (AG)	Rancher – descendant of family that has traveled the land since the 1860s.	November 13, 2001 Verbal Release
Jean Greenwell (JG)	Historian – member of family that has traveled the land since the 1860s.	October 26, 2001 Written Release
Richard Greenwell (RG)	Rancher – descendant of family that has traveled the land since the 1860s	November 13, 2001 Written Release
Robert “Sonny” Keākealani Jr. (SK)  & Ku‘ulei Keākealani (KK)	Cowboy – descendant of native Hawaiian families that have traveled the land for many generations.  Native Hawaiian descendant of families with generations of travel through the region.	October 31, 2001 Written Release
Ku‘ulani Nobriga-Auld (KA)	Hawaiian descendant of families that have traveled the land for many generations; oral historian.	November 13, 2001 Written Release
Frank Silva (FS)	Cowboy – descendant of family that has traveled the land since the 1890s.	November 13, 2001 Verbal Release
Hannah Kihalani Springer (HKS)	Hawaiian descendant of families that have traveled the land for many generations; practitioner and historian	November 26, 2001 Verbal Release

**Other Field Trip Participants Included (in alphabetical order)**

Morgan Frasier (MF)	PTA staff – archaeologist.
William Godby (WG)	PTA staff – archaeologist.
Scott Henderson (SH)	PTA staff – biologist / environmental specialist.
Laurie Lucking (LL)	US Army – archaeologist.
Veronica Morris (VM)	PTA – student intern.
Rob Pacheco (RP)	Natural History Guide and field trip driver.
Usha Prasad (UP)	Primary project consultant
Kanalei Shun (KS)	US Army Corps – archaeologist.

During the interview, several historic maps were referenced to help confirm place names and site or feature locations. These maps included — Bishop Estate Map No. 42, “Map of Keauhou 2<sup>nd</sup>” 1885-1886; HTS Plat 701, “Humuula-Kaohe Govt. Tracts,” 1915; and a map of the “Island of Hawaii,” Hawaii Territorial Survey, 1929 (all from the collection of the Hawaii State Survey Division); and a map of the “Island of Hawaii” U.S. Army, ca. 1932 (in the Collection of DLNR-DOFAW, Hilo). Interview participants and agency representatives were provided packets which include the maps identified above.

The draft interview transcripts were returned to each of the primary interviewees for their review and comments. Following the period of review, all of the primary interview participants graciously granted permission to Maly for release of the final interview transcript (herein) to Pōhakuloa Training Area personnel and other interested parties. Written release of interview records for five participants will be found at the end of this transcript; the remaining interviewees preferred giving their verbal release.

Track No. 1 – Group discussion at intersection of Kaukahōkū trail with the *mauka-makai* jeep road:

- KM: ...What do you call this trail area?
- FS: All I know is Kaukūkū [Kaukahōkū] Trail.
- KM: Kaukūkū, Kaukahōkū. You had shared an interesting account that uncle Billy Paris' father when he said, "Kaukūkū." He said what? [chuckles]
- FS: Yeah. Like I said today, most of these names are not pronounced the way its supposed to be. It's all cut short. When we would say Kaukūkū, the old man Billy Paris said, "What?" [chuckling] "It's Kaukahōkū." [chuckling]
- Group: [chuckling]
- KM: Kaukahōkū.
- FS: You cannot cut short words with that man. He correct you right there.
- SK: Sounds like what Mahoney and dad used to say.
- KM: Mahoney Ka'eo?
- SK: Yeah.
- FS: Mahoney used to live up there.
- KM: He stayed...
- SK: That's how dad them used to come across go Paris through here too, go *holoholo*.
- KM: This trail cuts from Hōlualoa side?
- SK: Kaumalumu.
- KM: Kaumalumu cuts across Kaukahōkū and it goes out to?
- SK: Right through Allen Wall's place.
- KA: As far as I know it ends at Allen Wall's home, Kaukahōkū Paddock. It ends right on the boundary, there's a bend there in the trail so it would be Keauhou I guess, and...
- KM: Lehu'ula?
- KA: Yeah, Lehu'ula.
- SK: Yeah. What the name, I forget above Wodehouse.
- AG: Palena'āina is the place we call over there.
- KM: Wodehouse and Palena'āina is?
- SK: Yeah, that's the one.
- KM: That's the *mauka*...
- KA: Palena'āina is *mauka*.
- KM: That's the *mauka*, that's your folks old house is that right? Is that right, before?
- KA: Yeah. It's on Wall property. This trail goes into Allen's home and it ends there.

SK: Yeah. Kaukahōkū house.

KA: The Kaukahōkū house.

FS: It goes right up to Palena‘āina too, right up.

KA: Does it go?

FS: Oh, yeah you go right out.

SK: Yeah, right outside.

FS: Because we used to come in on the horse before.

KA: Does it continue then on through to...?

FS: Then it ends at Palena‘āina as far as I know because we used to come in on the horse from there.

KA: And the purpose of this trail?

RG: We used to use it like when we went across to go help at uncle Frank’s side to go work cattle. It was the quickest way to get the horses to go across over there.

RP: You never ran cattle across it?

RG: I didn’t.

FS: Maybe if a few head would across through the next ranch they come and get ‘em, they use the trail to take ‘em back.

RK: They *kōkua*.

FS: Most when they help out each other. Those days the ranches would help each other out.

HKS: So, for the working man to get back and forth?

RG: Right.

SK: I think if you ask uncle Jimmy he would tell you no, most times they used to go outside and then transfer back. When you outside it’s easier than going home inside here.

RG: Go mauka.

SK: You know when you get outside, yeah.

KM: On the old trail *mauka*?

SK: Yeah. Especially from the mountain house, you come across.

FS: There’s another trail, you know where Pōhakuloa hill, you know there’s another trail that come across that goes over to Palani Ranch.

KM: Yes. Do you have an understanding Kihalani or someone about the old, what they call the old ‘Umi Trail that ran all the way across into Ka‘ū also? And then it connects over to Nā‘ōhule‘elua if I understand.

MF: And then to Waimea?

KM: Yeah.

AG: Is that the one, close to Judd Trail?

KM: No. Judd is *mauka-makai*. This one runs all the way Ka'ū, all the way across. It's on the boundary sort of in areas that's described in the Boundary Commission between the Keauhou 2<sup>nd</sup> and the lands over there.

FS: Yeah, must be.

HKS: Yeah, the only thing that I know there's a fine article...

FS: ...Where the sheep trap used to be, and there used to be a gate right on the wall. The trail go right up to Halelā'au.

RP: What I've read too, is like the counter part for the Ka'ohē-Waimea trail to Ka'ū, used to go...

FS: Where I took Norman Carlson them one time, oh they had a hell of a time with the *pūkiawe*... [chuckling] They was standing up, on there saddle, they couldn't sit down [chuckling].

RP: So this trail starts at Kaumalumalu?

SK: It goes right through and yet it can go all the way till Hu'ehu'e on top. See, Hu'ehu'e got Hōlualoa *mauka* too. It doesn't only, Kaumalumalu you talking, that's Frank Greenwell. You come like Hu'ehu'e, Frank Greenwell then Hu'ehu'e, then Frank Greenwell again.

FS: Yeah, that's right.

SK: And then the trail runs right through.

KM: Near the top boundaries of the lands?

SK: *Ma waena*. Top you talking on top now, when you get home on top. See, we still under [gesturing to the Hualālai mountain slope].

KM: Yeah.

SK: Still under.

KM: The primary connection and you're also saying an important thing about the ranching families here. There were a series of mountain houses up here?

KA: Yes.

FS: Sometimes I think there must have been a house in the Kaukūkū [Kaukahōkū] corner before, you ever went to the end of the boundary? Where the wall goes up in the lava then there's a big zinc tub in there. Couple of pieces look like old iron roof, get old kerosene cans from way back. Inside the lava. So something must have gone on there way back. Get those big zinc tubs they use to use for wash clothes. I don't know how the tub ever got in there but I seen that many times [chuckling].

RK: They *moemoe* up there.

KA: So many families.



- KM: Do you think, is this part of an old trail or is it an historic function as a part of the Greenwell et al...?
- SK: This, that's how they traveled.
- FS: It was the old, way back.
- SK: The family they traveled on top that.
- FS: It was their means of travel.
- SK: Yeah, they're traveling.
- HKS: I wonder if not the ranchers same with the *mauka-makai* trails would utilize older trails? You know at Hu'ehu'e, when we talk of the Kūki'o-Hu'ehu'e Trail, we wanted to preserve it when they were putting the development in and Carl Carlson was telling me, "Hannah, you know that's just from the ranching era." And I said, "Yeah, we legends in our own minds! It was us who made the trail...but I think so, my Hawaiian ancestors who ranched were using the older trails."
- KM: Yes.
- HKS: Same thing when you look at Judd Trail. In that time when Judd was commissioned to build the trail they were so specific about land divisions and place names and when Kalanikauikeaouli (Kamehameha III) directed him to construct this trail that was going to link east and west Hawai'i.
- [Speaking of traditional sites on the near-shore lands, which are near the *mauka-makai* trail alignment.] I don't think it was any chance that took him to Kaumalumu and the Keolanāhihi and Keākealani complex and caused him to with the measuring devices of the day, build a straight trail up near to Ahu-a-'Umi. I think it was just refining something that existed before. When I talk to the cattlemen they say, "What is down by the beaches, is a dense concentration. But, all the way up that Judd Trail, also."
- KM: Yes. And see, and with what you're describing even in place name we have the place Kealapūali, Judd or actually in 1849 Judd and Kinimaka were both instructed to go...and this whole series of place names. This idea, the connection between this complex of *heiau* and very important sites near the shore some of them dating back to the 'Umi period connecting to the *mauka* lands. They may not have recorded it all point by point but it was logical too, that how some of this may fit in. 'Cause Kealapūali literally translates as "the path of the warriors."
- HKS: Yes, and I was going to say, even just reading the compilation of Desha's articles, Kekūhaupi'o and a number of the names that he tells that are picked up in this story are the names of the *mauka* places that I've learned coming out with Ku'ulani folks.
- KM: Yes.
- HKS: Like Kealapūali.
- KM: All of the Boundary Commission narratives, they cut across (the mountain) all the way. You know we're here, and you folks have been talking names and uncle like you said, "Pu'ukāpele."

- RK: Uh-hmm.
- KM: Before, Pu‘u Ke‘eke‘e [also written Pu‘u Keke‘e] you know or Ke‘eke‘e. These place names all tie in, they were known. We see accounts of people traveling to them so small trails like this subsequently being modified or improved in some cases so that they could use them for improved accesses once hooved animals came in.
- SK: Daddy used to share with me before he said when they made the trail they would go and sleep, they don’t make the trail at one time. It was all cut short. They wouldn’t go way out there and try go on top and then go home, no they would try find something that like I said *ma waena*, in the center.
- KM: ‘Ae, right through.
- SK: Yeah.
- KM: The easiest path?
- SK: Yeah. Now if you were to make one trail down where we came up before the last gate would be harder then...here would be easier.
- KM: Yeah, that’s right.
- SK: You try fight something down there in the dense.
- KM: In the forest.
- RP: Even this trail is pretty ingenious, it’s like you go tromping around off of it there’s not too many places you could ride off of it.
- KA: Like for these guys if they’re traveling on horseback between ranches to help out or whatever, to visit or whatever they were doing. You couldn’t just go riding anywhere through here, you’d end up in a *puka* or something. You’d stay on the trail, the trail is here for that purpose.
- KM: Yes. Were there know to be what you might call *lua meki* these deep pits or collapsed areas where you know just what you were saying in line with... “You had to know the trails cause you go, you wander off. *Pilikia*?”
- KA: You had to know the area.
- SK: They got luamekis on the other side when I worked Pu‘u Wa‘awa‘a. Oh yeah, you just *hemo* the fern like that [gestures dropping down].
- KM: Down.
- SK: And if you drop one stone you don’t... I worked Kapāpala, Ka‘ū area, Kapāpala, Keauhou and then I come across *lua meki* where we lost dogs like that you know. And no return. It’s here, it’s the trees see, when the ‘a‘ā or the lava come, when the tree rot that’s your *lua meki* right there. Then you get your *awāwa*, your *awāwa* just might be like this.
- KM: ‘Ae, the fractures.
- SK: Okay. Then you get your *māwae* and *māwae* might be from here till that rock there.

KM: Yeah, that kind of width.

SK: *Kēlā*. And see, when you go *‘āina lepo* then you *wala‘au māwae* or *kahawai*.

KM: Yes.

RP: Then when we came through that last Palani gate and it gets all grassy. Palani’s got loads of the tree molds out there covered with iron grates. They’re big, big tree molds.

KM: They’re like across, you and me kind (six feet across). And they’re covered almost with grates like you pointed out.

RP: Yes. And it’s cool because you can see how thick this lava flow is. This lava flow is like about twenty feet thick.

FS: Up in Ka‘ōnohi there’s a lot of them round, go straight down.

KM: Up where?

FS: Way up in Ka‘ōnohi. Over there get quite a few Honeybee Crater. You seen those like those old stoves that rock? Stands up like those old wood-stoves like a chimney come down, hollow inside. Like a real old ranch style...

RP: That’s way up high?

FS: Yeah. Way up in Ka‘ōnohi.

KM: Oh, Ka‘ōnohi. Those are tree molds.

FS: Yeah, that’s what it is. Funny, I guess must have been something but all break out and left that.

KM: The flow rises up cover the tree and then drop down and what’s left is this mold around it.

SK: That’s what Papa shared with me he said, “You know would be something perfect if something just came [gestures flowing down] and left it like that. Would have to be something placed there, and then after a while it rots out and then *kēlā ka lua meki*.”

KM: Yes.

WG: Does anybody know what the R and the arrow are here [pointing to marks painted on a boulder at the trail intersection]?

FS: Somebody leaving their initials.

RP: The road goes that way.

FS: That road, powerful road.

FS: They forgot to put T over there and the arrow going this way...

Group: [chuckling – overlaying conversations about the markings and road]

- HKS: ...We're talking about the use of the interior for ranching, but before that I'm thinking of and I haven't read the Hawaiian but in Kona Legends when they talk about the story that tells of the flows in Ka'ūpūlehu and Puhi a Pele. It also makes mention of Waha Pele<sup>2</sup>, and when they see the fires at Waha Pele they muse as to whether it's the bird hunters. For 'ua'u before they would come.
- KM: Yes, the 'ua'u hunters.
- SK: A sign, or else would come let know.
- HKS: There was that, coming into the interior of the island you know lot of when we talk about land use and we discuss pig hunting, sheep hunting, goat hunting. I look in the Boundary Commission and that was before there was pig hunting and goat hunting.
- KM: That's right.
- HKS: But we did hunt in the interior of the island but we were coming for birds. Whether for food or for the feathers like we were talking about earlier. Again, you have these trails that were utilized by warriors you know 'Umi all those stories of his tactic being to cruise in the interior of the island. Then drop down on his adversaries below. The 'ua'u hunters, the forest men who would come to *kālai* the trees. And then the ranchers utilizing all of those resources.
- KM: And you know this thing about the hunters...
- SK: ...Birds was taboo in 1800s I think, and like how dad said there were only certain people who go get the birds which they plucked the feathers for all the capes for the *ali'i* all like that. Like the 'i'iwi, the 'elepaio and one more bird, I forget [thinking].
- KM: 'Apapane, mamo, 'ō'ō.
- SK: That's the one, those three.
- KM: You folks 'ō'ō, Pu'u Anahulu?
- SK: They been pluck and then that's how we was talking about the *olonā*.
- KM: 'Ae.
- SK: The seed that dad them used to rub on the branches like this. He did it with my grand-uncle Ka'ilihwa and then when the 'i'iwi or the 'elepaio land on, then the gluey thing would just. They just pluck the feathers and they let 'em go. You don't kill the bird for the feathers. Only certain *ali'i* could do that.
- KM: 'Ae. They were these *kapu*?
- SK: Yeah.
- FS: They could only take so many feathers out of each bird.
- SK: That's how.

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<sup>2</sup> The site known as Wahapele (literally: Lava mouth, or eruptive vent), described in the Ka'ūpūlehu traditions, is on the northern slopes of Hualālai. Wahapele is a name used at several eruptive sources on the island of Hawai'i.

- KM: You heard that kind of story also?
- SK: Dad used to do it with grandpa Ka‘ilihiwa my grand-uncle but we call him grandpa. Grandpa was the one that gee, he go.
- KM: Ka‘ilihiwa nui?
- SK: Yeah.
- KM: You see this *olonā* too and this is an important thing because you may recall at least in our van. After we had just past the second gate a little ways we made one stop sort of pointed off to some plants on the side. There was a small cluster of beautiful *olonā* the *Touchardia latifolia* which is a fine cordage material. The capes, fishing...fine lines, canoes and things made from *olonā*. But, the *olonā* here that uncle Sonny was just mentioning about is another plant also called ‘*āla‘a* or *āulu*.
- HKS: *Planchenela*.
- KM: *Planchenela*, which has a white latexy sap you folks were talking about. That’s the bird line, yeah. All of these different things depending on where you were. Some places like you said, you folks have the *pāpala kepau* into the other Greenwell lands over there. They say it’s so sticky. You saw, what did you see?
- FS: At night time we come and we see the birds hanging by the tails, stuck on the wing, flying no can go no wheres [chuckling]. They stuck on the black beans, it’s all tacky.
- KM: Yeah, *pāpala kepau*.
- FS: Quite a few times I stop the horse, go over there let ‘em go. You pull your finger apart, the thing hold.
- KM: Sticky?
- FS: Real sticky.
- HKS: Like what you’re describing this is in the wetter lands of these South Kona areas. Upon occasion when I would visit with uncle Sonny’s dad he would tell me of dry land forest plants that were used for medicinal uses. Because many of our teachers come from wet land areas I had only heard of the wet land plants that were used as medicine. With the Keākealani family resided the knowledge of the dry land species that were used to treat the same ailments. Because we didn’t have those things in the dry lands of north Kona and in the distant past you couldn’t just go hike over to Kohala or to Hilo to get the wet forest plants.
- KM: Each people knew the pharmacy or the ethnobotany of the wealth and limitations of the resources around them.

- HKS: I was talking with Pua Kanahale recently and even earlier today we spoke of the natural resources and the cultural resources being one<sup>3</sup>. What Pua...one of the things we were talking about even when we say that natural resources and cultural resources we're splitting them.
- KM: Yes.
- HKS: Even though we're then saying we split them, natural and cultural but they're one, there is one.
- KM: Yeah, that's right. It's a function of our language today, yeah.
- HKS: Uh-hmm.
- KM: For this it's *ea, honua*. It's that life which is around you.
- HKS: And we're part of it. We are part of the eco-system that when we treat man as something at a distance talking about what happens in the eco-system, we're not thinking of ourselves in what I think is a righteous way. Because we are in the eco-system we're changing it for better or worse. We are with it.
- KM: A part of it rather than a part from it and that's the real difference in a lot of our science and approach today. Sort of like uncle when we went up Hualālai and stuff and when you were talking about your papa and grand them. They had these sayings like "*Maika'i ka hana a ka lima 'ono no ka 'ai o ka waha.*" Or "*Hana 'ino ka lima, 'ai ino o ka waha.*" If the hands do dirty work, the mouth eats dirty food. These kinds of things that you are a part of it. What you do affects everything else going around you, yeah.
- UP: I had a question on the trails before we kind of move from that. Were there other names, was it referred to by other names like did families have different names for this trail and other families that might have used it? Or just that one name that you know.
- SK: No, it would be just that one. Before when you used one, you stay with that.
- UP: It always stays. And it was passed on through everybody?
- SK: Whoever knows, like today only very few like papa Frank knows. I never did travel, but dad, my dad talked about this. He used to come with grandpa Mahoney and then they used to go down to Paris from here. He used to walk across from Pu'u Wa'awa'a come out to 'Umi (Ahu-a-'Umi) and then down to Monohā down to Paris. He traveled.
- KM: This trail? Does, what they call Trousseau going in through Lehu'ula to Honua'ino does it connect out up to here too or?
- KA: Does it connect with this trail?
- KM: Yeah, does it connect with this trail?

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<sup>3</sup> When the group first met *makai*, in the coffee lands on Donkey Mill Road, Kihalani pointed out the blooming '*ie'ie* (*Freycinetia arborea*), and described it's place in traditions of the 'Umi line. The '*ie'ie*, being a body-form of a goddess daughter of 'Umi – the chief to whom several ceremonial sites (e.g., Ahu-a-'Umi, Pu'u Ke'eke'e, Halepōhaku, and Pōhakuohanalei) as well as trails and other features on the mountain plateau lands are attributed.

KA: I don't know where this trail ends, if it ends in Palena'āina.

RG: I know that's where we started using it from.

FS: When I came the ranch the cattle land was all fenced already, there was no more trail going that way. Each paddock had their own trails go here and there but this one go straight out to Palena'āina. By Palena'āina gate had that road go down to Johnson house maybe used to go run through there. I don't know.

SK: Maybe could have go down to Waihou. Who knows.

FS: Yeah, that's what I'm wondering.

KA: It could have, yeah.

FS: Same road from Palena'āina go down by Johnson house, right down.

KA: The family homestead is right on this trail and it would make sense if they were coming over to help Palani ranch or... transfer go this way where the homes were.

AG: We'd pick up the trail at Palena'āina because before to the south of Palena'āina it's all open pasture. You could take the horse anywhere.

KM: Palena'āina to south would go?

AG: Palena'āina to this flow area, then you can only travel where there are trails. Then Palena'āina was a place that we would pick up the trail from. Now it may not have started from there, but from Palena'āina to us is where we got on to the trail.

KM: Yeah. Did Palena'āina to the south. What was the next family ranch house or mountain house over from Palena'āina?

AG: The next ranch south would have been Arthur Greenwell.

KM: Arthur Greenwell. Does that go into Pūlehua or?

FS: They had their trail to going to South Newfield, from Pauahi come across to Pūlehua and above the top of Kikiāi. They had enough from Pāpāloa come across to right over Pūlehua.

AG: Yeah.

KM: That's pretty much open land there coming into?

FS: Lava land, open land.

SK: Rough country.

KM: Palena'āina, that's Lehu'ula boundary, is that correct with?

KA: Keauhou, Lehu'ula.

KM: Keauhou, Lehu'ula.

FS: That's Keauhou.

KA: And who else, there's three. The face of the land that's where three *ahupua'a* meet.

KM: Honalo 2?

SK: Would be Keauhou that.

KM: I think so, Keauhou.

KA: Keauhou on the top, Lehu'ula.

KM: Kawanui, not Kawanui up to the *mauka*?

KA: Kawanui doesn't come that high.

KM: Got to be Honalo then. Honua'ino?

KA: No. Hōkūkano.

KM: Hōkūkano cuts it off. The three bind together?

KA: Where the three meet.

KM: I brought a set of historic maps for all of you. One of them is the Keauhou 2 Boundary Commission Map which shows where all of those 'āina come together. Maybe some of these names it's got a lot of good old place names on it. It's an 1886 Survey Map. You'll be interested maybe when we get *mauka*, I'll give you your package you can open take a look. Then we can talk a little bit about where those joinings are too. It would be good. Thank you, we thought this was an important thing because this trail evidently has a lot of history to it and somehow connecting. Was there a trail from where we came down somewhere that came up *mauka* through here or did they kind of avoid the low forest at least in your folks time and go off on the sides?

FS: To go up in here, not that I know. Maybe, but not that I know. The trail comes by the Donkey Mill used to come right up, but how far I don't know.

SK: Frank never get one more from Keauhou Coffee Mill, one more trail go up through there?

FS: Where the Donkey Mill?

SK: Yeah.

FS: Yeah, had the trail that's the one used to come right up.

SK: No, the one outside by Wodehouse. Never had one more trail go *mauka*? Uncle Pancho bought us down through there but...

FS: Yeah, yeah who's house that.

SK: *Alanui* like this but he said that's the old road come down too.

FS: Yeah, they had a road to Wodehouse.

SK: When we came across he said we go home over here, that's another road go down from Bishop.

FS: Pali Honohono.

KM: What's the name?

FS: Pali Honohono.

KA: The Wall family had the Pali Honohono trail that they went *mauka-makai* on.



KM: Pali Honohono?

KA: Maybe that's the one.

SK: That's the one uncle Pancho brought us down but we ended up behind the house, by the fence line.

KA: Yeah.

RP: Does anybody know if they did archaeology on this trail at all?

SK: I don't know if he used to use that trail go *holoholo* before.

KM: The trail.

RP: Like the other one's have sleeping areas. Would be interesting to see.

KM: Very likely.

FS: The most trail used would be the Waihou. From Waikē'ehu, right down to Waihou.

KM: No one's done any real kind of archaeology work up here.

FS: That's where they have the locked gate on the bottom of Waikē'ehu. And had one more by the tanks.

KA: The cowboys used to travel between homes.

FS: I don't know if it was...but it was a regular trail in those days.

KA: It was more open.

FS: Waihou, come out to Waikē'ehu, hit the stone wall back into Paris again.

KA: On this trail I don't think there would be places to sleep, like Robert was just saying because this was traveling from home to home.

FS: I don't think they would sleep these places.

MF: Unless maybe it was the older trail.

KM: Little shelters even just...

KA: In those days riding for eight hours was not a big deal.

MF: But if it was an older trail that they were utilizing. If you looked at the trail and you saw that sleeping structures or the temporary shelters or the caves, then you would know maybe a little bit more if it was an older Hawaiian trail then was utilized by the ranching era.

KM: It all goes back to the practice within the *ahupua'a* also. Of the bird catchers coming up, easier access, or the guys were coming up to gather particular materials. That's the interesting narrative in the Boundary Commissions particularly for these lands in this region of Kona. One of the primary reasons they give for understanding...the primary reason they knew the boundaries was because if they stepped out and took *nēnē* from the neighboring land like Hōkūkano. There was a big dispute between the Hōkūkano and the Keauhou people regarding *nēnē*. Who could take what and when. They had to know the

boundaries so that you didn't over step and take from someone else's place and so with those kinds of traditional uses, it's likely that you might find. Unless it's a brand new trail, you might find something dating back.

SK: Pu'u Anahulu had, called Pā nēnē. That's where grandpa them raised their nēnē too before. Was *tabu* before.

FS: They used to have those sleeping caves by Keanahā (Kanāhāhā), below in the lava there. Still get ashes, get *pili* grass mat over there sleep. In fact had one cave had one old sandals, real old.

KM: The kind woven type?

FS: Yeah, real twisted up thing, was on the ground there.

KA: The Wall family lived there, they had a grass hut up here. It's in Isabel Bird's writing.

FS: There's some caves below there they got a lot of ashes and *pili* grass. We used to find those bird stones, the ones they carry to cook their birds.

KM: Yes. The long?

FS: We used to find quite a bit up there before. And they made 'ōkolehao up there too.

KA: I wonder if we could find 'ōkolehao.

Group: [chuckling]

KM: [chuckles] The stash of 'ōkolehao!

FS: Still there in the cave.

FS: You know Keanahā? You go *mauka*, get the old *koa* trees, the old guy told me, he said "Way back, there were a lot of honey bees in those caves. They used to make honey swipe. You go up there till today I bet you, you find the cans there yet and there must be a couple of gallons of swipe there yet," he told me. They used to hide 'em in the cave, so the old man Greenwell no catch 'um [chuckling].

Group: [laughing]

FS: In the cave. I told 'em, "How I going find?" He said, "You go in over there if you don't find the bees going to find you" [chuckling]. I been all up there, I can't find 'em. I don't know where that is but he told me "I guarantee you, you'll find a couple gallons there yet." And I know that place but I cannot find where that cave is.

KA: There must have been a lot of water before, if those people lived there.

FS: Well, water, unless going rain, you catch 'um on the ground somewhere.

KM: And the simple drip? Early morning *kēhau* or what you call *hau 'āina* yeah like the *hau* when the dew sits heavy on the ground yeah?

SK: Yeah. That's the mist you call that *hau 'oki*.

KM: Yeah, *hau 'oki*.

- FS: Even at Pōhakuloa Hill that little spot that water seeps underground too. The pigs used to go in dry weather drink.
- KM: The little *pulu, lepo* the section below there?
- FS: Yeah.
- KM: There's like a water bowl almost a little wet area. That Pōhakuloa is a different *pu'u* Pōhakuloa yeah than the Pōhakuloa in the Ka'ōhe section.
- FS: In the Keapuna area, you know going up to Keolowai, we used to call the old John Medeiros pig trap.
- RG: Right.
- FS: In there, I cannot tell nobody where but I bet you there is a water hole underground someplace. Because before first of the month my job was to saddle up go up to 'Umi's Temple. Measuring every up to Ahu-a-'Umi measure all the water gauges. I go I cut through the forest my dogs, I train my dogs... And it was dry everything was brown dry. There was no water hole with water. I came below Keholowai, and my dog disappeared. So I kept going, right outside Keapuna tank there, and I stayed there. Quite a while I called, finally here came the two dogs soaking wet and all with mud. I can't figure where they found that. I know there's no water, Keholowai water hole was dry, everything was dry. Those dogs must have found one hole, and a cave with water because they were soaking wet. The two dogs and muddy. They laying down cooling off. I can't figure where those dogs found that.
- KM: Uncle, where is that, that you're saying?
- FS: Keholowai they say. A nice big *kīpuka*, nice. Today, it's all with that blackberry and thistle and everything, but it was a nice *kīpuka*, a big *kīpuka*. [speaking to the Greenwell brothers] That's where I took your aunty Jean for the first time, she said, "Darn cowboys, they take rides, but never off the road." "Okay, we'll go off the road," go right through the rocks. Oh, when she saw Keholowai she went crazy, "this is where I want to build my home." Beautiful, that was a beautiful *kīpuka*.
- RG/AG: Yeah.
- KM: Did you monitor, one of your tasks was to come up on a monthly basis at various locations on the mountain up to Ahu-a-'Umi to measure water, rainfall like that?
- FS: Yeah.
- KM: Do you remember what some of the differences were like when you start *makai* what the water might have been, the rain?
- FS: Well, down below you get more water, Holokalele. But you get four inches a year [chuckling], and probably half inch up there. But then once in a while, Ahu-a-'Umi will fool you, where you could get three inches in that place. Had rain up there sometimes. Mostly we get little bit up here. The rainfall was better, much better like Lūpea, Pūlehua, 'Umi's temple was always the driest but once in a while I seen that gauge full. In fact I caught one rain up there one time going home on the horse. It was pouring like cats and dogs falling on me... [chuckling]

- Group: [chuckling]
- FS: ...Plenty! It's the biggest rain I can remember seeing up here. Soaking wet!
- KM: Have you noticed changes...in fact when we were down at the lower gate. Have you seen changes in this landscape today, from when you first traveled it. And in the kinds of rainfall and things also? Has the pattern of weather changed you think?
- FS: The rainfall today is not like before, no way.
- KM: Now, more or less?
- FS: Now is less. Before, eh we used to have rain Holokalele, we drive cattle from nine in the morning, rain, soaking wet. Rain coat and chaps were a must. Rain, rain, water would be flowing down the hills in Holokalele, above John's well up here. Water flowing, and your horse just splashing water, I mean raining all day. We bring the cattle up and you can't stop because once you get four, five-hundred head going you cannot say to 'come back tomorrow, too much rain, no.' You got to take 'em right to the corral. You get up there soaking wet. Monohā pen used to be just like a big lake, you remember.
- AG: Yeah.
- FS: Wild ducks used to come there.
- RG: Even like in the Mālakalo pond and stuff like that, there's no more water in it now. *Pau*.
- FS: Those ponds all dead. Before Mālakalo area you walk with the horse, remember that ground was rock. I seen horses sink right to the stomach you got to throw rope and come here and help 'em pull 'em out he's stuck in the mud. You remember Sonny, we used to chase the cattle inside that swamps there, it was pretty bad yet but before that was worse.
- SK: Was worse.
- FS: You cannot go in there before with a horse, no way. You got to follow only the *pipi* trail.
- SK: I know Hind used to be muddy too.
- FS: Yeah.
- HKS: Hu'ehu'e was the same, in Hōlualoa.
- SK: We had Captain Cook *mauka*, Hind right across.
- FS: Yeah.
- SK: Me and Lyons used to go up, when *kelekele* [muddy], we no can do nothing we go back home.
- FS: Yeah. When you hit those swamps before you watch out, you sink.
- KM: So there's been a change? Like you said now this last couple months maybe the rains have been a little bit more typical of what you remember?
- SK: The last four, five years, dry.

- FS: Lately we've been having pretty good rain but not like the old days. Those days I guess around May, June you get up in the morning go to work in the rain. You come back you wouldn't think nothing of the rain it didn't mean nothing you could be without raincoat you don't care [chuckling]. We used to go a lot of times without raincoat, soaking wet all day. Was nothing to us already, we were used to that, you know.
- HKS: Another thing you see with Kona rainfall as compared to maybe in East Hawai'i where the weather patterns are more consistent generally besides being on the windward side. It may be a product of being on the windward side. But if you plot the rainfall in Kona there's not a gentle curve to it. You have one year with fifty-four inches next to a year with eighteen inches. It's erratic over time. I think one of the things that we see as we do that and plot the rainfall to help us with managing our resources at Kukui'ohiwai. You see the same kind of general trend but a decrease in the volume. You might still have the same wet month as you had before like in January up at Kukui'ohiwai chances are we're going to get a storm and maybe there's a year where there's twelve inches of rain, three of those inches a few years back fell on the first five days of January, but there's less volume. You're still getting the weather events but less volume.
- KM: It's not as typical yeah.
- FS: Every day, the whole day out in the rain out there.
- KM: Allen you've seen this kind of change?
- AG: I've been away from here for a while. I've been on O'ahu for a long time it's just the difference of the middle country down below Mālakalo, Holokalele and those areas is that before in the summer time it was a swamp. Especially like Mālakalo, you couldn't take the horse off the trail, you'd sink up to the belly.
- KM: Mālakalo, that's what around is that two-thousand or...?
- FS: About two-thousand I would say.
- KM: And our elevation now Rob is about?
- RP: We're about forty-two hundred.
- FS: We have to be around 4,000 now.
- KM: So a real difference just in the elevational range, of course you see it in the forest.
- FS: Today you can run blindfolded from Mālakalo, no rain [chuckling]. Not those days. Those days you watch, I remember we used to go at night sometimes. And boy we'd stick with the horse knew you just let your horse go, take you home straight.
- HKS: And then like Wai'aha [stream] would run more regularly. Not necessarily deep but always would have water moving down there.
- KM: Uh-hmm. The Ki'ilae stream you know, Kauleolī, Ki'ilae, Keōkea more consistent running. You see where... Did you say Kanakaimilae stream side? Oh you said it was Hopfe stream side, before used to be water also more consistently?

FS: Oh, that stream used to flow. Remember by the bridge, by the market took the pig pens and everything one time [chuckling].

AG: Right.

HKS: One of the things as long ago as 1910 my great-great grandfather was cautioning that you keep the trees close to where the people stay in Kona because in Kona the forest is the reservoir. That's what holds the moisture in. And we look to the *'ōlelo no'eau* "*Hāhai no ka ua i ka ulu lā'au.*" That the *ua* (rain) follows the forest.

KM: Yes.

HKS: So there is that sensibility that has been recognized for generations.

KM: Yes, beautiful. So "*Hāhai no ka ua i ka ulu lā'au,*" the rains follow the forest.

FS: The rain would bust the bank open and turn the river [shaking his head].

Group: [notes bird in the *lehua* trees overhead]

KM: Who's this?

RP: *'Amakihi.*

KM: Little *'amakihi* above us there.

UP: Yes, just coming down.

RP: It's real quiet up here now, it's just the season. There's still lots of *'apapane*.

HKS: We had a nice *'amakihi* sighting at Kukui'ohiwai a couple of weeks ago. It still has tremendous range we see it by the roadside at two-thousand feet in Ka'ūpūlehu.

RP: We see 'um below, down to thirteen-hundred right by Pu'u Nāhāhā, by the *lama*.

KM: Good, *mahalo*. [pauses] I think our next stop unless someone had a thought about a really good area. I was thinking and hopefully we'll still be okay. We were thinking of getting up to Pu'u Ika'aka to have a sort of a panoramic view out across the land and look at some of the different locations. Does that sound okay?

SK: Go now because the *uhi wai* coming in...

Group: [Recorder off – group walks back to cars and continues driving *mauka*. Track No. 2 Recorder back on; passing intersection with route to Kaukahōkū vicinity. Jean Greenwell discussing Keanaki'i (The cave of Images) – See notes regarding the images, recorded by J.S. Emerson at the end of this interview.]

JG: ...Follows sort of the boundary right there.

KM: This sort of flow feature where these images are. I'll get the German photographers name, I recall the...

JG: Arning [Dr. Edward Arning].

KM: Arning, that's it, you're right. So you've seen the actual location, gone to it? It's in the middle of an *'a'ā*.

JG: Right.

KM: There are still 'ōhi'a posts?

JG: Yes.

RP: But the idols are gone.

KM: The top part he...?

JG: Well, he took some. He had permission from King Kalākaua. Who found it was the goat hunters.

KM: Yes.

JG: The goats had all run in there to hide from them, I guess. They found it and they told Dr. Trousseau about it. And Dr. Trousseau of course was a good friend of King Kalākaua's. He told him so he had some removed. And then in turn Arning got on to it because he went all around collecting artifacts. But it's in this horrible spot, and to carry it out I guess he just decided... Because they were very crude. I think the Bishop Museum still has three.

KM: Hmm. And this is set up you said was it sort of amphitheater like?

JG: Amphitheater. And the drawings kind of show like in a semi-circle and an altar in the front and the burials at the altar.

KM: Yes there's an altar with burial. And you'd mentioned that you'd heard that there was a theory or a thought that it may have been associated with, once it became taboo. And like Ka'ahumanu *mā* putting a stop to...

JG: Yes, the idols.

KM: Yes. That they chose these remote areas to come and continue the worship?

JG: Yes.

KM: Hmm. It's really interesting that you found it.

JG: Well, I didn't find it personally. I had a couple of friends that I gave them all these hints that I had about where it was and they're like a couple of mountain goats going around. It was a spine tingling to me to go there.

KM: Yes. And very rough 'a'ā.

JG: You know those kind of like boulders.

KM: Yes, the floaters.

JG: Yeah. At the top on either side, it's a natural setting you can't see.

KM: So really just not far from the road area there then, that road that cuts across.

JG: Yes. I hope it never gets changed.

RP: Pretty close to the edge of the flow.

KM: It's still a part of, this is the Waha Pele flow yeah?

JG: This goes all the way to Keauhou, down below.

KM: Down to the ocean?

RP: Yeah.

KM: Is the Great *Hōlua* built on the flow also?

JG: I would think so.

RP: I think so. It gets tricky down there because the finger stops and goes over. Right down at the bottom. So a part of Keauhou Bay has a piece of this the other part doesn't. I'm not sure if Kuamo'o is part of this flow, but I think so.

KM: The Honalo, Lekeleke.

JG: It looks like Kuamo'o would still be part of this flow.

KM: You mean Lekeleke though is that right you're talking actually on the Keauhou side between? The boundary between Keauhou and Honalo or actually Kuamo'o also?

JG: I think it spreads out down there but I'm not really sure.

RP: It's like the lava flow that the burials are on.

KM: Yes, that's Lekeleke.

RP: That's Lekeleke?

KM: Lekeleke is an 'ili place name within the Honalo-Keauhou 2<sup>nd</sup> boundary, it's the boundary point. Kuamo'o is the second land...is that right, no third. Honalo, Mā'ihī then Kuamo'o.

JG: Right.

KM: As far as the *ahupua'a* go.

JG: Billy pronounces it Māihī.

KM: Māihī, yes...

JG: I have a video if you'd like to see it.

KM: I'd love to see it.

JG: I read from some of the narratives.

RP: That's always a nice effect.

KM: Yeah, the historic readings... [recorder off]

KM: [Track No. 3 – Driving along the western slope of Pu'u Ika'aka through scattered remnants of native forest.] ...We see the sandalwoods in here and the *naio* and things like that. Has this area below Pu'u Ika'aka changed that you recall? The look of this land or does it look pretty much like it did?

FS: I think most of the trees are gone.

KM: Most of the trees.

FS: Way back a lot of these *māmane* were all green *māmane*, all dead now.

KM: Yeah.

JG: There used to be a lot more *māmane*.



RP: The sandalwood.

FS: A lot of the *māmāne* gone. I think three-fourths of the *māmāne* is gone.

RP: Most of the dead stuff is *māmāne*, you think?

FS: [nods head – yes]

RP: I was wondering about that. It's kind of interesting that there's a little pocket here where you got this you see the gravelly ground, this is all the tephra deposits, from the stuff shooting up out of the vent and landing here.



*Koa, Māmāne, 'Iliahi, Kawa'u and Naio Forest Remains on Western Slope of Pu'u Ika'aka (Mauna Loa in Background). (KPA Photo No. 1683)*

KM: It was really a fertile, a good ground a seeding ground for the *koa*, sandalwood, *māmāne*, *naio*.

FS: Yes.

KM: This is all changed then in the '50s even?

FS: Oh yeah. Last time I been up here, when I first came here was about '45, and there were more trees all these trees were standing, green.

KM: This 1932 map doesn't show this section of road in here. Did you remember?

RP: I don't think so.

JG: You're not going as far over as Keapuna?

KM: No, I don't think so.

JG: You know that place, I couldn't believe it the last time I saw it. I looked because I have a painting of it that Millicent did in my bedroom. I see it all the time and I love that place how the horses always hung out under the canopy.

FS: Yeah, a nice flat at Keapuna.

JG: The trees are all dead.

FS: All, all gone!

RP: Where's that?

JG: You know that Millicent died?

FS: Oh, yeah.

JG: Just last week.

FS: She was the last of them?

JG: Last one.

FS: Oh, I didn't know that.

JG: In Norman's family, his sister.

RP: She was the last of Henry's kids?

JG: Yes, W.H.'s.

FS: I remember the time I took them up with the horse to Pūlehua, all excited.

JG: I bet she hollered the whole way [chuckling]

KM: Oh, here's some *kawa'u* too... It's interesting you know this name Ika'aka. It is on, did I give you the old map already or not yet.

JG: No, but you told me.

KM: Yes. I brought the packet today.

JG: For some reason I questioned it, I can't remember now, why but. I meant to call up Pat or Rally and find out what it is about that name. I think that this isn't Pu'u Ika'aka, I think it's that one over there.

KM: The higher one?

JG: Yes.

KM: This is the lower part of it.

JG: That name.

RP: They are all, on that map it's all one. I have the geology map I can pull that out.

UP: Are these a series of cinder cones is that why there's all this gravel?

KM: Yes, it's really fertile that's why this forest was so rich here.

JG: And this is Stella's pond?

RP: It just over that side [pointing to the northern side of Pu'u Ika'aka]. Right next to Waha Pele.

JG: Poor old Stella [a horse] died there [chuckling]... [recorder off]

Group: [Track No. 4 – discussing view from top of the lower *pu'u* on Ika'aka cones; see maps for reference points.]

FS: ...That eucalyptus is Waike'ehu. And those hills there are the Pūlehua Hills.

KM: Waike'ehu. You were telling me about that, okay.

SK: Right below the house.

FS: Pūlehua hills get a beautiful view. Ohh, you can see all the way down Wai 'Io, Nāhuina.

RP: Is the far one Pūlehua?

FS: Way back there. The brown hill there's Keapuna.

KM: That little brown one in front of Pūlehua.

FS: That's where the 50,000 gallon tank is, Keapuna.

SK: Yeah, Keapuna.

FS: That's where Jean was saying nice. All the cattle and the horses all gather there to drink water.

KM: Keapuna?

FS: I think they call 'em Keapuna. [pointing out various locations]

SK: Right outside this *kīpuka*.

FS: Yeah, 'Ōhi'anui. From Keanahā, you come out to Nēnēnui gate, you go right up the road to 'Ōhi'anui and right out to 'Umi's Temple. This hill, I think I told you about the frying pan?

KM: Yes. Is that Ke'anui right there?

FS: Pu'u Ke'anui. And Pōhakuloa is down there.

KM: This low one here.

FS: That's where, one time you know, there's a cave up there and my dogs chased this sheep down. So I went down and get 'em. There's a lot of ashes, I think old people when they go up the mountains. I found this frying pan in there. Long handle about like that, big crazy looking frying pan. Damn fool I brought 'em out I hung 'em on one tree outside the cave and left 'em there. I talk to Jack and Jack tell me, "You should have brought 'em home that's an old. That's what old people used to cook outside something like that." So Helen told me, "I want it next time you're there bring it down." Next time I went there, there was nothing, somebody took 'em. Two and a half feet long, long handle... Many, many years of cattle. There must have been thousands of cattle through these hills. But we never ran cattle, it was Palani Ranch. We used to run on that side. That hill all that area was all Pu'ulehua country. Pu'ulehua, when we ran our rotation six month period we used to keep sometime anywhere from twelve to fifteen-hundred cows up there. Six month period.

That's why I said, those days we had problems in the dry weather, but not too bad.

SK: But we had the animals.

FS: Now that they got it up there, they got four-hundred up there they die with no feed. They even breaking through they coming this side Clarence was telling me. They coming from Palani Ranch, no feed.

SK: Who get up there, Jerry?

FS: Yeah, Jerry get 'em. Now they tell me four, five-hundred in fact the last time I went up there he wanted to know where the water holes were. Boy the country was like this, bare. I was surprised going down Devil's Country, before the grass was that high.

JG: It used to be that you couldn't even see the land it would be so dense with the ivy and the trees.

FS: Now it's like a dessert. Yeah, the ivy used to cover all the lava on the tree nice smell when in bloom.

KM: We're on top of the lower section, Pu'u Ika'aka.

FS: Yeah.

KM: Off, if we're looking basically south we see Mauna Loa.

FS: Yeah.

KM: You see the cluster of eucalyptus trees?

FS: That's way down Waike'ehu?

KM: Waike'ehu?

FS: Yeah.

KM: Then the *pu'u* behind?

FS: Pu'ulehua are those hills up there.

KM: Pu'ulehua is where Greenwell *mā*?

FS: Yes, that's where Pu'ulehua house was right below there.

KM: Yeah, that's that beautiful house that burned down.

FS: Oh yeah. That was a castle. You'll never find another cowboy house in this world like that [chuckling].

KM: In front of Pūlehua there's a light brown spot.

FS: Keapuna.

KM: That's Keapuna.

FS: On this side.

KM: This little *pu'u* closer to us at Pu'u Ika'aka.

FS: Pōhakuloa Hill.

KM: Is Pōhakuloa Hill. Do we know sources of any of these names. Have you seen or come across or heard stories about how come some of these names were given?

FS: That's way back.

JG: Only Pūlehua.

KM: Pūlehua is?

JG: A bird catcher's term for gumming the *lehua*.

KM: Yes, okay. The bird catchers would gum or bird lime the *lehua* branches as decoy or traps for the birds?

JG: On the maps it's Pu'ulehua but that may be the name of the hill but maybe it took it from. I don't know.

FS: That's an argument I heard since I came on this ranch. Is it Pu'ulehua or Pūlehua.

JG: It's Pūlehua for the house site.

FS: Nobody I think really knows.

JG: I do [chuckling].

FS: Guaranteed [chuckling].

KM: Family.

FS: Before lot of guys would say it's Pu'ulehua because the hill *pu'u* and the *lehua*.

JG: And it's on the maps.

FS: Then they said no... In fact Norman was trying to argue with me was Pūlelehua...

JG: Oh the butterfly.

FS: Because they come by the light at night.

JG: Well In the old journals Mr. Greenwell writes it with one u.

KM: Yeah.

FS: Pūlehua. The old people would know what to call it. Us today, we've just broken up all the good old words [chuckling].

KM: See, what's hard too is that even like in that case in some of the old maps of the nineteenth century you see Pu'u in some of the Boundary Commission stuff you'll see Pū but other times they wrote it Pu'u.

JG: Yes.

KM: And it's so hard to know, but if there is a story associated with the bird catchers Pūlehua, gumming the *lehua* branches.

JG: I think that makes sense.

KM: Yes.

JG: And that tree, *pāpala kepau* that they would use.

KM: And the *pāpala kepau* grew across in the forest section?

JG: It grew in the forest. Not right there but a little below.

KM: From Pōhakuloa which we were looking at the hills. Looking further coming back in towards the Mauna Loa saddle with Hualālai and to Mauna Kea. There's another hill out there that's Pu'u Ke'ānui?

FS: Yeah, Pu'u Ke'ānui.

KM: Okay and there's a State cabin that's there now?

FS: Yeah. That's where the *nēnē* goose stay.

KM: It was one of the *nēnē* habitat restoration places?

FS: Yeah. They supposed to have been taking care of it, but they never did. Those buggars, me and Pancho would stay out there, and they'd come drink all our wine... [chuckling]

KM: From Pu'u Ke'ānui we go out.

FS: Out to 'Ōhi'anui.

KM: Can you see 'Ōhi'anui, point it out generally from here?

FS: 'Ōhi'anui must be out here. There's one big 'ōhi'a tree there and that's why they call it 'Ōhi'anui but I don't know if you can spot. Maybe the tree fell down already, I don't know. It's someplace right around here.

RP: 'Ōhi'anui would be right almost straight behind Pu'u Ke'ānui.

KM: Straight behind it?

RP: Straight behind it from here.

KM: Ahu-a-'Umi, going from Ke'ānui.

RP: You can see it. Like the line of trees, you come out to where it starts petering out.

KM: Yes.

RP: You stay in the darkness come forward and you can see just the outline of the rocks.

KM: Okay.

FS: I think you're right, yeah.

RP: You can see it with the binoculars real good, if you want to look.

KM: One of the interesting things you were talking about as we were driving up. This area of forest has really changed in your folks life times also. We've seen sandalwoods, the *'iliahi*, *naio*, *māmane*, *koa*. It was much thicker? Do you recall?

Group: [nodding heads, agreeing]

KM: And you notice here [pointing to the cinder soil] it's *pulu*, damp yeah from the rain or something in the cinder here. It held some moisture I guess from the last rain or something.

RG: There's a lot of ash here too. This hill burned not too long ago.

KM: Oh, it burned?

RG: Yeah.

KM: Oh. A lot of these dead trees now we see are a product of the fire you think also?

RG: Partially but like the *māmane* it's dying off all of them. Out at Hale Lā'au where my house is you would never know the place from the day I built it till today.

JG: There was a lot of *māmane* around it before.

RG: It was engulfed in it you couldn't even see the house.

RP: Where's this at now?

RG: Halelā'au.

KM: Now, Halelā'au is it further around or?

AG: Just get on the Judd Trail and basically almost go to the end of the Judd Trail or it quits take a left about twenty degrees and head straight for Pōhakuloa's Training Camp and you're there.

KM: Wow!

AG: It's directly *mauka* of the original Halelā'au.

JG: Where the original Halelā'au was, was used by Clark [In the 1880s - George Clark managed lands incorporated into the Greenwell Ranch operation] and the goat runners I think. There used to be an old wash tub there and some tin.

AG: Yeah. Against that big rocky hill.

JG: Right.

KM: You have Halelā'au now under Bishop or is it family?

AG: No, it's Bishop. It's all part of a Bishop lease.

KM: Is it also near the boundary where Ka'ohe, Keauhou come together or?

RG: Good question. Aunt Jean would know.

AG: I don't think so. I think it's still...

KM: It's within Keauhou?

JG: Keauhou 2<sup>nd</sup>.

KM: Okay. Do you know Na'ōhule'elua? The place name?

AG: No.

KM: Maybe when we get over. I have a packet of maps for all of you, really nice wonderful old 1886 Keauhou 2<sup>nd</sup> map with all of the names. Maybe we'll try and look, see if we can point out some areas.

JG: Was that another *heiau*? What was that?

KM: I don't know. Well, Na'ōhule'elua there was a cairn an *ahu* there that marked that was where the trail came from this side. 'Umi's trail supposed to be.

AG/JG: Yes.

KM: And cut across so you could connect out to Waimea. Sonny's *tūtū* them was the one that pointed it out to Emerson when they did the survey.

RG: It would be interesting to a map, because I found the place it's by Halelā'au off the Judd Trail that had a bunch of petroglyphs. And I've never been able to relocate 'em. I know it's still there, they're there, I know.

KM: This is a portion of this Bishop Estate map 42. Here's Halelā'au, Ahu-a-'Umi is here. Hō'ikekanaka do you recognize that name. They call Kahuahō'ikekanaka?

RG: No.

KM: It's one of the places Billy Paris talks about little bit.

JG: Yes, that's where the census supposedly was taken.

AG: This is the 1859?

KM: Yes, would be the 1859 lava flow. Here's where we are. Where did I see Ika'aka, I thought I saw it a moment ago. Oh yeah, thank you. We're here at Ika'aka now.

RG: That's what we're on.

KM: Yeah, that's what we're on. Straight out Ahu-a-'Umi because the trail, the Judd Road is just on the other side of the *pu'u* yeah.

RG: Right, you can drive there. It's nice, the only place that's bad is that one that they paved. It's got all that loose rock on it.

KM: You're right it's terrible to get up we had hard time, you're right.

RG: [chuckling] You're telling me. I had to get pulled the last time. I had a trailer. And you don't want to slide backwards on that you going to end up on the rocks, asphalt.

KM: In fact it's just a little bit below Māwae, this section sort of right in here. And man you're right it's so steep.

RG: Yeah, oh yeah.

KM: So your Halelā'au is just a little below *makai* of this point here. That's where your house is, you think?

RG: Actually it would be just a little, if this is the location of the original house.



*Portion of Judd Trail – From Ahu-a-'Umi Vicinity  
Towards Pu'u Ika'aka and Kahua Hō'ikekanaka  
(KPA Photo No. 1908)*



KM: The Trig-station yeah.

RG: Then the house I built is just out here. Just about a straight shot if you were to stand there and look at the top of Mauna Loa. It's just before you know there's a big sand flat right. You got the 1859 flow up here and the house is just before the flow, it's off to the side.

KM: You were mentioning some petroglyphs. [pointing to locations on map] Here's Mailehahei, the boundary between Ka'ūpūlehu and Keauhou 2<sup>nd</sup>. This is Nā'ōhule'elua... [hands recorder to Morgan and orients map] Here's Nā'ōhule'elua, and this is the Ka'ōhe-Keauhou boundary right here. Where Pu'u Anahulu ends right here. Then it cuts out and goes over to Pu'ukāpele below Ahumoa side like that. Your house here, you were saying you think you saw some petroglyphs out on the flats out here?

RG: Right, not too far off of the Judd Trail.

KM: For real.

RG: Near the end.

KM: Do you think it's on the 1859 lava flow?

RG: No.

KM: It's much older?

RG: Older.

JG: Probably the gang building the road maybe.

KM: Do you remember what kind of images? Was it names?

RG: No. I was busy chasing sheep. I jumped over this big crack and I looked down and I thought wow.

SK: Kepā, you get that Ke'āmoku lava flow on there?

KM: No, not on this one I have it on another map.

SK: We got to check on that Ke'āmoku lava flow, the 1859 lava flow that goes down.

KM: Okay.

RP: The petroglyphs were in a depression?

RG: No they were on the side, you know how the lava pushes together and the big crack down the middle. Was on the sloping side away from the trail.

MF: That makes sense.

KM: There was an old trail along there or Judd road?

RG: The Judd road itself.

KM: That gives some interesting discussion to what Kihalani was talking about. Judd Trail maybe the follow up to an earlier trail that...

RG: Yes.

KM: Something that was known in pre-Judd Trail times you know, and kinds of stuff.

RG: Yeah.

SH: I'm still trying to figure out why that old 1922 map or whatever map it was [speaking of the 1928 Territorial Survey Map of Hawai'i] that showed Judd Trail coming all the way up to what looked like an old road that was above the old Saddle Road area.

JG: Who made the map?

KM: It was Territorial Survey.

SK: If it comes to Saddle Road, it comes from the old Wagon Road.

KM: Yes. Let me pull this map out. This is a really interesting Army map from 1932. This map is in the packets for you also, because it's got so many good place names. [pointing to locations on 1932 map] It shows something running out...this would be Judd Road here.

JG: Right.

KM: Ahu-a-'Umi. It shows the path coming across the flow, coming up to here as well. It was Lester Bill Bryan who was doing a lot of this work with his CCC and WPA work project yeah.

RG: Yeah.

KM: They were doing a lot of mapping for the army at that time.

SH: That kind of matches up I think with the other one the one that one that shows in 1928.

KM: Yeah, it does. What they don't have in here they loss the name here's Ika'aka where we basically are now.

RG: Yes.

KM: They dropped Halelā'au as a place name off of this map. It's so confusing like here they kept the original name of the summit on Mauna Kea.

RG/SH: Yes.

KM: And some of the other one's, others somehow got dropped. Here's Kaukahōkū that we were talking about.

RG: Yeah.

KM: That trail would have run across in coming out into the Hōlualoa vicinity, is that right, Kaumalumalu.

RG: Right.

KM: Monohā you folks talk about, and Nāhuina.

RG: Right.

KM: So Kanāhāhā, it's really interesting. I was hoping we might see...this Nā'ōhule'elua is really an important one because it's referenced in those old narratives about the trail cutting all the way across.

JG: Yes.

RG: What is this here?

KM: The trail?

RG: Yeah.

KM: It's a part of some trail...I think what this represents is the Nā'ōhule'elua section of the trail from that boundary where Pu'u Anahulu, Ka'ōhe and Keauhou join together, that was shown on that map [Bishop Estate Map No. 42].

RG: Yes.

KM: That's Mailehahei which is the *mauka* boundary at Ka'ūpūlehu there.

RG: Right here, is the trail right?

KM: That's the trail.

RG: That's the way we go and this is real rough country in here.

SH: That's interesting where that branch point is in there. The Judd Road should have come right up to the edge. In theory, it would have come to there. Does this still exist?

RG: No. I've driven with a jeep all back up inside here.

SH/MF: Uh-hmm.

KM: One of the interesting things about the flat land here sort of the saddle between the mountains here.

RG: Yes.

KM: They found in the field hollows, openings in the *pāhoehoe* or the lava stuff like that. Have you seen those kind of things?

RG: Mostly around 'Umi's Temple area.

KM: Do you hear what they might have been used for? Was there a function?

RG: My understanding is there were outposts for warriors. They surrounded the compound. When you look at it all they had was little horseshoe built shelters.

MF: Yes, shelters.

RG: And they'd get behind to break the wind, it gets real windy.

JG: You can also hide behind to throw rocks at birds.

SH: This doesn't match up with what you see.

KM: No. Coming to the next step the small excavated pits that they've [PTA field staff] been finding in the field are being described as possible nesting areas and actually traps for the 'ua'u. Where they may have encouraged like how you take care of fishponds so that fish will come in and be nurtured there. Almost like areas for caring for the birds, the 'ua'u or other types of birds.

JG: The ground nesting birds.

KM: Ground nesting birds up here. Do you remember ever hearing anyone talk about bird catching up here?

RG: No.

KM: Too far gone?

RG: Yeah. I relate more to stories told of people staying there. Like down at the Pigeon Cave, the guys watching the sheep apparently that's where they used to camp. There's water.

JG: Waikulukulu. Half the family calls it Pigeon Cave.

KM: Yes.

JG: I don't know why [chuckling].

MF: Saw pigeons there one day.

JG: Somebody saw a pigeon there once [chuckling].

RG: I've seen plenty.

Group: [laughing]

KM: Okay. Great.

AG: So we're going all the way out as far as Halelā'au today?

KM: I don't think we're going to be able too.

RG: Next time.

KM: Maybe I can make arrangements to go with you.

RG: Yeah, you can do that.

MF: I want him to show us to circle around so we can get back to Pōhakuloa Training Camp with going all the way to Kona.

RG: Yeah, we can. There's a road out there, we'll start you on it.

SH: We bulldozed that shut a few years ago because Bishop Estate was getting real concerned with the trespass stuff. We were getting poachers and all kinds.

RG: I used to drive right around.

SH: People come around.

RG: I've been out there and had people show up at the door. Coming in from that way.

MF: At your house?

RG: There's a road there, you can't find it very easily but it's there.

JG: Sherwood Greenwell and Doc Ackerman came up.

RG: That night trip.

JG: All the way across from the Saddle Road. All the way to Pūlehua. They didn't have a drink until they saw the lights. They followed the telephone line that was put in during the war. It was quite a trip [chuckling]...

[Track No. 5 & 6 blank; Track No. 7]

- KM: [discussing reference points on maps and ground] That's Pōhakuloa there. Māwae, and where's Ika'aka?
- AG: I think we'll just go straight down this way.
- KM: Here's Ika'aka we're below, Pōhakuloa is over there, Hualālai side. This other Pōhakuloa...
- AG: That's the one we're looking at over here.
- KM: Yeah, that's the one over here. Here's the other Pōhakuloa, here's Ika'aka. Excuse me, when we were talking about Judd Trail and where that section runs up, the asphalt.
- RG: Right.
- KM: You go a little further down, you come back into the road and it cuts through a stone pen. Do you...?
- RG: Right. There's a gate right there too.
- KM: Yes, the gate. Do you know is that old or was that a goat pen or?
- RG: Yeah. It was a goat pen.
- KM: It was a goat pen. Because they cut the trail right through it though right?
- RG: Exactly. Actually what I think is, I think the goats then came after the trail.
- KM: Yes. It was a logical place to put it.
- RG: Yeah.
- KM: You had the access.
- RG: Right.
- JG: There's not a lot that is logical about the Judd Trail [chuckling].
- Group: [laughing]
- RP: It looks like he had a ruler that he wanted to use on the map.
- RG: I tell you.
- JG: You'll see places where it's absolutely flat if he'd go like that and go around. But he'll go right straight over it.
- KM: Yeah. But you know the amazing thing is, in 1856 the Public Works was taken over by the Department of War in the Kingdom. And in the communications between Wyllie Webster, they describe just what you're saying. Their whole thing was that they wanted to lay out the roads on the straightest routes possible. And you figure if Judd Trail construction began in 1849 we know that until 1859 they were still working right around here.
- RG: Right.

- KM: It stopped because of the flow. They weren't up here until...so that whole thing about setting a straight line. Follow a straight line cut through only to where you needed to. The instructions were to...divert. They wanted it as straight as possible.
- RG: Yeah and you know it's beautiful work they did.
- KM: The causeways across the lava channels like that.
- RG: Yeah, it looks like railroad foundations.
- KM: Yeah, that's right. Like that section Wai'aha and stuff like that, beautiful built up.
- RG: Right.
- RP: It shows such an ignorance of the land. If you spend anytime wandering around you realize you can't. If you like hiking you try to do a compass bearing in Hawai'i [chuckles].
- SH: Well it was just a bullheaded engineering approach. Draw a straight line from point A to point B.
- RG: Labor was probably pretty cheap. Give 'em a cup of water and a cracker.
- KM: A lot was free...prison labor work off your prison labor and your taxes.
- RG: [chuckling] Yeah.
- KM: In this report that we've just finished up, and Jean reviewed. You'll see these there's some wonderful communications about the whole *pilikia* that arose between Kinimaka taking people down to Kāināliu and stuff to get fish and taking taro from the lands. They got what they wanted and sent the laborers off that were supposed to be on the road out to go fishing. Make canoes you know, quite a job.
- JG: At some point, I wrote a note to you that I think I even have some road references that you don't so we'll have to go over them some time.
- KM: Good, okay. I'd really want to see the McKay stuff too that you said. The title of that was?
- JG: "When I was Two and Twenty."
- KM: Good, *mahalo*...
- Group: [Depart from Pu'u Ika'aka and continue drive to Pu'u Ke'ānui and Ahu-a-'Umi.]  
[Track No. 8 – Looking at petroglyph names etched into pāhoehoe slabs at Ahu-a-'Umi. Sonny Keākealani confirming that names are of family members from the Pu'u Anahulu vicinity.]
- SK: ...Yeah, the old man Liwai.
- JG: They must have had time on their hands [chuckles].
- KM: The *pipi* between Pu'u Anahulu and Pu'u Wa'awa'a.
- SK: Brother-in-laws, Paris and Robert Hind.
- KM: That's right Paris and Hind.

SK: When they *pau* breed over there and they cull ‘em they throw away, they bring home give brother-in-law.

KM: That’s the trail comes over the side on top, come down?

SK: On top of Kīleo.

KM: Kīleo.

SK: Kīleo.

KM: And then they would come, they *hui* somewhere over here.

SK: Go home outside here by Pūlehua go down.

KM: You think this Liwai, that’s Liwai Manu, Mitchell *mā*?

SK: That’s the one, dad said Liwai.

KM: Uncle Charlie Mitchell’s...?

SK: Uncle Charlie Mitchell, uncle Liwai you know Liwai?

KM: Liwai.

SK: The grandfather.

KM: The grandfather, yes, okay.

SK: He was R.L. Hind’s cowboy foreman.

KM: Foreman, oh.

JG: He’s my grandson’s relative.

KM: Yes. There’s a name Maika‘i also, there’s a Kū over there. This one hard to tell it’s a Hoka...something but maybe they ran out of or maybe they *hoka nōho* ‘i.

SK: I don’t know, there’s names like that too.

KM: Hoka means thwarted. Other names you see scattered along.

Group: [walking around Ahu-a-‘Umi]

KM: While some of the *kama‘āina* are here. In your years coming up around here the *heiau*, did you know



*Petroglyph Names at Ahu-a-‘Umi (names top to bottom – LIWAI, MAIKAI, HOKA) (KPA Photo No. 1900)*

it as a *heiau* or Ahu-a-‘Umi?

SK: This is a *heiau*.

HKS: Yes.

KM: Did you hear any accounts of how, or what these *ahu* represented?

SK: I don’t know only what dad told me had all the *kauila* sticks inside and the *mehunes* tried to move ‘em that’s all [chuckles].

JG: Different districts. That’s the common history.

KM: Yes. We see that account as early as the 1830s. We’ve also got a map here from 1841 [*Figure 1 – Ahu-a-‘Umi; Wilkes 1845*] or a diagram. This was as seen in 1841, and if we put it in line what they call Haleopapa.

JG: Did you explain to them about it being changed.

KM: That’s what we were going to come into and I wanted to ask you folks real quickly your ideas. They have...

SH: There are copies is anybody wants.

KM: Yes, I brought a few copies... So they have the different alignments. Now, the *heiau*, Ahu-a-‘Umi has been changed as a part of...?

JG: The goat runners, they kind of made, they took a couple of the piles and made it into a V shape and they used the inside of the *heiau* to hold the goats.

KM: So as a pen?

JG: Right.

KM: You see the lines coming out to the ‘*ahu* from the sort of the *heiau* and there’s some little *puka pā* openings. They would drive the goats?

JG: This was in Dr. Trousseau’s time.

KM: Yes, so in 1870s.

JG: Or earlier... [thinking] Yes, 1870s.

RP: I never saw a little pile of rocks stop goats [chuckles].

Group: [chuckling]

JG: Well, what they did was, they just drove ‘um in there and they’d knock ‘um on the heads. And I imagine the rocks were a little higher then.

KA: So that’s how they were stopped [chuckling].

KM: Yeah.

SK: Had too much goats those days. Just like I told you guys about down Kīholo used to make ‘em go down and they push up right into the lagoon and they go in the canoe and they just hit it on the head with the mallet.

JG: You can see their bones. That’s what they did here too.

SK: Yeah. And yet we got that two caves down there, Kepā. That it’s proven that where they used to do it because used to raise hell with the ranches before.



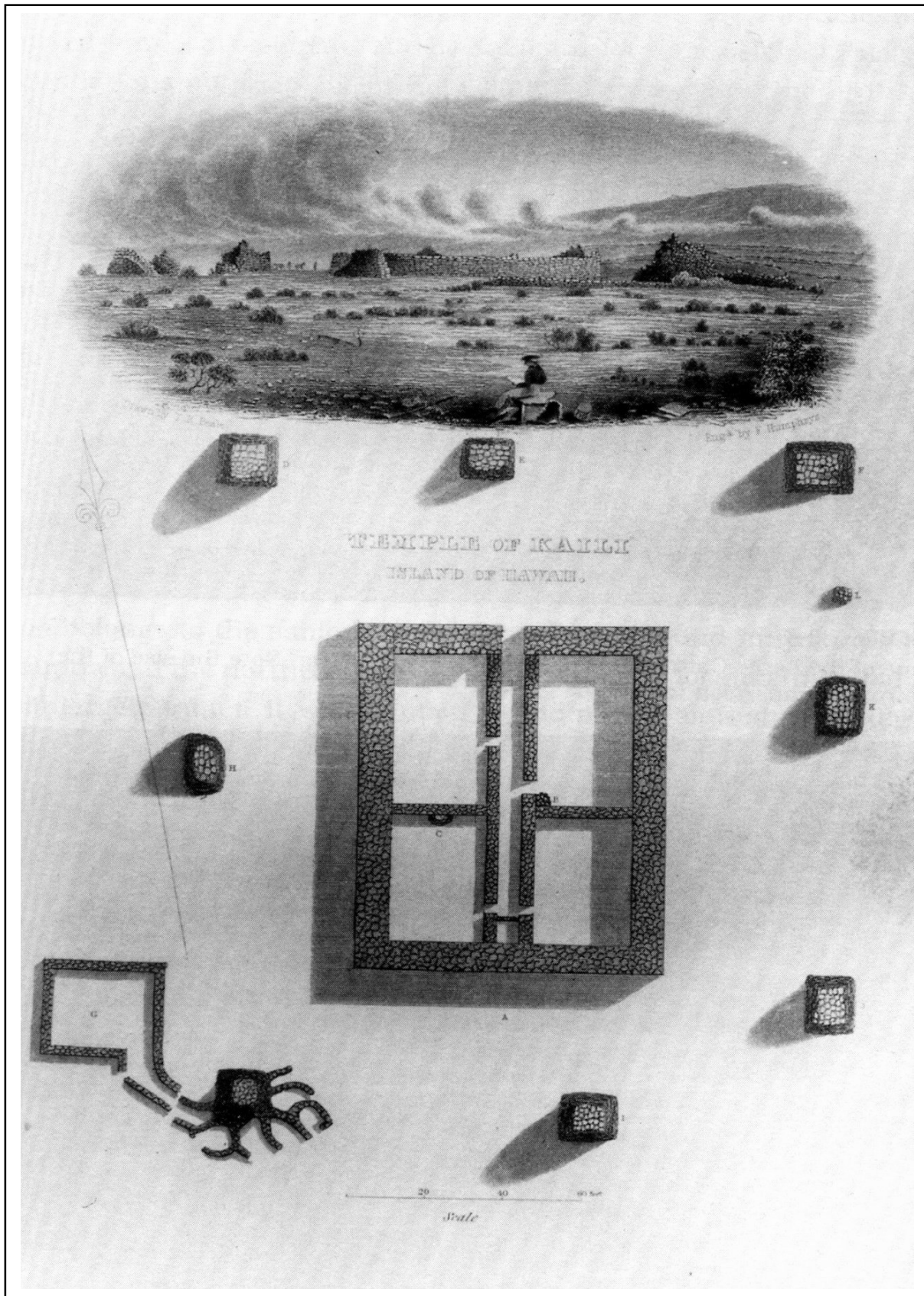


Figure 1. Ahu-a-'Umi in and Haleopapa, 1841  
 (Wilkes Expedition 1845 Vol. 4; opposite of page 100; Sketch by T.R. Peale)

KM: That's right the goats took all the feed for the *pipi* yeah.

JG: Yes.

SK: But they knew how to control, they didn't just go every weekend. They knew when to.

KM: Yeah, sort of seasonal.

JG: But the goat runners were up here at that time, pretty much all the time.

KM: Yeah, even I think into the 1850s I think we see narratives. Because the goats were pretty prolific.

JG: Yes, and their hides brought good money.

KM: Yes, that's right. Clark, did Clark come up this far also?

JG: Oh, yes.

KM: George Clark who worked for H.N. Greenwell. We see that they were even taking goats out as far as Ka'ūpūlehu and around the mountain.

JG: Yes. That's why the Halelā'au house was built too, to house the goat runners.

KM: Hmm.

SH: Back in Kīholo there's that one kind of deep ravine that comes down by the old water tanks must have been a big goat trail down there too.

SK: Dad and them used to drive before, they used to run, and walk feet.

SH: Walk on walls, high walls in the ravines.

SK: My grandfathers used to ride but my dad and my uncle they used to be the point men, go with the herd of goats. They used to start at like two o'clock in the morning. You got the last goat trap out when you past that Pu'u Anahulu area, but the last lava flats the 1859 lava flow. That's the Ke'āmoku lava flow they call that, that's the one behind here PTA you go down.

KM: Ku'aimoku one?

SK: Yeah.

KM: The hill on the side of the road.

SK: Dad them used to run from Ku'ainiho all the way down to Makahonu and then all the way across to Kīholo.

KM: And you'd shared before, that Makahonu is by where the helicopters are now?

SK: By the *kīpuka* right there.

KM: In the *kīpuka* there where the helicopters in Waikōloa.

SK: Used to plant their *mea 'ai ma kahakai* [near shore foods], before.

KM: So these names scatter through along here. It's interesting because you see the same thing with the *'ohana* like when we went down Kapalaoa like that.

SK: Yeah. But grandpa's name right there, Liwai. Got ours on top there but on the other side of the mountain.

Group: [chuckling]

SK: You got to go look for it though, it's up inside this paddock called Poho 'o'o.

KM: His name.

SK: We get one big 'ahu on top, got all us Alapa'i line, Sonny Keākealani.

KM: You took Ku'ulei mā go up with you?

SK: Never did because I was pau at Pu'u Wa'awa'a in '73.

KM: Yes. So that's the family place though, Alapa'i.

SK: When we dried pipi we line up all the 'ohana and when we work was like eight of us cousins. We were the cowboys for Dillingham.

KM: Yes. By your folks time when you started working you weren't driving pipi over the mountain already right? Pau.

SK: Pau, daddy was the last. And then had the old man Sonny Kaholo, he was the one talk to me he said, "Boys it's not only from Pu'u Wa'awa'a till outside here Kealakekua." He used to ride the trail from Pu'u Wa'awa'a all the way till Ka'ū.

KM: Ka'ū, Kahuku when they were running.

SK: Yeah, old man Sonny Kaholo.

KM: Did you folks, or did you folks here did they run, were cattle or something ever run out into the Parker side from up here on the mountain?

SK: From Parker side they used to use the Pu'u 'Ō'ō Trail.

KM: Yes.

SK: The Pu'u 'Ō'ō Trail go...

KM: Come Keauhou.

SK: Yeah.

KM: Keawewai.

SK: Yeah, Keawewai.

SH: How did they get to the Pu'u 'Ō'ō point from...

SK: Outside pā, from outside pā you go up you got that Pu'u 'Ō'ō Cattle Trail.

KM: The old Laumai'a road.

SK: And you get to Keawewai.

KM: Across the flow, Keawewai then down to Keauhou?

SK: Yes. You go makai side, Keauhou then Shipman had 'Āinahou. Yeah, that's all.

SH: I understand they used to take 'em down Keauhou and they drive off that short cliff.

SK: Well, Shipman was in the back of Mauna Kea before. His cattle, he transferred to 'Āinahou they were walked.

- RP: On the Pu‘u ‘Ō‘ō trail?
- SK: The Pu‘u ‘Ō‘ō Cattle Trail, yeah. That’s how his cattle went to ‘Āinahou.
- RP: Is that where the landing was at ‘Āinahou?
- SK: That’s where we just got through preserving it, Dr. Billy Bergin and myself we in with the group over there.
- KM: The landing. They had a landing at Keauhou *makai* so below ‘Āinahou there was a landing down there also. But Shipman was running his *pipi* down, and then they’d even get them into Glenwood and take ‘em down. They had the train.
- RP: When the train was running up to Glenwood.
- KM: So they were slaughtering down at Kea‘au.
- RP: Does Keauhou go all the way over, or is it a different?
- KM: Different.
- SK: Keauhou just goes right down on the bottom. From Keawewai, it just goes right down to the golf course, that’s Keauhou. When you go across it’s ‘Āinahou on the bottom.
- RP: Oh, really?
- KM: There’s Keauhou, Kona...
- SK: It’s Bishop, it’s all Bishop now.
- KM: Then Ka‘ū.
- SK: The Keauhou area is Bishop. From Keawewai it comes down. They cut off and they made their Kamehameha School...when we were down there in 1975 they were planting *koa* trees. Although we had loggers come in cut all the old ones pull out the rotten ones, and then they started replanting with Eli Nahulu up there, and Bobby Lindsey.
- KM: Hmm.
- AG: [pointing out locations in the Halelā‘au vicinity of Hualālai] It’s all *pāhoehoe* up there.
- KM: Yes, we went that trip also. [speaking to PTA staff] Did you guys have any questions? Like, did anyone hear about bird hunting up here from their grandparents, anybody like that or old?
- Group: [shaking heads, no.]
- KM: No. One of the other things Jean came across a reference in Emerson’s notes about cock fighting, game fighting areas stuff here. And Sonny, when we went to Hualālai you mentioned that daddy them said this was like their *kahua*, their *pā‘ani* where they come up play.
- SK: Yes, they play up here.
- KM: About ten minutes away from here there’s a small enclosure with low walls.
- JG: It’s a large enclosure.

KM: Large enclosure but low walls, small, low walls eighty by eighty I think or something.

JG: Like it's outlined. Something, it's large and very, very flat. And at one end there are a little bit taller rocks on one end it's near a big crack. I was out wandering around one time.

KM: Did anyone ever remember seeing or hearing anything about any other use?

SK: Where was this Jean?

JG: Towards Ke'ānui and I had a wonderful aerial photograph of it, Woody Wood's took it for me but it's lost in Kona Historical. I couldn't find it.

RP: Was that like taken in '86 or something?

JG: Earlier.

RP: There's a paper in '86 and they do an aerial they say there's a bunch of sites all around this. They did an aerial reconnaissance.

JG: Woody just did it as a favor for me, as I had been talking about it. I didn't know what it was if you weren't really looking you wouldn't notice it unless you were an archaeologist or something. I didn't know what it was but I knew it had to be man-made, it was too perfect.

KM: To uniform.

JG: And then I came across in the HEN notes [Bishop Museum Collection], Emerson had a wonderful description not of it, but of 'Umi's other *heiau* that has since been covered by lava.

KM: Yes. That's on the Ka'ū section?

JG: Right. He evidently had a cock fighting arena there. And Emerson's description is just identical to this one. So that must have been what the soldiers did for fun.

KM: Wow!

RP: I wonder if they got raided [chuckles].

KA: Did they use sandalwood to train the birds?

JG: To duck and learn to dodge each other, they put the fire underneath them.

KA: Use the smoke. I guess the sandalwood would burn their eyes.

Group: [chuckling]

RP: We should get those archaeologists to look at those little *'ili'ili* stones we found.

JG: If you find *'ili'ili* up here somebody's been here.

KA: Wasn't it on this side there's a Willie Roy cave down here. Wasn't there a house platform or something? You ever seen it?

JG: There are lots of sites between here and Pu'u Ke'ānui, built up grave sites as well as other sites.

KA: There are little blinds for hunting birds too.

- RP: Would have been perfect 'ua'u habitat for nesting.
- JG: In the Boundary Commission testimonies, they speak of the 'ua'u a lot.
- KM: Yeah and the nēnē too, plenty.
- JG: Yes. Then the Bishop Estate had a paper done a long time ago, and that man—I forget his name—interviewed Frank Greenwell and the Walls, Roy Wall and some of the other old-timers. And they spoke of the 'ua'u birds. One place in the Boundary Commission testimonies it talks about the bird hunters fighting the bird hunters from Ka'ū so boundaries were very important.
- SH: In that case you're talking bird hunters on the ground nesting birds?
- JG: Yes.
- KM: Yes, nēnē and 'ua'u were the two primary one's that are brought up in at least the Boundary Commission and Historical.
- JG: Yes.
- KM: And I guess that's the interesting thing that you folks at PTA have been seeing out on the flats, going in towards the Pōhakuloa area?
- MF: Just right there.
- KM: On the other side of the 1859 lava flow?
- MF: Yes. There's a lot.
- KM: These hollows, the nesting pits like it had been made and again likening it. They were called *lawai'a manu*, just like how you have fishponds for [thinking]...
- JG: Encouraging nesting.
- KM: Yeah, encourage.
- MF: Then you also know where they are so you can go find them easier, rather than scouring the whole PTA. I saw a few when we were driving in.
- SH: You did see some in here?
- MF: Yeah.
- SH: I was wondering.
- RP: What do they look like?



*Lava Blister Modified into a Bird Trap Near Ahu-a-'Umi  
(KPA Photo No. 1907)*

HKS: Where they take the skin of the *pāhoehoe*?

KM: Yeah.

SH: Basically they have the low blisters, and it's always distinctive because you see the oxidized surface of the stone

RP: It's all thrown out, like maybe it exploded or something.

MF: Sometimes they have exploded but you can usually tell when they've exploded.

RP: Those birds you can just throw it...they can't take off.

SH: They would be nesting under all those little overhands.

MF: The shelves.

SH: And the blisters, you can reach in and pull out the *keiki*, the eggs, the adults whatever. For me it's been a real experience over just the last five years, to see them here in Pōhakuloa, because even the areas where I walk Kīholo now. They are all over the place down there too. They're everywhere Puakō, once you've seen them, just...wow.

MF: Even at Volcano.

SH: These things are everywhere all the way from sea level right on up to the timber line and see them over in Hawai'i Volcanoes. They've been reporting them for years now too. It's all coming together it was just everywhere. Wherever you have the *pāhoehoe*.

RP: That Olsen and James fossil stuff supports that too How many birds there were.

SH: Millions and millions. Shearwaters and petrels. Plus when the Hawaiians first arrived they had all the flightless...bird species.

KM: Yeah, *moho* and what. The old man Kihe wrote about what he called in the Nāpu'u area the *nēnē* 'āhiu a larger *nēnē* and something that even and I guess they found evidence of other species of *nēnē*. Some larger than maybe what we see today. Is that right?

RP: Yes, there's like three different species something like that. Plus the *moa nalo* the big one. There's a small handful I think, of various sizes of geese.

KM: Yes. [pauses] Did you want to talk...

RP: Do you guys remember seeing *nēnē* out here, was the *nēnē* out here when you guys were out here at all?

KA: Oh yeah. Lots of *nēnē*.

AG: They used to chase you.

KA: Not that long ago.

JG: Norman and I before they had the reintroduction of the *nēnē* we had got quite a few of them on a film. It shows that they were here before they started putting them out again.

- RP: Really, so that whole thing of there were only fifty birds left is when they rounded ‘em all up in the ‘30s.
- JG: Maybe I saw those fifty [chuckling]. There weren’t that numerous, but I remember seeing them. And the fact that we had them on film when they started their big study, they came and they took the film.
- HKS: It’s going to come with regard to those bird fetching features. At Manini‘ōwali pumice has been found in those features that is not of these places so further supporting the ocean going birds going out to sea and browsing out there and coming back with foreign volcanic material.
- KM: Hmm, yes. One of the intriguing things, and I don’t know if any of you have heard it but around 1865, a visitor who had been here earlier was published in the Hawaiian language newspaper “*Ke Au Okoa*,” Jules Remy. Was he here in the 1850s?
- JG: Around there I think.
- KM: He interviewed an old man, Kanuha who had been with Kame‘eiamoku *mā* in the taking of the Fair American at Ka‘ūpūlehu. He was still alive at the time, and he described to Remy, in a wonderful article series all in Hawaiian about Ahu-a-‘Umi being built by the chief ‘Umi. And if I recall it has the census connections to it. You know the stones were gathered representing individuals of different districts. But what was really intriguing about his account was that he said that it was one of four *heiau* that were on this mountain landscape. I don’t know if any of you have heard that there might have been other *heiau* that were a part of this complex. One of them is Pu‘u Ke‘eke‘e which is off in the distance. The double sort of *pu‘u* off toward the slope of Mauna Kea basically. [See excerpts of the traditions related by Kanuha to Remy at the end of this interview.]
- JG: One would be the one that was covered by the Ka‘ū lava flows.
- KM: In fact he didn’t name that one, he named Mauna Halepōhaku and Pōhakuohanalei...
- SK: Pu‘u Ke‘eke‘e is down there [indicating *pu‘u* in distance towards east].
- KM: Yes, down that side. That there were these four *heiau* that were all built contemporaneously in the same time period. Evidently Ahu-a-‘Umi and the other three. I don’t know if anyone might have heard that there was some connection in stories talking story with anyone?
- SK: I think the connection is there, and you got to try and research that for Ahumoa.
- KM: Hmm, Ahumoa.
- SK: That one would come inside to what you said.
- JG: All I know is, I don’t...
- SH: There are all sorts of *ahu* and sites there.
- KM: There are some cairns or small platform features and some graves as well at Ahumoa.
- SK: Yeah.





*Portion of Ahu-a-‘Umi Enclosure and Large Ahu in foreground; Pu‘u Ke‘eke‘e Vicinity and Mauna Kea in Background (KPA Photo No. 1729)*

KM: And the whole account of Ahumoa with tying back... [looking at Kihalani] ...to your Moanuaieha in your ‘āina, because it’s said that the rooster, Kāne’s companion rooster, came from Ahumoa to there.

HKS: Uh-hmm.

KM: So again, these regional things while you know again this isn’t Pōhakuloa and it’s never going to be a part of the PTA operation, but there are these regional connections. Trails traveled through the region. In this packet of maps that we gave you, you’ll be really intrigued to see that there is some continuity in the placing of trails over the several decades of map making there.

JG: I can’t imagine ‘Umi’s people staying here for very long.

KM: Not for long.

JG: When you think of getting the food and the things to them that would have been some operation. [See discussion regarding food and residency by Kanuha, at the end of this interview.]

KM: You know one of the interesting things on the back of what they call the Haleopapa area [see *Figure 1*], and there’s that cairn back there, or the mound of stone and then the small sort of fingers that go out of it.

RP: Yeah.

JG: Like a spider.

- KM: Yeah. You know, when I looked at that, and when we were up here a couple of weeks ago. My first thought was well, it's a logical place if you were going to during a seasonal time be up here perhaps bird catching or for some observance. If you were going to plant *'uala* or something, sweet potato for short term kind of use. They're perfect shelters, this little. I don't know if you're interested take a walk around and just go take a look and see you know the features around here. It's kind of intriguing as you said, how long would they stay here but you know they've got *'Umi* up here for periods of time overseeing activities...
- Group: [walking around Ahu-a-*'Umi* complex]
- KM: [indicating an area on the Southern slope of Hualālai] *Hō'ikekanaka*, is it that plateau?
- JG: I don't know which one it is. It's marked on some of the maps.
- KM: It's marked on the map on the old map here, I can't quite place it but there's this place up here that Billy Paris always talks about also *Kahuahō'ikekanaka*.
- JG: I think it's near the Race Track but I'm not...what they call the Race Track but I'm not sure.
- KM: Literally it means the place for the showing of men, or the counting, enumerating, census. There are all these little things tied to it.
- RP: Maybe he was just like the Greenwells, he just wanted to come up here and get away from the people [chuckling].
- Group: [chuckling]
- KM: Yeah, he probably did [chuckles].
- JG: The other theory is so his shadow wouldn't fall on the people or something. Somebody wrote about that.
- KM: That's an intriguing one except his *kapu* was...
- JG: Not the shadow.
- KM: Not as elevated as because of the mixing in the marriages.
- HKS: *Kepā* with regards to the folks from Pōhakuloa Training Area, is there any...I wonder if they have any particular questions or guidance to the discussion that we might have. Take advantage of us being at the end point for our tour.
- KM: We are going to try to go to Halelā'au.
- HKS: Oh!
- JG: What?
- KM: It's not too far. We are right?
- Group: [all laughing]
- JG: That road hasn't been improved.
- KM: Were you pulling my leg?
- RG: I've been out there a couple of times.

JG: Yeah, but not in a van.

Group: [chuckling]

SK: A van won't make it.

JG: I don't think so.

FS: I can, try 'em.

JG: No, I don't think so. Go look for the cock fighting arena [chuckling].

Group: [laughing]

SK: If you came with the small jeep like International.

JG: Yes, believe him.

KM: Okay, so I guess not. So maybe we are, the reason we brought that up is we might have had one additional stop but...that's a very important point. I don't know if you just heard what Hannah was asking particularly from the PTA people if there were some questions of the primary resource people. That's a really good point.

HKS: Because mostly what we've been talking about is coming to Ahu-a-'Umi and Pōhakuloa Training Area we can see from there. I don't know if we've had discussion of the traditional or historic places. We've talked about trails and other features as we've been coming up. Again, we're with the folks from PTA [Pōhakuloa Training Area] is there a link?

RP: I have a question. From what, you know that's the trail that goes out towards Waimea and Ka'ōhe?

KM: Nā'ōhule'elua, it cuts out and goes through Ke'āmoku and into Waimea there's a branch that goes up to Waiki'i.

RP: How well defined is that trail?

KM: Pat Thiele was on it a couple months ago. He's left the *Na Ala Hele* since and is on the mainland. He's got some good photos, it's quite, it's pretty clearly defined at least in some sections still yet. I don't know, have you folks seen it in your survey work? The Nā'ōhule'elua Trail?

WG: Yeah, it's on our maps, GPS. It's just a question of whether that trail is indeed... since that 1859 flow cuts it off.

RP: That's the one you were talking about where you can't find the other side?

WG: Yes. And we had some recent fly over, aerial photographs we've been looking at and trying to see if we could see anything. Nothings showed up on there. Morgan is doing some work on that she'd be the one to ask questions in that direction. She's since met with Pat Thiele.

MF: Yes, I've worked with him on several projects. When he left he handed me a packet and said, "This is yours now." I looked at it and said, okay [chuckling]. That's a real interesting trail.

HKS: Is that where some transportation, corridors is that?

- MF: Well, according to my conversations with Pat, he really believes that that is 'Umi's Road to Waimea. And if the lines with the segments of sites that we have. 5-0s, they just have numbers like 5006. We have these short section of trails that other archaeologists have found in the past, and when you lay it up with what he has done, it's the same trail. Because he had to leave, he stopped at a point where he couldn't relocate the trail any longer and I had that point. So, we are going to try and come from the other side and come down and see if we can relocate any section of that trail. I haven't done that yet, we've been having to write reports.
- RP: Does that trail come to here?
- MF: Yeah.
- RP: Points right towards here.
- MF: Points right towards here. There are other little trails that go off of it that are newer. That you can see that it seems as if they haven't been well utilized, whereas this one you can see that a lot of people have used this trail. The other trails are real new and they're broken up really rough. He couldn't quite tell me what his feelings on what these new trails were for. And then off that larger trail are smaller trails that lead off to like Bobcat Cave. Have you ever heard of that? A big archaeological site in PTA.
- JG: Bobcat Cave sounds like one Pigeon Cave [chuckling].
- MF: That one also has a trail, and I'm writing a paper right now about the trails that I've encountered at PTA, and my take on is I want to talk about where these trails lead to and what was going on to bring them to these places. All the trails, those smaller trails that I see lead to domestic sites. I just think it's really amazing that they can keep going back to the sites over and over, over a thousand years period.
- HKS: Whether they were continuously occupied.
- KM: Intermittent or the seasonal, during the mountain visitations during the *lawai'a manu* visitations like that.
- HKS: Right.
- MF: Yeah. And the other question that I'm posing is who was utilizing these trails, and who were utilizing the caves? Because in a lot of research, they always talk, you know we're going to go back to the religion you know the *kapu*. And how at least from my studies in Ka'ū, in Volcano the whole family went on these trips, it wasn't just the men. Maybe the men were the ones doing the adzes, maybe the men were doing this doing that.
- HKS: Uh-hmm.
- MF: But in these caves all you find are bird bones and you'll find little tiny *ti*-sandals that wouldn't fit a man, and you find *lauhala*.
- KM: The brush, *kī*?
- MF: Yeah, I don't know the Hawaiian word for it. We find those and the other interesting thing that I seen is that you find that the *ti*-leaf sandals are dyed reddish purple. And Leila and I who are horticulturists. She went out and got me some sandalwood, that looks like sandalwood. She mashed them all up, and we

did some paintings, and the colors come out very similar. One of my questions to everyone was “Besides the bird resources up here, what about the natural resources up here? Were they coming up here to get the sandalwood seeds for the pigment?” because it made a real rich purple-red, really bright.

HKS: And I wonder if besides an aesthetic thing, if the treatment increased the durability of the fiber?

MF: Right.

HKS: And certainly you know just as we look about us. As I was looking at the *‘ūlei* berries as we were coming in. Being reminded of home we have a *lomi* stick that I believe is made of *‘ūlei*. We know that it could be shaped.

KM: That’s right.

HKS: ...when green and then hardened to whatever desire form. Many of these species occur at more accessible elevations as well.

JG: Cowboys made whips out of that because of its flexibility.

KM: Yes. And on the *‘ūlei*, a real intriguing thing is that while yes, it grows more broadly. One thing that I’ve been impressed with in my trips up here and looking at the *‘ūlei* is because of this environment they are exceptionally fine, long runners perfect for the *kā‘e‘e*, the small nets and the *‘ōpae* for ponds. Or even for the *apo*, the *‘ōpelu* nets like that. It’s ideal up here in comparison to other locations that you can see it. Those kinds of things may have been gathered.

HKS: Yes. Where other locations are more shrubby like growth.

SH: Before Jade Moniz our previous archaeologist, she had commented that she had heard there was somebody who was doing a study on a Mauna Kea-type shrines. That there was some projector that there was some sort of a linearity or directional association with Ahu-a-‘Umi. Does anybody else have any other insights on that?

JG: I’ve always heard that there are several trails. I know that there’s one that goes towards South Kona that’s in Sherwood’s place, I’ve seen it. And then in the Boundary Commission things they mentioned ‘Umi’s Road.

KM: ‘Umi’s Road, yes.

JG: At this elevation.

KM: Hāli‘ipalala, also along these areas. The one thing about the lines and at least on my part and I’m not an interviewee so the idea is...you can draw a straight line from here to Mar’s and to Ni‘ihau and then draw it back here and have them all connect. How much of that was our overlaying on it versus the natural lay of land and a sense of place that the *kūpuna* or the *kama‘āina*, *po‘e kahiko* had you know.

HKS: Or that we do that. One of the ways that we can reckon a milestone in our lives might be what is happening celestially. And around our yard there’s all these stones that mark the movement of the sun or something else that coincided with things going on in our lives. I guess what I’m saying is that their sensibility was honed by their life, their time but human nature is still human nature, and what’s

fascinating and fun... A lot of times that doesn't get incorporated into the discussion and the analysis of the people of old. Like they're these somber people that didn't just muse, or be a-mused.

KM: Yes.

HKS: I think you know in reading Kekūhaupi'o, I'm impressed by the movement, both on the waters off of the island and getting from one point on the windward to a point on the leeward side. And what seems to be going through the interior of the island. And just an expeditious route.

WG: Yes.

HKS: And I think too, as we get up here now and when we talk about 'Umi spending time here. There's so few clearly 'ōhi'a trees can get large here but they're so few of them on this plain. Is some of that a result of harvesting fuel to keep them warm?

JG: I don't think this area has changed that much in the last fifty years, you know.

HKS: Right.

JG: When I first came here it looked, this area looked pretty much the same as it does now.

HKS: Yes, but was it shaped by what happened centuries ago.

JG/KM: Uh-hmm.

HKS: And then if the sheep were up here they would affect the shrub land as compared to a tall forest also.

KM: It's interesting to note the difference of this landscape compared to the one just to the side on that *pā pali* over there too [indicating an area on the plateau towards the south]. There's a difference in age, what is. Is this cinder a part of you know and I don't know either Scott or Rob... Is this cinder a part of what made the landscape what it is today. It's falling, it's stripped and maybe killed a bunch but didn't reach over to that side or?

RP: The cinders are part of the flow and the whole eruptive process, according to the geological map.

KM: That vent on Hualālai?

RP: There would have been this lava flow and then the forest on it but cinders came down and destroyed the forest. Cinders don't do that anyway though, the forest can survive that.

HKS: Even at Pu'u pūa'i, it might have stripped the trees but then they sprouted back.

RP: Yeah, I asked Frank distinctly about this. You can see the old spatter rampart has collapsed.

KM: Yes.

RP: That's an interesting place for them too, because of the collapse it exposed two underlying flows in the rift there which ties in to these others—I'm not sure which

one's—but these other flows, they're the same thing chemically. This is a massive flow and eruption. There is a lot of material. There must have been huge high fountaining that build the sides of the rampart.

KM: On Hualālai. And we're on Hualālai here?

RP: Yes.

KM: Does that small *pali* [the area to the south of Ahu-a-'Umi, with larger forest growth] represent a division between Mauna Loa and?

RP: That's all Mauna Loa over there. You see the slope coming down. And even this, this is underlying with Mauna Loa. At the edge they got good dating. They dated all this from the edge and they got good dating on the Mauna Loa flow and on this one. Pretty solid dates on these things.

That's an interesting question of what kind of cultural transformation occurred here. They had a lot of people up here. Especially firewood.

Group: [Uh-hmm.]

MF: Yes, and you can see how close the forest is up there.

RP: Even the rock, you look at the rock.

JG: You come and go.

HKS: But even in a short time here given the amount of archaeological sites that there are here. If it was a large population for a short amount of time.

JG: They're going to change.

HKS: Yeah, they would have an impact. And getting, even on a warm summers night it's cold up here [chuckling].

KA: Very cold at night.

KM: What's your guys firewood at Halelā'au?

RG: We cut.

KM: *Māmane*, 'ōhi'a?

RG: Dead *māmane*, there's dead *māmane* all over the place.

KM: Yeah. Burns good, eh? [chuckles]

AG: You can't beat it, to cook on it you can't beat it.

JG: A hot fire.

AG: Gets real hot like *kiawe*.

HKS: I think that that goes to the concept that as big as *Moku o Keawe* (Hawai'i) is, it's still an island with finite boundaries. Rare are the landscapes that are not cultural landscapes. At Ka'ūpūlehu we've had the discussion where even the absence of archaeology speaks of a cultural value of the landscape. Of Mauna Kea, there are many among us who would agree that it is the highest, it is closest to *akua* but by protocol it was accessed for purposes of quarrying and what. When we consider that this is all a cultural landscape what were we doing up here. How would we

have modified it, what might we have been harvesting. Was *māmane* even then a superior fire wood to *‘ōhi‘a*. Again we see that *‘ōhi‘a* is capable of reaching a high stature here, we only see a few trees. What are the dynamics whether naturally or human induced that created this landscape.

KM: Yes. [pauses] Good. Anyone interested in walking around. Just a quick visit.

MF: [inaudible] ...Behind Pōhakuloa, always see the *‘ōhi‘a* shrubs.

HKS: Yes. Like right behind of the Keāhole Airport you can see *‘ōhi‘a* that are fairly large, there are *naiio* there. That you don't see it to the north or the south doesn't mean that it wasn't there. It just maybe means that lava flow wasn't conducive to harvesting off of and closer to places of habitation.

MF: Right, this is very conducive, this *pāhoehoe*.

RP: There could be a substrate nutrient relationship too.

HKS: Sure. That's analysis that perhaps deserves to be made rather than assumptions...

Group: [individuals break into smaller groups and visit various locations in the vicinity of Ahu-a-‘Umi]... [end of interview]



*Allen Greenwell, Kanalei Shun, Sonny Keākealani, Frank Silva, and Usha Prasad (talking story at Ahu-a-‘Umi); William Godby and Laurie Lucking in background walking to features on plateau (Pu‘u Kūlua and PTA in background). (KPA Photo No. 1905)*



***Ke Ana Ki'i (J.S. Emerson Note Books)***

BPBM 159 & JSE 311. Rude idol-*ohia lehua* wood, presented to me by Rev. J. M. Alexander, Oct. 1885. He obtained it from the Ana Kii, a natural temple formerly devoted to heathen worship situated in Keauhou II about 2 miles south of Kealapuali (Chas. Wall's Ranch). He brought it to Kealapuali whence I brought it down to Kailua Oct. 24, 1885. This cave, or temple, is a wonderfully romantic spot at the head of a ravine in the ancient Keauhou lava flow. I visited it Oct. 22, 1885. After all the idols had been taken away. I should judge that it was about 25 or 30 feet long, say 30 or 35 feet wide, and 30 feet high, entirely open in front facing west. The sides, back and roof were all natural lava rock. The lava when molten had poured down in places forming fantastic stalactites of coal black hue. The floor was neatly paved with slabs of *pahoehoe* rock. The secret spot was entered by a descent of about 3 feet neatly walled up at the mouth of the cave. In the center of the floor was an old fire place with a great quantity of ashes. Around the fire place in a somewhat semi circular row formerly stood twenty or so idols. In\_\_ Dr. Trousseau removed one or two of the best. Rex Kalakaua has had a number of the remaining ones taken, Sept. 25. I met his party on their way thither. Dr. Arning went there Oct.\_\_. Rev. J. M. Alexander visited it Oct.\_\_ and secured the last of these idols for me. The spot has been a great resort for the goats, who have left a large quantity of their manure. The goat hunters also seem to have often visited it. It opens directly into the valley at whose head it stands. Beautiful ferns, shrubs and trees adorn the approach to this most interesting and romantic temple. The upper side of the roof is on a level with the wooded plain above. About 50 feet N.E. of the mouth is a lofty boulder from which over the tops of the forest of small *lehua* trees I had a grand view for miles in every direction. Hualalai, M. Loa towering like two giants above all... (Emerson in Summers 1999:110)

***Kanuha's Description of Ahu-a-'Umi (1853)***

In 1865, the Hawaiian newspaper "*Ke Au 'Okole'a*" published an article titled "*Na Kaaos a Kekahi Elemakule o Hawaii*" (The Stories of an Elderly Hawaiian Gentleman) (May 8, 15, & 22, 1865). The accounts were collected by Jules Remy, a French man who came to Hawai'i in 1851. While introducing the article, readers are told that Remy dwelt in Hawai'i, for about three years, during which time, he became quite proficient in the Hawaiian language. While here, Remy traveled around the islands documenting the sites and events which he witnessed, and recording histories that were relayed to him. His narratives, written in French, reached Hawai'i and were translated into Hawaiian by young Alexander at Punahou (*Ke Au 'Okole'a*, Mei 8, 1865).

"*Na Kaaos a Kekahi Elemakule Hawaii*" was collected by Remy in March 1853, when he visited Ho'opūloa, South Kona. Upon landing, Remy records that he was warmly greeted by the people on the shore, and among the many people gathered, he observed an elderly gentleman. He was "stout and broad-chested, and on the account of his age, his hair was reddish gray."

Remy learned that the old man was Kanuha<sup>4</sup>, a man of chiefly descent, born before the time that Alapa‘i-nui died, in 1752 (*Ke Au ‘Oko‘a, Mei 8, 1865*). Remy notes that Kanuha was nearly 116 years old, and in good health. Because of his advanced age, he spoke with authority of ancient customs and history of the Hawaiian people, that few, if any other, people were able to (*Ke Au ‘Oko‘a, Mei 8, 1865*).

Among the traditions which Kanuha told Remy, was an account of the ascent of ‘Umi to the position of the king of the island of Hawai‘i. In the account Kanuha describes the history behind the construction of the famed *heiau* (temple) Ahu-a-‘Umi, and the construction of three other *heiau*, one *heiau* on Mauna Loa and two on Mauna Kea. It is noted here, that in his own work, Abraham Fornander (1973), acknowledged the age and authority of Kanuha, but he also found inconsistencies in the genealogical relationship of individuals mentioned by Kanuha (Fornander 1973:99-101). In particular, Remy reports that Kanuha conveyed to him that ‘Umi went to war with Keli‘iokaloa, a chief of Kona. Historical accounts by native writers and Fornander record that Keli‘iokaloa was the son of ‘Umi, and that he became king of Kona for a time, following his father’s death (Fornander 1973:99-101). It should be considered here, that this historical inconstancy may actually be attributed to Remy’s own hand, rather than the narratives of Kanuha.

Regardless of the possible genealogical differences, one of the unique qualities of the account is that it provides us with otherwise unrecorded documentation regarding construction and placement of *heiau* in the high mountainous region of Hawai‘i. The following narratives, with excerpts of the original Hawaiian, and translations of the accounts (translated by Maly) are taken from Remy’s recording of Kanuha’s story in 1853, and published in *Ke Au ‘Oko‘a* on May 22, 1865:

Umi ruled in place of Hakau, and his friends Koi and Omaokamau dwelt with him. Piimaiwaa, Umi’s war leader dwelt in Hilo. With Umi, there was also his trusted companion Pakaa, and his priest Lono. At this time, Umi ruled the eastern side of Hawai‘i, while on the western side, his relative Keliokaloa, ruled and dwelt at Kailua... In the time that he dwelt in Kailua, Keliokaloa was known as an evil chief, he cut down the coconut trees and desecrated the cultivated fields. It was because of these evil deeds that Umi made preparations to go to war against him. Umi marched to battle, joined by his famous warrior, Piimaiwaa, and his companions Koi and Omaokamau. Also with him were his favorite, Pakaa, and his priest Lono.

The Hawaiian narrative then reads:

*Mawaena o Maunakea a me Hualalai ka hele pualu ana o ua alii nei me kona manao e iho ae i Kailua. Aole nae i kali o Keliokaloa, aka, ua pii nui aku oia me kona poe koa e houka aku ia Umi. Ua halawai na puulu kaua a i elua maluna o kekahi wahi papu i hoopuni ia e na mauna ekolu, a i kapaia hoi ke Ahu a Umi. Kaua mai o Laepuni ma (he mau kanaka makaainana pili alii ole)*

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<sup>4</sup> Kanuha is found in several historical accounts recorded by Kamakau (1961) and Fornander (1973). One of the historical events in which Kanuha participated with Kame‘eiamoku *mā* in the capture of the vessel Fair American, in 1790, at Ka‘ūpūlehu (Kamakau 1961:147)

*ia Umi, a aneane e make o Umi ia laua, lele mai o Piimaiwaa e kokua ia ia, a oia ka mea nana i hooholo ae ka lanakila ma ko Umi aoao. Aohe mau mea nui i hai ia mai, aka, me he mea la, ua make ke alii o Kailua iloko oia kaua ana. Ma keia kaua ana, ua lilo holookoa ia Umi ke Aupuni, a lilo iho oia ke alii ai moku o ka mokupuni o Hawaii. I mea e ili aku ai ka hoomanao ana no ia kaua ua hanauna aku a ia hanauna aku, ua kukulu ae la ia i ke ahua aa, e o ia nei a hiki i keia wa ke ahua a Umi...*

Between Mauna Kea and Hualalai the chief and all his party traveled, with the thought of descending to Kailua. Keliiohalo did not wait though, but instead, traveled with his warriors to meet Umi in battle. The two armies met on a broad open plain, surround by the three mountains, at the place [now] called *Ahu a Umi*. There, Laepuni and them (people who were unattached to a chief) fought with Umi. Umi was almost killed, but Piimaiwaa leapt in and helped him, it was he that turned the battle in the favor of Umi's side. There is not much else that is said, but, it is known that the chief of Kailua died in the battle. Thus, with this battle, the entire kingdom was gained by Umi, he became the chief that controlled the entire island of Hawaii. So that the battle would be remembered from generation to generation, he (Umi) built the stone altar, that remains to this day, the *altar (ahua) of Umi...* (*Ke Au Okoa; Mei 22, 1865*)

The narrative records that early in 'Umi's life, the priests Nunu and Wawa, had discerned 'Umi's nature, and foretold that his god, Kā'ili, made with a feather from the god Halulu, had empowered him. Indeed, 'Umi was a religious chief, and made many temples for his god:

*...Ua kukulu no hoi ia he heiau malalo o Pohaku Hanalei, a ua kapaia o ke ahua o Hanalei; a ma na aoao o Maunakea e hele ala i Hilo, ua kukulu no ia i ke kolu o ka heiau, ma kahi i kapa ia o Puukekee; a ma Mauna Halepohaku malaila ia i kukulu ai i ka ha o na heiau, a malaila no hoi i olelo ia ai ua noho o Umi malaila me kona mau kanaka. Ua olelo ia o Umi he alii noho mauna, no kona aloha i kona poe kanaka, nolaila, ua hoi aku ia i waenakonu o ka mokupuni ilaila kona wahi i noho ai me kona poe kanaka, a na kona makaainana e noho ana ma na kapakai, e lawe mai i ka ai na lakou, mai kela pea, keia pea...*

...He (Umi) also built a *heiau* (temple) below Pohaku Hanalei, it is called the *altar of Hanalei*; and on the side of Mauna Kea, by where one travels to Hilo, he built the third of his temples, at the place called Puukekee [also written Puu Keekee in historical texts]; and there at Mauna Halepohaku he built the fourth of his temples; there, it is said, Umi dwelt with his many people. It is said that Umi was a chief who dwelt upon the mountain, it was because of his love of his people, that he (Umi) returned and dwelt in the middle of the island [Ahu-a-Umi], that is where he

dwelt with his beloved people. His commoners lived along the shores, and they brought food for them (in the uplands), from one side of the island to the other... (*Ke Au Okoa; Mei 22, 1865*)